

STUDY BIBLE

KING JAMES VERSION

THIS
STUDY
BIBLE

Presented to

by

date

STUDY BIBLE

KING JAMES VERSION

SCRIPTURE COMMENTS

SCRIPTURE INDEX

THE FOURFOLD GOSPEL NARRATIVE

CHRONOLOGICAL TABLES

BASIC BIBLE STUDY

BIBLE CONCORDANCE

SUBJECT INDEX
to the
Scripture Comments

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<p>many clay, they shall mingle themselves with the seed of men: but they shall not cleave (one to another, even as iron is not mixed with clay).</p> <p>46 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.</p> <p>45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.</p> <p><i>Nebuchadnezzar acknowledges God's dreams</i></p> <p>46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.</p> <p>47 The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.</p> <p>48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.</p> <p>49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.</p>	<p>46 12:1-12:2 47 12:3-12:4 48 12:5-12:6 49 12:7-12:8 50 12:9-12:10 51 12:11-12:12 52 12:13-12:14 53 12:15-12:16 54 12:17-12:18 55 12:19-12:20 56 12:21-12:22 57 12:23-12:24 58 12:25-12:26 59 12:27-12:28 60 12:29-12:30 61 12:31-12:32 62 12:33-12:34 63 12:35-12:36 64 12:37-12:38 65 12:39-12:40 66 12:41-12:42 67 12:43-12:44 68 12:45-12:46 69 12:47-12:48 70 12:49-12:50 71 12:51-12:52 72 12:53-12:54 73 12:55-12:56 74 12:57-12:58 75 12:59-12:60 76 12:61-12:62 77 12:63-12:64 78 12:65-12:66 79 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music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.</p> <p><i>The Three Jewish Hebrews Refuse to Worship</i></p> <p>8 Wherefore at that time certain Chaldeans came near, and accused the Jews.</p> <p>9 They spake and said to the king Nebuchadnezzar, O king, live for ever.</p> <p>10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:</p> <p>11 And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning fiery furnace.</p> <p>12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego, these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.</p> <p>13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.</p> <p>14 Nebuchadnezzar was wroth, and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?</p>
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KEY TO ABBREVIATIONS OF E. G. WHITE BOOK TITLES

Key	Book Title
AA	<i>The Acts of the Apostles</i>
AH	<i>The Adventist Home</i>
1BC	<i>The Seventh-day Adventist Bible Commentary</i> , vol. 1 (2BC etc.. for vols. 2-7)
CD	<i>Counsels on Diet and Foods</i>
CG	<i>Child Guidance</i>
CH	<i>Counsels on Health</i>
ChS	<i>Christian Service</i>
CM	<i>Colporteur Ministry</i>
COL	<i>Christ's Object Lessons</i>
CS	<i>Counsels on Stewardship</i>
CSW	<i>Counsels on Sabbath School Work</i>
CT	<i>Counsels to Parents, Teachers, and Students</i>
CW	<i>Counsels to Writers and Editors</i>
DA	<i>The Desire of Ages</i>
Ed	<i>Education</i>
Ev	<i>Evangelism</i>
EW	<i>Early Writings</i>
FE	<i>Fundamentals of Christian Education</i>
GC	<i>The Great Controversy</i>
GW	<i>Gospel Workers</i>
LS	<i>Life Sketches of Ellen G. White</i>
MB	<i>Thoughts From the Mount of Blessing</i>
MH	<i>The Ministry of Healing</i>
ML	<i>My Life Today</i>
MM	<i>Medical Ministry</i>
MYP	<i>Messages to Young People</i>
PK	<i>Prophets and Kings</i>
PP	<i>Patriarchs and Prophets</i>
SC	<i>Steps to Christ</i>
SD	<i>Sons and Daughters of God</i>
1 SG	<i>Spiritual Gifts</i> , vol. 1
2 SG	<i>Spiritual Gifts</i> , vol. 2
3 SG	<i>Spiritual Gifts</i> , vol. 3
4 SG-a	<i>Spiritual Gifts</i> , vol. 4, part 1
4 SG-b	<i>Spiritual Gifts</i> , vol. 4, part 2
SL	<i>The Sanctified Life</i>
1 SM	<i>Selected Messages</i> , book 1
2 SM	<i>Selected Messages</i> , book 2
SR	<i>The Story of Redemption</i>
1T	<i>Testimonies</i> , vol. 1 (2T etc.. for vols 2-9)
Te	<i>Temperance</i>
TM	<i>Testimonies to Ministers and Gospel Workers</i>
1TT	<i>Testimony Treasures</i> , vol. 1 (2TT etc.. for vols. 2 and 3)
WM	<i>Welfare Ministry</i>

ABBREVIATIONS OF E. G. WHITE COMMENTS

- AUCR—The Australasian Union Conference Record
BE—The Bible Echo
BTS—Bible Training School
ChE—Christian Education
CTBH—Christian Temperance and Bible Hygiene (certain chapters by EGW)
GCB—General Conference Bulletin
GH—Good Health
HR—Health Reformer
HS—Historical Sketches of SDA Missions (certain chapters by EGW)
Letter—Ellen G. White Letter
MS—Ellen G. White Manuscript
NL—Notebook Leaflets
PUR—Pacific Union Recorder
RH—The Advent Review and Sabbath Herald
SW—Sabbath School Worker
ST—Signs of the Times
1SP—Spirit of Prophecy, The, vol. 1 (2SP, etc., for vols. 2-4)
1SG—Spiritual Gift, vol. 1 (2SG, etc., for vols. 2-4)
YI—Youth's Instructor

**THE
OLD TESTAMENT**

King James Version



The First Book of Moses called **GENESIS**

INTRODUCTION

1. TITLE

The Jews designate the book of Genesis according to its first word in the Hebrew text, *bereshith*, "in the beginning." The Jewish Talmud, however, calls it the "Book of Creation of the World." The name Genesis, meaning "origin" or "source," has been adopted by English translations from the LXX, where this term was first used to indicate the contents of the book. Its subtitle, "The First Book of Moses," was not a part of the original Hebrew text, but was added centuries later.

2. AUTHORSHIP

Jews and Christians alike have considered Moses, the great lawgiver and leader of the Hebrews at the time of the Exodus, the author of the book of Genesis. This conviction was challenged by pagan opponents a few times in the early Christian period but was never seriously doubted by any Christian or Jew up to about the middle of the 18th century. Beginning more than two centuries ago, traditional beliefs and opinions in every field of human thinking were questioned. Men were led to make discoveries in unknown realms and to create inventions which changed much of this world's way of life. However, the same spirit of inquiry led men of a critical nature to question the authenticity of the Scriptures as the basis of the Christian belief.

The book of Genesis was the first book subjected to a critical examination in this modern age, and that examination started the era of higher criticism of the Bible. In 1753, a French court physician, Jean Astruc, published a book, *Conjectures*, in which he contended that the different names of the Godhead occurring in Genesis show that the book is a collection of various source materials. Astruc retained Moses as the collector of these sources and compiler of the book but his followers soon disposed of Moses as the editor of Genesis. Critical-minded theologians have worked for more than two centuries to separate the supposed sources of Genesis and assign them to different authors, or at least to periods in which they were supposedly composed, gathered, changed, edited, and finally put together in one book. Adhering to these critical views, the scholars

agreed on one great principle; namely, that the book consists of many documents of different value, authorship, and time of origin. However, they differ widely in their opinions concerning which parts are to be attributed to a certain period and which to another. The great variance in views of the different critical schools shows how unsound the foundation of their hypotheses is. The fallacy of many critical arguments has been revealed by the archeological discoveries of the last hundred years. Critics have had to change their theories and statements continually. Nevertheless many of them retain their rejection of a Mosaic authorship of Genesis for various reasons, of which a few will be enumerated here.

a. The use of three different names of God, with one name apparently preferred in a certain section and a different name in another, allegedly shows that more than one author is responsible for the composition of the book. Hence, some critical scholars have held that those sections where the name *Yahweh* (Heb. *YHWH* or *JHWH*), "Jehovah," is frequently used were written by an author they call the Jahvist, abbreviated J; sections using principally the name "Elohim," "God," by a man they designate as the Elohist, abbreviated E. Other ancient authors who supposedly worked on Genesis were a priestly writer (P), an editor or redactor (R), and others.

b. The many repetitions of stories contained in the book show, according to critical scholars, that parallel sources were used and crudely blended together into one narrative by a later editor, who was unable to hide the fact that he had used material of various origins.

c. Conditions reflected in the stories of Genesis allegedly do not fit into the periods described, but into much later times.

d. Place names of a much later period are given to localities when their earlier names had been different.

e. The traditions about the Creation, the Flood, and the patriarchs as they existed in ancient Babylon are so similar to the Biblical record of them that most modern theologians assert the Hebrew writers borrowed these stories from the Babylonians during the Exile and edited them in a monotheistic style to make them inoffensive to their Hebrew readers.

The conservative Christian cannot agree with these views for the following reasons:

a. He sees that the sacred names for God, Lord,

and Jehovah are used more or less indiscriminately throughout the Hebrew Bible and do not indicate different authors, as the critics maintain. The LXX and the most ancient Hebrew Bible manuscripts, including the recently discovered Isaiah scroll, show that the name "God" found in a certain passage in one copy is given in another manuscript as "Lord" or "Jehovah," and vice versa.

b. Repetitions frequently found in narratives are no sure indication of different sources for a given literary work. The defenders of the unity of the Mosaic books have shown by many non-Biblical examples that similar repetitions are found in various ancient literary works of one and the same author, and also in modern works.

c. An increased knowledge of ancient history and conditions has revealed that the author of Genesis was well informed about the times he describes, and that the account of the patriarchs fits exactly into the setting of their time.

d. Place names have been modernized in certain cases by copyists to enable their readers to follow the narrative.

e. The fact that the Babylonians had traditions to some extent similar to the Hebrew records is no proof that one nation borrowed from the other, but finds its explanation in a common origin for both records. The inspired book of Genesis conveys divinely imparted information in an elevated and pure form, whereas the Babylonian records narrate the same events in a debased pagan setting.

It is not the purpose of this introduction to refute the many claims of the higher critics made in support of the theories. It is more important to note the evidence for Mosaic authorship.

The author of Exodus must have been the author of Genesis, because the second book of the Pentateuch is a continuation of the first, and evidently manifests the same spirit and intention. Inasmuch as the authorship of the book of Exodus is clearly attested by Christ Himself, who called it the "Book of Moses" (Mark 12:26), the preceding volume, Genesis, must also have been written by Moses. The use of Egyptian words and expressions and the minute acquaintance with Egyptian life and manners displayed in the history of Joseph harmonize with the education and experience of Moses. Although the evidence in favor of a Mosaic origin of Genesis is less explicit and direct than that for the subsequent books of the Pentateuch, the linguistic peculiarities common to all five books of Moses mark it as the work of one author, and the testimony of the New Testament indicates that he wrote under the inspiration of the Holy Spirit.

The testimony of Jesus Christ, who quoted from several texts in the book of Genesis, is a clear indication that He considered the book as part of Holy Scripture. In quoting Gen. 1:27 and 2:24 Jesus used the introductory formula, "Have ye not read" (Matt.

19:4, 5), indicating that these quotations contained truth that was still binding and valid. The context of the narrative (Mark 10:2-9) relating Jesus' dispute with the Pharisees about the divine sanction of divorce makes it clear that He attributed to Moses the quotations taken from Genesis. When His antagonists asked Him whether they had a right to divorce their wives, Jesus parried with the question, "What did Moses command you?" In their reply the Pharisees referred to a provision made by Moses, found in Deut. 24:1-4, a passage from the fifth book of the Pentateuch. To this Christ replied that Moses had given them this precept because of the hardness of their heart, but that the earlier provisions had been different, and supported His statement by two other quotations from Moses (Gen. 1:27; 2:24).

On several occasions Christ alluded to events described only in the book of Genesis, revealing that He considered it an accurate historical record (see Luke 17:26-29; John 8:37, etc.).

The numerous quotations from Genesis that are found in the writings of the apostles show clearly that they were convinced that Moses wrote the book and that it was inspired (see Rom. 4:17; Gal. 3:8; 4:30; Heb. 4:4; James 2:23).

In view of this evidence the Christian may confidently believe that Moses was the author of the book of Genesis. Ellen G. White says of Moses' sojourn in Midian: "Here, under the inspiration of the Holy Spirit, he wrote the book of Genesis" (PP 251).

3. HISTORICAL SETTING

The book of Genesis was written about 1,500 years before Christ (GC v), while the Hebrews were in bondage in Egypt. It contains a sketch of this world's history covering many centuries. The early chapters of Genesis cannot be placed in a historical setting, as we ordinarily think of history. We have no history of the antediluvian world, except that written by Moses. We have no archeological records, only the mute and often obscure testimony of the fossils.

After the Flood the case is different. The archeologist's spade has brought to light many records of the people, their customs, and forms of government during the period covered in the later chapters of Genesis. The times of Abraham, for example, can now be known fairly well; and the history of Egypt during the period of Israel's bondage can be reconstructed rather accurately. During this era, from Abraham to the Exodus, high civilizations flourished, particularly in the Mesopotamian valley and along the banks of the Nile. To the north the Hittites were growing in power. In Palestine dwelt warlike peoples under the leadership of petty kings. Gross customs reflected the dark paganism of all these peoples.

Strong racial ties connected the patriarchs of Genesis with the Semitic tribes of Lower and Upper Mesopotamia. The role of the patriarchs in some of the great events of that early time, such as the battle of the kings in the vale of Siddim (ch. 14), the destruction of the cities of the plain (chs. 18, 19), and the preservation of the Egyptian population during an extraordinary famine (ch. 41) are described in detail. The men of Genesis are met as shepherds and warriors, as city dwellers and nomads, as statesmen and fugitives. The stories about their experiences bring the readers of the book in contact with some of the great nations of hoary antiquity as well as with some of the less prominent peoples with whom the Hebrews had contact from time to time.

The great civilizations that had risen in Egypt as well as in Mesopotamia are not described in Genesis, but their existence is strongly felt in the experiences of the patriarchs. The people of God did not live in splendid isolation in a political or social vacuum. They were part of a society of nations, and their civilization and culture did not differ markedly from those of the surrounding peoples, except as their religion created a difference. Being the most important remnants of the true worshippers of Jehovah, they were therefore the men who formed the center of the inspired author's world. This obvious observation leads naturally to the question: What was Moses' main purpose in writing the book?

4. THEME

Every attentive student of Genesis is aware of the main theme of the book, first, the narration of God's dealings with the faithful few who loved and served Him, and, second, the depth of depravity into which those who had left God and His precepts fell. The book of Genesis is the first permanently recorded divine revelation accorded men.

The book also has doctrinal importance. It records the creation of this world and all its living creatures, the entrance of sin, and God's promise of salvation. It teaches that man is a free moral agent, the possessor of a free will, and that the transgression of the law of God is the source of all human woe. It gives instruction concerning the observance of the holy Sabbath as a day of rest and worship, the sanctity of marriage and the establishment of the home, the reward for obedience, and the punishment for sin.

The book is written in an interesting style and appeals to the imagination of the young. Its elevated moral themes are food for the mature, and its teachings are instructive for all. This is the book of Genesis, whose study no Christian can afford to neglect and whose shining heroes every child of God may imitate.

ISSUING LINE

I. From the Creation of the World to Abraham, 1:1 to 11:26

- A. The creation of heaven and earth, 1:1 to 2:25
 1. The six days of creation, 1:1-31
 2. The institution of the Sabbath, 2:1-3.
 3. Details of man's creation and of the Garden in Eden, 2:4-25.
- B. The history of the Fall and its immediate results, 3:1 to 5:32.
 1. The temptation and Fall, 3:1-8.
 2. The expulsion from the garden, 3:9-24.
 3. Cain and Abel, 4:1-15.
 4. The Cainites, 4:16-24.
 5. The generations from Adam to Noah, 4:25 to 5:32.
- C. The Deluge, 6:1 to 9:17.
 1. The degeneracy of the antediluvians, 6:1-13.
 2. The building of the ark, 6:14-22.
 3. The narrative of the Flood, 7:1 to 8:14.
 4. The Noachic covenant, 8:15 to 9:17.
- D. From Noah to Abraham, 9:18 to 11:26.
 1. The destinies of Noah's sons, 9:18-29.
 2. The table of nations, 10:1-32.
 3. The confusion of tongues at Babel, 11:1-9.
 4. The generations from Shem to Abraham, 11:10-26.

II. The Patriarchs Abraham and Isaac, 11:27 to 26:35.

- A. Abram, 11:27 to 16:16.
 1. Call and journey to Canaan, 11:27 to 12:9.
 2. Egyptian experience, 12:10-20.
 3. Separation from Lot, 13:1-18.
 4. Rescue of Lot, meeting with Melchizedek, 14:1-24.
 5. Covenant with God, 15:1-21.
 6. Marriage with Hagar, birth of Ishmael, 16:1-16.
- B. Abraham, 17:1 to 25:18.
 1. Renewal of covenant, Abram becomes Abraham, circumcision introduced, 17:1-27.
 2. Abraham and the angels, destruction of Sodom and its neighboring cities, 18:1 to 19:38.
 3. Experiences at Gerar, birth of Isaac, expulsion of Ishmael, 20:1 to 21:34.
 4. Abraham's supreme test, 22:1-24.
 5. Sarah's death and burial, 23:1-20.
 6. Isaac's marriage to Rebekah, 24:1-67.
 7. Abraham's descendants, 25:1-18.
- C. Isaac, 25:19 to 26:35.
 1. Isaac's sons, 25:19-34.
 2. Isaac and Abimelech of Gerar, 26:1-35.

III. The Patriarch Jacob, 27:1 to 36:43.

- A. Jacob, the supplanter, 27:1 to 31:55.
 1. Jacob receives a blessing by deception, 27:1-46.
 2. Jacob's flight and the vision at Bethel, 28:1-

- 22.
3. Jacob works for his wives and rears a family, 29:1 to 30:43.
4. Jacob's flight from Laban, 31:1-55.
- B. Israel, a prince with God, 32:1 to 36:43.
 1. Jacob returns to Canaan, the Peniel experience, 32:1 to 33:20.
 2. Disgrace at Shechem, domestic troubles, 34:1 to 35:29.
 3. Esau's descendants, 36:1-43.

IV. Joseph, a Savior, 37:1 to 50:26.

- A. Joseph and his brethren, 37:1-36.
- B. Judah's fall, 38:1-30.
- C. Joseph's stand for principle, 39:1 to 40:23.
- D. Joseph becomes the savior of Egypt, 41:1-57.
- E. Joseph and his brethren, 42:1 to 45:28.
- F. Jacob goes to Egypt, 46:1 to 47:31.
- G. Jacob's blessings, 48:1 to 49:33.
- H. The death of Jacob and of Joseph, 50:1-26.

The Creation of Heaven and Earth (1:1-2:25)

The Six Days of Creation

- 1 In the beginning God created the heaven and the earth.
- 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- 3 And God said, Let there be light: and there was light.
- 4 And God saw the light, that *it was good*: and God divided the light from the darkness.
- 5 And God called the light Day, and the darkness he called Night. ²And the evening and the morning were the first day.
- 6 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
- 7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
- 8 And God called the firmament Heaven. And the evening and the morning were the second day.
- 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
- 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.
- 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
- 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it was good*.
- 13 And the evening and the morning were the third day.
- 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for

1:1 Pr 8:22-23; Ps 104; Mk 13:19;
1:2 Job 26:7; Isa 45:18; Jer 1:3;
1:3 Ps 33:6; Ps 33:9;
1:4 Gen 1:8;
1:5 Ge 1:10; Ge 1:12; Ge 1:18;
1:6 Ge 1:22; Ps 19:2; Ps 106:10; Ps 106:20;
1:6 Ge 1:11; Ge 1:20; Ge 1:12;
1:7 Pr 8:24-29; Job 26:8; Ps 104:3;
1:8 Ge 1:5; Ge 1:10; Ge 5:2; Ge 1:5;
1:9 Job 26:7; Job 26:10; Job 38:11; Ps 20:2;
1:10 Ge 1:4; Dt 32:1; Ps 104:31;
1:11 Ge 2:5; Job 28:5; Ps 104:13;
1:12 Isa 61:11; Mk 4:28;
1:14 Dt 1:19; Job 25:4; Job 25:5; Job 39:12, 13;
1:16 Dt 1:19; Jos 10:12-14; Job 38:7;
1:17 Ge 9:13; Job 38:12; Ps 8:1;
1:18 Ps 19:6; Jer 31:5;
1:20 Ge 1:22; Ge 2:19; Ge 8:17; Ps 104:21-25;
1:21 Ge 6:20; Ge 7:1; Ge 8:19;
1:22 Ge 1:28; Ge 8:17; Ge 9:1;
1:24 Ge 6:20; Ge 7:1; Ge 8:19; Job 38:39, 40;
1:25 Ge 2:19, 20; Job 12:8-10; Job 26:13;
1:26 Ge 2:22; Ge 11:7; Job 35:10;
1:27 Ps 149:13; Isa 65:17; Job 2:10;
1:28 Ge 1:22; Ge 8:17; Ge 9:1.

1

- 1 Heb. between the light and between the darkness
- 2 Heb. And the evening was, and the morning was
- 3 Heb. expansion
- 4 Heb. tender grass
- 5 Heb. between the day and between the night
- 6 Heb. for the rule of the day, etc.

signs, and for seasons, and for days, and years:

- 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
- 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made the stars also*.
- 17 And God set them in the firmament of the heaven to give light upon the earth,
- 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.
- 19 And the evening and the morning were the fourth day.
- 20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
- 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.
- 22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
- 23 And the evening and the morning were the fifth day.
- 24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was good*.
- 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- 27 So God created man in his *own* image, in the image of God created he him; male and female created he them.
- 28 And God blessed them, and God said

1:1. God's Love Manifested in the Work of Creation.—God is love. ¹1 John 4:16. His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity," whose "ways are everlasting," changeth not. With Him "is no variableness, neither shadow of turning." Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings (PP 33).

1:1-3 (Ps. 33:6, 9). A Reservoir of Means.—God spoke, and His words created His works in the natural world. God's creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure (Letter 151, 1897).

1:1-31. The Creation.—As the earth came forth from

the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steep and frightful chasms, as they now do; the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps or barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasma, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace. The angelic host

⁷ or, creeping ⁸ Heb. soul ⁹ Heb. let fowl fly ¹⁰ Heb. face of the firmament of heaven

Gen

unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that "moveth upon the earth.

29 And God said, Behold, I have given you every herb "bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* "life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

The Institution of the Sabbath

2 Thus the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God "created and made.

*Details of Man's Creation
and of the Garden in Eden*

4 These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there* was not a man to till the ground.

6 But "there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD

1:29 Ps. 2:4-11, Ps. 118:10, Hos. 2:8, AG 27:24-25;
1:30 Ge. 9:3, Job 38:49-51;
1:31 Job. 38:7; Ps. 19:1-2, Ps. 104:24.

2:1 Ge. 2:4, Ge. 1:1, Ge. 1:10, Ex. 20:11, Ex. 31:17.

2:2 Ge. 1:51, Ex. 20:11, Ex. 24:12.

2:3 Ex. 16:22-30, Ex. 20:11.

2:5 Ge. 1:12, Ps. 104:14, Job 5:10, Job 38:26-28.

2:7 Ps. 100:5, Ps. 139:14-15; Isa. 64:8; Ge. 3:19.

2:8 Ge. 14:10, Eze. 28:13, Eze. 31:8-9, Eze. 31:16, Eze. 31:18.

2:10 Ps. 46:4; Rev. 22:1.

2:11 Ge. 10:7, Ge. 10:29, Ge. 25:18.

2:12 Nu. 14:7, Ex. 28:20, Ex. 39:15.

2:13 Ge. 10:6, Isa. 11:11.

2:14 Da. 10:4, Ge. 10:11, Ge. 10:22.

2:15 Ge. 2:2; Job 41:15, Ge. 2:8.

2:16 1 Sa. 15:22; Ge. 2:9, Ge. 3:1-2.

2:17 Ge. 2:9, Ge. 3:1-3, Ge. 3:11.

2:18 Ge. 1:31, Ge. 3:12, Ru. 3:1.

2:19 Ge. 1:20-25, Ge. 2:22-23, Ge. 1:26; Ge. 1:28.

2:20 Ge. 2:18.

2:21 Ge. 15:12, 1 Sa. 26:12, Job 1:13.

2:22 Ps. 127:1, 1 Ti. 2:13, Ge. 2:19.

2:23 Ge. 29:14, Jdg. 9:2-2 Sa. 5:1.

2:24 Ge. 24:58-59, Ge. 31:14-15.

11 Heb. creepeth

12 Heb. seeding seed

13 Heb. a living soul

2

1 Heb. created to make

2 or, a mist which went up from, etc.

3 Heb. dust of the ground

4 Heb. Cush

5 or, eastward to Assyria

6 or, Adam

7 Heb. eating thou shalt eat

God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where *there is* gold:

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is Gihon: the same is it that compasseth the whole land of "Ethiopia.

14 And the name of the third river is Hiddekel: that is it which goeth "toward the east of Assyria. And the fourth river is Euphrates.

15 And the LORD God took "the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden "thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof "thou shalt surely die.

18 And the LORD God said, *It is not good* that the man should be alone: I will make him an help "meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever "Adam called every living creature, that *was* the name thereof.

20 And Adam "gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, "made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called "Woman, because she was taken out of "Man.

24 Therefore shall a man leave his father

viewed the scene with delight, and rejoiced at the wonderful works of God (PP 44).

1:26 (Eph. 3:15). **A Larger Family.**—Infinite love—how great it is! God made the world to enlarge heaven. He desires a larger family of created intelligences (MS 78, 1901).

1:27. **Man, a New and Distinct Order.**—All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made "in the image of God," and it was the Creator's design that they should populate the earth (RH Feb. 11, 1902).

1:29 (Ps. 104:14). **Fruit in Our Hands.**—The Lord has given His life to the trees and vines of His creation. His

word can increase or decrease the fruit of the land. If men would open their understanding to discern the relation between nature and nature's God, faithful acknowledgments of the Creator's power would be heard. Without the life of God, nature would die. His creative works are dependent on Him. He bestows life-giving properties on all that nature produces. We are to regard the trees laden with fruit as the gift of God, just as much as though He placed the fruit in our hands (MS 114, 1899).

2:2 (Ex. 20:8-11). **Seven Literal Days.**—The weekly cycle of seven literal days, six for labor, and the seventh for rest, which has been preserved and brought down through Bible history, originated in the great fact of the first seven days (3SG 90).

⁸ Heb. dying thou shalt die ⁹ Heb. as before him ¹⁰ or, the man ¹¹ Heb. called ¹² Heb. built ¹³ Heb. Isha ¹⁴ Heb. Isha

and his mother, and shall cleave unto his wife: and they shall be one flesh.
25 And they were both naked, the man and his wife, and were not ashamed.

**The History of the Fall
and Its Immediate Results (3:1-5:32)**

The Temptation and Fall

- 3** Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, 'hath God said, Ye shall not eat of every tree of the garden?
2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.
4 And the serpent said unto the woman, Ye shall not surely die:
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.
6 And when the woman saw that the tree was good for food, and that it was 'pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.
7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves 'aprons.
8 And they heard the voice of the LORD God walking in the garden in the 'cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

The Expulsion From the Garden

- 9 And the LORD God called unto Adam, and said unto him, Where *art* thou?
10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.
11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?
12 And the man said, The woman whom thou gavest to be with me, she gave me of

2:25 Ge 3:7; Ge 3:10-11; Ex 32:25.

3:1 Ge 3:3-15; Isa 27:1; Mt 10:16; 2 Co 11:3; 2 Co 11:14.

3:2 Ps 58:1.

3:3 Ge 2:16-17; Ge 20:6; Ex 19:12-13; 1 Ch 16:22.

3:4 In 8:11; Ge 3:15; Dt 29:19; 2 Ki 1:6; 2 Ki 1:6.

3:5 Ex 20:7; 1 Ki 22:6; Jer 11:13-14; Jer 28:2-3.

3:6 Jos 7:21; Jdg 16:1-2; Ec 3:16; Ec 2:21.

3:7 Ge 3:5; Dt 28:34; 2 Ki 6:20; 1 K 16:25.

3:8 Ge 3:10; Dt 1:43; Dt 5:25; Job 34:21-22.

3:10 Ge 2:25; Ex 3:6; Job 23:15; Ps 119:120; Isa 55:11.

3:11 Ge 1:10; Ps 50:21; Rom 3:20.

3:12 Ge 2:18; Ge 2:20; Ge 2:22; Ex 32:21-24.

3:13 Ge 1:19-12; Ge 3:15; 1 Sa 13:11; 2 Sa 3:21; 2 Sa 12:9-12.

3:14 Ge 3:1; Ge 9:6; Ex 21:28-32; Lev 20:25; Ps 7:9; Isa 29:25.

3:15 Nu 21:6-7; Am 9:5; Mk 16:18; Lk 10:19; Ac 28:3-6; Rom 3:14.

3:16 Ge 35:16-18; 1 Sa 19:21; Ps 18:6.

3:17 1 Sa 15:23-24; Mt 22:12; Mt 25:26-27.

3:18 Jos 23:13; Job 5:5; Job 31:10; Jb 23:18; Ps 2:31; Isa 5:6; Isa 7:25.

3:19 Ec 1:3; Ec 1:15; Eph 4:28; 1 Th 2:9.

3:20 Ge 2:20; Ge 2:23; Ge 5:29; Ge 29:32-35.

3:21 Ge 3:7; Isa 61:10; Rom 3:22; 2 Co 5:24.

3:22 Ge 3:5; Ge 1:26; Ge 11:6; Isa 19:12-13.

3:23 Ge 3:19; Ge 2:5; Ge 1:2; Ge 1:12; Ge 9:20.

3:24 Ge 2:8; Ex 25:2; Ex 25:20.

4:1 Nu 31:17; Ge 4:25; Ge 3:15.

3
1 Heb. Yea, be-
cause, etc.
2 Heb. a desire

the tree, and I did eat.

- 13 And the LORD God said unto the woman, What is this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.
14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.
16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* 'to thy husband, and he shall rule over thee.
17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:
18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;
19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.
20 And Adam called his wife's name 'Eve; because she was the mother of all living.
21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.
22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:
23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Cain and Abel

- 4** And Adam knew Eve his wife; and she conceived, and bare 'Cain, and said, I

Gen

2:7 (1 Cor. 3:9; Acts 17:28). **Man Under God's Supervision.**—The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heart-beat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life,—the inspiration of the ever-present God, the Great I Am (RtI Nov. 8, 1898).

(2 Peter 1:4). **Partakers of God's Nature.**—The Lord created man out of the dust of the earth. He made Adam a partaker of His life, His nature. There was breathed into

him the breath of the Almighty, and he became a living soul. Adam was perfect in form—strong, comely, pure; bearing the image of his Maker (MS 102, 1903).

Physical Power Long Preserved.—Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed (CTBH 7).

2:8. Adam Crowned King in Eden.—Adam was crowned king in Eden. To him was given dominion over every living thing that God had created. The Lord blessed Adam and Eve with intelligence such as He had not given to any other creature. He made Adam the rightful sovereign

³ or, things to gird about ⁴ Heb. wind ⁵ or, subject to thy husband ⁶ Heb. cause to bud ⁷ Heb. Chavah: that is Living ⁸ ¹ that is Gotten, or, Acquired

over all the works of His hands. Man, made in the divine image, could contemplate and appreciate the glorious works of God in nature (*Redemption; or the Temptation of Christ*, p. 7). (RI Feb 24, 1874).

2:15. Eden, Heaven in Miniature.—Adam had themes for contemplation in the works of God in Eden, which was heaven in miniature. God did not form man merely to contemplate His glorious works; therefore, He gave him hands for labor, as well as a mind and heart for contemplation. If the happiness of man consisted in doing nothing, the Creator would not have given Adam his appointed work. Man was to find happiness in labor, as well as in meditation (*Ibid.*, 7, 8). (RI Feb 24, 1874).

2:16, 17 (Gen. 1:26; Isa. 43:6, 7). To Re-populate Heaven After Test.—God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to re-populate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient, as the loyal angels, or disobedient. If he stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and thoughts of God. He would have been taught by God as His husbandry and building. His character would have been moulded in accordance with the character of God (Letter 91, 1900).

2:17 (John 8:44; Gen. 3:4). Seeds of Death Satan's Work.—Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge which meant disobedience to God (MS 65, 1899 [published in F. D. Nichol, *Ellen G. White and Her Critics*]).

(Rev. 13:8). Death Penalty Not Enforced at Once.—Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?—Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon Himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint (RI April 23, 1901).

2:24. The First Wedding Ceremony.—God celebrated the first marriage. Thus the institution has for its originator the Creator of the universe. "Marriage is honorable" (Hebrews 13:4); it was one of the first gifts of God to man, and it is one of the two institutions that, after the Fall, Adam brought with him beyond the gates of Paradise. When the divine principles are recognized and obeyed in this relation, marriage is a blessing; it guards the purity and happiness of the race, it provides for man's social needs, it elevates the physical, the intellectual, and the moral nature (PP 46).

3:1-6. A Succession of Falls.—If the race had ceased to fall when Adam was driven from Eden, we should now be in a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world.

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to His will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing (*Ibid.*, March 4,

1875).

3:1. Satan Uses Instruments.—In Eden Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species of cunning and deception to hedge up the path of righteousness cast up for the ransomed of the Lord to walk in (Letter 91, 1900).

3:5. No Change in Satan's Propaganda.—God does not consult our opinions or preferences. He knows what human beings do not know.—the future results of every movement, and therefore our eyes should be directed to Him, and not to the worldly advantages presented by Satan. Satan tells us that if we give heed to him, we shall reach great heights of knowledge. Ye shall be as gods, he said to Eve, if you eat of the tree forbidden by God. The test given to Adam and Eve was very light, but they could not bear it. They disobeyed God, and this transgression opened the floodgates of woe on our world (MS 50, 1893).

3:6. Mildest Test Given.—With what intense interest the whole universe watched the conflict that was to decide the position of Adam and Eve. How attentively the angels listened to the words of Satan, the originator of sin, as he placed his own ideas above the commands of God, and sought to make of none effect the law of God through his deceptive reasoning! How anxiously they waited to see if the holy pair would be deluded by the tempter, and yield to his arts! They asked themselves, Will the holy pair transfer their faith and love from the Father and Son to Satan? Will they accept his falsehoods as truth? They knew that they might refrain from taking the fruit, and obey the positive injunction of God, or they might violate the express command of their Creator.

The mildest test was given them that could be given; for there was no need of their eating of the forbidden tree, everything that their wants required had been provided (RI July 24, 1899).

Gained Only a Knowledge of Sin and Its Results.—If Adam and Eve had never touched the forbidden tree, the Lord would have imparted to them knowledge—knowledge upon which rested no curse of sin, knowledge that would have brought them everlasting joy. The only knowledge they gained by their disobedience was a knowledge of sin and its results (AUCR March 1, 1904).

Adam's Fall Inexplicable.—In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are inexplicable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known (Letter 191, 1899).

(Eccl. 1:13-18).—Age after age, the curiosity of men has led them to seek for the tree of knowledge; and often they think they are plucking fruit most essential, when, like Solomon's research, they find it altogether vanity and nothingness in comparison with that science of true holiness which will open to them the gates of the city of God. The human ambition has been seeking for that kind of knowledge that will bring to them glory and self-exaltation and supremacy. Thus Adam and Eve were worked upon by Satan until God's restraint was snapped asunder, and then education under the teacher of lies began in order that they might have the knowledge which God had refused them:—to know the consequence of transgression (MS 67, 1898).

Fall Broke Golden Chain of Obedience.—Adam yielded to temptation and as we have the matter of sin and its consequence laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God's expressed will, which is a virtual denial of God, refusing the laws of His government.

The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world was

evil and that continually (MS 1, 1892).

Adam: Temptation Removed as Far as Possible.—The plan of salvation was so arranged that when Adam was tested, temptation was removed from his as far as possible. When Adam was tempted, he was not hungry (ST April 4, 1900).

Man a Free Agent.—God had power to hold Adam back from touching the forbidden fruit; but had He done this, Satan would have been sustained in his charge against God's arbitrary rule. Man would not have been a free moral agent, but a mere machine (RH June 4, 1901).

Every Inducement to Remain Loyal.—It certainly was not God's purpose that man should be sinful. He made Adam pure and noble, with no tendency to evil. He placed him in Eden, where he had every inducement to remain loyal and obedient. The law was placed around him as a safeguard. (*Ibid.*)

3:7, Fig Leaves Will Not Cover Sin.—Adam and Eve both ate of the fruit, and obtained a knowledge which, had they obeyed God, they would never have had,—an experience in disobedience and disloyalty to God,—the knowledge that they were naked. The garment of innocence, a covering from God, which surrounded them, departed; and they supplied the place of this heavenly garment by sewing together fig-leaves for aprons.

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewed together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will be begun, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work will come to naught (*Ibid.*, Nov. 15, 1898).

3:10, 11, Drew on Robes of Ignorance.—Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached, but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works (*Ibid.*, March 17, 1904).

3:15, Adam Knew Original Law.—Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them. When they transgressed the law of God, and fell from their state of happy innocence, and became sinners, the future of the fallen race was not relieved by a single ray of hope. God pitied them, and Christ devised the plan for their salvation by Himself bearing the guilt. When the curse was pronounced upon the earth and upon man, in connection with the curse was a promise that through Christ there was hope and pardon for the transgression of God's law. Although gloom and darkness hung, like the pall of death, over the future, yet in the promise of the Redeemer, the Star of hope lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the precious promise of God, and were saved from utter ruin (RH April 29, 1875).

Christ the Immediate Surety.—As soon as there was sin, there was a Saviour. Christ knew that He would have to suffer, yet He became man's substitute. As soon as Adam sinned, the Son of God presented Himself as surety for the human race, with just as much power to avert the doom pronounced upon the guilty as when He died upon the cross of Calvary (*Ibid.*, March 12, 1901).

Continent of Heaven.—Jesus became the world's Redeemer, rendering perfect 1085 obedience to every word that proceedeth out of the mouth of God. He redeemed Adam's disgraceful fall, uniting the earth, that had been

divorced from God by sin, to the continent of heaven (BE Aug. 6, 1894).

Connected With Sphere of Glory.—Though earth was struck off from the continent of heaven and alienated from its communion, Jesus has connected it again with the sphere of glory (ST Nov. 24, 1887).

Instantaneous Substitution.—The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood between the living and the dead, saying, "Let the punishment fall on Me. I will stand in man's place. He shall have another chance" (Letter 22, Feb. 13, 1900).

Christ Placed Feet in Adam's Steps.—What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity! He would place His feet in Adam's steps. He would take man's fallen nature, and engage to cope with the strong foe who triumphed over Adam. He would overcome Satan, and in thus doing He would open the way for the redemption from the disgrace of Adam's failure and fall, of all those who would believe on Him (*Redemption; or the Temptation of Christ*, p. 15).

3:16, 17, Execution of Sentence Withheld.—God forbore, for a time, the full execution of the sentence of death pronounced upon man. Satan flattered himself that he had forever broken the link between heaven and earth. But in this he was greatly mistaken and disappointed. The Father had given the world into the hands of His Son for Him to redeem from the curse and the disgrace of Adam's failure and fall (*Ibid.*, 17).

3:17, 18, The Curse on All Creation.—All nature is confused; for God forbade the earth to carry out the purpose He had originally designed for it. Let there be no peace to the wicked, saith the Lord. The curse of God is upon all creation. Every year it makes itself more decidedly felt (MS 76a, 1901).

The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God, came upon the earth at the Flood (4SG 121).

The land has felt the curse, more and more heavily. Before the Flood, the first leaf which fell, and was discovered upon the ground, caused those who feared God great sorrow. They mourned over it as we mourn over the loss of a dead friend. In the decaying leaf they could see an evidence of the curse, and of the decay of nature (*Ibid.*, 155).

(Rom. 8:22).—The sin of man has brought the sure result,—decay, deformity, and death. Today the whole world is tainted, corrupted, stricken with mortal disease. The earth groaneth under the continual transgression of the inhabitants thereof (Letter 22, Feb. 13, 1900).

The Lord's curse is upon the earth, upon man, upon beast, upon the fish in the sea, and as transgression becomes almost universal the curse will be permitted to become as broad and as deep as the transgression (Letter 59, 1898).

Tokens of God's Continued Love.—After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth (RH Nov. 8, 1898).

3:17-19.—God said to Adam, and to all the descendants of Adam, In the sweat of thy face shalt thou eat bread; for from henceforth the earth must be worked under the drawback of transgression. Thorns and briars shall it produce (MS 84, 1897), 1086

There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled under the inhabitants thereof. The curse is increasing as transgression increases (Letter 22, Feb. 13, 1900).

3:18, Amalgamation Brought Noxious Plants.—Not

Gen

- have gotten a man from the LORD.
 2 And she again bare his brother ¹Abel. And Abel was ²a keeper of sheep, but Cain was a tiller of the ground.
 3 And ³in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.
 4 And Abel, he also brought of the firstlings of his ⁴flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:
 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.
 6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?
 7 If thou doest well, shalt thou not ⁵be accepted? and if thou doest not well, sin lieth at the door. And ⁶unto thee *shall* be his desire, and thou shalt rule over him.
 8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
 9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: *Am* I my brother's keeper?
 10 And he said, What hast thou done? the voice of thy brother's ⁷blood crieth unto me from the ground.
 11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;
 12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.
 13 And Cain said unto the LORD, ⁸"My punishment is greater than I can bear.
 14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me.
 15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

The Cainites

- 16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod,

4:2 Ge. 4:29-31, Ge. 3:13.
 4:3 1 Ki. 1:7, Ne. 13:6, Lev. 21:11.
 4:4 Ps. 13:12, Nu. 18:12, Nu. 18:17.
 4:5 Nu. 16:15, Heb. 11:4, Ge. 4:2.
 4:6 1 Ch. 15:11-13, 4:7 Ge. 19:21, 2 Sa. 21:23, 2 Ks. 8:26.
 4:8 1 Sa. 5:2, 2 Sa. 15:26-28.
 4:9 Ge. 3:9-11, Ps. 9:12, Ge. 3:12.
 4:10 Ge. 3:13, Jos. 7:19, Ps. 50:21.
 4:11 Ge. 3:11, Ge. 4:13, 18:27, 16:26.
 4:12 Ge. 3:17-18, Lev. 26:20.
 4:13 Job. 15:22, Rev. 16:9, Rev. 16:11.
 4:14 Job. 15:20-21.
 4:15 1 Ki. 16:7, Ps. 59:11, Hos. 1:4.
 4:16 Ge. 1:11, Ge. 4:8, Ex. 20:18.
 4:17 Ge. 5:18, Ge. 5:22, Ge. 11:4.
 4:18 Ge. 5:21, Ge. 6:2.
 4:19 Ge. 2:18, Ge. 2:21, Mt. 19:46.
 4:20 Ge. 4:21, 1 Ch. 2:50-52.
 4:21 Rom. 11:12.
 4:22 Ex. 25:3, Nu. 31:22, Dt. 8:9.
 4:23 Nu. 23:18, Jdg. 9:7, Ge. 49:6.
 4:24 Ge. 1:15, Mt. 18:22.
 4:25 Ge. 5:4-6, 1 Ch. 1:1, 1 Ks. 3:38, Ge. 11:3.
 4:26 Ge. 1:6-8, Dt. 26:17-18, 1 Ki. 18:21.
 5:1 Ge. 2:1, Ge. 6:9.
 5:2 Ge. 4:27, Mal. 2:15.
 5:3 Job. 14:1-3, Job. 15:1-10, Job. 25:4.
 5:4 1 Ch. 1:1-3.
 5:5 Ge. 5:8, Ge. 5:11.

2 Heb. Hebel
 3 Heb. a feeder
 4 Heb. at the end of days
 5 Heb. sheep, or, goats
 6 or, have the excellency
 7 or, subject unto thee
 8 Heb. bloods
 9 or, Mine iniquity is greater than that it may be forgiven
 10 Heb. Chanoch
 11 Heb. Lamech
 12 Heb. whetter

- on the east of Eden.
 17 And Cain knew his wife; and she conceived, and bare ⁹Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch.
 18 And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat ¹⁰Lamech.
 19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.
 20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.
 21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.
 22 And Zillah, she also bare Tubalcain, an ¹¹instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah.
 23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for ¹²I have slain a man to my wounding, and a young man ¹³to my hurt.
 24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

The Generations From Adam to Noah

- 25 And Adam knew his wife again; and she bare a son, and called his name ¹⁴Seth: For God, *said* she, hath appointed me another seed instead of Abel, whom Cain slew.
 26 And to Seth, to him also there was born a son; and he called his name ¹⁵Enos: then began men ¹⁶to call upon the name of the LORD.
 5 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him:
 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
 3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:
 4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:
 5 And all the days that Adam lived were

one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the Master, "Didst not thou sow good seed in thy field? how then hath it tares?" The Master answered, "An enemy hath done this." All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares (MS 65, 1899 [published in F. D. Nichol, *Ellen G. White and Her Critics*]).

3:22-24 (Rev. 22:2, 14). Obedience Is Condition of Eating of Tree.—Transgression of God's requirements excluded Adam from the Garden of Eden. A flaming sword was placed around the tree of life, lest man should put

forth his hand and partake of it, immortalizing sin. Obedience to all the commandments of God was the condition of eating of the tree of life. Adam fell by disobedience, forfeiting by sin all right to use either the life-giving fruit of the tree in the midst of the Garden, or its leaves, which are for the healing of the nations.

Obedience through Jesus Christ gives to man perfection of character and a right to that tree of life. The conditions of again partaking of the fruit of the tree are plainly stated in the testimony of Jesus Christ to John: "Blessed are they that do His commandments, that they may have right to the tree of life, and many enter in through the gates into the city" (MS 72, 1901).

3:24 (Matt. 4:4; John 6:63). No Sword Before Our

¹³ or, I would slay a man in my wound, etc. ¹⁴ or, in my hurt ¹⁵ Heb. Seth; that is Appointed, or, Put ¹⁶ Heb. Enosh ¹⁷ or, to call themselves by the name of the Lord

- nine hundred and thirty years: and he died.
- 6 And Seth lived an hundred and five years, and begat Enos:
- 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:
- 8 And all the days of Seth were nine hundred and twelve years: and he died.
- 9 And Enos lived ninety years, and begat 'Cainan:
- 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:
- 11 And all the days of Enos were nine hundred and five years: and he died.
- 12 And Cainan lived seventy years, and begat 'Mahalaleel:
- 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:
- 14 And all the days of Cainan were nine hundred and ten years: and he died.
- 15 And Mahalaleel lived sixty and five years, and begat 'Jared:
- 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:
- 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.
- 18 And Jared lived an hundred sixty and two years, and he begat Enoch:
- 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:
- 20 And all the days of Jared were nine hundred sixty and two years: and he died.
- 21 And Enoch lived sixty and five years, and begat 'Methuselah:
- 22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
- 23 And all the days of Enoch were three hundred sixty and five years:
- 24 And Enoch walked with God: and he was not; for God took him.
- 25 And Methuselah lived an hundred eighty and seven years, and begat 'Lamech:
- 26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:
- 27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

5:6 Ge 1:26
5:9 1 Ch 1:2; Lk 3:35
5:10 Ge 5:1
5:11 Ge 5:5
5:12 Lk 3:37
5:13 Ge 5:1
5:14 Ge 5:5
5:15 1 Ch 1:2
5:16 Ge 5:1
5:17 Ge 5:5
5:18 Ge 4:17; 1 Ch 1:3; Lk 3:37; Jude 1:15
5:19 Ge 5:1
5:20 Ge 5:5
5:21 Lk 3:37
5:22 Ge 6:9; Ge 17:1; Ge 24:40
5:24 Ge 37:30; Ge 42:36
5:25 Ge 1:18
5:26 Ge 5:1
5:27 Ge 5:5
5:29 Ge 6:8-9; Ge 25: Ge 9:21
5:30 Ge 5:5
5:31 Ge 5:5
5:32 Ge 6:10; Ge 7:13; Ge 9:18-19
6:1 Ge 1:28
6:2 Ge 9:26; Ex 4:22-23; 10:1-11; 13:9; Nu 11:17; Ne 9:40; Isa 54:4
6:4 Nu 13:33; Dt 2:20-21; Dt 3:11; 1 Sa 17:3
6:5 Ge 13:13; Ge 18:20-21; Ps 133:1-3; Ps 54:2
6:6 Ex 32:1-3; Nu 23:19; Dt 32:36
6:7 Ps 24:1-2; Ps 37:30; Jr 10:27
6:8 Ge 19:19; Ex 33:12-17
6:9 Ge 2:1; Ge 5:1; Ge 10:1; Ge 7:1

5

1 Heb. Kenan
2 Gr. Maleleul
3 Heb. Jared
4 Gr. Mathusala
5 Heb. Lamech
6 Gr. Noe: that is Rest, or Comfort

6

1 Or, the whole imagination: the Hebrew word signifieth not only the imagination, but also the purposes and desires
2 Heb. every day
3 Heb. from man unto beast
4 Or, upright

- 28 And Lamech lived an hundred eighty and two years, and begat a son:
- 29 And he called his name 'Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.
- 30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
- 31 And all the days of Lamech were seven hundred seventy and seven years: and he died.
- 32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

The Deluge (6:1-9:17)

The Degeneracy of the Antediluvians

- 6 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,
- 2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.
- 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.
- 4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.
- 5 And God saw that the wickedness of man was great in the earth, and *that* 'every imagination of the thoughts of his heart was only evil 'continually.
- 6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.
- 7 And the LORD said, I will destroy man whom I have created from the face of the earth; 'both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.
- 8 But Noah found grace in the eyes of the LORD.
- 9 These *are* the generations of Noah: Noah was a just man and 'perfect in his generations, and Noah walked with God.
- 10 And Noah begat three sons, Shem, Ham,

Gen

Tree of Life.—The Scriptures, "It is written," is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from taking of the fruit of this tree of life. All may eat and live forever (Letter 20, 1900).

4:4. Offering Must Be Sprinkled With Blood.—In every offering to God we are to acknowledge the one great Gift; that alone can make our service acceptable to him. When Abel offered the firstling of the flock, he acknowledged God, not only as the Giver of his temporal blessings, but also as the Giver of the Saviour. Abel's gift was the very choicest he could bring; for it was the Lord's specified claim. But Cain brought only of the fruit of the ground, and

his offering was not accepted by the Lord. It did not express faith in Christ. All our offerings must be sprinkled with the blood of the atonement. As the purchased possession of the Son of God, we are to give the Lord our own individual lives (RH Nov. 24, 1896).

(Gen. 2:17). Substitute Accepted for Time Being.—Fallen man, because of his guilt, could no longer come directly before God with his supplications; for his transgression of the divine law had placed an impassable barrier between the holy God and the transgressor. But a plan was devised that the sentence of death should rest upon a substitute. In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to

prefigure Christ. In the slain victim, man was to see the fulfillment for the time being of God's word, "Ye shall surely die." *Redemption; or the Temptation of Christ*, p. 19, (*Ibid.*, March 3, 1874).

4-6. God Marks Every Action.—The Lord saw the wrath of Cain. He saw the falling of his countenance. This is revealed how closely the Lord marks every action, all the intents and purposes, yes, even the expression of the countenance. This, though man may say nothing, expresses his refusal to do the way and will of God. . . . Well might the question be asked you of the Lord, when you cannot follow the impulse of your own rebellious heart, and are restrained from doing your own unrighteous, unsanctified will, "Why art thou wrath? and why is thy countenance fallen?" Such exhibitions reveal that because they cannot do after Satan's arts and devices they are provoked, and can only manifest a spirit similar to that of Cain (MS 77, 1897).

4-8. Contentment Must Come.—There could be no harmony between the two brothers, and contentment must come. Abel could not concede to Cain without being guilty of disobedience to the special commands of God (Letter 16, 1897).

Cain Filled With Doubt and Madness.—Satan is the parent of unbelief, murmuring, and rebellion. He filled Cain with doubt and with madness against his innocent brother and against God, because his sacrifice was refused and Abel's accepted. And he slew his brother in his insane madness (RH March 3, 1874).

4-15. Mark of Cain.—God has given to every man his work, and if any one turns from the work that God has given him, to do the work of Satan, to defile his own body or lead another into sin, that man's work is cursed, and the brand of Cain is placed upon him. The ruin of his victim will cry unto God, as did the blood of Abel (*Ibid.*, March 6, 1894).

Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe he bears the mark of Cain (MS 29, 1911).

4-25. Seth More Noble in Stature Than Cain or Abel.—Seth was of more noble stature than Cain or Abel, and resembled Adam more than any of his other sons. The descendants of Seth had separated themselves from the wicked descendants of Cain. They cherished the knowledge of God's will, while the ungodly race of Cain had no respect for God and His sacred commandments (JSG 60).

5-22-24. Enoch Saw God Only by Faith.—Did he [Enoch] see God by his side? Only by faith. He knew that the Lord was there, and he adhered steadfastly to the principles of truth. We, too, are to walk with God. When we do this, our faces will be lighted up by the brightness of His presence, and when we meet one another, we shall speak of His power, saying, Praise God. Good is the Lord, and good is the word of the Lord (MS 17, 1903).

Christ a Constant Companion.—We can have what Enoch had. We can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter; he could talk with God about it. He had no "It is written" as we have, but he had a knowledge of his heavenly Companion. He made God his Counsellor, and was closely bound up with Jesus. And Enoch was honored in this course. He was translated to heaven without seeing death. And those who will be translated at the close of time, will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing Him in all their life-practices. Selfishness will be cut out by the roots (MS 38, 1897).

Strove to Conform to Divine Likeness.—Let us realize the weakness of humanity, and see where man fails in his self-sufficiency. We shall then be filled with a desire to be just what God desires us to be,—pure, noble, sanctified. We shall hunger and thirst after the righteousness of Christ. To be like God will be the one desire of the soul.

This is the desire that filled Enoch's heart. And we read that he walked with God. He studied the character of God to a purpose. He did not mark out his own course, or set up his own will, as if he thought himself fully qualified to manage matters. He strove to conform himself to the divine likeness (Letter 169, 1903).

How Enoch Walked With God.—While trusting in your heavenly Father for the help you need, He will not leave you. God has a heaven full of blessings that He wants to bestow on those who are earnestly seeking for that help which the Lord alone can give. It was in looking in faith to Jesus, in asking of Him, in believing that every word spoken would be verified, that Enoch walked with God. He kept close by the side of God, obeying His every word. . . . This was a wonderful life of oneness. Christ was his Companion. He was in intimate fellowship with God (MS 111, 1898).

Abode in Pure Atmosphere.—He [Enoch] did not make his abode with the wicked. He did not locate in Sodom, thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible. Then at times he went forth to the inhabitants of the world with 1088 his God-given message. Every visit he made to the world was painful to him. He saw and understood something of the leprosy of sin. After proclaiming his message, he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers, and died before the Flood came. But some had lived so long in the corrupting influence of sin that they could not endure righteousness (MS 42, 1900).

5-24. No Moral Darkness So Dense.—Enoch walked with God, while of the world around him sacred history records, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Enoch's righteous life was in marked contrast with the wicked people around him. His piety, his purity, his unswerving integrity were the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind. There never has been and never will be an age when the moral darkness will be so dense as when Enoch lived a life of irreproachable righteousness (MS 43, 1900).

Enoch the First Prophet.—Enoch was the first prophet among mankind. He foretold by prophecy the second coming of Christ to our world, and his work at that time. His life was a specimen of Christian consistency. Holy lips alone should speak forth the words of God in denunciation and judgments. His prophecy is not found in the writings of the Old Testament. We may never find any books which relate to the works of Enoch; but Jude, a prophet of God, mentions the work of Enoch (*Ibid.*).

5-24. Character of Enoch.—By faith Enoch "was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God" (Hebrews 11:15). In the midst of a world by its iniquity doomed to destruction, Enoch lived a life of such close communion with God that he was not permitted to fall under the power of death. The godly character of this prophet represents the state of holiness which must be attained by those who shall be "redeemed from the earth" (Revelation 14:3) at the time of Christ's second advent. Then, as in the world before the Flood, iniquity will prevail. Following the promptings of their corrupt hearts and the teachings of a deceptive philosophy, men will rebel against the authority of Heaven. But like Enoch, God's people will seek for purity of heart and conformity to His will, until they shall reflect the likeness of Christ. Like Enoch, they will warn the world of the Lord's second coming and of the judgments to be visited upon transgression, and by their holy conversation and example they will condemn the sins of the ungodly. As Enoch was translated to heaven before the destruction of the world by water, so the living righteous will be translated from the earth before its destruction by fire (PP 88, 89).

6-2. Co-operation With God Avoids Cain-worship.—Had man co-operated with God, there would have been no Cain-worshippers. Abel's example of obedience would have been followed. Men might have worked out the will of God. They might have obeyed His law, and in obedience they would have found salvation. God and the heavenly universe would have helped them to retain the divine likeness. Longevity would have been preserved; and God

would have delighted in the work of His hands (RH Dec. 27, 1898).

6:3 (1 Peter 3:18-21). God Preached Through Methuselah, Noah, and Others.—God granted them one hundred and twenty years of probation, and during that time preached to them through Methuselah, Noah, and many others of His servants. Had they listened to the testimony of these faithful witnesses, had they repented and returned to their loyalty, God would not have destroyed them (RH April 23, 1901).

Enoch Bore Testimony Unflinchingly.—Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly (RH Nov. 1, 1906).

Voices of Noah and Methuselah Heard.—God determined to purify the world by a flood; but in mercy and love He gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Methuselah, and many others were heard in warning and entreaty, and every blow struck on the ark was a warning message (*Ibid.*, Sept. 19, 1907).

Some Believed; Some Backslid.—For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark believed the message, but died before the Flood; others of Noah's converts backslid (MS 65, 1906).

Many of the believing ones kept the faith, and died triumphant (MS 35, 1906).

Enoch's Experience a Convincing Sermon.—[Jude 14, 15 quoted.] The sermon preached by Enoch, and his translation to heaven was a convincing argument to all living in Enoch's time. It was an argument that Methuselah and Noah could use with power to show that the righteous could be translated (MS 46, 1895).

Association With Unbelievers Caused Loss.—Those who believed when Noah began to build the ark, lost their faith through association with unbelievers who aroused all the old passion for amusement and display (RH Sept. 15, 1904).

(1 John 3:8). Christ in Warfare in Noah's Day.—"For this purpose the Son of God was manifested, that He might destroy the 1089 works of the devil." Christ was engaged in this warfare in Noah's day. It was His voice that spoke to the inhabitants of the old world in messages of warning, reproof, and invitation. He gave the people a probation of one hundred and twenty years, in which they might have repented. But they chose the deceptions of Satan, and perished in the waters of the Flood (*Ibid.*, March 12, 1901).

6:4. Great Art and Inventions Perished.—There perished in the Flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today (Letter 65, 1898).

How did man gain his knowledge of how to devise?—From the Lord, by studying the formation and habits of different animals. Every animal is a lesson book, and from the use they make of their bodies and the weapons provided them, men have learned to make apparatus for every kind of work. If men could only know how many arts have been lost to our world, they would not talk so fluently of the dark ages. Could they have seen how God once worked through His human subjects, they would speak with less confidence of the arts of the antediluvian world. More was lost in the Flood, in many ways, than men today know. Looking upon the world, God saw that the intellect He had given man was perverted, that the imagination of his heart was evil and that continually, God had given these men knowledge. He had given them valuable ideas, that they might carry out His plan. But the Lord saw that those whom He designed should possess wisdom, tact, and judgment, were using every quality of the mind to glorify self. By the waters of the Flood, He blotted this long-lived race from the earth, and with them perished the knowledge they had used only for evil. When the earth was re-peopled, the Lord trusted His wisdom more sparingly to men, giving them only the ability they would need in carrying out His great plan (Letter 24, 1899).

Delusions of Progress.—True knowledge has decreased with every successive generation. God is infinite,

and the first people upon the earth received their instructions from that infinite God who created the world. Those who received their knowledge direct from infinite wisdom were not deficient in knowledge.

God instructed Noah how to make that immense ark, for the saving of himself and his family. He also instructed Moses how to make the tabernacle, and the embroidery, and skillful work which was to adorn the sanctuary. The women wrought, with great ingenuity the embroidery of silver and gold. Skillful men were not wanting to accomplish the work of making the ark, the tabernacle, and the vessels of solid gold.

God gave David a pattern of the temple which Solomon built. None but the most skillful men of design and art were allowed to have anything to do with the work. Every stone for the temple was prepared to exactly fill its place, before being brought to the temple. And the temple came together without the sound of an axe or hammer. There is no such building to be found in the world for beauty, richness and splendor.

There are many inventions and improvements, and labor-saving machines now that the ancients did not have. They did not need them. . . .

The greater the length of time the earth has lain under the curse, the more difficult has it been for man to cultivate it, and make it productive. As the soil has become more barren, and double labor has had to be expended upon it, God has raised up men with inventive faculties to construct implements to lighten labor on the land groaning under the curse. But God has not been in all man's inventions. Satan has controlled the minds of men to a great extent, and has hurried men to new inventions which has led them to forget God.

In strength of intellect, men who now live can bear no comparison to the ancients. There have been more ancient arts than the present generation now possess. For skill and art those living in this degenerate age will not compare with the knowledge possessed by strong men who lived near one thousand years.

Men before the Flood lived many hundreds of years, and when one hundred years old they were considered but youths. Those long-lived men had sound minds in 1090 sound bodies. Their mental and physical strength was so great that the present feeble generation can bear no comparison to them. Those ancients had nearly one thousand years in which to acquire knowledge. They came upon the stage of action from the ages of sixty to one hundred years, about the time those who now live the longest have acted their part in their little short life time, and have passed off the stage. Those who are deceived, and flattered on in the delusion that the present is an age of real progress, and that the human race has ever been past progressing in true knowledge, are under the influence of the father of lies, whose work has ever been to turn the truth of God into a lie (4SG 154-156).

Giants Before the Flood.—At the first resurrection all come forth in immortal bloom, but at the second, the marks of the curse are visible upon all. All come up as they went down into their graves. Those who lived before the Flood, come forth with their giant-like stature, more than twice as tall as men now living upon the earth, and well proportioned. The generations after the Flood were less in stature (3SG 84).

6:5. Degenerated From Lightness to Debasement.—We have the history of the antediluvians, and of the cities of the plain, whose course of conduct degenerated from lightness and frivolity to debasing sins that called down the wrath of God in a most dreadful destruction, in order to rid the earth of the curse of their contaminating influence. Inclination and passion bore sway over reason. Self was their god, and the knowledge of the Most High was nearly obliterated through the selfish indulgence of corrupt passions (Letter 74, 1896).

Perverted What Was Lawful.—The sin of the antediluvians was in perverting that which in itself was lawful. They corrupted God's gifts by using them to minister to their selfish desires. The indulgence of appetite and base passion made their imaginations altogether corrupt. The

Gen

- and Japheth.
11 The earth also was corrupt before God, and the earth was filled with violence.
12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.
13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

The Building of the Ark

- 14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.
16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories shalt thou make it.
17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and every thing that is in the earth shall die.
18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.
19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee: they shall be male and female.
20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.
21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.
22 Thus did Noah; according to all that God commanded him, so did he.

The Narrative of the Flood

- 7 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

6:11 Ge 7:1; Ge 9:9; Ge 13:13; 2 Ch 34:27.
6:12 Ge 6:8; Ge 18:21; Job 33:27; Ps 14:2.
6:13 Jer 51:13; Eze 2:2; Am 8:2; 1 Pe 3:7; Ge 6:4.
6:14 Mt 2:14; Lk 17:27; 1 Pe 3:20; Ex 2:3.
6:15 Ge 7:20; Dt 3:11.
6:16 Ge 8:6; 2 Sa 6:16; 2 Ki 9:40; Ge 10:16; Lk 13:25.
6:17 Ge 6:13; Ge 7:4; Ge 7:21-23; Ge 9:9; Ex 1:14.
6:18 Ge 9:9; Ge 9:11; Ge 17:1; Ge 17:7; Ge 17:21.
6:19 Ge 7:2-3; Ge 7:8-9; Ge 15:16.
6:20 Ge 1:20-24; Ac 10:11, 12.
6:21 Ge 1:29-30; Job 38:41; Job 40:20; Ps 35:6.
6:22 Ge 7:5; Ge 7:9; Ge 7:16; Ge 17:24; Ex 40:16.
7:1 Ge 7:1; Ge 7:13; Job 5:19-24; Ps 91:10.
7:2 Ge 7:8; Ge 6:19-21; Ge 8:20; Lev 11:1-17; Dt 11:1-21; Ac 10:11-15; Lev 10:10; Ge 4:24.
7:3 Ge 7:10; Ge 2:5; Ge 6:3.
7:5 Ge 6:22; Ex 49:32; Ex 39:12-15; Ex 40:16.
7:6 Ge 5:32; Ge 8:13.
7:7 Ge 7:1; Ge 7:13-15; Ge 6:18; Pr 22:4; Mt 24:38.
7:9 Ge 7:16; Ge 2:19; Isa 11:6-9; Isa 65:25; Jer 8:7; Ac 10:11-12; Gal 3:28; Col 3:11.
7:10 Ge 7:4; Ge 7:8; Ge 7:17-20; Ge 6:17.
7:11 Ge 7:1; Ge 6:17; Ge 8:2; Job 28:4; Job 38:11.
7:12 Ge 7:4; Ge 7:17; Ex 2:18.
7:13 Ge 7:1; Ge 7:9; Ge 6:18; Heb 11:7.
7:14 Ge 7:2-3; Ge 7:8-9.
7:15 Ge 6:20; Isa 11:6.
7:16 Ge 7:2-4; 2 Ki 4:4-5; Dt 33:27.
7:17 Ge 7:4; Ge 7:12.

5 or, from the earth
6 Heb. nests

- 2 Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female.
3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.
4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.
5 And Noah did according unto all that the LORD commanded him.
6 And Noah was six hundred years old when the flood of waters was upon the earth.
7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.
8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.
9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.
10 And it came to pass after seven days, that the waters of the flood were upon the earth.
11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
12 And the rain was upon the earth forty days and forty nights.
13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:
14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.
15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.
16 And they that went in, went in male and female of all flesh, as God had commanded him; and the LORD shut him in.
17 And the flood was forty days upon the earth; and the waters increased, and bare

antediluvians were slaves of Satan, led and controlled by him (MS 24, 1891).

Corrupted Through Perverted Appetite.—The inhabitants of the Noachian world were destroyed, because they were corrupted through the indulgence of perverted appetite (ST Sept. 2, 1875).

6:11. Worshiped Self-indulgence; Fostered Crime.—They worshipped selfish indulgence,—eating, drinking, merry-making,—and resorted to acts of violence and crime if their desires and passions were interfered with.

In the days of Noah the overwhelming majority was opposed to the truth, and enamored with a tissue of falsehoods. The land was filled with violence. War, crime, murder, was the order of the day. Just so will it be before

Christ's second coming (MS 24, 1891).

6:12, 13. Noah Ridiculed.—Before the destruction of the old world by a flood, there were talented men, men who possessed skill and knowledge. But they became corrupt in their imagination, because they left God out of their plans and councils. They were wise to do what God had never told them to do, wise to do evil. The Lord saw that this example would be deleterious to those who should afterwards be born, and He took the matter in hand. For one hundred twenty years He sent them warnings through His servant Noah. But they used the probation so graciously granted them in ridiculing Noah. They caricatured him and criticized him. They laughed at him for his peculiar earnestness and intense feeling in regard to the

7 1 Heb. seven seven 2 Heb. blot out 3 or, on the seventh day 4 or, floodgates 5 Heb. wing

- up the ark, and it was lift up above the earth.
- 18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.
- 19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.
- 20 Fifteen cubits upward did the waters prevail; and the mountains were covered.
- 21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
- 22 All in whose nostrils was the breath of life, of all that was in the dry land, died.
- 23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.
- 24 And the waters prevailed upon the earth an hundred and fifty days.
- 8 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;
- 2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
- 3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.
- 4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
- 5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
- 6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
- 7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.
- 8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
- 9 But the dove found no rest for the sole of

7:18 Ex 14:28; Job 22:16; Ps 69:15; Ps 104:26
7:19 Job 12:15; Ps 36:2-3; Ps 104:6-9; Jer 4:23
7:20 Ps 104:6; Jer 4:23
7:21 Ge 7:9; Ge 6:6; 7: Ge 6:13; Ge 6:17; Job 22:15-17
7:22 Ge 2:7; Ge 6:13
7:23 Ge 7:21-22; Job 22:15-17; Isa 24:1-8; Mt 24:37-39
7:24 Ge 8:3-4
8:1 Ge 19:29; Ge 30:22; Ex 2:24; 1 Sa 1:19; Ne 13:14; Ne 13:22
8:2 Ge 7:11; Ps 8:26; Job 3:5; Job 47:11-13; 8:3 Ge 7:11; Ge 7:21
8:4 Ge 7:17-19; 2 Ki 19:37
8:5 Ge 7:11
8:6 Ge 6:16; Da 6:10
8:7 Lev 11:15; 1 Ki 17:4; 1 Ki 17:6
8:8 Ge 8:10-12; SS 1:15; SS 2:11-12; SS 2:16
8:9 Dt 28:65; Eze 7:16; Mt 11:28; Jo 16:33
8:10 Ps 30:1; Isa 8:17; Isa 26:8; Rom 8:25
8:11 Ne 8:15; Zec 4:12-14
8:12 Ps 27:14; Ps 130:5-6; Isa 8:17
8:13 Ge 7:11
8:14 Ge 7:11; Ge 7:13-14
8:15 Ge 7:1; Ge 7:7; Jos 3:17; Jos 4:10; Jos 4:16-18
8:16 Ge 7:1; Ge 7:7; Ge 7:13; Jos 3:17; Jos 4:10
8:17 Ge 7:14-15; Ge 1:22; Ge 9:1; Ge 9:7
8:18 Ps 121:8
8:19 Ge 1:4; Ge 12:8; Ge 13:4; Ge 22:9; Ge 26:25
8:21 Lev 1:9; Lev 1:14; Lev 1:17; Lev 26:31; SS 4:10-11; Isa 65:4
8:22 Isa 54:8; Ge 15:6; Ex 34:21; Ps 74:16-17; SS 2:11-12

6 Heb. the breath of the spirit of life
8
1 Heb. in going and returning
2 Heb. were in going and decreasing
3 Heb. in going forth and returning

her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark.

- 10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;
- 11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.
- 12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
- 13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.
- 14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

The Noachic Covenant

- 15 And God spake unto Noah, saying,
- 16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.
- 17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth: that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.
- 18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:
- 19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.
- 20 And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.
- 21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth: neither will I again smite any more every thing living, as I have done.
- 22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer

judgments which he declared God would surely fulfill. They talked of science and of the laws controlling nature. Then they held a carnival over the words of Noah, calling him a crazy fanatic. God's patience was exhausted. He said to Noah, "The end of all flesh is come before me; for the earth is filled with violence through them, and, behold, I will destroy them from the earth" (MS 29, 1890).

6:17 (2 Peter 3:10; Rev. 14:10). Coal and Oil Agencies in Final Destruction.—Those majestic trees which God had caused to grow upon the earth, for the benefit of the inhabitants of the old world, and which they had used to form into idols, and to corrupt themselves with, God has reserved in the earth, in the shape of coal and oil to use as agencies in their final destruction. As He

called forth the waters in the earth at the time of the Flood, as weapons from His arsenal to accomplish the destruction 1091 of the antediluvian race, so at the end of the one thousand years He will call forth the fires in the earth as His weapons which He has reserved for the final destruction, not only of successive generations since the Flood, but the antediluvian race who perished by the Flood (4SG 87).

7:21-23. Kept Through Faith in Christ.—It was Christ who kept the ark safe amid the roaring, scething billows, because its inmates had faith in His power to preserve them (RH March 12, 1901).

8:13. Seeds and Some Plants Preserved.—The beautiful tress and shrubbery bearing flowers were destroyed,

⁴ Heb. caused her to come ⁵ Heb. families ⁶ Heb. a savour of rest or, satisfaction ⁷ or, through the imagination ⁸ Heb. As yet all the days of the earth

Gen

- and winter, and day and night shall not cease.
- 9 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.
- 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.
- 3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
- 4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.
- 5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.
- 6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.
- 7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.
- 8 And God spake unto Noah, and to his sons with him, saying,
- 9 And I, behold, I establish my covenant with you, and with your seed after you;
- 10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.
- 11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.
- 12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:
- 13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.
- 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
- 15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all

9:1 Ge 9:7; Ge 1:22, 26; Ge 1:28; Ge 2:5, Ge 8:17.
9:2 Ge 1:28; Ge 2:19; Ge 3:5-7; Lev 26:6; Lev 26:22.
9:3 Lev 11:1-7; Lev 22:8; Dt 12:15.
9:4 Lev 3:17; Lev 7:26; Lev 17:10-11; Lev 19:26; Dt 12:16.
9:5 Lev 13:21-12; Ex 21:28-29; Ge 1:9-10; Lev 19:16.
9:6 Ex 21:12-13; Ex 22:2-5; Lev 17:1; Lev 24:17.
9:7 Ge 9:1; Ge 9:19; Ge 1:28; Ge 8:17.
9:8 Ge 9:11; Ge 9:17.
9:9 Ge 6:18; Ge 1:7-8; Ge 22:17.
9:10 Ge 9:15-10; Ge 8:1; Job 38:1-30.
9:11 Ge 21:22; Isa 53:9; Ge 7:21-22; Ge 8:21-22.
9:12 Ge 17:11; Ex 12:13.
9:13 Ex 1:28; Rev 13; Rev 19:1.
9:15 Ex 28:12; Lev 26:12-15; Dt 7:9.
9:16 Ge 9:9-11; Ge 8:21-22; Ge 17:13; Ge 17:19.
9:18 Ge 10:1; 1 Ch 1:4; Ge 10:1.
9:19 Ge 5:32; Ge 8:17; Ge 10:2-32; 1 Ch 1:6-28.
9:20 Ge 3:18-19; Ge 3:23; Ge 1:2.
9:21 Ge 6:9; Ge 19:32-36; Pr 20:1; Pr 23:31-32.
9:22 Ge 9:25; Ge 10:6; Ge 10:15-19; 1 Ch 1:8.
9:23 Ex 20:12; Lev 19:32; Rom 13:7; Gal 6:19.
9:25 Ge 9:22; Ge 3:11; Ge 1:11; Ge 9:7; Dt 27:16.
9:26 Dt 33:26; Ps 134:15; Rom 9:5; Ge 10:10-26.
9:27 Isa 41:10; Hos 2:14; Mal 4:11; Ac 17:11.
9:29 Ge 5:5; Ge 5:20; Ge 5:27; Ps 90:10.
10:1 Ge 2:4; Ge 5:1; Ge 6:9; Mt 1:1; Ge 9:1; Ge 9:2.
10:2 Ge 10:21; 1 Ch 1:5; Isa 60:19.

- 9
1 Heb. Chenaan
2 or, servant to them
3 or, persuade

flesh.

- 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.
- 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

From Noah to Abraham (9:18-11:26)

The Destinies of Noah's Sons

- 18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.
- 19 These are the three sons of Noah: and of them was the whole earth overspread.
- 20 And Noah began to be an husbandman, and he planted a vineyard:
- 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.
- 22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.
- 23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness.
- 24 And Noah awoke from his wine, and knew what his younger son had done unto him.
- 25 And he said, Cursed be Canaan: a servant of servants shall he be unto his brethren.
- 26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.
- 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
- 28 And Noah lived after the flood three hundred and fifty years.
- 29 And all the days of Noah were nine hundred and fifty years; and he died.

The Table of Nations

- 10 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.
- 2 The sons of Japheth; Gomer, and Magog,

yet Noah preserved seed and took it with him in the ark, and God by His miraculous power preserved a few of the different kinds of trees and shrubs alive for future generations. Soon after the Flood trees and plants seemed to spring out of the very rocks. In God's providence seeds were scattered and driven into the crevices of the rocks and there securely hid for the future use of man (SG 76).

9:6. God Protects Man's Rights.—How carefully God protects the rights of men! He has attached a penalty to wilful murder. "Whoso sheddeth man's blood, by man shall his blood be shed." (Gen. 9:6) If one murderer were permitted to go unpunished, he would by his evil influence and cruel violence subvert others. This would result in a condition of things similar to that which existed before the

Flood. God must punish murderers. He gives life, and He will take life, if that life becomes a terror and a menace (MS 126, 1901).

9:12. Bow Shows Christ's Love Which Encircles Earth.—As we look upon this bow, the seal and sign of God's promise to man, that the tempest of His wrath should no more desolate our world by the waters of a flood, we contemplate that other than finite eyes are looking upon this glorious sight. Angels rejoice as they gaze upon this precious token of God's love to man. The world's Redeemer looks upon it; for it was through His instrumentality that this bow was made to appear in the heavens, as a token or covenant of promise to man. God Himself looks upon the bow in the clouds, and remembers

- and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.
- 4 And the sons of Javan; Elishah, and Tarshish, 'Kittim, and 'Dodanim.
- 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.
- 6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.
- 7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah; and the sons of Raamah; Sheba, and Dedan.
- 8 And Cush begat Nimrod: he began to be a mighty one in the earth.
- 9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.
- 10 And the beginning of his kingdom was 'Babel, and Erech, and Accad, and Calneh, in the land of Shinar.
- 11 Out of that land 'went forth Asshur, and builded Nineveh, and 'the city Rehoboth, and Calah,
- 12 And Resen between Nineveh and Calah: the same is a great city.
- 13 And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,
- 14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.
- 15 And Canaan begat 'Sidon his firstborn, and Heth,
- 16 And the Jebusite, and the Amorite, and the Girgasite,
- 17 And the Hivite, and the Arkite, and the Sinite.
- 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.
- 19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto 'Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.
- 20 These *are* the sons of Ham, after their families, after their tongues, in their countries, and in their nations.
- 21 Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.
- 22 The children of Shem; Elam, and Asshur,

10:4 Nu 24:24; Isa 23:1; Isa 23:12;
10:5 Ge 10:25; Ps 72:10; Isa 23:15;
10:6 Ge 9:22; 1 Ch 18:16; 1 Ch 4:30;
10:7 Ps 72:10; Ge 2:11; 1 Ki 10:1;
10:8 Mic 5:6
10:9 Ge 6:4; Ge 25:27; Ge 27:30;
10:10 Jer 50:21; Mic 5:6; Ge 11:9; Isa 39:1;
10:11 Mic 5:6; Nu 24:22-24;
10:12 1 Ch 1:11-12;
10:13 Isa 11:11; Jer 49:1; 1 Ch 1:12;
10:14 1 Ch 1:13; Ge 49:13; Jos 11:8;
10:15 Jdg 1:2; 2 Sa 24:18; Zec 9:7
10:16 Ge 9:2
10:17 Gen 27:38; Jos 18:22; 2 Ch 15:9;
10:18 Ge 13:12-17;
10:19 Ge 13:12-17;
10:20 Ge 10:6; Ge 11:9
10:21 Ge 9:26; Ge 11:10-26; Nu 24:24;
10:22 Ge 9:26; 1 Ch 1:17-27; Ge 34:1-9;
10:23 Job 1:1; Jer 25:20
10:24 Ge 11:12-15;
10:25 Ge 10:21;
10:26 1 Ch 1:20-28
10:27 1 Ch 1:20-28
10:28 Ge 25:1; 1 Ki 10:1; 1 Ch 1:20-28
10:29 1 Ki 9:28
10:30 Nu 23:7
10:31 Ge 5:20; Ac 17:36
10:32 Ge 10:1; Ge 10:20; Ge 10:31;
11:1 Isa 19:18; Zep 5:9; Ac 2:6
11:2 Ge 13:11; Ge 11:9; Ge 10:10
11:3 Ge 11:4; Ge 11:7; Ps 68:5; Pr 1:11;
11:4 Dt 1:28; Dt 9:1;
11:5 Ge 18:21; Ex 19:1; Ps 110:1;
11:6 Ge 4:22; Jdg 10:11; 1 Ki 18:27;
11:7 Ge 11:5;
11:8 Ge 11:4;
10
1 or, Chitim
2 or, as some read it, Rodanim
3 Gr. Babylon
4 or, he went out into Assyria
5 or, the streets of the city
6 Heb. Tzidon
7 Heb. Azzah
8 Heb. Arpachshad

- and 'Arphaxad, and Lud, and Aram.
- 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.
- 24 And Arphaxad begat 'Salah; and Salah begat Eber.
- 25 And unto Eber were born two sons: the name of one was 'Peleg; for in his days was the earth divided; and his brother's name was Joktan.
- 26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
- 27 And Hadoram, and Uzal, and Diklah,
- 28 And Obal, and Abimael, and Sheba,
- 29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.
- 30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.
- 31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.
- 32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

The Confusion of Tongues at Babel

- 11 And the whole earth was of one 'language, and of one 'speech.
- 2 And it came to pass, as they journeyed 'from the east, that they found a plain in the land of Shinar; and they dwelt there.
- 3 And 'they said one to another, Go to, let us make brick, and 'burn them thoroughly. And they had brick for stone, and slime had they for mortar.
- 4 And they said, Go to, let us build us a city and a tower, whose top 'may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
- 5 And the LORD came down to see the city and the tower, which the children of men builded.
- 6 And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.
- 7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.
- 8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

His everlasting covenant between Himself and man.

After the fearful exhibition of God's avenging power, in the destruction of the Old World by a flood, had passed, He knew that those who had been saved from the general ruin would have their hearts awakened whenever the clouds should gather, the thunders roll, and the lightnings flash; and that the sound of the tempest and the pouring out of the waters from the heavens would strike terror to their hearts, for fear that another flood was coming upon them. But behold the love of God in the promise: [Gen. 9:12-15 quoted]

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ

love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with heaven.

As we gaze upon the beautiful sight, we may be joyful in God, assured that He Himself is looking upon this token of His covenant, and that as He looks upon it He remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from Him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of His care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and His matchless condescension when He said, "I will look upon the bow in the cloud, and remember thee" (RI Heb. Feb. 26, 1880).

⁹ Heb. Shelah ¹⁰ that is Division ¹¹ 1 Heb. lip. ² Heb. words ³ or, eastward ⁴ Heb. a man said to his neighbour ⁵ Heb. burn them to a burning ⁶ may be very high

Gen

9 Therefore is the name of it called 'Babel; because the LORD did there confound the language of all the earth; and from thence did the LORD scatter them abroad upon the face of all the earth.

The Generations From Shem to Abraham

- 10 These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood;
- 11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.
- 12 And Arphaxad lived five and thirty years, and begat Salah;
- 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.
- 14 And Salah lived thirty years, and begat Eber;
- 15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.
- 16 And Eber lived four and thirty years, and begat 'Peleg;
- 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.
- 18 And Peleg lived thirty years, and begat 'Reu;
- 19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.
- 20 And Reu lived two and thirty years, and begat 'Serug;
- 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.
- 22 And Serug lived thirty years, and begat Nahor;
- 23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.
- 24 And Nahor lived nine and twenty years, and begat 'Terah;
- 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.
- 26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Abram (11:27-16:16)

Call and Journey to Canaan

27 Now these are the generations of Terah:

11:9 Ge 10:5; Ge 10:20; Ge 10:41; Isa 13:11-14; Jer 50:1; 51:6; 1 Co 10:24; Ge 10:25; Ge 10:42; Ac 17:26

11:10 Ge 11:27; Ge 10:21-22; 1 Ch 1:17; 27; Lk 3:31-36

11:11 Ge 5:4; Ge 1:28; Ge 5:4; Ge 9:7; Ps 127:3; Ps 128:3; 1:18; 10:12

11:12 Lk 3:36

11:16 Ge 10:21; Ge 10:25

11:18 Lk 3:35

11:20 Lk 3:35

11:22 Jos 24:2

11:24 Lk 3:34

11:26 Ge 12:4-5; Ge 22:20-21

11:27 Ge 11:41; Ge 12:1; Ge 13:1-11; Ge 14:12

11:28 Ge 15:7; Ne 9:7; Ac 2:24

11:29 Ge 17:15; Ge 20:12

11:30 Ge 15:2-3; Ge 16:1-2; Ge 18:11-12; Ge 21:12; Ge 25:21

11:31 Ge 11:26-27; Ge 12:1; Ge 11:28

12:1 Ge 11:31-32; Ge 15:7; Ne 9:7; Isa 45:9

12:2 Ge 13:16; Ge 15:5; Ge 17:5-6; Ge 18:8

12:3 Ge 27:29; Ex 23:22; Nu 21:9

12:4 Ge 11:27; Heb 11:8

12:5 Ge 1:14; Ge 14:21; Ge 46:5-26; Ge 11:31

12:6 Heb 11:9; Ge 33:18; Ge 34:2; Ge 45:1; Jos 20:7

12:7 Ge 17:1; Ge 18:1; Ge 42:30

12:8 Ge 28:19; Ge 35:3; Ge 35:15-16; Jos 8:17

12:9 Ge 11:31-32; Ge 15:7; Ne 9:7; Isa 45:9

12:10 Ge 13:16; Ge 15:5; Ge 17:5-6; Ge 18:8

12:11 Ge 27:29; Ex 23:22; Nu 21:9

12:12 Ge 11:27; Heb 11:8

12:13 Ge 1:14; Ge 14:21; Ge 46:5-26; Ge 11:31

12:14 Heb 11:9; Ge 33:18; Ge 34:2; Ge 45:1; Jos 20:7

12:15 Ge 17:1; Ge 18:1; Ge 42:30

12:16 Ge 28:19; Ge 35:3; Ge 35:15-16; Jos 8:17

12:17 Ge 11:31-32; Ge 15:7; Ne 9:7; Isa 45:9

12:18 Ge 13:16; Ge 15:5; Ge 17:5-6; Ge 18:8

12:19 Ge 27:29; Ex 23:22; Nu 21:9

12:20 Ge 11:27; Heb 11:8

12:21 Ge 1:14; Ge 14:21; Ge 46:5-26; Ge 11:31

12:22 Heb 11:9; Ge 33:18; Ge 34:2; Ge 45:1; Jos 20:7

12:23 Ge 17:1; Ge 18:1; Ge 42:30

12:24 Ge 28:19; Ge 35:3; Ge 35:15-16; Jos 8:17

12:25 Ge 11:31-32; Ge 15:7; Ne 9:7; Isa 45:9

12:26 Ge 13:16; Ge 15:5; Ge 17:5-6; Ge 18:8

12:27 Ge 27:29; Ex 23:22; Nu 21:9

12:28 Ge 11:27; Heb 11:8

12:29 Ge 1:14; Ge 14:21; Ge 46:5-26; Ge 11:31

12:30 Heb 11:9; Ge 33:18; Ge 34:2; Ge 45:1; Jos 20:7

12:31 Ge 17:1; Ge 18:1; Ge 42:30

12:32 Ge 28:19; Ge 35:3; Ge 35:15-16; Jos 8:17

12:33 Ge 11:31-32; Ge 15:7; Ne 9:7; Isa 45:9

12:34 Ge 13:16; Ge 15:5; Ge 17:5-6; Ge 18:8

12:35 Ge 27:29; Ex 23:22; Nu 21:9

12:36 Ge 11:27; Heb 11:8

12:37 Ge 1:14; Ge 14:21; Ge 46:5-26; Ge 11:31

12:38 Heb 11:9; Ge 33:18; Ge 34:2; Ge 45:1; Jos 20:7

12:39 Ge 17:1; Ge 18:1; Ge 42:30

12:40 Ge 28:19; Ge 35:3; Ge 35:15-16; Jos 8:17

12:41 Ge 11:31-32; Ge 15:7; Ne 9:7; Isa 45:9

12:42 Ge 13:16; Ge 15:5; Ge 17:5-6; Ge 18:8

7 that is, Confusion

8 Gr. Phalec

9 Gr. Ragau

10 Gr. Saruch

11 Gr. Thara

12 Gr. Charan

12

1 Or, Sychar

2 Or, Ai, Or, Ajja

Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Isaac.

30 But Sarai was barren; she had no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto 'Haran, and dwelt there.

32 And the days of Terah were two hundred and five years; and Terah died in Haran.

12 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing;

3 And I will bless them that bless thee; and curse him that curseth thee: and in thee shall all families of the earth be blessed.

4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 And Abram passed through the land unto the place of 'Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and 'Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

11:2-9. **Men Resumed Hostility.**—But no sooner was the earth repopled than men resumed their hostility to God and heaven. They transmitted their enmity to their posterity, as though the art and device of misleading men, and causing them to continue the unnatural warfare, was a sacred legacy (Letter 4, 1896). 1092

11:3-7. **Confederacy Born of Rebellion.**—This confederacy was born of rebellion against God. The dwellers on the plain of Shinar established their kingdom for self-exaltation, not for the glory of God. Had they succeeded, a mighty power would have borne sway, banishing righteousness, and inaugurating a new religion. The world would have been demoralized. The mixture of religious ideas with erroneous theories would have resulted

in closing the door to peace, happiness, and security. These suppositions, erroneous theories, carried out and perfected, would have directed minds from allegiance to the divine statutes, and the law of Jehovah would have been ignored and forgotten. Determined men, inspired and urged on by the first great rebel, would have resisted any interference with their plans or their evil course. In the place of the divine precepts they would have substituted laws framed in accordance with the desires of their selfish hearts, in order that they might carry out their purposes (RII Dec. 10, 1903).

12:1. **Abraham Chosen From Idolatrous Generation.**—After the Flood the people once more increased on the earth, and wickedness also increased

9 And Abram journeyed, ³going on still toward the south.

Egyptian Experience

10 And there was a famine in the land; and Abram went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife. Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What is *this* *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

Separation from Lot

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 And Abram was very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai;

4 Unto the place of the altar, which he had

12:10 Ge 26:1, Ge 32:5, Ge 43:1, Ge 47:14, Ro 1:1, 12:11 Ge 12:14, Ge 26:7, Ge 29:17, Ge 39:6-7,

12:12 Ge 20:11, Ge 27:1, Sa 27:1, Pr 29:25, Mt 10:28, 12:13 Jn 8:11, Rom 5:6-8, Rom 6:23, Col 5:6, Ge 11:29, Ge 20:2,

12:14 Ge 3:6, Ge 6:2, Ge 9:7, Mt 5:28, 12:15 Est 2:2-16, Pr 29:12, Hos 7:3-5, Ge 40:2, Ge 41:1, Ex 2:5,

12:16 Ge 15:2, Ge 20:11, Ge 24:25, Ge 26:14, Ge 32:5, 12:17 Ge 20:18, 1 Ch 16:21, 1 Ch 21:22, Job 50:19,

12:18 Ge 3:13, Ge 4:10, Ge 20:9-10, Ge 26:9-11, Ge 51:26, 12:20 Ex 18:27, 1 Sa 29:6-11,

13:1 Ge 12:9, Ge 20:1, Ge 21:35, Jos 10:40, Jos 18:5,

13:2 Ge 24:35, Ge 26:12-15, Dt 8:18, 1 Sa 27,

13:3 Ge 12:6, Ge 12:9-9, Ge 26:19,

13:4 Ge 15:18, Ge 12:8,

13:5 Ge 1:20, Ge 25:27, Jer 49:29,

13:6 Ge 36:6-7, Ec 5:10-11,

13:7 Ge 21:25, Ge 26:20, Ex 2:17, 1 Co 5:3, Gal 5:20, Tit 5:3, Jas 3:16,

13:8 Pr 15:1, Mt 5:9, 1 Co 6:6-7, Php 2:14, Ac 7:26,

13:9 Ge 20:15, Ge 34:10, Ps 120:7, Rom 12:18,

13:10 Ge 3:6, Ge 6:5, Nu 32:1, 1 Jn 2:15-16,

13:11 Ge 19:17, Ge 13:9, Ge 13:14, Ps 16:3,

13:12 Ge 19:29, Ge 14:12, Ge 19:1, Ps 26:5,

13:13 Ge 15:16, Ge 18:20, Ge 19:4, 1 Sa 15:18, Isa 19, Isa 39,

13:14 Ge 13:11, Ge 13:10, Isa 49:18, Isa 60:4,

13:15 Ge 12:7, Ge 15:18, Ge 17:7-8, Ge 18:18,

13:16 Ge 12:3, Ge 15:5, Ge 17:6, Ge 17:16,

13:18 Ge 14:13, Ge 18:1, Ge 23:4, Ge 55:27, Ge 37:14, Nu 13:22,

made there at the first: and there Abram called on the name of the LORD.

5 And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for *we be* brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even as* the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

13 But the men of Sodom *were* wicked and sinners before the LORD exceedingly.

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the ⁴plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

Idolatry became well nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations (MS 65, 1906).

Abraham's Family Touched by False Worship.—In that age, idolatry was fast creeping in and conflicting with the worship of the true God. But Abraham did not become an idolater. Although his own father was vacillating between the true and the false worship, and with his knowledge of the truth false theories and idolatrous practices were mingled, Abraham kept free from this infatuation. He was not ashamed of his faith, and made no effort to hide the fact that he made God his trust. He "built an

altar unto the Lord, and called upon the name of the Lord" (YI March 4, 1897).

12:2, 3 (John 8:56; Gal. 3:8). Abraham Saw Coming Redeemer.—Christ said to the Pharisees, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). How did Abraham know of the coming of the Redeemer? God gave him light in regard to the future. He looked forward to the time when the Saviour should come to this earth. His divinity veiled by humanity. By faith he saw the world's Redeemer coming as God in the flesh. He saw the weight of guilt lifted from the human race, and borne by the divine substitute (MS 33, 1911).

(Eph. 2:8). Keep Commandments Under Abrahamic Covenant.—If it were not possible for human beings

³ Heb. in going and journeying ¹³ Heb. men brethren ² Heb. plains

Gen

Rescue of Lot, Meeting With Melchizedek

- 14** And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorloamer king of Elam, and Tidal king of nations;
- 2 *That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinah king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.*
- 3 All these were joined together in the vale of Siddim, which is the salt sea.
- 4 Twelve years they served Chedorloamer, and in the thirteenth year they rebelled.
- 5 And in the fourteenth year came Chedorloamer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in 'Shaveh Kiriathaim.
- 6 And the Horites in their mount Seir, unto 'Elparan, which is by the wilderness.
- 7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwell in Hazezontamar.
- 8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar); and they joined battle with them in the vale of Siddim:
- 9 With Chedorloamer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.
- 10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.
- 11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.
- 12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.
- 13 And there came one that had escaped, and told Abram the Hebrew: for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram.
- 14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three

14:1 Ge 10:10, Ge 11:2, Isa 11:11, Da 1:2, Jer 5:11.
14:2 Ge 10:19, Ge 14:10.
14:3 Ge 19:23, Nu 34:12, Dt 3:17, Jos 3:16, Ps 107:34.
14:4 Ge 9:25-26, Eze 17:15.
14:5 Ge 15:20, Dt 34:11, Dt 30, Dt 3:22, 2 Ki 5:18.
14:6 Ge 36:9, Ge 56:20-30, Dt 2:12.
14:7 Ge 16:14, Ge 20:1, Nu 20:1, Dt 1:19, Dt 1:46, Ge 36:12.
14:8 Ge 14:2, Ge 15:10, Ge 19:20.
14:9 Ge 15:1.
14:10 Ge 11:5, Jos 8:24, Ps 85:10, Isa 24:18, Jer 48:41.
14:11 Ge 14:16, Ge 14:21, Ge 12:5, Dt 28:5, Dt 28:45.
14:12 Ge 11:2, Ge 12:5, Ge 13:12-13, Nu 16:26.
14:13 1 Sa 4:12, Job 1:15, Ge 39:14, Ge 40:15, Ge 41:12.
14:14 Ge 11:27-41, Ge 15:8, Pr 17:17, Pr 24:11-12, Gal 6:2.
14:15 Ps 112:5, Isa 41:2-3, Dt 35:2, 1 Ki 15:18.
14:16 Ge 14:11-12, Ge 12:2, 1 Sa 18:6.
14:17 Jdg 11:34, 1 Sa 18:6.
14:18 Ps 76:2, Heb 11:2, Mt 26:26-29.
14:19 Ge 27:1, Ge 27:25-29.
14:20 Ge 9:26, Ge 24:27, Ps 68:19, Ps 72:17-19.
14:22 Ex 6:8, Dt 32:40, Da 12:7, Rev 10:5-6.
14:23 1 Ki 13:8, 2 Ki 5:16, 2 Ki 5:20, Est 9:15-16.
14:24 Pr 3:27, Mt 7:12, Rom 13:7-8, Ge 14:13.

15:1 Ge 46:2, Nu 12:6, 1 Sa 9:9, Eze 14:1, Eze 34:1.
15:2 Ge 12:1-3, Ge 25:21, Ge 40:1-2.
15:3 Ge 12:2, Ge 14:16, Pr 15:12, Jer 12:1.
15:4 Ge 17:16, Ge 21:12.

14

1 or, The plain of Kiriathaim
2 or, The plain of Paran

- hundred and eighteen, and pursued them unto Dan.
- 15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobab, which is on the left hand of Damascus.
- 16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.
- 17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorloamer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.
- 18 And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God.
- 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:
- 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.
- 21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.
- 22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth.
- 23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:
- 24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre: let them take their portion.

Covenant With God

- 15** After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.
- 2 And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?
- 3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.
- 4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth

under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace, "By grace ye are saved." [John 1:11, 12 quoted.] Disobedient children? No, obedient to all His commandments. If it were not possible for us to be commandment-keepers, then why does He make the obedience to His commandments the proof that we love Him? (Letter 16, 1892).

13:10, 11. Lot Went in Rich; Came Out With Nothing.—He [Lot] chose a land which was beautiful in situation, which promised great returns. Lot went in rich, and came forth with nothing as the result of his choice. It makes every difference whether men place themselves in positions where they will have the very best help of correct

influences, or whether they choose temporal advantages. There are many ways which lead to Sodom. We all need anointed eyesight, that we may discern the way that leads to God (Letter 109, 1899).

Lot Was Convinced of Mistake.—Lot chose Sodom for his home because he saw advantages to be gained there from a worldly point of view. But after he had established himself, and grown rich in earthly treasure, he was convinced that he had made a mistake in not taking into consideration the moral standing of the community in which he was to make his home (CHRIST Nov. 14, 1882).

14:18-20. Melchizedek, Christ's Representative.—God has never left Himself without 1093 witness on the earth. At one time Melchizedek represented the Lord Jesus

3 or, led forth 4 or, instructed 5 Heb. souls

- out of thine own bowels shall be thine heir.
- 5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.
- 6 And he believed in the LORD; and he counted it to him for righteousness.
- 7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.
- 8 And he said, Lord God, whereby shall I know that I shall inherit it?
- 9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.
- 10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.
- 11 And when the fowls came down upon the carcases, Abram drove them away.
- 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
- 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;
- 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.
- 15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.
- 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.
- 17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.
- 18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:
- 19 The Kenites, and the Kenizzites, and the Kadmonites,
- 20 And the Hittites, and the Perizzites, and the Rephaims,
- 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

15:5 De 1:10; Ps 147:4; Jer 35:22; Rom 9:8.

15:6 Rom 4:3-6; Rom 4:9; Rom 4:20.

15:7 Ge 11:28-31; Ge 12:1; Ne 9:7; Ac 7:2; Ge 12:7.

15:8 Ge 24:2-4; Ge 24:3-14; Jdg 6:17-24.

15:9 Ge 22:13; Lev 1:3; Lev 1:10; Lev 1:14; Lev 5:1.

15:10 Jer 34:18-19; 2 Ti 2:15; Lev 1:17.

15:11 Eze 17:3; Eze 17:7; Mt 13:4.

15:12 Ge 21:1, 1 So 26:12; Job 1:13-14.

15:13 Ge 17:8; Ex 1:1-2; Ex 5:1-23; Ex 22:21; Ex 24:9.

15:14 Ge 16:1-34; Ex 5:6-6; Ex 6:22; Dt 7:18-19; Dt 11:2-9; Jos 2:4-7.

15:15 Ge 25:8; Nu 20:24; Nu 27:13; Jdg 2:10; Job 5:20; Ecc 12:7; Ac 15:46; 2 Ch 34:28; Ps 37:37.

15:16 Ex 12:40; 1 Ki 21:26; 2 Pe 3:8-9; Da 8:24.

15:17 Ex 3:2-5; Dt 4:20; Jdg 6:21.

15:18 Ge 9:8-17; Ge 17:1-27; Ge 24:7; 2 Sa 25:5; Isa 55:4.

15:19 Nu 24:21-22.

15:20 Ge 14:5; Isa 17:5.

15:21 Ge 10:15-19; Ex 25:25-28; Ex 33:2.

16:1 Ge 15:2-5; Ge 21:10; Ge 21:12; Ge 25:21; Jdg 13:2.

16:2 Ge 17:16; Ge 18:10; Ge 20:18; Ge 25:21.

16:3 Ge 12:4-5; Ge 16:5; Ge 30:4; Ge 40:9; Ex 25:6.

16:4 1 Sa 16:8; 2 Sa 6:16; Pr 30:20-21; Pr 30:24.

16:5 1k 10:40-41; Ge 41:53; Ex 5:21.

16:6 Ge 13:8-9; Pr 14:29; Pr 15:1; Pr 15:7; Pr 15:3; Ge 25:18; Ex 15:22.

16:8 Ge 16:1; Ge 16:4; Eph 6:5-8.

16:9 Ecc 10:4; Eph 5:21; Eph 6:5-6.

16:10 Ge 22:15-18; Ge 32:41-50; Ge 48:15-16; Ex 3:2.

16:11 Ge 17:19; Ge 29:32-35; Isa 7:14; Mt 1:21-23.

16:12 Ge 21:20; Job 11:12; Job 39:5-8.

16:13 Ge 16:7; Ge 16:9-10; Ge 22:14; Pr 15:5; Ge 41:42.

- 16** *Marriage With Hagar, Birth of Ishmael*
- Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.
- 2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
- 3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.
- 4 And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.
- 5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.
- 6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.
- 7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.
- 8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.
- 9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.
- 10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.
- 11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name 'Ishmael; because the LORD hath heard thy affliction.
- 12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
- 13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Christ in person, to reveal the truth of heaven, and perpetuate the law of God (Letter 190, 1905).

It was Christ that spoke through Melchisedek, the priest of the most high God. Melchisedek was not Christ, but he was the voice of God in the world, the representative of the Father. And all through the generations of the past, Christ has spoken: Christ has led His people, and has been the light of the world. When God chose Abraham as a representative of His truth, He took him out of his country, and away from his kindred, and set him apart. He desired to mold him after His own model. He desired to teach him according to His own plan (R11 Feb. 18, 1890).

14:20 (Gen. 28:22; Lev. 27:30). Tithing Goes Back to Days of Adam.—The tithing system reaches back beyond

the days of Moses. Men were required to offer to God gifts for religious purposes, before the definite system was given to Moses, even as far back as the days of Adam. In complying with God's requirements they were to manifest in offerings their appreciation of His mercies and blessings to them. This was continued through successive generations, and was carried out by Abraham, who gave tithes to Melchisedek, the priest of the most high God. The same principle existed in the days of Job (ST April 29, 1875).

15:9-11. Let Nothing Mar Your Sacrifice.—Watch as faithfully as did Abraham lest the ravens or any birds of prey alight upon your sacrifice and offering to God. Every thought of doubt should be so guarded that it will not see the light of day by utterance. Light always flees from words

15 ¹ Heb. a lamp of fire 16 ¹ or, Agar 2 Heb. be built by her 3 Heb. that which is good in thine eyes 4 Heb. afflicted her 5 that is, God shall hear

Gen

- 14 Wherefore the well was called 'Beerlahairoi; behold, *it is* between Kadesh and Bered.
- 15 And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.
- 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Abraham (17:1-25:18)

Renewal of Covenant, Abram Becomes Abraham, Circumcision Introduced

- 17** And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am* the Almighty God; walk before me, and be thou perfect.
- 2 And I will make my covenant between me and thee, and will multiply thee exceedingly.
- 3 And Abram fell on his face: and God talked with him, saying,
- 4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.
- 5 Neither shall thy name any more be called Abram, but thy name shall be 'Abraham; for a father of many nations have I made thee.
- 6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.
- 7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.
- 8 And I will give unto thee, and to thy seed after thee, the land *'wherein* thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
- 9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.
- 10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.
- 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.
- 12 And *'he* that is eight days old shall be circumcised among you, every man child

16:14 Ge 21:31; Ge 24:62; Ge 25:11;
16:15 Ge 16:11; Ge 25:12, 1 Ch 1:28.

17:1 Ge 16:16; Ge 12:1; Ge 18:14; Ge 28:4; Ge 35:11;
17:2 Ge 17:4-6; Ge 9:9; Ge 15:18.

17:3 Ge 17:17; Ex 4:6; Lev 9:23-24; Nu 10:5.
17:4 Ge 12:2; Ge 13:16; Ge 16:10.

17:5 Ge 17:15; Ge 42:26; 2 Sa 12:25; Ne 9:7.
17:6 Ge 4:20; Ge 35:11; Ge 17:16; Ge 36:31; Ex 9:20.

17:7 Ge 15:18; Ge 26:24; Ex 6:9; Ps 105:8-11.
17:8 Ge 12:7; Ge 13:15; Ge 13:17; Ge 15:21.

17:10 Ge 17:11; Ge 34:15; Ex 4:25; Ex 12:48; Dt 10:16.
17:11 Ex 4:25; Jos 5:3.

17:12 Ge 21:4; Lev 12:3; 1k 1:59; 1k 2:21; Jn 22:24; Ac 7:8.
17:13 Ge 14:14; Ge 15:8; Ex 12:48.

17:14 Ex 1:24-26; Ex 12:15.
17:15 Ge 17:5; Ge 32:26; 2 Sa 12:25.

17:16 Ge 12:26; Ge 12:2; Ge 21:60; Rom 9:9.
17:17 Ge 17:3; Lev 9:23; Nu 14:5; Nu 16:22.

17:18 Jer 32:49; Ac 2:49; Ge 4:12.
17:19 Ge 17:21; Ge 18:10-14; Ge 21:2-3; Ge 21:6.

17:20 Ge 16:10-12; Ge 25:12-18; Ge 21:15; Ge 21:18.
17:21 Ge 21:10-12; Ge 26:25; Ge 46:1.

17:22 Ge 17:3; Ge 18:34; Ge 35:9-15.
17:23 Ge 17:10-14; Ge 17:26-27.

17:24 Ge 17:1; Ge 17:15; Ge 12:4; Ge 22:4-5.

6 that is, The well of him that liveth and seeth me

17

1 or, upright, or, sincere

2 Heb multitude of nations

in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

- 13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.
- 14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.
- 15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but 'Sarah *shall* her name be.
- 16 And I will bless her, and give thee a son also of her: yea, I will bless her, and *'she* shall be a *mother* of nations; kings of people shall be of her.
- 17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?
- 18 And Abraham said unto God, O that Ishmael might live before thee!
- 19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.
- 20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.
- 21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.
- 22 And he left off talking with him, and God went up from Abraham.
- 23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.
- 24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.
- 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.
- 26 In the selfsame day was Abraham circumcised, and Ishmael his son.

which honor the powers of darkness (Letter 7, 1892).

15:16. God Bore Long for Sake of Good Amorites.—In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be destroyed. In this is revealed the long-sufferance of God. The Amorites were at enmity against His law; they believed not in Him as the true and living God; but among them were a few good persons, and for the sake of these few, He forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued willful disregard of the law of God (Rt) July 12, 1906).

(Ecl. 8:11, 12). Rejection of Light Led to

Destruction of Amorites.—The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before His people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course; but the measure of their guilt was not such that they could be devoted to destruction. In His love and pity God would let light shine upon them in more distinct rays. He would give them opportunity to behold the working of this wondrous power, that there might be no excuse for their course of evil. It is thus that God deals with the nations.

³ that is, Father of a great multitude ⁴ Heb. of thy sojournings ⁵ Heb. a son of eight days ⁶ that is Princess ⁷ Heb. she shall become nations

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Abraham and the Angels, Destruction of Sodom and Its Neighboring Cities

18 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore didst Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is any thing too hard for the LORD? At

17:27 Ge 18:19

18:1 Ge 15:1; Ge 17:1-3; Ge 17:22; Ge 26:2; Ge 49:3;

18:2 Jdg 13:3; Jdg 13:9; Heb 13:2; Ge 18:22;

18:3 Ge 32:5

18:4 Ge 19:2; Ge 24:32; Ge 43:24;

18:5 Jdg 6:18; Jdg 13:5; Mt 6:11;

18:6 Isa 42:8; Mt 15:33; Lk 10:38-40;

18:7 Ge 19:3; Jdg 13:15-16; Am 6:4; Mal 1:14; Mt 22:4;

18:8 Ge 19:3; Dt 32:14; Jdg 5:25; Ne 12:44;

18:9 Ge 4:9; Ge 23:67; Ge 41:43; Tit 2:5;

18:10 Ge 18:13-14; Ge 16:10; Ge 22:15-16;

18:11 Ge 17:17; Ge 17:24; Lk 17:14; Lk 1:48;

18:12 Ge 18:13; Ge 17:17; Ge 21:6-7; Ps 126:2;

18:13 Jn 2:25

18:14 Nu 11:23; Dt 7:21; Sa 14:6; 2 Ki 7:1-2; Job 36:5; Job 42:2;

18:15 Ge 4:9; Ge 12:13; Job 2:10; Pr 20:13; Jn 18:17; Jn 18:25-27;

18:16 Ac 15:3; Ac 20:38; Ac 21:5; Rom 15:24; 1 Jo 6

18:17 2 Ki 4:27; 2 Ch 20:7;

18:18 Ge 12:2-3; Ge 22:17-18; Ge 26:4; Ps 72:17;

18:19 2 Sa 7:20; Ps 16:8; Ps 114; Ps 30:15; Jn 10:14;

18:20 Ge 4:10; Ge 19:13; Isa 59; Isa 57; Jer 14:7;

18:21 Ge 11:5; Ge 17:18; Ex 33:5; Mic 1:3; Jn 6:38;

18:22 Ge 18:2; Ge 19:1; Ge 18:1; Ps 106:23;

18:23 Ps 73:28; Jer 40:21; Heb 10:22; Jas 5:17;

18:24 Ge 18:32; Isa 19; Jer 5:1; Mt 7:13-14; Ac 27:24;

18:25 Jer 12:4; Job 8:20; Job 9:22-23; Ecc 7:15; Ecc 8:12-13;

18:26 Isa 6:13; Isa 10:22;

18:27 Ge 18:30-32; Eccl 9:6; Job 42:6-8;

18:28 Nu 17:17-19; 1 Ki 20:32-33;

18:29 Eph 6:18; Heb 4:16

the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom; and Abraham went with them to bring them on the way.

17 And the LORD said, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

29 And he spake unto him yet again, and



Through a certain period of probation He exercises long-suffering toward nations, cities, and individuals. But when it is evident that they will not come unto Him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of His law will know that God will by no means clear the guilty (*Ibid.*, May 2, 1895).

17:9-14 The Covenant of Circumcision.—At this time the rite of circumcision was given to Abraham as "a seal of the righteousness of the faith which he had yet being uncircumcised." Romans 4:11. It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from

idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry (PP 138).

18:19. Fulfilling Conditions Brings Blessing.—If parents would fulfill the conditions upon which God has promised to be their strength, they would not fail of receiving His blessing in their households (RH May 21, 1895).

18:22-33 The Mediation of Abraham.—Love for

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- said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.
- 30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.
- 31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.
- 32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.
- 33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.
- 19** And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;
- 2 And he said, Behold now, my lords, turn in. I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.
- 3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.
- 4 But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:
- 5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.
- 6 And Lot went out at the door unto them, and shut the door after him,
- 7 And said, I pray you, brethren, do not so wickedly.
- 8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing, for therefore came they under the shadow of my roof.

18:30 Ge 41:18; Job 6:9; Est 4:11-16; Job 40:4.
18:31 Ge 18:27; Mt 7:7; Mt 7:11; Lk 11:8; Lk 18:1; Eph 6:18; Heb 4:16.
18:32 Ge 18:30; Jdg 6:39; Pr 15:8; Isa 42:6-7; Jas 5:15-17; 1 Jn 5:15-16; Ex 32:9-10.
18:33 Ge 18:16; Ge 18:22; Ge 32:26; Ge 41:55.
19:1 Ge 18:1-3; Ge 18:22; Ge 18:15; Job 41:32; Heb 13:2; Ge 18:2.
19:2 Heb 13:2; Ge 18:1; Lk 24:28-29; Ac 16:13.
19:3 Lk 24:28-29; 2 Co 5:14; Jn 12:2; Heb 13:2.
19:4 Pr 4:16; Pr 6:19; Mt 7:4; Rom 5:15; Mt 27:20-25.
19:5 Lev 18:22; Ge 6:15; Mt 11:23-24; Rom 1:26-27; 1 Co 6:9.
19:6 Jdg 19:23.
19:7 Ge 19:4; Lev 18:22; Dt 23:17; Rom 1:26; 1 Co 6:9-11.
19:8 Ex 32:22; Ge 19:41-48; Ge 42:37; Jdg 19:24; Mk 9:6; Rom 3:8.
19:9 1 Sa 25:17; Pr 9:7-8; Isa 65:5; Jer 6:15; Jer 3:3.
19:11 2 Ki 6:18; Ac 13:11.
19:12 Ge 7:1; Nu 10:26; Jos 6:22-23; Jer 32:39; 2 Pe 2:7.
19:13 Ge 15:14; Ge 18:20; Jas 5:4; 1 Ch 21:15-16.
19:14 Mt 1:18; Ge 19:17; Ge 19:22; Nu 16:21.
19:15 Ge 19:17; Ge 19:22.
19:16 Ps 119:60; Jn 6:41; Ex 31:6; Nu 14:18; Dt 4:31.
19:17 Ge 18:22; Ge 19:14-15; Ge 19:22; 1 Sa 19:11.
19:18 Ge 32:26; 2 Ki 5:11-12; Isa 45:11; Jn 13:6-8.
19:19 Ps 181:50; Ps 40:1-17; Ps 103:1-22; 1 Ti 1:14-16.
19:20 Ge 19:30; Pr 5:5-7; Am 5:6; Ge 12:13.

19

¹ Heb. are found
 2 or, punishment

- 9 And they said, Stand back. And they said *again*, This one *few* came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.
- 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.
- 11 And they smote the men that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.
- 12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:
- 13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.
- 14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place: for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.
- 15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which *are* here: lest thou be consumed in the iniquity of the city.
- 16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.
- 17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.
- 18 And Lot said unto them, Oh, not so, my Lord:
- 19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain, lest some evil take me, and I die:
- 20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape

perishing souls inspired Abraham's prayer. While he loathed the sins of that corrupt city, he desired that the sinners might be saved. His deep interest for Sodom shows the anxiety that we should feel for the impenitent. We should cherish hatred of sin, but pity and love for the sinner. All around us are souls going down to ruin as hopelessly, as terrible, as that which befell Sodom. Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death? Where are those who with humility and persevering faith are pleading with God for him?

The spirit of Abraham was the spirit of Christ. The Son of God is Himself the great Intercessor in the sinner's behalf. He who has paid the price for his redemption knows the worth of the human soul. With an antagonism to evil such as can exist only in a nature spotlessly pure, Christ manifested toward the sinner a love which infinite goodness alone could conceive. In the agonies of the crucifixion, Himself burdened with the awful weight of the sins of the whole world, He prayed for His revilers and murderers, "Father, forgive them; for they know not what they do." Luke 23:34 (PP 140).

19:13 Lot's Kindness Received Reward.—Lot did not know their true character, but politeness and hospitality were habitual with him; they were a part of his religion.

- thither, (*is it not a little one?*) and my soul shall live.
- 21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.
- 22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.
- 23 The sun was risen upon the earth when Lot entered into Zoar.
- 24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;
- 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.
- 26 But his wife looked back from behind him, and she became a pillar of salt.
- 27 And Abraham gat up early in the morning to the place where he stood before the LORD:
- 28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.
- 29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.
- 30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.
- 31 And the firstborn said unto the younger, Our father is old, and *there is not a man in the earth to come in unto us after the manner of all the earth:*
- 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.
- 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.
- 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

19:21 Ge 4:7, Job 42:8-9; Ps 34:15; Ps 102:17.
19:22 Ge 32:25-28; Ex 32:10; Dt 9:14; Ps 91:1-10.
19:23 Dt 29:24; Job 18:15; Ps 11:6; Isa 19; Isa 13:19.
19:25 Ge 13:10; Ge 14:3; Ps 107:34.
19:26 Ge 19:17; Pr 11:11; Lk 17:31-32; Heb 10:38.
19:27 Ps 5:3; Ge 18:22-33; Eze 16:49-50; Hab 2:1.
19:28 Ps 107:34; 2 Pe 2:7; Jude 7; Rev 14:10-11.
19:29 Ge 8:1; Ge 12:4; Ge 18:23-33; Ge 40:22; Dt 9:5; Ne 14:11.
19:30 Ge 19:17-23; Ge 49:3; Jer 2:36-37; Jas 1:8.
19:31 Ge 19:28; Mk 9:6; Ge 4:1; Ge 6:4; Ge 16:2.
19:32 Ge 11:3; Ge 9:21; Pr 23:31-33; Hab 2:15-16.
19:33 Lev 18:6-7; Pr 20:17; Ps 23:45.
19:34 Isa 3:9; Jer 3:3; Jer 5:3; Jer 6:15; Jer 8:12.
19:35 Ps 8:4; Pr 21:16; Eze 7:26; Lk 21:46.
19:36 Ge 19:8; Lev 18:6-7; Jdg 17; 1 Sa 15:43; Hab 2:15; Mt 7:2.
19:37 Nu 21:29; Nu 22:1-41; Nu 24:1-25; Dt 29.
19:38 Dt 2:9; Dt 2:19; Dt 24:3; Jdg 10:6-11:40.
20:1 Ge 13:1; Ge 18:1; Ge 24:62; Ge 14:7; Ge 16:1; Ge 16:7; Ge 16:14.
20:2 Ge 12:11-13; Ge 26:7; 2 Ch 19:2; 2 Ch 20:37; 2 Ch 32:31; Pr 2:16; Eze 7:20.
20:3 Ge 28:12; Ge 31:24; Ge 37:5; Ge 37:9; Ge 40:8; Ge 41:4.
20:4 Ge 20:6; Ge 20:18; Ge 20:17-18.
20:5 Jos 22:22; 1 Ki 9:4; 2 Ki 20:5; 1 Ch 29:17; Ps 7:8.
20:6 Ge 20:18; Ge 51:7; Ex 34:24; 1 Sa 25:26.
20:7 1 Sa 10:1-27; 1 Ki 18:1-46; 1 Co 14:9; Ex 1:16; Ex 7:1; Ex 12:1-3.
20:9 Ge 12:18; Ge 26:10; Ex 32:21; Ex 32:35.

- 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.
- 36 Thus were both the daughters of Lot with child by their father.
- 37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.
- 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

Experiences at Gerar, Birth of Isaac, Expulsion of Ishmael

- 20 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.
- 2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.
- 3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.
- 4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?
- 5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocence of my hands have I done this.
- 6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.
- 7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.
- 8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.
- 9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.
- 10 And Abimelech said unto Abraham,

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lessons that he had learned from the example of Abraham. Had he not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom. Many a household, in closing its doors against a stranger, has shut out God's messenger, who would have brought blessing and hope and peace.

Every act of life, however small, has its bearing for good or for evil. Faithfulness or neglect in what are apparently the smallest duties may open the door for life's richest blessings or its greatest calamities. It is little things that test the character. It is the unpretending acts of daily self-denial, performed with a cheerful, willing heart, that God smiles upon. We are not to live for self, but for others. And it is only by self-forgetfulness, by cherishing a loving,

helpful spirit, that we can make our life a blessing. The little attentions, the small, simple courtesies, go far to make up the sum of life's happiness, and the neglect of these constitutes no small share of human wretchedness (PP158).

19:12-14. **Sodom Passed Boundary of Mercy.**—The Sodomites had passed the boundary of mercy, and no more light was granted to them prior to their destruction. Had the warning gone through these cities of the 1094 plain, and had they been told just what was to come, who of them would have believed it? They would no more have accepted the message, and God knew it, than the sons-in-law of Lot (MS 19a, 1886).

19:16. **Lot Paralyzed.**—Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the

³ Heb. thy face ⁴ that is, Little ⁵ Heb. gone forth 20 ¹ Heb. married to an husband ² or, simplicity, or, sincerity

Gen

- What sawest thou, that thou hast done this thing?
- 11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.
 - 12 And yet indeed *she is* my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.
 - 13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.
 - 14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.
 - 15 And Abimelech said, Behold, my land is before thee: dwell *where it* pleaseth thee.
 - 16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all *other*: thus she was reproved.
 - 17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants; and they bare *children*.
 - 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.
- 21** And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.
- 2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.
 - 3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.
 - 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.
 - 5 And Abraham was an hundred years old, when his son Isaac was born unto him.
 - 6 And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.
 - 7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.
 - 8 And the child grew, and was weaned: and Abraham made a great feast the *same* day

20:11 Ge 22:12; Ge 12:18; Nu 5:15; Job 1:1; Job 29:26
 20:12 Ge 11:29; Ge 12:13; 1 Th 5:22
 20:13 Ge 12:1; Ge 12:9; Ge 12:11; Ac 3:5; Heb 11:8
 20:14 Ge 20:11; Ge 12:16; Ge 20:2; Ge 20:7; Ge 12:19-20
 20:15 Ge 13:9; Ge 31:10; Ge 47:6
 20:16 Ge 20:5; Pr 27:5; Ge 26:11; Ge 24:65
 20:17 Ge 20:7; Ge 20:31; 1 Sa 5:11-12
 20:18 Ge 20:7; Ge 12:17; Ge 16:2; Ge 30:2; 1 Sa 1:6

21:1 Ge 50:24; Ex 3:16; Ex 4:31; Ps 106:3; Lk 1:68
 21:2 2 Ki 4:16-17; Lk 1:25; Lk 1:30
 21:3 Ge 21:6; Ge 21:12; Ge 17:19; Ge 22:2; Mt 1:2; Ac 7:8
 21:4 Ge 17:10-12; Ex 12:49; Lev 1:12; Lk 1:6; Lk 1:39
 21:5 Ge 17:1; Ge 17:17; Rom 4:19
 21:6 Ge 17:17; Ge 18:12; Ge 18:15
 21:7 Nu 23:24; Dt 32:34; Ps 86:8; Ps 86:10; Isa 49:21
 21:8 1 Sa 1:22; Ps 131:2; Hos 1:8; Ge 19:3; Ge 20:30
 21:9 Ge 16:3-6; Ge 16:15; Ge 17:20; Ge 16:1; Ge 16:15
 21:10 Lev 21:7; Ge 25:6; Ge 25:19; Ge 17:19; Ge 17:21
 21:11 Ge 17:18; Ge 22:1-2; 2 Sa 18:33; Mt 10:37
 21:12 1 Sa 8:7; 1 Sa 8:9; Isa 46:10
 21:13 Ge 21:18; Ge 16:10; Ge 17:20; Ge 25:12-18
 21:14 Ge 19:27; Ge 22:3; Ge 24:54
 21:15 Ge 21:14; Ex 15:22-25; Ex 17:1-5
 21:16 Ge 44:34; 1 Ki 4:26; Zec 12:10; Lk 15:20
 21:17 Ge 16:11; Ex 37; Ex 22:23; 2 Ki 13:24
 21:18 Ge 21:13; Ge 16:10; Ge 17:20
 21:19 Nu 22:31; 2 Ki 6:17-20; Isa 54:6
 21:20 Ge 17:20; Ge 28:15; Ge 39:2-3
 21:21 Nu 10:12; Nu 12:16; Nu 13:3; Nu 15:26; 1 Sa 25:1
 21:22 Ge 20:2; Ge 26:26; Ge 20:17; Ge 26:26; Ge 28:15

- that Isaac was weaned.
- 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.
 - 10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.
 - 11 And the thing was very grievous in Abraham's sight because of his son.
 - 12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.
 - 13 And also of the son of the bondwoman will I make a nation, because he is thy seed.
 - 14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.
 - 15 And the water was spent in the bottle, and she cast the child under one of the shrubs.
 - 16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.
 - 17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not: for God hath heard the voice of the lad where he is.
 - 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.
 - 19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.
 - 20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.
 - 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.
 - 22 And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

thought of leaving all he held dear on earth (RH Nov. 14, 1882).

19:22-28. The Destruction of Sodom Teaches a Lesson for Our Time.—The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins.

The Redeemer of the world declares that there are greater sins than that for which Sodom and Gomorrah were destroyed. Those who hear the gospel invitation calling sinners to repentance, and heed it not, are more guilty

before God than were the dwellers in the vale of Siddim. And still greater sin is theirs who profess to know God and to keep His commandments, yet who deny Christ in their character and their daily life. In the light of the Saviour's warning, the fate of Sodom is a solemn admonition, not merely to those who are guilty of outbreking sin, but to all who are trifling with Heaven-sent light and privileges.

There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah, so with Lot, so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity.

The state of corruption and apostasy that in the last days

³ Heb. as is good in thine eyes

23 Now therefore swear unto me here by God 'that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore he called that place 'Beersheba; because there they sware both of them.

32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 And Abraham planted a 'grove in Beersheba, and called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

Abraham's Supreme Test

22 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, 'Behold, *here* I am.

2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the

21:23 Ge 14:22-23, Ge 24:3, Ge 26:28, Ge 34:9.

21:24 Ge 14:13, Rom 12:18; Heb 6:16.

21:25 Ge 26:15-22; Ge 29:8, Ex 2:15-17, Jer 14:5.

21:26 Ge 15:7, 2 Ki 5:20-24.

21:27 Ge 14:22-23, Pr 17:9; Jas 3:28.

21:28 Ge 35:9, Ex 12:26, 1 Sa 15:14.

21:30 Ge 31:43-48; Ge 31:52, Jos 22:27-28.

21:31 Ge 26:45; Ge 21:1, Ge 26:23; Jos 15:28.

21:32 Ge 21:27, Ge 14:13, Ge 31:53, 1 Sa 18:3, Ge 10:11, Ge 36:9.

21:33 Am 8:11, Dt 16:21, Jdg 3:7, Rom 1:20, Rom 16:26, 1 Ti 1:17.

21:34 Ge 20:1, 1 Ch 29:15, Heb 11:9, Heb 11:13, 1 Pt 2:11.

22:1 Ex 15:25-26; Heb 11:17, Jos 2:21, 1 Pt 1:7.

22:2 Ge 17:19, Ge 21:12, Jn 5:16, Rom 5:8, Rom 8:32, Heb 11:17.

22:3 Ge 17:25; Ge 21:14, Ecc 9:10, Isa 26:4.

22:4 Ex 5:3, Ex 15:22, Ex 19:15, Hos 6:2, Mt 17:24.

22:5 Heb 12:1, Heb 11:19.

22:6 1 Sa 5:5-6; Mt 8:17, Lk 24:26-27, Jn 9:17, 1 Pt 2:24.

22:7 Mt 26:49, Mt 26:12, Jn 18:41, Rom 8:15.

22:8 Ge 18:14, 2 Ch 25:9, Mt 19:26; Jn 1:29, Jn 1:36; Rev 5:6.

22:9 Ge 22:2-3, Mt 21:1-6, Mt 26:1-7, 27:66, Mt 15:1.

22:10 Isa 53:6-12, Heb 11:17-19; Jas 2:21-23.

22:11 Ge 22:12, Ge 16:7, Ac 9:4, Ac 26:11.

22:12 1 Sa 15:22, Job 5:19, Jer 19:5, Mic 6:68, 1 Co 10:15.

22:13 Ge 22:8, Ps 40:8, Ps 89:19-20, 1 Co 10:13.

22:14 Ge 16:13-14, Ge 28:19, Ge 32:30, Ex 15:15.

22:15 Ge 22:11.

22:16 Ge 12:2, Ps 105:9, Isa 53:25.

22:17 Ge 12:2, Ge 28:3, Ge 28:11, Eph 1:3.

place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, 'Here *am* I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

14 And Abraham called the name of that place 'Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

15 And the angel of the LORD called unto Abraham out of heaven the second time.

16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which

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would exist in the religious world, was presented to the prophet John in the vision of Babylon, "that great city, which reigneth over the kings of the earth," Revelation 17:18. Before its destruction the call is to be given from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," Revelation 18:4. As in the days of Noah and Lot, there must be a marked separation from sin and sinners. There can be no compromise between God and the world, no turning back to secure earthly treasures (PP 164-167).

21:1-10 The Birth of Isaac and Isaac Sent Away.—The birth of Isaac, bringing, after a lifelong waiting, the fulfillment of their dearest hopes, filled the tents of Abraham and Sarah with gladness. But to Hagar this event

was the overthrow of her fondly cherished ambitions. Ishmael, now a youth, had been regarded by all in the encampment as the heir of Abraham's wealth and the interior of the blessings promised to his descendants. Now he was suddenly set aside; and in their disappointment, mother and son hated the child of Sarah. The general rejoicing increased their jealousy, until Ishmael dared openly to mock the heir of God's promise. Sarah saw in Ishmael's turbulent disposition a perpetual source of discord, and she appealed to Abraham, urging that Hagar and Ishmael be sent away from the encampment. The patriarch was thrown into great distress. How could he banish Ishmael his son, still dearly beloved? In his perplexity he pleaded for divine guidance. The Lord,

Gen

is upon the sea 'shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor:

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Sarah's Death and Burial

23 And Sarah was an hundred and seven and twenty years old: *these were the years of the life of Sarah.*

2 And Sarah died in Kirjathbarba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 *I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.*

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even to the children of Heth.*

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight: hear me, and entreat for me to Ephron the son of Zohar.

9 That he may give me the cave of

22:18 Ge. 12:5; Ge. 18:8; Ac. 4:25; Rom. 1:5; Gal. 3:8-9; Gal. 3:16; Eph. 1:5.

22:19 Ge. 22:5; Ge. 21:41; Jos. 15:28; Jdg. 3:1.

22:20 Pr. 25:25; Ge. 11:29; Ge. 24:15; Ge. 24:24; Ge. 11:26.

22:21 Job. 1:1; Job. 4:2; Ge. 24:10; Nu. 25:7; Ps. 60:1.

22:22 Ge. 24:15; Ge. 24:24; Ge. 25:20; Rom. 9:10.

22:23 Ge. 16:3; Ge. 25:6; Pr. 15:25.

22:24 Ge. 17:17.

23:2 Ge. 23:19; Ge. 13:18; Jn. 11:31; Jn. 11:45; Ac. 8:2.

23:3 Ge. 23:5; Ge. 23:7; Ge. 10:15; Ge. 25:10; Ge. 27:16.

23:4 Ge. 17:8; Ge. 17:9; Lev. 25:24; Heb. 11:9; 1 Pe. 2:11; Ac. 7:5.

23:5 Ge. 18:12; Ge. 24:18; Ge. 32:4, 5.

23:7 Ge. 18:2; Ge. 19:1; Pr. 18:21; Rom. 12:17-18.

23:8 1 Ki. 2:17; Lk. 7:34; Heb. 7:26; 1 Jn. 2:12.

23:9 Rom. 12:17; Rom. 13:8.

23:10 Ge. 23:18; Ge. 14:20; Isa. 28:6; Mt. 9:1; Lk. 2:8-9.

23:11 Ge. 23:6; Isa. 42:8; Mt. 9:1; Lk. 2:8-9.

23:12 Ge. 24:7; Ge. 18:2; Ge. 19:1.

23:13 Ge. 11:22-23; 2 Sa. 24:24; Ac. 20:45; Rom. 13:8.

23:15 Ex. 40:15; Eze. 16:12.

23:16 Ge. 13:21; Eze. 8:25-30; Job. 28:15; Lk. 2:9; Zec. 11:12.

23:17 Ge. 25:20; Ge. 25:9; Ge. 49:30-32; Ge. 50:13; Ac. 7:16; Ge. 23:20; Mt. 10:16; Eph. 5:15.

23:18 Ge. 31:26; Ru. 1:1; Jer. 32:12.

23:19 Ge. 4:19; Ge. 25:9-10; Ge. 45:27-29.

23:20 Ru. 1:7-10; 2 Sa. 21:21; Jer. 32:10-11; Ge. 25:9.

24:1 Ge. 18:11; Ge. 21:5; 1 Ki. 1:1; Lk. 1:7; Mt. 6:33; Gal. 3:9; Eph. 1:3.

5 Heb. lip

23

1 Heb. a prince of God

Machpelah, which he hath, which is in the end of his field: for 'as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth; and Ephron the Hittite answered Abraham in the 'audience of the children of Heth, *even of all that went in at the gate of his city, saying,*

11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: I will give thee money for the field: take it of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land is *worth* four hundred shekels of silver: what is that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron: and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, *current money* with the merchant.

17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Isaac's Marriage to Rebekah

24 And Abraham was old, and 'well stricken in age: and the LORD had blessed Abraham in all things.

through a holy angel, directed him to grant Sarah's desire; his love for Ishmael or Hagar ought not to stand in the way, for only thus could he restore harmony and happiness to his family. And the angel gave him the consoling promise that though separated from his father's home, Ishmael should not be forsaken by God; his life should be preserved, and he should become the father of a great nation. Abraham obeyed the angel's word, but it was not without keen suffering. The father's heart was heavy with unspoken grief as he sent away Hagar and his son (PP. 146-147).

22:1 (James 1:13). God Permitted Circumstances to Test.—What is temptation?—It is the means by which those who claim to be the children of God are tested and

tried. We read that God tempted Abraham, that He tempted the children of Israel. This means that He permitted circumstances to occur to test their faith, and lead them to look to Him for help. God permits temptation to come to His people today, that they may realize that He is their helper. If they draw nigh to Him when they are tempted, He strengthens them to meet the temptation. But if they yield to the enemy, neglecting to place themselves close to their Almighty Helper, they are overcome. They separate themselves from God. They do not give evidence that they walk in God's way (ST March 12, 1912).

22:19. The Lesson Book of the Universe.—The sacrifice required of Abraham was not alone for his own good, nor solely for the benefit of succeeding generations.

- 2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:
- 3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:
- 4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.
- 5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
- 6 And Abraham said unto him, Beware thou that thou bring not my son thither again.
- 7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.
- 8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.
- 9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.
- 10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.
- 11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that women go out to draw water.
- 12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
- 13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:
- 14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that thou*

24:2 Ge 15:2; 1 Ti 5:17; Ge 24:10; Ge 49:16;
 24:3 Ge 21:53; Ge 26:28-31; Ge 31:44-53; Zep 1:5; Heb 6:16;
 24:4 Ge 11:25; Ge 12:1; Ge 12:7;
 24:5 Ge 24:58; Ex 20:7; Ex 9:2; Pr 13:16; Jer 42;
 24:6 Gal 5:1; Heb 10:39; Heb 11:9; Heb 11:13-16;
 24:7 Ezr 1:2; Da 2:4; Job 1:9; Rev 11:13; Ge 13:15; Heb 11:13;
 24:8 Nu 30:5; Nu 40:8; Jos 9:20; Jn 8:52; Ge 24:6-9; Ac 7:2;
 24:9 Ge 24:2;
 24:10 Ge 24:2; Ge 49:22-23; Dt 23:6;
 24:11 Ge 33:13-14; Pr 12:10; Ge 24:13-20; Ex 2:16; 1 Sa 9:11; Jn 1:7;
 24:12 Ge 24:27; Ge 15:1; Ge 17:7-8; Mt 22:42; Php 1:6; 1 Th 5:10-11;
 24:13 Ge 24:43; Ps 47:5; Pr 4:6; Ge 24:11; Jn 4:7;
 24:14 Jdg 6:17; 1 Sa 14:9; Ge 24:4; Rom 1:10;
 24:15 Ge 24:15; Jdg 6:36-40; Da 9:20-23;
 24:16 Ge 26:7; Ge 39:6; Ge 4:1;
 24:17 1 Ki 17:10; Jn 6:7; 1 Co 9:9; Ge 26:1-15; Isa 21:14;
 24:18 Pr 31:26; 1 Pe 3:8; 1 Pe 4:9;
 24:19 Ge 24:13; Ge 24:15-46; 1 Pe 4:9;
 24:20 2 Sa 7:16-20; Ps 107:15; Lk 2:19; Lk 2:51;
 24:22 Ge 24:30; Ex 42:2-4; Est 5:1; Jer 24:2;
 24:24 Ge 24:15; Ge 11:29;
 24:25 Ge 18:4-8; Jdg 19:21-23; 1 Pe 4:9;
 24:26 Ge 24:18; Ge 24:52; Ge 22:5; Ex 1:51; Php 2:10;
 24:27 Ge 24:12; Ge 9:26; Ge 14:20; Ex 18:10; Ru 1:14;
 24:28 Ge 24:18; Ge 24:55;
 24:29 Ge 24:55; Ge 24:60; Ge 29:5

2 or, and
 3 Heb. that women who draw water go forth

- hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.
- 15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.
- 16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.
- 17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.
- 18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.
- 19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.
- 20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.
- 21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.
- 22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;
- 23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?
- 24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.
- 25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.
- 26 And the man bowed down his head, and worshipped the LORD.
- 27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.
- 28 And the damsel ran, and told them of her mother's house these things.
- 29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

Gen

but it was also for the instruction of the sinless intelligences of heaven and of other worlds. The field of the controversy between Christ and Satan—the field on which the plan of redemption is wrought out—is the lesson book of the universe. Because Abraham had shown a lack of faith in God's promises, Satan had accused him before the angels and before God of having failed to comply with the conditions of the covenant, and as unworthy of its blessings. God desired to prove the loyalty of His servant before all heaven, to demonstrate that nothing less than perfect obedience can be accepted, and to open more fully before them the plan of salvation.

Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. The

trial was far more severe than that which had been brought upon Adam. Compliance with the prohibition laid upon our first parents involved no suffering, but the command to Abraham demanded the most agonizing sacrifice. All heaven beheld with wonder and admiration Abraham's unflinching obedience. All heaven applauded his fidelity. Satan's accusations were shown to be false. God declared to His servant, "Now I know that thou fearest God [notwithstanding Satan's charges], seeing thou hast not withheld thy son, thine only son from Me." God's covenant, confirmed to Abraham by an oath before the intelligences of other worlds, testified that obedience will be rewarded (PP 154, 155).

22:2. Nothing Too Precious to Give to God.—This act

⁴ Heb. good of countenance ⁵ or, jewel for the forehead

Gen

- 30 And it came to pass, when he saw the carrying and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me: that he came unto the man; and, behold, he stood by the camels at the well.
- 31 And he said, Come in, thou blessed of the LORD: wherefore standest thou without? for I have prepared the house, and room for the camels.
- 32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.
- 33 And there was set *meat* before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.
- 34 And he said, I *am* Abraham's servant.
- 35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.
- 36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.
- 37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:
- 38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.
- 39 And I said unto my master, Peradventure the woman will not follow me.
- 40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way: and thou shalt take a wife for my son of my kindred, and of my father's house:
- 41 Then shalt thou be clear from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.
- 42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:
- 43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

24:30 Ge 26:29; Jdg 17:2
24:32 Ge 18:6; Ge 19:2; Ge 43:24; Jdg 19:21; Lk 7:44; Jo 3:11
24:33 Job 24:12; Jer 41:1; Eph 6:5-8; 1 Ti 6:2
24:34 Ge 24:2
24:35 Ge 24:1; Ge 12:2; Ge 13:2; Ge 25:11; Pr 22:1; 1 Ti 18: Mt 6:33
24:36 Ge 11:29; Ge 17:15-19; Ge 21:1-7; Rom 9:19
24:37 Ge 24:29; Ge 6:2; Ge 27:36
24:38 Ge 24:4; Ge 12:1; Ge 21:19
24:39 Ge 24:5
24:40 Ge 24:7; Ge 5:22; Ge 5:24; Ge 6:9; Heb 13:1; Rev 22:8
24:41 Ge 24:8; Dt 29:12
24:42 Ge 24:12-14; Ac 10:7-8; Ac 10:22; Rom 1:10
24:43 Ge 24:13-14
24:44 Isa 42:9; 1 Ti 2:10; Heb 15:2; 1 Pe 4:8; Ge 24:11
24:45 Ge 24:15-20; Isa 58:9; Ac 10:30; Mt 7:1
24:47 Ge 24:22; Ge 24:53; Ps 45:9; Eph 5:26-27
24:48 Ge 24:26-27
24:49 Ge 47:29; Jos 24:1; Ge 32:10; Pr 5:5; Nu 20:17
24:50 Ge 24:15; Ge 24:28; Mt 21:42; Ac 11:17
24:51 Ge 20:15; Ge 21:15
24:52 Ge 24:26; Ge 24:48; Ps 111:2; Mt 21:1; Ac 10:25-26
24:53 Ex 3:22; Ex 11:2; Ex 12:35; Dt 33:13-16
24:54 Ge 24:56; Ge 24:59; Ge 28:54; Ge 45:21; Lk 8:88-89
24:55 Ge 4:3; Lev 25:29; Jdg 14:8
24:56 Ge 45:9-13; Pr 25:25; Jos 18; Isa 48:15

- 44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.
- 45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*; and I said unto her, Let me drink. I pray thee.
- 46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.
- 47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the carrying upon her face, and the bracelets upon her hands.
- 48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.
- 49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me: that I may turn to the right hand, or to the left.
- 50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.
- 51 Behold, Rebekah is before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.
- 52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.
- 53 And the servant brought forth jewels of silver, and *jewels* of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.
- 54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.
- 55 And her brother and her mother said, Let the damsel abide with us *a few days*, at the least ten: after that she shall go.
- 56 And he said unto them, Hinder me not,

6 Heb. vessels
7 or, a full year, or ten months

of faith in Abraham is recorded for our benefit. It teaches us the great lesson of confidence in the requirements of God, however close and cutting they may be; and it teaches children perfect submission to their parents and to God. By Abraham's obedience we are taught that nothing is too precious for us to give to God (*Ibid.*, Jan. 27, 1887).

22:12. Every Gift Is the Lord's.—Abraham's test was the most severe that could come to a human being. Had he failed under it, he would never have been registered as the father of the faithful. Had he deviated from God's command, the world would have lost an inspiring example of unquestioning faith and obedience. The lesson was given to shine down through the ages, that we may learn that there is nothing too precious to be given to God. It is

when we look upon every gift as the Lord's, to be used in His service, that we secure the heavenly benediction. Give back to God your intrusted possession, and more will be intrusted to you. Keep your possessions to yourself, and you will receive no reward in this life, and will lose the reward of the life to come (VI June 6, 1901).

Isaac a Figure of Christ.—The offering of Isaac was designed by God to prefigure the sacrifice of His Son. Isaac was a figure of the Son of God, who was offered a sacrifice for the sins of the world. God desired to impress upon Abraham the gospel of salvation to men; and in order to make the truth a reality, and to test his faith, He required Abraham to slay his darling Isaac. All the agony that Abraham endured during that dark and fearful trial was for

- seeing the LORD hath prospered my way; send me away that I may go to my master.
- 57 And they said, We will call the damsel, and inquire at her mouth.
- 58 And they called Rebekah, and said unto her, Will thou go with this man? And she said, I will go.
- 59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.
- 60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.
- 61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.
- 62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.
- 63 And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming.
- 64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.
- 65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil, and covered herself.
- 66 And the servant told Isaac all things that he had done.
- 67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death.

Abraham's Descendants

- 25** Then again Abraham took a wife, and her name was Keturah.
- 2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.
- 3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.
- 4 And the sons of Midian; Ephah, and Ephra, and Hanoch, and Abidah, and Eldaah. All these were the children of

24:58 Ps 45:10-11; 118:8
24:59 Ge 24:50; Ge 24:58; Nu 11:12; 1 Th 2:5
24:60 Ge 1:28; Ge 9:1; Ge 14:19; Ge 17:16; Ge 24:3
24:61 Ge 31:34; 1 Sa 30:17; Est 8:10; Est 8:11
24:62 Ge 16:14; Ge 23:11; Ge 12:9
24:63 Jos 1:8; Ps 1:2; Ps 77:11-12; Ps 104:31
24:64 Jos 15:18; Jdg 11:1
24:65 Ge 20:16; 1 Co 11:5-6; 1 Co 11:10; 1 Th 2:9
24:66 Mk 6:30
24:67 Ge 18:6; SS 1:2; Is 54:1-5; 1 Th 1:13; 1 Th 4:15
25:2 1 Ch 1:32-33; Jer 25:25; Ge 26:35; Ge 47:28; Est 3:15-16
25:3 1 Ki 10:1; Job 6:19; Jer 7:210; Jer 25:25; Jer 39:8
25:4 Isa 60:6
25:5 Ge 21:10-12; Ps 108:8; Mt 11:27; Jo 4:35; Jo 17:2; Rom 8:17
25:6 Ge 25:1; Ge 16:8; Ge 30:4; Mt 5:45; Lk 11:11-13; Ac 14:17
25:7 Ge 12:4
25:8 Ge 25:17; Ac 5:10; Ac 12:25; Ac 13:46
25:9 Ge 21:9-10; Ge 35:29; Ge 35:20; Ge 49:29-30
25:10 Ge 23:16; Ge 49:31
25:11 Ge 12:2; Ge 17:19; Ge 22:17; Ge 50:24
25:12 Ge 16:10-15; Ge 17:20; Ps 83:6
25:13 Isa 21:11; Isa 21:16
25:14 1 Ch 5:19; Job 2:11
25:15 1 Ch 5:19; Job 2:11
25:16 Ge 17:20; Ge 17:23
25:17 Ge 25:7; Ge 25:9
25:18 Ge 2:11; Ge 10:7; Ge 13:10
25:19 1 Ch 1:32; Mt 12:18; 3:3; Ac 7:8

Keturah.

- 5 And Abraham gave all that he had unto Isaac.
- 6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.
- 7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.
- 8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.
- 9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;
- 10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.
- 11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.
- 12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:
- 13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
- 14 And Mishma, and Dumah, and Massa,
- 15 Hadar, and Tema, Jetur, Naphish, and Kedemah:
- 16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.
- 17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.
- 18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

Isaac (25:19-26:35)

Isaac's Sons

- 19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

the purpose of deeply impressing upon his understanding the plan of redemption for fallen man (*Ibid.*, March 1, 1900).

24:1-67 The Marriage of Isaac, Example for the Youth Today.—What a contrast between the course of Isaac and that pursued by the youth of our time, even among professed Christians! Young people too often feel that the bestowal of their affections is a matter in which self alone should be consulted—a matter that neither God nor their parents should in any wise control. Long before they have reached manhood or womanhood they think themselves competent to make their own choice, without the aid of their parents. A few years of married life are usually sufficient to show them their error, but often too

late to prevent its baleful results. For the same lack of wisdom and self-control that dictated the hasty choice is permitted to aggravate the evil, until the marriage relation a galling yoke. Many have thus wrecked their happiness in this life and their hope of the life to come.

If there is any subject which should be carefully considered and in which the counsel of older and more experienced persons should be sought, it is the subject of marriage; if ever the Bible was needed as a counselor, if ever divine guidance should be sought in prayer, it is before taking a step that binds persons together for life.

Parents should never lose sight of their own responsibility for the future happiness of their children. Isaac's deference to his father's judgment was the result of the

Gen

- 20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.
- 21 And Isaac entreated the LORD for his wife, because she was barren; and the LORD was entreated of him, and Rebekah his wife conceived.
- 22 And the children struggled together within her; and she said, *If it be so, why am I thus?* And she went to inquire of the LORD.
- 23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.
- 24 And when her days to be delivered were fulfilled, behold, *there were twins* in her womb.
- 25 And the first came out red, all over like a hairy garment; and they called his name Esau.
- 26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob; and Isaac was threescore years old when she bare them.
- 27 And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.
- 28 And Isaac loved Esau, because *he did eat of his venison*; but Rebekah loved Jacob.
- 29 And Jacob sod pottage; and Esau came from the field, and he was faint:
- 30 And Esau said to Jacob, Feed me, I pray thee, *with that same red pottage*; for *I am faint*: therefore was his name called *Edom*.
- 31 And Jacob said, Sell me this day thy birthright.
- 32 And Esau said, Behold, *I am* ^aat the point to die; and what profit shall this birthright do to me?
- 33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.
- 34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

Isaac and Abimelech of Gerar

- 26** And there was a famine in the land, beside the first famine that was in the

25:20 Ge 22:23; Ge 24:67; 1k 12
25:21 1 Sa 1:11; Ps 91:15; Isa 45:11; Rom 9:10-12
25:22 1 Sa 9:9; 1 Sa 10:12; 1 Sa 22:15; 1 Sa 25:6
25:23 Ge 17:16; Ge 21:60; Nu 20:14; Rom 9:10-14
25:24 Ge 27:11; Ge 27:16
25:25 Ge 26:28-30; Hos 12:4; Ge 27:36; Ge 25:20
25:26 Ge 10:9; Ge 21:20; Heb 11:9
25:27 Ge 27:4; Ge 27:19; Ge 27:25; Ge 27:31
25:28 Job 8:4-5; 1 Sa 11:28
25:29 Ge 36:1; Ge 46:9
25:30 Job 21:15; Job 22:17; Job 34:9; Mal 4:1-6
25:31 Ge 14:22; Ge 21:4; Mk 6:25; Heb 9:16; Heb 12:10
25:32 Job 8:15; Job 22:13; 1 Co 15:52; Zec 11:13; Mt 22:5
26:1 Ge 12:10; Ge 25:11; Ge 29:2
26:2 Ge 12:7; Ge 17:1; Ge 18:1; Ge 12:1
26:3 Ge 26:12; Ge 26:11; Heb 11:9; Phil 4:9; Heb 6:17
26:4 Ge 13:16; Ge 15:5; Heb 11:2; Ac 3:25; Gal 3:8; Gal 5:16
26:5 Ge 12:4; Ge 17:25; Ge 18:19; Ge 22:16; Mt 5:19; Mt 7:21
26:6 Ge 20:1
26:7 Ge 12:13; Ge 20:2; Ge 20:5; Mt 10:28; Eph 5:25; Col 3:9
26:8 Job 4:28; Pr 7:6; 8:29; Pr 5:18; Pr 9:9
26:9 Ge 12:18-19; Ge 20:9-10
26:10 Ge 20:6; Ps 105:15; Pr 6:29; Zec 2:8
26:11 Ps 6:7-6; Ps 7:16; Ecc 11:6; Zec 8:12; Mt 13:8; Mt 13:23; Mk 4:8
26:12 Ge 24:35; Ps 112:4
26:13 Ge 12:16; Job 13:4; Job 12:12; Ps 13:5; Ps 14:14-14; Pr 10:22
26:15 Ge 21:40

- days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.
- 2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:
- 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father:
- 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed:
- 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
- 6 And Isaac dwelt in Gerar:
- 7 And the men of the place asked him of his wife; and he said, *She is my sister*: for he feared to say, *She is my wife*; lest, *said he*, the men of the place should kill me for Rebekah; because she was fair to look upon.
- 8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac was sporting with Rebekah his wife.
- 9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, *She is my sister*? And Isaac said unto him, Because I said, Lest I die for her.
- 10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.
- 11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.
- 12 Then Isaac sowed in that land, and received in the same year an hundred-fold; and the LORD blessed him.
- 13 And the man waxed great, and went forward, and grew until he became very great:
- 14 For he had possession of flocks, and possession of herds, and great store of servants; and the Philistines envied him.
- 15 For all the wells which his father's servants had digged in the days of

training that had taught him to love a life of obedience. While Abraham required his children to respect parental authority, his daily life testified that that authority was not a selfish or arbitrary control, but was founded in love, and had their welfare and happiness in view (PP 175, 176).

25:29-34 (Heb. 12:16, 17). Birthright Lost Value and Sacredness.—Esau had a special, strongest desire for a particular article of food, and he had gratified self so long that he did not feel the necessity of turning from the tempting, coveted dish. He thought upon it, and made no special effort to restrain his appetite, until its power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The

more he thought upon it, the more his desire strengthened, until his birthright, which was sacred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. . . . When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. . . . He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever (R11 April 27, 1886).

Esau a Type.—Esau passed the crisis of his life without knowing it. What he regarded as a matter worthy of scarcely a thought was the act which revealed the prevailing traits of his character. It showed his choice, showed his true estimate of that which was sacred and which should have been sacredly cherished. He sold his

³ Heb. venison was in his mouth ⁴ Heb. with that red, with that red pottage ⁵ that is Red ⁶ Heb. going to die **26** ¹ Heb. found ² Heb. went going ³ or, husbandry

- Abraham his father, the Philistines had stopped them, and filled them with earth.
- 16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.
- 17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
- 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.
- 19 And Isaac's servants digged in the valley, and found there a well of ⁴springing water.
- 20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours; and he called the name of the well ⁵'Esek; because they strove with him.
- 21 And they digged another well, and strove for that also; and he called the name of it ⁶'Sitnah.
- 22 And he removed from thence, and digged another well; and for that they strove not; and he called the name of it ⁷'Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.
- 23 And he went up from thence to Beersheba.
- 24 And the LORD appeared unto him the same night, and said, *I am* the God of Abraham thy father: fear not, for *I am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.
- 25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.
- 26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Pichol the chief captain of his army.
- 27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?
- 28 And they said, ⁸'We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, ⁹even betwixt us and thee, and let us make a covenant with thee;
- 29 ¹⁰'That thou wilt do us no hurt, as we have not touched thee, and as we have done

26:16 Ps 119
26:18 Ge 21:31, Nu 23:28, Ps 16:6, Hos 2:17, Zec 13:2
26:19 SS 4:15; Jo 4:10-11, Jo 7:38
26:20 Ge 21:25
26:21 Ge 16:6
26:22 Ps 4:1, Ps 18:19, Ps 118:5; Ge 17:6, Ge 28:3
26:23 Ge 21:31; Ge 21:1, Jdg 20:1
26:24 Ge 15:1, Ge 17:7, Mt 22:42, Ac 1:32, Heb 13:6; Rev 14:1
26:25 Ge 8:20; Ge 22:17, Ge 15:18, Ge 22:9; Ge 33:20
26:26 Ge 20:5, Ge 21:22-32; Ge 21:22; Ge 21:32
26:27 Ge 20:14; Ge 20:16, Jdg 11:7, Ac 7:9, Ac 7:14; Ac 7:27
26:28 Ge 21:22-23; Ge 49:5, Jos 3:7, Isa 61:9, Rom 8:31; Heb 6:16
26:29 Ge 16:12; Ge 12:2, Ge 21:22; Ge 22:17
26:30 Ge 19:5, Ge 21:9, Ge 41:54; Rom 12:18
26:31 Ge 19:2; Ge 21:14; Ge 22:5; Heb 6:16
26:32 Ge 26:25; Ph 2:50
26:33 Ge 21:31; Ge 26:28
26:34 Ge 36:2, Ge 36:5, Ex 34:16; 1 Co 2:2
26:35 Ge 6:2; Ge 27:46-28:2; Ge 28:8
27:1 Ge 8:10, 1 Sa 9:2, Ec 12:3, In 9:4
27:2 Ge 8:21, 1 Sa 20:3, 1 Co 9:10, Mk 13:35, Jas 4:14
27:3 Ge 19:9; Ge 25:27, 28, 1 Co 6:12
27:4 Ge 27:7; Ge 27:25, 1 K 2:54; 1 K 2:51; Heb 11:40
27:7 Dt 33:1, Jos 6:26, 1 Sa 24:19
27:8 Ge 27:15; Ge 27:24, Ac 4:19, Ac 5:29, Eph 6:1
27:9 Jdg 14:15, 1 Sa 16:20, Ge 27:4

- 4 Heb. living
5 that is, Contention
6 that is, Hatred
7 that is, Room
8 Heb. Seeing we saw
9 Heb. If thou shalt
10 That is, an oath

- unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.
- 30 And he made them a feast, and they did eat and drink.
- 31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.
- 32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.
- 33 And he called it ¹¹"Shebah: therefore the name of the city is ¹²"Beersheba unto this day.
- 34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:
- 35 Which were ¹³a grief of mind unto Isaac and to Rebekah.

Jacob, the Supplanter (27:1-31:55)

Jacob Receives a Blessing by Deception

- 27 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*.
- 2 And he said, Behold now, I am old, I know not the day of my death:
- 3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and ¹⁴take me some venison;
- 4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.
- 5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, ¹⁵and to bring it.
- 6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
- 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.
- 8 Now therefore, my son, obey my voice according to that which I command thee.
- 9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy

birthright for a small indulgence to meet his present wants, and thus determined the after course of his life. To Esau a morsel of meat was more than the service of his Master (Letter 5, 1877).

Esau represents those who have not tasted of the privileges which are theirs, purchased for them at infinite cost, but have sold their birthright for some gratification of appetite, or for the love of gain (Letter 4, 1898).

27:30-41. The Doom of Esau.—Esau had highly valued the blessing while it seemed within his reach, but he desired to possess it now that it was gone from him forever. All the strength of his impulsive, passionate nature was aroused, and his grief and rage were terrible. He cried with an exceeding bitter cry, "Bless me, even me also, O

my father!" "Hast thou not reserved a blessing for me?" But the promise given was not to be recalled. The birthright which he had so carelessly bartered he could not now regain. "For one morsel of meat," for a momentary gratification of appetite that had never been restrained, Esau sold his inheritance; but when he saw his folly, it was too late to recover the blessing. "He found no place of repentance, though he sought it carefully with tears." Hebrews 12:16. 17. Esau was not shut out from the privilege of seeking God's favor by repentance, but he could find no means of recovering the birthright. His grief did not spring from conviction of sin; he did not desire to be reconciled to God. He sorrowed because of the results of his sin, but not for the sin itself.

¹¹ that is, the well of the oath. ¹² Heb. bitterness of spirit. ¹³ Heb. Hunt

Gen

- father, such as he loveth:
- 10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.
- 11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and *I am* a smooth man:
- 12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.
- 13 And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.
- 14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.
- 15 And Rebekah took *'goodly* raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:
- 16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
- 17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.
- 18 And he came unto his father, and said, My father: and he said, Here *am* I: who *art* thou, my son?
- 19 And Jacob said unto his father, *I am* Esau thy firstborn: I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.
- 20 And Isaac said unto his son, *How* *is* *it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.
- 21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.
- 22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.
- 23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.
- 24 And he said, *Art* thou my very son Esau? And he said, *I am*.
- 25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him

27:11 Ge 25:25
27:12 Ge 27:12; Job 12:16, 2 Co 6:8; 1 Th 5:22
27:13 Ge 25:25; Ge 25:33; Ge 33:9; 1 Sa 16:13-29
27:14 Ge 27:4; Ge 27:7; Ge 27:9; Ge 27:17; 1k 21:34
27:15 Ge 27:27
27:16 Ge 27:21; Ge 27:21-25; Ge 25:25
27:20 Ex 20:7; Job 15:7
27:21 Ps 74:26; Isa 57:19; Jas 1:8; Ge 27:12
27:23 Ge 27:16; Rom 9:11-12, 11eb 11:20
27:24 1 Sa 21:2, 1 Sa 21:14; Job 13:7; 8 Rom 5:7-8; Eph 1:25
27:25 Ge 27:1
27:27 Heb 11:20; SS 4:13; SS 4:11-14; SS 7:12-14
27:28 Dt 11:11-12; Dt 32:2; 2 Sa 1:21; Rom 11:17
27:29 Ge 9:25-26; Rom 9:12; Ge 12:3; Mt 25:30
27:30 Ge 27:1
27:31 Job 21:6; Ps 55:5; Jn 10:10; Jn 10:28-29
27:34 1 Sa 30:4; Pr 1:24-28; Pr 1:31; Pr 19:3; 1k 15:26-28
27:35 Ge 27:19-23; 2 Ks 10:19; Job 13:7; 1 Th 4:6
27:36 Ge 25:26; Ge 42:28; Jn 1:17; Jer 25:26
27:37 Ge 27:29; Ge 25:23; 2 Sa 8:11; Rom 9:10-12; Ge 27:28

2 Heb. desirable
3 Heb. before me
4 Heb. trembled with a great trembling greatly
5 Heb. hunted
6 that is, A sup-planter
7 or, supported

- wine, and he drank.
- 26 And his father Isaac said unto him, Come near now, and kiss me, my son.
- 27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:
- 28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
- 29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.
- 30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.
- 31 And he also had made savoury meat, and brought *it* unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.
- 32 And Isaac his father said unto him, Who *art* thou? And he said, *I am* thy son, thy firstborn Esau.
- 33 And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.
- 34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also. O my father.
- 35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.
- 36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright: and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?
- 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

Because of his indifference to the divine blessings and requirements, Esau is called in Scripture "a profane person." Verse 16. He represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. Multitudes live for the present, with no thought or care for the future. Like Esau they cry, "Let us eat and drink, for tomorrow we die." 1 Corinthians 15:32. They are controlled by inclination; and rather than practice self-denial, they will forgo the most valuable considerations. If one must be relinquished, the gratification of a depraved appetite or the heavenly blessings promised only to the self-denying and God-fearing, the claims of appetite prevail, and God and heaven are virtually despised. How many, even of

professed Christians, cling to indulgences that are injurious to health and that benumb the sensibilities of the soul. When the duty is presented of cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they are offended. They see that they cannot retain these hurtful gratifications and yet secure heaven, and they conclude that since the way to eternal life is so strait, they will no longer walk therein.

Multitudes are selling their birthright for sensual indulgence. Health is sacrificed, the mental faculties are enfeebled, and heaven is forfeited; and all for a mere temporary pleasure—an indulgence at once both weakening and debasing in its character. As Esau awoke to see the folly of his rash exchange when it was too late to recover his loss,

- 38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even me also*. O my father, And Esau lifted up his voice, and wept.
- 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be *the fatness of the earth, and of the dew of heaven from above*;
- 40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.
- 41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.
- 42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing to kill thee*.
- 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;
- 44 And tarry with him a few days, until thy brother's fury turn away;
- 45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?
- 46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which* are of the daughters of the land, what good shall my life do me?

Jacob's Flight and the Vision at Bethel

- 28** And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.
- 2 Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.
- 3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be *a multitude of people*;
- 4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that

27:38 Ge 27:46; Ge 27:40; Ge 27:42; Pr 12:20; Isa 42:10-12; Isa 65:14; Heb 12:17.
27:39 Ge 26:6-8; Jos 24:1.
27:40 Ge 32:6; Mt 10:41; Ge 25:24; 2 Ki 11:7; 2 Ki 13:10.
27:41 Ge 1:2-8; Ge 37:4; Ge 37:8; Eze 25:12-15; Eph 4:26-27; Tit 1:15-16; Tit 1:5.
27:42 Ge 42:21-22; 1 Sa 40:5; Job 1:12; 1a Ps 64:5.
27:43 Ge 27:8; Ge 27:14; Ge 28:7; Pr 30:17; Jer 45:1; Ac 6:29; Ge 11:31.
27:44 Ge 31:30.
27:45 Pr 19:21; La 4:5; Jos 1:13-15; Ac 28:6.
27:46 Nu 11:15; 1 Ki 19:4; Job 7:10; Job 14:15; Job 14:4.
28:1 Ge 28:3-4; Ge 28:1; Ge 27:27-33; Ge 48:15.
28:2 Hos 12:12; Ge 28:5; Ge 21:10.
28:3 Ge 22:17-18; Ge 35:11; Ge 43:14; Ge 48:3.
28:4 Ge 12:7; Ge 15:5; Rom 4:7-8; Gal 3:8; Gal 3:11.
28:5 Ge 28:2.
28:6 Ge 27:43; Ge 28:1.
28:7 Ge 27:43; Ex 20:12; Lev 19:3; Pr 10:8; 30:17.
28:8 Ge 28:1; Ge 28:5; Ge 26:44-45.
28:9 Ge 25:13-17; Ge 36:3; Ge 36:13; Ge 36:18.
28:10 Ge 11:31; Ge 42:10; Ac 7:2.
28:11 Ge 28:18; Ge 41:16; Mt 8:20; 2 Co 15.
28:12 Ge 15:1; Ge 15:12; Ge 20:3; Mt 1:20; Mt 2:12-13; Mt 2:19; Heb 1:1.
28:13 Ge 45:1; Ge 48:3; Ge 26:21; Heb 11:16; Ac 7:5.
28:14 Ge 13:16; Ge 42:12; Ac 3:25; Gal 3:8; Eph 1:3.
28:15 Ge 28:20-21; Ex 3:12; Mt 19:20; Mt 28:20; Lk 1:18.
28:16 Ex 3:5; Ex 15:11; Jn 5:15; Job 9:11.
28:17 Ex 3:6; Jdg 14:2; Mt 17:6; Lk 2:9; Lk 8:35; Rev 1:7.

^b or, of the fatness

- thou mayest inherit the land *wherein thou art a stranger, which God gave unto Abraham*.
- 5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.
- 6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;
- 7 And that Jacob obeyed his father and his mother, and was gone to Padanaram;
- 8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;
- 9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.
- 10 And Jacob went out from Beersheba, and went toward Haran.
- 11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them* for his pillows, and lay down in that place to sleep.
- 12 And he dreamed, and beheld a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.
- 13 And, behold, the LORD stood above it, and said, *I am the LORD God of Abraham thy father, and the God of Isaac*: the land whereon thou liest, to thee will I give it, and to thy seed;
- 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thy seed shall all the families of the earth be blessed.
- 15 And, behold, *I am* with thee, and will keep thee in *all places* whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done *that* which I have spoken to thee of.
- 16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.
- 17 And he was afraid, and said, How dreadful is this place! *this is none other but the house of God, and this is the gate of heaven*.

Gen

so it will be in the day of God with those who have bartered their heirship to heaven for selfish gratifications (PP 181-182).

28. The Exile of Jacob.—As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation.

No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree

the experiences of life are the fruition of our own thoughts and deeds.

"The curse causeless shall not come." Proverbs 26:2.

"Say ye to the righteous, that it shall be well with him; . . . Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isaiah 3:10, 11.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts." Jeremiah 6:19.

Terrible is this truth, and deeply should it be impressed. Every deed reacts upon the doer. Never a human being but may recognize, in the evils that curse his life, fruitage of his own sowing. Yet even thus we are not without hope.

To gain the birthright that was his already by God's promise, Jacob resorted to fraud, and he reaped the harvest

Gen

- 18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.
- 19 And he called the name of that place 'Bethel: but the name of that city was called Luz at the first.
- 20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,
- 21 So that I come again to my father's house in peace; then shall the LORD be my God:
- 22 And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee.

Jacob Works for His Wives and Rears a Family

- 29** Then Jacob went on his journey, and came into the land of the 'people of the east.
- 2 And he looked, and behold a well in the field, and lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks; and a great stone was upon the well's mouth.
- 3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.
- 4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.
- 5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.
- 6 And he said unto them, 'Is he well? And they said, He is well; and, behold, Rachel his daughter cometh with the sheep.
- 7 And he said, Lo, 'it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.
- 8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.
- 9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.
- 10 And it came to pass, when Jacob saw Rachel the daughter of Laban his

28:18 Ge 22:3; Ps 119:60; Eccl 9:10; Ge 41:13.
28:19 Ge 12:8; Ge 45:1; Ge 48:3.
28:20 Ge 31:13; Jn 1:10; Ac 18:18; 1 Ti 6:8.
28:21 Jdg 11:31; 2 Sa 19:21; 2 Sa 19:30; Ps 15:2; Job 26:17.
28:22 Ge 26:17; Ge 12:8; Ge 21:43; Ge 45:20; Ge 45:1.

29:1 Ps 119:42; Ps 119:60; Eccl 9:7; Ge 22:20-25.
29:2 Ge 21:11; Ge 24:15; Ex 2:15-16; Jn 1:6; Jn 1:11; Isa 49:10; Rev 7:17.
29:4 Ge 11:31; Ge 24:10; Ge 27:43; Ge 28:10; Ac 7:2; Ac 7:4.
29:5 Ge 21:11; Ge 21:29; Ge 41:51.
29:6 Ge 47:11; Ge 43:27; Ex 18:7.
29:7 Gal 6:9-10; Eph 5:16.
29:8 Ge 29:3; Ge 31:11; Ge 35:2; Mk 16:5; Lk 24:2.
29:10 Ex 2:17.
29:11 Ge 29:13; Ge 27:26; Ge 45:4; Ge 45:30; Ge 45:2; Ge 45:11; Ex 12:7.
29:12 Ge 13:8; Ge 11:1-16; Ge 24:24.
29:13 Ge 21:29; Ge 45:15; Ex 12:7; Rom 16:16; Col 4:5.
29:14 Ge 12:15; Ge 2:23; Jdg 9:2; 2 Sa 5:1; Eph 5:30.
29:15 Ge 30:28; Ge 41:7.
29:16 Ge 29:17; Ge 30:19; Ge 31:4.
29:17 Ge 29:6-12; Ge 29:18; Jer 31:15.
29:18 Ge 29:20; Ge 29:30; Ex 22:16-17.
29:19 Ps 12:2; Isa 63:15; Job 6:11.
29:20 Ge 30:26; Job 12:12; Ss 8:6-7.
29:21 Mt 1:18; Ge 19:18; Ge 19:20; Ge 41:11; Ge 41:1.
29:22 Ru 1:10-15; Rev 19:9.
29:23 Ge 21:65; Ge 48:1-15; Mt 7:5.
29:24 Ge 16:1; Ge 21:59; Ge 40:18.
29:25 1 Co 3:13; Mt 2:12; Jn 21:17.

⁵ that is, The house of God.

²⁹

¹ Heb. lift up his feet

mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

- 11 And Jacob kissed Rachel, and lifted up his voice, and wept.
- 12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.
- 13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.
- 14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.
- 15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?
- 16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.
- 17 Leah was tender eyed; but Rachel was beautiful and well favoured.
- 18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.
- 19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.
- 20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.
- 21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.
- 22 And Laban gathered together all the men of the place, and made a feast.
- 23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
- 24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.
- 25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?
- 26 And Laban said, It must not be so done

in his brother's hatred. Through twenty years of exile he was himself wronged and defrauded, and was at last forced to find safety in flight; and he reaped a second harvest, as the evils of his own character were seen to crop out in his sons—all but too true a picture of the retributions of human life (Ed 1:6, 1:7).

28:12. Those Who Mount Must Place Feet Firmly.—Jesus is the ladder to heaven, . . . and God calls upon us to mount this ladder. But we cannot do this while we load ourselves down with earthly treasures. We wrong ourselves when we place our convenience and personal advantages before the things of God. There is no salvation in earthly possessions or surroundings. A man is not exalted in God's sight, or accredited by Him as possessing goodness,

because he has earthly riches. If we gain a genuine experience in climbing, we shall learn that as we ascend we must leave every hindrance behind. Those who mount must place their feet firmly on every round of the ladder (ST Feb 1, 1899).

28:12, 13. Christ Bridges the Gulf.—Jacob thought to gain a right to the birthright through deception, but he found himself disappointed. He thought he had lost everything, his connection with God, his home, and all, and there he was a disappointed fugitive. But what did God do? He looked upon him in his hopeless condition. He saw his disappointment, and he saw there was material there that would render back glory to God. No sooner does He see his condition than He presents the mystic ladder, which

² Heb. children ³ Heb. Is there peace to him? ⁴ Heb. yet the day is great ⁵ Heb. hearing ⁶ Heb. a month of days

- in our 'country, to give the younger before the firstborn.
- 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.
- 28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.
- 29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.
- 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
- 31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.
- 32 And Leah conceived, and bare a son, and she called his name 'Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.
- 33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name 'Simeon.
- 34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called 'Levi.
- 35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name 'Judah; and 'left bearing.
- 30** And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.
- 2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?
- 3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also 'have children by her.
- 4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.
- 5 And Bilhah conceived, and bare Jacob a son.
- 6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name 'Dan.

29:27 Ge 2:2-5; Lev 18:18; Job 1:10
29:28 Ge 29:24; Ge 35:22; Ge 35:25;
29:30 Ge 29:30-31; Ge 31:20; Mt 6:24
29:31 Ex 3:7; Ge 29:30; Mt 1:5
29:32 Ge 45:22; Ge 12:22; Ps 25:18;
29:33 Ge 30:6; Ge 30:8; Ge 18:20;
29:34 Ge 46:25; Ge 35:23; Ge 40:11;
29:35 Ge 35:20; Ge 38:1-30; Ge 15:8-9
30:1 Ge 29:31; Ps 106:16; Ex 4:4
30:2 Ge 41:36; Ex 32:19; Mt 5:22
30:3 Ge 30:9; Ge 16:2-3; Ge 30:23; Job 3:12; Ge 16:2
30:4 Ge 16:3; Ge 21:10; Ge 22:4; Ge 25:1; Ge 25:6
30:6 Ge 29:32-35; Ps 35:21; Ps 43:1; La 3:59
30:8 Ge 24:6; Ge 32:24; Ex 9:28; Mt 1:14
30:9 Ge 30:17; Ge 30:9; Ge 40:1
30:11 Ge 35:26; Ge 46:16; Isa 65:11
30:13 Pr 31:28; SS 6:9; Lk 1:48
30:14 SS 7:15; Ge 25:30
30:15 Nu 16:13; Isa 7:14; Eze 16:17
30:17 Ge 30:6; Ge 30:22; Ex 5:7
30:18 Ge 35:23; Ge 46:15
30:20 Ge 30:15; Ge 29:31; Ge 35:24
30:21 Ge 31:4-5; Ge 31:20; Ge 36:15
30:22 Ge 31:1; Ge 21:1; Ge 29:31
30:23 Ge 29:31; 1 Sa 15:6; Isa 4:1
30:24 Ge 35:24; Ge 37:2; Ge 48:1

7 Heb. place
8 that is, See a son
9 that is, Hearing
10 that is, Joined
11 that is, Praise
12 Heb. stood from bearing
30
1 Heb. be built by her
2 that is, Judging
3 Heb. wrestlings of God
4 that is, My wrestling; Gr. Nephthalim

- 7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.
- 8 And Rachel said, With 'great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name 'Naphtali.
- 9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.
- 10 And Zilpah Leah's maid bare Jacob a son.
- 11 And Leah said, A troop cometh: and she called his name 'Gad.
- 12 And Zilpah Leah's maid bare Jacob a second son.
- 13 And Leah said, 'Happy am I, for the daughters will call me blessed: and she called his name 'Asher.
- 14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.
- 15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.
- 16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.
- 17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.
- 18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name 'Issachar.
- 19 And Leah conceived again, and bare Jacob the sixth son.
- 20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name 'Zebulun.
- 21 And afterwards she bare a daughter, and called her name 'Dinah.
- 22 And God remembered Rachel, and God hearkened to her, and opened her womb.
- 23 And she conceived, and bare a son; and said, God hath taken away my reproach:
- 24 And she called his name 'Joseph; and said, The LORD shall add to me another

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represents Jesus Christ. Here is man, who had lost all connection with God, and the God of heaven looks upon him and consents that Christ shall bridge the gulf which sin has made. We might have looked and said, I long for heaven but how can I reach it? I see no way. That is what Jacob thought, and so God shows him the vision of the ladder, and that ladder connects earth with heaven, with Jesus Christ. A man can climb it, for the base rests upon the earth and the top-most round reaches into heaven. . . . Ye inhabitants of the earth, praise Him! And why? Because through Jesus Christ—whose long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite—the gulf is bridged with His own body, and this atom of a world which was separated from

the continent of heaven by sin and became an island is again reinstated, because Christ bridged the gulf (MS 5, 1891).

28:16-22. The Promise of Jacob.—Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return. So does every blessing bestowed upon us call for a response to the Author of all our mercies. The Christian should often review his past life and recall with gratitude the precious deliverances that God has wrought for him, supporting him

⁵ that is, A troop, or, company ⁶ Heb. In my happiness ⁷ that is, Happy ⁸ that is, An hire ⁹ that is, Dwelling; Gr. Zabulun ¹⁰ that is Judgment ¹¹ that is, Adding

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- son.
- 25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.
- 26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.
- 27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience that the LORD hath blessed me for thy sake.
- 28 And he said, Appoint me thy wages, and I will give it.
- 29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.
- 30 For it was little which thou hadst before I came, and it is now ¹increased unto a multitude: and the LORD hath blessed thee ²since my coming: and now when shall I provide for mine own house also?
- 31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock.
- 32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of *such* shall be my hire.
- 33 So shall my righteousness answer for me ³in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.
- 34 And Laban said, Behold, I would it might be according to thy word.
- 35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.
- 36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.
- 37 And Jacob took him rods of green poplar, and of the hazel and chestnut tree; and piled white strakes in them, and made the white appear which was in the rods.

30:25 Ge 29:53; Ge 29:56; Ac 7:9, 10; Heb 11:9, 10; Heb 11:15-16;
30:26 Ge 29:20; Ge 31:26; Hos 12:12;
30:27 Ge 18:3; Ge 33:15; Ge 31:11; Isa 61:9; Isa 65:8;
30:28 Ge 29:15; Ge 29:19;
30:29 Ge 30:5; Ge 41:6; Job 29:10; 1 Pe 2:15; 1 Pe 2:18;
30:30 Ge 30:3; Ge 40:27; De 11:10; 2 Co 12:1; 1 Ti 5:8;
30:31 2 Sa 21:1-6; Ps 118:9; Heb 13:5;
30:32 Ge 30:35; Ge 41:8; Ge 31:10;
30:33 Ge 31:37; 1 Sa 26:24; 2 Sa 22:21; Ps 47:6;
30:34 Nu 22:29; 1 Co 7:7; 1 Co 13:5; Gal 5:12;
30:35 Ge 31:9;
30:37 Ge 31:9-13; Ec 3:18;
30:39 Ge 31:9-12; Ge 31:38; Ex 12:45-46;
30:43 Ge 30:30; Ge 31:2; Ge 21:45; Ge 26:13-14;
31:1 Ge 31:8-9; Job 31:1; Ps 57:4; Pr 27:4; Job 33; Isa 54:1; Mt 18;
31:2 Ge 1:5; Dt 28:54; 1 Sa 18:9-11; Do 3:19;
31:3 Ge 28:15; Ge 28:20-21; Ge 32:9; Heb 13:5;
31:5 Ge 31:2-3; Ge 31:5; Ge 31:13; Ge 31:2;
31:6 Eph 6:5-8; Tit 29:10; 1 Pe 2:18;
31:7 Ge 31:4; Lev 26:26; Nu 14:22; Ne 1:12; Job 19:8; Isa 1:1; Zec 8:23;
31:8 Ge 30:32;
31:9 Ge 31:1; Ge 31:16; Est 8:1-2; Ps 50:10; Mt 20:15;
12 Heb broken forth
13 Heb at my foot
14 Heb to morrow
31
1 Heb as yesterday and the day before

- 38 And he set the rods which he had piled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.
- 39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.
- 40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban: and he put his own flocks by themselves, and put them not unto Laban's cattle.
- 41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.
- 42 But when the cattle were feeble, he put *them* not in: so the feeble were Laban's, and the stronger Jacob's.
- 43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Jacob's Flight From Laban

- 31** And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of *that* which was our father's hath he gotten all this glory.
- 2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.
- 3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred: and I will be with thee.
- 4 And Jacob sent and called Rachel and Leah to the field unto his flock.
- 5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.
- 6 And ye know that with all my power I have served your father.
- 7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.
- 8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.
- 9 Thus God hath taken away the cattle of

in trial, opening ways before him when all seemed dark and forbidding, refreshing him when ready to faint. He should recognize all of them as evidences of the watchcare of heavenly angels. In view of these innumerable blessings he should often ask, with subdued and grateful heart, "What shall I render unto the Lord for all His benefits toward me?" Psalm 116:12.

...Nay, as the blessings we enjoy are greater, are not our obligations correspondingly increased? But how small the estimate; how vain the endeavor to measure with mathematical rules, time, money, and love, against a love so immeasurable and a gift of such inconceivable worth. Tithes for Christ! Oh, meager pittance, shameful recompense for that which cost so much! From the cross of

Calvary, Christ calls for an unreserved consecration. All that we have, all that we are, should be devoted to God (PP 187, 188).

29.—The ancient custom, though sometimes abused, as by Laban, was productive of good results. When the suitor was required to render service to secure his bride, a hasty marriage was prevented, and there was opportunity to test the depth of his affections, as well as his ability to provide for a family. In our time many evils result from pursuing an opposite course. It is often the case that persons before marriage have little opportunity to become acquainted with each other's habits and disposition, and, so far as everyday life is concerned, they are virtually strangers when they unite their interests at the altar. Many find, too late, that

- your father, and given *them* to me.
- 10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the *rams* which leaped upon the cattle *were* ringstraked, speckled, and grised.
- 11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.
- 12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grised: for I have seen all that Laban doeth unto thee.
- 13 I *am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.
- 14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?
- 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.
- 16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.
- 17 Then Jacob rose up, and set his sons and his wives upon camels:
- 18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.
- 19 And Laban went to shear his sheep: and Rachel had stolen the *images* that *were* her father's.
- 20 And Jacob stole away *unawares* to Laban the Syrian, in that he told him not that he fled.
- 21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead.
- 22 And it was told Laban on the third day that Jacob was fled.
- 23 And he took his brethren with him, and pursued after him seven days' journey: and they overtook him in the mount Gilead.
- 24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob *either* good or bad.

31:10 Ge 31:24; Nu 20:6; Ge 28:12; Nu 12:6; Dt 1:31.
31:11 Ge 31:5; Ge 31:13.
31:12 Ge 30:47-48; Ge 31:32; Ex 3:7; Ac 7:4; Eph 6:9.
31:13 Ge 35:7; Ge 31:5; Ge 32:9.
31:14 Ro 1:11; Ge 2:24; Ge 29:24; Ge 39:29.
31:15 Ge 31:1; Ge 29:27-30.
31:16 Ge 31:1; Ge 31:9; Ps 45:10.
31:17 Ge 24:10; Ge 24:61.
31:18 Ge 27:1-2; Ge 27:41.
31:19 Ge 31:30; Ge 31:32; Ge 35:2; Jos 2:14; Jdg 17:5.
31:21 Ge 2:19; Ge 15:18; Jos 24:2-5; Jer 50:5; Lk 9:51-54.
31:22 Ge 30:46; Ex 15:1; Job 5:2-14.
31:23 Ge 13:8; Ge 24:27; Ex 2:11; Ex 2:15.
31:24 Ge 28:5; Dt 26:5; Hos 12:12; Mt 27:19.
31:25 Ge 12:8; Ge 33:18; Heb 11:9.
31:26 Ge 31:36; Ge 31:15; Ge 4:10; Ge 12:18.
31:27 Ge 31:5-5; Ge 31:20-21; Ge 31:31; Jdg 6:27.
31:28 Ge 31:55; Ex 4:27; Ru 1:9; Ac 2:37; 1 Co 2:14.
31:29 Ps 52:1; Jn 19:10-11; Da 6:26; Ac 9:5.
31:30 Ge 31:19; Ex 12:12; Nu 35:4; Jdg 6:31.
31:31 Ge 31:26-27; Ge 20:11; Pr 29:25.
31:32 Ge 31:19; Ge 31:30; Ge 31:25; Ge 13:8.
31:33 Ge 21:28; Ge 21:67.
31:34 Ge 31:17; Ge 31:19.
31:35 Ge 18:12; Ex 20:12; Lev 19:3; Eph 6:1; 1 Pe 2:18; 1 Pe 4:6.
31:36 Ge 30:2; Ge 31:7; 2 Ki 5:11; Mk 8:5; Eph 4:26; Jas 1:19-20.
31:37 Ge 31:42; Jos 7:24; 1 Sa 12:4-5; Mt 18:1; 1 Co 6:4-5.

2 or, he goats
3 Heb. teraphim
4 Heb. the heart of Laban

- 25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
- 26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?
- 27 Wherefore didst thou flee away secretly, and *steal* away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?
- 28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.
- 29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.
- 30 And now, *though* thou wouldest needs be gone, because thou sore longest after thy father's house, yet wherefore hast thou stolen my gods?
- 31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.
- 32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.
- 33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.
- 34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban *searched* all the tent, but found *them* not.
- 35 And she said to her father, Let it not displease my lord that I cannot rise up before thee: for the custom of women is upon me. And he searched, but found not the images.
- 36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?
- 37 Whereas thou hast *searched* all my stuff,

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they are not adapted to each other, and lifelong wretchedness is the result of their union. Often the wife and children suffer from the indolence and inefficiency or the vicious habits of the husband and father. If the character of the suitor had been tested before marriage, according to the ancient custom, great unhappiness might have been prevented (PP 189).

30:25-27. Send Me Away, That I May Go Unto Mine Own Place.—When Jacob, growing weary of Laban's service, proposed to return to Canaan, he said to his father-in-law, "Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee." But Laban

urged him to remain, declaring, "I have learned by experience that the Lord hath blessed me for thy sake." He saw that his property was increasing under the care of his son-in-law (PP 192).

31:50. Laban Understood the Wrong of Polygamy.—Laban understood the wrong of polygamy, although it was alone through his artifice that Jacob had taken two wives. He well knew that it was the jealousy of Leah and Rachel that led them to give their maids to Jacob, which confused the family relation, and increased the unhappiness of his daughters. And now as his daughters are journeying at a great distance from him, and their interest is to be entirely separate from his own, he would guard as far as possible their happiness. Laban would not have Jacob bring still

5 Heb. from good to bad 6 Heb. hasti stolen me 7 Heb. felt 8 Heb. felt

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what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have I been with thee*; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn of *beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus I was*; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

43 And Laban answered and said unto Jacob, *These daughters are my daughters, and these children are my children, and these cattle are my cattle*, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up for a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it Jegarshadutha; but Jacob called it "Galeed."

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And "Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

51 And Laban said to Jacob, Behold this

31:38 Ge. 31:41, Ge. 49:27, Ge. 49:30, Ex. 23:26, De. 28:4.
31:39 Ex. 22:10, Ex. 22:31, Lev. 22:8, Jo. 10:12-15, Lk. 28.
31:40 Hos. 12:12, Lk. 28, Jo. 21:15-17.
31:41 Ge. 31:38, 1 Co. 15:10, 2 Co. 11:26, Ge. 31.
31:42 Ge. 41:24, Ge. 41:29, Ps. 121:1-3, Ge. 41:53, Ge. 27:53, Jude 9.
31:43 Ge. 15:18, Ge. 41:18, Dt. 31:19, Dt. 31:21.
31:45 Ge. 28:18-22.
31:46 Ge. 41:24, Ge. 31:32, Ge. 41:47, Ge. 31:54, Jos. 1:5-9, Jos. 1:20-21.
31:47 Heb. 12:1.
31:48 Jos. 24:27, Ge. 31:23, Lk. 3:16.
31:49 Jdg. 10:17, Jdg. 11:11, Jdg. 11:29, 1 Sa. 7:5, 1 Ki. 15:22, Hos. 5:1.
31:50 Lev. 18:18, Mt. 19:5, Jdg. 11:10, Jer. 42:5, Mic. 1:2, Mal. 2:14, Mal. 5:5, 1 Th. 2:5.
31:51 Ge. 31:15.
31:52 Ge. 31:14-15, Ge. 31:48.
31:53 Ge. 11:31, Ge. 17:7, Ge. 21:3-4, Ex. 56:13, Jos. 24:2, Jos. 24:2, 31:49, Jdg. 10:17, Ge. 20:30, Ge. 37:25, Ex. 18:12.
31:55 Ge. 31:28, Ge. 35:1, Ru. 1:11, Ac. 28:15.
32:1 Ps. 91:11, Heb. 1:1, 1 Co. 5:22, Eph. 3:10.
32:2 Jos. 5:11, 2 Ki. 6:17, Ps. 31:7, Dt. 10:20, Lk. 21:8.
32:3 Mal. 3:1, Lk. 9:52, Lk. 1:51-52, Ge. 11:1.
32:4 Ge. 32:5, Ge. 32:18, Ge. 1:7, Ge. 23:6, Ge. 27:29, Ge. 27:37, 1 Pe. 3:6.
32:5 Ge. 30:13-31:1, Ge. 31:16, Ge. 35:11, Job. 6:22.
32:6 Ge. 32:8, Ge. 32:11, Ge. 27:40-41, Ge. 33:1, Am. 5:19.
32:7 Ps. 14:10, Ps. 18:1-5, Mt. 8:26, Jo. 16:33, Ac. 14:22, 2 Co. 1:1.
32:8 Ge. 33:1-3, Mt. 10:16.
32:9 1 Sa. 30:6, 2 Ch. 20:6, Ps. 34:46.

⁹ that is, The heap of witness, Chaldee

heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac.

54 Then Jacob "offered sacrifice upon the mount, and called his brethren to eat bread; and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them; and Laban departed, and returned unto his place.

Israel, a Prince With God (32:1-36:45)

Jacob Returns to Canaan, the Peniel Experience

32 And Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This is God's host; and he called the name of that place 'Mahainaim.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the 'country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to thy lord, that I may find grace in thy sight.

6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed; and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

greater unhappiness upon himself and upon Leah and Rachel, by taking other wives (SGS 126).

32:24. Victory Sure When Self Is Surrendered.—Jacob "had power over the angel, and prevailed." Through humiliation, repentance, and self-surrender this sinful, erring mortal prevailed with the Majesty of heaven. He has fastened his trembling grasp on the promises of God, and the heart of infinite love could not turn away the sinner's plea. . . .

Let no one despair of gaining the victory. Victory is sure when self is surrendered to God (MS 2, 1903).

32:24-32. Jacob's Wrestle.—Jacob's experience during that night of wrestling and anguish represents the trial through which the people of God must pass just before

Christ's second coming. The prophet Jeremiah, in holy vision looking down to this time, said, "We have heard a voice of trembling, of fear, and not of peace. . . . All faces are turned into paleness. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:5-7.

When Christ shall cease His work as mediator in man's behalf, then this time of trouble will begin. Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin. When Jesus leaves His position as man's intercessor before God, the solemn announcement is made, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is

¹⁰ that is, The heap of witness, Heb. ¹¹ that is, A beacon, or, watchtower ¹² or, killed beasts **32** ¹ that is, Two hosts, or, camps ² Heb. field

- 10 'I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands.
- 11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother ^{with} the children.
- 12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.
- 13 And he lodged there that same night: and took of that which came to his hand a present for Esau his brother;
- 14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams.
- 15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.
- 16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.
- 17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?
- 18 Then thou shalt say, *They be* thy servant Jacob's: it is a present sent unto my lord Esau: and, behold, also he is behind us.
- 19 And so commanded he the second, and the third, and all that followed the drives, saying, On this manner shall ye speak unto Esau, when ye find him.
- 20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face: peradventure he will accept ^{of} me.
- 21 So went the present over before him: and himself lodged that night in the company.
- 22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.
- 23 And he took them, and ^{sent} them over the brook, and sent over that he had.
- 24 And Jacob was left alone; and there wrestled a man with him until the ^{breaking of}

32:10 Ge 18:27, 2 Sa 7:18; Job 42:5-6; Ps 16:2.
32:11 1 Sa 12:10; 1 Sa 24:15; Ps 16:1; Ps 25:20; Mt 6:13; Hos 10:1.
32:12 Ge 32:6, Ex 42:15; Mt 24:35, 2 Ti 2:13; 10:1, 2.
32:13 1 Sa 25:8, Ge 18:2; Ge 45:20; 1 Sa 25:27; Pr 17:8; Pr 18:16.
32:14 Ge 30:13; Ge 31:9; Ge 31:16; Job 1:3; Job 42:12.
32:16 Ge 32:30; Ge 35:9; Isa 26:26; Mt 10:16.
32:17 Ge 33:4.
32:20 Ge 33:11, 1 Sa 25:17-35; Job 42:8, 9, 10, 15-16; Job 5:9; 2 Ti 2:25.
32:22 Ge 29:21; 30:23; Ge 35:18, 1 Ti 5:8; Dt 2:37.
32:24 Ge 30:8; Lk 13:21; Lk 22:43; Rom 8:26-27; Rom 15:30.
32:25 Ge 19:22; Isa 45:11; Hos 12:4-6; Lk 11:3-9.
32:26 Ex 42:10; Dt 9:13; ss 7:5; Isa 61:7; Lk 24:28-29.
32:28 Ge 17:5; Ge 17:15; Jn 1:42; Rev 21:2.
32:29 Ge 42:27; Dt 29:29; Jdg 13:16-18; Lk 1:19.
32:30 Ge 32:31; Ge 28:19; Jdg 8:8; Jdg 8:17.
32:31 Ge 19:15; Ge 19:24; Mal 1:2; Ge 32:25; Ps 38:17; 2 Co 12:7; 2 Co 12:9.
32:32 1 Sa 5:5.

33:1 Ge 27:1-42; Ge 32:6-7.
33:2 Ge 29:30; Ge 37:3; Mal 3:17.
33:3 Jn 19:4; Jn 10:11-12; Jn 10:15; Ge 18:2; Ecc 10:4; Lk 11:11.
33:4 Ge 42:28; Ge 33:30; Pr 16:7; Lk 15:20; Ac 20:37.
33:5 Ge 40:2; Ge 48:9; Ru 1:13; Ps 127:4; Isa 8:18; Heb 12:1.

3 Heb. I am less than all
4 Heb. upon
5 Heb. my face
6 Heb. caused to pass
7 Heb. ascending of the morning

the day.

- 25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
- 26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.
- 27 And he said unto him, What *is* thy name? And he said, Jacob.
- 28 And he said, Thy name shall be called no more Jacob, but 'Israel: for as a prince hast thou power with God and with men, and hast prevailed.
- 29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is it* that thou dost ask after my name? And he blessed him there.
- 30 And Jacob called the name of the place 'Peniel: for I have seen God face to face, and my life is preserved.
- 31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.
- 32 Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.
- 33** And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
- 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindmost.
- 3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
- 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
- 5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those ^{with} thee? And he said, The children which God hath graciously given thy servant.
- 6 Then the handmaidens came near, they and their children, and they bowed themselves.
- 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

holy, let him be holy still." Revelation 22:11. Then the restraining Spirit of God is withdrawn from the earth. As Jacob was threatened with death by his angry brother, so the people of God will be in peril from the wicked who are seeking to destroy them. And as the patriarch wrestled all night for deliverance from the hand of Esau, so the righteous will cry to God day and night for deliverance from the enemies that surround them.

Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of wrestling, Satan endeavored to force upon him a sense of his guilt, in order to discourage him, and break his hold upon God. When in his distress

Jacob laid hold of the Angel, and made supplication with tears, the heavenly Messenger, in order to try his faith, also reminded him of his sin, and endeavored to escape from him. But Jacob would not be turned away. He had learned that God is merciful, and he cast himself upon His mercy. He pointed back to his repentance for his sin, and pleaded for deliverance. As he reviewed his life, he was driven almost to despair, but he held fast the Angel, and with earnest, agonizing cries urged his petition until he prevailed.

Such will be the experience of God's people in their final struggle with the powers of evil. God will test their faith, their perseverance, their confidence in His power to deliver them. Satan will endeavor to terrify them with the

⁶ That is, A prince of God. ⁹ That is, The face of God. ³³ ¹ Heb. to thee

Gen

- 8 And he said, 'What *meanest* thou by all this drove which I met? And he said, *These* are to find grace in the sight of my lord.
- 9 And Esau said, I have enough, my brother: 'keep that thou hast unto thyself.
- 10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
- 11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have 'enough. And he urged him, and he took it.
- 12 And he said, Let us take our journey, and let us go, and I will go before thee.
- 13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.
- 14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, 'according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.
- 15 And Esau said, Let me now 'leave with thee *some* of the folk that *are* with me. And he said, 'What needeth it? let me find grace in the sight of my lord.
- 16 So Esau returned that day on his way unto Seir.
- 17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called 'Succoth.
- 18 And Jacob came to Shalem, a city of 'Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city.
- 19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of 'Hamor, Shechem's father, for an hundred 'pieces of money.
- 20 And he erected there an altar, and called it 'Elelohe-Israel.

Disgrace at Shechem, Domestic Troubles

- 34** And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.
- 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her,

33:8 Ge 42:13-20; Ge 32:5; Ge 39:5-7.
33:9 Ge 27:49; Pr 30:15; Ec 4:8.
33:10 Ge 19:19; Ge 27:29; Ru 2:10.
33:11 Ge 42:14-20; Jos 15:19; Jdg 1:15; 2 Co 6:10; Php 4:12.
33:12 1 Ch 22:5; Pr 12:10; Is 40:11; Ec 6:15; 16.
33:13 Is 40:11; Mk 1:3; Rom 15:1; 1 Co 12:1; 1 Co 9:19-22; Ge 42:4.
33:14 Ge 33:11; Ge 1:25; Ru 2:14; 1 Sa 25:8; 2 Sa 16:4.
33:15 Jos 15:27; Jdg 8:5; Jdg 8:8; Jdg 8:16.
33:16 Jos 2:4; Jos 2:5; Jos 2:6; Jos 2:7; Jos 2:8; Jos 2:9; Jos 2:10; Jos 2:11; Jos 2:12; Jos 2:13; Jos 2:14; Jos 2:15; Jos 2:16.
33:17 Ge 40:30-32; Jos 2:12; Jos 2:13; Jos 2:14; Jos 2:15; Jos 2:16; Jos 2:17; Jos 2:18; Jos 2:19; Jos 2:20; Jos 2:21; Jos 2:22; Jos 2:23; Jos 2:24; Jos 2:25; Jos 2:26; Jos 2:27; Jos 2:28; Jos 2:29; Jos 2:30; Jos 2:31; Jos 2:32; Jos 2:33; Jos 2:34; Jos 2:35; Jos 2:36; Jos 2:37; Jos 2:38; Jos 2:39; Jos 2:40; Jos 2:41; Jos 2:42; Jos 2:43; Jos 2:44; Jos 2:45; Jos 2:46; Jos 2:47; Jos 2:48; Jos 2:49; Jos 2:50; Jos 2:51; Jos 2:52; Jos 2:53; Jos 2:54; Jos 2:55; Jos 2:56; Jos 2:57; Jos 2:58; Jos 2:59; Jos 2:60; Jos 2:61; Jos 2:62; Jos 2:63; Jos 2:64; Jos 2:65; Jos 2:66; Jos 2:67; Jos 2:68; Jos 2:69; Jos 2:70; Jos 2:71; Jos 2:72; Jos 2:73; Jos 2:74; Jos 2:75; Jos 2:76; Jos 2:77; Jos 2:78; Jos 2:79; Jos 2:80; Jos 2:81; Jos 2:82; Jos 2:83; Jos 2:84; Jos 2:85; Jos 2:86; Jos 2:87; Jos 2:88; Jos 2:89; Jos 2:90; Jos 2:91; Jos 2:92; Jos 2:93; Jos 2:94; Jos 2:95; Jos 2:96; Jos 2:97; Jos 2:98; Jos 2:99; Jos 2:100; Jos 2:101; Jos 2:102; Jos 2:103; Jos 2:104; Jos 2:105; Jos 2:106; Jos 2:107; Jos 2:108; Jos 2:109; 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- daughter, and we will be gone.
- 18 And their words pleased Hamor, and Shechem Hamor's son.
- 19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.
- 20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,
- 21 These men are peaceable with us; therefore let them dwell in the land, and trade therein: for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.
- 22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.
- 23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.
- 24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.
- 25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.
- 26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.
- 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.
- 28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,
- 29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.
- 30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay

34:19 Ge. 29:20; SS 8:6; 1 Sa. 32:1; Ac 18:50; Ac 17:12

34:20 Ge. 22:7; Ge. 23:10; Dt 17:5; Ru 1:1; Zec 8:16

34:22 Ge. 31:15-17

34:23 Ps 112:13; Pr 23:1-5; Pr 28:20; Jn 2:16; Jn 6:26-27

34:24 Ge. 23:10; Ge. 17:23; Mt 7:6; Rom 2:28-29; 1 Co 7:19

34:25 Jos 5:6; Jos 5:8; Ge. 49:5; Ge. 49:7

34:26 Dt 32:42; 2 Sa 2:26; 1 Ki 31:8

34:27 Est 9:10; Est 9:16; 1 Ti 6:10

34:28 Nu 31:17; Dt 8:17-18; Job 1:15-16; Job 20:5

34:30 Ge. 49:5-7; Jos 7:25; 1 Ki 18:18; Pr 11:17; Rom 1:18-20

34:31 Ge. 34:13; Ge. 49:7; Pr 6:54

35:1 Ge. 22:14; Dt 32:46; Ps 10:1; Ps 91:15; Ge. 35:7

35:2 Ge. 18:19; Ac 19:26; 1 Co 10:7

35:3 Ge. 28:12-13; Ge. 42:7; Ge. 32:24; Ps 46:1

35:4 Ex 32:2-4; Jdg 2:27; 1 Jos 2:13; Ex 32:20

35:5 Ge. 41:30; Ex 15:15-16; Ex 23:27; Jn 2:9-11; Jn 5:1; 1 Sa 11:7

35:6 Ge. 12:8; Ge. 28:19; Ge. 28:22

35:7 Ge. 35:1; Ge. 35:3; Ecc 5:4-5; Ge. 28:13

35:8 Ge. 24:59; 1 Sa 31:13; Jdg 4:1; Jdg 2:5

35:9 Ge. 12:7; Ge. 17:1; Ge. 18:1; Jer 41:3; Hos 12:4; Ac 7:2

35:10 Ge. 17:5; Ge. 17:15; 1 Ki 18:31; 2 Ki 17:41

35:11 Ge. 17:1; Ge. 18:14; Ex 6:3; 2 Co 6:18; Ge. 12:2; Ge. 13:16

35:12 Ge. 12:7; Ge. 13:14-17

35:13 Ge. 11:5; Ge. 17:22; Ge. 18:33; Jdg 6:21; 1 Ki 24:31

35:14 Ge. 35:20; Ge. 28:16-19; Ex 17:15; 1 Sa 7:12

3 Heb. mouth

35

1 that is, The God of Bethel

2 that is, The oak of weeping

- me; and I shall be destroyed, I and my house.
- 31 And they said, Should he deal with our sister as with an harlot?
- 35 And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.
- 2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:
- 3 And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.
- 4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.
- 5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.
- 6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.
- 7 And he built there an altar, and called the place 'Elbethel; because there God appeared unto him, when he fled from the face of his brother.
- 8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak; and the name of it was called 'Allonbachuth.
- 9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.
- 10 And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.
- 11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;
- 12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.
- 13 And God went up from him in the place where he talked with him.
- 14 And Jacob set up a pillar in the place

books of heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more certain the triumph of the great adversary.

Jacob's Wrestle.—Yet Jacob's history is an assurance that God will not cast off those who have been betrayed into sin, but who have returned unto Him with true repentance. It was by self-surrender and confiding faith that Jacob gained what he had failed to gain by conflict in his own strength. God thus taught His servant that divine power and grace alone could give him the blessing he craved. Thus it will be with those who live in the last days. As dangers surround them, and despair seizes upon the

soul, they must depend solely upon the merits of the atonement. We can do nothing of ourselves. In all our helpless unworthiness we must trust in the merits of the crucified and risen Saviour. None will ever perish while they do this. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who listened to the cries of His servants of old, will hear the prayer of faith and pardon our transgressions. He has promised, and He will fulfill His word.

Jacob prevailed because he was persevering and determined. His experience testifies to the power of importunate prayer. It is now that we are to learn this lesson of prevailing prayer, of unyielding faith. The greatest victories

Gen

- where he talked with him, *even* a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon.
- 15 And Jacob called the name of the place where God spake with him, Bethel.
- 16 And they journeyed from Bethel; and there was but "a little way to come to Ephrath: and Rachel travailed, and she had hard labour.
- 17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.
- 18 And it came to pass, as her soul was in departing, (for she died) that she called his name "Benoni: but his father called him "Benjamin.
- 19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.
- 20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.
- 21 And Israel journeyed, and spread his tent beyond the tower of Edar.
- 22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve;
- 23 The sons of Leah: Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun;
- 24 The sons of Rachel: Joseph, and Benjamin;
- 25 And the sons of Bilhah, Rachel's hand-maid: Dan, and Naphtali;
- 26 And the sons of Zilpah, Leah's hand-maid: Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.
- 27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.
- 28 And the days of Isaac were an hundred and fourscore years.
- 29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob buried him.

36 Now these are the generations of Esau, who is Edom.

- 2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the

35:15 Ge 26:19
35:16 2 Ki 5:19; Ge 48:7; Ps 132:6; Mic 5:2; Mt 2:1; Mt 2:16; 1 Ti 2:15
35:17 Ge 30:24; 1 So 10:19-21
35:18 Ge 30:1; Lu 2:12; Lk 12:20; Lk 23:46; Ac 7:59; Ps 90:17
35:19 Ge 48:7; Jos 19:15; Ro 12; Mic 5:2; Mt 2:1; Mt 2:6; Mt 2:18
35:20 Ge 35:9; Ge 35:11; 1 So 10:2
35:21 Mic 4:8; Lk 28
35:22 Ge 39:4; Lev 19:8; Ex 6:14-16; Nu 1:20; Rev 21:14
35:23 Ge 29:32-35; Ge 30:18-20; Ge 35:2
35:24 Ge 35:16-18; Ge 40:22-24; Ge 46:19-22
35:25 Ge 40:48; Ge 47:2; Ge 46:23-25
35:26 Ge 30:9-13; Ge 46:16-18; Ge 45:18
35:27 Ge 27:34-35; Ge 28:5; Ge 33:18; Ge 34:13
35:28 Ge 25:7; Ge 37:28; Ge 50:26
35:29 Ge 3:19; Ge 15:15; Ge 25:7-8; Ge 25:17

36:1 Ge 22:17; Ge 25:23-34; Ge 27:35; 11
36:2 Ge 9:25; Ge 26:34-35; Ge 27:10; Ge 26:34
36:3 Ge 25:13; Ge 28:9
36:4 1 Ch 1:35; Job 2:11; Nu 10:29
36:5 Ge 30:6; Ge 35:29
36:6 Eze 27:13; Rev 18:13; Ge 15:6; Ge 32:4
36:7 Ge 15:6; Ge 13:11; Ge 17:8; Ge 28:3
36:8 Ge 36:20; Ge 14:6; Ge 42:3; Dt 25; Jos 24:1; 1 Ch 1:12; Mal 1:3
36:10 Ge 36:3-1; 1 Ch 1:35
36:11 Ge 36:15-16; 1 Ch 1:35-36
36:12 Ge 36:22; 1 Ch 1:40; Ge 30:16; Ge 11:7; Nu 24:18-20
36:13 Ge 36:17; 1 Ch 1:35
36:15 Ge 36:18; Job 21:8; Ps 37:35; Eze 25:18; Am 1:12
36:16 Ex 15:18
36:17 Ge 36:4; Ge 36:13; 1 Ch 1:37

- Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;
- 3 And Bashemath Ishmael's daughter, sister of Nebajoth.
- 4 And Adah bare to Esau Eliphaz: and Bashemath bare Reuel;
- 5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.
- 6 And Esau took his wives, and his sons, and his daughters, and all the "persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.
- 7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.
- 8 Thus dwelt Esau in mount Seir: Esau is Edom.
- 9 And these are the generations of Esau the father of "the Edomites in mount Seir:
- 10 These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.
- 11 And the sons of Eliphaz were Teman, Omar, "Zepho, and Gatam, and Kenaz.
- 12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.
- 13 And these are the sons of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.
- 14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.
- 15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz.
- 16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.
- 17 And these are the sons of Reuel Esau's son: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath

to the church of Christ or to the individual Christian are not those that are gained by talent or education, by wealth or the favor of men. They are those victories that are gained in the audience chamber with God, when earnest, agonizing faith lays hold upon the mighty arm of power.

Those who are unwilling to forsake every sin and to seek earnestly for God's blessing, will not obtain it. But all who will lay hold of God's promises as did Jacob, and be as earnest and persevering as he was, will succeed as he succeeded. "Shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" Luke 18:7, 8 (PP 202, 203).

32:26 (Matt. 11:12). Determined Effort and Faith

Essential.—Jacob was in fear and distress while he sought in his own strength to obtain the victory. He mistook the divine visitor for an enemy, and contended with him while he had any strength left. But when he cast himself upon the mercy of God, he found that instead of being in the hands of an enemy, he was encircled in the arms of infinite love. He saw God face to face, and his sins were pardoned. "The kingdom of heaven suffereth violence, and the violent take it by force." This violence takes in the whole heart. To be double minded is to be unstable. Resolution, self-denial and consecrated effort are required for the work of preparation. The understanding and the conscience may be united; but if the will is not set to work, we shall make a failure. Every faculty and feeling must be

³ Heb. a little piece of ground ⁴ that is, The son of my sorrow ⁵ that is, The son of the right hand **36** ¹ Heb. souls ² Heb. Edom ³ or, Zephi

- Esau's wife.
- 18 And these *are* the sons of Aholibamah Esau's wife: duke Jeush, duke Jaalam, duke Korah: these *were* the dukes that *came* of Aholibamah the daughter of Esau, Esau's wife.
- 19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.
- 20 These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah.
- 21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.
- 22 And the children of Lotan were Hori and Hemam; and Lotan's sister *was* Timna.
- 23 And the children of Shobal *were* these: 'Alvan, and Manahath, and Ebal, 'Shepho, and Onam.
- 24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was* that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.
- 25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.
- 26 And these *are* the children of Dishon: 'Hemdan, and Eshban, and Ithran, and Cheran.
- 27 The children of Ezer *are* these; Bilhan, and Zaavan, and 'Akan.
- 28 The children of Dishan *are* these; Uz, and Aran.
- 29 These *are* the dukes that *came* of the Horites: duke Lotan, duke Shobal, duke Zibeon, duke Anah.
- 30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes that *came* of Hori, among their dukes in the land of Seir.
- 31 And these *are* the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.
- 32 And Bela the son of Beor reigned in Edom; and the name of his city *was* Dinhabah.
- 33 And Bela died, and Jobah the son of Zerah of Bozrah reigned in his stead.
- 34 And Jobah died, and Husham of the land of Temani reigned in his stead.
- 35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.
- 36 And Hadad died, and Samlah of Masrekah reigned in his stead.

- 36:19 Ge 36:1
36:22 1 Ch 1:39, Ge 36:12
36:23 1 Ch 1:40; 1 Ch 1:40
36:24 Lev 19:19, Dt 2:10; 1 Ki 1:38; Zec 1:15
36:25 Ge 36:21, Ge 36:2, Ge 36:5; Ge 36:14
36:26 1 Ch 1:41
36:27 Ge 36:21; 1 Ch 1:38
36:28 Job 1:1, Jer 25:20, La 4:21
36:29 Ge 36:20; Ge 36:28; 1 Ch 1:41-42; Ge 36:20
36:30 2 Ki 11:19; Isa 1:23, Isa 1:15; Da 7:1, Da 7:24
36:31 Ge 17:6; Ge 17:16; Ge 25:23; Nu 20:1; Nu 24:17-18
36:33 Isa 54:6; Isa 63:1, Jer 49:13, Jer 49:22
36:34 Ge 36:11; Ge 36:15; Job 2:11, Jer 49:2
36:37 Ge 10:11; 1 Ch 1:48
36:39 1 Ch 1:50, Ex 15:15
36:40 Ge 26:31; Ge 36:15-16, Ex 15:15
36:43 Ge 36:15, Ge 36:18-19; Ge 36:30-31, Ex 15:15; Nu 20:14
37:1 Ge 17:8; Ge 25:4, Ge 28:9, Ge 37:1, Heb 11:9-10
37:2 Ge 2:3; Ge 5:1, Ge 9:9; 1 Co 5:1; 1 Co 11:18
37:3 Jn 3:35; Jn 13:22-23
37:4 Ge 37:5; Ge 37:11, Ge 37:18-21
37:5 Ge 37:9; Ge 28:12, Ge 40:5, Jn 17:14
37:6 Ge 41:18; Jdg 9:7
37:7 Ge 12:6; Ge 42:9, Ge 43:26; Ge 44:4, Ge 44:19
37:8 Ge 37:4, Ex 21:6; 1 Sa 10:27; 1 Sa 17:28
4 or, Hornam
5 or, Allan
6 or, Shephi
7 or, Amram
8 or, Jakan
9 or, Allah
10 Heb. Edom
37
1 Heb. of his father's sojournings

- 37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.
- 38 And Saul died, and Baalhanan the son of Achbor reigned in his stead.
- 39 And Baalhanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.
- 40 And these *are* the names of the dukes that *came* of Esau, according to their families, after their places, by their names; duke Timnah, duke 'Alvah, duke Jetheth,
- 41 Duke Aholibamah, duke Elah, duke Pinon,
- 42 Duke Kenaz, duke Teman, duke Mibzar,
- 43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of ^{the} Edomites.

Joseph, a Savior (37:1-50:26)

Joseph and His Brethren

- 37 And Jacob dwell in the land 'wherein his father was a stranger, in the land of Canaan.
- 2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, *was* feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.
- 3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours.
- 4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
- 5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.
- 6 And he said unto them, Hear, I pray you, this dream which I have dreamed:
- 7 For, behold, *we were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.
- 8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they

engaged. Ardor and earnest prayer must take the place of listlessness and indifference. Only by earnest, determined effort and faith in the merits of Christ can we overcome, and gain the kingdom of heaven. Our time for work is short. Christ is soon to come the second time (Yl May 24, 1900).

35:2, 3. Jacob's Efforts to Remove Wrong Accepted.—Jacob was humbled, and required his family to humble themselves, and to lay off all their ornaments, for he was to make an atonement for their sins, by offering a sacrifice unto God, that He might be entreated for them, and not leave them to be destroyed by other nations. God accepted the efforts of Jacob to remove the wrong from his family, and appeared unto him, and blessed him, and

renewed the promise made to him, because His fear *was* before him (38G 137).

37:4. Joseph Illustrates Christ.—Joseph illustrates Christ. Jesus came to His own, but His own received Him not. He was rejected and despised, because His acts were righteous, and His consistent, self-denying life was a continual rebuke upon those who professed piety, but whose lives were corrupt. Joseph's integrity and virtue were fiercely assailed, and she who would lead him astray could not prevail, therefore her hatred *was* strong against the virtue and integrity which she could not corrupt, and she testified falsely against him. The innocent suffered because of his righteousness. He was cast into prison because of his virtue. Joseph was sold to his enemies by

Gen

- hated him yet the more for his dreams, and for his words.
- 9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.
- 10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?
- 11 And his brethren envied him; but his father observed the saying.
- 12 And his brethren went to feed their father's flock in Shechem.
- 13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.
- 14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.
- 15 And a certain man found him, and, behold, he was wandering in the field; and the man asked him, saying, What seekest thou?
- 16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.
- 17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.
- 18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.
- 19 And they said one to another, Behold, this dreamer cometh.
- 20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams.
- 21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.
- 22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.
- 23 And it came to pass, when Joseph was

37:9 Ge 37:7; Ge 14:25; Ac 7:9-11;
37:10 Ge 29:6; Isa 60:14; Php 2:10-11;
37:11 Ge 26:14-16; Isa 11:13; Isa 20:11;
37:12 Ge 37:1; Ge 43:16;
37:13 1 Sa 17:17-20; Mt 10:16; Lk 20:13;
37:14 Ge 29:6; Ge 10:16; Isa 57:17-18;
37:15 Ge 21:13; Jdg 1:22; 2 Ki 6:19;
37:16 Lk 19:10; SS 1-2;
37:17 2 Ki 6:13;
37:18 1 Sa 19:1; Ps 41:13; Ps 57:42;
37:20 Ps 64:5; Pr 11:12; Jn 6:12;
37:21 Ge 35:22; Ge 42:22;
37:22 Ge 42:22;
37:23 Ge 37:5; Ge 47:41-45;
37:24 Ps 45:7; La 1:20; Ps 80:2; Ps 88:6;
37:25 Est 3:15; Ps 134; Pr 30:20;
37:26 Ge 25:32; Jer 1:18; Mt 16:26;
37:27 Ge 47:22; Ex 21:16; Ne 5:8;
37:28 Ge 37:25; Ps 83:9; Isa 60:6; Mt 26:15; Ac 7:9;
37:29 Ge 37:48; Nu 14:6; Job 1:20; Joel 2:13; Ac 14:11;
37:30 Ge 37:20; Ge 42:13; Jer 51:15;
37:31 Ge 37:3; Ge 47:23; Pr 28:13;
37:32 Ge 37:4; Ge 43:20-25; Lk 15:30;
37:33 Ge 37:20; Ge 43:28; Lk 15:21;
37:34 Ge 37:29; Jos 7:6; Jn 3:5-8;
37:35 Ge 31:45; 2 Sa 12:17; Job 2:11;
37:36 Ge 37:28; Ge 35:1-2; Ge 39:1.

38:1 Ge 19:2-3; Jdg 4:18; 2 Ki 1:8; Pr 9:6.

3 Heb. see the peace of thy brethren, etc.
4 Heb. master of dreams.
5 or, pieces.
6 Heb. hearkened.
7 Heb. eunuch; but the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers.

- come unto his brethren, that they strip Joseph out of his coat, his coat of many colours that was on him:
- 24 And they took him, and cast him into a pit; and the pit was empty, there was no water in it.
- 25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.
- 26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?
- 27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.
- 28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.
- 29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.
- 30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?
- 31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:
- 32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.
- 33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.
- 34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
- 35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.
- 36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Judah's Fall

38 And it came to pass at that time, that Judah went down from his brethren.

his own brethren for a small sum of money. The Son of God was sold to His bitterest enemies by one of His own disciples. Jesus was meek and holy. His was a life of unexampled self-denial, goodness, and holiness. He was not guilty of any wrong. Yet false witnesses were hired to testify against Him. He was hated because He had been a faithful reprover of sin and corruption. Joseph's brethren stripped him of his coat of many colors. The executioners of Jesus cast lots for His seamless coat (*Ibid.*, 17-19).

37:17-20, Joseph Shrank From Presence of His Brothers.—His [Joseph's] brothers rudely repulsed him. He told them his errand, but they answered him not. Joseph was alarmed at their angry looks. Fear took the place of joy, and he instinctively shrank with dread from their pres-

ence. They then took hold of him violently. They taunted him with the admonitions he had given them in the past, accused him of relating his dreams to exalt himself above them in the mind of their father, that he might love him more than themselves (*Ibid.*, 1-10).

37:28, 36, Joseph Brought Blessing to Egypt.—Joseph regarded his being sold into Egypt as the greatest calamity that could have befallen him; but he saw the necessity of trusting in God as he had never done when protected by his father's love. Joseph brought God with him into Egypt, and the fact was made apparent by his cheerful demeanor amid his sorrow. As the ark of God brought rest and prosperity to Israel, so did this God-loving, God-fearing youth bring a blessing to Egypt. This

8 or, chief marshal: Heb. chief of the slaughter men, or executioners

- and turned in to a certain Adullamite, whose name was Hirah.
- 2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.
- 3 And she conceived, and bare a son; and he called his name Er.
- 4 And she conceived again, and bare a son; and she called his name Onan.
- 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.
- 6 And Judah took a wife for Er his first-born, whose name was Tamar.
- 7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.
- 8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.
- 9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.
- 10 And the thing which he did displeased the LORD: wherefore he slew him also.
- 11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.
- 12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his shepherders to Timnath, he and his friend Hirah the Adullamite.
- 13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.
- 14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in 'an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.
- 15 When Judah saw her, he thought her to be an harlot; because she had covered her face.
- 16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee: (for he knew not that she was his daughter in law.) And she said, What

38:2 Ge 3:6; Ge 6:2; Ge 24:3; Jdg 16:1; 2 Co 6:14.
38:3 Ge 36:12; Nu 26:19.
38:4 Ge 36:12; Nu 26:19.
38:5 Ge 38:11; Ge 38:20; Ge 36:12; Nu 26:20.
38:6 Ge 21:21; Ge 24:3; Mt 1:3.
38:7 Ge 36:12; Nu 26:19; Ge 6:8.
38:8 Mt 22:23-27.
38:9 Dt 25:6; Ru 1:1; Ru 4:10; Job 5:2; Jb 15:15.
38:10 Nu 11:1; Nu 22:41; 2 Sa 11:27; 1 Ch 21:7.
38:11 Ru 1:11; Ru 1:13; Lev 22:13.
38:12 Ge 21:67; 2 Sa 13:9; Ge 31:19.
38:14 Pr 7:12; Jer 5:2; Eze 16:25; Ge 48:12-13.
38:16 2 Sa 14:11; Dt 23:19; Eze 16:35; Mt 26:15; 1 Th 6:10.
38:17 Eze 16:35; Ge 48:20; Ge 48:24-25; 1k 16:8.
38:18 Ge 38:25-26; Jer 22:21; 1k 15:22; Hos 4:11.
38:19 Ge 38:14; 2 Sa 14:2; 2 Sa 14:4.
38:20 Ge 20:9; 1k 23:12.
38:21 Jer 38:1.
38:23 Pr 6:35; Rom 6:21; 2 Co 4:2; Eph 5:12; Rev 16:15.
38:24 Ge 31:51; Jdg 19:2; Eccl 7:26; Jer 2:20; Rom 14:22.
38:25 Ge 38:18; Ge 47:32; Ps 50:21; Jer 23:1; 1 Co 9:5; Rev 20:12.
38:26 Ge 47:33; Hag 1:12; In 8:9; Rom 5:19; 1 Pe 4:2-5.
38:29 Ge 36:12; Nu 26:29; 1 Ch 2:4.

38

- 1 Heb. was evil in the eyes of the Lord
2 Heb. the days were multiplied
3 Heb. the door of eyes, or, of Enajim
4 Heb. a kid of the goats
5 or, in Enajim
6 Heb. become a contempt

- wilt thou give me, that thou mayest come in unto me?
- 17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?
- 18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.
- 19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.
- 20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.
- 21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.
- 22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.
- 23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.
- 24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.
- 25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.
- 26 And Judah acknowledged them, and said, She hath been more righteous than I: because that I gave her not to Shelah my son. And he knew her again no more.
- 27 And it came to pass in the time of her travail, that, behold, twins were in her womb.
- 28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.
- 29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

was manifested in so marked a manner that Potiphar, in whose house he served, attributed all his blessings to his purchased slave, and made him a son rather than a servant. It is God's purpose that those who love and honor His name shall be honored also themselves, and that the glory given to God through them shall be reflected upon themselves (YI March 11, 1897).

39:9. Early Impressions Fortified Heart.—The early impressions made upon his [Joseph's] mind garrisoned his heart in the hour of fierce temptation, and led him to exclaim, "How can I do this great wickedness, and sin against God?" Childhood is the season in which the most abiding impressions may be made. . . .

The seeds sown in infancy by the careful, God-fearing

mother will become trees of righteousness, which will blossom and bear fruit; and the lessons given by a God-fearing father by precept and example, will, as in the case of Joseph, yield an abundant harvest by-and-by (GII Jan. 1880).

Entire Future Suspended on Moment's Decision.—Few temptations are more dangerous or more fatal to young men than the temptation to sensuality and none if yielded to will prove so decidedly ruinous to soul and body for time and eternity. The welfare of his entire future is suspended upon the decision of a moment. Joseph calmly casts his eyes to heaven for help, slips off his loose outer garment, leaving it in the hand of his tempter and while his eye is lighted with determined resolve in the

7 or, Wherefore hast thou made this breach against thee? 8 that is A breach

Gen

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called ²Zarah.

Joseph's Stand for Principle

39 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

4 And Joseph found grace in his sight, and he served him; and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly *person*, and well favoured.

7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife; how then can I do this great wickedness, and sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that Joseph went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

38:30 1 Ch 9:6, Mt 1:4

39:1 Ge 47:46, Ge 45:1, Ps 105:17 Ac 7:9

39:2 Ge 49:21-22, Jer 15:20, 1 Ti 6:1, Tit 2:10

39:3 Ge 21:22, Zec 8:23, Mt 5:16, Php 2:15-16, Rev 5:9

39:4 Ge 49:21, Ge 18:3, Ac 20:28

39:5 Ge 12:2, Ge 19:29, Ge 30:27, 2 Sa 6:11-12 Ac 27:24, Eph 1:5

39:6 Ge 49:1, Ge 49:8, Ge 49:23, Lk 16:10, Ac 7:20

39:7 Ge 6:2, Job 41:1, Ps 119:37, Mt 5:28, 2 Pe 2:11, 4 Jo 2:16

39:8 Ps 1:10, Ps 2:10

39:9 Ge 24:2, Ne 6:11, Lk 12:48, 1 Co 12:2, 2 Jo 10

39:10 Ge 49:8, Pr 2:16, Pr 5:4, Pr 6:25, 26:1, Pe 2:11

39:11 Job 21:15, Pr 9:17, Jer 25:24, Mal 4:5

39:12 Ge 49:8, Ge 49:10, Pr 7:13, 1 Co 15:33, 2 Ti 2:22, 1 Pe 2:11

39:13 Ge 49:17, Ge 10:21, 2 Co 6:8, 1 Pe 2:20

39:14 Ps 47:12, Jer 47:42, Jer 47:43, Jer 47:44

39:15 Ge 49:14, Ex 20:16, Mt 26:65

39:16 Job 20:16, Pr 18:17, Ac 25:16, 2 Ti 2:11, Ge 45:6

39:17 Ge 49:14, Ex 20:16, Mt 26:65

39:18 Job 20:16, Pr 18:17, Ac 25:16, 2 Ti 2:11, Ge 45:6

39:19 Ge 49:14, Ex 20:16, Mt 26:65

39:20 Ge 49:14, Ex 20:16, Mt 26:65

39:21 Ge 49:2, Da 6:22, Rom 8:5, 1 Pe 4:3-4, 1 Pe 5:17, Ac 7:9-10

39:22 Ge 49:1, Ge 49:6, Ge 49:9, Ge 40:3-4

39:23 Ge 49:2-4, Ge 49:23-24

40:1 Ge 49:20-25, Est 6:1, Ge 40:13, Ne 1:11-12

40:2 Ps 76:10, Pr 16:14

40:3 Ge 49:20, Ge 49:24

40:4 Ge 47:46, Ge 49:1, Ge 49:21-24, Ps 47:5

9 that is, East, or, brightness

39 Heb great

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth.

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison.

21 But the LORD was with Joseph, and ²showed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23 The keeper of the prison looked not to any thing *that* was under his hand, because the LORD was with him, and *that* which he did, the LORD made it to prosper.

40 And it came to pass after these things, *that* the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

4 And the captain of the guard charged Joseph with them, and he served them:

place of unholiness, he exclaims, "How can I do this great wickedness, and sin against God?" The victory is gained; he flees from the enchanter; he is saved (Letter 3, 1879).

39:9-19. Providence Will Overrule Enemy's Devices.—Amidst the snares to which all are exposed, they need strong and trustworthy defenses on which to rely. Many in this corrupt age have so small a supply of the grace of God, that in many instances their defense is broken down by the first assault, and fierce temptations take them captives. The shield of grace can preserve all unconquered by the temptations of the enemy, though surrounded with the most corrupting influences. By firm principle, and unwavering trust in God, their virtue and

nobleness of character can shine, and, although surrounded with evil, no taint need be left upon their virtue and integrity. And if like Joseph they suffer calumny and false accusations, Providence will overrule all the enemy's devices for good, and God will in His own time exalt as much higher, as for a while they were debased by wicked revenge (3SG 1:5, 1:6).

39:20 (Lam. 3:27; Matt. 23:12). Seeming Prosperity of Vice, a Severe Test.—Joseph's faithful integrity led to the loss of his reputation and his liberty. This is the severest test that the virtuous and God-fearing are subjected to, that vice seems to prosper while virtue is trampled in the dust. The seducer was living in prosperity as a model of virtuous propriety, while Joseph, true to

² Heb. extended kindness unto him

- and they continued a season in ward.
- 5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.
- 6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad.
- 7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore *'look ye so sadly to day?'*
- 8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do not interpretations belong to God? tell me them.* I pray you.
- 9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;
- 10 And in the vine *were* three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:
- 11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.
- 12 And Joseph said unto him, This is the interpretation of it: The three branches *are* three days:
- 13 Yet within three days shall Pharaoh 'lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.
- 14 But 'think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:
- 15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.
- 16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three 'white baskets on my head:
- 17 And in the uppermost basket *there was* of all manner of 'bakemeats for Pharaoh: and the birds did eat them out of the basket upon my head.
- 18 And Joseph answered and said, This is

40:5 Ge 40:8, Ge 42:1-2, Ge 20:3, Ge 27:30, Ge 37:30, Ge 40:6, Ge 40:8, Ge 41:8, Da 2:1-5, 40:7 Jdg 18:24, 1 Sa 18: 2, Sa 13:1, Ne 22, 18:24, 17

40:8 Ge 41:15-16, 1 Sa 8:19, Da 2:11, 1 Co 12:10-11, Am 3:7

40:12 Ge 40:18, Ge 41:12, Ge 41:25-26, Da 2:9

40:13 Ge 7:1, Ge 40:20-22, 2 Ki 25:27, Ps 3:3

40:14 1 Sa 25:31, 1 K 22:12, 1 Co 2:1, Jos 2:12

40:15 Ge 37:28, Es 21:16, 1 Ti 1:10, Da 6:22, Jn 10:32, Ac 25:10-11

40:16 Ge 40:12

40:18 Ge 40:12, Ge 41:26, 1 Co 10:4, 1 Co 11:21

40:19 Ge 40:12, Ge 40:22, Ge 41:13, 1 Sa 17:16

40:20 Ge 40:13, Ge 40:19, Ge 21:8, Mt 1:16, Mk 6:21

40:21 Ge 40:13, Ne 2:1

40:22 Ge 40:8, Ge 41:16, Jer 23:28, Ac 5:30, Job 19:14, Ps 31:12, Ec 9:15-16, Am 6:6

41:1 Ge 29:14, Ge 20:3, Ge 37:5-10, Ge 40:5, Jdg 7:13-14, Ec 29

41:2 Ge 41:17-27

41:3 Ge 41:4, Ge 41:20-21

41:4 1 Ki 3:15

41:5 Ec 32:11

41:6 Ec 17:10, Ez 19:12, Hos 13:15

41:7 Ge 20:3, Ge 37:3

41:8 Ge 40:6, Da 2:1-5, Da 4:5, Da 4:19, 1 Sa 29:1, 1 Co 1:19

41:9 Ge 40:1-3, Ge 40:11, Ge 40:25

41:10 Ge 39:20, Ge 40:2-3

41:11 Ge 40:5-8

40

- ¹ Heb. are your faces evil?
- ² or, reckon
- ³ Heb. remember me with thee
- ⁴ or, full of holes
- ⁵ Heb. meat of Pharaoh, the work of a baker, or, cook

the interpretation thereof: The three baskets *are* three days:

- 19 Yet within three days shall Pharaoh 'lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.
- 20 And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he 'lifted up the head of the chief butler and of the chief baker among his servants.
- 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:
- 22 But he hanged the chief baker: as Joseph had interpreted to them.
- 23 Yet did not the chief butler remember Joseph, but forgot him.

Joseph Becomes the Savior of Egypt

- 41 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.
- 2 And, behold, there came up out of the river seven well favoured kine and fattished; and they fed in a meadow.
- 3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.
- 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.
- 5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, 'rank and good.
- 6 And, behold, seven thin ears and blasted with the east wind sprung up after them.
- 7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.
- 8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream: but *there was* none that could interpret them unto Pharaoh.
- 9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
- 10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:
- 11 And we dreamed a dream in one night, I

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principle, was under a degrading charge of crime the most revolting. Joseph's religion kept his temper sweet and his sympathy with humanity warm and strong, notwithstanding all his trials. There are those who if they feel they are not rightly used, become sour, ungenerous, crabbed and uncourteous in their words and deportment. They sink down discouraged, hateful and hating others. But Joseph was a Christian. No sooner does he enter upon prison life, than he brings all the brightness of his Christian principles into active exercise; he begins to make himself useful to others. He enters into the troubles of his fellow prisoners. He is cheerful, for he is a Christian gentleman. God was preparing him under this discipline for a situation of great responsibility, honor, and usefulness, and he was willing to

learn; he took kindly to the lessons the Lord would teach him. He learned to bear the yoke in his youth. He learned to govern by first learning obedience himself. He humbled himself, and the Lord exalted him to special honor (Letter 3, 1879).

Hardships Prepared Joseph for Exalted Position.—

The part which Joseph acted in connection with the scenes of the gloomy prison, was that which raised him finally to prosperity and honor. God designed that he should obtain an experience by temptations, adversity, and hardships, to prepare him to fill an exalted position (3SG 1-6).

40:9-23. The Dreams of Two Prisoners Explained by Joseph.—As each related his dream, Joseph made known its import: In three days the butler was to be reinstated in

⁶ or, reckon thee, and take thy office from thee ⁷ or, reckoned **41** ¹ Heb. lat

Gen

- and he; we dreamed each man according to the interpretation of his dream.
- 12 And *there* was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.
- 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.
- 14 Then Pharaoh sent and called Joseph, and they ²brought him hastily out of the dungeon; and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.
- 15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there* is none that can interpret it; and I have heard say of thee, *that* ³thou canst understand a dream to interpret it.
- 16 And Joseph answered Pharaoh, saying, *It* is not in me: God shall give Pharaoh an answer of peace.
- 17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:
- 18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:
- 19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:
- 20 And the lean and the ill favoured kine did eat up the first seven fat kine:
- 21 And when they had ⁴eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke.
- 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:
- 23 And, behold, seven ears, ⁵withered, thin, and blasted with the east wind, sprung up after them:
- 24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there* was none that could declare it to me.
- 25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.
- 26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

41:12 Ge 37:36; Ge 39:1; Ge 39:20;
41:13 Ge 40:12; Ge 40:20-22;
41:14 1 Sa 27:8; Ps 113:7-8; Ex 10:16; 1 Sa 28:7;
41:15 Ge 41:9-13; Ps 25:11; Da 5:12; Da 5:16;
41:16 Ge 40:8; Nu 12:6; 2 Ki 6:27; Ac 4:7; Ac 5:12; Ge 47:14; 1 Ki 19:12;
41:17 Ge 41:1-7;
41:18 Jer 24:3-5; Jer 24:18; Jer 24:19;
41:21 Eze 5:5; Rev 10:9-10; Ps 37:19; Isa 9:20;
41:23 Ge 41:6; Ps 120:6-7; Hos 8:7; Hos 9:10;
41:24 Ge 41:8; Ex 8:19; Da 1:7;
41:25 Ge 41:16; Ex 9:11; Isa 41:22; Isa 41:22-23; Mt 24:40; Mk 13:23;
41:26 Ge 41:1; Ge 41:5; Ge 40:18; Ex 12:11;
41:27 2 Sa 24:19; 2 Ki 8:1;
41:28 Ge 41:16; Ge 41:25;
41:29 Ge 41:26; Ge 41:46; Ge 41:49;
41:30 Ge 41:27; Ge 41:54; 1 Ki 4:25; Jas 5:17; Ps 105:16;
41:31 1 Sa 5:6; Isa 21:20;
41:32 Ge 37:7; Job 33:14-15; 2 Co 13:1; 1 Co 2:9; Rev 9:15;
41:33 Da 4:27; Ex 18:19-22; Dt 1:3; Ac 6:3;
41:34 Nu 11:14; 2 Ki 11:11-12; 2 Ch 35:12;
41:35 Ge 41:38-49; Ge 41:56; Ge 45:6-7; Ex 1:13;
41:37 Job 22:40; 2 Sa 4:36; 1 Ki 21:2;
41:38 Da 1:6; Da 1:8;
41:39 Ge 41:16; Ge 41:25;
41:40 Ge 39:46; Ge 45:8-9; Ge 45:26; Ps 105:21-22; Ps 22:29;
41:41 Ge 41:4; Ge 39:5; Da 6:3; Mt 28:18; Php 2:9-11;
41:42 Ps 5:10; Ps 4:12; Da 5:10; Da 5:29; 1 Ki 19:16-19;

² Heb. made him run
3 or, when thou
hearest a dream
thou canst interpret
it

- 27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.
- 28 *This* is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.
- 29 Behold, there come seven years of great plenty throughout all the land of Egypt:
- 30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land:
- 31 And the plenty shall not be known in the land by reason of that famine following: for it *shall* be very ⁶grievous.
- 32 And *for* that the dream was doubled unto Pharaoh twice; *it* is because the thing is ⁷established by God, and God will shortly bring it to pass.
- 33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.
- 34 Let Pharaoh do *this*, and let him appoint ⁸officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.
- 35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.
- 36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt: that the land ⁹perish not through the famine.
- 37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.
- 38 And Pharaoh said unto his servants, Can we find *such* a *one* as this *is*, a man in whom the Spirit of God *is*?
- 39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there* is none so discreet and wise as thou *art*:
- 40 Thou shalt be over my house, and according unto thy word shall all my people ¹⁰be ruled: only in the throne will I be greater than thou.
- 41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.
- 42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of ¹¹fine linen, and put a gold chain about his neck:

his position, and give the cup unto Pharaoh's hand as before, but the chief baker would be put to death by the king's command. In both cases the event occurred as foretold.

The king's cupbearer had professed the deepest gratitude to Joseph, both for the cheering interpretation of his dream and for many acts of kind attention; and in return the latter, referring in a most touching manner to his own unjust captivity, entreated that his case be brought before the king. "Think on me," he said, "when it shall be well with thee, and show kindness. I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they

should put me into the dungeon." The chief butler saw the dream fulfilled in every particular; but when restored to royal favor, he thought no more of his benefactor. For two years longer Joseph remained a prisoner. The hope that had been kindled in his heart gradually died out, and to all other trials was added the bitter sting of ingratitude (PP 219).

41:38-40. Secret of Fidelity.—Joseph carried his religion everywhere, and this was the secret of his unwavering fidelity (MS 59, 1897).

41:38. Men Recognize a Living Connection With God.—He who receives Christ by living faith has a living connection with God, and is a vessel unto honor. He carries with him the atmosphere of heaven, which is the

⁴ Heb. come to the inward parts of them ⁵ or, small ⁶ Heb. heavy ⁷ or, prepared of God ⁸ or, overseers ⁹ Heb. be not cut off ¹⁰ Heb. be armed, or, kiss ¹¹ or, silk

- 43 And he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee; and he made him ruler over all the land of Egypt.
- 44 And Pharaoh said unto Joseph, *I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.*
- 45 And Pharaoh called Joseph's name "Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah "priest of On. And Joseph went out over all the land of Egypt.
- 46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.
- 47 And in the seven plenteous years the earth brought forth by handfuls.
- 48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.
- 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.
- 50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah "priest of On bare unto him.
- 51 And Joseph called the name of the first-born "Manasseh: for God, *said he*, hath made me forget all my toil, and all my father's house.
- 52 And the name of the second called he "Ephraim: For God hath caused me to be fruitful in the land of my affliction.
- 53 And the seven years of plenteousness, that was in the land of Egypt, were ended.
- 54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.
- 55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.
- 56 And the famine was over all the face of the earth: And Joseph opened "all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of

41:43 Est. 6:8-9; Ge 45:8, Ac 7:10.
41:44 Ex 11:7.
41:45 1k 2:1; Ac 11:28; Ge 41:18.
41:46 Ge 37:2; Nu 13:1k 3:23; Da 1:19.
41:47 Ge 26:12; Ps 72:16.
41:48 Ge 41:31-36; Ge 47:21.
41:49 Ge 22:17; Jdg 6:5; Jdg 7:12; 1 Sa 13:5.
41:50 Ge 46:20; Ge 48:5; Ge 41:45.
41:51 Ge 41:30; Ps 65:16.
41:52 Ge 29:32-35; Ge 50:23; Ac 7:10.
41:53 Ge 41:29-31; Ps 73:40; Lk 16:25.
41:54 Ge 41:27; Ge 45:11; Ps 105:16; Ac 7:11.
41:55 2 Ki 6:25-29; Mt 17:5; Psa 119.
41:56 Isa 23:17; Zec 5:3; Lk 21:35; Ac 17:26; Ge 42:6.
41:57 Ge 42:1; Ge 42:5; Ge 40:20.
42:1 Ge 41:54; Ge 11:37; Ac 7:12; Ge 42:2; Ex 5:19.
42:2 Ge 45:2; Ge 45:4; Ge 45:9; Ge 43:8; Mt 4:4.
42:3 Ge 42:5; Ge 42:13.
42:4 Ge 45:16-19; Ge 42:58; Ge 43:22; Ge 41:6.
42:5 Ge 42:10; Ge 26:1; Ge 41:57; Ac 7:11; Ac 11:28.
42:6 Ge 41:40-41; Ge 45:8.
42:7 Ge 42:9-12; Ge 42:17.
42:8 Lk 24:16; Jn 20:14; Jn 21:4.
42:9 Ge 47:5-9; Ge 42:9; Lk 20:20.
42:10 Ge 27:29; Ge 27:37; Ge 37:4.
42:11 Ge 42:9; Ge 42:33-34; Jn 7:18; 2 Co 6:4.
42:12 Ge 42:9.
42:13 Ge 42:11; Ge 42:32; Jer 31:15.
42:14 Ge 42:9-11; Job 13:24; Job 19:11.
42:15 Ge 42:7; Ge 42:12; Dt 6:13.

12 or, Tender father: Heb. Abrech
13 which in the Coptic signifies, A revealer of secrets, or, The man to whom secrets are revealed

Egypt.

- 57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Joseph and His Brethren

- 42 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?
- 2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.
- 3 And Joseph's ten brethren went down to buy corn in Egypt.
- 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.
- 5 And the sons of Israel came to buy corn among those that came; for the famine was in the land of Canaan.
- 6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.
- 7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.
- 8 And Joseph knew his brethren, but they knew not him.
- 9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.
- 10 And they said unto him, Nay, my lord, but to buy food are thy servants come.
- 11 We are all one man's sons; we are true men, thy servants are no spies.
- 12 And he said unto them, Nay, but to see the nakedness of the land ye are come.
- 13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.
- 14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:
- 15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.
- 16 Send one of you, and let him fetch your

Gen

grace of God, a treasure that the world cannot buy. He who is in living connection with God may be in humble stations, 1098 yet his moral worth is as precious as was that of Joseph and Daniel, who were recognized by heathen kings as men with whom was the Spirit of God (MS 54, 1891).

42:21. **Joseph's Brothers Feared Slavery.**—They [Joseph's brothers] sold Joseph as a slave, and they were fearful that God designed to punish them by suffering them to become slaves (3SG 156).

45:1-15. **Joseph's Life Represents the Life of Christ.**—The life of Joseph illustrates the life of Christ. It was envy that moved the brothers of Joseph to sell him as a slave; they hoped to prevent him from becoming greater

than themselves. And when he was carried to Egypt, they flattered themselves that they were to be no more troubled with his dreams, that they had removed all possibility of their fulfillment. But their own course was overruled by God to bring about the very event that they designed to hinder. So the Jewish priests and elders were jealous of Christ, fearing that He would attract the attention of the people from them. They put Him to death, to prevent Him from becoming king, but they were thus bringing about this very result.

As Joseph was sold to the heathen by his own brothers, so Christ was sold to His bitterest enemies by one of His disciples. Joseph was falsely accused and thrust into prison because of his virtue; so Christ was despised and rejected

¹⁴ or, prince ¹⁵ or, prince ¹⁶ that is, Forgetting ¹⁷ that is, Fruitful ¹⁸ Heb. all wherein was 42 ¹ Heb. hard things with them

Gen

brother, and ye shall be kept in prison, that your words may be proved, whether *there be any truth in you*: or else by the life of Pharaoh surely ye *are* spies.

17 And he put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; for I fear God:

19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

23 And they knew not that Joseph understood them: for the spake unto them by an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

25 Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way; and thus did he unto them.

26 And they laden their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money: for, behold, it was in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack; and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them: saying,

30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

42:17 Isa 21:22; Ac 5:18; Ge 40:7; Ac 4:3; Heb 12:10.

42:18 Ge 20:11; Is 25:13; Lk 10:2; Lk 10:4.

42:19 Ge 30:5; Isa 42:7; Is 42:22; Jer 37:15.

42:20 Ge 42:15; Ge 42:31; Ge 43:5; Ge 43:19; Is 25:13.

42:21 Ge 41:9; Nu 42:25; Mk 9:14; Mk 9:16; Lk 16:28.

42:22 Ge 47:21-22; Lk 23:1; Rom 2:15; Rev 13:10.

42:24 Ge 43:40; Lk 19:11; Rom 12:15; Heb 1:15.

42:25 Ge 41:1-2; Is 55:1; Ge 45:21; Mt 6:33; Mt 5:44.

42:27 Ge 43:21; Ex 12:1; Lk 27; Lk 10:34.

42:28 Ge 42:30; Ge 42:35.

42:33 Ge 42:15; Ge 42:19-20.

42:34 Ge 41:10; Ge 51:21; 1 Ki 10:15; Eze 17:1.

42:35 Ge 42:27-28; Ge 43:21.

42:36 Ge 45:28; Rom 8:28; Rom 8:41; 1 Co 10:15; 2 Co 1:7.

42:37 Ge 43:9; Ge 43:32-34; Ge 46:9; Mt 6:6.

42:38 Ge 42:13; Ge 40:22-24; Ge 35:16-18.

43:1 Ge 18:13; Ge 19:5-7; Lk 5:10; Ac 11:13.

43:2 Ge 43:1; Ge 43:20; 1 Ti 5:8.

43:3 Ge 42:15-20; Ge 41:25; Ac 7:34; Ac 20:25.

43:5 Ge 42:48; Ge 41:26; Ex 20:12.

43:7 Ge 43:5.

43:8 Ge 43:5.

43:9 Ge 43:5.

43:10 Ge 43:5.

43:11 Ge 43:5.

43:12 Ge 43:5.

43:13 Ge 43:5.

43:14 Ge 43:5.

43:15 Ge 43:5.

43:16 Ge 43:5.

43:17 Ge 43:5.

43:18 Ge 43:5.

43:19 Ge 43:5.

43:20 Ge 43:5.

43:21 Ge 43:5.

43:22 Ge 43:5.

43:23 Ge 43:5.

43:24 Ge 43:5.

43:25 Ge 43:5.

43:26 Ge 43:5.

43:27 Ge 43:5.

43:28 Ge 43:5.

43:29 Ge 43:5.

43:30 Ge 43:5.

43:31 Ge 43:5.

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43:61 Ge 43:5.

43:62 Ge 43:5.

43:63 Ge 43:5.

43:64 Ge 43:5.

43:65 Ge 43:5.

31 And we said unto him, We are true men; we are no spies:

32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men: leave one of your brethren here with me, and take food for the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him unto my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you: for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

43 And the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly

2 Heb. bound

3 Heb. gathered

4 Heb. an interpreter was between them

5 Heb. went forth

6 Heb. with us had things

43

1 Heb. protesting protested

2 Heb. asking asked us

because His righteous, self-denying life was a rebuke to sin; and though guilty of no wrong, He was condemned upon the testimony of false witnesses. And Joseph's patience and meekness under injustice and oppression, his ready forgiveness and noble benevolence toward his unnatural brothers, represent the Saviour's uncomplaining endurance of the malice and abuse of wicked men, and His forgiveness, not only of His murderers, but of all who have come to Him confessing their sins and seeking pardon (PP 239, 240).

45:5. Minds of Brothers Relieved.—They [Joseph's brothers] humbly confessed their wrongs which they had committed against Joseph, and entreated his forgiveness, and were greatly rejoiced to find that he was alive; for they

had suffered remorse, and great distress of mind, since their cruelty toward him. And now as they knew that they were not guilty of his blood, their troubled minds were relieved (*Ibid.*, 167).

49:3, 4 (ch. 39:9). Unstable as Water.—There are those to be met with everywhere who have no fixed principles. It is hard for them to resist temptation. Let it come from what quarter, and in what form it may, and every precaution must be taken to surmount them with influences that will strengthen their moral power. Let them be separated from these helpful influences and association, be thrown with a class who are unreligious, and they will soon show that they have no real hold from above; they trusted in their own strength. They have been praised and exalted

of our state, and of our kindred, saying, *Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?*

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and also our little ones.*

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever.

10 For except we had lingered, surely now we had returned *this second time.*

11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. *'If I be bereaved of my children, I am bereaved.'*

15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these men* home, and *'slay, and make ready; for these men shall dine with me at noon.'*

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

43:8 Ge 42:38; Ex 20:12, Dt 34:9; Ge 42:37, Job 17:4, Heb 7:22, Lk 11:50

43:10 Ge 19:16

43:11 Ge 43:14, Est 3:10; Ac 21:14; Ge 42:15-21

43:12 Rom 12:17; 2 Co 8:21; Php 4:8; 1 Th 5:16

43:13 Ge 42:38

43:14 Ge 17:1; Ne 1:11, Lk 1:50, Ac 7:10, Ac 21:14, 1 Th 1:2

43:16 Ge 43:19; Ge 43:2; Ge 41:1; Ge 41:8

43:18 Ge 42:21; Ge 42:28; Ps 73:16; Isa 2:2; Mt 14:26-27; Mk 6:10

43:20 Ge 43:3; Ge 43:7; Ge 42:3; Ge 42:10

43:21 Ge 42:27-33; Ge 43:12; Rom 12:17; Rom 1:19

43:23 Jdg 6:28; Jdg 19:20; Lk 10:5; Lk 24:50; Jn 1:27

43:24 Ge 18:9; Ge 14:2; Ge 2:132; Lk 7:40

43:25 Ge 43:11; Ge 43:16

43:26 Ge 43:28; Ge 27:29; Ge 37:10; Ps 23; Rom 1:11

43:27 Ge 43:14; Ge 41:16; Ex 18:7; Jdg 18:15

43:28 Ge 43:26; Ge 37:7; Ge 47:9-10

43:29 Ge 30:22-23; Jos 7:19; Mt 9:2, 22; Mk 10:24; 1 Th 1:2; Heb 13:1

43:30 1 Ki 4:26; Jer 40:10; Rev 11:8; Php 1:8; Php 2:1; Col 4:12

43:31 Ge 43:1; Isa 42:1; Jer 31:16; 1 Pe 4:10

43:32 Ge 43:16; Ge 43:34

² Heb. mouth

⁴ Heb. knowing could we know

⁵ Or, twice by this

⁶ Or, and I, as I have been, etc

⁷ Heb. kill a killing

⁸ Heb. eat

⁹ Heb. roll himself upon us

¹⁰ Heb. coming down we came down

¹¹ Heb. your money came to me

20 And said, O sir, *"we came indeed down at the first time to buy food:*

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every man's money was in the mouth of his sack, our money in full weight; and we have brought it again in our hand.*

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: *"I had your money.* And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

27 And he asked them of their *"welfare, and said, 'Is your father well, the old man of whom ye spake? Is he yet alive?'*

28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.*

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where to weep; and he entered into his chamber, and wept there.*

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the

when their feet were standing in sliding sand. They are like Reuben, unstable as water, having no inward rectitude, and like Reuben they will never excel. What you need is to see your dependence upon God, and to have a resolute heart. Be a man where you are; show strength of character where you are; be able, through Jesus Christ, to say, "No, I will not do this great wickedness, and sin against God." That kind of easy good nature which can never nerve itself to give decided refusal to any proposal that would injure his moral and religious influence in the sight of God and of man is always under the control of Satan far more than under the control of the Spirit of God. They are led into evil very easily because they have a very accommodating disposition, and it hurts them to give a square No, "I will

not do this wickedness and sin against God." If invited to take a glass with merry men or women, they are led as an ox to the slaughter, they join with the impious, who laugh at the ready compliance afterwards. There is no interior strength to fall back upon. They do not make God their trust. They have no high principles of duty (Letter 48, 1887).

49:48, 49. Blessing Pronounced by Jacob to His Sons.—As he felt death approaching, he sent for Joseph. Still holding fast the promise of God respecting the possession of Canaan, he said, "Bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place." Joseph promised to do so, but Jacob was not satisfied; he

¹² Heb. peace ¹³ Heb. is there peace to your father?

Gen

- men marvelled one at another.
- 34 And he took and *sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and *were* merry with him.
- 44** And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.
- 2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.
- 3 As soon as the morning was light, the men were sent away, they and their asses.
- 4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?
- 5 Is not this *it* in which my lord drinketh, and whereby indeed he *divineth*? ye have done evil in so doing.
- 6 And he overtook them, and he spake unto them these same words.
- 7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:
- 8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?
- 9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.
- 10 And he said, Now also *let it be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.
- 11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
- 12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.
- 13 Then they rent their clothes, and laded every man his ass, and returned to the city.
- 14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

43:34 2 Sa 11:9; Ge 15:22, 11b 1:6; Mt 11:19, Jn 2:10

44:1 Ge 21:2; Ge 43:16; Ge 43:19; Ge 42:25; Ge 43:2

44:2 Ge 12:15-16; Dt 8:2; Mt 10:16; 2 Co 8:8

44:4 Dt 2:16; 1 Sa 21:17; Ps 45:12; Jn 10:42

44:5 Ge 43:15; Ge 50:27; Lev 19:26; 1 Ki 20:33

44:7 Ge 34:25-31; Ge 35:22; Heb 13:18

44:8 Ge 32:21; Ge 27:35; Ge 43:12; Jas 2:10-11

44:9 Ge 31:42; Job 31:38-40; Ps 7:3-5; Ac 25:11

44:10 Ge 41:17; Ge 41:35; Ex 22:3; Mt 18:21-25

44:12 Ge 43:33; Ge 14:26-52; Ge 12:36-38; Ge 43:11

44:13 Nu 11:6; 2 Sa 12:2; 2 Sa 11:1

44:14 Ge 43:16; Ge 43:25; Php 2:10-11

44:15 Ge 43:15; Ge 43:15; Ge 43:19; Ge 21:26; Ge 49:8

44:16 Ge 44:42; Dt 25:1; Ezr 9:10; Isa 5:3; Da 9:7; Ac 2:37; Mt 2

44:17 Ge 18:25; Ge 42:18; 2 Sa 23:3; Ps 75:2

44:18 Ge 18:30; Ac 2:29; Da 4:15; Jn 5:22

44:19 Ge 42:7-10; Ge 43:7; Ge 43:29

44:20 Ge 49:8; Ge 35:18; Ge 37:3; Ge 37:19; Ge 43:7-8; Lk 7:12

44:21 Ge 42:15; Ge 42:20; Jer 50:4; Am 9:1

44:22 Ge 41:30; Ge 42:38

44:23 Ge 42:15-20; Ge 43:3; Ge 43:5

44:24 Ge 42:29-31

44:25 Ge 43:2; Ge 43:5

44:26 Ge 43:5; Lk 11:17

44:27 Ge 29:18-21; Ge 29:28; Ge 30:22-25

44:28 Ge 37:13-14; Ge 37:33; Ge 42:36; Ge 42:38

44:29 Ge 42:36; Ge 42:38; Ge 43:14

44:30 Ge 41:17; Ge 41:31; Ge 41:34; 1 Sa 18:1

- 15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly *divine*?
- 16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and he also with whom the cup is found.
- 17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.
- 18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.
- 19 My lord asked his servants, saying, Have ye a father, or a brother?
- 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.
- 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.
- 22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.
- 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.
- 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.
- 25 And our father said, Go again, and buy us a little food.
- 26 And we said, We cannot go down: for our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.
- 27 And thy servant my father said unto us, Ye know that my wife bare me two *sons*:
- 28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:
- 29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.
- 30 Now therefore when I come to thy servant my father, and the lad *be* not with us: seeing that his life is bound up in the

exacted a solemn oath to lay him beside his fathers in the cave of Machpelah.

Another important matter demanded attention; the sons of Joseph were to be formally instated among the children of Israel. Joseph, coming for a last interview with his father, brought with him Ephraim and Manasseh. These youths were connected, through their mother, with the highest order of the Egyptian priesthood; and the position of their father opened to them the avenues to wealth and distinction, should they choose to connect themselves with the Egyptians. It was Joseph's desire, however, that they should unite with their own people. He manifested his faith in the covenant promise, in behalf of his sons renouncing all the honors that the court of Egypt offered,

for a place among the despised shepherd tribes, to whom had been entrusted the oracles of God.

Said Jacob, "Thy two sons, Ephraim, and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine." They were to be adopted as his own, and to become the heads of separate tribes. Thus one of the birthright privileges, which Reuben had forfeited, was to fall to Joseph—a double portion in Israel.

Jacob's eyes were dim with age, and he had not been aware of the presence of the young men; but now, catching the outline of their forms, he said, "Who art these?" On being told, he added, "Bring them, I pray thee, unto me, and I will bless them." As they came nearer, the

¹⁴ Heb. drank largely **44** ¹ Heb. him that was over his house ² or, maketh trial? ³ or, make trial?

- lad's life;
31 It shall come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.
33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.
34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.
45 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.
2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.
3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.
4 And Joseph said unto his brethren, Come near to me. I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.
5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.
6 For these two years *hath* the famine been in the land; and yet there are five years, in the which *there shall* neither be earing nor harvest.
7 And God sent me before you *to* preserve you a posterity in the earth, and to save your lives by a great deliverance.
8 So now it *was* not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.
9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:
10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me,

44:31 1 Sa 4:17-18; 2 Co 7:10; 1 Th 4:13;
44:32 Ge 45:9-10; Ge 45:16;
44:33 Ex 32:32; Rom 5:7-10; Rom 9:3; Heb 7:22;
44:34 1 Sa 2:35-33; Est 8:6; Jer 52:10-11; Ex 18:8;
45:1 Ge 43:30-31; 1a 12:11; Jer 20:9; Mt 28:15; 1 Co 13:5;
45:2 Nu 11:1; Ru 1:9; 2 Ki 20:3; Ac 20:47;
45:3 Mt 14:27; Ac 7:13; Ac 9:5; Job 1:5;
45:4 Ge 47:28; Ge 50:18; Mt 14:27;
45:5 Isa 10:1-2; Lk 23:44; 2 Co 2:7; 2
45:6 Ge 41:20-31; Ge 41:51; Ge 41:56;
45:7 Jdg 15:18; 1 Ch 11:1; Ac 7:45;
45:8 Ge 45:5; Jn 15:16; Jn 19:11; Rom 9:10;
45:9 Ge 45:26-28; Ge 45:13; Ge 45:19-20;
45:10 Ge 46:29; Ge 46:31-47; Ex 8:22; Ex 9:26; Jn 11:2-3; Jn 17:24;
45:11 Ge 47:6; Ge 47:12; Mt 15:46; Mk 7:9-12;
45:12 Ge 42:23; Lk 21:39; Jn 20:27;
45:13 Jn 17:24; 1 Pe 1:10-12; Rev 21:23; Ac 7:14;
45:14 Ge 29:11; Ge 33:4; Ge 46:29; Rom 1:31;
45:15 Ge 45:2; Ge 29:11; Ge 29:13;
45:16 Ge 16:6; Ge 20:5; Ge 30:18;
45:17 Ge 42:25-26; Ge 41:1-2;
45:18 Ge 27:28; Ge 47:9; Nu 18:12;
45:19 Isa 49:1; Isa 49:23; Ge 45:27;
45:20 Dt 7:16; Dt 19:13; Dt 19:21;
45:21 Ge 45:19; Eze 43:24;
45:22 Jdg 14:12; Jdg 14:19; 2 Ki 5:5;
45:24 Ge 37:22; Ge 42:21-22; Php 2:2-5;

- 4 Heb. find my father
45
1 Heb. gave forth his voice in weeping
2 or, terrified
3 Heb. neither let there be anger in your eyes

- Gen thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:
11 And there will I nourish thee; for yet *there* are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.
12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.
13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.
14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.
15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.
17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye: lade your beasts, and go, get you unto the land of Canaan;
18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
19 Now thou art commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.
20 Also regard not your stuff; for the good of all the land of Egypt is yours.
21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.
23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.
24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.
25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their

patriarch embraced and kissed them, solemnly laying his hands upon their heads in benediction. Then he uttered the prayer, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." There was no spirit of self-dependence, no reliance upon human power or cunning now. God had been his preserver and support. There was no complaint of the evil days in the past. Its trials and sorrows were no longer regarded as things that were "against" him. Memory recalled only His mercy and loving-kindness who had been with him throughout his pilgrimage.

The blessing ended, Jacob gave his son the assurance—leaving for the generations to come, through long years of

bondage and sorrow, this testimony to his faith—"Behold, I die; but God shall be with you, and bring you again unto the land of your fathers."

At the last all the sons of Jacob were gathered about his dying bed. And Jacob called unto his sons, and said, "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father," "that I may tell you that which shall befall you in the last days." Often and anxiously he had thought of their future, and had endeavored to picture to himself the history of the different tribes. Now as his children waited to receive his last blessing the Spirit of Inspiration rested upon him, and before him in prophetic vision the future of his descendants was unfolded. One after another the names of his sons were

⁴ Heb. to put for you a remnant; ⁵ Heb. was good in the eyes of Pharaoh; ⁶ Heb. let not your eye spare, etc; ⁷ Heb. mouth; ⁸ Heb. carrying

Gen

- father,
26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And 'Jacob's heart fainted, for he believed them not.
27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived;
28 And Israel said, *It is enough: Joseph my son is yet alive: I will go and see him before I die.*

Jacob Goes to Egypt

- 46** And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.
2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, *Here am I.*
3 And he said, *I am* God, the God of thy father: fear not to go down into Egypt, for I will there make of thee a great nation:
4 I will go down with thee into Egypt; and I will also surely bring thee up *again*; and Joseph shall put his hand upon thine eyes.
5 And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:
7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.
8 And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.
9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
10 And the sons of Simeon; 'Jemuel, and Jamin, and Ohad, and 'Jachin, and 'Zohar, and Shaul the son of a Canaanitish woman.
11 And the sons of Levi; 'Gershon, Kohath, and Merari.
12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but

45:26 1k 2:44; Ge 5:9-9, Ge 12:36; 1k 2:11, 1k 2:11
45:27 1k 15:19; 1 Na 30:12; 1k 57:15;
45:28 Ge 46:30; 1k 2:28-30; 1k 16:21-22

46:1 Ge 21:34; Ge 21:31; Ge 21:33;
46:2 Ge 15:1; Ge 15:13; 2 Ch 26:5; Ac 9:1; Ac 10:15

46:3 Ge 28:13; Ge 15:1; Ge 15:13; Ac 27:21

46:4 Ge 28:15; Ge 40:21; 1k 45:1-2; Ge 15:14-16

46:5 Ac 7:15; Ge 41:17-18; Ge 45:19; Ge 45:21

46:6 Ge 15:13; Nu 20:15; Dt 10:22; Jos 24:4

46:10 Ge 29:43; Ge 41:50; Ex 6:15; Nu 16

46:11 Ge 29:43; Ge 49:5-7; Ex 6:16; Nu 26:57-58

46:12 Ge 29:45; Ge 48:10; Nu 1:7; Nu 1:26-27; Mt 1:1-4; Heb 7:14

46:13 Ge 30:11-18; Ge 35:25; Dt 33:18

46:14 Ge 30:19-20; Ge 49:15; Nu 1:9

46:15 Ge 29:32-35; Ge 30:17-21; Ge 35:23; Ge 49:34-35

46:16 Ge 30:11; Ge 45:26; Ge 49:19; Nu 1:11; Nu 1:21-25

46:17 Ge 30:13; Ge 45:26; Ge 49:20; Nu 1:11

46:18 Ge 29:20; Ge 30:9-13; Ge 35:26

46:19 Ge 29:18; Ge 30:24; Ex 1:3; Ex 1:5

46:20 Ge 41:50-52; Ge 49:15

46:21 Ge 49:27; Dt 33:12; Nu 1:36-37; Dt 33:12

46:23 Ge 30:6; Ge 35:25; Nu 1:12; Nu 1:38-39

46:24 Ge 30:7-8; Ge 35:25; Nu 1:12-13

46:25 Ge 29:29

46:26 Ge 45:11; Ex 1:5; 1k 8:30

46:27 Ex 1:5; Ex 2:1; Dt 10:22

46:28 Ge 13:8; Ge 49:10-14; Ge 49:8; Ge 41:21

46:29 Ge 41:13; 1k 15:20; Ac 20:37

9 Heb his
46

1 or Nemuel
2 or Jarrb

- Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.
13 And the sons of Issachar; Tola, and 'Phuvah, and Job, and Shimron.
14 And the sons of Zebulun; Sered, and Elon, and Jahleel.
15 These *be* the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.
16 And the sons of Gad; Ziphion, and Haggi, Shuni, and 'Ezbon. Eri, and 'Arodi, and Arelai.
17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.
18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.
19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.
20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah 'priest of On bare unto him.
21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and 'Huphim, and Ard.
22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.
23 And the sons of Dan; 'Hushim.
24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shilem.
25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.
26 All the souls that came with Jacob into Egypt, which came out of his 'loins, besides Jacob's sons' wives, all the souls *were* threescore and six:
27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.
28 And he sent Judah before him unto Joseph, to direct his face unto Goshen: and they came into the land of Goshen.
29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him:

mentioned, the character of each was described, and the future history of the tribes was briefly foretold. "Reuben, thou art my first-born. My might, and the beginning of my strength. The excellency of dignity, and the excellency of power."

Thus the father pictured what should have been the position of Reuben as the first-born son; but his grievous sin at Edar had made him unworthy of the birthright blessing. Jacob continued—"Unstable as water, Thou shalt not excel."

The priesthood was apportioned to Levi, the kingdom and the Messianic promise to Judah, and the double portion of the inheritance to Joseph. The tribe of Reuben never rose to any eminence in Israel; it was not so

numerous as Judah, Joseph, or Dan, and was among the first that were carried into captivity.

Next in age to Reuben were Simeon and Levi. They had been united in their cruelty toward the Shechemites, and they had also been the most guilty in the selling of Joseph. Concerning them it was declared—"I will divide them in Jacob. And scatter them in Israel."

At the numbering of Israel, just before their entrance to Canaan, Simeon was the smallest tribe. Moses, in his last blessing, made no reference to Simeon. In the settlement of Canaan this tribe had only a small portion of Judah's lot, and such families as afterward became powerful formed different colonies and settled in territory outside the borders of the Holy Land. Levi also received no inheritance

- and he fell on his neck, and wept on his neck a good while.
- 30 And Israel said unto Joseph. Now let me die, since I have seen thy face, because thou art yet alive.
- 31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;
- 32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.
- 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?
- 34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.
- 47 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.
- 2 And he took some of his brethren, even five men, and presented them unto Pharaoh.
- 3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.
- 4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.
- 5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:
- 6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.
- 7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

46:30 Ge 15:28, 1k 22:30
46:31 Ge 45:16-20; Ge 47:1-3; Ac 18:3; Heb 2:11
46:32 Ge 4:2, Ge 31:18; Ge 37:2, Ge 37:3, 1k 31:1
46:34 Ge 46:32, Ge 40:35; Ge 34:5; Ge 37:12
47:1 Ge 15:16; Ge 46:31; Heb 2:11; Ge 45:10
47:2 Ac 7:13, 2 Co 1:14; Col 1:28
47:3 Ge 40:35-41; Ge 46:12-10; Ps 105:23; Ac 7:6, Ge 43:1; Ac 7:11
47:6 Ge 47:11; Ge 15:9; Mt 26:26, 1k 22:19; 1 Pe 2:17
47:8 Ge 47:9
47:9 1 Ch 29:15; Ps 49:12; Ps 119:19; Ps 119:51; 2 Co 5:6; Heb 11:9-10
47:10 Ge 47:7; Ge 44:19; Nu 6:25-27; Dt 33:1; Heb 7:7
47:11 Ge 47:6; Ex 1:11; Ex 12:57; Jo 10:10; Jo 10:28; Jo 14:2
47:12 Ru 4:15; Ex 20:12; Mt 15:4-6; 1 Ti 6:1; 1 Th 2:7
47:13 Ge 1:30-31; 1k 18:5; Joel 1:10-12
47:14 Ge 41:56; 1k 16:1-2; 1 Co 4:2; 1 Pe 1:10
47:15 Ge 47:18-19; Ge 47:24; Jdg 8:5; Mt 6:11
47:16 Da 6:5-7; Ps 12:17; 1 Co 10:32; Ph 4:8
47:17 Ex 9:4; 1 Ks 10:26; Job 2:4
47:18 2 Ks 6:26; Jer 38:9
47:19 Ne 5:2-3; Job 2:4; 1 Lk 1:11; La 5:9; Mt 16:26
12 Heb. they are men of cattle
47
1 Heb. How many are the days of the years of thy life?
2 or, as a little child is nourished: Heb. according to the little ones
3 Heb. led them

- 8 And Pharaoh said unto Jacob, 'How old art thou?
- 9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
- 10 And Jacob blessed Pharaoh, and went out from before Pharaoh.
- 11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.
- 12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.
- 13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.
- 14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.
- 15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.
- 16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
- 17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year.
- 18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:
- 19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.
- 20 And Joseph bought all the land of Egypt

except forty-eight cities scattered in different parts of the land. In the case of this tribe, however, their fidelity of Jehovah when the other tribes apostatized, secured their appointment to the sacred service of the sanctuary, and thus the curse was changed into a blessing.

The crowning blessings of the birthright were transferred to Judah. The significance of the name—which denotes praise,—is unfolded in the prophetic history of this tribe: "Judah, thou art he whom thy brethren shall praise: Thy land shall be in the neck of thine enemies: Thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: He stooped down, he couched as a lion, And as an old lion: who shall rouse him up? The scepter shall not depart from

Judah, Nor a lawgiver from between his feet, Until Shiloh come; And unto him shall the gathering of the people be."

The lion, king of the forest, is a fitting symbol of this tribe, from which came David, and the Son of David, Shiloh, the true "Lion of the tribe of Judah," to whom all powers shall finally bow and all nations render homage.

For most of his children Jacob foretold a prosperous future. At last the name of Joseph was reached, and the father's heart overflowed as he invoked blessings upon "the head of him that was separate from his brethren": "Joseph is a fruitful bough, Even a fruitful bough by a well: Whose branches run over the wall: The archers have sorely grieved him, And shot at him, and hated him: But his bow abode in strength, And the arms of his hands were made

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for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

- 21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.
- 22 Only the land of the 'priests bought he not; for the priests had a portion *assigned* them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.
- 23 Then Joseph said unto the people. Behold, I have bought you this day and your land for Pharaoh: lo, *here* is seed for you, and ye shall sow the land.
- 24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.
- 25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.
- 26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the 'priests only, *which* became not Pharaoh's.
- 27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.
- 28 And Jacob lived in the land of Egypt seventeen years: so 'the whole age of Jacob was an hundred forty and seven years.
- 29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:
- 30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.
- 31 And he said, Swear unto me. And he swore unto him. And Israel bowed himself upon the bed's head.

Jacob's Blessings

48 And it came to pass after these things, that *one* told Joseph, Behold, thy

47:21 Ge 11:38;
47:22 Ge 13:18, Ge 11:35; Mt 10:10; 1 Co 9:14;
47:23 Ge 47:19, Ge 11:27; Ge 45:6; Ps 111:1; Ps 107:36-37;
47:24 Ge 47:25, Ge 11:33; Lev 27:32; Ps 111:1;
47:25 Ge 6:19; Ge 11:15; Ge 45:6-8; Ge 50:20;
47:26 Ge 47:22, Eze 4:1; Ge 47:30;
47:27 Ge 47:11; Ge 87:1; Ge 49:10; Zec 10:6; Ac 7:11;
47:28 Ge 47:2; Ge 47:8-9; Ps 90:10; Ps 119:84;
47:29 Ge 47:9; Heb 9:27; Heb 11:22;
47:30 Ge 23:19; Ge 25:9; Ge 49:29-32;
47:31 Ge 24:3; Ge 17:29; Ge 24:30; Heb 11:21;
48:1 Jn 11:3; Ge 46:20; Ge 50:24; Job 12:16;
48:2 Dt 3:28; 1 Sa 23:16; Pr 24:15; Eph 6:10;
48:3 Ge 17:1; Ge 28:3; Ge 45:11; Ex 6:3; Rev 21:11;
48:4 Ge 12:2; Ge 15:15-16; Ge 28:3; Am 9:14-15;
48:5 Ge 41:50-52; Ge 46:20; Mal 4:17; 2 Co 6:18; Eph 1:5;
48:6 Jos 1:4;
48:7 Ge 25:20; Ge 45:9; Mt 5:2;
48:9 Ge 40:2; Ge 43:5; Dt 33:1; Heb 11:21;
48:10 Ge 27:1; 1 Sa 3:2; Isa 59:1; Ge 27:7;
48:11 Ge 47:33; Ge 47:35; Ge 42:36; Eph 4:20;
48:12 Ge 18:2; Ge 19:1; Ge 25:7;
48:14 Ex 15:6; Ps 110:1; Mt 19:13; 1 Ti 4:14; 1 Ti 5:22;

4 or, princes

5 or, princes

6 Heb. the days of the years of his life

48

1 Heb. heavy

- father is sick: and he took with him his two sons, Manasseh and Ephraim.
- 2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.
- 3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me.
- 4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee *for* an everlasting possession.
- 5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.
- 6 And thy issue, which thou begetteth after them, shall be thine, *and* shall be called after the name of thy brethren in their inheritance.
- 7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephraim: and I buried her there in the way of Ephraim: the same is Bethlehem.
- 8 And Israel beheld Joseph's sons, and said, *Who are these?*
- 9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them.
- 10 Now the eyes of Israel were 'dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.
- 11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.
- 12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.
- 13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.
- 14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

strong By the hands of the mighty God of Jacob. (From thence is the shepherd, the stone of Israel.) Even by the God of thy father, who shall help thee; And by the Almighty, who shall bless thee With blessings of heaven above, Blessings of the deep that lieth under, Blessings of the breasts, and of the womb: The blessings of thy father have prevailed Above the blessings of my progenitors Unto the utmost bound of the everlasting hills: They shall be on the head of Joseph, And on the crown of the head of him that was separate from his brethren."

Jacob had even been a man of deep and ardent affection; his love for his sons was strong and tender, and his dying testimony to them was not the utterance of partiality or resentment. He had forgiven them all, and he loved

them to the last. His paternal tenderness would have found expression only in words of encouragement and hope; but the power of God rested upon him, and under the influence of Inspiration he was constrained to declare the truth, however painful.

The last blessings pronounced, Jacob repeated the charge concerning his burial place: "I am to be gathered unto my people: bury me with my fathers . . . in the cave that is in the field of Machpelah." "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Thus the last act of his life was to manifest his faith in God's promise.

Jacob's last years brought an evening of tranquillity and repose after a troubled and weary day. Clouds had gath-

- 15 And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.
- 16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.
- 17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.
- 18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.
- 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.
- 20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.
- 21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.
- 22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.
- 49** And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.
- 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.
- 3 Reuben, *thou art* my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:
- 4 Unstable as water, *thou shalt not excel*: because *thou* wentest up to thy father's bed; then defiledst *thou it*: *he* went up to my couch.
- 5 Simeon and Levi *are* brethren; *instruments of cruelty are in* their habitations.
- 6 O my soul, come not *thou* into their secret; unto their assembly, mine honour, be not *thou* united: for in their anger they

49:15 Ge 48:16; Heb 11:21; Jer 2:2.
49:16 Ge 28:15; Jdg 13:21-22; Mt 6:13.
49:17 Ge 48:14; Ge 28:8; Pt 2:18.
49:18 Ge 19:18; Ex 10:11; Mt 25:9.
49:19 Ge 48:14; Ge 17:20, 21; Ge 25:26.
49:20 Ge 28:60; Ge 28:4; Ru 1:11-12.
49:21 Ge 50:29; Zec 1:54; Lk 2:29.
49:22 Ge 33:19; Dt 21:17; Jo 1:5.
49:1 Dt 31:12; Dt 31:26-29; Dt 33:1.
49:2 Ps 3:11; Pt 1:8-9; Pr 4:1-4; Pr 5:1.
49:3 Ge 29:42; Ge 40:8; Ge 48:18.
49:4 Jos 10:8; 2 Pe 2:14; 2 Pe 3:16.
49:5 Ge 29:33-34; Ge 34:25-29; Ge 40:19-11.
49:6 Jdg 5:41; Ps 12:5; Ps 42:11; Ps 43:5; Ps 103:1.
49:7 2 Sa 13:15; 2 Sa 13:22-28.
49:8 Ge 29:35; Heb 7:1; Phm 2; Heb 10:13; Rev 5:5.
49:9 Hos 5:4; Hos 5:11; 1 Co 15:24; Rev 5:5.
49:10 Nu 24:17; Ps 60:7; Jer 50:21; Hos 11:12.
49:11 Isa 63:1-5; 1 Ki 4:20; Joel 3:18.
49:12 Pr 23:29.
49:13 Ge 39:20; Dt 33:18-19.
49:14 Ge 40:18; Dt 33:18; Jos 19:17-23.
49:15 Jos 14:15; Jdg 3:11; 2 Sa 7:1.
49:16 Ge 40:6; Nu 10:25; Dt 33:22.
49:17 Jdg 1:1-15; 20; Jdg 16:22-50; Jdg 18:42-51.
49:18 Ps 1:7; Ps 25:6; Ps 40:1; Mic 7:7.
49:19 Ge 40:11; Ge 46:16; Nu 32:1-12.
49:20 Ge 40:15; Ge 46:1.
49:21 Ge 40:8; Ge 46:24; Jdg 4:6.
49:22 Ge 40:22-24; Ge 41:52; Ge 46:27.
49:23 Ge 37:4; Ge 18:24; Jo 16:35.
49:24 Ne 6:9; Ps 27:11; Ps 89:1.
2 Heb as fishes do increase
3 was evil in his eyes
4 Heb. fulness

- slew a man, and in their selfwill they digged down a wall.
- 7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.
- 8 Judah, *thou art* he whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.
- 9 Judah is a lion's whelp: from the prey, my son, *thou art* gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?
- 10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people be.
- 11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:
- 12 His eyes *shall be* red with wine, and his teeth white with milk.
- 13 Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.
- 14 Issachar is a strong ass couching down between two burdens:
- 15 And he saw that rest was good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.
- 16 Dan shall judge his people, as one of the tribes of Israel.
- 17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.
- 18 I have waited for thy salvation, O LORD.
- 19 Gad, a troop shall overcome him: but he shall overcome at the last.
- 20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.
- 21 Naphtali is a hind let loose: he giveth goodly words.
- 22 Joseph is a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall:
- 23 The archers have sorely grieved him, and shot at him, and hated him:
- 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:)

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ered dark above his path, yet his sun set clear, and the radiance of heaven illumined his parting hours. Says the Scripture, "At evening time it shall be light." Zechariah 14:7. "Mark the perfect man, and behold the upright: for the end of that man is peace." Psalm 37:37.

Jacob had sinned, and had deeply suffered. Many years of toil, care, and sorrow had been his since the day when his great sin caused him to flee from his father's tents. A homeless fugitive, separated from his mother, whom he never saw again; laboring seven years for her whom he loved, only to be basely cheated; toiling twenty years in the service of a covetous and grasping kinsman; seeing his wealth increasing, and sons rising around him, but finding little joy in the contentious and divided household;

distressed by his daughter's shame, by her brothers' revenge, by the death of Rachel, by the unnatural crime of Reuben, by Judah's sin, by the cruel deception and malice practiced toward Joseph—how long and dark is the catalogue of evils spread out to view! Again and again he had reaped the fruit of that first wrong deed. Over and over he saw repeated among his sons the sins of which he himself had been guilty. But bitter as had been the discipline, it had accomplished its work. The chastening, though grievous, had yielded "the peaceable fruit of righteousness." Hebrews 12:11.

Inspiration faithfully records the faults of good men, those who were distinguished by the favor of God; indeed, their faults are more fully presented than their virtues. This

Gen

- 25 *Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:*
- 26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.
- 27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.
- 28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.
- 29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite.
- 30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.
- 31 There they buried Abraham and Sarah his wife: there they buried Isaac and Rebekah his wife; and there I buried Leah.
- 32 The purchase of the field and of the cave that is therein was from the children of Heth.
- 33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

The Death of Jacob and of Joseph

- 50** And Joseph fell upon his father's face, and wept upon him, and kissed him.
- 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.
- 3 And forty days were fulfilled for him: for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.
- 4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in

49:25 Ge. 28:14, Ps. 85:12, Mt. 6:53, 1 Co. 13:21, 22.
49:26 Ge. 27:27-29; Eph. 1:3; Ps. 89:36; Isa. 51:10.
49:27 Ge. 45:18; Dt. 33:12; Mt. 7:15; Mk. 10:16; Ac. 20:29.
49:28 Nu. 25:2; Est. 8:7; Eccl. 49:8-10; Jas. 1:1; Rev. 7:9.
49:30 Ge. 2:8.
49:31 Ge. 23:4, Ge. 25:16-20; Ge. 25:9; Ac. 16.
49:33 Ge. 49:1; Heb. 11:22; 1K. 2:29; Heb. 12:23.
50:1 Ge. 46:4; Dt. 6:7-8; Eph. 6:4; Ge. 23:2; Jo. 11:45-48; Ac. 8:2; 1 Th. 1:13.
50:2 Ge. 50:26; Mt. 26:12; Mk. 16:1; 1K. 3:11; 1n. 12:7.
50:3 Nu. 20:29; Dt. 21:15; Dt. 31:8.
50:4 Ge. 50:10; Est. 12; Ge. 18:3.
50:5 Ge. 47:29-41; Eccl. 50:21; Mt. 27:40; Eccl. 12:7; Mt. 8:21-22.
50:6 Ge. 48:21.
50:7 Ge. 4:16.
50:8 Ex. 10:8-9; Ex. 10:26; Nu. 32:21-27.
50:9 Ge. 11:48; Ge. 16:29; Ex. 14:7; Ex. 14:17; Ac. 8:2.
50:10 Ge. 50:11; Dt. 11:1; Ge. 50:4; Ac. 8:2.
50:11 Ge. 10:15-19; Ge. 13:7; Ge. 24:6.
50:12 Ge. 17:29; 41:Ex. 20:12; Ac. 7:16; Eph. 6:1.
50:13 Ge. 24:16-18; Ge. 25:9; Ge. 45:27; Ge. 45:29; Ge. 49:29; 41:Ex. 20:12; Ac. 7:16; Eph. 6:1.
50:15 Ge. 27:11-12; Ge. 42:17; Lev. 26:46; Rom. 2:15.
50:16 Dt. 29:25.
50:17 Mt. 6:12; Mt. 6:14-15; Mt. 18:35; 1K. 17:34.

50

1 Heb. wept
2 that is, The mourning of the Egyptians
3 Heb. charged

the ears of Pharaoh, saying,

- 5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.
- 6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.
- 7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.
- 8 And all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen.
- 9 And there went up with him both chariots and horsemen: and it was a very great company.
- 10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.
- 11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called ¹Abelmizraim, which is beyond Jordan.
- 12 And his sons did unto him according as he commanded them:
- 13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.
- 14 And Joseph returned unto Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.
- 15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.
- 16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,
- 17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: and now, we pray thee, forgive

has been a subject of wonder to many, and has given the infidel occasion to scoff at the Bible. But it is one of the strongest evidences of the truth of Scripture, that facts are not glossed over, nor the sins of its chief characters suppressed. The minds of men are so subject to prejudice that it is not possible for human histories to be absolutely impartial. Had the Bible been written by uninspired persons, it would no doubt have presented the character of its honored men in a more flattering light. But as it is, we have a correct record of their experiences (pp. 234-238).

49:33. Record of the Lives of the Patriarchs May Serve as a Warning.—Their lives, with all their faults and follies, are open before us, both for our encouragement and warning. If they had been represented as without fault,

we, with our sinful nature, might despair at our own mistakes and failures. But seeing where others struggled through discouragements like our own, where they fell under temptations as we have done, and yet took heart again and conquered through the grace of God, we are encouraged in our striving after righteousness. As they, though sometimes beaten back, recovered their ground, and were blessed of God, so we too may be overcomers in the strength of Jesus. On the other hand, the record of their lives may serve as a warning to us. It shows that God will by no means clear the guilty (pp. 238).

50:26. Joseph's Death.—Joseph outlived his father fifty-four years. He lived to see Ephraim's children of the third generation; the children also of Machir the son of

- 3:57-13 IBC 1084; COL 310-1; MB 136; MH 061-2; PP 45, 57-64; 67; SC 17, 10; 15M 280; SR 39; ST 63-8; RT 255-6, 325; TE 284
- 3:58 DA 281-2; Ed 21; MH 261; MYP 255
- 3:14-19 ISM 291
- 3:15 AA 222; IBC 1084; SBC 1002151; 60C 1061, 1062; 78C 926, 926; 93C 102, 98, 127; CT 206; DA 31, 52, 105, 115, 211, 578, 663; Ed 27, 125; FE 283, 518; GC 348, 505-7; PK 681, 685, 701-2; PP 58, 65-6, 77, 363, 366, 370-1; 15M 230, 251-6, 317, 409; 25M 106; SR 37; ST 526; AT 591-5 (ITT 590); AT 524; 9T 283 (3TT 284); TE 275, 291
- 3:16 IT 307 (ITT 105); 565 (CH 613) RT 484 (ITT 412)
- 3:16-19 FE 513; PP 58-9 (AH 115); 15M 290; ST 311-2 (ITT 509); ST 365; MYP 412; ZTT 1223; GT 186, 598; RT 258; RT 284
- 3:17-19 IBC 1084-5; SBC 1087; GC 457; COL 18, 289 (AH 143-4; CT 51, 186, 274 (MYP 213); Ed 17, 26-7, 101 (CC 47), 214; FE 314, 326; GC 359, 647 (AH 510); MH 411; PP 50, 59-63, 600; SC 9; 35G 45, 47, 61, 70; 45G-4 120-2 (IBC 1085; CD 145); 146, 155 (IBC 1085, 1089); 25M 288, 297, 355; 418; SR 40, 52, 54-5, 58, 72; ST 400CS 121; ITT 380; RT 255-6; 9T 283; RT 430
- 3:18 MH 296 (CG 380)
- 3:19 CG 512; EW 221 (SR 391); GC 532-3, 544 (SD 367); ML 108; PP 478; ST 529-30 (CH 53); ST 181 (ZTT 488; RT 25)
- 3:21 PP 611; 35G 46; SR 46
- 3:22-24 AA 510; IBC 1086; 78C 934, 988; GC 79-80; COL 282, 316; CT 208; Ed 25-6, 302; EW 51, 125-6, 148-9, 218 (SR 388); GC 299 (CG 566); 511, 533-4, 607 (AH 540), 674 (ML 550); MH 233-4; PP 50, 60-2 (AH 550); 83-4, 120, 256; 274; 35G 44-6, 64, 88; 45G-4 150; SR 40-1, 46, 55, 58; ST 161-2 (CD 70), 455; ST 504; TE 273; TM 133-4
- 4:1-5 IBC 1086-7; COL 152, 316; CW 80; DA 165; GC 500; GW 156 (EV 180), 162 (PK 685); PP 73, 84, 125, 361; 35G 295-6, 301; AT 395 (ITT 525-6); 477, 609; GT 392 (ZTT 433); TE 43
- 4:1-8 IBC 1086-7; 31C 1159; 78C 908; DA 618; EV 598; GC 46, 76; MB 295P 3071; 33; MM 264; PP 81-2, 153, 210, 651; 35G 48, 115; 45G-4 148 (CD 49); ISM 231, 233, 364, 382; 55, 89; IT 78; TM 77-8
- 4:1-16 PP 71-82; 35G 47-50, 96; SR 52-6
- 4:7 TM 422
- 4:8-12 60C 1109; GC 628; PP 90; 35G 61-2; 45G-4 121-2 (IBC 1085; CD 373); ST 451 (ZTT 151); TE 41
- 4:8-16 DA 754; GC 513; PP 325; SR 72
- 4:9 CHS 13, 93; CS 52; FE 50; ML 298, 344; IT 113-5 (ITT 29, 31), 149, 368, 480, 535; 2T 33 (AH 168; WM 220), 228; AT 69 (ITT 455), 648; ST 459C (ZTT 159), 531, 569, 611 (ZTT 254)
- 4:10 ZBC 99; MH 340
- 4:15 IBC 1087; EW 213
- 4:16 COL 200; PP 62 (AH 539), 86
- 4:16-24 PP 81
- 4:19 PP 91-92, 338; 35G 99; SR 75-6
- 4:25, 26 PP 80; 35G 53-4, 60; SR 57, 62
- 4:26 RV, Amer. Sup. PP 80
- 5 CH 19; PP 84 (ML 255); 45G-4 150 (IBC 1090); 3T 139 (FE 24)
- 5:1 COL 89; MM 221 (CG 103); PP 45, 60, 90
- 5:3 PP 80; 35G 60 (IBC 1087)
- 5:3-8 SR 57
- 5:3-32 CD 117; AT 29
- 5:5 CD 117; GC 647 (AH 540); PP 82-3; ST 138 (FE 22)
- 5:5-32 CD 117
- 5:5-32 CD 117; ST 138 (FE 22)
- 5:11-24 CD 141-5, 254 (MYP 249), 117; PP 84-9 (ML 255, 311); SD 201, 92; 35G 54-60; SR 57-61; RT 429-31
- 5:22-24 IBC 1087-8; 20C 1047; 60C 1097; COL 129; CT 487 (MM 72); DA 225, 421, 608; Ed 127 (45; CD 146, 254; FE 78, 681; EW 40; GC 299; 35G 33, 311; 478; ML 98; MM 121, 158, 206, 276; PK 486, 700; SC 99; 2T 121-2, 698; 3T 513 (ITT 428); AT 547 (CH 258), 616 (AH 213); ST 114, 534; ZTT 207, 555, 596 (ZTT 237); GT 392 (ATT 43), 393; 7T 155 (CD 148; ITT 155); TM 338, 388 (MYP 159), 429
- 5:25-27 SR 63
- 6 Ed 129; PP 90-8, 112-6; 35G 94-5; SR 62-5
- 6:1-4 AH 121; IBC 1088-90; 78C 986; FW 15; GC 664; MYP 456; PP 457; 35G 60-4, 99; 15M 63; SR 64, 76; 2T 252 (AH 122); AT 515
- 6:1-7 SBC 1103; CH 19 (CD 117), 23 (CD 146), 109 (CD 147); 5T 93 (ITT 604), 365 (ZTT 123)
- 6:1-12 TE 95
- 6:1-3 FE 504; GC 323, 338; PP 92, 96, 102; LS 205-6, 208; RT 308 (5TT 506); 7T 36 (3TT 90)
- 6:4 Ed 129; PP 90; 35G 84 (IBC 1090), 92
- 6:5 EV 567; FE 221; GC 543; TE 281; WM 290
- 6:5-8 GC 431
- 6:5-8 IBC 1084, 1088-90; 48C 1181; COL 292, CS 205 (EV 255); DA 122 (CD 151-2), 633; FE 421-2; PK 275, 297, 687; PP 78-9, 90; 7, 102, 325, 332, 358, 463; 35G 61, 296; 45G-4 121 (CD 60, 373); 15M 298; 25M 151; SR 62
- 6:7-9 ISM 90
- 6:8-13 PP 363; TM 47
- 6:9 35G 61
- 6:13 IBC 1090; 48C 1155, 1164; 60C 1112; CD 37-8; CH 23 (CD 146), 109 (CD 147), 506; COL 178; FW 15; FE 317, 421-2, 504; GC 338, 543; GW 120 (EV 678); PK 687; PP 78-9, 91-2, 325, 492, 35G 63, 25M 151, 112; 3T 163 (CD 60); TE 13, 25, 227, 246; TM 75, 57
- 6:14-17 FE 504; PP 92-7; 35G 65-6; 45G-4 154 (IBC 1089); SR 63-4
- 6:14-22 78C 946; PP 97-8; 45G-4 149 (CD 49); 7T 94 (CH 278; 3TT 120)
- 6:17, 18 COL 178-9; PP 363; 45G-4 122; 15M 298; SR 146
- 6:21, 22 PP 97; 35G 67; SR 64-5
- 7 Ed 129; PP 97-104, 112-6; 35G 67-76, 95-6; 45G-4 155; TM 75
- 7:1 DA 634; PP 117; 35G 100; 45G-4 149 (CD 49-50); SR 76; 7T 36 (3TT 90)
- 7:1-3 PP 97-8; 35G 67; 45G-4 121 (CD 373)
- 7:2-10 SR 65
- 7:4 GC 325; SR 68
- 7:7 PP 98; 35G 67-8; 45G-4 121 (CD 60, 373)
- 7:10 GC 491; 35G 68
- 7:10-12 AA 572; EW 284 (SR 108); PP 98-9, 103-4; 35G 82, 87 (IBC 1090); SR 66
- 7:10-24 PP 117; 35G 69-72, 75
- 7:13 FE 504; PP 117
- 7:16 60C 1069; PP 98; 35G 68, 71; 15M 63, SR 65
- 7:17-24 SBC 1103; 78C 986; PP 99, 100; 35G 33, 62, 77; RT 1 (IBC 1090); 45G-4 142 (CD 49); 35G 68-9
- 7:19, 20 PP 41, 81, 100, 105, 108; 35G 33, 62, 77-9; SR 20
- 7:20 PP 105
- 7:21-23 IBC 1091; EW 45; FE 504; GC 626; PP 112, 117; AT 308 (ITT 506)
- 7:24 PP 105
- 8 Ed 129; PP 105-6, 112-6; 35G 94-5; SR 69
- 8:1 78C 986; 35G 77-8
- 8:4 PP 105, 118; 35G 77
- 8:6-14 PP 105; 35G 72
- 8:8, 9 Ed 134
- 8:15-22 PP 105-6
- 8:20, 21 35G 73; SR 69
- 8:22 COL 65 (CHS 26); 45G 40; Ed 105; MD 75; MM 230; 25M 297
- 9:1 RT 213
- 9:1-32 35G 75; 45G-4 121
- 9:2, 3 PP 105
- 9:3, 4 EV 604; MH 311 (CD 37-8); 35G 76; 45G-4 121 (CD 373)
- 9:4 AA 191; CD 393; PP 624; SD 225; 45G-4 121
- 9:6 IBC 1091, MH 311; PP 516
- 9:8-17 IBC 1091; SBC 113; Ed 118; ML 357; PP 106, 119; SR 70-1, 7M 157
- 9:18, 19 PP 117
- 9:20-25 PP 117
- 9:25-27 PP 117-8
- 9:26, 27 RV, Amer. Sup. PP 117-8
- 9:28, 29 CD 117; PP 120
- 10:1 PP 117
- 10:11, 12 PK 265
- 10:11-32 ST 139-40 (FE 23-4)
- 10:32 PP 117
- 11:1-9 IBC 1091-2; FE 504; PP 118-24, 332; 35G 90-8, 301-2; SR 72-4, 149; RT 213-5
- 11:10, 11 PP 120
- 11:10-32 CD 117; 45G-4 121 (CD 373); AT 29
- 11:12-32 CD 127
- 11:28 ST 138 (FE 22)
- 11:29 SR 80
- 12:1-3 IBC 1092-3; COL 36, 286; DA 27, 193; FE 286, 504-5; GW 26, 112; MB 35-6, 13; PK 15, 232, 368; 35G 98; 15M 409-10
- 12:1-5 PP 125-8, 140-1, 368; SR 75; 3T 524-3
- 12:19 PP 125-8
- 12:2 MH 405
- 12:2, 3 PK 15, 683, 703
- 12:6-8 Ed 187; ML 33, 35, 192; PP 127-8, 204, 499, 522; 7T 41 (3TT 93)
- 12:7, 8 IBC 1092; ST 320 (CHS 209)
- 12:10-13 PP 130, 147, 368
- 12:10-20 PP 128-131
- 13 PP 132-4
- 13:1-13 PP 132-5
- 13:2 CS 139
- 13:5-13 IBC 1092; AT 110
- 13:9 SD 321
- 13:10-13 IBC 1092; EV 78; MYP 419; PK 229; PP 133, 156-7, 174; 3T 98 (CH 270)
- 13:13 CH 23 (CD 146), 110 (CD 147); EW 45; 45G-4 121 (CD 60)
- 13:14-16 35G 100; SR 76
- 13:18 Ed 187; PP 133, 511; 7T 44 (3TT 93)
- 14 PP 134-6
- 14:2 PP 134, 380
- 14:9-16 PP 157
- 14:11-24 PP 368
- 14:14-16 PP 139
- 14:17-24 PP 136
- 14:18 DA 578; ISM 409
- 14:18-20 IBC 1092-3; 78C 930; PP 157, 525, 703; ST 393 (CS 69); 1TT 372
- 14:19 ST 57
- 14:20 IBC 1093; CS 66-7; DA 616; 48C 1084
- 14:22-24 AT 471 (CS 316; ITT 550)
- 15 PP 136-7
- 15:1 GC 66; MB 34; 7T 287
- 15:1-5 35G 99-102; SR 76-7
- 15:6 PP 148, 232
- 15:6 PP 370
- 15:8-16 IBC 1093; PP 434; 35G 99; 15M 248; SR 76
- 15:12-18 DA 32
- 15:12-21 PP 267; SR 113
- 15:13 FE 287; GC 323
- 15:13, 14 PP 281-2; 35G 229-30; SR 120
- 15:16 IBC 1093; 35G 1005; PP 232; 3T 204 (ZTT 63)
- 15:18 PP 332, 716
- 16 PP 145-7, 174; 35G 100-2; SR 76-8
- 16:11 marg. PP 136
- 16:12 AH 226
- 16:13 FW 112; FE 348; ST 558
- 17 PP 137-8
- 17:1 PP 155, 370; 35G 296-7; SR 78, 146
- 17:5 marg. PP 138
- 17:7 SR 146
- 17:9-14 PP 146, 363-4, 406; SR 146-9
- 17:15, 16 marg. PP 138
- 17:15-21 PP 146-7; 35G 102-3; SR 146-9
- 18:1-8 DA 290-1; GC 512, 631; ML 192; PP 138-9, 547; 6T 341-2 (ZTT 568-9)
- 18:10 35G 103; SR 78-9
- 18:11 DA 98
- 18:16-33 PP 139-40
- 18:18 DA 193; PK 368-9; PP 140-1
- 18:18, 19 Ed 187
- 18:19 AA 133; AH 184, 317; IBC 1093; ZBC 1010-1; CH 18, 25, 87, 231, 249, 256, 262, 473, 493, 545; CSW 56; FE 286; MM 390; PP 140-1, 168 (AH 138), 575; ISM 410; 25M 187-8 216-7; SR 75, 80; IT 118 (ITT 77), 218 (ITT 764), 219 (ITT 158); 2T 59; ST 409, 99 (CC 140); 2T 202, 404 (ZTT 197), 547-8; TE 290; TM 427, 542-3; 2T 182; WM 182
- 18:20-22 GC 631-2; 45G-4 121 (CD 60)
- 18:23-33 PP 160; SR 80; ST 714 (ZTT 521)
- 19:1, 2 DA 500
- 19:1-13 GC 512, 631-2; 3T 162
- 19:1-29 PP 157-67; 4T 110-13, 191; 6T 342 (ZTT 569); 7T 89 (CH 270); TM 75
- 19:4-11 GC 26; GW 125-6 (EV 678); PK 297
- 19:4-29 CH 110 (CD 147); 5T 251 (ZTT 75)
- 19:4-20 IBC 1093-4
- 19:14 MYP 419
- 19:15-17 DA 204, 634; EW 279 (SR 401)
- 19:15-28 25M 351-5
- 19:17 TM 446
- 19:24-29 SBC 1105, 1122; EW 45; GC 431, 543, 626; GW 126 (EV 678); MYP 419; PK 297; PP 102; 35G-4 121; 15M 63
- 19:26 PP 161; 6T 104; RT 53
- 19:30-38 MYP 419; PP 167-8; RT 112
- 20:2 PP 147
- 20:12 PP 130
- 21:14-14 PP 146-7; SR 79-81
- 21:14, 15 35G 100-4
- 21:12 PP 151
- 21:32-34 3T 368 (SD 205); ITT 3521
- 21:33 RT 270
- 22:1-14 IBC 1094; SBC 1081; DA 112, 118, 756; 15M 273; IT 351 (ITT 1280-3); AT 368-9 (SD 205); ITT 3523, 408; ITT 380; AT 184 (ITT 460); 144-5 (ITT 484), 254 (ITT 500-1)

- 22:1-18 DA 408-9; GC 18; PK 37; PP 147-55, 74-9; 3SG 105-8; SR 80-5
- 22:16 IT 202-1 (ITT 73)
- 22:16-18 RV. Amer. Sup. PP 154
- 22:17, 18 AA 222; DA 102, 193; PK 508; PP 370
- 23 PP 511
- 23:2 PP 697
- 23:3-16 ML 192
- 23:9 PP 697
- 23:17-20 PP 169
- 23:19 PP 697
- 24 PP 171-6 (All 74; MYP 464-6), 188; 3SG 108-13; SR 84-6
- 24:63 Marg DA 291
- 25-8 CD 117
- 25:8-10 PP 511
- 25:12-18 PP 174
- 25:20 PP 175 (AH 74; MYP 404); SR 86
- 25:20-23 3SG 112-4
- 25:20-34 PP 177-9; SR 87-8
- 25:23 PP 181, 196; SR 88
- 25:29-34 CH 110; CS 139; PP 179, 208; 2SM 166; 2T 38 (CD 148); 5T 224
- 26:3 IT 203 (ITT 73)
- 26:5 COL 269; FE 286-7, 504-5; PP 140-1, 151, 363, 370; 3SG 296; SR 146, 148
- 26:34, 35 PP 179; 3SG 114; SR 88
- 27 Ed 147; GC 616; 3SG 113-6; SR 88-9; 4T 405 (ITT 543)
- 27:1-40 PP 179-82, 197-8, 208
- 27:34 SC 25
- 27:34-38 2T 38 (CD 148)
- 27:41-46 PP 183, 237; SR 89
- 28 PP 183-8, 205; SC 19-20; 4T 461; 3CS 98-9; ITT 543-5
- 28:10-15 Ed 52 (ML 30); GC 617
- 28:10-17 Ed 243 (CG 549; ML 281); GW 179 (MYP 251); MH 436-7; ML 20; PK 49; PP 193, 205, 213-4, 252; 1SM 279-80; 2SM 177, 222
- 28:10-22 SD 127
- 28:12 AA 153, 512; DA 206, 311; GC 19; ML 156; PP 568; 5T 539 (ZTT 211); 6T 93 (Ev 318); ZTT 201, 147
- 28:12, 13 IBC 109-5; PP 86 (MYP 39), 270-1; MYP 95; 1SM 96
- 28:16 2IC 1028
- 28:16-19 All 19, 255; CT 114; MH 226
- 28:16-22 PP 187-8
- 28:17 MYP 205
- 28:18-22 PP 205
- 28:20-22 4T 471 (CS 316; ITT 550)
- 28:22 CS 67; Ed 138; PP 525; 3T 393 (CS 69; ITT 372)
- 29 PP 188-90
- 29:1 RV PP 188
- 29:10-15 PP 188
- 29:16-30 PP 206, 237; 3SG 117-20; SR 89-93
- 31 PP 189-94; 3SG 118-27; SR 90-3
- 31:40 DA 479
- 31:41 Ed 147; PP 206, 237; SR 94, 96
- 31:49 marg PP 194
- 32 Ed 147; GC 157, 616-22 (ML 18); PP 195-203, 208; 3SG 127-37 (IBC 1096)
- 32:1-12 SR 92-3, 97
- 32:2 marg PP 195
- 32:4, 5 4T 466 (CS 98-9; ITT 545)
- 32:24-30 COL 149, 175; CSW 116; DA 107-8, 198; Ed 52 (ML 30); EW 272, 284 (SR 407); FE 232; GC 630; GW 175, 255; MB 11 (CM 118), 134 (SD 127); MH 511; MM 205; 2SG 257; SR 94-7; IT 144 (ITT 53), 158 (MYP 131; ITT 51), 183 (ITT 63); 3T 358; 4T 444, 537; 5T 164 (CG 501); 32:26 5BC 1089; CT 498; GW 509; IT 151; Te 243
- 32:31 MB 62
- 32:31-11 PP 198; SR 96-7
- 32:33, 14 MH 374 (All 218); IT 308 (AH 281; ITT 137-8)
- 33:10-20 PP 499, 522
- 33:10-20 RV, marg PP 204
- 34 Ed 148; PP 204-5, 235, 237; 3SG 136, 171
- 35 PP 205-7
- 35:1-5 3SG 136-7
- 35:4 PP 500
- 35:6, 7 DA 291
- 35:8, marg PP 206
- 35:14 3SG 137
- 35:17-19 PP 206, 238
- 35:21, 32 PP 235, 238
- 35:27-29 PP 207, 511, 697
- 36:6-8 PP 207, 423
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- 37:10-28 PP 224-5
- 37:28 Ed 51-2
- 38 PP 238
- 39 Ed 51; MB 41; PP 214-8, 332; 3SG 143-6, 174 (IBC 1096); SR 101-3
- 39:1-6 COL 350; SD 320; 5T 321
- 39:1-12 ML 120; MYP 27-8
- 39:7-12 CT 537 (GW 69); MH 136-PP 457; 5T 596 (ZTT 238); TM 437, 452
- 39:7-20 AA 575; IBC 1096-8; CH 588; PP 240; 4T 525; 5T 43, 124-5
- 39:9 AH 331; CG 197; Ed 73, 255; ML 20, 96; 4T 544; 5T 628
- 39:20-23 SD 320; 5T 124
- 40 PP 219, 332; 3SG 146-8
- 40:12-20 GC 323
- 41 3SG 148-53
- 41:1-46 PP 219-23
- 41:14-16 5T 321, 526
- 41:28-54 GC 323
- 41:32 5T 526
- 41:38-46 IBC 1097-8 (SD 320); Ed 53; FE 295; GC 626; MM 36-7; PP 241, 332, 368-9; 4T 544; 5T 321, 526
- 41:46-57 AA 13; PP 224, 241
- 41:56-57 SR 147
- 42 PP 224-7; 3SG 153-8
- 42:36 PP 234-5; 3T 67 (ITT 480)
- 43 PP 227-8; 3SG 159-62
- 43:32 PP 228; SR 101
- 44 PP 229-30; 3SG 162-5
- 45 PP 230-2; 3SG 165-8
- 45:5-8 PP 213-4, 222, 332, 368-9; SR 103
- 45:9-11 PP 131
- 46:1-7 FE 505; PP 232, 281; 3SG 168; SR 147
- 46:32 PP 232; 3SG 168-9
- 46:29 5T 124-5
- 47:1-6 PP 241
- 47:1-10 PP 233
- 47:1-12 3SG 169-70, 177; SR 103-4
- 47:6 5T 180 (ZTT 47)
- 47:7-10 MB 62
- 47:11, 12 5T 124-5
- 47:11-26 PP 241
- 47:27-31 PP 233-4
- 48 PP 234-5
- 48:7 PP 206
- 48:15, 16 Ed 147
- 49 PP 231-8; 3SG 170-3
- 49:3, 4 IBC 1096-8; 2T 127
- 49:5-7 Ed 148; MYP 390; PP 205; 2SM 129, TM 87
- 49:8-10 PK 683
- 49:10 AA 223; DA 34, 52, 103, 193, 205, 212, 578; GC 359; PP 236; 3SG 171-2
- 49:18 IT 80
- 49:22-26 COL 214; Ed 53-4
- 49:29-32 PP 511
- 50:13 PP 511
- 50:15-21 PP 239; 3SG 173
- 50:20 AA 575; COL 286; MH 487 (GW 477); 6T 219 (CH 203; ZTT 477), 227 (CH 209; ZTT 468); HT 123, 153
- 50:23-26 PP 240
- 50:24, 25 GC 119; PP 259, 282; 3SG 240; SR 113

The Second Book of Moses called **EXODUS**

INTRODUCTION

1. TITLE

Like each of the other four books of the Pentateuch, Exodus is designated by the Jews according to the first phrase of the Hebrew text, *We'eleh shemoth*, "And these are the names." The name Exodus is a compound of two Greek words meaning "the way out" or "the going out" (of the Israelites from Egypt), and was adopted by English translators from the Vulgate, which in turn took it from the LXX. This term refers, of course, to the central theme of the book. The words, "The Second Book of Moses," do not appear in the Hebrew text but were added at a later time.

2. AUTHORSHIP

The question of the authorship of the book of Exodus is closely related to that of all the books of the Pentateuch, and Genesis in particular, of which it is the continuation. The book of Exodus plays an important role in the problem of identifying the author of the Pentateuch, since certain of its statements designate Moses as the author of specific parts of it. Moses, for instance, was to record the battle against the Amalekites "in a book" (ch. 17:14). This, together with Num. 33:2, points to the fact that Moses kept a diary. It is evident from Ex. 24:4 that he wrote down the ordinances contained in chs. 20:21 to 23:33, the "book of the covenant" (ch. 24:7). According to ch. 34:27 he is the author of the revelation recorded in vs. 11-26. The evidence preserved in the book of Exodus itself thus points specifically to Moses as the author of historical and other reports found in it. Except for Moses, no individual is mentioned in the Pentateuch as having written any part of it.

The use of many Egyptian words and the accurate description of the Egyptian life and customs appearing in the first part of the book strongly suggest that the author had been educated in Egypt and was intimately acquainted with the country and its culture. No other known Hebrew after the time of Joseph was qualified to write the story of the Exodus. Moses alone seems to have been "learned in all the wisdom of the Egyptians" (Acts 7:22). The strongest proof of Mosaic authorship, however, is found in the New Testament. In Mark 12:26 Christ quotes from Ex. 3:6, and refers to His source as "the book of Moses" (see GC 434).

These three considerations—the direct witness of the book itself, the indirect evidence that the author was educated in Egypt, and the testimony of Christ—all guarantee the accuracy of the Jewish tradition that Moses wrote the book of Exodus.

3. HISTORICAL SETTING

Moses' first book, Genesis, presents a brief outline of the history of God's chosen ones from the creation of the world to the close of the patriarchal age, a period of many centuries. In its first two chapters, however, Exodus, the continuation of Genesis, covers only about 80 years, and in the remainder of the book but a year or so.

Though the absence of archeological evidence prevents our dogmatizing on various points of the history of the Israelites in Egypt, there seems to be sufficient evidence to justify the conclusion that Joseph and Jacob entered Egypt during the time of the Hyksos. These Semitic rulers were friendly toward their racial relatives, the Hebrews, and under them Joseph rose to honor and fame. As foreign invaders and rulers, however, the Hyksos would be hated by native Egyptians even though they might rule with a light hand and work in the interests of their subjects.

When the Hyksos had ruled over Egypt for some 150 years (c. 1730-1580 B.C.), Sekenenre, a local Egyptian prince of Upper Egypt and vassal of the Hyksos, revolted. The record of this rebellion appears in a legendary story of later date, and does not reveal the success or failure of his attempt to restore the independence of Egypt. His mummy shows terrible head wounds, mute witness to a violent death, incurred, perhaps, on the battlefield as he fought the Hyksos.

The real struggle for freedom began with Kamose, the son and successor of Sekenenre. He succeeded in expelling the Hyksos from Upper and Middle Egypt and limiting their power to the eastern Delta region. Yet, Kamose did not live to see the ultimate expulsion of the Hyksos. This was accomplished by his younger brother Ahmose, who defeated the hated enemies and forced the surrender of their capital city, Avaris. With the fall of Avaris the Hyksos lost their last stronghold in Egypt. They then withdrew to Sharuhen in southern Palestine, which in turn was conquered by Ahmose after a three years' campaign. The loss of Sharuhen, and the resulting retreat of the

Hyksos to the north, marked the end of their power and their disappearance from history.

Having successfully defeated the Hyksos, the rulers of Thebes became undisputed monarchs of all Egypt. As kings of the Eighteenth Dynasty they not only liberated Egypt but subjugated Nubia and Palestine as well, and built a strong and wealthy empire. It was only natural for those rulers, who "knew not Joseph" (Ex. 1:8), to view with suspicion these strangers, the Israelites, who occupied the land of Goshen in the eastern Delta. Native Egyptians could not be expected to trust them, for they had settled there under the Hyksos, were racially related to them, and had been favored by them.

The chronology of the kings of the Eighteenth Dynasty has not yet been fixed definitely. The following dates, though based on the best available evidence, are only approximately correct. Ahmose was followed by Amenhotep I (1546-1525 B.C.), who campaigned in the south and west. His son Thutmose I (1525-1508 B.C.), who pressed his Syrian campaign to the river Euphrates, was the first king to record the use of Asiatic slaves in the construction of his temples. It is possible that he refers to the Hebrews. He was followed by his weak son, Thutmose II (1508-1504 B.C.), after whose death Hatshepsut, a daughter of Thutmose I, ruled Egypt peacefully for 22 years (1504-1482 B.C.). It is probable that she became the foster mother of Moses, since the first 40 years of his life came during the reigns of Thutmose I, Thutmose II, and Hatshepsut. According to the Biblical chronology adopted for this commentary, Moses fled from Egypt a few years before the beginning of the sole reign of Thutmose III.

At the beginning of Hatshepsut's reign a revolution of the priests had forced her to accept the coregency of her nephew, Thutmose III. Her sudden disappearance, later, may have been due either to violence or to natural causes. If, as seems plausible, Hatshepsut was the princess who adopted Moses, this revolt of the priests may have come as a result of Moses' refusal to become a member of the priestly caste (see PP 245). As soon as Thutmose III became sole ruler (1482-1425 B.C.) he set out for Palestine on a military campaign, and defeated a coalition of Syrian and Palestinian princes at Megiddo. His Asiatic empire was held together by a show of strength, through annual campaigns. Like his grandfather, he states that Asiatic slaves were employed in his temple-building program. He was probably the Pharaoh from whom Moses fled. After Thutmose III, his son Amenhotep II came to the throne (1425-1412 B.C.). He began a reign of calculated frightfulness over his foreign possessions, and fits remarkably well into the role of the Pharaoh of the Exodus. For some reason, unmentioned in non-Biblical records, it was not the crown prince but another son of Amenhotep II, Thutmose IV (1425-1412 B.C.), who

followed him on the throne. The disappearance of the crown prince may have been due to the slaying of all first-born sons in the tenth plague of Egypt.

Such is the historical background of the dramatic events described so vividly in the book of Exodus. No contemporary, non-Biblical records of the Exodus exist, for the Egyptians never recorded events unfavorable to them.

4. THEME

The chief purpose of Moses in writing Exodus was to describe God's marvelous intervention on behalf of His chosen people, in delivering them from slavery, and His gracious condescension in entering into covenant relation with them. To show that neither their repeated unfaithfulness nor the opposition of the greatest nation of earth could thwart God's plan for them, is the theme that runs through the book like a golden thread. The stories of the Exodus speak to the imagination of the young and strengthen the faith of those who are older. They call for confidence in God's leadership today, and bid us to follow humbly wherever He may lead.

5. OUTLINE

I. The Exodus From Egypt. 1:1 to 15:21.

- A. The sojourning in Egypt. 1:1-22.
 1. Names of Jacob's sons. 1:1-6.
 2. Growth and oppression of the children of Israel in Egypt. 1:7-22.
- B. Moses' preparation for leadership. 2:1 to 4:31.
 1. Birth, preservation, and youth of Moses. 2:1-10.
 2. Murder, flight, and sojourn in Midian. 2:11-22.
 3. Pharaoh's death an opportune time for the Exodus. 2:23-25.
 4. The call to Moses. 3:1 to 4:17.
 5. Moses' return to Egypt. 4:18-31.
- C. The ten plagues and the Exodus. 5:1 to 13:16.
 1. Moses and Aaron's first appearance before Pharaoh. 5:1-18.
 2. Renewal of God's promise to deliver Israel. 5:19 to 6:12.
 3. Genealogies of Reuben, Simeon, and Levi. 6:13-26.
 4. Moses and Aaron's second appearance before Pharaoh. 6:27 to 7:13.
 5. The first plague: water changed to blood. 7:14-25.
 6. The second plague: frogs. 8:1-15.
 7. The third plague: lice. 8:16-19.
 8. The fourth plague: flies. 8:20-32.
 9. The fifth plague: disease on cattle. 9:1-7.
 10. The sixth plague: boils. 9:8-12.

11. The seventh plague: hail. 9:13-35.
12. The eighth plague: locusts. 10:1-20.
13. The ninth plague: darkness. 10:21-29.
14. The pronouncement of the tenth plague and the institution of the Passover. 11:1 to 12:28.
15. The tenth plague: all the first-born slain. 12:29, 30.
16. The Exodus. 12:31-42.
17. Instructions regarding the Passover and the first-born. 12:43 to 13:16.
- D. From Egypt to Sinai. 13:17 to 19:2.
 1. Passing through the Red Sea. 13:17 to 14:31.
 2. The song of Moses. 15:1-21.
 3. Marah and Elim. 15:22-27.
 4. Quails and manna in the Wilderness of Sin. 16:1-36.
 5. Massah and Meribah. 17:1-7.
 6. The victory over Amalek at Rephidim. 17:8-16.
 7. The visit of Jethro. 18:1-27.
 8. Arrival at Sinai. 19:1, 2.
- II. Israel at Sinai. 19:3 to 40:38.**
 - A. The giving of the Decalogue. 19:3 to 20:21.
 1. The divine manifestation. 19:3-25.
 2. The Decalogue. 20:1-17.
 3. Israel's terror. 20:18-21.
 - B. The book of the covenant. 20:22 to 23:33.
 1. Laws concerning the altar. 20:22-26.
 2. Rights of the Hebrew slave. 21:1-11.
 3. Laws regarding life and property. 21:12 to 22:17.
 4. Laws regarding miscellaneous sins. 22:18-20.
 5. Laws regarding help to the needy. 22:21-27.
 6. Miscellaneous laws. 22:28 to 23:33.
 - C. Ratification of the covenant. 24:1-18.
 - D. Directives concerning the tabernacle and its furniture. 25:1 to 31:17.
 1. The offering for the tabernacle. 25:1-9.
 2. The ark. 25:10-22.
 3. The table of shewbread. 25:23-30.
 4. The candlestick. 25:31-40.
 5. The curtains and boards. 26:1-37.
 6. The altar of burnt offering. 27:1-8.
 7. The court. 27:9-19.
 8. Oil for the lamps. 27:20, 21.
 9. The sacred garments. 28:1-43.
 10. Regulations concerning the installation of priests. 29:1-37.
 11. The daily morning and evening sacrifices. 29:38-46.
 12. The altar of incense. 30:1-10.
 13. Laws concerning the ransom of souls. 30:11-16.
 14. The laver. 30:17-21.
 15. The oil of anointing. 30:22-33.
 16. The holy incense. 30:34-38.
 17. Call of Bezaleel and Aholiab. 31:1-11.
 18. Exhortation to keep the Sabbath. 31:12-17.
 - E. Moses given the two tables of stone. 31:18.
 - F. Apostasy, and renewal of the covenant. 32:1 to 34:35.
 1. The golden calf. 32:1 to 33:11.
 2. The plea of Moses and its success. 33:12-23.
 3. The new stone tablets. 34:1-35.
 - G. The building of the tabernacle and its furniture. 35:1 to 40:38.
 1. New exhortation to keep the Sabbath. 35:1-3.
 2. Gifts for the tabernacle. 35:4-29.
 3. Bezaleel and Aholiab appointed. 35:30 to 36:7.
 4. The curtains and coverings. 36:8-38.
 5. The ark. 37:1-9.
 6. The table of shewbread. 37:10-16.
 7. The candlestick. 37:17-24.
 8. The altar of incense. 37:25-28.
 9. The oil of anointing and the incense. 37:29.
 10. The altar of burnt offering. 38:1-7.
 11. The laver. 38:8.
 12. The court. 38:9-20.
 13. The sum of the people's offerings. 38:21-31.
 14. The holy garments. 39:1-31.
 15. Moses inspects the work and erects the tabernacle. 39:32 to 40:38.

EXODUS

EX

The Sojourning in Egypt (1:1-22)

Names of Jacob's Sons

- 1 Now these are the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.
- 2 Reuben, Simeon, Levi, and Judah,
- 3 Issachar, Zebulun, and Benjamin,
- 4 Dan, and Naphtali, Gad, and Asher.
- 5 And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*.
- 6 And Joseph died, and all his brethren, and all that generation.

Growth and Oppression of the Children of Israel in Egypt

- 7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.
- 8 Now there arose up a new king over Egypt, which knew not Joseph.
- 9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:
- 10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.
- 11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raameses.
- 12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.
- 13 And the Egyptians made the children of Israel to serve with rigour:
- 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.
- 15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of

1:1 Ex 6:14-16, Ge 29:31-30:21, Ge 35:18, 24-26, Rev 7:4-8

1:2 Ge 35:22
1:3 Ge 35:23; Ex 28:20

1:5 Ge 46:26, Jdg 8:30, Ex 1:20; Ge 46:26-27

1:6 Ge 50:26; Ge 50:26; Ac 7:14-16

1:7 Ex 12:37; Ge 1:20, 28; Ge 9:1; Ge 12:2, Ac 7:17, 19

1:8 Ecc 2:18-19, Ec 9:15, Ac 7:18

1:9 Nu 22:1-5; Job 5:2; Ec 9:4, Tit 3:3

1:10 Ps 10:2; Ps 85:3-4, Pr 1:11; Job 5:15, Ac 7:19

1:11 Ex 3:7; Ex 5:15; Ge 15:13, Dt 26:6

1:12 Ps 105:21, Pr 21:30, Rom 8:28, Heb 12:6-11

1:14 Ex 2:24; Ex 6:9; Ge 15:13; Ac 7:10-14; Ps 90:13

1:16 Ex 1:22, Mt 21:38, Rev 12:4

1:17 Ge 20:11; Ge 42:18, Ps 51:19; Ec 8:12, Mic 6:16; Mt 10:28, Lk 12:5

1:18 2 Sa 13:28, Ec 8:4

1:19 Jos 2:4; 1 Sa 21:2, 2 Sa 17:19-20

1:20 Ps 41:12; Ps 61:5; Ps 85:9; Ec 8:12; Isa 3:10; Mt 10:42

1:21 1 Sa 2:45; 1 Sa 25:28; Ps 127:1, 5

1:22 Ex 1:10; Ex 7:19-21; Ps 105:25; Ac 7:19, Rev 16:4-6

2:1 Ex 6:16-20; Nu 26:59; 1 Ch 6:1-3

2:2 Ps 112:5; Ac 7:20; Heb 11:23

2:3 Ex 1:22; Mt 2:15; Mt 2:16; Ac 7:19; Isa 48:2

2:4 Ex 15:20; Nu 12:1-15; Mic 6:4

2:5 Ac 7:21; Ps 9:9; Ps 12:5; Ps 16:1

1

1 Heb. thigh

2 Heb. And as they afflicted them, so they multiplied, etc.

the other Puah:

- 16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.
- 17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.
- 18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?
- 19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and *are* delivered ere the midwives come in unto them.
- 20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.
- 21 And it came to pass, because the midwives feared God, that he made them houses.
- 22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Moses' Preparation for Leadership

(2:1-4:31)

Birth, Preservation, and Youth of Moses

- 2 And there went a man of the house of Levi, and took to wife a daughter of Levi.
- 3 And the woman conceived, and bare a son: and when she saw him that he was a goodly *child*, she hid him three months.
- 4 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.
- 5 And his sister stood afar off, to wit what would be done to him.
- 6 And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it.

He meditated on these things: he was constantly listening to his commission from God. After slaying the Egyptian, he saw that he had not understood God's plan, and he fled from Egypt and became a shepherd. He was no longer planning to do a great work, but he became very humble: the misis that were beclouding his mind were expelled, and he disciplined his mind to seek after God as his refuge (Letter 21a, 1893).

2:11 (Acts 7:22). Training for Two Generalships.—

Moses was a man of intelligence. In the providence of God he was given opportunity to gain a fitness for a great work. He was thoroughly educated as a general. When he went out to meet the enemy, he was successful; and on his return from battle, his praises were sung by the whole army. Notwithstanding this, he constantly remembered that through him God purposed to deliver the children of Israel

1:1. See FGW's comment on Deut. 1:1.

1:8. **Egyptians Sinned in Refusing Light.**—The sin of the Egyptians was that they had refused the light which God had so graciously sent to them through Joseph (YI April 15, 1897).

2:10 (Heb. 11:26, 27). **In Egypt Moses Studied Laws of God.**—The strength of Moses was his connection with the Source of all power, the Lord God of hosts. He rises grandly above every earthly inducement, and trusts himself wholly to God. He considered that he was the Lord's. While he was connected with the official interests of the king of Egypt, he was constantly studying the laws of God's government, and thus his faith grew. That faith was of value to him. It was deeply rooted in the soil of his earliest teachings, and the culture of his life was to prepare him for the great work of delivering Israel from bondage.

Ex

- 6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, *This is one of the Hebrews' children.*
- 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?
- 8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
- 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.
- 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name 'Moses: and she said, Because I drew him out of the water.

Murder, Flight, and Sojourn in Midian

- 11 And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.
- 12 And he looked this way and that way, and when he saw that *there was no man*, he slew the Egyptian, and hid him in the sand.
- 13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?
- 14 And he said, Who made thee 'a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.
- 15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.
- 16 Now the 'priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.
- 17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
- 18 And when they came to Reuel their father, he said, How is *it that ye* are come

2:6 1 Ki 8 50; Ps 106:46; Ac 7:21; 1 Pe 3:9.
2:7 Ex 2:1, Ex 15:20; Nu 12:1; Nu 26:59.
2:8 Ps 27:10; Isa 46:4; Eze 16:8; Ex 6:20.
2:10 Ge 48:5; Ac 7:21-22; Gal 1:5; Heb 11:24.
2:11 Ac 7:22-24; Heb 11:24-26; Ex 1:11.
2:12 Ac 7:24-26.
2:13 Ac 7:26; 1 Co 6:7-8.
2:14 Ge 19:9; Ge 37:8-11; Ge 37:19-20.
2:15 Ex 4:19; Ge 26:7; 1 Ki 19:1-5; Ac 7:29; Heb 11:27.
2:16 Ex 3:1; Ge 11:18; Ge 41:45.
2:17 Ge 21:25; Ge 26:15-22; Ex 2:12.
2:18 Ex 4:1; Ex 18; Ex 18:1-12; Nu 19:20.
2:19 Ge 50:11; Ge 29:10.
2:20 Ge 24:31-33; Ge 18:5; Job 41:42; Job 42:11; 1 Ti 5:10; Heb 13:2.
2:21 Ex 2:10; Ge 41:46-49; Php 4:11; 1 Ti 6:6; Heb 11:25.
2:22 1 Ch 23:1-17; Ex 2:10; Ex 18:5.
2:23 Ex 7:7; Ac 7:40; Mt 2:19-20; Ac 12:23-24.
2:24 Ex 6:5; Jdg 2:18; Ge 18:18; 1 Ki 1:2-7.
2:25 Ex 4:31; Job 34:7; 1 Ki 15; Ex 18; Ex 4:7-8; Mt 23.
3:1 Ps 78:7-12; Am 1:1; Am 7:14-15; Mt 4:18-19; Lk 2:8; Mal 3:2.
3:2 Ex 3:4-6; Ge 16:7-15; Isa 63:9; Hos 12:4; Mal 3:1; Lk 20:47; Ac 7:40-45.
3:3 Job 37:14; Ps 107:8; Ac 7:41.
3:4 Dt 33:16; Ge 22:11; Ps 62:11; Ac 9:4; Ac 10:3-15.
3:5 Ex 19:12-21; Lev 10:3; Heb 12:20; Ac 7:44.
3:6 Ex 3:14-15; Ex 1:5; Jer 42:38; Zec 8:8; Ac 7:52; Lk 5:8; Ac 7:51.
2
1 that is, Drawn out

so soon to day?

- 19 And they said, An Egyptian delivered us, out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.
- 20 And he said unto his daughters, And where is he? why is it *that ye* have left the man? call him, that he may eat bread.
- 21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.
- 22 And she bare *him* a son, and he called his name 'Gershom: for he said, I have been a stranger in a strange land.

Pharaoh's Death an Opportune Time for the Exodus

- 23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.
- 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.
- 25 And God looked upon the children of Israel, and God *had respect unto them*.

The Call to Moses

- 3 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even to Horeb*.
- 2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
- 3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.
- 4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am I*.
- 5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
- 6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was afraid to look upon God.

(YI Jan. 29, 1903).

3:1. Jethro Singled Out.—Jethro was singled out from the darkness of the Gentile world to reveal the principles of heaven. God has ever had appointed agencies, and has ever given abundant evidences that these agencies were heaven-appointed and heaven-sent (Letter 190, 1905).

Moses Transferred to a Private School.—God transferred Moses from the courts of luxury, where his every wish was gratified, to a more private school. Here the Lord could commune with Moses and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness (YI Dec. 13, 1900).

3:2-5. Burning Bush a Reality.—It will baffle the keenest intellect to interpret the divine manifestation of the burning bush. It was not a dream; it was not a vision; it was a living reality,—something that Moses saw with his

eyes. He heard the voice of God calling to him out of the bush, and he covered his face, realizing that he stood in the immediate presence of God. God was conversing with humanity. Never could Moses describe the impression made upon his mind by the sight he then saw, and by the sound of the voice that spoke to him; but this impression was never effaced. Heaven came very near to him as, with reverent awe, he listened to the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What wondrous condescension for God to leave the heavenly courts, and manifest Himself to Moses, talking with him face to face, "as a man speaketh unto his friend" (*Ibid.*, Dec. 20, 1900).

3:14. God Sees Future as We See Present.—I *Am* means an eternal presence; the past, present, and future are alike to God. He sees the most remote events of past

² Heb. a man, a prince ³ or, prince ⁴ that is, A stranger here ⁵ Heb. knew

7 And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this *shall* be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

3:7 Ex 2:23-25; Ex 22:23; Ge 29:34; Heb 1:15.

3:8 Ge 11:5-7; Ge 18:21; Jo 3:13; Jo 6:98.

3:9 Ex 9:7; Ex 1:11; 22: Ex 4:1; Jer 50:35; 50:40; Am 1:1.

3:10 1 Sa 12:6; Ps 77:20; Hos 12:13; Mic 6:4; Ac 13:46.

3:11 Ex 4:10-13; 1 Ki 4:7; Isa 65:8; Jer 1:6; Ac 7:23-25; 2 Co 2:16.

3:12 Ex 4:12-15; Ge 15:1; Dt 34:23; Mt 28:20; Mk 16:20; Ac 11:21; Rom 8:3; Heb 13:5.

3:13 Ex 3:14; Ex 15:1; Ge 32:29; Jdg 13:17; Pr 30:4; Isa 7:14; Jer 23:6; Mt 12:25.

3:14 Ex 6:3; Job 11:7; Ps 68:4; Isa 4:6; Mt 18:20; Mt 28:20; Jo 8:58.

3:15 Ex 5:6; Ex 4:5; Ge 17:7-8; Mt 22:32; Ac 7:42; Ps 72:17; Ps 72:19; Mk 9:8.

3:16 Ex 4:29; Ex 18:12; Mt 26:3; Ac 11:30; Ac 20:17; 1 Pt 5:1; Ex 2:25.

3:17 Ex 3:9; Ex 2:23-25; Ge 15:14-21.

3:18 Ex 3:16; Ex 4:31; Jos 1:7; Jer 2:26.

3:19 Ex 5:2; Ex 7:1; Ex 6:1; Ex 7:1; Ex 8:1; Ex 9:1.

3:20 Ex 6:6; Eze 20:35; Ac 7:36, 1; Ac 8:1; Ac 9:1; Ac 10:1; Ac 11:1.

3:21 Ex 11:5; Ge 39:21; Ac 7:10.

3:22 Ex 11:2; Ex 12:35-36; Ge 15:14; Isa 35:1; Eze 39:10.

4:1 Ex 4:41; Ex 2:1; Eze 4:14; Ac 7:25.

4:2 Ex 11:20; Ge 30:47; Ps 110:2; Mic 7:14.

4:3 Ex 1:17; Ex 7:10-15; Am 5:19.

4:4 Ge 22:1-2; Ps 91:13; Mk 16:18; Lk 10:19; Ac 28:3-6; Jo 2:5.

4:5 Ex 4:1; Ex 4:18; Isa 7:9; Jo 5:36; Jo 11:15, 12.

4:6 Nu 12:10; 2 Ki 2:7.

4:7 Nu 12:14-14; Dt 32:39; Mt 8:4.

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 And I am sure that the king of Egypt will not let you go, 'no, not by a mighty hand.'

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters: and ye shall spoil *the* Egyptians.

4 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into

history, and the far distant future with as clear a vision as we do those things that are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I AM (MS 5a, 1895).

3:20. Plagues a Sign of God's Power Over All.—When the children of Israel were in bondage to the Egyptians, God revealed Himself as a God above all human authority, all human greatness. The signs and miracles He wrought in behalf of His people show His power over nature, and over the greatest among those who worshiped nature, who ignored the power that made nature.

God went through the proud land of Egypt just as He will go through the earth in the last days (RH July 10, 1900).

4:10. Fearful of Bringing Self Into Work.—When,

after Moses' time of preparation and trial was over, he was once more told to go and deliver Israel, he was self-distrustful, slow of speech, timid. "Who *am* I," he said, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" He pleaded as an excuse a lack of ready speech. He had been the general of the armies of Egypt, and he certainly knew how to speak. But he was afraid that he would bring self into his work (MS 11, 1903).

4:21. Rejection of Light Hardens Heart.—Pharaoh saw the mighty working of the Spirit of God; he saw the miracles which the Lord performed by His servant; but he refused obedience to God's command. The rebellious king had proudly inquired, "Who is the Lord, that I should obey his voice to let Israel go? . . . [Ex. 5:2]." And as the judgments of God fell more and more heavily upon him, he

his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

- Ex** 8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.
- 9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry *land*; and the water which thou takest out of the river shall become blood upon the dry *land*.
- 10 And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.
- 11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?
- 12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.
- 13 And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.
- 14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee; and when he seeth thee, he will be glad in his heart.
- 15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.
- 16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.
- 17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

Moses' Return to Egypt

- 18 And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.
- 19 And the LORD said unto Moses in Midian,

4:8 Ex 4:30-41; Isa 28:10; Jn 12:37; Job 5:14
4:9 Ex 7:19; Ex 1:22; Ex 19:25; Mt 2:2
4:10 Ex 4:1; Job 12:2; 1 Co 2:1-4; 2 Co 10:10; Ac 7:22
4:11 Ge 18:14; Ps 51:15; Isa 45:5-6; Jer 1:6
4:12 Ps 25:4-5; Ps 52:9; Isa 49:2; Jer 1:9; Mt 10:19-20; Lk 12:11-12; Jn 14:26
4:13 Ex 4:1; Ex 23:20; Ge 24:7; Jdg 2:1; Jer 1:6
4:14 2 Sa 6:7; Lk 9:59-60; Ac 15:28; Php 2:21; 2 Co 2:13
4:15 Ex 7:1-2; Lk 5:11-16; Jer 1:9; Mt 28:20; Lk 21:15; 1 Co 11:25; 1 Co 15:1
4:16 Ex 7:1-2; Ex 18:19; Ps 82:6; Jn 10:44-45
4:17 Ex 4:2; Ex 9:7; Ex 7:19; 1 Co 1:27
4:18 Ex 3:1-7; Ti 6:1; Ge 3:3; Ac 16:30
4:19 Ex 2:15; Ex 2:25; Mt 2:20
4:20 Ex 4:2; Ex 1:17; Ex 17:9; Nu 20:9-10
4:21 Ex 3:20; Ex 7:3-13; Ps 105:25; Isa 63:17; Jn 12:40; Rom 1:28
4:22 Ex 19:5-6; Jer 31:9; Rom 9:4; 2 Co 6:18; Heb 12:25; Jas 1:18
4:23 Ex 11:5; Ps 78:51; Ps 105:36; Ps 135:8
4:24 Ge 12:27; Ge 17:11; Ex 3:18; Nu 22:22-23
4:25 Jos 5:2-3; 2 Sa 16:1
4:27 Ex 4:14-16; Ecc 4:9; Ac 10:5-6, 20
4:28 Ex 4:8-9; Ex 4:15-16; Job 5:2; Mt 21:29
4:29 Ex 3:16; Ex 24:1; Ex 24:11
4:30 Ex 4:16; Ex 12:9
4:31 Ex 4:8-9; Ex 5:18; Ps 106:12-13; Lk 8:13; Lk 1:68
5:1 1 Ki 21:20; Ps 119:30; Eze 2:6; Mt 10:18, 28; Ac 4:29

- Go, return into Egypt: for all the men are dead which sought thy life.
- 20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.
- 21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.
- 22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, *even* my firstborn:
- 23 And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.
- 24 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.
- 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband *art* thou to me.
- 26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.
- 27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.
- 28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.
- 29 And Moses and Aaron went and gathered together all the elders of the children of Israel:
- 30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.
- 31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

The Ten Plagues and the Exodus (5:1-13:10)

Moses and Aaron's First Appearance Before Pharaoh

- 5** And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the

persisted in stubborn resistance. By rejecting light from heaven, he became hard and unimpressible. The providence of God was revealing His power, and these manifestations, unacknowledged, were the means of hardening Pharaoh's heart against greater light. Those who exalt their own ideas above the plainly specified will of God, are saying as did Pharaoh, "Who is the Lord, that I should obey His voice?" Every rejection of light hardens the heart and darkens the understanding; and thus men find it more and more difficult to distinguish between right and wrong, and they become bolder in resisting the will of God (MS 3, 1885).

(Matt. 12:31, 32). God Gave Pharaoh Into Hands of Self.—Every additional evidence of the power of God that the Egyptian monarch resisted, carried him on to a stronger and more persistent defiance of God. Thus the work went

on, finite man warring against the expressed will of an infinite God. This case is a clear illustration of the sin against the Holy Ghost. "Whoever a man soweth, that shall he also reap." Gradually the Lord withdrew His Spirit. Removing His restraining power, He gave the king into the hands of the worst of all tyrants.—self (RH July 27, 1897).

(Gal. 6:7). Pharaoh Sowed Obstnacy, Reaped Obstnacy.—"Whoever a man soweth, that shall he also reap." Pharaoh sowed obstnacy, and he reaped obstnacy. He himself put this seed into the soil. There was no more need for God by some new power to interfere with its growth, than there is for Him to interfere with the growth of a grain of corn. All that is required is that a seed shall be left to germinate and spring up to bring forth fruit after its kind. The harvest reveals the kind of seed that has been sown (MS 126, 1901).

³ Heb. since yesterday, nor since the third day ⁴ or, shouldst ⁵ Heb. Jethro ⁶ or, knave ⁷ Heb. made it touch

- LORD God of Israel. Let my people go, that they may hold a feast unto me in the wilderness.
- 2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.
- 3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.
- 4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.
- 5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.
- 6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,
- 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.
- 8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.
- 9 'Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.
- 10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.
- 11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.
- 12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.
- 13 And the taskmasters hastened them, saying, Fulfil your works, *'your* daily tasks, as when there was straw.
- 14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?
- 15 Then the officers of the children of Israel

5:2 Ex 3:19; 2 Ki 18:35; Job 21:15; Jn 16:5; Rom 1:28; 2 Th 1:8

5:3 Ex 3:18; Dt 28:21; Eze 7:25; Zec 1:16-19

5:4 Jer 38:1; Am 7:10; Lk 23:2; Ac 16:20-21; Ex 1:11

5:5 Ex 1:7-11; Pr 14:28

5:6 Ex 5:10; Ex 5:13-15; Ex 5:19; Ex 1:11; Pr 12:10; Ex 2:14

5:8 Ps 106:4

5:9 2 Ki 18:20; Job 16:5; Jer 3:5-2; Zec 1:6; Mal 3:1; Eph 5:6

5:10 Ex 1:11; Pr 29:12

5:11 Ex 5:13-14

5:12 Mt 20:8; Jn 6:27; 2 Th 3:10-11

5:13 Eze 18:18; Da 23:14

5:14 Jer 5:8

5:15 Dt 32:36; Ec 1:1; Ec 5:8

5:16 Ex 4:31; Ex 6:9; Ge 16:5; Ec 10:1; Joel 2:20; 2 Co 2:15-16

5:17 Ps 17:6; 1 Sa 30:6; Jer 12:1; Jer 20:7; Hab 2:3

5:18 Ps 118:26; Jer 11:21; Jn 5:43; Isa 20:17-18; Heb 10:36-37

6:1 Ex 1:13; Nu 23:25; Eze 20:33-34

6:2 Ex 6:6; Ex 6:8; Ge 15:7; Isa 42:8; Jer 9:21; Mal 5:6; Ac 17:24-25

6:3 Ge 17:1; Ge 28:3; Ps 68:4; Isa 42:8; Jn 8:58; Rev 1:1

6:4 Ge 6:18; Ge 15:18; Isa 55:3; Ge 17:8; Ac 7:5

6:5 Ex 2:24; Ex 3:7; Ps 106:44; Isa 63:9; Ge 8:1; Lk 1:54-72

5

1 Heb. Let the work be heavy upon the men

2 Heb. a matter of a day in his day

3 Heb. to sink

4 Heb. delivering thou hast not delivered

6

1 or, JEHOVAH

came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

- 16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.
- 17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.
- 18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

Renewal of God's Promise to Deliver Israel

- 19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not diminish *ought* from your bricks of your daily task.
- 20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:
- 21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour 'to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.
- 22 And Moses returned unto the LORD, and said, LORD, wherefore hast thou so evil entreated this people? why is it that thou hast sent me?
- 23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

6 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

- 2 And God spake unto Moses, and said unto him, I am 'the LORD:
- 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.
- 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.
- 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered

Rebellion Produces Rebellion.—After the plague was stayed, the king refused to let Israel go. Rebellion produces rebellion. The king had become so hardened with his continual opposition to the will of God, that his whole being rose in rebellion to the awful exhibitions of His divine power (ASG 215).

Israel Would Be Preserved, Even if Pharaoh Had to Die.—Pharaoh hardened his heart against the Lord and he ventured, notwithstanding all the signs and mighty wonders he had witnessed, to threaten that if Moses and Aaron appeared before him again they should die. If the king had not become hardened in his rebellion against God, he would have been humbled under a sense of the power of the living God who could save or destroy. He would have known that He who could do such miracles, and multiply His signs and wonders, would preserve the

lives of His chosen servants, even if He should have to slay the king of Egypt (*Ibid.*, 220).

7:1-13. God's Providence for His People.—The Hebrews had expected to obtain their freedom without any special trial of their faith or any real suffering or hardship. But they were not yet prepared for deliverance. They had little faith in God, and were unwilling patiently to endure their afflictions until He should see fit to work for them. Many were content to remain in bondage rather than meet the difficulties attending removal to a strange land; and the habits of some had become so much like those of the Egyptians that they preferred to dwell in Egypt. Therefore the Lord did not deliver them by the first manifestation of His power before Pharaoh. He overruled events more fully to develop the tyrannical spirit of the Egyptian king and also to reveal Himself to His people. Beholding His justice,

Ex

Ex

- my covenant.
- 6 Wherefore say unto the children of Israel, *I am the LORD*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will redeem you with a stretched out arm, and with great judgments:
- 7 And I will take you to me for a people, and I will be to you a God: and ye shall know that *I am the LORD* your God, which bringeth you out from under the burdens of the Egyptians.
- 8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: *I am the LORD*.
- 9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.
- 10 And the LORD spake unto Moses, saying,
- 11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.
- 12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me: how then shall Pharaoh hear me, who *am* of uncircumcised lips?
- Genealogies of Reuben, Simeon, and Levi*
- 13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
- 14 These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.
- 15 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.
- 16 And these *are* the names of the sons of Levi according to their generations: Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.
- 17 The sons of Gershon; Libni, and Shimi, according to their families.
- 18 And the sons of Kohath; Amram, and

6:6 Ex 6:2; Ex 6:8, 29; Ex 20:9; Ex 9:17-21
6:7 Ex 19:5-6; Ge 17:7-8; Dt 4:20; Dt 7:6; Jer 31:33; Hos 1:10; 1 Pt 2:10
6:8 Ge 14:22; Dt 32:40; Eze 20:5; 6:16, 25, 28, 42; Ge 15:18
6:9 Ex 3:21; Ex 14:12; Job 21:6; Ps 113:9
6:11 Ex 6:29; Ex 10; Ex 5:1; Ex 5:24; Ex 7:1
6:12 Ex 6:9; Ex 3:13; Isa 63; Jer 1:6; Ac 7:51
6:13 Nu 27:19; Nu 27:24; Mt 1:6; 1 Pt 1:18
6:14 Ex 6:25; Jos 14:1; Ge 46:9; Ge 49:34
6:15 Ge 40:10; Nu 26:12, 13; 1 Ch 4:24
6:16 Ge 40:11; Nu 3:17; 1 Ch 6:1; Ge 35:26
6:17 Ge 46:11; Nu 3:18; 1 Ch 6:17
6:18 Nu 3:19; Nu 26:57; 1 Ch 6:2, 18
6:19 Nu 3:20; 1 Ch 6:19; 1 Ch 24:21
6:20 Ex 2:1-2; Nu 26:59; Ex 6:16, 18
6:21 Ex 6:24; Nu 16:1; Nu 16:32; Nu 26:10, 11
6:22 Lev 10:6; Ne 3:20
6:23 Ek 1:5; Nu 17; Nu 24; Lev 10:1-2
6:24 Ex 6:21; Nu 16:1; Ps 81:1
6:25 Nu 25:7-13; Nu 31:6; Ex 6:14
6:26 Ex 13:20; Jos 2:15; Mic 6:4; Ex 2:45-46
6:27 Ex 5:1-3; Ex 7:10; Ps 77:20; Mic 6:1
6:29 Ex 6:2, 8, 11; Jer 17:8-17; 19; Eze 2:6-7; Mt 28:20; Ac 20:27
6:30 Ex 6:12; Ex 4:10; 1 Co 9:16-17
7:1 Ex 16:29; Ge 19:21; 1 Ki 17:23; Ex 1:10; Jer 1:10; Jo 10:35-46
7:2 Ex 1:15; Dt 4:2; Eze 3:10; Eze 3:17; Mt 28:20; Ac 20:27

2 Heb lift up my hand
3 Heb shonness, or, strainness

- Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.
- 19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.
- 20 And Amram took him Jochabed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.
- 21 And the sons of Izhar; Korah, and Nepheg, and Zichri.
- 22 And the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.
- 23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.
- 24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.
- 25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.
- 26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

Moses and Aaron's Second Appearance Before Pharaoh

- 27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.
- 28 And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt.
- 29 That the LORD spake unto Moses, saying, *I am the LORD*: speak thou unto Pharaoh king of Egypt all that I say unto thee.
- 30 And Moses said before the LORD, Behold, *I am* of uncircumcised lips, and how shall Pharaoh hearken unto me?
- 7 And the LORD said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.
- 2 Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children

His power, and His love, they would choose to leave Egypt and give themselves to His service. The task of Moses would have been much less difficult had not many of the Israelites become so corrupted that they were unwilling to leave Egypt (PP 260).

7:10-12. Magicians' Work a Counterfeit.—The magicians seemed to perform several things with their enchantments similar to those things which God wrought by the hand of Moses and Aaron. They did not really cause their rods to become serpents, but by magic, aided by the great deceiver, made them to appear like serpents; to counterfeit the work of God. Satan assisted his servants to resist the work of the Most High, in order to deceive the people, and encourage them in their rebellion. Pharaoh would grasp at the least evidence he could obtain to justify himself in resisting the work of God, performed by Moses and Aaron.

He told these servants of God that his magicians could do all these wonders. The difference between the work of God and that of the magicians was, one was of God, and the other of Satan. One was true, the other false (*Ibid.*, 20, 206).

7:14-11:10. Ten Plagues.—The miracle of the rod's becoming a serpent and the rivers being turned to blood did not move the hard heart of Pharaoh, only to increase his hatred of the Israelites. The work of the magicians led him to believe that these miracles were performed by magic, but he had abundant evidence that this was not the case when the plague of frogs was removed. God could have caused them to disappear and return to dust in a moment, but He did not do this, lest, after they should be removed, the king and the Egyptians should say that it was the result of magic, like the work of the magicians. They

- of Israel out of his land.
- 3 And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.
- 4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.
- 5 And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.
- 6 And Moses and Aaron did as the LORD commanded them, so did they.
- 7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.
- 8 And the LORD spake unto Moses and unto Aaron, saying,
- 9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Pharaoh, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.
- 10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.
- 11 Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.
- 12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.
- 13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

The First Plague: Water Changed to Blood

- 14 And the LORD said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.
- 15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.
- 16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and,

7:3 Ex 4:21-29; Ps 78:43-51; Isa 51:9; Mic 7:15; Jo 4:48; Ac 2:22; Rom 15:19.

7:4 Ex 9:5; Ex 10:1; Eze 14:21; Rev 15:9; Rev 15:7.

7:5 Ex 6:17; Ex 8:10,12; Eze 25:17.

7:6 Ex 6:2; Ex 6:10; Ge 4:22; Jo 15:10,14.

7:7 Ex 2:23; Ge 11:46; Dt 29:5; Ps 90:10; Ac 7:24-30.

7:9 Isa 7:11; Mt 12:29; Jo 2:18; Jo 6:40.

7:10 Ex 7:9; Ex 4:3; Am 9:3; Mk 16:18; Lk 10:19.

7:11 Ge 41:8,38-39; Isa 19:11-12; Da 2:22,27; Da 4:7-9; 2 Ti 3:9.

7:12 Ex 8:18-19; Ac 8:15; Ac 19:19-20; 1 Jo 4:4.

7:13 Ex 7:3; Zec 7:11-12; Rom 1:28; Rom 2:5; Heb 3:7-8,13.

7:14 Ex 8:15; Ex 10:1,20,27; Zec 7:12; Jer 8:5; Heb 12:25.

7:15 Ex 2:5; Eze 29:3.

7:16 Ex 3:18; Ex 5:3; Jer 50:35; Ac 4:21-23.

7:17 Ex 7:5; Ex 5:2; Isa 17:46-47; Da 4:17,32,37.

7:18 Ex 7:21; Ex 7:21; Nu 11:20.

7:19 Ex 8:5-6; Ex 10:16; Ex 9:22-23,35; Ge 1:10.

7:20 Ex 17:5-6,9-12; Nu 20:8-12; Jo 29:11; Rev 8:8.

7:21 Ex 7:18; Rev 8:9.

7:22 Ex 7:11; Ex 8:7-8; Jer 27:18; 2 Ti 3:8.

7:23 Ex 9:21; Da 5:2-6; 1 Sa 4:20; Isa 26:11; Am 3:7-12; Mal 2:2.

7:24 Ex 7:18-21.

7:25 Ex 8:9-10; Ex 10:23; 2 Sa 14:13.

8:1 Jer 1:17-19; Jer 15:19-21; Eze 2:6-7; Ex 3:12,18; Ex 5:1.

8:2 Ex 7:14; Ex 9:2; Ps 78:45; Rev 16:13-14.

8:3 Ex 12:31.

7

¹ Heb. gathering of their waters

behold, hitherto thou would-est not hear.

- 17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that is in mine hand upon the waters which *are* in the river, and they shall be turned to blood.
- 18 And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.
- 19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.
- 20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.
- 21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.
- 22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.
- 23 And Pharaoh turned and went into his house, neither did he set his heart to this also.
- 24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.
- 25 And seven days were fulfilled, after that the LORD had smitten the river.

The Second Plague: Frogs

- 8 And the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.
- 2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:
- 3 And the river shall bring forth frogs

died, and then they gathered them together into heaps. Their bodies they could see before them, and they corrupted the atmosphere. Here the king and all Egypt had evidences which their vain philosophy could not dispose of, that this work was not magic but a judgment from the God of heaven.

The magicians could not produce the lice. The Lord would not suffer them to make it even appear to their own sight, or to that of the Egyptians, that they could produce the plague of the lice. He would remove all excuse of unbelief from Pharaoh. He compelled even the magicians themselves to say, "This is the finger of God."

Next came the plague of the swarms of flies. They were not such flies as harmlessly annoy us in some seasons of the year, but the flies brought upon Egypt were large and venomous. Their sting was very painful upon man and

beast. God separated His people from the Egyptians and suffered no flies to appear throughout their coasts.

The Lord then sent the plague of the murrain upon their cattle, and at the same time preserved the cattle of the Hebrews, that not one of them died. Next came the plague of the boil upon man and beast, and the magicians could not protect themselves from it. The Lord then sent upon Egypt the plague of the hail mingled with fire, with lightnings and thunder. The time of each plague was given before it came, that it might not be said to have happened by chance. The Lord demonstrated to the Egyptians that the whole earth was under the command of the God of the Hebrews—that thunder, hail, and storm obey His voice. Pharaoh, the proud king who once inquired, "Who is the Lord, that I should obey His voice?" humbled himself and said, "I have sinned . . . the Lord is righteous, and I and

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Ex

abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, 'Glory over me: 'when shall I intreat for thee, and for thy servants, and for thy people, "to destroy the frogs from thee and thy houses, that they may remain in the river only?

10 And he said, 'To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

8:4 Ps. 107-10, Isa 19:11, Isa 19:22, Da 9:37, Ac 12:22-23
8:5 Ex 7:19
8:6 Lev 11:12, Ps 84:5, Ps 105:30, Rev 16:13
8:7 Ex 7:11, 22, Dt 15:1-3, Mt 23:24, 2 Th 2:9-11, Rev 13:14
8:8 Ex 5:2, Ex 9:28, Nu 21:7, Ac 8:24, Ps 78:44-46
8:9 Jdg 7:2, 1 Ki 18:25, Isa 10:15
8:10 Pr 27:1, Jas 1:4, Ex 9:14, 29, Ps 9:16, Isa 10:25
8:11 Ex 8:4, Ex 9:9
8:12 Ex 8:9, 30, Ex 9:34, 1 Sa 12:25, Jas 5:16-18
8:13 Dt 34:10-12
8:14 Ex 8:21, Ex 7:21, Isa 34:2, Eze 49:11, Joel 2:20
8:15 Ex 11:5, Ecc 8:11, Isa 20:10, Lev 7:11-12, Heb 4:8, 15, Rev 16:9
8:16 Ex 8:5, Ex 8:15
8:17 Ps. 105:31, Isa 23:9, Ac 12:23
8:18 Ex 7:11, Ex 9:11, Isa 19:12, Da 2:10-11, Lk 10:18, 2 Ti 3:8-9
8:19 1 Sa 6:8, Ps 8:3, Dt 2:10-11, 19, Mt 12:28, Lk 11:20, Jn 11:17, Ac 4:16
8:20 Ex 7:15, Ex 8:1
8:21 Ps. 78:45, Ps. 105:31, Ex 7:10
8:22 Ex 9:4, Ex 9:6-26, Mt 4:18, Eze 30:19, Ps 4:12
8:24 Ex 8:21-11, Ps 78:45, Ps. 105:31
8:25 Ex 8:8, Ex 9:25, Ro 9:39
8:26 Ex 8:18, 2 Co 6:14-17, Ge 15:32

8

- 1 or, dough
- 2 or, Have this honour over me, etc
- 3 or, against when
- 4 Heb, to cut off
- 5 or, Against to morrow
- 6 or, a mixture of noisome beasts, etc
- 7 Heb, a redemption
- 8 or, by to morrow
- 9 or, destroyed

The Third Plague: Lice

16 And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not; so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

The Fourth Plague: Flies

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send 'swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the LORD in the midst of the earth.

23 And I will put 'a division between my people and thy people: 'to morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was 'corrupted by reason of the swarm of flies.

25 And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of

my people are wicked." He begged of Moses to be his intercessor with God, that the terrific thunder and lightning might cease.

The LORD next sent the dreadful plague of the locusts. The king chose to receive the plagues rather than to submit to God. Without remorse he saw his whole kingdom under the miracle of these dreadful judgments. The LORD then sent darkness upon Egypt. The people were not merely deprived of light, but the atmosphere was very oppressive, so that breathing was difficult; yet the Hebrews had a pure atmosphere and light in their dwellings.

One more dreadful plague God brought upon Egypt, more severe than any before it. It was the king and the idolatrous priests who opposed to the last the request of Moses. The people desired that the Hebrews should be permitted to leave Egypt. Moses related to Pharaoh and to

the people of Egypt, also to the israelites, the nature and effect of the last plague. On that night, so terrible to the Egyptians and so glorious to the people of God, was the solemn ordinance of the passover instituted.

It was very hard for the Egyptian king and a proud and idolatrous people to yield to the requirements of the God of heaven. Very slow was the king of Egypt to yield. While under most grievous affliction he would yield a little; but when the affliction was removed, he would take back all he had granted. Thus, plague after plague was brought upon Egypt, and he yielded no more than he was compelled to by the dreadful visitations of God's wrath. The king even persisted in his rebellion after Egypt had been ruined.

Moses and Aaron related to Pharaoh the nature and effect of each plague which should follow his refusal to let

the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

The Fifth Plague: Disease on Cattle

9 Then the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let them go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.*

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites

8:27 Ex 3:12; Ex 10:26; Lev 10:1; Mt 28:20

8:28 Hos 10:2; Ex 8:8, 29; 1 Ki 13:6; Ex 6:10; Ac 8:21

8:29 Ex 8:8, 10, 15; Ps 60:3; Jer 32:20, 21; Ac 5:3-4; Gal 6:7

8:30 Ex 8:12

8:32 Ex 8:16; Isa 63:17; Ac 28:26-27; Rom 2:5; Jas 1:13-14

9:1 Ex 9:13; Ex 4:18; Ex 4:22-23; Ex 8:1, 20; Ex 10:3

9:2 Ex 1:24; Ex 8:2; Lev 26:14-16; Lev 26:23-24, 27-28; Ps 74:11-12; Isa 1:20; Rom 2:8

9:3 Ex 7:3; Ex 8:19; Isa 5:6-11; Ac 13:11; Ex 5:3

9:4 Ex 8:22; Ex 10:23; Ex 12:13; Isa 63:14; Mal 4:18

9:5 Ex 9:18; Ex 8:23; Nu 16:5; Ecc 3:1-11; Jer 28:16-17; Mt 27:63-64

9:6 Ex 9:19; Ex 9:25; Ps 78:48, 49

9:7 Ex 9:12; Ex 7:14; Job 9:3; Isa 48:4; Da 5:20; Rom 9:18

9:8 Ex 8:16

9:9 Lev 13:18-20; Dt 28:27, 35; Job 2:7; Rev 16:2

9:10 Dt 28:27

9:12 Ex 9:21; Ex 7:13-14; Ps 81:11-12; Rev 16:10-11

9:13 Ex 9:1; Ex 7:15; Ex 8:20

9:14 Lev 26:18, 21, 26; Dt 28:15-17; 1 Sa 1:8; Rev 16:8; Rev 22:18

9:15 Ex 9:3, 16; 1 Ki 13:3; Pr 2:22

9:16 Ex 14:17; Ps 137:17-18; Rom 9:17, 22; 1 Pe 2:8, 19; Jude 3

9:17 Job 9:4; Job 15:25-26; Isa 10:15; Ac 12:23; 1 Co 10:22

9:18 1 Ki 19:2; Ex 9:22, 25; Ps 85:15

9:19 Hab 3:2; Ex 9:25

9:20 Ex 9:25

9:21 Ex 9:25

9:22 Ex 9:25

9:23 Ex 9:25

9:24 Ex 9:25

9:25 Ex 9:25

9:26 Ex 9:25

9:27 Ex 9:25

9:28 Ex 9:25

9:29 Ex 9:25

9:30 Ex 9:25

9:31 Ex 9:25

9:32 Ex 9:25

9:33 Ex 9:25

9:34 Ex 9:25

9:35 Ex 9:25

dead. And the heart of Pharaoh was hardened, and he did not let the people go.

The Sixth Plague: Boils

8 And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

The Seventh Plague: Hail

13 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is none like me in all the earth.*

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, and gather thy

9

1 Heb. made then stand

Israel go. Every time he saw these plagues come exactly as he was told they would come; yet he would not yield. First, he would only grant them permission to sacrifice to God in the land of Egypt; then, after Egypt had suffered by God's wrath, he granted that the men alone should go. After Egypt had been nearly destroyed by the plague of the locusts, then he granted that their children and their wives might go also, but would not let their cattle go. Moses then told the king that the angel of God would slay their first-born.

Every plague had come a little closer a little closer and more severe, and this was to be more dreadful than any before it. But the proud king was exceedingly angry, and humbled not himself. And when the Egyptians saw the great preparations being made among the Israelites for that dreadful night, they ridiculed the token of blood upon their

doorposts (SR 116-118).

8:7. Pharaoh Continued Devotions During Plagues.—During the plagues on Egypt Pharaoh was punctual in his superstitious devotion to the river, and visited it every morning, and as he stood upon its banks he offered praise and thanksgiving to the water, recounting the great good it accomplished, and telling the water of its great power; that without it they could not exist; for their lands were watered by it, and it supplied meat for their tables (4SG 54, 55).

9:3. Effect of Plagues Tested.—Those who regarded the word of the Lord gathered their cattle into barns and houses, while those whose hearts were hardened, like Pharaoh's, left their cattle in the field. Here was an opportunity to test the exalted pride of the Egyptians, and to show the number whose hearts were really affected by the

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- cattle, and all that thou hast in the field; *for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*
- 20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses;
- 21 And he that regarded not the word of the LORD left his servants and his cattle in the field.
- 22 And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.
- 23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.
- 24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.
- 25 And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.
- 26 Only in the land of Goshen, where the children of Israel were, was there no hail.
- 27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD is righteous, and I and my people are wicked.
- 28 Intreat the LORD (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.
- 29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the LORD's.
- 30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.
- 31 And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolted.
- 32 But the wheat and the rie were not

9:20 Pr 6:16; Pr 22:24; Mk 13:14-16; Heb 11:7
9:21 Ex 7:24; 1 Sa 4:20; Job 7:17; Pr 24:32; Eccl 10:4
9:22 Ex 7:19; Ex 8:5; Ex 8:16; Rev 16:21
9:23 Ex 19:16; Ex 20:18; Job 37:15; Ps 29:4; Rev 16:21
9:24 Ex 9:21; Ex 10:6; Mt 24:21
9:25 Ps 105:33
9:26 Ex 8:22; Ex 9:16; Isa 52:18-19
9:27 Ex 10:16; Ps 22:44; Mt 27:4; Nu 9:16; Da 9:14; Rom 2:5; Rom 5:19
9:28 Ex 8:28; Ex 10:17; Ac 8:24; Ps 29:5-7
9:29 Ex 9:35; Job 11:15; Isa 1:5; Di 10:14; 1 Co 10:26,28
9:30 Pr 16:9; Isa 26:10; Isa 65:17
9:31 Ro 1:22; Ru 2:23; Am 4:9; Hab 3:17
9:33 Ex 9:29; Ex 8:12; Ex 10:19; Jas 5:17-18
9:34 Ex 8:15; Eccl 8:11; Ex 4:21; Rom 2:4-5
10:1 Ex 4:21; Ex 7:15-14; 1 Sa 4:8; Rom 9:17
10:2 Ex 13:9-9; Di 4:9; Ps 111; Ps 71:18; Job 1:4; Eph 6:4
10:3 Ex 9:17; Ex 10:28; Nu 14:27; Pr 1:2,21,2; Jer 15:19; Heb 12:25
10:4 Ex 8:10; Ex 8:23; Joel 1:4-7; Joel 1:12,25; Rev 9:5
10:5 Ex 8:15; Ex 9:32; Joel 1:4; Joel 2:25
10:6 Ex 8:5; Ex 8:21; Joel 2:2; Ex 10:11; Heb 11:27
10:7 Ex 10:5; Ex 25:55; Jos 24:15; Pr 29:6; Eccl 7:20; 1 Co 4:5
10:8 Ex 10:16; Ex 10:24; Ex 12:51
2 Heb. set not his heart unto
3 Heb. voices of God
4 Heb. hidden or, dark
5 Heb. by the hand of Moses
10
1 Heb. eye

smitten: for they were *not* grown up.

- 33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; and the thunders and hail ceased, and the rain was not poured upon the earth.
- 34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.
- 35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken *by* Moses.

The Eighth Plague: Locusts

- 10 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:
- 2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.
- 3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews. How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me.
- 4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:
- 5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:
- 6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.
- 7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?
- 8 And Moses and Aaron were brought

wonderful dealings of God with His people, whom they had despised and cruelly entreated (385-214).

11:1, 8. Moses Fearlessly Met Pharaoh Again.—Notwithstanding Moses had been forbidden to come again into the presence of Pharaoh, for in the day he should see his face he should die, yet he had one more message from God for the rebellious king, and he firmly walked into his presence, and stood fearlessly before him to declare to him the word of the Lord. . . .

As Moses told the king of the plague which would come upon them, more dreadful than any had yet visited Egypt, which would cause all his great counselors to bow down before him, and entreat the Israelites to leave Egypt, the king was exceedingly angry. He was enraged because he could not intimidate Moses, and make him tremble before his kingly authority. But Moses leaned for support upon a

mightier arm than that of any earthly monarch (*Ibid.*, 221-222).

12:1-14. Obedience Is the Evidence of Faith.—The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing His people from the bondage of sin. The sacrificial lamb represents "the Lamb of God," in whom is our only hope of salvation. Says the apostle "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe, not only that He died for the world, but that He died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice.

- again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*
- 9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold a feast unto the LORD.*
- 10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look to it; for evil is before you.
- 11 Not so: go now ye *that are* men, and serve the LORD: for that ye did desire. And they were driven out from Pharaoh's presence.
- 12 And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.
- 13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; and when it was morning, the east wind brought the locusts.
- 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.
- 15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
- 16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.
- 17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.
- 18 And he went out from Pharaoh, and intreated the LORD.
- 19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea: there remained not one locust in all the coasts of Egypt.

10:9 Ge 50:8, Dt 31:12-15, Jos 24:15, Rev 12:1, Eph 6:1; Co 5:7-8

10:10 Ex 12:40-41, Ex 14:21, 2 Ch 32:15, 10:11 Ps 52:3-4, Ps 119:69, Ex 10:24

10:12 Ex 7:19; Ex 10:4-5

10:13 Ex 10:21; Ge 11:6, Ps 78:26, Ps 107:25-28, Mt 8:27

10:14 Dt 28:12, 1 Ki 8:37, Ps 78:46, Rev 9:3-7, Ex 10:15

10:15 Ex 10:5, Job 1:6-7, Joel 2:14, 25

10:16 Ex 9:27; Nu 21:7, Job 41:31; Pr 28:13, Mt 27:3

10:17 1 Sa 15:25, Ex 8:8, Ex 9:28, Ex 26:16, Rom 15:30, Ac 8:21, 2 Co 1:10

10:18 Ex 8:30, Ex 9:28, 29; Mt 5:4; Lk 6:28

10:19 Ex 10:13, Ex 13:18, Joel 2:20; Heb 11:29

10:20 Ex 4:21, Isa 6:9-10; Jo 12:39-40; Rom 9:16, 2 Th 2:11-12

10:21 Ex 9:22, Ps 55:6; Rev 2:14; Isa 8:21-22, Mt 27:45; Mk 15:33

10:22 Ex 20:21, Dt 4:11, Dt 5:22, Ps 105:28, Joel 2:2, 31; Am 4:13

10:23 Ex 8:22, Ex 9:2, Ex 9:26, Mt 3:16, Gal 1:13, 1 Pe 2:9

10:24 Ex 10:8-9, Ex 8:28; Ex 9:28; Ge 51:23; Ex 10:10

10:25 Ex 29:1, Ex 30:1, Ex 37:1, Ex 38:1

10:26 Ex 12:42; Isa 23:18, Isa 60:5-10; Hos 5:6; Zec 14:20, 2 Co 8:5

10:27 Ex 10:1, Ex 10:20, Ex 4:21, Rev 9:20

10:28 Ex 10:11, 2 Ch 16:10, Am 7:13

10:29 Ex 11:48, Ex 12:30-31; Heb 11:27

11:1 Ex 9:14, Lev 26:21, Dt 4:34, Job 10:17, Rev 16:9

11:2 Ex 3:22, Ex 12:1-2, Ge 31:9, Ps 24:1

11:3 Ex 3:21, Ex 12:36, Ge 39:21, Ps 106:36

2 Heb. who and who, etc

- 20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

The Ninth Plague: Darkness

- 21 And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, *even* darkness *which* may be felt.
- 22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:
- 23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.
- 24 And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.
- 25 And Moses said, Thou must give us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.
- 26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.
- 27 But the LORD hardened Pharaoh's heart, and he would not let them go.
- 28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.
- 29 And Moses said, Thou hast spoken well, I will see thy face again no more.

The Pronouncement of the Tenth Plague and the Institution of the Passover

- 11 And the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.
- 2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.
- 3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses was very great in the land of

The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7.

The lamb was to be prepared whole, not a bone of it being broken; so not a bone was to be broken of the Lamb of God, who was to die for us. John 19:36. Thus was also represented the completeness of Christ's sacrifice.

The flesh was to be eaten. It is not enough even that we believe on Christ for the forgiveness of sin; we must by faith be constantly receiving spiritual strength and nourishment from Him through His Word. Said Christ, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh

My blood, hath eternal life." John 6:53, 54. And to explain His meaning He said, "The words that I speak unto you, they are spirit, and they are life." Verse 63. Jesus accepted His Father's law, wrought out its principles in His life, manifested its spirit, and showed its beneficent power in the heart. Says John, "The Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. The followers of Christ must be partakers of His experience. They must receive and assimilate the word of God so that it shall become the motive power of life and action. By the power of Christ they must be changed into His likeness, and reflect the divine attributes. They must eat the flesh and drink the blood of the Son of God, or there is no life in them. The spirit and work of Christ must become the spirit and work of His disciples.

³ Heb. hastened to call ⁴ Heb. fastened ⁵ Heb. that one may feel darkness ⁶ Heb. into our hands **11** ¹ Or, demand

Ex

- Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
- 4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:
- 5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.
- 6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.
- 7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.
- 8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.
- 9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.
- 10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.
- 12** And the LORD spake unto Moses and Aaron in the land of Egypt, saying,
- 2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.
- 3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:
- 4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.
- 5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:
- 6 And ye shall keep it up until the four-

11:4 Ex 12:12; Ps 12:3; Am 4:10; Mt 25:6
11:5 Ex 4:23; Ps 105:36; Heb 11:26
11:6 Ex 3:7; Ex 12:36; 15:15-18; Jer 51:15; Lk 13:28; Rev 6:16-17
11:7 Jos 10:21; Job 5:16; Mal 3:18; 1 Co 9:7
11:8 Ex 12:41-43; Jer 23:26; Rev 3:9; Jdg 4:10
11:9 Ex 3:19; Ex 7:1; Lk 19:1; Rom 9:16-18; Ex 7:2
11:10 Ex 4:21; Ex 7:13-14; Dt 2:30; Job 9:4; Rom 2:4-5
12:2 Ex 13:4; Ex 23:15; Lev 23:5; Nu 28:16
12:3 Ex 4:30; Ex 6:6; Ex 14:15; Jn 12:36; 1 Co 5:7; Rev 5:6-13
12:5 Lev 13:10; Dt 17:1; Mal 1:7-8, 14; Heb 7:26
12:6 Lev 23:5; Nu 9:3; Mt 27:25; Mk 15:18, 11:25; Lk 23:1
12:7 Ex 12:22-23; Eph 1:7; Heb 9:13-14, 22; Heb 10:14; Heb 10:29
12:8 Mt 26:26; Jn 6:52-57; Dt 16:7; Mt 16:12; 1 Co 5:6-8; Gal 5:9
12:9 Ex 12:8; Dt 16:7; Lk 11:13
12:10 Ex 23:18; Ex 29:34; Ex 34:25; Lev 15:17; Lev 22:40
12:11 Nu 26:19-20; Lk 12:45; Eph 6:14; 1 Pe 1:13; Lk 7:38
12:12 Ex 12:23; Ex 13:4-5; Am 5:17; Jn 10:34
12:13 Ex 12:23; Ge 17:11; Jos 2:12; Heb 11:28; 1 Th 1:10; 1 Jn 1:7
12:14 Ex 13:9; Nu 16:40; Jos 4:7; Ps 111:4; Mt 26:13; Lk 22:19; 1 Co 11:23-26
12:15 Ex 12:8; Ex 13:6-7; Mt 10:12; Lk 12:1; Ac 12:8
12:16 Lev 24:2-3, 7; 8:21, 27, 35; Nu 28:18
12:17 Ex 7:5; Ex 14:8; Nu 20:16; Ex 12:11

² Heb that is at thy feet
³ Heb heal of anger

- teenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.
- 7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.
- 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread: and with bitter herbs they shall eat it.
- 9 Eat not of it raw, nor sodden at all with water, but roast with fire: his head with his legs, and with the purtenance thereof.
- 10 And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire.
- 11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste: it is the LORD's passover.
- 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment: I am the LORD.
- 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.
- 14 And this day shall be unto you for a memorial: and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.
- 15 Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.
- 16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you: no manner of work shall be done in them, save that which every man must eat, that only may be done of you.
- 17 And ye shall observe the feast of unleavened bread: for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for

The lamb was to be eaten with bitter herbs, as pointing back to the bitterness of the bondage in Egypt. So when we feed upon Christ, it should be with contrition of heart, because of our sins. The use of unleavened bread also was significant. It was expressly enjoined in the law of the Passover, and as strictly observed by the Jews in their practice, that no leaven should be found in their houses during the feast. In like manner the leaven of sin must be put away from all who would receive life and nourishment from Christ. So Paul writes to the Corinthian church, "Purge out therefore the old leaven, that ye may be a new lump. . . . For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Corinthians 5:7, 8.

Before obtaining freedom, the bondmen must show

their faith in the great deliverance about to be accomplished. The token of blood must be placed upon their houses, and they must separate themselves and their families from the Egyptians, and gather within their own dwellings. Had the Israelites disregarded in any particular the directions given them, had they neglected to separate their children from the Egyptians, had they slain the lamb, but failed to strike the doorpost with blood, or had any gone out of their houses, they would not have been secure. They might have honestly believed that they had done all that was necessary, but their sincerity would not have saved them. All who failed to heed the Lord's directions would lose their first-born by the hand of the destroyer.

By obedience the people were to give evidence of their faith. So all who hope to be saved by the merits of the

ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

The Tenth Plague: All the First-born Slain

29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn

12:18 Ex 12:1; Ex 12:15, Lev 23:5-6; Nu 28:16

12:19 Ex 23:15; Ex 34:18; Dt 16:3; 1 Co 5:7, 8

12:21 Ex 3:16; Ex 17:5; 14:6-20; Mt 26:17-19; Mk 14:12-16

12:22 Lev 14:6-7; Nu 19:18; Ps 51:7; Heb 9:1, 14, 19; Heb 11:26

12:23 Ex 12:13; Isa 37:36; Eze 9:4-6; 1 Co 10:10; Heb 11:28

12:24 Ex 12:13; Ge 17:8, 11

12:25 Dt 4:5; Dt 12:8, 9; Ps 105:14-45

12:26 Ex 14:8, 9; Ex 14:11-15; Dt 6:7

12:27 Ex 12:11; Ex 12:23; Dt 16:2; 1 Co 5:7

12:28 Heb 11:28

12:29 Ex 12:12; Ex 11:1; 1 Th 5:2, 3; Nu 3:15; Heb 11:28

12:30 Ex 11:6; Pr 21:13; Am 5:17; Mt 25:6; Jas 2:13

12:31 Ex 10:29; Ex 19:20; Ex 6:1; Ex 11:18; Ps 105:36

12:32 Ex 10:26; Ex 8:28; Ex 9:28; Ge 27:34; Ge 27:48

12:33 Ex 11:1; Ps 105:36; Ge 20:3; Nu 17:12-14

12:34 Ex 8:3

12:35 Ex 3:21-22; Ex 11:2, 3; Ge 15:14; Ps 105:47

12:36 Ex 3:21; Ex 11:3; Ge 39:21; Pr 16:7; Da 1:9; Ac 2:47

12:37 Nu 33:5; Ex 11:4; Ge 27:11

12:38 Nu 11:4; Zec 8:23

12:39 Ex 12:33; Ex 6:1; Ex 11:1

12:40 Ac 14:17; Heb 11:9; Ge 12:13; Ac 7:9; Gal 3:16, 17

12:41 Ps 102:13; Da 9:24; Hab 2:3; Jo 7:8; Ac 17; Ex 12:51

7 or, kid
8 Heb. house of the pit
9 or, dough
10 Or, demanded
11 Heb. a great mixture

of the captive that was in the *dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

The Exodus

31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men.

34 And the people took their dough before it was leavened, their *kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they *borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.

37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

38 And *a mixed multitude went up also with them; and flocks, and herds, even very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Ex

blood of Christ should realize that they themselves have something to do in securing their salvation. While it is Christ only that can redeem us from the penalty of transgression, we are to turn from sin to obedience. Man is to be saved by faith, not by works; yet his faith must be shown by his works. God has given His Son to die as a propitiation for sin. He has manifested the light of truth, the way of life. He has given facilities, ordinances, and privileges; and now man must co-operate with these saving agencies: he must appreciate and use the helps that God has provided—believe and obey all the divine requirements (PP 277-290).

12:31, 32. **Pharaoh Brought From Pride to Humility.**—When the Egyptians, from the king upon his throne down to the lowliest servant, were afflicted, and their firstborn were slain, then there was wailing

throughout all Egypt. Then Pharaoh remembered his proud boast, "Who is the Lord that I should obey his voice, to let Israel go? I know not the Lord, neither will I let Israel go." He humbled himself and went with his counselors and his rulers to Goshen in haste, and bowed before Moses and Aaron, and bid them go and serve their God. Their flocks and herds should go also as they had requested. They implored them to be gone, fearing if they continued longer, they would be all as dead men. Pharaoh also entreated Moses to bless him, thinking at the time that a blessing from the servant of God would protect him from the further effects of the dreadful plague (*Ibid.*, 246).

12:38. **Many Egyptians Acknowledged God.**—There was quite a large number of the Egyptians who were led to acknowledge, by manifestations of the signs and wonders shown in Egypt, that the God of the Hebrews was the only

Ex

42 It is ^aa night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.

Instructions Regarding the Passover and the First-born

43 And the LORD said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall ^bkeep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

13 And the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

3 And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of ^cbondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 And it shall be when the LORD shall bring thee into the land of the

12:42 Ex 12:14; Dt 16:1-6

12:43 Ex 12:48; Lev 22:10; Nu 9:14; Eph 2:12

12:44 Ge 17:12-13; Ge 17:25

12:45 Lev 22:10; Eph 2:12

12:46 1 Co 12:12; Eph 2:19-22; Nu 9:12; Jo 19:45-46

12:47 Ex 12:5; Ex 12:6; Nu 9:15

12:48 Ex 12:43; Nu 9:13; Nu 15:16; Ge 17:12; Gal 3:11

12:49 Lev 24:22; Nu 9:14; Gal 3:28; Col 3:11

12:50 Dt 9:1-2; Mt 7:24-25; Mt 28:20; Jo 2:5; Jo 13:17; Rev 22:15

13:2 Ex 13:12-15; Ex 13:22; Lev 27:26; Lk 22:1; Heb 12:24

13:3 Ex 12:12; Ex 20:8; Dt 5:15; Mt 10:12; 1 Co 5:8

13:4 Ex 23:15; Ex 34:18; Dt 16:1-3

13:5 Ex 5:8; Ge 15:18-21; Dt 7:1; Ge 22:16-18

13:6 Ex 12:15-20; Ex 34:18; Lev 24:8

13:7 Ex 12:19; Mt 16:6

13:8 Ex 13:14; Dt 9:10; Ps 64:1; Isa 48:19; Eph 6:4

13:9 Ex 13:16; Mt 25:5; Dt 30:14; Rom 15:3

13:10 Ex 12:14; Ex 12:21; Ex 24:15; Lev 23:6; Dt 16:5-7

13:11 Ex 15:5

13:12 Ex 13:2; Ex 22:29; Lev 27:26

13:13 Ex 31:20; Nu 18:15-17; Ex 12:5, 21; Rev 11:4

13:14 Ex 12:26; Dt 6:20-24; Jos 4:6; Ps 135:1

13:15 Ex 12:29; Ex 13:12

13:16 Ex 14:9; Ex 12:13; Dt 6:7-9; Dt 11:18; Mt 25:5

12 Heb. a night of observations

13 Heb. do it

1 Heb. servants

2 Heb. cause to pass over

3 or, kid

4 Heb. to morrow

Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that for the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee.

12 That thou shalt ^cset apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a ^dlamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem.

14 And it shall be when thy son asketh thee ^e'in time to come, saying, What is this?' that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast; therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

true God. They entreated to be permitted to come to the houses of the Israelites with their families, upon that fearful night when the angel of God should slay the firstborn of the Egyptians. They were convinced that their gods whom they had worshiped were without knowledge, and had no power to save or to destroy. And they pledged themselves to henceforth choose the God of Israel as their God. They decided to leave Egypt, and go with the children of Israel to worship their God. The Israelites welcomed the believing Egyptians to their houses (*Ibid.*, 224, 225).

14:1-14. God's Leading Way Is Safe.—The great lesson here taught is for all time. Often the Christian life is beset by dangers, and duty seems hard to perform. The imagination pictures impending ruin before and bondage or death behind. Yet the voice of God speaks clearly, "Go forward." We should obey this command, even though our eyes

cannot penetrate the darkness, and we feel the cold waves about our feet. The obstacles that hinder our progress will never disappear before a halting, doubting spirit. Those who defer obedience till every shadow of uncertainty disappears and there remains no risk of failure or defeat, will never obey at all. Unbelief whispers, "Let us wait till the obstructions are removed, and we can see our way clearly;" but faith courageously urges an advance, hoping all things, believing all things.

The cloud that was a wall of darkness to the Egyptians was to the Hebrews a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them. So the dealings of Providence bring to the unbelieving, darkness and despair, while to the trusting soul they are full of light and peace. The path where God leads the way may lie through the desert or the sea, but it

From Egypt to Sinai (13:17-19:2)

Passing Through the Red Sea

17 And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red sea; and the children of Israel went up *harnessed* out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

14 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host: that the Egyptians may know that I *am* the LORD. And they did so.

5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains

13:17 Ex 14:11-12; Nu 33:1-4, Dt 20:18; Lk 14:27-32; Ac 15:38.
13:18 Ex 14:2; Nu 33:6-8; Dt 32:10; Ps 107:7; Ex 12:51.
13:19 Ge 50:24-25; Jos 24:32; Ac 7:16; Lk 15:8; Lk 7:16.
13:20 Nu 33:5-6.
13:21 Ex 11:19-21; Ex 40:31-38; Nu 9:15-23; Dt 1:35; Ps 78:14.
13:22 Ps 121:5-8; Rev 10:1.

14:2 Ex 14:9; Ex 13:17, 18; Jer 44:1.
14:3 Ex 7:5-1; Ec 38:10-11; Ac 1:28; Jer 20:10-11.

14:4 Ex 14:8; Ex 14:17; Rom 11:8; Da 4:30-37; Rom 9:17.
14:5 Ex 12:35; Ps 105:25; Jer 34:10-17; Lk 11:21-26; 2 Pe 2:20-22.

14:7 Ex 14:23; Ex 15:4; Jdg 4:3, 15; Ps 20:7.

14:8 Ex 14:4; Ex 6:1; Ex 15:9-16; Nu 33:5; Ps 86:15; Ac 17:17.

14:9 Ex 15:9; Jos 24:6; Ex 14:2.

14:10 Ps 53:5; Isa 7:2; Isa 8:12-13; Mt 9:26; Mt 11:30-31; 1 Jo 4:18.

14:11 Ex 15:24-26; Ex 16:2-3; Nu 14:1-5; Ex 14:12; Ex 5:21; Ex 3:9; Hos 4:17; Mk 14:1; Mk 5:7, 17-18.

14:13 Nu 14:9; Dt 20:3; Ps 27:1-2; Isa 26:3; Mt 28:5.

14:14 Ex 14:25; Ex 15:3; Dt 1:30; Jdg 5:20.

14:15 Ex 17:4; Jos 7:10; Ezr 10:5.

14:17 Ge 6:17; Ge 9:9; Lev 26:28; Isa 40:15; Jer 23:9.

14:18 Ex 14:4; Ex 7:5; Ex 7:17.

14:19 Ex 14:21; Ex 15:21; Nu 20:16; Isa 65:9.

5 or, by five in a rank

14

1 or, for whereas ye have seen the Egyptians to day

over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand. **Ex**

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

10 And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it *had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: 'for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.'

14 The LORD shall fight for you, and ye shall hold your peace.

15 And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud

is a safe path (PP 290).

14:15, 16, 21, 22. **Hand of Christ Rolled Back Waters.**—The mighty hand of Christ rolled back the waters of the Red Sea, so that they stood up like a wall. Thus He made a dry passage through the sea, and Israel passed over dryshod (MS 155, 1899).

14:23, 26-28. **Pursuit of Israel Closed Egyptians' Probation.**—"When the whole army,"—all Pharaoh's horses, his chariots, and his horsemen,—"were in the very bed of the sea, the Lord said unto Moses, 'Stretch out thy rod over the sea.' Israel had passed over on dry land, but they heard the shouting of his armies in pursuit. As Moses stretched out his rod over the sea, the embanked waters that had stood as a great wall, rolled on in their natural course. Of all the men of Egypt in that vast army, not one escaped. All perished in their determination to have their

own way and to refuse God's way. That occasion was the end of their probation (MS 35, 1906).

14:25-27. **Pharaoh Perished in Red Sea.**—"The monarch hardened his heart, and went on from one step to another of unbelief, until throughout the vast realm of Egypt the firstborn, the pride of every household, had been laid low. After this he hurried with his army after Israel. He sought to bring back a people delivered by the arm of Omnipotence. But he was fighting against a Power greater than any human power, and with his host he perished in the waters of the Red Sea (MS 126, 1901).

15:1. **The Song of Moses and the lamb.**—"The place, O Lord, which Thou hast made for Thee to dwell in" (Exodus 15:1-16).

Like the voice of the great deep, rose from the vast hosts of Israel that sublime ascription. It was taken up by the

Ex

- went from before their face, and stood behind them:
- 20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.
- 21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.
- 22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.
- 23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.
- 24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,
- 25 And took off their chariot wheels, ²that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.
- 26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.
- 27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.
- 28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.
- 29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.
- 30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

14:20 Ps 18:11; Pr 4:18-19; Isa 8:14; 2 Co 2:15-16
14:21 Ex 11:16; Ex 15:8; Ps 74:13; Ps 114:3,5; Isa 51:10; 14:23 Ex 14:17; Ex 15:9,19; 1 Ki 22:20; Ec 9:5
14:24 1 Sa 11:11; Job 40:12; Ps 96:5
14:25 Jdg 4:15; Jer 51:21; Job 11:20; 1 Sa 4:7-8
14:26 Ex 14:16; Mt 8:27; Ex 1:22; Mt 7:2; Jos 2:13; Rev 16:6
14:27 Ex 14:21-22; Jos 4:18; Jdg 5:20-21
14:28 Ex 15:10; Dt 11:4; Ne 9:11; Hab 3:8-10,14; Heb 11:29
14:29 Ex 14:22; Job 38:4-11; Ps 66:6-7
14:30 Ex 14:13; Ps 106:8,10; Isa 64:9; Jude 5
14:31 1 Sa 12:18; Ps 119:120; Ps 106:12; 13; 1K 8:13; Job 2:11
15:1 Jdg 5:1; Ps 106:12; Rev 15:3; Ex 18:11; Col 2:15
15:2 Ps 18:1-2; Ps 27:1; Ps 28:8; Ps 59:17; Rev 15:3; Jn 4:24; Ac 4:12
15:3 Ps 21:8; Ps 45:3; Rev 19:11-21
15:4 Ex 14:13-28; Ex 14:7
15:5 Ex 14:28; Eze 27:34; Mic 7:19; Mt 18:6; Ne 9:11; Rev 18:21
15:6 Ex 15:11; 1 Ch 29:11,12; Ps 177; Isa 52:10; Mt 6:14
15:7 Ex 9:16; Dt 33:26; Ps 68:35; Isa 51:6
15:8 Ex 14:21; 2 Sa 22:16; 2 Th 2:8; Heb 4:10
15:9 Ge 49:27; Jdg 5:30; Isa 10:8-13; Lk 11:22
15:10 Ex 14:21; Ge 8:1; Ps 74:13-14; Am 4:13; Mt 8:27
15:11 Dt 3:24; Jer 10:16; 1 Pt 1:15-16; Rev 4:8; Lk 12:8; Heb 12:28-29
15:12 Ex 15:6
15:13 Ge 19:16; Eph 2:4; Ps 117:1; 15:20; Isa 65:12-13; 1 Pt 1:5
15:14 Na 14:14; Nu 22:5; Ps 48:6; Isa 14:29,41
2 or, and made them to go heavily

- 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

The Song of Moses

- 15 Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.
- 2 The LORD is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation: my father's God, and I will exalt him.
- 3 The LORD is a man of war: the LORD is his name.
- 4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.
- 5 The depths have covered them: they sank into the bottom as a stone.
- 6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.
- 7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.
- 8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.
- 9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.
- 10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.
- 11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?
- 12 Thou stretchest out thy right hand, the earth swallowed them.
- 13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.
- 14 The people shall hear, and be afraid, sorrow shall take hold on the inhabitants of Palestine.

women of Israel, Miriam, the sister of Moses, leading the way, as they went forth with timbrel and dance. Far over desert and sea rang the joyous refrain, and the mountains re-echoed the words of their praise—"Sing ye to Jehovah, for He hath triumphed gloriously."

This song and the great deliverance which it commemorates, made an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness and the final victory of the Israel of God. The prophet of Patmos beholds the white-robed multitude that have "gotten the victory," standing on the "sea of glass mingled with fire," having "the harps of God. And they sing

the song of Moses the servant of God, and the song of the Lambs."

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Psalm 115:1. Such was the spirit that pervaded Israel's song of deliverance, and it is the spirit that should dwell in the hearts of all who love and fear God. In freeing out souls from the bondage of sin, God has wrought for us a deliverance greater than that of the Hebrews at the Red Sea (1 Pt 2:8).

15:23-25 (Jer. 8:22). A Balm for Every Wound. When Moses presented before the Lord the sad difficulties of the children of Israel, He did not present some new remedy, but called their attention to that which was at hand; for there was a bush or shrub which He had created that was to be cast into the water to make the fountain

³ Heb. shook off ⁴ Heb. hand ⁵ or, repossess ² or, mighty ones?

- 15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.
- 16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.
- 17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O Lord, *which* thy hands have established.
- 18 The LORD shall reign for ever and ever.
- 19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.
- 20 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.
- 21 And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

Marah and Elim

- 22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
- 23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called ³Marah.
- 24 And the people murmured against Moses, saying, What shall we drink?
- 25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.
- 26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, *which* I have

15:15 Ge 36:40; Nu 20:14-21; Isa 15:7; Isa 19:1.

15:16 Dt 2:25; Dt 11:25; Isa 53:1-3; Ac 20:28; Tit 2:14.

15:17 Ps 34:2; Ps 78:51-55; Isa 51:4; Jer 2:21; Jer 31:23.

15:18 Ps 10:16; Ps 29:10; Isa 57:15; Da 2:34; Da 7:9; Da 2:27; Rev 11:15-17.

15:19 Ex 10:23; Pr 21:31; Ex 14:28-29; Heb 11:29.

15:21 1 Sa 18:7; Ps 23:7-10; Rev 7:10-12; Rev 5:9.

15:22 Ge 16:7; Ge 25:18; 1 Sa 15:7; Ex 3:18.

15:24 Ex 11:11; Ex 16:28-9; Nu 11:4-6; 1 Co 10:10; Php 2:14; Jude 16.

15:25 Ex 11:10; Ps 90:15; Jer 15:1; 1 Co 1:18.

15:26 Lev 26:43; Dt 7:12-15; Ex 23:25; Jer 8:22; Jas 5:11-16.

15:27 Nu 34:9; Isa 12:8; Rev 7:17.

16:1 Ex 15:27; Nu 33:10-12; Eze 30:15-16.

16:2 Ex 15:29; Ge 19:9; Ps 106:7; 1 Co 10:10.

16:3 Nu 20:3-6; Dt 26:6; 1 Co 10:8; 2 Co 11:3.

16:4 Ps 78:24-25; Jo 6:31-32; 1 Co 10:3; Mt 6:11; Mt 6:32-33.

16:5 Ex 16:23; Ex 35:2-3; Lev 25:41-42.

16:6 Ex 16:8-12-13; Nu 10:28; Ps 77:20; Isa 64:11-12.

16:7 Ex 16:13, 10; Ex 24:10; Nu 16:42; Isa 45:2; Jo 11:4-6.

16:8 Ex 16:9, 12; Mt 9:40; 6:1-15; 1 Co 10:10; 1 Th 4:8.

16:9 Nu 16:16; Ex 16:2; Ex 16:8.

16:10 Nu 16:16; Ex 16:2; Ex 16:8.

16:11 Nu 16:16; Ex 16:2; Ex 16:8.

16:12 Nu 16:16; Ex 16:2; Ex 16:8.

16:13 Nu 16:16; Ex 16:2; Ex 16:8.

16:14 Nu 16:16; Ex 16:2; Ex 16:8.

16:15 Nu 16:16; Ex 16:2; Ex 16:8.

16:16 Nu 16:16; Ex 16:2; Ex 16:8.

16:17 Nu 16:16; Ex 16:2; Ex 16:8.

16:18 Nu 16:16; Ex 16:2; Ex 16:8.

16:19 Nu 16:16; Ex 16:2; Ex 16:8.

16:20 Nu 16:16; Ex 16:2; Ex 16:8.

16:21 Nu 16:16; Ex 16:2; Ex 16:8.

16:22 Nu 16:16; Ex 16:2; Ex 16:8.

16:23 Nu 16:16; Ex 16:2; Ex 16:8.

16:24 Nu 16:16; Ex 16:2; Ex 16:8.

16:25 Nu 16:16; Ex 16:2; Ex 16:8.

brought upon the Egyptians: for I *am* the LORD that healeth thee.

- 27 And they came to Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Quails and Manna in the Wilderness of Sin

- 16 And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

- 2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

- 3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

- 4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather ⁴a certain rate every day, that I may prove them, whether they will walk in my law, or no.

- 5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

- 6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt:

- 7 And in the morning, then ye shall see the glory of the LORD: for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

- 8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

- 9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

³ That is Bitterness

16

⁴ Heb. the portion of a day in his day

sweet and pure. When this was done, the suffering people could drink of the water with safety and pleasure. God has provided a balm for every wound. There is a balm in Gilead, there is a physician there (Letter 65a, 1894).

16:1-4 Lessons to Be Learned From the Life of Israel in the wilderness.—The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient

Israel passed, that they may be instructed in their preparation for the heavenly Canaan.

Many look back to the Israelites, and marvel at their unbelief and murmuring, feeling that they themselves would not have been so ungrateful; but when their faith is tested, even by little trials, they manifest no more faith or patience than did ancient Israel. When brought into strait places, they murmur at the process by which God has chosen to purify them. Though their present needs are supplied, many are unwilling to trust God for the future, and they are in constant anxiety lest poverty shall come upon them, and their children shall be left to suffer. Some are always anticipating evil or magnifying the difficulties that really exist, so that their eyes are blinded to the many blessings which demand their gratitude. The obstacles they encounter, instead of leading them to seek help from God,

Ex

Ex

- 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.
- 11 And the LORD spake unto Moses, saying,
- 12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am the LORD your God.
- 13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.
- 14 And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.
- 15 And when the children of Israel saw it, they said one to another, 'It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.
- 16 This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer² for every man, according to the number of your persons: take ye every man for them which are in his tents.
- 17 And the children of Israel did so, and gathered, some more, some less.
- 18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.
- 19 And Moses said, Let no man leave of it till the morning.
- 20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.
- 21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.
- 22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.
- 23 And he said unto them, This is that which the LORD hath said, To morrow is the rest

16:10 Ex 16:7; Nu 13:10, Ex 13:21-22; Mt 17:5
16:12 Ex 16:8-9; Jer 31:24, Eze 31:30
16:13 Nu 11:31-33; Ps 78:27-28
16:14 Nu 11:7-9; Dt 8:3; Ne 9:15; Ps 78:24
16:15 Ex 16:31; Ex 16:45; Dt 8:16; Jos 5:12; In 6:51-52; 1 Co 10:3
16:16 Ex 16:18; Ex 16:45; Ex 16:46
16:18 2 Co 8:14-15
16:19 Ex 12:10; Ex 25:18; Mt 6:34
16:20 Mt 6:19; Lk 12:15, 33; Heb 13:5; Jos 5:2-3; Mk 3:5; Eph 4:20
16:21 Pr 6:6-11; Ecc 9:10; Ecc 12:1; Mt 6:34; Jn 12:35; 2 Co 6:2
16:22 Ex 16:5; Ex 16:16; Lev 25:12; Lev 25:22
16:23 Ex 20:8-11; Ex 31:15; Ge 2:2-3; Mk 2:27-28; Lk 23:50; Rev 1:10
16:24 Ex 16:20; Ex 16:35
16:25 Ex 16:23; Ex 16:29; Ne 9:14
16:26 Ex 20:9-11; Dt 5:13; Eze 46:1; Lk 13:14
16:27 Pr 20:1
16:28 Ex 10:4; Nu 14:11; Ps 78:10; Isa 7:9; Jer 4:14
16:29 Ex 31:15; Ne 9:11; Isa 58:13-14; Lk 24:36
16:30 Lev 23:3; Dt 5:12-14; Heb 4:9
16:31 Ex 16:15; Nu 11:6-7; SS 2:3
16:32 Ps 103:1-2; Ps 105:5; Lk 22:19; Heb 2:1
16:33 Heb 9:4
16:34 Ex 25:16; Ex 25:21; Nu 17:10
16:35 Nu 33:48; Dt 8:2-3; Jn 6:40-58; Dt 18
16:36 Ex 16:16; Ex 16:42-43
17:1 Ex 16:4; Nu 33:12-14; Ex 17:8

- ² or, What is this?
or, It is a portion
³ Heb by the poll,
or, head
⁴ Heb souls

- of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.
- 24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.
- 25 And Moses said, Eat that to day: for to day is a sabbath unto the LORD: to day ye shall not find it in the field.
- 26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.
- 27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.
- 28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?
- 29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place, let no man go out of his place on the seventh day.
- 30 So the people rested on the seventh day.
- 31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.
- 32 And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations: that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.
- 33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.
- 34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.
- 35 And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan.
- 36 Now an omer is the tenth part of an ephah.

Masrah and Meribah

- 17 And all the congregation of the children of Israel journeyed from the

the only Source of strength, separate them from Him, because they awaken unrest and repining (PP 293-294).

16:3 (1 Cor. 6:20). Effects of Appetite in Israel's Experience.—Whenever their appetite was restricted, the Israelites were dissatisfied, and murmured and complained against Moses and Aaron, and against God. . . . But God was proving His people. In order to develop what was in their hearts, He allowed them to pass through severe trials. When they failed, He brought them around to the same point again, trying them a little more closely and severely....

In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might

enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.

If the Israelites had submitted to God's requirements, they would have had a healthy posterity. But they chose to follow their own way, walking after the imagination of their own hearts. They gratified their appetites and consulted their own tastes and wishes. As a result, the wilderness was strewn with their dead bodies. Of all the

wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place 'Massah, and 'Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

The Victory Over Amalek at Rephidim

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands

17:2 Ex 5:21; Ex 11:12, 18; 15:12, 17:3 Ex 16:5.
17:4 Ex 14:15; Ex 15:25; Nu 11:11.
17:5 Ex 2:6; Ac 20:25-28; Ex 7:9-20.
17:6 Ex 16:10; Ps 51:5; Isa 48:21.
17:7 Nu 20:13; Dt 9:22; Ex 17:2; Ps 81:7.
17:8 Ge 36:12; Ge 46:16; Nu 24:20; Dt 25:17.
17:9 Ex 17:13; Ex 24:13; Nu 11:28; Nu 13:16.
17:10 Jos 11:15; Mt 28:20; Jo 2:5; Jo 15:1; Ex 17:9.
17:11 Ps 56:9; Lk 18:1; 1 Th 2:8; Jas 5:16.
17:12 Mt 26:10-15; Mk 14:37-40; Eph 6:18; Col 1:2; Ps 35:3; Isa 35:3.
17:13 Jos 10:28; Jos 10:32; Jos 10:37.
17:14 Ex 12:14; Ex 13:9; Ex 9:14; Job 18:17.
17:15 Ge 22:14; Ge 33:20; Ps 60:4.
17:16 Isa 66:1; Ac 7:49; Ps 218:11.
18:1 Ex 2:16; Ex 2:21; Ex 3:1; Zec 8:23; Gal 1:23-24; Ac 7:45-46.
18:2 Ex 2:21; Ex 1:25-26.
18:3 Ac 7:29; Ex 2:22; Heb 11:13; 1 Pe 2:11.
18:4 Ps 46:1; Isa 50:7-9; Heb 13:6.
18:5 Ex 3:1; Ex 3:12; Ex 19:11.
18:7 Ge 14:17; Ge 40:29; Nu 22:36; Jdg 11:34; Lk 7:15.
18:8 Ex 18:1; Ps 66:16; Ge 41:34.
18:9 Isa 41:24; Isa 66:16; Rom 12:10.
18:10 Ge 11:20; Lk 1:68; Eph 1:3; 1 Th 3:9; 1 Pe 1:3.

17

- ¹ that is, Temptation
- ² that is, Chiding, or, Strife
- ³ that is, The LORD my banner
- ⁴ or, Because the hand of Amalek is against the throne of the LORD, therefore, etc
- ⁵ Heb. the hand upon the throne of the LORD

were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it 'Jehovahnissi:

16 For he said, 'Because 'the LORD hath sworn that the LORD will have war with Amalek from generation to generation.

The Visit of Jethro

18 When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, and for Israel his people, and that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons; of which the name of the one was 'Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other was 'Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 And Moses went out to meet his father in law, and did obeisance, and kissed him; and they asked each other of their 'welfare; and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had 'come upon them by the way, and how the LORD delivered them.

9 And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed be the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of

EX

vast multitude that left Egypt, six hundred thousand mighty men of war, besides women and children, only two entered the promised land (MS 69, 1912).

16:10. Cost of Disobedience.—If all the teachings given by Christ when enshrouded in the pillar of cloud, had been obeyed, the Jewish nation would have stood forth to glorify God above every nation and people upon the face of the earth. Jerusalem need not have been destroyed. But she disregarded the commandments of God, while professing regarding them (Letter 195, 1899).

16:14, 15. Wilderness Diet Made Israel More Manageable.—If the Israelites had been given the diet to which they had been accustomed while in Egypt, they would have exhibited the unmanageable spirit that the world is exhibiting today. In the diet of men and women in this age there are included many things that the Lord

would not have permitted the children of Israel to eat. The human family as it is today is an illustration of what the children of Israel would have been if God had allowed them to eat the food and follow the habits and customs of the Egyptians (Letter 44, 1903).

16:29 (ch. 20:8-11). Miracle Preserved Sabbath.—By a miracle God preserved the Sabbath law through the forty years of wilderness wandering (MS 77, 1899).

17:14-16 (1 Sam. 15:2, 3). Amalek Doomed to Destruction.—Many years before, God had appointed Amalek to utter destruction. They had lifted up their hands against God, and His throne, and had taken oath by their gods that Israel should be utterly consumed, and the God of Israel brought down so that He would not be able to deliver them out of their hands.

Amalek had made derision of the fears of his people.

18 ¹ that is A stranger there ² that is, My God is an help ³ Heb. peace ⁴ Heb. found them

Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Ex

11 Now I know that the LORD is greater than all gods: for in the thing wherein they dealt proudly *he was above them*.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:

16 When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

17 And Moses' father in law said unto him, The thing that thou doest is not good.

18 "Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

23 If thou shalt do this thing, and God

18:11 Ex 9:16; 1 Ki

17:24; 1 Ki 1:51; Jas

1:6; 1 Pe 5:5

18:12 Ex 24:5; Ge

1:3; Job 4:28; Lev

7:11-17

18:13 Jdg 5:10; Job

29:7; Isa 16:5; Joel

4:12; Mt 23:2

18:15 Ex 18:19-20;

Lev 24:12-14; Nu

15:5; Nu 27:5

18:16 Ex 23:7; Ac

18:14-15; 1 Co 6:1;

Nu 27:6

18:18 2 Co 12:15;

Php 2:30; 1 Th 2:8-9;

Nu 11:14-17

18:19 Ex 18:24; Pr

9:9; Ge 49:2

18:20 Ex 18:16; Dt

1:5; Ex 30:21; Jer

6:16; 1 Th 4:1

18:21 Dt 1:13-17;

Ac 6:3; Ex 18:25; Ecc

12:13; 1 Ki 18:2; Isa

35:15

18:22 Ex 18:26;

Rom 13:6; Lev 24:11;

Nu 15:33

18:23 Ex 18:18; Ge

21:10-12; Ac 15:2; Gal

2:2

18:24 Ex 18:2-5; Ex

18:19; Ex 10:2-5; Pr

15:1 Co 12:21

18:25 Ex 18:21; Dt

1:15; Ac 6:5

18:26 Ex 18:14, 22;

1 Ki 3:16-28

18:27 Ge 24:59; Ge

31:55; Nu 10:29-30;

Jdg 19:9

19:1 Ex 12:2; Ex

12:6; Lev 23:16-18

19:2 Ex 17:1; Ex

17:8; Ac 7:40; Ac

7:38; Gal 4:24

19:3 Ex 20:21; Ex

24:15-18; Ac 7:38

19:4 Ex 7:1; Ex 8:1;

Ex 9:1; Ex 10:1; Ex

11:1; Isa 40:31; Rev

12:1

19:5 Ex 23:22; Ex

24:7; Dt 1:27; SS

8:12; Isa 41:8

19:6 Dt 33:2-4; Isa

61:6; Rom 12:1; 1 Pe

2:5

19:7 Ex 5:16; Ex

12:30; 1 Co 15:1

19:8 Ex 20:19; Ex

24:3, 7; Dt 5:27-29

5 Heb. a man and

his fellow

6 Heb. Fading thou

will fade

command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 And Moses let his father in law depart: and he went his way into his own land.

Arrival at Sinai

19 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

The Giving of the Decalogue (19:3-20:21)

The Divine Manifestation

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

and made sport of God's wonderful works for the deliverance of Israel performed by the hand of Moses before the Egyptians. They had boasted that their wise men and magicians could perform all those wonders. And if the children of Israel had been their captives, in their power as they were in Pharaoh's, that the God of Israel Himself would not have been able to deliver them out of their hands. They despised Israel, and vowed to plague them until there should not be one left (ASG 72, 73).

God did not wish His people to possess anything which belonged to the Amalekites, for His curse rested upon them and their possessions. He designed that they should have an end, and that His people should not preserve anything for themselves which He had cursed. He also wished the nations to see the end of that people who had defied Him, and to mark that they were destroyed by the very people

they had despised. They were not to destroy them to add to their own possessions, or to get glory to themselves, but to fulfill the word of the LORD spoken in regard to Amalek (*Ibid.*, 75).

18:13. See EGW comment on Num. 12:3.

18:19-27. **God of Order.**—God is a God of order. Everything connected with heaven is in perfect order, subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have his work done with faith and exactness, that He may place the seal of His approval upon it (PP 376).

19:3. **Ancient Instruction to Be Studied.**—The instr

- 9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.
- 10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes.
- 11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.
- 12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:
- 13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.
- 14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.
- 15 And he said unto the people, Be ready against the third day: come not at *your* wives.
- 16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.
- 17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.
- 18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.
- 19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.
- 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.
- 21 And the LORD said unto Moses, Go down, charge the people, lest they break

19:9 Ex 19:16; Ex 20:21; Isa 49:1; Mt 17:5; Mk 9:7; Lk 9:31-35.
19:10 Ex 16:15; Lev 11:49-15; Job 11:5; 1 Co 6:11.
19:11 Ex 19:16; Mt 20; Nu 11:17; Isa 63:1-2; Jn 3:13; Jn 6:98.
19:12 Ex 19:21,23; Lev 3:4; Ex 10:28; Heb 12:20-21.
19:13 Ex 21:28-29; Lev 20:15-16; 1 Co 15:52; 1 Th 4:16.
19:14 Ex 19:10.
19:15 Am 4:12; Mal 3:2; Mt 4:10-12; 2 Pe 3:11-12; Ex 19:11.
19:16 Ex 9:23; Ex 9:28-29; Heb 12:18-19; Rev 4:5.
19:17 Dt 4:10; Dt 5:5.
19:18 Ex 20:18; Dt 4:11-12; Rev 15:18; 2 Th 1:9; 2 Pe 3:10.
19:19 Ex 19:15; Ex 19:16; Heb 12:21; Ps 91:7.
19:20 Ex 19:11; Ne 9:13; Ps 91:7.
19:21 Ex 19:12-14; Ex 3:4-5; Ex 34:20; Eccl 5:1; Heb 12:28-29.
19:22 Ex 24:5; Lev 10:1-3; Isa 52:11; Ac 5:5; Ac 5:10; 1 Co 11:30-32.
19:23 Ex 19:12; Jos 3:4-5.
19:24 Ex 10:29; Mt 11:12; Lk 13:24; Jn 1:17; Heb 4:16.
19:25 Ex 19:24.
20:1 Dt 4:33; Dt 4:36; Dt 5:1,22; Ac 7:38; Ac 7:53.
20:2 Ex 19:7-9; Lev 20:11; Dt 5:7.
20:3 Ex 15:11; Dt 5:7; Ps 81:9; Isa 26:4; Ex 32:4; Ex 32:8; Eccl 8:10; Ac 32:9; Ac 19:26-27.
20:5 Ex 23:24; Lev 26:1; 1 Co 10:22; Jn 7:7; Jn 15:18; Jn 15:23-24; Rom 1:30; Jas 1:4.
20:6 Dt 4:37; Dt 5:29; Jer 32:49-50; Ac 2:49; Rom 11:28-29.
20:7 Lev 19:12; Lev 24:11-16; Dt 5:11; Mt 5:43-45; Mt 23:16-22.
20:8 Ex 16:23-30; Ex 31:13-14; Ge 2:3.
20:9 Ex 24:12; Lk 15:14.
20:10 Ex 31:13; Lk 24:50; Dt 5:10-15.
20:11 Ex 31:17; Ge 2:2-3; Ps 95:4-7; Mk 2:27-28; Ac 20:7.

through unto the LORD to gaze, and many of them perish.

- 22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.
- 23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it.
- 24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.
- 25 So Moses went down unto the people, and spake unto them.

The Decalogue

20 And God spake all these words, saying,

- 1 I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- 2 Thou shalt have no other gods before me.
- 3 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
- 4 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
- 5 And shewing mercy unto thousands of them that love me, and keep my commandments.
- 6 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
- 7 Remember the sabbath day, to keep it holy.
- 8 Six days shalt thou labour, and do all thy work:
- 9 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
- 10 For in six days the LORD made heaven

tions given to Moses for ancient Israel, with their sharp, rigid outlines, are to be studied and obeyed by the people of God today (Letter 259, 1903).

Moses and God in Secret Council.—Moses, the visible leader of the Israelites, was admitted into the secret councils of the Most High. The people were given evidence that Moses did indeed talk with God, receiving from Him the instruction given them (Ibid.).

19:3-8, God's Covenant Our Refuge.—The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses:—

“Thou shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be

a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation.”

“And Moses came and called for the elders of the people, and laid before their faces all these words.”

“And all the people answered together, and said, All that the Lord hath spoken we will do.”

This covenant is of just as much force today as it was when the Lord made it with ancient Israel (SW March 1, 1904).

19:7, 8 (quoted) (Isa. 56:5). A Pledge to the Covenant.—This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfillment of the terms of their agreement with Him. God includes in His covenant all who will obey Him. To all who will do justice and judgment.

and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

Ex

- 12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- 13 Thou shalt not kill.
- 14 Thou shalt not commit adultery.
- 15 Thou shalt not steal.
- 16 Thou shalt not bear false witness against thy neighbour.
- 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Israel's Terror

- 18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.
- 19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.
- 20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.
- 21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

The Book of the Covenant (20:22-23:33)

Laws Concerning the Altar

- 22 And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.
- 23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.
- 24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.
- 25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

20:12 Ex 21:15, 17; Lev 19:3, 34; Mal 1:6; Mt 15:4-6; Lk 10:20; Eph 5:21.
20:13 Ex 21:14, 20, 29; Ge 9:8-25; Pr 3:14; Isa 26:21; Rom 13:9; Gal 5:21.
20:14 Ex 18:20; Mt 5:27-28; Mk 10:11-12; Rom 7:2-3; Eph 5:5.
20:15 Ex 21:16; Am 5:10; Mc 6:10-11; Mt 15:19; Lk 5:14.
20:16 Ex 23:6-7; Lev 19:11, 16; Dt 19:15-21; Mt 26:59-60; Ac 6:13.
20:17 Ge 3:6; Ge 13:23; Ec 5:10-11; Lk 12:15; Lk 16:14; Ac 20:34.
20:18 Ex 19:16-18; Ps 139:7-8; Jer 23:25.
20:19 Dt 18:16; Ac 1:98; Ex 33:20; Ge 32:30.
20:20 1 Sa 12:20; Isa 41:10; Ex 15:25; 26; Ge 22:1.
20:21 Ex 19:16-17; Dt 5:1; Lk 10:12.
20:22 Dt 1:36; Ne 9:13; Heb 12:25-26.
20:23 Ex 20:3-5; Ex 32:1-4; Da 5:4; Zep 1:5, 1; Co 10:21-22; Col 2:10-19.
20:24 Jn 4:21; Lev 1:1; Lev 4:1; Ezr 6:12; Jn 4:20-24; 1 Ti 2:8.
20:25 Dt 27:5-6; Jos 8:31.
20:26 Lev 10:5; Ps 89:7; Ec 5:1; Heb 12:28-29; 1 Pe 1:16.
21:1 Lev 18:5, 26; Lev 19:3; Mal 1:4.
21:2 Ex 12:4; Ex 22:3; Ge 27:28; Mt 18:25; 1 Co 6:20.
21:5 Dt 15:16-17; Isa 26:13; 2 Co 5:14; 15.
21:6 Ex 21:22; Ex 12:12; Nu 25:6-8; Dt 1:10; Zep 3:3; Ps 10:6-8.
21:7 Ne 5:5; Ex 21:2-4.
21:8 Ge 28:8; Jdg 1:3, 1; Sa 8:5; Dt 20:7; Jdg 9:19; Mal 2:11-15.
21:10 1 Co 7:1-6.
21:11 Ex 21:2.
21:12 Ex 20:13; Ge 9:6; Lev 24:17; Nu 35:16-24; Mt 26:52.
21:13 Nu 35:11, 22; Dt 19:4-6; Mt 7:2.
21:14 Nu 15:30-41; Dt 1:43; Ps 19:13; Heb 10:26; 2 Pe 2:10.
21:15 Dt 21:18-21; Dt 27:24; Pr 30:11, 17; 1 Ti 1:9.

- 26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

Rights of the Hebrew Slave

- 21 Now these are the judgments which thou shalt set before them.
- 2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.
- 3 If he came in 'by himself, he shall go out by himself: if he were married, then his wife shall go out with him.
- 4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.
- 5 And if the servant shall plainly say, I love my master, my wife, and my children: I will not go out free:
- 6 Then his master shall bring him unto the judges: he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.
- 7 And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.
- 8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.
- 9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.
- 10 If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.
- 11 And if he do not these three unto her, then shall she go out free without money.

Laws Regarding Life and Property

- 12 He that smiteth a man, so that he die, shall be surely put to death.
- 13 And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.
- 14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.
- 15 And he that smiteth his father, or his mother, shall be surely put to death.

keeping their hand from doing any evil, the promise is, "Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off" (Rt 1 June 23, 1904).

19:9. Glory of Cloud Emanated from Christ.—The cloud that guided Israel, stood over the tabernacle. The glory of the cloud emanated from Jesus Christ, who from the midst of the glory talked with Moses, as He had talked with him from the burning bush. The brightness of the cloud presence was enshrouded in the darkness of the cloud which He made His pavilion, that the people could endure to look upon the cloud, as seeing Him who is invisible. This was God's plan whereby He might approach man (MS 126, 1901).

20:1-17 (Neh. 9:6-15). Father by Side of Son in

Giving Law.—When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of His Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was proclaimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah (ST Oct. 15, 1896).

Adam and Eve Knew the Law.—Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them (MS 99, 1902).

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the fall, the principles of righteousness were unchanged. Nothing was taken from the law, nor

² Heb. build them with hewing ²¹ Heb. with his body ² Heb. saying shall say ³ Heb. be evil in the eyes of, etc.

- 16 And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.
- 17 And he that curseth his father, or his mother, shall surely be put to death.
- 18 And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:
- 19 If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.
- 20 And if a man smite his servant, or his maid, with a rod, and he die under his hand: he shall be surely punished.
- 21 Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.
- 22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.
- 23 And if any mischief follow, then thou shalt give life for life.
- 24 Eye for eye, tooth for tooth, hand for hand, foot for foot,
- 25 Burning for burning, wound for wound, stripe for stripe.
- 26 And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.
- 27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.
- 28 If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.
- 29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman: the ox shall be stoned, and his owner also shall be put to death.
- 30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.
- 31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.
- 32 If the ox shall push a manservant or a

21:16 Ge 40:15; 1 Ti 1:10; Rev 18:12; Ge 27:26; Ex 22:4.
21:17 Lev 20:9; Dt 27:16; Pr 20:20; Mt 15:46; Mk 7:10-11.
21:18 Ex 21:22; Ex 23:15; Dt 25:11; 2 Sa 19:6.
21:19 2 Sa 3:29; Zec 8:4.
21:20 Ex 21:26-27; Pr 20:19; 1 Sa 58:4-5; Ge 9:6; Ge 4:15, 24; Rom 13:1.
21:21 Lev 25:45-46.
21:22 Ex 21:18; Ex 21:30; Dt 16:18; Dt 22:19-21.
21:23 Nu 35:31.
21:24 Ex 21:26-27; Lev 24:19-20; Mt 5:38.
21:25 Ex 21:20; Dt 16:19; Ps 9:12; Ps 10:18; Eph 6:9; Col 4:1.
21:26 Ex 21:32; Ge 9:5-6; Lev 20:15-16.
21:27 Dt 21:19.
21:30 Ex 21:22; Ex 30:12; Nu 35:31-33; Pr 13:8.
21:32 Ge 47:28; Zec 11:12-15; Mt 26:15; Php 2:7.
21:33 Ps 9:15; Ps 119:85; Pr 28:10; Eccl 10:8; Jer 18:20, 22.
21:34 Ex 21:29-30; Ex 22:6, 14.
21:36 Ex 21:29.
22:1 Lev 6:4-6; Nu 5:7-9; 2 Sa 12:6; Pr 6:31; Lk 19:8.
22:2 Job 24:14; Job 40:5; Hos 7:1; Joel 2:9; Mt 6:19-20; Mt 24:45.
22:3 Ex 21:2; Jdg 14:14; Jdg 10:7; Isa 50:1.
22:4 Ex 21:16; Pr 6:31; Isa 10:2; Jer 16:18; Rev 18:6.
22:5 Ex 22:5; Ex 22:12; Ex 21:31; Job 20:18.
22:6 Jdg 15:4-5; 2 Sa 11:30-31; Ex 22:9; Ex 22:12.
22:7 Pr 6:40-41; Jer 2:26; Jn 12:6; 1 Co 6:10.
22:8 Ex 22:28; Ex 21:6; Dt 16:18; 1J 19:17-18; Is 8:21.
22:9 Nu 5:6-7; Mt 6:14-15; Mt 18:15, 35; Lk 17:3-4.
4 or, revileth
5 or, his neighbour
6 Heb. his ceasing

- maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.
- 33 And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;
- 34 The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.
- 35 And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.
- 36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.
- 22 If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.
- 2 If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed* for him.
- 3 If the sun be risen upon him, *there shall be blood shed* for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft.
- 4 If the thief be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.
- 5 If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.
- 6 If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.
- 7 If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.
- 8 If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods.
- 9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges;

Ex

one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them forever (ST April 15, 1886).

Law Suited to Holy Order of Beings.—The Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, He made the Sabbath for man. After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state (3SG 295).

Worded to Meet Fallen Intelligences.—The law of

Jehovah dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellowman. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression (ST April 15, 1875).

The law of God existed before the creation of man or else Adam could not have sinned. After the transgression of Adam the principles of the law were not changed, but

⁷ Heb. averaged 22 ¹ or, of a goat ² thing stolen

Ex

- and whom the judges shall condemn, he shall pay double unto his neighbour.
- 10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:
- 11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.
- 12 And if it be stolen from him, he shall make restitution unto the owner thereof.
- 13 If it be torn in pieces, *then* let him bring it for witness, and he shall not make good that which was torn.
- 14 And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make it good.
- 15 *But* if the owner thereof *be* with it, he shall not make it good; if it be an hired thing, it came for his hire.
- 16 And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.
- 17 If her father utterly refuse to give her unto him, he shall ³pay money according to the dowry of virgins.

Laws Regarding Miscellaneous Sins

- 18 Thou shalt not suffer a witch to live.
- 19 Whosoever lieth with a beast shall surely be put to death.
- 20 He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

Laws Regarding Help to the Needy

- 21 Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.
- 22 Ye shall not afflict any widow, or fatherless child.
- 23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;
- 24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.
- 25 If thou lend money to *any of my people that is poor* by thee, thou shalt not be to him as an usurer, neither shalt thou lay

22:10 Ge 39:8, Lk 12:48, Lk 16:11.
22:11 Lev 5:1, Lev 6:5, Pr 30:9.
22:12 Ex 22:7, Ge 31:39.
22:13 Exe 14:8, Am 4:12, Mic 5:8, Na 2:12.
22:14 Dt 15:2, Ne 5:4, Ps 37:21, Mt 5:42.
22:15 Zec 8:10.
22:16 Ge 31:2-4, Dt 32:28-29.
22:17 Dt 7:3-6, Ge 24:16, Dt 22:29.
22:18 Lev 19:26, Lev 19:31, Ac 8:9-11, Gal 5:20, Rev 22:15.
22:19 Lev 18:23; Lev 18:25.
22:20 Nu 21:3, Jos 24:15-16.
22:21 Ex 23:9, Lev 19:33, Zec 7:10.
22:22 Dt 10:18, Dt 24:17, Isa 1:17, 24.
22:23 Dt 15:9, Dt 24:15, Job 31:38-39, Lk 18:7, Jas 5:4.
22:24 Job 31:23, Ps 69:24, Ps 76:7.
22:25 Lev 25:45-47, Dt 24:19-20, Lk 19:23.
22:26 Dt 21:6, Dt 24:10-14, 17, Job 22:6.
22:27 Ex 2:23-24; Ps 84:16, 72:12, Isa 19:20, Ex 31:6-7.
22:28 Ex 22:8-9, Ps 32:6, Ja 10:31-35, Ex 21:17, Eccl 10:20.
22:29 Ex 23:16, 19, Dt 26:10, Eccl 20:40.
22:30 Dt 15:19, Lev 22:27.
22:31 Ex 19:5-6, Lev 11:45, Dt 14:21.

23:1 Ex 23:7, Lev 19:16, 24:10-13.
23:2 Ex 32:1-5, Ge 6:12, Mt 27:21-26.
23:3 Ps 82:2-5, Jas 5:17.
23:4 Dt 22:1-4, Job 31:29-30, Mt 5:44.
23:5 Dt 22:4.
23:6 Ex 23:2-5, Dt 16:19, Eccl 5:8.
23:7 Ex 23:1, Lev 19:11, Dt 19:16-21.
23:8 Dt 16:19, 1 Sa 8:3, Ps 26:10.
23:9 Ex 21:21, Dt 10:19, Dt 24:14-18.

3 Heb. weigh
4 or, judges
5 Heb. thy fulness
6 Heb. tear

23

1 or, receive
2 Heb. answer

- upon him usury.
- 26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:
- 27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

Miscellaneous Laws

- 28 Thou shalt not revile the 'gods, nor curse the ruler of thy people.
- 29 Thou shalt not delay to *offer* 'the first of thy ripe fruits, and of thy 'liquors: the firstborn of thy sons shalt thou give unto me.
- 30 Likewise shalt thou do with thine oxen, and with thy sheep: seven days it shall be with his dam: on the eighth day thou shalt give it me.
- 31 And ye shall be holy men unto me: neither shall ye eat *any* flesh that is torn of beasts in the field: ye shall cast it to the dogs.

- 23 Thou shalt not 'raise a false report: put not thine hand with the wicked to be an unrighteous witness.
- 2 Thou shalt not follow a multitude to *do* evil: neither shalt thou ²speak in a cause to decline after many to wrest *judgment*.
- 3 Neither shalt thou countenance a poor man in his cause.
- 4 If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.
- 5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.
- 6 Thou shalt not wrest the judgment of thy poor in his cause.
- 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.
- 8 And thou shalt take no gift: for the gift blindeth 'the wise, and perverteth the words of the righteous.
- 9 Also thou shalt not oppress a stranger: for ye know the 'heart of a stranger, seeing ye were strangers in the land of Egypt.
- 10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

were definitely arranged and expressed to meet man in his fallen condition. Christ, in counsel with His Father, instituted the system of sacrificial offerings; that death, instead of being immediately visited upon the transgressor, should be transferred to a victim which should prefigure the great and perfect offering of the son of God (*Ibid.*, March 14, 1878).

Precepts Given to Guard Decalogue.—In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon men in every age as long as time should last. These commands were enforced by the power of the moral law,

and they clearly and definitely explained that Law (*Ibid.*, April 15, 1875).

(Isa. 58:13, 14). Every Specification Is God's Character.—The God of heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God, or shall we trample upon the law of God and say it is not binding? God might just as well have abolished Himself. In the law every specification is the character of the infinite God (MS 12, 1894).

Law Denounces Slightest Sin.—God has given His Law for the regulation of the conduct of nations, of families, and of individuals. There is not one worker of wickedness, though his act be the lightest and the most secret, that escapes the denunciation of that law (MS 58, 1897).

Holiness Made Known.—Our duty to obey this law is to be the burden of this last message of mercy to the

3 or, wilt thou cease to help him? or, and wouldest cease to leave thy business for him: thou shalt surely leave it to join with him 4 Heb. the seeing 5 Heb. soul

- 11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy ⁶oliveyard.
- 12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.
- 13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.
- 14 Three times thou shalt keep a feast unto me in the year.
- 15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)
- 16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.
- 17 Three times in the year all thy males shall appear before the Lord God.
- 18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my ⁷sacrifice remain until the morning.
- 19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.
- 20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.
- 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.
- 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and ⁸an adversary unto thine adversaries.
- 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.
- 24 Thou shalt not bow down to their gods,

23:11 Lev 25:2-7; Lev 25:11-12; Lev 25:20; Lev 25:22; 23:12 Ex 20:8-11; Ex 31:15-16; Lk 14:14; Isa 58:3
23:13 Dt 1:9; Dt 4:15; Jos 22:5; 1 Pth 5:15; 1 Th 1:10; Heb 12:15; Zec 14:2
23:14 Ex 31:22; Lev 24:10, 34
23:15 Ex 12:1-28; Ex 12:43-49; Lev 24:5; 8; Mk 1:12; Lk 22:7; 1 Co 5:7-8
23:16 Ex 22:29; Ex 31:22; Lk 2:1; Ex 31:22; Lev 24:14
23:17 Ex 31:23; Dt 12:5; Dt 16:16; Dt 31:11; Ps 81:7; Lk 2:12
23:18 Ex 12:10; Lev 2:15
23:19 Ex 22:29; Ex 31:20; Rev 14:9; Ex 31:26
23:20 Ex 32:6; Ex 11:19; Ex 32:5; Mal 3:1; 1 Co 10:9-10; Ge 15:18
23:21 Ps 2:12; Mt 5; Heb 12:25; Nu 14:1; Eph 4:50; Heb 3:10; Heb 3:16
23:22 Ge 12:4; Nu 21:9; Jer 30:20; Zec 2:8; Ac 9:1-5
23:23 Ex 25:20; Ex 32:1; Isa 51:3
23:24 Ex 20:5; Lev 18:3; 26-30; Dt 12:30-31; Ps 101:3
23:25 Dt 6:13; Dt 10:12-20; Jos 22:5; Mt 1:10
23:26 Dt 7:14; Dt 30:4; Job 21:10; Mal 3:1-4; Ps 55:23; Isa 65:20
23:27 Ex 15:14-16; Ge 35:5; Dt 2:25
23:28 Dt 7:20; Jos 21:11
23:29 Dt 7:22; Jos 15:63; Jos 16:10; Jos 17:12-14
23:31 Ge 15:18; Nu 31:43; Dt 11:21; Jos 23:14
23:32 Ex 34:12-15; Dt 2:2; 2 Co 6:15; Nu 25:1-2
23:33 1 Ki 11:16; 2 Ch 33:9; Ex 31:13
24:1 Ex 24:15; Ex 34:5; Ex 19:9; 20:21; Lev 10:1-2; Lk 10:1, 17
24:2 Ex 24:13, 15; 19; Nu 16:5; Jer 30:21
24:3 Ex 24:1; Ex 22:1; Dt 31:1; Ex 24:10; Dt 31:1
24:4 Dt 31:9; Jos 24:26; Ex 20:26; Lk 22:30; Rev 21:1

nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

- 25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.
- 26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.
- 27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn thy ⁹backs unto thee.
- 28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.
- 29 I will not drive them out from before thee in one year: lest the land become desolate, and the beast of the field multiply against thee.
- 30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.
- 31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.
- 32 Thou shalt make no covenant with them, nor with their gods.
- 33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve thy gods, it will surely be a snare unto thee.

Ratification of the Covenant (24:1-18)

- 24 And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.
- 2 And Moses alone shall come near the LORD: but they shall not come nigh: neither shall the people go up with him.
- And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.
- 4 And Moses wrote all the words of the LORD, and rose up early in the morning,

world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man (MS 88, 1897).

(John 14:15). Ten Commandments—Ten Promises.—The ten commandments, Thou shalt, and Thou shalt not, are ten promises, assured to us if we render obedience to the law governing the universe. "If ye love me, keep my commandments." Here is the sum and substance of the law of God. The terms of salvation for every son and daughter of Adam are here outlined (MS 41, 1896).

The ten holy precepts spoken by Christ upon Sinai's mount were the revelation of the character of God, and made known to the world the fact that He had jurisdiction

over the whole human heritage. That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise. "This do, and you will not come under the dominion and control of Satan." There is not a negative in that law, although it may appear thus. It is DO, and Live (Letter 89, 1898).

(Rom. 12:1; 2 Peter 1:4). A Wall of Protection.—In the ten commandments God has laid down the laws of His kingdom. Any violation of the laws of nature is a violation of the law of God.

The Lord has given His holy commandments to be a wall of protection around His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear. They will know how to

⁶ or olive trees ⁷ or, least ⁸ or, I will afflict them that afflict thee ⁹ Heb. neck

Ex

- and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.
- 5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.
- 6 And Moses took half of the blood, and put it in basons: and half of the blood he sprinkled on the altar.
- 7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.
- 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.
- 9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:
- 10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.
- 11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.
- 12 And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written: that thou mayest teach them.
- 13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.
- 14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.
- 15 And Moses went up into the mount, and a cloud covered the mount.
- 16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.
- 17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.
- 18 And Moses went into the midst of the cloud, and gat him up into the mount: and

24:5 Ex 19:22, Ex 18:12, Lev 1:1, Lev 1:11
24:6 Ex 24:8, Ex 12:7, 22, Gol 1:20, Heb 9:18, Heb 12:24, 1 Pt 1:12
24:7 Ex 24:1, Heb 9:18-23, Ac 15:15, Gal 3:16, 1 Th 5:27
24:8 Ex 21:6, Lev 9:30, Is 52:15, Heb 9:18-21, Zec 9:11, Mt 26:28, Mk 14:24, Lk 22:20
24:9 Ex 24:1
24:10 Ex 3:6, Ex 33:20, 23, Ge 32:30, Jdg 13:21-22, Isa 6:1-5
24:11 Ex 24:1, Ex 24:9, Lev 9:7, Lk 15:23-24, 1 Co 10:16
24:12 Ex 21:2, 1 Pt 1:18, Dt 5:22, Ne 9:15, Jer 31:35, 2 Co 5:5, Heb 9:1
24:13 Ex 17:9-14, Ex 32:17, Nu 11:28
24:14 Ex 32:1, Ge 22:5, Ex 17:12
24:15 Ex 19:9, Ex 19:16, 2 Ch 6:1, Mt 17:5
24:16 Ex 24:17, Ex 24:9, Lev 9:24, 2 Co 10:16, Rev 19:9
24:17 Ex 3:2, Ex 19:18, Dt 4:24, 50, Eze 12:7, Heb 12:18, Heb 12:29
24:18 Ex 24:17, Ex 9:27, 33, Pr 28:1, Mt 12:2, Mk 13:13, Lk 4:2
25:2 Ex 35:5-29, Nu 7:5-68, Dt 16:16-17, Jdg 5:9, 2 Co 8:12, 2 Co 9:7
25:4 Ge 41:42, Eze 16:10, Rev 19:8
25:5 Ex 26:13-15, Ex 26:26
25:6 Ex 25:47, Ex 27:20, Ex 10:24-25
25:7 Ex 28:9-21, Ex 28:4, Ex 28:6
25:8 Ex 15:2, Ex 36:1-11, Lev 1:6, Heb 9:1-2
25:9 Ex 25:10, 1 Ch 28:11-19, Heb 8:5
25:10 Ex 37:1-15, Dt 10:1-5, Heb 9:1, Rev 11:19
25:11 Ex 25:24, Ex 30:3, 1 Ki 6:20, 2 Ch 3:1
25:12 Ex 25:15, Ex 25:26, Ex 26:29, Ex 27:7
25:13 Ex 25:28, Ex 27:6, Nu 18:11, 14
25:15 1 Ki 6:8, 2 Ch 5:9
25:16 Ex 16:4, Ex 27:21, Nu 17:1, Heb 9:1

Moses was in the mount forty days and forty nights.

Directives Concerning the Tabernacle and Its Furniture (25:1-31:17)

The Offering for the Tabernacle

- 25 And the LORD spake unto Moses, saying.
- 2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.
- 3 And this is the offering which ye shall take of them: gold, and silver, and brass.
- 4 And blue, and purple, and scarlet, and fine linen, and goats' hair.
- 5 And rams' skins dyed red, and badgers' skins, and shittim wood.
- 6 Oil for the light, spices for anointing oil, and for sweet incense.
- 7 Onyx stones, and stones to be set in the ephod, and in the breastplate.
- 8 And let them make me a sanctuary: that I may dwell among them.
- 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

The Ark

- 10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
- 11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.
- 12 And thou shalt cast four rings of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it.
- 13 And thou shalt make staves of shittim wood, and overlay them with gold.
- 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.
- 15 The staves shall be in the rings of the ark: they shall not be taken from it.
- 16 And thou shalt put into the ark the testimony which I shall give thee.

preserve every faculty in health, so that it may be presented to God in service. The Lord can use them; for they understand the words of the great apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (MS 153, 1899).

20:3-17 (Prov. 4:20-22). **Health in Obedience to God's Law.**—The love of Jesus in the soul will banish all hatred, selfishness, and envy; for the law of the Lord is perfect, converting the soul. There is health in obedience to God's law. The affections of the obedient are drawn out after God. Looking unto the Lord Jesus, we may encourage and serve one another. The love of Christ is shed abroad in our souls, and there is no dissension and strife among us (MS 152, 1901).

No Others Professed to Keep Commandments.—The

ancient Jewish church were the highly favored people of God, brought out of Egypt and acknowledged as His own peculiar treasure. The many and exceeding great and precious promises to them as a people, were the hope and confidence of the Jewish church. Herein they trusted, and believed their salvation sure. No other people professed to be governed by the commandments of God (*Redemption or the First Advent of Christ*, p. 35).

20:3. **Self-dependence Is Idolatry.**—Idolaters are condemned by the Word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims

25 ¹ Heb. take for me ² or, heave offering ³ or, silk

- 17 And thou shalt make a mercy seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.
- 18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.
- 19 And make one cherub on the one end, and the other cherub on the other end: even ⁴ of the mercy seat shall ye make the cherubims on the two ends thereof.
- 20 And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.
- 21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.
- 22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

The Table of Shewbread

- 23 Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit and a half the height thereof.
- 24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.
- 25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.
- 26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.
- 27 Over against the border shall the rings be for places of the staves to bear the table.
- 28 And thou shalt make the staves of shittim wood, and overlay them with gold, that the table may be borne with them.
- 29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ⁵ to cover withal: of pure gold shalt thou make them.
- 30 And thou shalt set upon the table shewbread before me *always*.

25:17 Ex 26:34; Ex 37:6; Lev 16:12-15; Rom 8:25; Heb 9:16.

25:18 Ex 37:7-9; Ge 3:24; Eccl 10:2,20; Heb 9:5.

25:20 Ex 25:18; 1 Ki 6:27; Eccl 29:1; Ge 28:12; 1 Co 11:10; Eph 5:10.

25:21 Ex 25:17; Ex 26:34; Rom 10:4; Ex 25:15.

25:22 Ex 20:24; Ge 18:33; Lev 1:1; Ps 80:1; Ps 90:1.

25:23 Ex 37:10-16; Nu 3:31; Eccl 30:11; 12; Heb 9:2.

25:24 Ex 25:11; 1 Ki 6:20-22.

25:25 Ex 30:3; Ex 37:2.

25:26 Ex 25:12.

25:27 Ex 25:10; Ex 25:27; Nu 10:17; Ac 6:15.

25:29 Ex 37:16; Nu 3:7; Nu 7:19,41; Eccl 19:11.

25:30 Ex 35:13; Ex 39:30; Lev 24:5-6; Mal 1:12; Mt 12:1.

25:31 Ex 35:14; Ex 37:1-24; Zec 1:2; Heb 9:2; Rev 1:12.

25:33 Nu 17:8-8; Jer 1:11-12; Ex 37:19-20; Zec 1:4.

25:36 Ex 25:18; Nu 8:1; 1 Ki 10:16-17; 2 Ch 9:15.

25:37 Ex 37:23; Zec 1:2; Rev 1:3; Lev 24:2-2.

25:38 2 Ch 4:21; Isa 66:2; 2 Ki 25:14; Jer 52:18.

25:40 Ex 26:30; Eccl 13:11-12; Ex 37:1-11; Heb 8:5.

26:1 Ex 25:8; Ex 36:19; 1 Li 2:21; Heb 8:2; Heb 9:25-26.

26:2 Ex 26:7-8; Nu 4:25; 2 Sa 7:2; 1 Ch 17:1.

26:3 Ex 26:9; In 2:1; 1 Co 12:1; 1 Co 12:12-27; 1 Ph 2:21-22.

4 or, of the matter of the mercy seat

5 or, to pour out withal

6 or, shall cause to ascend

7 Heb, the face of it

The Candlestick

- 31 And thou shalt make a candlestick of pure gold: of beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.
- 32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:
- 33 Three bowls made like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and a flower: so in the six branches that come out of the candlestick.
- 34 And in the candlestick *shall be* four bowls made like unto almonds, with their knops and their flowers.
- 35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.
- 36 Their knops and their branches shall be of the same: all it *shall be* one beaten work of pure gold.
- 37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.
- 38 And the tongs thereof, and the snuffdishes thereof, *shall be* of pure gold.
- 39 Of a talent of pure gold shall he make it, with all these vessels.
- 40 And look that thou make them after their pattern, ⁸ which was shewed thee in the mount.

The Curtains and Boards

- 26 Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them.
- 2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.
- 3 The five curtains shall be coupled together one to another; and other five curtains *shall be* coupled one to another.

of His law (R1 March 15, 1906).

False Conceptions of God Are Idolatry.—Are we worshippers of Jehovah, or of Baal? of the living God, or of idols? No outward shinnies may be visible; there may be no image for the eye to rest upon; yet we may be practising idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal (*Ibid.*, Dec. 5, 1908).

Satan Plants Throne Between Heaven and Earth.—Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot

expel God from His throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper (*Ibid.*, Oct. 22, 1895).

20:4-6. Second Commandment and Pictures.—A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed. . . . The second commandment prohibits image worship; but God himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who read might understand (1 Th 2:12).

⁸ Heb, which thou wast caused to see 26 ¹ Heb, the work of a cunning workman, or, embroiderer

Ex

- 4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of another curtain, in the coupling of the second.
- 5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that is in the coupling of the second; that the loops may take hold one of another.
- 6 And thou shalt make fifty taches of gold, and couple the curtains together with the taches; and it shall be one tabernacle.
- 7 And thou shalt make curtains of goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.
- 8 The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains shall be all of one measure.
- 9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.
- 10 And thou shalt make fifty loops on the edge of the one curtain that is outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.
- 11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.
- 12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.
- 13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.
- 14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering above of badgers' skins.
- 15 And thou shalt make boards for the tabernacle of shittim wood standing up.
- 16 Ten cubits shall be the length of a board, and a cubit and a half shall be the breadth of one board.
- 17 Two tenons shall there be in one board, set in order one against another; thus shalt thou make for all the boards of the tabernacle.

26:4 Ex. 26:5; Ex. 26:10-11; Ex. 36:11-12; Ex. 36:17.
 26:6 Ex. 26:11; Ex. 26:35; Eph. 1:22-23; Eph. 4:16; 1 Pe. 2:4-5.
 26:7 Ex. 45:26; Ex. 36:14-18; Nu. 1:25; Ps. 95:15; 1 Pe. 5:3; 1 Pe. 5:5.
 26:8 Ex. 26:2; Ex. 26:15.
 26:9 Ex. 26:5.
 26:10 Ex. 26:46.
 26:11 Ex. 26:3; Ex. 26:15.
 26:12 Ex. 26:9.
 26:13 Ex. 26:2; Ex. 26:8.
 26:14 Ex. 36:19; Ps. 27:5; Isa. 40:6; Ex. 26:5.
 26:15 Ex. 26:10-22.
 29; Nu. 1:31-32; 1 Ph. 2:20-21.
 26:19 Ex. 26:25-27; Nu. 3:36; SS. 5:15.
 26:21 Ex. 26:19.
 26:24 Ex. 36:29-30; Ps. 133:1-3; 1 Co. 1:10; 1 Co. 3:16; 1 Pe. 2:5.
 26:26 Ex. 36:31-38; Nu. 3:36; Rom. 15:1; 1 Co. 9:19-20; Gal. 6:1-2; Eph. 4:16.
 26:29 Ex. 25:11-12.
 26:30 Ex. 40:21.
 18; Nu. 10:21; Heb. 8:2; Ac. 7:41; Heb. 8:5; Heb. 9:24.
 26:31 Ex. 36:35; Ex. 40:3-21; Lev. 16:2-15; Mt. 27:51; Mk. 15:38; Lk. 23:45; Eph. 2:14.
 26:32 Ex. 26:37; Ex. 36:38; Est. 1:6.
 26:33 Ex. 27:10; Ex. 36:36; Ge. 9:1-5; Ex. 25:16; Lev. 16:2; Heb. 9:2-3.

- 18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.
- 19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
- 20 And for the second side of the tabernacle on the north side there shall be twenty boards:
- 21 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
- 22 And for the sides of the tabernacle westward thou shalt make six boards.
- 23 And two boards shalt thou make for the corners of the tabernacle in the two sides.
- 24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring; thus shall it be for them both; they shall be for the two corners.
- 25 And they shall be eight boards, and their sockets of silver, sixteen sockets; two sockets under one board, and two sockets under another board.
- 26 And thou shalt make bars of shittim wood: five for the boards of the one side of the tabernacle.
- 27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.
- 28 And the middle bar in the midst of the boards shall reach from end to end.
- 29 And thou shalt overlay the boards with gold, and make their rings of gold for places for the bars; and thou shalt overlay the bars with gold.
- 30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.
- 31 And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made:
- 32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.
- 33 And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony:

2 or, covering
 3 Heb. in the remainder, or, surplus
 4 Heb. hands
 5 seaward
 6 Heb. twined

20:8-11 (Gen. 2:9, 16, 17; Ex. 16:29). Sabbath, a Test of Loyalty.—Every man has been placed on trial, as were Adam and Eve in Eden. As the tree of knowledge was placed in the midst of the garden of Eden, so the Sabbath command is placed in the midst of the decalogue. In regard to the fruit of the tree of knowledge, the restriction was made, "Ye shall not eat of it, . . . lest ye die" (Gen. 3:3). Of the Sabbath, God said, Ye shall not defile it, but keep it holy. . . . As the tree of knowledge was the test of Adam's obedience, so the fourth command is the test that God has given to prove the loyalty of all His people. The experience of Adam is to be a warning to us so long as time shall last. It warns us not to receive any assurance from the mouth of men or of angels that will detract one jot or tittle from the sacred law of Jehovah (RII Aug. 30, 1898).

20:14. False Worship Is Spiritual Adultery.—All false

worship is spiritual adultery. The second precept, which forbids false worship, is also a command to worship God, and Him only serve. The Lord is a jealous God. He will not be trifled with. He has spoken concerning the manner in which He should be worshipped. He has a hatred of idolatry; for its influence is corrupting. It debases the mind, and leads to sensuality and all kinds of sin (MS 129, 1901).

20:16 (Gal. 6:7). Flippant Speech May Be False Witness.—Slander covers more ground than we suppose. The command, "Thou shalt not bear false witness," means very much more than we realize. False witness is borne again and again in flippant speech concerning even the workers whom God has sent. The seeds of envy, of evil thinking and evil speaking, germinate and produce a harvest of their kind, to be garnered by the one who

- and the vail shall divide unto you between the holy *place* and the most holy.
- 34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.
- 35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south; and thou shalt put the table on the north side.
- 36 And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework.
- 37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass for them.

The Altar of Burnt Offering

- 27** And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare; and the height thereof shall be three cubits.
- 2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same; and thou shalt overlay it with brass.
- 3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.
- 4 And thou shalt make for it a 'grate of network of brass; and upon the net shalt thou make four brazen rings in the four corners thereof.
- 5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.
- 6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.
- 7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.
- 8 Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it.

The Court

- 9 And thou shalt make the court of the

26:34 Ex 25:21; Ex 40:20; Heb 9:5
26:35 Ex 40:22; Heb 9:2; Heb 9:8-9; Ex 25:31-37
26:36 Ex 36:35; Jo 10:9; Jo 11:6; Ps 109:3
26:37 Ex 36:38

27:1 Ex 20:21-26; Ex 21:1; Ex 35:13-17; Heb 13:10
27:2 Ex 29:12; Lev 17:14-25; Lev 8:15; Heb 6:18
27:3 Lev 16:12; 1 Ki 10:10; Ex 32:16
27:4 Ex 35:16; Ex 36:15; Ex 38:1
27:5 Ex 38:1
27:6 Ex 35:13-15; Ex 30:1; Nu 1:9
27:7 Ex 25:24; Ex 30:1; Nu 1:9
27:8 Ex 25:9; Jo 15:9; Col 2:20-24; Heb 8:5
27:9 Ex 38:9-20; Ex 40:8; 1 Ki 6:36; 1 Ki 8:10; Ps 92:13; Ps 100:1; Ps 116:19; Ex 10:11; Ex 40:20; Ex 40:23; Ex 40:26; Ex 40:32; Ex 40:44; Ex 41:3; Ex 41:19-20; Ex 46:20-24; Ex 26:31-37; Ex 36:17; Ex 39:9

27:10 Ex 26:19-21; Ex 36:38; Jer 52:21
27:14 Ex 27:9; Ex 26:46
27:16 Ex 26:31; Ex 26:36; Job 5:30; Ps 15:11
27:18 Ex 27:9-12
27:19 Ex 27:5; Ex 35:18; Nu 1:32; Ezr 7:9-14; Lev 12:11; Isa 22:25-25
27:20 Ex 39:37; Lev 24:2-4; Zec 4:11-11; Rev 11:4
27:21 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:22 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:23 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:24 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:25 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:26 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:27 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:28 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:29 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:30 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:31 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:32 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:33 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:34 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:35 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:36 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:37 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:38 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:39 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:40 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:41 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:42 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:43 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:44 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:45 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:46 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:47 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:48 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:49 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:50 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:51 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:52 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:53 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:54 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:55 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:56 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:57 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:58 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:59 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:60 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:61 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:62 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:63 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:64 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:65 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:66 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:67 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:68 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:69 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:70 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:71 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:72 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:73 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:74 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

27:75 Ex 29:10-31; Lev 4:6; Nu 8:9; Mal 2:7; Mt 4:16; Lk 12:35; Jo 5:35

tabernacle: for the south side southward *there shall be hangings for the court of fine twined linen of an hundred cubits long for one side:*

- 10 And the twenty pillars thereof and their twenty sockets shall be of brass; the hooks of the pillars and their fillets shall be of silver.
- 11 And likewise for the north side in length *there shall be hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.*
- 12 And for the breadth of the court on the west side shall be hangings of fifty cubits: their pillars ten, and their sockets ten.
- 13 And the breadth of the court on the east side eastward shall be fifty cubits.
- 14 The hangings of one side of the gate shall be fifteen cubits: their pillars three, and their sockets three.
- 15 And on the other side shall be hangings fifteen cubits: their pillars three, and their sockets three.
- 16 And for the gate of the court shall be an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: and their pillars shall be four, and their sockets four.
- 17 All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, and their sockets of brass.
- 18 The length of the court shall be an hundred cubits, and the breadth 'fifty every where, and the height five cubits of fine twined linen, and their sockets of brass.
- 19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the 'pins of the court, shall be of brass.

Oil for the Lamps

- 20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.
- 21 In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: it shall be a statute for ever unto their generations on the behalf of the children of Israel.

planted the seed. 'Whosoever a man soweth, that shall he also reap.' (Letter 9, 1892).

21:1-6. Care of the Interests of Servants.—The Lord desired to guard the interests of servants. He commanded the Israelites to be merciful, and to bear in mind that they themselves had been servants. They were directed to be mindful of the rights of their servants. In no case were they to abuse them. In dealing with them they were not to be exacting, as the Egyptian taskmasters had been with them. They were to exercise tenderness and compassion in the treatment of their servants. God desired them to put themselves in the place of the servants, and deal with them as they would wish others to deal with them under the same circumstances.

Because of poverty, some were sold into bondage by their parents. Others who were sentenced for crimes by the

judges were sold into bondage. The Lord specified that even these were not to be held as bond-servants for more than seven years. At the end of that time every servant was given his freedom, or, if he chose, he was allowed to remain with his master. Thus God guarded the interests of the lowly and the oppressed. Thus He enjoined a noble spirit of generosity, and encouraged all to cultivate a love for liberty, because the Lord had made them free. Any one who refused liberty when it was his privilege to have it, was marked. This was not a badge of honor to him, but a mark of disgrace. Thus God encouraged the cultivation of a high and noble spirit, rather than a spirit of bondage and slavery.

God desires Christians to respect the liberty that He has in so marvelous a manner given them. In Christ is vested the ownership of every man. Man should not be another

The Sacred Garments

- Ex 28** And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.
- 2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.
- 3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.
- 4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.
- 5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.
- 6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.
- 7 It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together.
- 8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.
- 9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:
- 10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.
- 11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.
- 12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.
- 13 And thou shalt make ouches of gold:
- 14 And two chains of pure gold at the ends;

28:1 Lev 8:2; Nu 16:9-11; Heb 5:1-5; Ex 26:11, 18; 10:6, 18; 28:2 Ex 29:5, 29:30; Lev 8:30; Nu 20:26-28; Isa 61:6; Zec 3:5-6; Rom 3:22; 28:3 Ex 31:4-6; Ex 35:30, 35:36; Pr 2:6; Isa 28:24-26; Isa 11:2; Eph 1:17; Ex 1:17; 28:4 Ex 28:15; Ex 39:8-21; Isa 59:17; Eph 6:14; 1 Th 5:8; Rev 9:17; 28:5 Ex 25:3-4; Ex 39:2-3; 28:6 Ex 26:1; 28:7 Ex 39:4; 28:8 Ex 28:27-28; Lev 8:7; Isa 11:5; 1 Pe 1:13; Rev 1:13; 28:9 Ex 28:20; Ex 39:13; Ge 2:12; Job 28:16; 28:10 Ex 1:1-4; Ge 15:5; 28:11 Ex 28:21; Ex 28:30; Jer 22:21; Zec 5:9; Eph 1:13; 2 Th 2:19; 28:12 Ex 28:7; Ps 89:19; Isa 9:6; Zec 6:13-14; Heb 7:25-26; 28:14 Ex 28:24; Ex 39:15; 1 Ki 7:17; 2 Ki 25:17; 28:15 Ex 28:4; Ex 28:30; Ex 39:8; Lev 8:8; 28:17 Ex 28:9; Ex 28:11; Mal 4:17; Rev 21:19-21; Job 28:18; 28:18 Ex 39:11; Ec 2:7-16; Job 28:6-16; Ec 1:26; Rev 1:5; Jer 17:1; 28:19 Ex 29:12; Isa 51:12; 28:20 Ec 1:16; Dt 10:6; Rev 21:20; Ex 28:9; Rev 4:5; 28:21 Ex 28:9-11; Ek 22:30; Jas 1:1; Rev 7:18; Rev 21:12; 28:22 Ex 28:11; 28:23 Ex 25:11-15; 28:25 Ex 28:11; Ex 39:15; Ex 28:7; 28:27 Ex 28:8; 28:28 Ex 28:51; Ex 28:37; Nu 15:38

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- ¹ or, embroidered
² Heb. fill in it fillings of stone
³ or, ruby
⁴ Heb. fillings

- of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.
- 15 And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.
- 16 Foursquare it shall be being doubled: a span shall be the length thereof, and a span shall be the breadth thereof.
- 17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.
- 18 And the second row shall be an emerald, a sapphire, and a diamond.
- 19 And the third row a figure, an agate, and an amethyst.
- 20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their enclosings.
- 21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet: every one with his name shall they be according to the twelve tribes.
- 22 And thou shalt make upon the breastplate chains at the ends of wreathen work of pure gold.
- 23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.
- 24 And thou shalt put the two wreathen chains of gold in the two rings which are on the ends of the breastplate.
- 25 And the other two ends of the two wreathen chains thou shalt fasten in the two ouches, and put them on the shoulder pieces of the ephod before it.
- 26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which is in the side of the ephod inward.
- 27 And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod.
- 28 And they shall bind the breastplate by the

man's property. God has bought mankind. One man's mind, one man's power, should not rule and control another's conscience. In the sight of God wealth and position do not exalt one man above another. Men are free to choose the service of God, to love the Lord, and to keep all His commandments (MS 126, 1901).

23:16 (John 7). Christ's Sacrifice Provides Bounties.—The rivers of blood that flowed at the harvest thanksgiving, when the sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love (RII Nov. 10, 1896).

24:4-8. Ratification of the Covenant.—Preparation

was now made for the ratification of the covenant, according to God's directions.

Here the people received the conditions of the covenant. They made a solemn covenant with God, typifying the covenant made between God and every believer in Jesus Christ. The conditions were plainly laid before the people. They were not left to misunderstand them. When they were requested to decide whether they would agree to all the conditions given, they unanimously consented to obey every obligation. They had already consented to obey God's commandments. The principles of the law were now particularized, that they might know how much was involved in covenanting to obey the law; and they accepted the specifically defined particulars of the law.

If the Israelites had obeyed God's requirements, they would have been practical Christians. They would have

rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually.

30 And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the LORD, and when he cometh out, that he die not.

36 And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 And for Aaron's sons thou shalt make

28:29 Ex 28:15, 30; Jer 30:21; Rom 10:1; Isa 49:15-16.
28:30 Lev 8:8; Nu 27:21; Dt 33:8; Est 2:68; Zec 6:13, 2 Co 6:11, 12.
28:31 Ex 28:1, Ex 28:32, Lev 8:7.
28:32 Ex 39:28, Job 11:26; Jo 19:23-24; 1Ph 4:16.
28:33 Ex 39:21-26; 1Ki 18; Zec 11:20.
28:34 Ps 89:15; In 15:18-16; Col 1:15, 6:10.
28:35 Lev 16:2; Heb 9:12.
28:36 Ex 28:9, Lev 28:9, Zec 1:20; Heb 7:26; 1Pe 1:15-16.
28:37 Lev 28:28; Nu 15:48; Ex 29:6; Zec 4:5.
28:38 Ex 28:13; Lev 10:17; Isa 53:6, 11-12; Zec 4:1-6; In 1:29; 2 Co 5:21; Heb 9:28.
28:39 Ex 28:4, Ex 28:18, 15:14.
28:40 Ex 28:4, Ex 29:27-29, 1; Lev 8:13; 1:1, 2:9-10, 10:27.
28:41 Ex 29:7, Ex 30:24-30; Lev 10:7; Isa 10:27; Jo 3:34; 2 Co 1:21-22; Heb 5:4.
28:42 Ex 20:26; Lev 6:10; Lev 16:4; Rev 4:18.
28:43 Ex 20:26; Lev 5:1, 17; Nu 9:13; Mt 22:12-13.
29:1 Ex 29:21, Ex 20:11; Ex 28:1; Lev 8:2; Mt 6:9; Mal 1:13; 1; Heb 7:26.
29:2 Ex 12:8; Lev 2:1; Lev 6:20-22; 1 Co 5:7; Ex 29:25.
29:3 Lev 8:2; Lev 8:26; Lev 8:31; Nu 6:17.
29:4 Ex 26:36; In 14:8-10; Eph 5:26; Tit 4:5; Heb 10:22; 1 Pe 3:21.
29:5 Ex 28:28; Lev 8:7, 8; Ex 28:8.
29:6 Ex 28:46-49; Lev 8:9.
29:7 Ex 28:41, Ex 30:23-31; Lev 8:10-12; Ps 89:20; Ps 135:2, 16:33.
29:8 Ex 28:40; Lev 8:13.
29:9 Ex 28:1, Nu 16:10, 35; 10; Heb 5:4; 1:14-16.
29:10 Ex 29:1, 35; 19; Lev 1:3; Lev 3:2; Lev 8:14, 18; Isa 55:6; 2 Co 5:21.

coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness: from the loins even unto the thighs they shall reach:

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

Regulations Concerning the Installation of Priests

29 And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheat flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour it upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be

been happy, for they would have been keeping God's ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them.

Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, "All that the Lord hath said will we do, and be obedient." Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves—body, mind, and soul—to God. A portion was sprinkled upon the people. This signified that

through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God (MS 126, 1901).

25:17-22. **Living Angels Beside Heavenly Ark.**—The ark of the earthly sanctuary was the pattern of the true ark in heaven. There, beside the heavenly ark, stand living angels, each with one wing overshadowing the mercy-seat, and stretching forth on high, while the other wings are folded over their forms in token of reverence and humility (ST March 21, 1911).

26:31. **Temple Vail Renewed Yearly.**—At the moment in which Christ died, there were priests ministering in the temple before the vail which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the vail of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain

⁵ or, skirts ⁶ Heb. Illi their hand ⁷ Heb. flesh of their nakedness ⁸ Heb. be ²⁹ 1 Heb. bind ² Heb. Illi the hand of

Ex

- brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.
- 11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.
- 12 And thou shalt take of the blood of the bullock, and put it upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.
- 13 And thou shalt take all the fat that covereth the inwards, and the caul that is above the liver, and the two kidneys, and the fat that is upon them, and burn *them* upon the altar.
- 14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.
- 15 Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.
- 16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle it round about upon the altar.
- 17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and 'unto his head.
- 18 And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD.
- 19 And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.
- 20 Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.
- 21 And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.
- 22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that is

29:11 Lev 4:3-5, Lev 8:15, Lev 9:8, Lev 9:12, Ps 29:4.
29:12 Lev 8:15, Lev 9:9, Lev 16:14, Lev 16:18-19, Heb 9:13-14, Heb 9:22, Heb 10:1.
29:13 Ex 29:22, Lev 3:5-4, Lev 5:9-10, Lev 5:14-16, Lev 8:9.
29:14 Lev 1:11, 12:21, Heb 13:11-13, Ex 30:10.
29:15 Ex 29:3-19, Lev 8:18-21.
29:16 Ex 29:14-12.
29:17 Lev 1:9-13, Jer 1:11, Mt 23:26.
29:18 Ge 22:7-13, Lev 9:24, Ps 50:8, Isa 1:11, Lev 6:20, Mk 12:33, Heb 10:6-10.
29:19 Ex 29:3, Lev 8:22-29, Ps 29:10.
29:20 Lev 8:24, Lev 1:11, Isa 50:5, Mk 14:33, Lev 14:7-16, Heb 10:22, 1 Pe 1:2.
29:21 Ex 29:7, Ex 30:25-31, Lev 8:9, In 17:19, Heb 9:22, Heb 10:29.
29:22 Ex 29:13, Lev 8:25-27, Lev 5:9.
29:23 Ex 29:23.
29:24 Lev 8:27, Ex 29:26-27, Lev 5:30, Lev 9:21.
29:25 Lev 7:29-31, Lev 8:28, Ps 99:6, Ex 29:18.
29:26 Lev 8:29, Ps 99:6.
29:27 Lev 7:31-31, Lev 8:29, Heb 7:28.
29:28 Lev 7:52-51, Lev 10:14-15, Dt 18:3.
29:29 Ex 28:3-4, Nu 20:26-28, Nu 35:25.
29:30 Nu 20:28, Heb 7:26, Ex 29:45.
29:31 Ex 29:27, Lev 8:31, 1 Sa 2:13.
29:32 Ex 2:9-11, Ex 10:12-14, Mt 12:4.
29:33 Lev 10:13-18, Ps 22:26, In 6:54-55.
29:34 Ex 29:22, Ex 29:26-28, Lev 7:18-19.

3 it seemeth by anatomy, and the Hebrew doctors, to be the midriff
4 or, upon
5 or, shalt shake to and fro
6 Heb he of his sons
7 every one not a Levite

- upon them, and the right shoulder: for it is a ram of consecration:
- 23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the LORD:
- 24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt *wave them* for a wave offering before the LORD.
- 25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it is an offering made by fire unto the LORD.
- 26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.
- 27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even of that which is for Aaron, and of that which is for his sons*:
- 28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it is an heave offering; and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.
- 29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.
- 30 And 'that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.
- 31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.
- 32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, *by* the door of the tabernacle of the congregation.
- 33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but 'a stranger shall not eat *thereof*, because they *are* holy.
- 34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten.

from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace (3SP 166, 167).

27:1 (ch. 38:1). Service of Altar Restored.—Directions were given for building an altar for the offering of sacrifices, a service which had been almost wholly discontinued. While in Egyptian bondage the people's ideas of sacrifice had been largely molded by the ideas of the Egyptians who had themselves learned from Israel when they first went into Egypt, but who had mingled with truth the falsehood of idolatry. They had most indecent practices in connection with the worship at their heathen altars. The law given in Eden and repeated on Sinai was essential for the Israel of God; for during the bondage in Egypt the claims of God and His commandments had been lost sight of. This is why the Lord uttered His holy law with an

audible voice in the hearing of all the people. He desired that they should hear His commandments and obey them (MS 58, 1900).

28. Holy Raiment.—The garments of the high priest were of costly material and beautiful workmanship, befitting his exalted station. In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel.

Over the ephod was the breastplate, the most sacred of

- because it is holy.
- 35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.
- 36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.
- 37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

The Daily Morning and Evening Sacrifices

- 38 Now this is *that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.
- 39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:
- 40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.
- 41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.
- 42 *This shall be* a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.
- 43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.
- 44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.
- 45 And I will dwell among the children of Israel, and will be their God.
- 46 And they shall know that *I am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: *I am* the LORD their God.

The Altar of Incense

- 30** And thou shalt make an altar to burn incense upon: of shittim wood shalt

29:35 Ex 40:12-15; Lev 8:3; Lev 8:33-35;
29:36 Ex 20:10-13;
Eze 15:25, 27; Heb 10:11; Lev 16:16-19;
29:37 Ex 40:10; Da 9:21; Mt 23:17, 19;
29:38 Nu 26:4-8, 1 Ch 16:40; Eze 43:3; Da 9:21, 27; Jo 1:29; Heb 2:27; 1 Pe 1:19;
29:39 2 Ki 16:15; Ps 45:15; Ps 55:16-17; 1k 1:10; Ac 26:7;
29:40 Ex 16:46; Nu 15:9; Eze 15:24; Job 1:9, 13; Job 2:14; Phip 2:13;
29:41 1 Ki 18:29, 36; Eze 9:4-5; Ps 141:2;
29:42 Ex 29:38; Ex 30:8; Nu 28:6; Da 9:11, 13; Da 12:11;
29:43 Ex 40:33; Est 6:1; Eze 43:5; Hag 2:7-9; 2 Co 3:18; 2 Co 4:6;
29:44 Lev 21:15; Lev 22:9; Lev 22:16; Jo 10:36; Rev 1:5-6;
29:45 Ex 15:17; Ex 25:8; Lev 26:12; Ps 68:18; Zec 2:10; Jo 14:17; Jo 14:20; Jo 15:23;
29:46 Ex 20:2; Jer 31:33; Lev 11:41; Eze 26:5

30:1 Ex 40:7-8; Ex 30:10; Lev 4:7, 18; Rev 8:3;
30:2 Ex 2:2;
30:3 Ex 25:11; Ex 25:21;
30:4 Ex 25:12; Ex 25:14; Ex 25:27; Ex 26:29;
30:5 Ex 25:13; Ex 25:27;
30:6 Ex 26:31-35; Ex 40:3, 5, 20; Mt 27:51; Heb 9:5-1;
30:7 Ex 40:34, 38; Ex 27:20-21; 1 Sa 2:28; 1k 1:9; Ac 6:3;
30:8 Ex 12:6; Rom 8:34; 1 Th 5:17; Heb 2:25;
30:9 Lev 10:1;
30:10 Ex 29:36-37; Lev 16:18; Heb 1:3; Heb 9:7, 22, 23, 25;
30:12 Ex 38:25-26; Nu 1:2-5; Mt 20:28; Mk 10:45; 1 Ti 2:6;
30:13 1 Cor 2:25; Nu 4:17; Eze 15:12; Mt 27:21

⁸ or, israel
30
¹ Heb. root

thou make it.

- 2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.
- 3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.
- 4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal.
- 5 And thou shalt make the staves of shittim wood, and overlay them with gold.
- 6 And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee.
- 7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.
- 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.
- 9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering: neither shall ye pour drink offering thereon.
- 10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.

Laws Concerning the Ransom of Souls

- 11 And the LORD spake unto Moses, saying,
- 12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them.
- 13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs): an half

the priestly vestments. This was of the same material as the ephod. It was in the form of a square, measuring a span, and was suspended from the shoulders by a cord of blue from golden rings. The border was formed of a variety of precious stones, the same that form the twelve foundations of the City of God. Within the border were twelve stones set in gold, arranged in rows of four, and, like those in the shoulder pieces, engraved with the names of the tribes. The Lord's direction was, "Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually." Exodus 28:29. So Christ, the great High Priest, pleading His blood before the Father in the sinner's behalf, bears upon His heart the name of every repentant, believing soul. Says the psalmist, "I am poor and needy; yet the Lord thinketh upon me."

Psalm 40:17.

At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left was an evidence of denial or disapprobation.

The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, "Holiness to Jehovah." Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence

² Heb. walls ³ Heb. ribs ⁴ Heb. incense of spices ⁵ or setteth up; Heb. causeth to ascend ⁶ Heb. between the two evenings ⁷ Heb. them that are to be numbered

Ex

- shekel *shall be* the offering of the LORD.
- 14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.
- 15 The rich shall not ⁸give more, and the poor shall not ⁹give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.
- 16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

The Laver

- 17 And the LORD spake unto Moses, saying,
- 18 Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.
- 19 For Aaron and his sons shall wash their hands and their feet thereat:
- 20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:
- 21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

The Oil of Anointing

- 22 Moreover the LORD spake unto Moses, saying,
- 23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*.
- 24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin:
- 25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the ¹⁰apothecary; it shall be an holy anointing oil.
- 26 And thou shalt anoint the tabernacle of

^{30:14} Nu 1:3; Nu 18; Nu 1:20; Nu 1:29

^{30:15} Job 3:1; 19; Eph 6:9; Col 3:25; Ex 30:12; Lev 17:11

^{30:16} Ex 30:25-31; Ex 12:1; Nu 16:40; Lk 22:19

^{30:18} Ex 31:9; Zec 1:1; Tit 2:5; 1 Th 1:7

^{30:19} Ex 40:31-32; Ps 20:6; Isa 52:11; Jo 13:8-10; 1 Co 6:9-11; Tit 3:5; Heb 9:10

^{30:20} Ex 12:15; Lev 10:13; Lev 16:12; Ac 5:5, 10; Heb 12:28-29

^{30:21} Ex 24:43

^{30:23} Ex 47:29; Ps 15:8; Pr 27:12; Jer 6:20; Eccl 27:19-22

^{30:24} Ps 15:8; Nu 3:7; Eze 35:12; Lev 19:36

^{30:25} 1 Ch 9:30; Ex 47:29; Nu 35:25; Ps 89:20; Heb 1:9

^{30:26} Ex 40:9-15; Lev 8:10-12; Nu 7:1, 10; Isa 61:1; Ac 10:48; 2 Co 1:21-22

^{30:29} 1 Th 2:9; Ex 30:1; Ex 31:1; Mt 23:17, 19

^{30:30} Ex 29:7; Ex 40:15; Lev 8:12, 30; Nu 3:3

^{30:31} Ex 47:29; Lev 8:12; Lev 21:10; Ps 89:20

^{30:32} Lev 21:10; Mt 7:6; Ex 30:25; Ex 40:37-38

^{30:33} Ex 30:38; Lk 12:1-2; Heb 10:26-29; Ex 29:45

^{30:34} Ex 30:23; Ex 25:6; Lev 2:1-5; Ne 13:5; Mt 2:11

^{30:35} Pr 27:9; SS 1:3; Jn 12:3; Ex 30:25; Lev 2:15

^{30:36} Ex 16:41; Ex 40:6; Ex 25:22; Lev 16:2

^{30:37} Ex 40:22-33; Ex 29:47; Lev 2:3

^{30:38} Ex 30:35

^{31:2} Ex 33:12-17; Ex 35:40; Isa 45:3-4; Mk 3:16-19; Jn 5:27

⁸ Heb. multiply

⁹ Heb. diminish

¹⁰ or, perfumer

¹¹ One not a priest

¹² Heb. salled

- the congregation therewith, and the ark of the testimony,
- 27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,
- 28 And the altar of burnt offering with all his vessels, and the laver and his foot.
- 29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.
- 30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.
- 31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.
- 32 Upon man's flesh shall it not be poured, neither shall ye make *any* other like it, after the composition of it: it is holy, and it shall be holy unto you.
- 33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon ¹²a stranger, shall even be cut off from his people.

The Holy Incense

- 34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum: *these* sweet spices with pure frankincense: of each shall there be a like *weight*:
- 35 And thou shalt make it a perfume, a confection after the art of the apothecary, ¹³tempered together, pure *and* holy:
- 36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.
- 37 And *as* for the perfume which thou shalt make, ye shall not make to yourselves: according to the composition thereof: it shall be unto thee holy for the LORD.
- 38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

Call of Bezaleel and Aholiab

- 31 And the LORD spake unto Moses, saying,
- 2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

position of trust. The memory had to be taxed, and they had to realize the responsibility of doing everything in due time.

This is the discipline which the Lord anciently gave to His people, and it is the discipline which should exist in our missions, our colleges, our publishing houses, our sanitariums. God likes to see men understand their weak points, and instead of closing their eyes to their defects, they should make persevering efforts to overcome them (MS 24, 1887).

How Could the Work Be Done?—Israel had been held all their days in the bondage of Egypt, and although they were ingenious men among them, they had not been instructed in the curious arts which were called for in the building of the tabernacle. They knew how to make bricks, but they did not understand how to work in gold and

(PP 350, 351).

31:1-6 (1 Tim. 5:13). Meddling Punished by Death.—The Lord loves to see His work done as perfectly as possible. In the wilderness, the Israelites had to learn to accomplish with exactness and promptness the work connected with the order of the camp and especially the work of the tabernacle, its ornaments, and its service. All had to learn before they could accomplish this, to them new work. They had to be trained before they could do it as God desired. There were men there ready to give counsel and advice and to meddle with the work of mounting and dismounting the tabernacle; and those who neglected their special work to meddle with the work of others, thinking they had special wisdom and knew how it should be done, were put to death. Each one had to be taught the value of promptness and exactness in every

- 3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.
- 4 To devise cunning works, to work in gold, and in silver, and in brass,
- 5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.
- 6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee:
- 7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle,
- 8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,
- 9 And the altar of burnt offering with all his furniture, and the laver and his foot.
- 10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
- 11 And the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do.

Exhortation to Keep the Sabbath

- 12 And the LORD spake unto Moses, saying,
- 13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I *am* the LORD that doth sanctify you.
- 14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.
- 15 Six days may work be done; but in the seventh is the sabbath of rest, *holy* to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.
- 16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

31:3 Ex 35:31; 1 Ki 4:35; Isa 28:26; 1 Co 12:11-13
31:4 Ex 25:32-35; Ex 26:1; 1 Ki 7:19; 2 Ch 2:7
31:5 Ex 29:21
31:6 Ex 1:14-15; Ex 6:26; Eze 5:1-2; Eze 19:12; Mt 10:2-4; Lk 10:1; Ac 15:2
31:7 Ex 26:1; Ex 27:9-13; Ex 36:38
31:8 Ex 25:23-30; Ex 37:10-16
31:9 Ex 27:18; Ex 38:1-7; Ex 30:18-21; Ex 36:8; Ex 40:11
31:10 Ex 28:1; Ex 49:1; Lev 8:7-8; Lev 8:13; Nu 5:1-11
31:11 Ex 30:23-25; Ex 37:29; Ex 36:3-8
31:13 Ex 20:8-11; Lev 19:3-10; Lev 23:3; Lk 20:12
31:14 Ex 20:8; Dt 5:12-15; Isa 56:1-6; Jer 17:19-21
31:15 Ex 31:17; Ex 16:26; Lev 23:32; Lk 23:56; Heb 4:9; Jer 17:21-27
31:16 Ge 9:13; Ge 17:1; Jer 30:5
31:17 Ex 31:13; Ex 20:12-20; Ge 1:31; Ge 2:2-3; Heb 1:3-10
31:18 Ex 21:12-18; Dt 4:15; Dt 5:22; Mt 12:28; Lk 11:20; 2 Co 5:7-8
32:1 Ex 24:18; Dt 9:9; Mt 24:13; 2 Pe 3:1; Ge 19:14; Ge 18:6-9
32:2 Ex 12:35-36; Ge 24:22-27; Jdg 8:21-27; Lk 16:11-12; Lk 22:28
32:3 Jdg 17:4-6; Isa 10:19-20; Isa 46:6; Jer 10:9
32:4 Ex 20:23; Dt 9:16; Isa 40:9-10; Ac 17:20; Hos 10:5
32:5 1 Sa 14:35; 2 Ki 16:11; Hos 8:11-14; Lev 24:2
32:6 Ex 24:5; Nu 25:2; Am 2:8; Ac 7:41; 12:1; 1 Co 10:7; Rev 11:10
32:7 Ex 19:24; Ex 33:1; Dt 9:12; Da 9:24; Ge 1:11-12
32:8 Dt 9:16; Jdg 2:17; Ex 20:4; Ex 20:23

31:10 Ex 28:1; Ex 49:1; Lev 8:7-8; Lev 8:13; Nu 5:1-11
31:11 Ex 30:23-25; Ex 37:29; Ex 36:3-8
31:13 Ex 20:8-11; Lev 19:3-10; Lev 23:3; Lk 20:12
31:14 Ex 20:8; Dt 5:12-15; Isa 56:1-6; Jer 17:19-21
31:15 Ex 31:17; Ex 16:26; Lev 23:32; Lk 23:56; Heb 4:9; Jer 17:21-27
31:16 Ge 9:13; Ge 17:1; Jer 30:5
31:17 Ex 31:13; Ex 20:12-20; Ge 1:31; Ge 2:2-3; Heb 1:3-10
31:18 Ex 21:12-18; Dt 4:15; Dt 5:22; Mt 12:28; Lk 11:20; 2 Co 5:7-8
32:1 Ex 24:18; Dt 9:9; Mt 24:13; 2 Pe 3:1; Ge 19:14; Ge 18:6-9
32:2 Ex 12:35-36; Ge 24:22-27; Jdg 8:21-27; Lk 16:11-12; Lk 22:28
32:3 Jdg 17:4-6; Isa 10:19-20; Isa 46:6; Jer 10:9
32:4 Ex 20:23; Dt 9:16; Isa 40:9-10; Ac 17:20; Hos 10:5
32:5 1 Sa 14:35; 2 Ki 16:11; Hos 8:11-14; Lev 24:2
32:6 Ex 24:5; Nu 25:2; Am 2:8; Ac 7:41; 12:1; 1 Co 10:7; Rev 11:10
32:7 Ex 19:24; Ex 33:1; Dt 9:12; Da 9:24; Ge 1:11-12
32:8 Dt 9:16; Jdg 2:17; Ex 20:4; Ex 20:23

32:1 Ex 24:18; Dt 9:9; Mt 24:13; 2 Pe 3:1; Ge 19:14; Ge 18:6-9
32:2 Ex 12:35-36; Ge 24:22-27; Jdg 8:21-27; Lk 16:11-12; Lk 22:28
32:3 Jdg 17:4-6; Isa 10:19-20; Isa 46:6; Jer 10:9
32:4 Ex 20:23; Dt 9:16; Isa 40:9-10; Ac 17:20; Hos 10:5
32:5 1 Sa 14:35; 2 Ki 16:11; Hos 8:11-14; Lev 24:2
32:6 Ex 24:5; Nu 25:2; Am 2:8; Ac 7:41; 12:1; 1 Co 10:7; Rev 11:10
32:7 Ex 19:24; Ex 33:1; Dt 9:12; Da 9:24; Ge 1:11-12
32:8 Dt 9:16; Jdg 2:17; Ex 20:4; Ex 20:23

32:1 Ex 24:18; Dt 9:9; Mt 24:13; 2 Pe 3:1; Ge 19:14; Ge 18:6-9
32:2 Ex 12:35-36; Ge 24:22-27; Jdg 8:21-27; Lk 16:11-12; Lk 22:28
32:3 Jdg 17:4-6; Isa 10:19-20; Isa 46:6; Jer 10:9
32:4 Ex 20:23; Dt 9:16; Isa 40:9-10; Ac 17:20; Hos 10:5
32:5 1 Sa 14:35; 2 Ki 16:11; Hos 8:11-14; Lev 24:2
32:6 Ex 24:5; Nu 25:2; Am 2:8; Ac 7:41; 12:1; 1 Co 10:7; Rev 11:10
32:7 Ex 19:24; Ex 33:1; Dt 9:12; Da 9:24; Ge 1:11-12
32:8 Dt 9:16; Jdg 2:17; Ex 20:4; Ex 20:23

31
1 Heb. vessels
2 Heb. holiness

- 17 It is a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

Ex

Moses Given the Two Tables of Stone (31:18)

- 18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Apostasy, and Renewal of the Covenant (32:1-34:35)

The Golden Calf

- 32 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as* for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.
- 2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring them unto me.
- 3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.
- 4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.
- 5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.
- 6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.
- 7 And the LORD said unto Moses, Go, get thee down: for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:
- 8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed there-

silver. How was the work to be done? Who was sufficient for these things? These were questions that troubled the mind of Moses.

Then God Himself explained how the work was to be accomplished. He signified by name the persons He desired to do a certain work. Bezaleel was to be the architect. This man belonged to the tribe of Judah,—a tribe that God delighted to honor (MS 29, 1908).

31:2-7. Did Not Depend on Skilled Egyptians.—In ancient times, the Lord instructed Moses to build Him a sanctuary. The people were to provide the material, and skillful men must be found to handle the precious material. Among the multitude were Egyptians, who had acted as overseers for such work, and thoroughly understood how it should be done. But the work was not dependent upon them. The Lord united with human agencies, giving them

wisdom to work skillfully. [Ex. 31:2-7 quoted.]

Let the workmen in the service of God today pray to Him for wisdom and keen foresight, that they may do their work perfectly (MS 52, 1903).

31:13 (ch. 25:8). Sabbath Kept During Construction.—God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship Him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of the work and the need for haste, some argued that the work of the tabernacle should be carried forward on the Sabbath, as well as on the other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working on the Sabbath that the tabernacle might be completed as quickly

Ex

- unto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.
- 9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiff-necked people:
- 10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.
- 11 And Moses besought ^{the} LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?
- 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.
- 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.
- 14 And the LORD repented of the evil which he thought to do unto his people.
- 15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand; the tables *were* written on both their sides; on the one side and on the other *were* they written.
- 16 And the tables *were* the work of God, and the writing was the writing of God, graven upon the tables.
- 17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is a noise of war in the camp.*
- 18 And he said, *It is not the voice of them that shout for mastery, neither is it the voice of them that cry for ²being overcome: but the noise of them that sing do I hear.*
- 19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the

32:9 De 9:13; Jer 13:27; Hos 6:10; Ex 33:5,5; Ex 31:9; Ac 7:51
32:10 Ge 18:32-33; Ge 32:26-28; Dt 9:14
32:11 Dt 9:18-20; Dt 9:26-29; Ps 106:23; Nu 11:11; Dt 9:18-20; 32:12 Nu 14:16; Dt 9:28; Jos 7:9; Eze 20:11
32:13 Lev 26:12; Dt 7:8; Lk 1:51-55; Ge 22:16; Heb 6:13
32:14 Dt 32:26, 2; Nu 21:16; Ex 106:15; Jer 18:1; Joel 2:13
32:15 Ex 21:18; Dt 9:15; Dt 5:22; Ps 107; Rev 5:1
32:16 Ex 31:18; Ex 31:1; Dt 9:9-11; 2 Co 3:3-7; Heb 8:10
32:17 Ex 17:9; Ex 21:15; Jos 6:5; Jer 41:14; Am 1:11
32:18 Ex 15:1; Dt 5:1; Dt 5:23
32:19 Ex 32:4-6; Dt 9:16-17; Ex 15:20; 2 Sa 6:11
32:20 Dt 7:5; Dt 25; Dt 9:21; 2 Ki 23:6
32:21 Ge 20:9; Ge 20:10; Dt 13:6-8; 1 Sa 26:19
32:22 Ex 11:1; Ex 15:24; Dt 31:27; 1 Sa 15:24
32:23 Ex 32:1-4; Ex 32:8
32:24 Ex 32:4; Lk 10:29; Rom 5:10
32:25 Ex 33:4-6; Ge 5:10; Isa 47:5; Hos 2:3; Mic 1:11; Rev 11:1-18
32:26 Jos 5:13; 2 Sa 20:11; 2 Ki 9:32; Mt 12:40
32:27 Ex 32:26; Ex 32:29; Nu 25:5-12; Lk 11:26; 2 Co 5:16
32:28 Dt 33:9; Mal 2:4-6; 1 Co 10:8; Heb 2:3
32:29 Nu 25:11-13; Dt 13:6-11; Joel 2:12; Zec 13:3; Mt 10:47
32:30 Ex 32:31; 1 Sa 2:17; Lk 17:17; Lk 15:18; 2 Ti 2:25
32:31 Ex 31:28; Dt 9:18-19; Eze 9:6-7; Ne 9:35; Dt 9:5,8,11

32

- ¹ Heb. the face of the LORD
² Heb. weakness
³ Heb. those that rose up against them

mount.

- 20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.
- 21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?
- 22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are *set* on mischief.
- 23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.
- 24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast *it* into the fire, and there came out this calf.
- 25 And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among ⁴their enemies:)
- 26 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.
- 27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*
- 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.
- 29 ⁵For Moses had said, ⁶Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.
- 30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the LORD: peradventure I shall make an atonement for your sin.
- 31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

as possible. The word came to them, "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest day. Thus jealousy is God for the honor of His memorial of creation (RII Oct. 28, 1902).

31:18. Original Law in Heavenly Ark.—I warn you, Do not place your influence against God's commandments. That law is just as Jehovah wrote it in the temple of heaven. Man may trample upon its copy here below, but the original is kept in the ark of God in heaven; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man (MS 6a, 1886).

Law Preserved in Ark.—"And He [Christ] gave unto

Moses, when He had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written by the finger of God." Nothing written on those tables could be blotted out. The precious record of the law was placed in the ark of the testament and is still there, safely hidden from the human family. But in God's appointed time He will bring forth these tables of stone to be a testimony to all the world against the disregard of His commandments and against the idolatrous worship of a counterfeit Sabbath (MS 122, 1901).

There are abundant evidences of the immutability of God's law. It was written with the finger of God, never to be obliterated, never to be destroyed. The tables of stone are hidden by God, to be produced in the great judgment day, just as He wrote them (RII March 26, 1908).

When the judgment shall sit, and the books shall be

⁴ or, And Moses said, Consecrate yourselves to day to the LORD, because every man hath been against his brother, etc. ⁵ Heb. Fill your hands

- 32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.
- 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.
- 34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.
- 35 And the LORD plagued the people, because they made the calf, which Aaron made.
- 33** And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:
- 2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:
- 3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.
- 4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.
- 5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.
- 6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.
- 7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.
- 8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.
- 9 And it came to pass, as Moses entered

32:32 Nu 1:19; Da 9:18-19; Am 7:2; Lk 23:31; Ps 69:24
 32:33 Lev 23:30, Ps 69:28; Eze 18:6; Php 1:3; Rev 13:8
 32:34 Ex 24:20; Nu 1:16; Isa 63:9; Jer 5:29; Am 3:11; Mt 24:35; Rom 2:4-6
 32:35 Ex 32:25; Mt 27:3-7; Ac 1:18; Ar 4:1
 33:1 Ex 32:34; Ex 17:3; Ex 32:1; Ge 22:16-18
 33:2 Ex 23:20; Ex 32:4; Ex 31:11; Ex 3:8
 33:3 Ex 3:8; Lev 20:21; Jer 11:5; Ac 7:1; Ex 23:21
 33:4 Nu 1:11-39; Hos 7:11; Zec 7:3-5; Lev 10:6; Eze 9:3
 33:5 Ex 33:3; Nu 16:45-46; Job 34:20; Ps 74:19
 33:6 Ex 33:1; Ex 32:3; Jer 2:19
 33:7 Ps 10:1; Ps 45:22; Pr 15:29; Isa 41:22; Mt 7:8; Heb 13:13
 33:8 Nu 16:27
 33:9 Ex 13:21-22; Ps 99:7; Ge 17:22; Eze 3:22
 33:10 Ex 33:1; 1 Ki 8:41; 1 Ki 8:22; Lk 10:13
 33:11 Ex 33:9; Ge 32:30; Dt 5:1; Job 16:21; Jo 3:29; Jo 11:11
 33:12 Ex 33:1; Ex 32:34; Ge 18:19; Ps 16; Isa 43:1; Jo 10:14
 33:13 Ex 33:17; Ps 25:1; Isa 40:21; Jo 17:3; Eph 1:17; Col 1:10
 33:14 Ex 13:21; Jos 1:5; Isa 63:9; Mt 28:20; Mt 11:28; Heb 4:10
 33:15 Ex 33:3; Ex 31:9; Ps 146
 33:16 Nu 1:14; Mt 1:23; Ex 8:22; 2 Sa 7:23; 2 Co 6:17
 33:17 Ge 18:32; Isa 65:21; Jo 16:23; Jas 5:16; 1 Jo 5:13-15
 33:18 Ex 33:20; Ps 9:6; Jo 1:18; 2 Co 4:18; 2 Co 16:1
 33:19 Ne 9:25; Ps 25:14; Ps 65:1; Jer 31:12; Lk 9:17
 33:20 Ex 24:10; Ge 42:30; Lk 9:22; Jo 1:18; 1 Ti 6:16
 33:22 Ps 18:2; SS 2:3; Isa 2:21; 1 Co 10:1; 2 Co 5:19

into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

- 10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.
- 11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

The Plea of Moses and Its Success

- 12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.
- 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.
- 14 And he said, My presence shall go with thee, and I will give thee rest.
- 15 And he said unto him, If thy presence go not with me, carry us not up hence.
- 16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.
- 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.
- 18 And he said, I beseech thee, shew me thy glory.
- 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.
- 20 And he said, Thou canst not see my face: for there shall no man see me, and live.
- 21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:
- 22 And it shall come to pass, while my glory

Ex

opened, and every man shall be judged according to the things written in the books, then the tables of stone, hidden by God until that day, will be presented before the world as the standard of righteousness. Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death (*Ibid.*, Jan. 28, 1909).

32:1, 2. Aaron's Sin, Pacifying.—We repeat the sin of Aaron, pacifying, when the eyesight should be clear to discern evil and state it plainly, even if it places us in an unpleasant position, because our motives may be misapprehended. We must not suffer wrong upon a brother or any soul with whom we are connected. This neglect to stand up firmly for truth was the sin of Aaron. Had he

spoken the truth plainly, that golden calf would never have been made. The same spirit that led him to shun to declare the whole truth for fear of offending, led him to act a falsehood in pointing to the golden calf as a representation of the One who brought them from Egypt. Thus one unfaithfulness leads to another (Letter 10, 1896).

32:4, 5. Idol Proclaimed God.—The result of their murmuring and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god (RI Sept. 6, 1906).

32:19. Tables of Law Purposely Broken.—In utter discouragement and wrath because of their great sin, he [Moses] threw down the tables of stone by divine direction purposely to break them in the sight of the people, and thus signify that they had broken the covenant so recently

passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

Ex 23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

The New Stone Tablets

34 And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth.

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty: visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us: for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the

33:23 Ex 33:20, Job 11:7, Is 1:18, 1 Co 13:12, 1 Ti 6:16

34:1 Ex 31:18, Ex 32:16,19, Dt 10:1

34:2 Ex 19:20, Ex 19:24, Ex 24:12; Dt 9:25

34:3 Ex 19:12-13, Ex 19:21, Lev 16:17, 1 Ti 6:16, Heb 12:29

34:5 Ex 19:18, Ex 33:9, Nu 11:17-25, 1 Ki 8:10-12, Lk 9:34-35

34:6 Ex 33:20-23, 1 Ki 19:11, Joel 2:13, Rom 2:4, Ps 31:19

34:7 Ex 20:6, Dt 5:10, Ps 86:15, Jer 12:18, 18:4, 9:1, Lk 12:48, Ac 5:31

34:8 Ex 3:1, Ge 17:8, 2 Ch 20:18

34:9 Ex 33:13, 17; Mt 28:20, Isa 48:9; Zs 2:12

34:10 Ex 24:7-8, Dt 4:13, Dt 5:2-3, Ps 71:1, Jer 32:21

34:11 Dt 4:12, Dt 9:10, Dt 5:42

34:12 Ex 24:52-53, Dt 7:2, Jdg 2:2

34:13 Ex 24:24, Dt 7:25-26, Jdg 2:2

34:14 Ex 20:5, Dt 5:7, Mt 1:0, Dt 6:15

34:15 Ex 3:10, Dt 7:2, Lev 20:5-6, Jdg 2:17, Rev 17:1-5, 1 Co 10:17

34:16 Nu 25:12, Dt 7:5-6, 1 Pt 9:2, 2 Co 9:14-17

34:17 Ex 32:8, Isa 60:7, Jer 19:14, Ac 17:29

34:18 Ex 12:15-20, Ex 15:4, Mk 14:1, Lk 22:1, Ac 12:3

34:19 Ex 15:2, Ex 15:12, 1 Pt 1:6, Lk 2:25

34:20 Ex 15:10, Nu 18:15, 1 Sa 9:7-8

34:21 Ex 20:9-11, Ex 24:12, Lk 15:11, Lk 25:50, Ge 45:6

34:22 Ex 24:16, Nu 28:16-51, Jo 7:2, Ac 2:1

34:23 Ex 25:11-17, Dt 16:19, Ps 81:7, Ge 42:28

34:24 Ex 31:11, Lev 18:24, Dt 12:20, Ge 35:8, Ac 18:10

34
1 Heb. statues
2 or, kid
3 Heb. revolution of the year

work of the LORD: for it is a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice:

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, *that* is male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.

23 Thrice in the year shall all your menchildren appear before the LORD God, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God

made with God (ST May 20, 1880).

34:28 (Matt. 4:1-11). No Pangs of Hunger.—Moses had, on special occasions, been thus long [forty days] without food. But he felt not the pangs of hunger. He was not harassed and tormented by a vile yet powerful foe. Moses was elevated above the human, and was enshrouded in the glory of God, and was especially sustained of God. The excellent glory inclosed him (*Redemption; or the First Advent of Christ*, pp. 47, 48).

34:29. Christ Is the Glory of the Law.—The glory that shone on the face of Moses was a reflection of the righteousness of Christ in the law. The law itself would have no glory, only that in it Christ is embodied. It has no power to save. It is lustreless only as in it Christ is represented as full of righteousness and truth (RI April 22, 1902).

34:29-33 (2 Cor. 3:13-15). Moses Saw the Day of

Christ.—In the mount, when the law was given to Moses, the Coming One was shown to him also. He saw Christ's work, and His mission to earth, when the Son of God should take upon Himself humanity, and become a teacher and a guide to the world, and at last give Himself a ransom for their sins. When the perfect Offering should be made for the sins of men, the sacrificial offerings typifying the work of the Messiah were to cease. With the advent of Christ, the veil of uncertainty was to be lifted, and a flood of light shed upon the darkened understanding of His people.

As Moses saw the day of Christ, and the new and living way of salvation that was to be opened through His blood, he was captivated and entranced. The praise of God was in his heart, and the divine glory that attended the giving of the law was so strikingly revealed in his countenance when

- thrice in the year.
- 25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.
- 26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not see the kid in his mother's milk.
- 27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.
- 28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.
- 29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.
- 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.
- 31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.
- 32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.
- 33 And till Moses had done speaking with them, he put a vail on his face.
- 34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.
- 35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again, until he went in to speak with him.

The Building of the Tabernacle and Its Furniture (35:1-40:38)

New Exhortation to Keep the Sabbath

- 35 And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.
- 2 Six days shall work be done, but on the seventh day there shall be to you 'an holy day, a sabbath of rest to the LORD:

34:25 Ex 12:20, Dt 16:1, 1 Co 5:7-8, Lev 7:15, Nu 9:12
 34:26 Ex 23:19, Dt 26:2, 10, Pr 9:10; Mt 6:34, 1 Co 15:20, Jas 1:18
 34:27 Ex 17:14; Ex 26:4; Ex 24:7; Dt 31:9
 34:28 Ex 24:18; Dt 9:9, 10; Dt 15:2; 2 Co 5:7
 34:29 Ex 32:15, Mk 9:6, Lk 2:9, Jn 5:13, Ac 6:15, 2 Co 3:7-9, Rev 1:6
 34:30 Nu 12:8; Mk 9:3, Mt 9:15, Lk 5:8
 34:31 Ex 4:15; Ex 24:1-3; Ge 4:3; Ge 4:5-15
 34:32 Ex 21:1; Nu 15:40; Mt 26:21; 1 Co 11:25, 1 Co 15:3
 34:33 Rom 10:4, 2 Co 3:13-18, 2 Co 1:1-6
 34:34 2 Co 3:16, Heb 1:6; Heb 10:19-22
 34:35 Ex 34:29-30; Eccl 8:1, Dt 12:3; Mt 5:16; Mt 13:43; Jn 5:35; Php 2:15
 35:1 Ex 25:1; Ex 31:1-11; Ex 34:32; Mt 7:21-27; Rom 2:13; Jas 1:25
 35:2 Ex 20:9-10; Lev 23:3; Lk 13:14-15; Jn 5:16; Heb 2:2-4
 35:3 Ex 12:16; Ex 16:23; Nu 15:32; Isa 58:13
 35:4 Ex 25:1-2
 35:5 Ex 25:2-7; Jdg 5:9; Ps 110:3; Mk 12:41-44; 2 Co 8:11-12
 35:6 Ex 26:1; Ex 26:41; Ex 26:36; Ex 28:5-6, 15:33
 35:8 Ex 27:20; Ex 25:1; Ex 40:23; Ex 40:26
 35:9 Ex 25:5; Ex 28:9; Ex 28:17-21; Ex 39:6-14
 35:10 Ex 31:1-6; Ex 40:1-4
 35:11 Ex 26:4-2; Ex 31:7-9; Ex 36:8-34
 35:12 Ex 25:10-22; Ex 47:1-9; Ex 26:7; Ex 26:51-53
 35:13 Ex 25:23-30; Ex 37:19-10
 35:14 Ex 25:31-39; Ex 37:17-24; Ps 108:3; Mt 5:14-15
 35:15 Ex 30:1-20; Ex 37:25-28; Ps 141:2
 35:16 Ex 27:18-19; Ex 38:1-7; Ex 30:18-21; Ex 38:8
 35:17 Ex 27:9-19; Ex 38:20
 35:18 Jdg 1:21; Ex 27:19
 35:19 Ex 31:10; Ex 39:1; Ex 39:11; Nu 15:15
 35:21 Ex 35:5, 22, 26, 29; Jdg 5:9, 12; Jer 30:21; Mt 12:31, 2 Co 8:12

whosoever doeth work therein shall be put to death.

- 3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

Ex

Gifts for the Tabernacle

- 4 And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying,
- 5 Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD: gold, and silver, and brass,
- 6 And blue, and purple, and scarlet, and fine linen, and goats' hair,
- 7 And rams' skins dyed red, and badgers' skins, and shittim wood,
- 8 And oil for the light, and spices for anointing oil, and for the sweet incense,
- 9 And onyx stones, and stones to be set for the ephod, and for the breastplate,
- 10 And every wise hearted among you shall come, and make all that the LORD hath commanded;
- 11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,
- 12 The ark, and the staves thereof, with the mercy seat, and the vail of the covering,
- 13 The table, and his staves, and all his vessels, and the shewbread,
- 14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,
- 15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,
- 16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,
- 17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,
- 18 The pins of the tabernacle, and the pins of the court, and their cords,
- 19 The cloths of service, to do service in the holy place, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
- 20 And all the congregation of the children of Israel departed from the presence of Moses.
- 21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

he came down from the mount to walk with Israel, that the brightness was painful. Because of their transgressions, the people were unable to look upon his face, and he wore a veil that he might not terrify them. . . .

Had the Israelites discerned the gospel light that was opened to Moses, had they been able by faith to look steadfastly to the end of that which was abolished, they could have endured the light which was reflected from the countenance of Moses. "But their minds were blinded; for

until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ." The Jews as a people did not discern that the Messiah whom they rejected, was the Angel who guided their fathers in their travels in the wilderness. To this day the veil is upon their hearts, and its darkness hides from them the good news of salvation through the merits of a crucified Redeemer (ST Aug. 25, 1887).

⁴ Heb. words 35 ¹ Heb. holiness

Ex

- 22 And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.
- 23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them.
- 24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought it.
- 25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen.
- 26 And all the women whose heart stirred them up in wisdom spun goats' hair.
- 27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate:
- 28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.
- 29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

Bezaleel and Aholiab Appointed

- 30 And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:
- 31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;
- 32 And to devise curious works, to work in gold, and in silver, and in brass,
- 33 And in the cutting of stones, to set them, and in carving of wood, to make any manner of cunning work.
- 34 And he hath put in his heart that he may teach, both he, and Aholiab, the son of Ahisamach, of the tribe of Dan.
- 35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, even of them that do any work, and of those that devise cunning work.

36 Then wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab,

35:22 Ex 32:3; Nu 31:50; Isr 3:19; Eze 16:13; Mt 2:11; Mk 12:11-13
35:23 Ex 35:6-10; Ex 35:2-7
35:24 2 Co 8:12
35:25 Ex 26:3; Pr 1:1; Lk 8:2-3; Ac 9:39; Rom 16:1-6, 12
35:26 Ex 35:21; Ex 35:29; Ex 36:8
35:27 Ex 35:9; 1 Ch 29:6; Eze 2:68
35:28 Ex 35:8; Ex 30:23-28
35:29 Ex 35:21-22; Rg 5:29; 1 Co 9:17-22; Co 9:7
35:30 Ex 31:2-6; Isa 28:26; 1 Co 3:10; 1 Co 12:1-11; Jas 1:17
35:31 Ex 11:2-5; Isa 28:26; Isa 61:1-3; 1 Co 12:1-10; Gal 2:3; Jas 1:17
35:34 Eze 7:10-27; Ne 2:12; Jas 1:16-17; Isa 28:24-29; 1 Co 1:5-7
35:35 Ex 35:31; Ex 31:30; 1 Ki 5:12; Isa 28:26; Ac 19:6, 8; 1 Co 1:5; Gal 3:2, 5
36:1 Ex 31:1-6; Ex 35:40-45; Nu 7:9; Heb 8:2
36:2 Ex 28:3; Ex 31:6; Ac 14:23; Col 3:17; Heb 5:4; Ex 35:2
36:3 Ex 35:5-21-27; Ps 8:3; Ps 101:8; Isa 50:4; Jer 21:12
36:4 2 Ch 2:13; Mt 23:35; Lk 12:42; 1 Co 3:10
36:5 Ex 32:3; 2 Ch 2:11; 2 Ch 31:6-10; 2 Co 8:2-3; Php 2:21; Php 4:17-18
36:7 2 Ch 31:30
36:8 Ex 31:6; Ex 35:10; Ge 3:21; 1 Ki 6:25
36:10 Ex 26:3; Ps 122:3; Zep 3:9; Ac 2:1; 1 Co 1:10; Eph 1:24
36:11 Ex 26:1
36:12 Ex 26:5; Ex 26:10
36:13 1 Co 12:20; Eph 2:20-22; 1 Pe 2:4-5
36:14 Ex 26:7-13

and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:

- 3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.
- 4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made:
- 5 And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.
- 6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.
- 7 For the stuff they had was sufficient for all the work to make it, and too much.

The Curtains and Coverings

- 8 And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.
- 9 The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.
- 10 And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another.
- 11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling; likewise he made in the uttermost side of *another* curtain, in the coupling of the second.
- 12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.
- 13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.
- 14 And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.
- 15 The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains *were* of one size.
- 16 And he coupled five curtains by themselves, and six curtains by themselves.
- 17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.
- 18 And he made fifty taches of brass to

- couple the tent together, that it might be one.
- 19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.
- 20 And he made boards for the tabernacle of shittim wood, standing up.
- 21 The length of a board was ten cubits, and the breadth of a board one cubit and a half.
- 22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.
- 23 And he made boards for the tabernacle; twenty boards for the south side southward:
- 24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.
- 25 And for the other side of the tabernacle, *which* is toward the north corner, he made twenty boards.
- 26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.
- 27 And for the sides of the tabernacle ^{westward} he made six boards.
- 28 And two boards made he for the corners of the tabernacle in the two sides.
- 29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.
- 30 And there were eight boards; and their sockets were sixteen sockets of silver, ^{under every board} two sockets.
- 31 And he made bars of shittim wood; five for the boards of the one side of the tabernacle.
- 32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.
- 33 And he made the middle bar to shoot through the boards from the one end to the other.
- 34 And he overlaid the boards with gold, and made their rings of gold *to be places* for the bars, and overlaid the bars with gold.
- 35 And he made a veil of blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.
- 36 And he made thereunto four pillars of shittim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four sockets of silver.
- 37 And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework;
- 38 And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five sockets were of brass.

The Ark

37 And Bezaleel made the ark of shittim wood: two cubits and a half was the

36:19 Ex 26:14
36:20 Ex 26:15-25, Ex 10:19-19; Ex 25:10, Nu 25:1;
36:27 Ex 26:22, Ex 26:27
36:29 Ex 26:24, Ps 122:5, Ps 135:1; Ac 2:16, Ac 1:32; 1 Co 1:10;
36:30 Ex 26:25
36:31 Ex 26:24, Ex 26:26-29, Ex 30:5
36:32 Ex 26:26
36:35 Ex 26:31-35, Ex 30:6, Ex 40:21, Mt 27:51; Heb 10:20
36:36 Jer 1:18
36:37 Ex 26:36-37, Ex 40:28, Ex 26:36
36:38 Ex 27:10

37:1 Ex 25:10-16, Ex 26:33, Ex 31:7, Ex 40:4, Ex 40:20-21; Nu 10:33-36
37:2 Ex 30:3
37:4 Nu 11:14-15, Ac 9:15, 1 Pe 1:7, 1 Pe 1:18-19
37:5 Nu 1:50; Nu 4:15, 2 Su 6:3-7
37:6 Ex 25:17-22; Lev 16:12-15; Rom 1:25; Gal 4:1; 1a 2:14; Heb 9:5
37:7 1 Ki 6:23-29; Ps 90:1, Ps 104:4; Eze 10:2
37:9 Ge 3:24; 1sa 6:2; Eze 10:1, Jo 1:51, 2 Co 5:18, Php 5:8, 1 Ti 3:16
37:10 Ex 25:24-30; Ex 35:14; Eze 40:39-42, Mal 1:12, Jo 1:10, 16
37:16 Ex 25:29; 1 Ki 7:50; 2 Ki 12:13; Jer 52:18-19; 2 Ti 2:20
37:17 Ex 25:31-39, Lev 24:4, Zec 3:2, 11, Mt 5:15, Jo 1:9-9; Php 2:15

36

- 1 hand
2 seaward
3 Heb. twinned
4 Heb. two sockets, two sockets under one board
5 Heb. the work of a needleworker or, embroiderer

37

- 1 or, out of, etc
2 or, out of, etc
3 or, to pour out
withal

length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

- 2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.
- 3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.
- 4 And he made staves of shittim wood, and overlaid them with gold.
- 5 And he put the staves into the rings by the sides of the ark, to bear the ark.
- 6 And he made the mercy seat of pure gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.
- 7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat;
- 8 One cherub ^{on} the end on this side, and another cherub ^{on} the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.
- 9 And the cherubims spread out *their* wings on high, and covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.

The Table of Shewbread

- 10 And he made the table of shittim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:
- 11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.
- 12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.
- 13 And he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof.
- 14 Over against the border were the rings, the places for the staves to bear the table.
- 15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.
- 16 And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers ^{to cover} withal, of pure gold.

The Candlestick

- 17 And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:
- 18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:
- 19 Three bowls made after the fashion of

Ex

Ex

- almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.
- 20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:
- 21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.
- 22 Their knops and their branches were of the same: all of it *was* one beaten work of pure gold.
- 23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.
- 24 *Of* a talent of pure gold made he it, and all the vessels thereof.

The Altar of Incense

- 25 And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; it *was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.
- 26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.
- 27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.
- 28 And he made the staves *of* shittim wood, and overlaid them with gold.

The Oil of Anointing and the Incense

- 29 And he made *the* holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

The Altar of Burnt Offering

- 38** And he made the altar of burnt offering of shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; it *was* foursquare; and three cubits the height thereof.
- 2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.
- 3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, and the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.
- 4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.
- 5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.
- 6 And he made the staves *of* shittim wood, and overlaid them with brass.
- 7 And he put the staves into the rings on the sides of the altar, to bear it withal: he made the altar hollow with boards.

37:20 Ex 25:35; Nu 17:4; Ec 12:5; Jer 1:11
37:21 Ex 25:35
37:22 Ex 25:31; 1 Co 9:27; Col 3:5; Ps 51:17; Isa 53:5, 10
37:23 Ex 25:37; Nu 8:2; Zec 4:2; Rev 1:12; Rev 1:20-21; Rev 3:5; Rev 5:5
37:25 Ex 40:1-5; Ex 10:5; 26:27; Mt 23:19; Lk 19:10; Heb 7:25
37:29 Ex 30:24-38; Ps 23:5; Isa 11:2; Jn 3:34; 2 Co 1:21-22; Heb 5:7
38:1 Ex 27:1-8; Ex 40:6, 29; Eze 43:13-17; Rom 6:3-4; Heb 5:1
38:2 Ex 27:2; Job 6:12
38:3 Ex 27:3; 1 Sa 2:14
38:5 Ex 27:4
38:6 Ex 25:6; Dt 10:4
38:7 Ac 9:15; 1 Co 12:6; 1 Co 2:2
38:8 Ex 30:38-41; Ex 40:7; 30:32; 1 Ki 7:24-26; Zec 13:1; Jn 13:10
38:9 Ex 27:9-19; Ex 40:33; 1 Ki 6:36; Ps 64:2
38:14 Ex 27:14
38:18 2 Ch 5:11
38:20 Ex 27:19; Eze 9:8; Ecc 12:11; Isa 22:24; Eph 2:21-22; Gal 2:19
38:21 Na 2:15; Mt 17:4; Job 11:4; Ex 26:1; Heb 9:23-11; Ps 15:1
38:22 Ex 31:1-5; Ex 35:40-36:3; Ps 119:6; Jer 17; Mt 28:20
38:23 Ex 35:31; Ex 35:41

38:1 Ex 27:1-8; Ex 40:6, 29; Eze 43:13-17; Rom 6:3-4; Heb 5:1
38:2 Ex 27:2; Job 6:12
38:3 Ex 27:3; 1 Sa 2:14
38:5 Ex 27:4
38:6 Ex 25:6; Dt 10:4
38:7 Ac 9:15; 1 Co 12:6; 1 Co 2:2
38:8 Ex 30:38-41; Ex 40:7; 30:32; 1 Ki 7:24-26; Zec 13:1; Jn 13:10
38:9 Ex 27:9-19; Ex 40:33; 1 Ki 6:36; Ps 64:2
38:14 Ex 27:14
38:18 2 Ch 5:11
38:20 Ex 27:19; Eze 9:8; Ecc 12:11; Isa 22:24; Eph 2:21-22; Gal 2:19
38:21 Na 2:15; Mt 17:4; Job 11:4; Ex 26:1; Heb 9:23-11; Ps 15:1
38:22 Ex 31:1-5; Ex 35:40-36:3; Ps 119:6; Jer 17; Mt 28:20
38:23 Ex 35:31; Ex 35:41

38:1 Ex 27:1-8; Ex 40:6, 29; Eze 43:13-17; Rom 6:3-4; Heb 5:1
38:2 Ex 27:2; Job 6:12
38:3 Ex 27:3; 1 Sa 2:14
38:5 Ex 27:4
38:6 Ex 25:6; Dt 10:4
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38:9 Ex 27:9-19; Ex 40:33; 1 Ki 6:36; Ps 64:2
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38:20 Ex 27:19; Eze 9:8; Ecc 12:11; Isa 22:24; Eph 2:21-22; Gal 2:19
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38:22 Ex 31:1-5; Ex 35:40-36:3; Ps 119:6; Jer 17; Mt 28:20
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38:1 Ex 27:1-8; Ex 40:6, 29; Eze 43:13-17; Rom 6:3-4; Heb 5:1
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38:22 Ex 31:1-5; Ex 35:40-36:3; Ps 119:6; Jer 17; Mt 28:20
38:23 Ex 35:31; Ex 35:41

38:1 Ex 27:1-8; Ex 40:6, 29; Eze 43:13-17; Rom 6:3-4; Heb 5:1
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38:20 Ex 27:19; Eze 9:8; Ecc 12:11; Isa 22:24; Eph 2:21-22; Gal 2:19
38:21 Na 2:15; Mt 17:4; Job 11:4; Ex 26:1; Heb 9:23-11; Ps 15:1
38:22 Ex 31:1-5; Ex 35:40-36:3; Ps 119:6; Jer 17; Mt 28:20
38:23 Ex 35:31; Ex 35:41

The Laver

- 8 And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women *assembling*, which assembled at the door of the tabernacle of the congregation.

The Court

- 9 And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:
- 10 Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars and their fillets *were of* silver.
- 11 And for the north side the hangings *were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty, the hooks of the pillars and their fillets *of* silver.
- 12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.
- 13 And for the east side eastward fifty cubits.
- 14 The hangings of the one side of the gate *were* fifteen cubits; their pillars three, and their sockets three.
- 15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.
- 16 All the hangings of the court round about *were of* fine twined linen.
- 17 And the sockets for the pillars *were of* brass: the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapters *of* silver; and all the pillars of the court *were* filleted with silver.
- 18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.
- 19 And their pillars *were* four, and their sockets *of* brass four: their hooks *of* silver, and the overlaying of their chapters and their fillets *of* silver.
- 20 And all the pins of the tabernacle, and of the court round about, *were of* brass.

The Sum of the People's Offerings

- 21 This is the sum of the tabernacle, *even of* the tabernacle of testimony, as it *was* counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.
- 22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.
- 23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

⁴ unction of holiness

38

¹ or, brasen glasses

² Heb. assembling by troops

- 24 All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.
- 25 And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:
- 26 A bekah for every man, that is, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men.
- 27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.
- 28 And of the thousand seven hundred seventy and five shekels he made hooks for the pillars, and overlaid their chapters, and filleted them.
- 29 And the brass of the offering was seventy talents, and two thousand and four hundred shekels.
- 30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.
- 31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

The Holy Garments

- 39** And of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy place, and made the holy garments for Aaron; as the LORD commanded Moses.
- 2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.
- 3 And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work.
- 4 They made shoulderpieces for it, to couple it together: by the two edges was it coupled together.
- 5 And the curious girdle of his ephod, that was upon it, was of the same, according to the work thereof: of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.
- 6 And they wrought onyx stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.
- 7 And he put them on the shoulders of the ephod, that they should be stones for a memorial to the children of Israel; as the LORD commanded Moses.
- 8 And he made the breastplate of cunning

38:24 1 Ch 22:14-16; 1Kg 7:48; Ex 25:2; 38:26 Ex 30:13; Ex 40:15-16; Nu 1:46; Ex 12:57

38:27 Ex 26:19; Ex 26:21; Ex 26:25; Ex 26:32

38:28 Ex 27:17

38:30 Ex 26:37; Ex 27:10; Ex 27:17

39:1 Ex 25:4; Ex 26:1; Ex 35:24; Ps 93:5; Heb 9:12,25

39:2 Ex 25:7; Ex 26:12; Lev 8:7

39:3 Ex 26:1; Ex 30:9

39:5 Ex 28:9; Ex 29:5; Lev 8:7; Isa 11:5; Rev 1:13; Mt 28:20

39:6 Ex 25:7; Ex 28:9; Ex 35:9; Job 28:16; Ex 28:13

39:7 Ex 26:12; Ex 28:29; Mk 14:9; Mk 14:22,25

39:8 Ex 25:7; Ex 38:4,13-29; Lev 8:6-9; Isa 59:17; Eph 6:14

39:10 Ex 28:16-17; Ex 28:21; Rev 21:19-21

39:14 Rev 21:12

39:15 Ex 28:14; Jo 10:28; Jo 17:12; 1 Pe 1:5; Jude 1

39:16 Ex 25:12

39:18 Ex 28:1; SS 1:10; Ex 49:2

39:20 Ex 26:5

39:21 Mt 16:24; 1 Co 1:25; 1 Co 14:27

39:22 Ex 28:41-45

39:24 Ex 28:33; Gal 5:22

39:25 Ex 28:33-34; Ps 89:15; SS 4:13

39:26 Ex 28:34; SS 4:13; Mt 9:20

39:27 Ex 28:39-42; Ex 8:13; Isa 61:10; Lev 1:18; Rom 3:22; Gal 5:27

3 Heb a poll

39

1 or, ruby, Reuben's stone

2 Simeon's stone

3 Levi's stone

4 Judah's stone

5 Issachar's stone

6 Zebulun's stone

7 Dan's stone

8 Naphtali's stone

9 Gad's stone

10 Asher's stone

11 Joseph's stone

12 Benjamin's stone

work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

- 9 It was foursquare; they made the breastplate double: a span was the length thereof, and a span the breadth thereof, being doubled.
- 10 And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row.
- 11 And the second row, an emerald, a sapphire, and a diamond.
- 12 And the third row, a figure, an agate, and an amethyst.
- 13 And the fourth row, a beryl, an onyx, and a jasper: they were enclosed in ouches of gold in their enclosings.
- 14 And the stones were according to the names of the children of Israel, twelve, according to their names, like the engravings of a signet, every one with his name, according to the twelve tribes.
- 15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.
- 16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.
- 17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.
- 18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.
- 19 And they made two rings of gold, and put them on the two ends of the breastplate, upon the border of it, which was on the side of the ephod inward.
- 20 And they made two other golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the other coupling thereof, above the curious girdle of the ephod.
- 21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.
- 22 And he made the robe of the ephod of woven work, all of blue.
- 23 And there was a hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend.
- 24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, and twined linen.
- 25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;
- 26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister in; as the LORD commanded Moses.
- 27 And they made coats of fine linen of

EX

Ex

- woven work for Aaron, and for his sons.
 28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen.
 29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.
 30 And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engravings of a signet, HOLINESS TO THE LORD.
 31 And they tied unto it a lace of blue, to fasten it on high upon the mitre; as the LORD commanded Moses.

Moses inspects the Work and Erects the Tabernacle

- 32 Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.
 33 And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, his pillars, and his sockets.
 34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the veil of the covering.
 35 The ark of the testimony, and the staves thereof, and the mercy seat.
 36 The table, and all the vessels thereof, and the shewbread.
 37 The pure candlestick, with the lamps thereof, even with the lamps to be set in order, and all the vessels thereof, and the oil for light.
 38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door.
 39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot.
 40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation.
 41 The cloths of service to do service in the holy place, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.
 42 According to all that the LORD commanded Moses, so the children of Israel made all the work.
 43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

40:1-38. The Sanctuary Built.—Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. The heavenly temple, the abiding place of the King of

39:28 Ex 26:4; Ex 26:32; Ex 41:18; Ex 26:12.
 39:29 Ex 26:49.
 39:30 Ex 26:36, 1 Co 1:40, 2 Co 5:21; Heb 1:3; Heb 7:26; 10:21.
 39:32 Ex 39:33; Ex 49:12; Lev 8:1; 1 Sa 15:22; Mt 28:20; Heb 9:2.
 39:33 Ex 25:1; Ex 26:1; Ex 27:1; Ex 28:1; Ex 29:1.
 39:35 Ex 25:17; Heb 9:5; Heb 9:8.
 39:36 Ex 25:30; 1 Ki 6:6.
 39:37 Ex 27:21; Mt 5:1-16; Php 2:15.
 39:39 Ex 48:30; 1 Ki 8:6.
 39:41 Ex 39:1; Ex 41:10; Ex 28:2.
 39:42 Ex 39:52; Dt 12:32; Mt 28:20, 2 Ti 2:15, 2 Ti 4:7; Ex 45:10.
 39:43 Ex 40:25; Ge 1:31; Ps 104:31; Nu 6:24-27.
 40:2 Ex 10:17; Ex 12:1-2; Nu 7:1.
 40:3 Lev 16:14; Nu 3:5; Rev 11:19.
 40:4 Ex 10:22; Ex 10:25; Ex 25:23-30; Lev 21:5-6; Lev 21:8.
 40:5 Ex 10:26-27; Ex 30:1-5; In 14:6; Heb 9:24; Heb 10:19-22.
 40:6 Ex 40:29; Ex 27:1-8; Ex 38:1-7; Eph 1:6-7; Heb 13:10.
 40:7 Ex 40:42; Ex 40:18-21; Ps 26:6; Zec 4:31; Tit 3:5; Heb 10:22.
 40:8 Ex 40:33; Ex 27:9-19; Mt 16:18, 1 Co 12:26; Eph 2:11-12.
 40:9 Ex 40:23-47; Lev 8:10; Ps 65:7; Isa 11:2; Mt 4:16; In 4:31; 2 Co 1:1.
 40:10 Ex 29:46-57; Ex 8:11; Isa 11:2; Jo 5:31; Jo 17:19; 1 Ki 1:35; 1 Co 1:30.
 40:12 Ex 29:1-35; Ex 8:1-13; Isa 11:1-5; 61:1; In 4:31; Jo 17:19; Heb 10:20-29.
 40:14 Isa 41:5-5; Isa 61:10; In 1:16; Rom 8:30; Rom 15:11; 1 Co 1:9-10.
 40:15 Ex 12:14; Ex 40:41-45; Nu 25:13.
 40:16 Ex 10:17-32; Ex 23:21-22; In 1:1; Isa 8:20; Mt 28:20; 1 Co 4:2.
 40:17 Ex 40:1-2; Nu 7:2; Nu 9:1.
 40:18 Ex 40:2; Zec 5:27-28; Jo 1:11; Gal 1:1; 1 Pe 1:5; Rev 21:3; Mt 16:18.
 40:19 Ex 26:1-14; Ex 36:8-19.

- 40 And the LORD spake unto Moses, saying.
 2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.
 3 And thou shalt put therein the ark of the testimony, and cover the ark with the veil.
 4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.
 5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.
 6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.
 7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.
 8 And thou shalt set up the court round about, and hang up the hanging at the court gate.
 9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.
 10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar; and it shall be an altar most holy.
 11 And thou shalt anoint the laver and his foot, and sanctify it.
 12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.
 13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.
 14 And thou shalt bring his sons, and clothe them with coats:
 15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.
 16 Thus did Moses: according to all that the LORD commanded him, so did he.
 17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.
 18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.
 19 And he spread abroad the tent over the tabernacle, and put the covering of the

king, where "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services (PP 357).

¹³ Heb. the incense of sweet spices ⁴⁰ ¹ Heb. the order thereof ² Heb. holiness of holinesses

tent above upon it; as the LORD commanded Moses.

20 And he took and put 'the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 And he put the golden altar in the tent of the congregation before the veil:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 And he set up the hanging at the door of the tabernacle.

29 And he put the altar of burnt offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as

40:20 Ex 16:34; Ex 25:16-21; Ps 40:8; Mt 3:15; Rom 5:25.

40:21 Ex 40:3; Ex 26:33; Ex 35:12.

40:22 Jn 6:53-57; Eph 3:8; Ex 40:24.

40:23 Ex 40:4; Ex 25:40; Mt 12:1.

40:24 Ex 25:31-35; Ps 119:105; Jn 1:15, 9.

40:25 Ex 40:4; Ex 25:47; Lev 1:5.

40:26 Ex 40:5; Ex 40:1-10; Mt 23:19; Jn 11:42; Jn 17:1.

40:27 Ex 30.

40:28 Ex 40:5; Ex 26:36-37; Jn 11:6; Ex 10:9; Eph 2:18.

40:29 Ex 40:6; Mt 23:19; Rom 5:28-26.

40:30 Ex 40:7; Ex 18:21; Ex 80:6; Eze 46:25; Heb 10:22.

40:31 Ps 26:6; Ps 51:6-7; Jn 15:10; 1 Jo 1:1; Jn 19.

40:32 Ex 40:19; Ex 40:19-20; Ps 73:19.

40:33 Ex 40:8; Mt 16:8; 1 Co 12:13, 28.

40:34 Ex 13:21-22; Ex 14:19-21.

40:35 Lev 16:2; 1 Ki 8:11; Isc 6:1.

40:36 Ex 13:21-22; Nu 10:11-13, 35-36; 1 Co 10:1; 2 Co 5:19-20.

40:37 Nu 9:19-22; Ps 31:15.

40:38 Ex 13:21; Nu 9:15; Ps 78:14; Isa 9:5-6.

the LORD commanded Moses.

30 And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel 'went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

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- 20-8-11** AH 320; IBC 1106; ZBC 1013; IBC 1152, 1168-9; 50C 1093; 6BC 1075; ZBC 920, 950, 979-81, 984-9; GC 527-3; CH 515, 377; CH 155; COL 25-6 (CH 165; ML 140); CS 66; GC 170; CW 40; DA 206-13 (ML 231), 281-9 (ML 364); SD 591, 806 (GW 502); Ed 250-2 (CG 535-6; SD 181); Ev 184, 212-3, 225-46, 281, 372-4, 423, 477, 538; EW 32-3, 42-3, 65, 68-71, 123, 216-7, 254-7; FE 287; GC 52-4, 63, 434-8, 456-9, 451-5, 576-8, 587, 590, 604-5, 613; GC 148, 156; IS 95-6, 101, 299, 215 (CH 150; CM 149; CW 180-1); ML 140, 231, 287; MM 21, 49-50, 214-5; PK 605-6, 671-3, 678; PP 111, 113, 307-8 (SD 59), 336, 409-10, 477; SD 59; ML 66-8; 2SG 84, 275; 3SG 90-2, 94, 253-5, 266-7, 293; 4SG-4 14, 15M 66, 314, 383; 2SM 55, 105-7, 116, 118, 359, 360-7; SR 145, 328, 330, 353-4, 380-3; 3T 76-7, 357, 342 (ITT 117), 405 (ITT 155), 531-3 (ITT 174-5); ZT 450, 693 (ITT 287), 702-5 (ITT 290-2); AT 395 (ITT 374), 571 (ITT 409); AT 114, 174 (ITT 467), 247-51 (ITT 494-502); ST 138, 140-1; 6T 350-3 (ZTT 17-20), 327 (ZTT 288, 495, 706, 3TT 366, 7T 104 (CH 234), 122 (CH 490); ZT 130; 139 (CG 179); 3TT 141, 191 (ZTT 179); TM 118 (Ev 233, 705), 134-7, 266, 272-3; ZTT 189-5; WM 77
- 20-9** ST 179 (CS 253; ZTT 40)
- 20-10** 10 PP 325-6 (MYP 305; 6T 38; TM 472 (CS 154))
- 20-10-11** Ev 238-9, 245, 588; IT 203 (ITT 73)
- 20-11** IBC 910; MH 415-5; 3SG 292 (IBC 1104); ISM 222; 2SM 68; ZT 582-3 (ITT 279); ST 197 (CH 357)
- 20-12** 44 6, 199, 208, 283, 296, 297, 302, 360-4, ZBC 1018-9, 1025; GC 120; CT 109; DA 146; Ed 241 (ML 124; ML 191); FE 100-2, 104 (AH 73), 403; GC 82-5, 585; ML 278; MYP 122, 331-2 (AH 293-4), 444-6, 448; PP 308, 331, 409; SD 60, 130, 254, 256; ZT 217 (ITT 76), 401 (AH 366); 411 (ZTT 151), 497-8 (AH 295); 2T 80 (AH 292); 3T 151 (Ev 361), 232, 294; ST 108 (AH 73), 125
- 20-12-17** ZBC 1012; GC 585; 2SM 421, 429, 612
- 20-13** GW 313; MH 56 (SD 61); PP 148, 308, 337
- 20-13-18** COL 391
- 20-14** AH 326-7, 346; IBC 1106; DA 469; MH 59-60; 3T 471; ML 8, 145, 308, 337, 458; ZT 352 (CD 634); CH 621-2; IT 202), 449, 457 (CH 611); AT 215, 257, 138, 140-1; TM 426-43, 446
- 20-15** CH 284; DA 806 (GW 502); FE 102 (AH 58); SD 63; ML 330;
- MYP 466; PP 308-9; SD 63
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- 20-16** AA 72, 75-6; IBC 1106; CH 155 (CD 93), 204; DA 556, 630, 806 (GW 502); MB 67; MH 194; ML 330-1; PP 309, 507; 3SG 116; SD 64; IT 202 (ITT 73); AT 312 (ITT 509); 331, 607; ST 59 (ZTT 20), 349
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- 20-18** EW 255; FE 267; PP 309, 366; IT 429; ST 266, 339-40
- 20-18** 19, ISM 238
- 20-18-21** FE 506; MB 45; PP 309, 10, 372; AT 342-3, 514; TM 99
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- 20-23** 3SG 268; SR 142
- 21** IBC 1104; FE 506; PP 310, 364; SR 141, 148, 167
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- 22-21** 24 Te 43, 43, 53; WM 216-7
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- 23-14-17** DA 75, 447; MH 281; PP 311, 548
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- 23-20** ST 439, 586
- 23-20** 21 PP 419, SR 166; ST 340
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- 23-20-23** IBC 1110; PP 366, 389, 390, 401, 476; 3SG 268
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- 23-27-33** PP 543; 3SG 269-7
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40:3 DA 775; 4SG-a 8
40:5 GC 414; PP 350
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The Third Book of Moses called

LEVITICUS

INTRODUCTION

1. TITLE

Leviticus received its name from the fact that it deals chiefly with the priesthood, which was of the tribe of Levi. Ancient Hebrew scholars called it *Wayiqra*, from the first word of the book, and modern Jews have retained the name. The Talmud called it "The Law of the Priests," or "The Law of Sacrifice." Its subtitle, "The Third Book of Moses," was not a part of the original Hebrew text, but was added centuries later.

2. AUTHORSHIP

There can be no doubt that Moses, the author of Genesis, is also the author of Leviticus (see the Introduction to Genesis). The theories that discount Moses as the author of the books that bear his name are too conflicting to warrant a discussion here. From the earliest times both Jews and Christians have believed Leviticus to be the work of Moses, and it is only in modern times that doubt has been raised as to its authorship.

Leviticus is an integral part of what Jesus called "the law of Moses" (Luke 24:44). In the story of the healing of the leper He distinctly associates it with the great lawgiver (see Matt. 8:4; Luke 5:14; Lev. 14:3, 4, 10). Significant are His words to the unbelieving Jews: "Had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47). Here we are informed that Moses "wrote," and what he wrote is called "his writings." The plural, "writings," implies that he wrote more than one book. If the books commonly called the books of Moses are not here meant, we know not where to find them.

3. HISTORICAL SETTING

Leviticus covers a period of but 30 days. The Exodus story ends with the account of the erection of the tabernacle, and preparation for its dedication. It was completed "in the first month in the second year, on the first day of the month" (Ex. 40:17). Inasmuch as the book that follows Leviticus, the book of Numbers, begins with the first day of the second month in the second year (Num. 1:1), the intervening time is exactly one month. In this month

the instruction contained in Leviticus was communicated to Moses, and in that same month the events recorded in the book took place.

The building of the tabernacle in the wilderness followed closely the giving of the law at Mt. Sinai. Israel had there heard the voice of God speaking from the dark clouds crowning the summit of the mountain, and had been sore afraid. "So terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21). In Leviticus, Israel was to hear God speak again, not from the mount but from the sanctuary, where were enshrined the law and the mercy seat. It was from between the cherubim, the place of atonement, that God would make Himself known. The sanctuary stood for mercy as well as law. In the most holy apartment law and mercy met, and there atonement became possible. It is from this place that God speaks in Leviticus.

4. THEME

Leviticus deals chiefly with the priesthood and the sanctuary services. It does not contain all the instruction God had for Israel on these subjects, for much important matter is reserved for the book of Numbers. However, most of the fundamental principles of worship are outlined in Leviticus. This makes the book of importance and worthy of special study.

Sacrifices had been known since the time of the fall in Eden; but in the Levitical ordinances a clearer revelation was made respecting the Saviour to whom all sacrifices looked forward. The continual and symbolic use of the blood put on the horns of the altar, or sprinkled before the veil, or ministered in the second apartment of the sanctuary before the ark brought home to the people the close relation between sin and sacrifice. The principles of the transfer of sin, of mediation, reconciliation, and atonement were distinctly conveyed by the everyday ceremony in which the offerer laid his hand upon the head of the victim as he confessed his sin; by the institution of a regular priesthood to minister between God and man; by the evening and morning sacrifice; by the individual burnt and sin offerings; and by the high priest's entrance once a year into the presence of God in the most holy place. In all of these regulations and precepts men saw the reconciliatory work of Him who took our sins upon Himself.

who died for us, and by whose stripes we are healed. Leviticus is a pre-gospel, and should find a large place in the study of all who wish to follow the Lamb all the way.

The sanctuary service was clearly symbolical and hence temporary, for there is no necessary relation between the blood of bulls and goats and the forgiveness of sin. The sacrifices were all typical and had little virtue in themselves. But they did foreshadow good things to come, and thus served a vital purpose. Rightly understood, they led men to God. They conveyed lessons of the seriousness of sin, of the need of confession, of the majesty of law, of the holiness of God, of His great love for fallen man, and of the preparation necessary to stand in His presence.

Perhaps the greatest lesson of all was that of holiness. This, indeed, is the great theme with which every chapter in the book is concerned. The priests must be holy; their lives must be above reproach; their food must be clean; even their garments must be symbolic of holiness. The sacrifices offered must be perfect and without blemish; the sanctuary itself was holy; the utensils were holy; the portion of offerings which fell to the priests was holy; even the sanctuary grounds were sacred and no defilement must come to them. Everything and everyone about the tabernacle must be scrupulously clean, physically, symbolic of the spiritual cleanliness that God required. God's repeated command was, "Ye shall be holy; for I am holy" (chs. 11:44, 45; 19:2; 20:7, 26). Symbolic of this holiness was "the plate of the holy crown of pure gold" which the Lord commanded Moses to make and which was fastened to the miter which the high priest wore, and upon which was "a writing, like to the engravings of a signet, Holiness to the Lord" (Ex. 39: 30).

Leviticus is central in the five books of Moses, being flanked on the one side by Genesis and Exodus and on the other by Numbers and Deuteronomy. As the sanctuary was central in the worship of Israel, so Leviticus contains the core of the instruction given in regard to that worship. It is the gospel in embryo. With it, the New Testament can be better understood; without it, some parts of the Gospels and the Epistles are shrouded in obscurity and darkness. Christ as priest and high priest; as the Lamb of God; as our sin offering; as the sacrifice slain, its blood sprinkled round about upon the altar; as the bread which came down from heaven; as the light of the world; as the fragrant incense—these and many other allusions would be but dimly understood without the light Leviticus throws upon them. Paul drew heavily on this book when he wrote Hebrews and discussed the doctrines of the Christian faith. It goes without saying that Israel today can ill afford to neglect this book. If the true doctrine of atonement, of the Day of Atonement, of the cleansing of the sanctuary, of Christ as our high priest and advocate ministering

in the sanctuary above, of the judgment and Christ's soon return, of the law and the Sabbath in their true setting—if all these doctrines are definite contributions to religion and life and messages which must be given to the world, then Leviticus must be given its rightful place in the framework of truths to be preached. "The gospel is given in precept in Leviticus" (6T 392).

The question is sometimes raised as to why God instituted the system of sacrifices and required the shedding of blood. God hates sin, knowing its results; and one of the chief purposes of sacrifices was to cause Israel likewise to hate it. He could simply have counseled His people not to sin, as sin was evil and should be shunned. But would not a stronger and more lasting impression be made upon them by a visual demonstration of the result of sin, so that ever in their minds sin and death would appear as cause and effect? This is what He did in the Garden of Eden, when consequent to Adam's sin a lamb was killed. And would not this effect be greatly heightened by having the sinner himself carry out the death sentence? God might then ask, What more could be done that I have not done to teach man the seriousness of sin? "What could have been done more to my vineyard, that I have not done in it?" (Isa. 5:4).

But Israel greatly perverted God's plan. Instead of seeing in the death of the sacrificial animals an evidence of the exceeding sinfulness of sin, and of the need of their shunning sin, they began to consider sacrifices a kind of payment for the privilege of sinning. That is why God sent word by His prophets that He wanted no more of their sacrifices: "I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats" (Isa. 1:11). Through Amos He said, "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts" (Amos 5:22). And Micah asks, "Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" And then he answers his own questions, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:6-8).

This is good Old Testament doctrine, and it is good New Testament doctrine. Nevertheless, many precious lessons may be learned from the ritual as it was originally commanded. A study of Leviticus will amply repay the time spent with it.

5. OUTLINE

I. Laws Concerning Sacrifices and Public Worship, 1:1 to 10:20.

- A. The principal sacrifices, 1:1 to 7:38.
 1. Burnt offerings, 1:1-17.
 2. Meat offerings, 2:1-16.
 3. Peace offerings, 3:1-17.
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LEVITICUS

The Principal Sacrifices (1:1-7:38)

Burnt Offerings

- 1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,
- 2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.
- 3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.
- 4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.
- 5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is *by* the door of the tabernacle of the congregation.
- 6 And he shall flay the burnt offering, and cut it into his pieces.
- 7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:
- 8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:
- 9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.
- 10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.
- 11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.
- 12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar:
- 13 But he shall wash the inwards and the legs with water: and the priest shall bring

1:1 Ex 19:3, Ex 24:1-2, Jn 1:7, Ex 25:22, Ex 33:7, Ex 39:32.
 1:2 Ge 22:18-19, Ge 1:3, Ge 15: 1 Ch 16:29, Rom 12:1, Rom 12:6, Eph 5:2.
 1:3 Lev 6:9-13, Ge 8:20, Ex 29:18, Jn 1:46, Eph 5:2, Heb 2:26, Heb 9:14.
 1:4 Lev 5:2, Lev 3:8, 2 Co 5:20-21, Lev 22:21, Isa 56:7, Rom 12:1, Php 4:18.
 1:5 Lev 1:11, Lev 3:2, Mic 6:6, Heb 10:11, Isa 52:15, Heb 12:24, 1 Pe 1:2.
 1:6 Lev 7:8, Ge 3:21.
 1:7 Lev 6:12-13, Lev 9:21-10:1, Mal 1:10, Ge 22:9, Ne 13:31.
 1:8 Lev 8:18-21, Lev 9:13-14, Ex 29:17, 18:1, Ki 18:23.
 1:9 Lev 1:13, Lev 2:12, Jer 4:14, Mt 23:25-28, Eze 20:28, 2 Co 2:15.
 1:10 Lev 1:2, Ge 1:3, Ge 8:20, Isa 53:6-7, Jn 1:29, Lev 1:3, Mal 1:11.
 1:11 Lev 1:5, Ex 40:22, Eze 8:5, Lev 6:25, Lev 7:2.
 1:12 Lev 1:6-8, Lev 1:9.
 1:13 Lev 5:7, Lev 12:8, Mt 11:29, Lk 22:4, 2 Co 8:12.
 1:15 Lev 5:8, Ps 22:1, Ps 22:21, Isa 53:6-7, Mt 26:1-27:66.
 1:16 Lk 1:35, 1 Pe 1:2, Lev 1:12, Heb 13:11-14.
 1:17 Ge 45:10, Ps 16:10, Mt 27:50, Jn 19:30, Rom 4:25.
 2:1 Lev 6:11-18, Isa 60:20, Jn 6:35, Nu 7:13, Joel 1:9, 1 Jn 2:20.
 2:2 Lev 2:9, Lev 5:12, Ex 30:16, Nu 5:18, Ac 10:4.
 2:3 Lev 6:16-17, Lev 6:26, Nu 18:9.
 2:4 1 Ch 24:28-29, Ps 22:14, Eze 46:20, Mt 26:38, Jn 12:27, Ex 16:31.
 2:6 Lev 1:6, Mk 14:1-15:47, Jn 18:1-19:42.
 2:7 Lev 2:12.

1

1 or, pinch off the head with the nail

it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

- 14 And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.
- 15 And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar:
- 16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:
- 17 And he shall cleave it with the wings thereof, *but* shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

Meat Offerings

- 2 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:
- 2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:
- 3 And the remnant of the meat offering *shall be* Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.
- 4 And if thou bring an oblation of a meat offering baken in the oven, it *shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.
- 5 And if thy oblation *be* a meat offering *baken* in a pan, it shall be of fine flour unleavened, mingled with oil.
- 6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.
- 7 And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made of fine flour with oil.
- 8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

1:1, 2. **Become Familiar With Levitical Law.**—We are to become familiar with the Levitical law in all its bearings; for it contains rules that must be obeyed; it contains the instruction that if studied will enable us to understand better the rule of faith and practice that we are to follow in our dealings with one another. No soul has any excuse for being in darkness. Those who receive Christ by faith will receive also power to become the sons of God (Letter 3, 1905).

1:3 (Mal. 1:13). **Every Sacrifice Inspected by God.**—It is Christ who searches the hearts and tries the reins of the

children of men. All things are naked and open before the eyes of Him with whom we have to do, neither is there any creature that is not manifest in His sight. In the days of ancient Israel the sacrifices brought to the high priest were cut open to the backbone to see if they were sound at heart. So the sacrifices we bring today are laid open before the piercing eye of our great High Priest. He opens and inspects every sacrifice brought by the human race, that He may prove whether it is worthy of being presented to the Father (MS 42, 1901).

2 or the fith thereof 2 1 or, on a flat plate, or, slice

Lev

- 9 And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: *it is an offering made by fire, of a sweet savour unto the LORD.*
- 10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is a thing most holy of the offerings of the LORD made by fire.*
- 11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.
- 12 As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.
- 13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.
- 14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.
- 15 And thou shalt put oil upon it, and lay frankincense thereon: *it is a meat offering.*
- 16 And the priest shall burn the memorial of it, *part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.*

Peace Offerings

- 3** And if his oblation be a sacrifice of peace offering, if he offer it of the herd: whether it be a male or female, he shall offer it without blemish before the LORD.
- 2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.
- 3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards.
- 4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
- 5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: *it is an offering made by fire, of a sweet savour unto the LORD.*
- 6 And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.
- 7 If he offer a lamb for his offering, then shall he offer it before the LORD.

2:9 Lev 2:2, Lev 6:15, Ex 29:18, Ps 22:14-11, Zec 13:7, Rom 12:1, Phil 2:17, 2:10 Lev 2:3
2:11 Lev 6:17, Mt 16:6, Mk 16:13, Mk 8:15, Lk 12:1, Gal 5:9
2:12 Ge 23:10-11, Ex 22:29, Nu 15:20, 1 Co 15:20, Rev 14:4
2:13 1 Pt 1:12, Mt 5:13, Mk 9:19-50, Gal 1:6
2:14 Lev 22:29, Lev 23:10, Nu 28:2, Dt 26:2, Isa 55:2-10, Mal 1:11
2:15 Lev 2:1
2:16 Eph 1:1-2, Eph 1:6, Eph 1:9, Ps 1:1-4, Isa 11:2-4, Rom 8:26-27

3:1 Lev 7:11-21, Pr 5:12, Eccl 1:15, Rom 1:12, Gal 1:20
3:2 Lev 1:1-5, Lev 8:22, Isa 53:6, 2 Co 5:21, 1 Jo 1:9-10, Ac 2:36-38

3:3 Lev 5:16, Ex 29:13, Ps 119:70, Isa 6:10, Mt 13:16, Rom 5:5

3:5 Lev 1:9, Lev 4:31, Eccl 1:15, Lev 6:12, 1 Pt 2:5

3:6 Gal 1:1, Eph 1:10, Eph 2:13-22, Lev 3:1, Tit 2:11-12

3:7 Lev 3:1, 1 Ki 8:6-2, Eph 5:2, Heb 9:14

3:8 Lev 3:2-5, Lev 4:15, Isa 53:6, 1 Pt 2:24, Eph 2:18

3:9 Lev 3:3-1, Pr 25:26, Isa 53:10, Lev 5:8, Ex 8:25, Lev 9:19, Ex 29:22

3:10 Lev 3:4
3:11 Lev 3:5, Ps 22:11, Isa 53:4-10, Mal 1:12, 1 Co 10:21

3:12 Lev 3:1, Lev 3:7, Isa 53:2, Isa 53:6, Mt 25:32-35, Rom 8:3

3:13 Lev 4:15, Lev 4:8, Isa 53:6, 2 Co 5:21, 1 Pt 2:23, 1 Pt 3:18

3:14 Lev 3:5-5, Ps 22:15, Pr 23:26, Mt 22:37, Mt 26:58, Rom 12:1-2

3:16 Lev 3:11, Lev 4:3-5, Ex 29:15, Ex 29:22, Mt 22:37

3:17 Lev 6:18, Lev 7:36, Dt 32:14, Mt 16:24, Ac 15:20-21, Eph 1:7, Eph 5:26

4:2 Lev 5:15, Lev 5:17, 1 Ti 1:13, Heb 5:2, Heb 9:7, Jas 5:10

4:3 Lev 8:12, Lev 21:10-12, Rom 8:5, 2 Co 5:21, Heb 5:5

4:4 Lev 1:3, Ex 29:10-11, Isa 53:6, Dt 9:26, 1 Pt 4:18

4:5 Lev 4:16-17, Lev 10:10, Nu 19:1

4:6 Lev 1:17, Lev 4:25, Jos 6:4, Jos 6:8

2 Heb. ascend
3
1 or, suet
2 or, midriff over the liver, and over the kidneys
3 Compare

- 8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.
- 9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD: the fat thereof, *and* the whole rump, it shall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that is upon the inwards.
- 10 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
- 11 And the priest shall burn it upon the altar: *it is the food of the offering made by fire unto the LORD.*
- 12 And if his offering be a goat, then he shall offer it before the LORD.
- 13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.
- 14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD: the fat that covereth the inwards, and all the fat that is upon the inwards.
- 15 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
- 16 And the priest shall burn them upon the altar: *it is the food of the offering made by fire for a sweet savour: all the fat is the LORD'S.*
- 17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

Sin Offerings

- 4** And the LORD spake unto Moses, saying.
- 2 Speak unto the children of Israel, saying If a soul shall sin through ignorance against any of the commandments of the LORD concerning things which ought not to be done, and shall do against any of them:
- 3 If the priest that is anointed do sin according to the sin of the people: then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.
- 4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD: and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.
- 5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:
- 6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of

the sanctuary.

- 7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.
- 8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards.
- 9 And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.
- 10 As it was taken off from the bullock of the sacrifice of peace offerings; and the priest shall burn them upon the altar of the burnt offering.
- 11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung.
- 12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.
- 13 And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somehow* against any of the commandments of the LORD concerning things which should not be done, and are guilty;
- 14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.
- 15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.
- 16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:
- 17 And the priest shall dip his finger in *some* of the blood, and sprinkle it seven times before the LORD, *even* before the veil.
- 18 And he shall put *some* of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the

4:7 Lev 8:15; Lev 9:9; Ps 118:27; Eph 2:13
4:8 Lev 4:19; Lev 4:26; Lev 7:3-5; Isa 53:10; Job 12:27
4:11 Lev 4:21; Lev 6:40; Ex 29:11; Nu 19:5; Heb 13:11-13
4:12 Lev 13:46; Nu 5:3; Lev 6:10-11; Ex 29:11; Heb 13:11
4:13 Lev 4:12; 1 Sa 11:32; Heb 10:26-29; Ezr 10:19; Hos 5:15
4:14 Lev 4:3
4:15 Ex 21:1; Ex 29:2; Nu 11:6
4:16 Lev 4:5-12; Heb 9:12-14
4:17 Lev 4:6-7
4:18 Lev 4:7
4:19 Lev 4:1-26; Lev 4:31; Lev 4:35; Heb 9:14
4:20 Lev 4:3; Lev 4:26; Da 9:21; Rom 5:11; Gal 3:13; Heb 13
4:21 Lev 4:11-12; Lev 16:15; Ezr 8:35; Mt 20:28; 2 Co 5:21; 1 Ti 2:5,6
4:22 Ex 18:21; Nu 16:2; Lev 4:2; Lev 13
4:23 Lev 4:11; Lev 5:1; 2 Ki 22:10-13; Nu 29:19; Rom 8:3
4:24 Lev 4:1; Isa 53:6; Lev 1:5
4:25 Lev 4:7; Lev 4:18; Isa 40:21; Rom 3:24-26; Rom 8:3-4
4:26 Lev 4:6-10; Lev 4:35; Lev 4:5; Lev 6:20-30
4:27 Lev 4:2; Nu 15:27; Ex 12:49; Nu 5:6
4:28 Lev 4:23; Lev 4:32; Isa 7:14; Jer 31:22; Rom 8:3; Gal 3:15; Gal 3:28
4:29 Lev 4:3; Lev 4:15; Lev 4:24; Heb 9:14
4:30 Lev 4:25; Isa 42:21; Rom 8:3-4; Heb 2:10

4

- 1 Heb. to without the camp
2 Heb. at the pouring out of the ashes
3 Heb. any soul
4 Heb. people of the land

blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

- 19 And he shall take all his fat from him, and burn it upon the altar.
- 20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this; and the priest shall make an atonement for them, and it shall be forgiven them.
- 21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.
- 22 When a ruler hath sinned, and done *somehow* through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;
- 23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:
- 24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.
- 25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.
- 26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.
- 27 And if any one of the common people sin through ignorance, while he doeth *somehow* against any of the commandments of the LORD concerning things which ought not to be done, and be guilty;
- 28 Or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.
- 29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.
- 30 And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

4. **Christ, Our Sacrifice.**—His ministry was nearly completed; He had only a few more lessons to impart. And that they might never forget the humility of the pure and spotless Lamb of God, the great and efficacious Sacrifice for man humbled Himself to wash the feet of His disciples. It will do you good, and our ministers generally, to frequently review the closing scenes in the life of our Redeemer. Here, beset with temptations as He was, we may all learn lessons of the utmost importance to us. It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life. By thus contemplating His teachings and sufferings,

and the infinite sacrifice made by Him for the redemption of the race, we may strengthen our faith, quicken our love, and become more deeply imbued with the spirit which sustained our Saviour. If we would be saved at last we must all learn the lesson of penitence and faith at the foot of the cross. Christ suffered humiliation to save us from everlasting disgrace. He consented to have scorn, mockery, and abuse fall upon Him in order to shield us. It was our transgression that gathered the veil of darkness about His divine soul and extorted the cry from Him, as of one smitten and forsaken of God.

He bore our sorrows; He was put to grief for our sins. He made Himself an offering for sin, that we might be justified before God through Him (4T 374).

Lev

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Trespass Offerings

5 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of *it*; if he do not utter *it*, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it* be that a man shall be defiled withal, and it be hid from him; when he knoweth of *it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it* be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of *it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or

4:31 Lev 1:8-10; Lev 19:1; Eph 5:3; Heb 1:3; Heb 9:12; Heb 9:14-15;

4:32 Lev 1:20; Lev 6:7, 1 Pe 1:18-20; 1 Pe 2:22; Rev 5:6;

4:33 Lev 1:3; Lev 1:29-31;

4:34 Lev 1:25; Lev 4:30; Isa 42:21; In 17:19; Rom 8:13; Rom 8:4; Heb 2:10; Heb 10:29;

4:35 Lev 4:31; Rom 5:21-26; Rom 4:25; Rom 5:6-11; 2 Co 5:21; Eph 1:6-7;

5:1 Lev 5:15; Lev 5:17; Eze 18:4; Jdg 17:2; Mt 26:63; 1 Pe 2:21;

5:2 Lev 7:21; Lev 11:21; Isa 52:11; 2 Co 6:17; Ps 19:12; 1k 11:11;

5:3 Lev 12:13-15; Lev 15:1-33; Nu 19:11-16;

5:4 Lev 27:2; Jos 2:14; Ps 132:25; Eze 5:2-3; Mt 14:17; Mk 6:25; Ac 24:12;

5:5 Lev 16:21; Lev 26:40; Nu 5:7; Jos 19:49; 10:11-12;

5:6 Lev 1:28; Lev 13:2; Eze 40:49;

5:7 Lev 5:11; Lev 12:8; 2 Co 8:12; Jas 2:5-6;

5:8 Lev 1:15; Rom 12:5; 1 Pe 4:18;

5:9 Lev 1:5; Lev 12:5; Ps 22:23; Isa 42:21; Heb 2:10; Heb 12:51;

5:10 Lev 1:14-17; Eph 5:2; Rom 5:11; 1 In 2:2; Jas 5:15;

5:11 Lev 5:7; Ex 16:18; Ps 22:1-21; Isa 5:2-3; 2 Co 5:21;

5:12 Lev 2:2; Lev 29; Nu 5:26; Ac 10:1; Eph 5:2; Lev 19;

5:13 Lev 5:6; Lev 1:20; Hos 4:8; 1 Co 9:15;

5:15 Lev 5:1-2; Lev 1:2; Dt 12:5-12; Eze 10:19;

5:16 Lev 22:14; Ex 22:1; Ps 69; 1k 19:8; Ac 26:20;

5:17 Lev 5:1; Lev 1:2-1; Lev 1:13; Ps 19:12; 1k 12:18; Rom 14:23;

5:18 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:19 Eze 10:2; Ps 51:1; Mal 3:8; 2 Co 5:19-21;

5:20 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:21 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:22 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:23 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:24 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:25 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:26 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:27 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:28 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:29 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

5:30 Lev 5:15-16; Lev 6:6; 1 Tr 2:5-6; Lev 5:16;

two young pigeons, unto the LORD: one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which is for the sin offering first, and ²wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: *it is a sin offering.*

10 And he shall offer the second for a burnt offering, according to the manner; and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for *it is a sin offering.*

12 Then shall he bring *it* to the priest, and the priest shall take his handful of *it*, even a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: *it is a sin offering.*

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him; and the remnant shall be the priest's, as a meat offering.

14 And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with the estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give *it* unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 *It is a trespass offering:* he hath certainly trespassed against the LORD.

5:6. **Bring a Trespass Offering.**—Let the members of every family begin to work over against their own houses. Let them humble themselves before God. It would be well to have a trespass-offering box in sight, and have all the household agree that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass-offering box a certain sum of money. This would put them

upon their guard against the wicked words which work injury, not only to their brethren, but to themselves. No man of himself can tame the unruly member, the tongue, but God will do the work for him who comes unto Him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more (R11 March 12, 1895).

1 Heb. his hand cannot reach to the sufficiency of a lamb

2 Or, pinch off the head with the nail

3 Or, ordinance

- 6 And the LORD spake unto Moses, saying.
- 2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour:
- 3 Or have found that which was lost, and lieth concerning it, and sweareth falsely: in any of all these that a man doeth, sinning therein:
- 4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.
- 5 Or all that about which he hath sworn falsely: he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, *in the day of his trespass offering.*
- 6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:
- 7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

Law of Burnt Offerings

- 8 And the LORD spake unto Moses, saying.
- 9 Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, *'because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.*
- 10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.
- 11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.
- 12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.
- 13 The fire shall ever be burning upon the altar; it shall never go out.

Law of Meat Offerings

- 14 And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.
- 15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is

6:2 Lev 5:15; Nu 5:6-8; Ps 51:1; Ge 26:7; Jo 8:49; Ac 5:3; Eph 4:25.

6:3 Ex 23:1; Dt 22:1-3; Lev 19:2; Jer 5:2; Zec 5:4; Mat 4:5; 6:4; Lu 1:15-15; Lev 5:3-4; Isa 59:6; Eze 18:7; Am 3:10; Mic 2:2.

6:5 Lev 5:16; 1 Sa 12:3; 1 Sa 58:6; 1 K 19:8; Mt 5:23-24.

6:6 Lev 5:15; Lev 5:18; Isa 53:10-11.

6:7 Lev 4:20; Lev 4:26; Eze 16:21-23; Mic 7:18; 1 Jo 1:7; 1 Jo 1:9.

6:9 Lev 11:17; Ex 29:38-42; Nu 28:3; Lev 6:12-13.

6:10 Lev 16:4; Ex 28:59-15; Eze 16:17-18; Rev 7:14; Rev 19:8.

6:11 Lev 16:23-24; Eze 44:19; Lev 4:12; Heb 13:11-13.

6:12 Lev 9:2; Nu 1:13-14; Mk 9:48-49; Heb 10:27.

6:14 Lev 2:2; Nu 15:1; Nu 15:6; Jo 6:52.

6:15 Lev 2:2; Lev 2:9.

6:16 Lev 2:3; Lev 2:10; Lev 5:13; Eze 44:29; 1 Co 9:13-15.

6:17 Lev 2:11; 1 Pe 2:22; Nu 18:9-10; Lev 6:25.

6:18 Lev 6:29; Lev 21:21-22; Nu 18:10; Zec 14:20-21.

6:20 Ex 29:2; Nu 18:26-32; Heb 5:1; Heb 7:27; Heb 8:3-6.

6:21 Lev 2:5; Lev 9:1; Ch 9:31.

6:22 Lev 4:3; Dt 10:6; Heb 7:23; Isa 53:10.

6:23 Lev 6:16-17; Lev 2:10.

6:25 Lev 4:23; Lev 4:21; Lev 4:21; Lev 4:33-34.

6:26 Lev 10:17-18; Nu 18:9-10; Hos 6:8; Eze 42:13.

6:27 Lev 6:18; Ex 29:57; Hag 2:12; Mt 9:21; 2 Co 7:1; 2 Co 7:11.

6:28 Lev 11:43; Lev 13:12; Heb 9:9-10.

6:29 Lev 6:18; Lev 18:10; Lev 6:25.

6:30 Lev 4:3-21; Lev 10:18; Lev 16:27; 38; Heb 9:11-12.

upon the meat offering, and shall burn it upon the altar for a sweet savour, *even the memorial of it, unto the LORD.*

- 16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baked with leaven. I have given it *unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.*

- 18 All the males among the children of Aaron shall eat of it. *It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.*

High Priest's Meat Offering

- 19 And the LORD spake unto Moses, saying,
- 20 This is the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.
- 21 In a pan it shall be made with oil; *and when it is baked, thou shalt bring it in: and the baked pieces of the meat offering shalt thou offer for a sweet savour unto the LORD.*
- 22 And the priest of his sons that is anointed in his stead shall offer it: *it is a statute for ever unto the LORD; it shall be wholly burnt.*
- 23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

Law of Sin Offerings

- 24 And the LORD spake unto Moses, saying,
- 25 Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: *it is most holy.*
- 26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.
- 27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.
- 28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.
- 29 All the males among the priests shall eat thereof: *it is most holy.*
- 30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile *withal in*

6

1 Heb. putting of the hand or, in dealing

2 or, in the day of his being found guilty: Heb. in the day of his trespass

3 or, for the burning

Lev

the holy *place*, shall be eaten: it shall be burnt in the fire.

Law of Trespass Offerings

- 7** Likewise this is the law of the trespass offering: it is most holy.
- 8** In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.
- 9** And he shall offer of it all the fat thereof: the rump, and the fat that covereth the inwards,
- 10** And the two kidneys, and the fat that is on them, which is by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:
- 11** And the priest shall burn them upon the altar for an offering made by fire unto the LORD: it is a trespass offering.
- 12** Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.
- 13** As the sin offering is, so is the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have it.

Priest's Portion of Burnt and Meat Offerings

- 8** And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.
- 9** And all the meat offering that is baked in the oven, and all that is dressed in the fryingpan, and 'in the pan, shall be the priest's that offereth it.
- 10** And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

Law of Peace Offerings

- 11** And this is the law of the sacrifice of peace offerings, which he shall offer unto the LORD.
- 12** If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.
- 13** Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.
- 14** And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.
- 15** And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered: he shall not leave any of it until the morning.
- 16** But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

7:1 Lev 5:1-6; Lev 14:12-13; Exe 40:49-50.
7:2 Lev 1:3; Lev 1:5; Exe 10:49; Exe 36:25; Heb 9:19-22.
7:3 Lev 3:4-5; Lev 4:9-11; Ex 29:15; Ps 51:6.
7:5 Lev 1:9; Lev 1:13; Gal 2:20; Gal 5:2; 1 Pe 4:1-2.
7:6 Lev 6:16-18; Lev 6:29; Nu 18:9-10; Lev 2:3.
7:7 Lev 6:25-26; Lev 14:13.
7:8 Lev 1:6; Lev 1:11; Ge 8:21; Nu 19:5; Rom 13:1.
7:9 Lev 2:4-7; Nu 18:9; Exe 40:29; 1 Co 9:7; 1 Co 9:13; Gal 6:6.
7:10 Ex 16:18; 2 Co 8:13.
7:11 Lev 3:1-17; Lev 12:18-21; Exe 6:15.
7:12 Lev 22:29; Jer 33:11; 1k 17:16; Rom 1:21; 2 Co 9:11-15; Eph 5:20; Heb 13:15.
7:13 Lev 23:17; Am 4:5; Mt 13:45; 1 Th 4:1.
7:14 Ex 29:27-28; Nu 15:19-21; Lev 6:26.
7:15 Lev 22:29-30; Ex 12:10; Exe 9:10; In 9:4; 2 Co 6:2; Heb 3:13-15.
7:16 Lev 22:18-21; Lev 23:58; Dt 12:6; Ps 66:13; Ps 116:11.
7:17 Lev 19:7; Ge 22:4; Hos 6:2; 1 Co 15:4; Lev 6:22-24.
7:18 Lev 10:19; Lev 19:7-8; Jer 1:10; Hos 8:13; Am 5:22; Mal 1:10.
7:19 Lev 11:24-49; Nu 19:11-16; 1k 11:1; Ac 10:15-16; 2 Co 6:17.
7:20 Lev 15:2-3; 1 Co 11:28; Ge 17:14.
7:21 Lev 15:2-3; Lev 5:12; Nu 19:11-16; Ge 17:14; Ex 12:15.
7:23 Lev 3:16-17; Lev 18:10; 1 Su 2:15; 17; Ac 28:27; Rom 8:13.
7:24 Lev 17:15; Lev 22:8; Ex 22:31; Dt 14:21; Exe 1:11.
7:25 Lev 7:21.
7:26 Lev 3:17; Lev 17:10-11; Ge 9:1; Exe 33:25; In 6:54; Ac 15:20.
7:27 Lev 7:20-21; Lev 7:25; Heb 10:29.
7:29 Lev 3:1-17; Col 1:20; 1 Jo 1:7.
7:30 Lev 3:3-4; Lev 4:9; Ps 110:4; In 10:18; 2 Co 8:12; Lev 8:27.
7:31 Lev 3:5; Lev 4:11; Nu 18:18.
7:33 Lev 7:3; Lev 6:1-30; Lev 26:1-40.

7

¹ or, on the flat plate or, slice

² Heb. carcass

- 17** But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.
- 18** And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.
- 19** And the flesh that toucheth any unclean *thing* shall not be eaten: it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.
- 20** But the soul that eateth of the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.
- 21** Moreover the soul that shall touch any unclean *thing*, as the uncleanness of man, or any unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

Prohibition Against Eating Blood and Fat

- 22** And the LORD spake unto Moses, saying,
- 23** Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.
- 24** And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.
- 25** For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it shall be cut off from his people.
- 26** Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.
- 27** Whosoever shall eat it *be* that eateth any manner of blood, even that soul shall be cut off from his people.

Priest's Portion of Peace Offering

- 28** And the LORD spake unto Moses, saying,
- 29** Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.
- 30** His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.
- 31** And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.
- 32** And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.
- 33** He among the sons of Aaron, that

offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

- 34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

Conclusion to This Section

- 35 This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them to minister unto the LORD in the priest's office;
- 36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, by a statute for ever throughout their generations.
- 37 This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;
- 38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Consecration of the Tabernacle and of Aaron and His Sons, and Their First Offerings (8:1-9:21)

Consecration of Aaron and His Sons

- 8 And the LORD spake unto Moses, saying,
- 2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread:
- 3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.
- 4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.
- 5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done.
- 6 And Moses brought Aaron and his sons, and washed them with water.
- 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.
- 8 And he put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.
- 9 And he put the mitre upon his head; also upon the mitre, even upon his forehead, did he put the golden plate, the holy

7:34 Lev 7:40-52; Lev 10:1-15; 16:10-13; 7:35 Lev 8:10-12; 8:30 Ex 29:7; 2 Co 1:21, 1:16 2:20; 7:36 Lev 8:12; Lev 8:40; Ex 40:13; Ex 40:15; Lev 7:37 Lev 1:1-17; Lev 6:9-13; 7:38 Lev 1:1-2

8:2 Ex 29:1-1; Ex 28:2-4; Ex 28:10-13; Heb 7:27

8:3 Nu 20:8; 1 Ch 13:5; Nu 8:1; Ps 22:25

8:4 Lev 8:9; Lev 8:13; Ex 49:1; Ex 49:5; Mt 28:20; 1 Co 12:23

8:5 Ex 29:1

8:6 Ex 29:4; Ex 40:12; Ps 51:2; Isa 1:16; Zec 14:1; Jo 13:8-10; Eph 5:26

8:7 Ex 28:1; Ex 29:5; Isa 61:3; Rom 8:2; Rom 15:1; Gal 3:27

8:8 Ex 28:15-29; Ex 39:8-21; Isa 59:17; Eph 6:11; 1 Th 5:8

8:9 Ex 28:1; Ex 28:36-38; Zec 4:5; Zec 6:11-14; Php 2:9-11

8:10 Ex 40:23-29; Ex 40:9-11

8:11 Ex 1:6; Ex 1:17; Isa 52:15; Eze 46:25; Tit 3:6

8:12 Lev 4:3; Lev 21:10-12; Ex 29:1; Ex 29:7; Ps 133:2

8:13 Ex 28:10-11; Ex 29:8-9; Ps 132:9; Isa 61:6; 1 Pe 2:5; 1 Pe 2:9

8:14 Lev 8:2; Lev 13:12; Isa 53:10; Rom 8:3; 2 Co 5:21; Heb 2:26-28

8:15 Lev 1:5; Ex 29:10-11; Eze 43:19; 27; Heb 9:18-23; Da 9:21; Rom 5:10

8:16 Lev 4:5-5; Lev 8:9; Ex 29:13

8:17 Lev 4:11-12; Lev 4:21; Ex 29:14; Gal 4:13; Heb 13:11-13

8:18 Lev 1:14; Ex 29:15-18

8:21 Lev 1:17; Lev 2:9; Ge 8:21; Ex 29:16; Eph 5:2

8:22 Lev 8:2; Lev 8:29; Jo 17:19; 1 Co 1:30; 2 Co 5:21; Eph 5:25

8:23 Lev 1:14; 1 Pe 1:18; 1 Co 1:2; 1 Th 5:22; Php 1:20; Heb 2:10; 8:24 Heb 9:22

crown; as the LORD commanded Moses.

Anointing the Tabernacle

- 10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.
- 11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

Sin Offering for Aaron and His Sons

- 12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.
- 13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.
- 14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.
- 15 And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.
- 16 And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.
- 17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

Burnt Offerings for Aaron and His Sons

- 18 And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.
- 19 And he killed it; and Moses sprinkled the blood upon the altar round about.
- 20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.
- 21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

The Ram of Consecration

- 22 And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.
- 23 And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.
- 24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the

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blood upon the altar round about.

- 25 And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

Lev 26 And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

- 27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.

- 28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: *they were* consecrations for a sweet savour: *it is* an offering made by fire unto the LORD.

- 29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* the ram of consecration it was Moses' part: as the LORD commanded Moses.

- 30 And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

Aaron and His Sons to Remain Seven Days With in the Sanctuary Grounds

- 31 And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

- 32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

- 33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

- 34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

- 35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

- 36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

8:25 Lev 3:5-5, Lev 3:9, Ex 29:22-25, Isa 53:10
8:26 Ex 29:25, Jo 1:11, Ac 5:12, 1 Ti 2:5
8:27 Ex 29:24, Jer 40:21, Heb 9:14, Lev 2:30-31
8:28 Ex 29:25, Ps 22:15-14, Zec 13:7, Heb 10:14-22
8:29 Lev 7:40-51, Ex 29:26-27, Isa 66:20, 1 Co 10:41
8:30 Ex 29:21, Ex 30:30, Isa 61:1, Isa 61:3, Gal 5:22-25, Heb 2:11
8:31 Lev 6:28, Lev 7:15, Ex 29:31-32, Eze 16:20-21, Jo 6:55, Jo 6:55, Jo 6:51
8:32 Lev 7:17, Ex 12:10, Pr 2:1, Ecc 9:10, 2 Co 6:2, Heb 4:15-14
8:33 Lev 14:8, Ex 29:30, Ex 29:35, Nu 19:12
8:34 Heb 7:16, Heb 7:27, Heb 10:11-12
8:35 Lev 1:18, Ex 29:35, Ecc 15:25, 2 Co 7:1, Col 2:9-10, Heb 7:28, 1 Ti 1:18
8:36 Ex 49:45, Ex 40:16, 10:1-2, 10:12-52, 18:15-22
9:1 Lev 12:2-5, Lev 13:8-10, Nu 6:9-10, Ecc 15:26-27, Mt 28:1
9:2 Lev 9:7-9, Lev 1:5, Ex 29:1, 2 Co 5:21, Heb 8:3, Heb 9:27
9:3 Lev 1:23, Lev 16:5, 1 Pt 1:17, Isa 53:10, Rom 8:5, 2 Co 5:21, Tit 2:14
9:4 Lev 5:14-17, Lev 21:16, Nu 3:10, Eze 6:5-2
9:5 Ex 19:17, Dt 31:12, 1 Ch 15:3, 2 Ch 5:2-5, Ne 8:1
9:6 Lev 9:25, Ex 16:10, Ex 24:16, 1 Ki 8:10-12
9:7 Lev 9:2, Lev 1:5, Heb 5:5, Heb 7:27-28, Heb 9:7
9:8 Lev 1:4-5, Lev 1:4, Lev 1:29
9:9 Lev 4:6-7, Lev 1:17-18, Lev 16:18, Heb 2:10, Heb 9:22-23
9:10 Lev 3:5-5, Lev 3:9-11, Ps 51:17, Pr 25:20, Isa 53:10
9:11 Lev 1:11-12, Lev 4:21, Heb 13:11-12
9:12 Lev 1:1-17, Lev 8:18-21, Eph 5:2, Eph 5:25-27
9:14 Lev 8:21

Aaron and His Sons Bring Their First Offerings for Themselves

- 9 And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel:

- 2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

- 3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering:

- 4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD: and a meat offering mingled with oil: for to day the LORD will appear unto you.

- 5 And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

- 6 And Moses said, This *is* the thing which the LORD commanded that ye should do, and the glory of the LORD shall appear unto you.

- 7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them: as the LORD commanded.

- 8 Aaron therefore went unto the altar, and slew the calf of the sin offering, which was for himself.

- 9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar:

- 10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar: as the LORD commanded Moses.

- 11 And the flesh and the hide he burnt with fire without the camp.

- 12 And he slew the burnt offering: and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

- 13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

- 14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

8:31. Sin Offering of Officiating Priest.—The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed a lamb without blemish: the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ. Through the blood of this victim, man looked forward by faith to the blood of Christ which would atone for the sins of the world (ST March 14, 1878).

10:1 (ch. 16:12, 13). Strange Fire Offered Today.—God has not changed. He is as particular and exact in His requirements now as He was in the days of Moses. But in the sanctuaries of worship in our day, with the songs of praise, the prayers, and the teaching from the pulpit, there is not merely strange fire, but positive defilement. Instead of truths being preached with holy unction from God, it is sometimes spoken under the influence of tobacco and brandy. Strange fire indeed! Bible truth and Bible holiness are presented to the people, and prayers are offered to God, mingled with the stench of tobacco! Such incense is most acceptable to Satan! A terrible deception is this! What

The Offering for the People

- 15 And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first.
- 16 And he brought the burnt offering, and offered it according to the manner.
- 17 And he brought the meat offering, and took an handful thereof, and burnt it upon the altar, beside the burnt sacrifice of the morning.
- 18 He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,
- 19 And the fat of the bullock and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver:
- 20 And they put the fat upon the breasts, and he burnt the fat upon the altar:
- 21 And the breasts and the right shoulder Aaron waved for a wave offering before the LORD: as Moses commanded.
- 22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.
- 23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

God Approves by Sending Fire

- 24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces.

The Transgression of Aaron's Two Sons; Instruction in Regard to Eating and Drinking (10:1-20)

Aaron's Sons Transgress and Are Slain

- 10** And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.
- 2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

9:15 Lev 9:3; Lev 4:27-31; Isa 53:10; 2 Co 5:21; Tit 2:14; Heb 2:17.

9:16 Lev 9:12-14; Lev 1:3-10; Heb 10:1-22.

9:17 Lev 9:1; Lev 2:1-2; Ex 29:38; Jn 6:53; Gal 2:20.

9:18 Lev 3:1-17; Lev 7:11-16; Rom 5:1; Eph 4:1-17; Gal 1:20.

9:19 Lev 9:10; Lev 4:5; Lev 3:16.

9:20 Lev 7:29-34; Lev 3:1-17.

9:21 Lev 7:24; Lev 2:9; Ex 29:27-28; Isa 9:3; Lk 2:14; 1 Pe 3:11.

9:22 Isa 49:22; Ge 14:22; Ps 72:17; Mk 10:16; Lk 24:50; Ac 4:26.

9:23 Lk 1:21-22; Heb 9:24, 28; Lev 9:6.

9:24 Lev 6:18; Ge 4:3-4; Jde 6-12; Eze 4:1; Mt 26:59; Rev 4:9.

10:1 Lev 16:1; Ex 6:24; Heb 9:1; Ex 30:19; Ex 40:54-56; Rev 8:3-5.

10:2 Lev 9:24; Lev 16:1; 2 Sa 6:7; Ac 5:5; Ac 5:10; 1 Co 10:11.

10:3 Lev 8:5; Ex 29:35-41; Isa 52:11; Heb 12:28-29; Jn 12:13.

10:4 Ex 6:18; Ex 6:22; Nu 3:19; Lk 7:12; Ac 5:6; Ac 5:9-10; Ac 8:2.

10:6 Lev 13:5; Ex 33:5; Jer 7:29; Jos 7:1; 2 Sa 24:15-17.

10:7 Lev 21:12; Mt 8:21-22; Lk 9:60; Ac 10:48.

10:9 Nu 6:3; Pr 31:1-5; Isa 28:7; Lk 1:15; Eph 5:18; 1 Th 5:4.

10:10 Pr 21:8; Ne 8:2; Jer 2:8; Mal 2:7; Mt 28:20; Ac 20:27.

10:11 Lev 21:16; Lev 6:15-18; Ex 29:2; Eze 41:29.

10:12 Lev 21:16; Lev 6:15-18; Ex 29:2; Nu 18:9-10.

10:13 Nu 18:10; Lev 2:3; Lev 6:16.

10:14 Lev 7:29-34; Ex 29:24-28; Nu 18:11; Jo 1:34.

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1 or, ordinance

2 Heb, filled his hand out of it

- 3 Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.
- 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.
- 5 So they went near, and carried them in their coats out of the camp; as Moses had said.
- 6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.
- 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

Prohibition Against Wine, Strong Drink, Things Unclean

- 8 And the LORD spake unto Aaron, saying,
- 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations:
- 10 And that ye may put difference between holy and unholy, and between unclean and clean;
- 11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Law of Eating Holy Things

- 12 And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy:
- 13 And ye shall eat it in the holy place, because it is thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.
- 14 And the wave breast and heave shoulder shall ye eat in a clean place: thou, and thy

an offence in the sight of God! What an insult to Him who is holy, dwelling in light unapproachable!

If the faculties of the mind were in healthful vigor, professed Christians would discern the inconsistency of such worship. Like Nadab and Abihu, their sensibilities are so blunted that they make no difference between the sacred and common. Holy and sacred things are brought down upon a level with their tobaccoconized breaths, benumbed brains, and their polluted souls, defiled through indulgence of appetite and passion. Professed Christians eat and drink, smoke and chew tobacco, and become gluttons and drunkards, to gratify appetite, and still talk of

overcoming as Christ overcame! (RH March 25, 1875).

11. Desire of the Flesh Meat and Its Results.—The diet appointed man in the beginning did not include animal food. Not till after the flood, when every green thing on the earth had been destroyed, did man receive permission to eat flesh.

In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel. He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best

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sons, and thy daughters with thee; for *they be thy due, and thy sons' due, which are given out of the sacrifices of peace offerings of the children of Israel.*

- 15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.*

Moses Rebukes Aaron for Not Having Eaten the Sin Offering

- 16 And Moses diligently sought the goat of the sin offering, and, behold, it was burnt; and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive, saying,*
- 17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?*
- 18 Behold, the blood of it was not brought in within the holy *place*: ye should indeed have eaten it in the holy *place*, as I commanded.
- 19 And Aaron said unto Moses, Behold, this day have they which offered their sin offering and their burnt offering before the LORD; and such things have befallen me: *and if I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?*
- 20 And when Moses heard *that*, he was content.

The Law of Holiness (11:1-15:33)

Distinction Between Clean and Unclean Animals

- 11** And the LORD spake unto Moses and to Aaron, saying unto them,
- 2 Speak unto the children of Israel, saying, *These are the beasts which ye shall eat among all the beasts that are on the earth.*
- 3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.
- 4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.*
- 5 And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
- 6 And the hare, because he cheweth the

10:15 Lev 7:29-30; Lev 7:34; Ge 13:15; 1 Co 9:13-14

10:16 Lev 6:26; Ex 32:19-22; Nu 12:5; Mt 12:7; Mk 3:5; Eph 4:26

10:17 Lev 6:26; Ex 28:38; Nu 18:1; 1sa 53:6-11; 1 Pe 2:21

10:18 Lev 6:30; Lev 6:26; Ex 6:40

10:19 Lev 9:8; Heb 7:27; Heb 9:8; Dt 12:7; 1sa 1:11; Jer 6:20

10:20 2 Ch 30:18; 20; Mt 12:5-7; Mt 12:20

11:2 Dt 14:8; Eze 4:14; 14; 18; Mt 15:11; Mk 7:15-19; Ac 10:12

11:3 Ps 11; Pr 9:6; 2 Co 6:17; Dt 6:6-7; Ac 17:11; 1 Jo 1:5

11:5 Ps 101:18; Pr 30:26; Mt 7:26; Rom 2:18-21; Php 3:18-19; 11:6 Dt 14

11:7 Dt 14:8; 1sa 65:5; 1sa 60:5; Mt 7:6; Lk 8:33; 2 Pe 2:18-22

11:8 Lev 5:2; 1sa 52:11; Mt 15:11; Mk 7:2; Ac 10:10-15; 1 Co 8:8

11:9 Dt 14:9-10; Ac 20:21; Gal 5:6; Jas 2:18; 1 Jo 5:25

11:10 Lev 7:18; Ps 119:21-22; Pr 15:20; Rev 21:8

11:13 Dt 14:12-20; Job 28:7; Jer 1:13; Mt 24:28; Rom 1:28-32; Tit 2:4

11:15 Ge 8:7; 1 Ki 17:1; 1 Ki 17:6; Pr 30:17; Lk 12:24

11:16 Dt 14:15-18; 1sa 13:21, 22; Job 38:19; 24; Eph 2:2-3; Php 3:18-19

11:20 Lev 11:23; Dt 14:19; Php 3:18-19; 2 Ti 4:10; 1 Jo 2:15-17; Jude 10

11:22 Ex 10:4-5; 1sa 35:3; Mt 3:4; Mk 1:6; Rom 14:1; Heb 5:11-12; Heb 5:12-13

11:24 Lev 11:8; 1sa 22:14; 1 Co 15:33; 2 Co 6:17; Eph 2:4-5; Eph 5:11

11:25 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:26 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:27 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:28 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:29 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:30 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:31 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:32 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:33 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:34 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:35 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:36 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:37 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:38 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:39 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:40 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:41 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:42 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:43 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:44 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

11:45 Lev 11:28; Nu 19:8; Ps 51:2; Zec 13:1; Jo 14:8; Ac 22:16; Heb 9:10

cud, but divideth not the hoof; he is unclean unto you.

- 7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.
- 8 Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean to you.
- 9 These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
- 10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:
- 11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.
- 12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.
- 13 And these *are* they which ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination, the eagle, and the 'ossifrage, and the 'ospray,
- 14 And the vulture, and the kite after his kind;
- 15 Every raven after his kind;
- 16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,
- 17 And the little owl, and the cormorant, and the great owl,
- 18 And the swan, and the pelican, and the 'gier eagle,
- 19 And the stork, the heron after her kind, and the lapwing, and the bat.
- 20 All 'fowls that creep, going upon *all* four, *shall be* an abomination unto you.
- 21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth:
- 22 *Even* these of them ye may eat; the locust: after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.
- 23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.
- 24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.
- 25 And whosoever beareth *ought* of the carcase of them shall wash his clothes,

adapted for this purpose, not flesh, but manna, "the bread of heaven." It was only because of their discontent and their murmurings for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.

Upon their settlement in Canaan, the Israelites were permitted the use of animal food, but under careful restrictions, which tended to lessen the evil results. The use of swine's flesh was prohibited, as also of other animals

of birds and fish whose flesh was pronounced unclean. Of the meats permitted, the eating of the fat and the blood was strictly forbidden.

Only such animals could be used for food as were in good condition. No creature that was torn, that had died of itself or from which the blood had not been carefully drained, could be used as food.

By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill his purpose. The Lord "gave" them their request, but sent leanness into their soul. They

1 A species of eagle.
2 The black eagle.
3 The golden vulture.
4 Supposed to mean all flying insects.

- and he unclean until the even.
- 26 *The carcases of every beast which divideth the hoof, and is not cloven-footed, nor cheweth the cud, are unclean unto you: every one that toucheth them shall be unclean.*
- 27 And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.
- 28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: *they are unclean unto you.*
- 29 These also *shall be* unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after his kind,
- 30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.
- 31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.
- 32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether it *be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it *be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even: so it shall be cleansed.
- 33 And every earthen vessel, whercinto *any* of them falleth, whatsoever is in it shall be unclean; and ye shall break it.
- 34 Of all meat which may be eaten, *that on which such water cometh shall be* unclean: and all drink that may be drunk in every *such* vessel shall be unclean.
- 35 And every thing whereupon *any part* of their carcase falleth shall be unclean, *whether it be* oven, or ranges for pots, they shall be broken down: *for they are* unclean, and shall be unclean unto you.
- 36 Nevertheless a fountain or pit, *wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.
- 37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.
- 38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.
- 39 And if *any* beast, of which ye may eat, die: he that toucheth the carcase thereof shall be unclean until the even.

11:27 Lev 11:20; Lev 11:25
 11:28 Lev 11:24-25; Lev 11:11
 11:29 Lev 11:20-21; Ps 10:5; Lk 12:15; Lk 10:1-1; Jo 6:26; Jo 6:69
 11:31 Lev 11:8; Lev 11:24-25
 11:32 Lev 6:26; Lev 15:12; Tit 2:1; Tit 4:5
 11:33 Lev 11:45
 Lev 1:35; Jer 38:46; 2 Co 5:18; Php 4:21
 11:34 Pr 15:8; Pr 21:1; Pr 21:27; Pr 26:9; 1Co 1:15
 11:35 Lev 11:45; Lev 6:28; Lev 15:12; 2 Co 5:17
 11:36 Zec 13:1; Jo 11:1
 11:37 1 Co 15:47; 1 Pe 4:23; 1 Jo 3:9; 1 Jo 5:18
 11:39 Lev 11:21; Lev 11:28; Lev 15:5; Lev 15:7; Nu 19:11
 11:40 Lev 11:25; Ex 22:31; Dt 14:21; Zec 13:1; 1 Co 6:11
 11:41 Lev 11:20; Lev 11:25; Lev 11:29
 11:42 Ge 3:11-15; Isa 65:25; Mic 7:17; Mt 3:7; Jo 8:14
 11:43 Lev 11:41-42; Lev 20:25
 11:44 Ex 20:2; Lev 10:4; Dt 14:2; Isa 6:5; 5; Am 5:4; Mt 5:48
 11:45 Ex 6:7; Ps 105:45-45; Ps 105:45-45; 1Th 4:7
 11:46 Lev 7:47; Lev 14:5; Lev 15:42; Eze 43:12
 11:47 Lev 10:10; Eze 41:25; Mal 3:18; Rom 14:2-5
 12:2 Ge 1:26; Job 1:1; Ps 51:5; Lk 2:22; Rom 5:12-19; Lev 15:19
 12:3 Ge 17:11-12; Lk 1:59; Jo 7:22-24; Rom 3:19; Gal 3:17; Phil 3:5
 12:4 Lev 15:25-26; Hg 2:15; Lk 2:22-24
 12:5 Lev 12:2; Lev 12:1; Ge 3:15; 1 Th 2:1-15

5 Supposed to mean monkeys, bears, frogs, etc

6 Supposed to mean the frog

7 Heb. a gathering together of waters

8 Heb. doth multiply feet

9 Heb. your souls, etc

- 40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.
- 41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.
- 42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever *hath* more feet among all creeping things that creep upon the earth, they *ye* shall not eat: for they *are* an abomination.
- 43 Ye shall not make *your* yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.
- 44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.
- 45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.
- 46 This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:
- 47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

Law of Purity of Persons, Garments, Houses: Impurity Occasioned by Childbirth

- 12 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.
- 3 And in the eighth day the flesh of his foreskin shall be circumcised.
- 4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
- 5 But if she bear a maid child, then she shall be unclean two weeks, as in her

Lev

valued the earthly above the spiritual, and the sacred preeminence which was His purpose for them they did not attain (CD 37:4)

God gave our first parents the food he designed that the race should eat. It was contrary to his plan to have the life of any creature taken. There was to be no death in Eden. The fruit of the trees in the garden, was the food man's wants required. God gave man no permission to eat animal food until after the flood. Every thing had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark. But

animal food was not the most healthy article of food for man.

The people who lived before the flood ate animal food, and gratified their lusts until their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. Then the third dreadful curse rested upon the earth. The first curse was pronounced upon the posterity of Adam and upon the earth, because of disobedience. The second curse came upon the ground after Cain slew his brother Abel. The third most dreadful curse from God, came upon the earth at the flood.

After the flood the people ate largely of animal food.

Lev

separation: and she shall continue in the blood of her purifying threescore and six days.

- 6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb ^{of the first year} for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:

- 7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.

- 8 And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons: the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.

Leprosy of Persons

- 13** And the LORD spake unto Moses and Aaron, saying,

- 2 When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:

- 3 And the priest shall look on the plague in the skin of the flesh; and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.

- 4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof *be* not turned white; then the priest shall shut up *him that hath* the plague seven days:

- 5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight *be* at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:

- 6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall pronounce him clean: it *is* *but* a scab: and

12:6 Lev 1:10-13; Num 6:10; 1k 2:22; Job 1:29; 2 Co 5:21; Heb 7:26;
12:7 Lev 1:4; Job 1:5; Rom 5:25; 1 Cor 5:26; 1 Co 7:11; Heb 9:12-11;
12:8 Lev 1:14; Lev 5:7; 1k 2:22; 1k 2:24; 2 Co 8:9; Lev 1:26

13:2 Lev 1:5-6; Dt 28:27; Isa 5:17; Mal 2:7; Mt 8:4; Mk 1:41; Lk 5:11

13:5 Lev 14:2; Exe 1:1-25; Mal 2:7; Ac 20:28; Rom 3:19-20; Heb 15:7

13:9 Nu 12:15; Dt 13:11; 1 Co 6:5; 1 Ti 5:21

13:6 Isa 11:5-1; Rom 14:1; Jude 22-25; Lev 14:2; Jos 3:2

13:7 Lev 14:2; Ps 98:4; Isa 1:5-6; Rom 6:12-13; 2 Ti 2:16-17

13:8 Lev 14:5; Mt 15:7-8; Ac 8:21; Php 6:18-19; 2 Pe 2:19

13:10 Lev 13:5-1; Nu 12:10-12; 2 Ki 5:27; Am 5:10; Jo 5:19-20

13:12 1 Ki 8:48; Job 40:1; Isa 64:6; Jo 10:8-9; Rom 7:14; Jo 18:10

13:13 Isa 64:6; Jo 9:41

13:14 Lev 14:10

13:16 Rom 7:14-21; Gal 3:14-16; Php 3:6; 8:1 Ti 1:14-15

13:18 Ex 9:9; Ex 15:26; 2 Ki 20:7; Job 27:18; 48:57

13:20 Lev 14:9; Mt 12:15; Jo 5:14; 2 Pe 2:20

13:21 1 Co 5:5

12 ¹ Heb. a son of his year

2 Heb. her hand find not sufficiency of

13 ¹ or, swelling

2 Heb. the quickening of living flesh

3 make clean the plague

he shall wash his clothes, and be clean.

- 7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

- 8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.

- 9 When the plague of leprosy is in a man, then he shall be brought unto the priest:

- 10 And the priest shall see *him*; and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* quick raw flesh in the rising:

- 11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

- 12 And *if* a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh:

- 13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce him clean that *hath* the plague: it is all turned white: he *is* clean.

- 14 But when raw flesh appeareth in him, he shall be unclean.

- 15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

- 16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest:

- 17 And the priest shall see *him*; and, behold, *if* the plague *be* turned into white; then the priest shall pronounce *him* clean that *hath* the plague: he *is* clean.

- 18 The flesh also, in which, *even* in the skin thereof, was a boil, and is healed.

- 19 And in the place of the boil there *be* a white rising, or a bright spot, white, and somewhat reddish, and it *be* shewed to the priest:

- 20 And *if*, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof *be* turned white: the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

- 21 But if the priest look on it, and, behold,

God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size, and in length of years (SG 120, 121).

13. Leprosy.—Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called, "The stroke," "the finger of God." Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin. By the ritual law, the leper was pronounced unclean. Like one already dead, he was shut out from the habitations of men. Whatever he touched was unclean. The air was polluted by

his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted. The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, and flee from society.

Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. The cry, "Unclean! unclean!" coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence (DA 262).

- there be no white hairs therein, and if it be not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:
- 22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.
- 23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.
- 24 Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white:
- 25 Then the priest shall look upon it: and, behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin: it is a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosy.
- 26 But if the priest look on it, and, behold, there be no white hair in the bright spot, and it be no lower than the other skin, but be somewhat dark: then the priest shall shut him up seven days:
- 27 And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosy.
- 28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark: it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.
- 29 If a man or woman have a plague upon the head or the beard:
- 30 Then the priest shall see the plague: and, behold, if it be in sight deeper than the skin; and there be in it a yellow thin hair: then the priest shall pronounce him unclean: it is a dry scall, even a leprosy upon the head or beard.
- 31 And if the priest look on the plague of the scall, and, behold, it be not in sight deeper than the skin, and that there is no black hair in it: then the priest shall shut up him that hath the plague of the scall seven days:
- 32 And in the seventh day the priest shall look on the plague: and, behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper than the skin:
- 33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up him that hath the scall seven days more:
- 34 And in the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.
- 35 But if the scall spread much in the skin after his cleansing:
- 36 Then the priest shall look on him: and, behold, if the scall be spread in the skin,

13:23 Ge. 38:26; Job. 3:1-32; 2 Pr. 29:15; Mt. 26:75; 2 Co. 2:7; Gal. 6:1.

13:24 Isa. 5:21.

13:25 Lev. 13:3; Lev. 13:10-20.

13:26 Lev. 13:4-5; Lev. 13:25.

13:27 Lev. 13:2.

13:29 1 Ki. 8:38; Ps. 53:1; Isa. 1:5; Isa. 9:15; Mt. 6:23; Mk. 13:1-15; Jn. 16:23; Ac. 22:3-4.

13:30 Lev. 13:3-5; Lev. 13:51.

13:31 Lev. 13:1-6.

13:32 Lev. 13:30; Mt. 25:1; Lk. 18:9-12; Rom. 2:23.

13:34 1 Jo. 1:1; Jude 22; Rev. 2:2; Lev. 13:25.

13:35 Lev. 15:7; 2 Th. 2:16-17; 2 Th. 5:13.

13:39 1 Co. 7:20; Rom. 7:22-25; Jas. 4:2.

13:44 Job. 36:14; Mt. 9:25; 2 Pe. 2:1-2; 2 Jo. 8:10.

13:45 Ge. 5:29; Jer. 4:25; Joel. 2:13; Eze. 24:17; Isa. 65; Lk. 5:8; Lk. 7:67.

13:46 Pr. 30:12; Nu. 5:2; 2 Ki. 7:5; La. 1:1; 1 Co. 5:5; 2 Th. 5:6; Heb. 12:15-16.

13:47 Isa. 3:16-21; Isa. 61:6; Eze. 16:10; Rom. 13:12; Eph. 1:22.

13:49 Lev. 13:2.

13:51 Lev. 13:11.

13:52 Lev. 11:33; Lev. 11:45; Dt. 25:20; Isa. 30:22; Ac. 19:19; 20.

4 Heb. a burning of fire.

5 Heb. head is pilled.

6 Heb. work of.

7 Heb. vessel, or, instrument.

the priest shall not seek for yellow hair; he is unclean.

- 37 But if the scall be in his sight at a stay, and that there is black hair grown up therein; the scall is healed, he is clean: and the priest shall pronounce him clean.
- 38 If a man also or a woman have in the skin of their flesh bright spots, even white bright spots:
- 39 Then the priest shall look; and, behold, if the bright spots in the skin of their flesh be darkish white; it is a freckled spot that groweth in the skin: he is clean.
- 40 And the man whose hair is fallen off his head, he is bald; yet he is clean.
- 41 And he that hath his hair fallen off from the part of his head toward his face, he is forehead bald: yet he is clean.
- 42 And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosy sprung up in his bald head, or his bald forehead.
- 43 Then the priest shall look upon it: and, behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh:
- 44 He is a leprosy man, he is unclean: the priest shall pronounce him utterly unclean; his plague is in his head.
- 45 And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.
- 46 All the days wherein the plague shall be in him he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be.

Leprosy of Garments

- 47 The garment also that the plague of leprosy is in, whether it be a woollen garment, or a linen garment:
- 48 Whether it be in the warp, or woof; of linen, or of woollen: whether in a skin, or in any thing made of skin:
- 49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:
- 50 And the priest shall look upon the plague, and shut up it that hath the plague seven days:
- 51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin: the plague is a fretting leprosy; it is unclean.
- 52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.
- 53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in

Lev

- any thing of skin;
- 54 Then the priest shall command that they wash *the thing* wherein the plague is, and he shall shut it up seven days more:
- 55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread: it is unclean; thou shalt burn it in the fire; it is fret inward, *whether it be bare* within or without.
- 56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:
- 57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin: it is a spreading *plague*; thou shalt burn that wherein the plague is with fire.
- 58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.
- 59 This is the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

Purification of a Leprous Person

- 14** And the LORD spake unto Moses, saying,
- 2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:
- 3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;
- 4 Then shall the priest command to take for him that is to be cleansed two *birds* alive and clean, and cedar wood, and scarlet, and hyssop:
- 5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:
- 6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:
- 7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall

13:55 Eze 24:13; Heb 6:8; 2 Pe 1:9; 2 Pe 20:22

13:57 Isa 33:1; Mt 3:12; Mt 22:7; Rev 21:8; Rev 21:27

13:58 2 Ki 5:10; Ps 51:2; 2 Co 7:1; 2 Co 12:8; Heb 9:10

14:2 Lev 11:53-57; Nu 6:9; Mt 2:4; Mk 1:40-41; Lk 5:12-13

14:3 Lev 13:6; 2 Ki 5:3; Mt 10:8; Mt 11:5; Lk 17:14-22

14:4 Lev 13:6; Lev 5:7; Nu 19:6; Heb 9:19; Ex 12:22

14:5 Lev 1:60; Nu 5:17; 2 Co 4:7; 2 Co 5:1

14:6 In 1:19; Rom 1:25; Rom 5:10; Php 2:9-11; Heb 1:3; Rev 1:8

14:7 Nu 19:18-19; Isa 52:15; Eze 36:25; In 19:34; Heb 9:13; Heb 9:19

14:8 Lev 11:25; Lev 13:6; Nu 8:7; Rev 7:11; Lev 8:6; 1 Pe 3:21

14:9 Nu 6:9; Nu 8:7; Lev 9:1; Mt 8:4; Mk 1:40; Lk 5:14; In 1:29

14:11 Lev 8:3; Nu 8:6-11; Nu 8:21; Eph 5:26-27; Jude 24

14:12 Lev 5:2-3; Lev 5:6-7; Ex 29:24

14:13 Lev 1:5; Lev 1:11; Ex 29:11

14:14 Lev 8:23-24; Isa 1:5; Rom 6:13; Rom 6:19; Rom 12:1; 1 Co 6:20

14:15 Ps 35⁷; In 3:34; 1 In 2:20

14:16 Lev 1:6; Lev 1:7; Lk 17:18; 1 Co 10:34

14:17 Lev 1:11; Lev 8:30; Eze 36:27; In 1:16; Tit 3:6; 1 Pe 1:12

14:18 Lev 8:12; 2 Co 1:21-22; Eph 1:17; 18; Lev 4:20

⁸ Heb. whether it by bald in the head thereof, or in the forehead thereof

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¹ or, sparrows

² Heb. upon the face of the field

³ Heb. the daughter of her year

let the living bird loose *into* the open field.

- 8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.
- 9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.
- 10 And on the eighth day he shall take two he lambs without blemish, and one ewe lamb ³ of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one log of oil.
- 11 And the priest that maketh *him* clean shall present the man that is to be clean, and those things, before the LORD, at the door of the tabernacle of the congregation:
- 12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:
- 13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering is the priest's, *so is* the trespass offering: it is most holy:
- 14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
- 15 And the priest shall take *some* of the log of oil, and pour it into the palm of his own left hand:
- 16 And the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:
- 17 And of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:
- 18 And the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him

14:4-8 (John 1:29). Two Birds—One Dipped in Blood.—The wonderful symbol of the living bird dipped in the blood of the bird slain and then set free to its joyous life, is to us the symbol of the atonement. There were death and life blended, presenting to the searcher for truth the hidden treasure, the union of the pardoning blood with the resurrection and life of our Redeemer. The bird slain was over living water; that flowing stream was a symbol of the ever flowing, ever cleansing efficacy of the blood of Christ, the Lamb slain from the foundation of the world, the fountain that was open for Judah and Jerusalem, wherein they may wash and be clean from every stain of

sin. We are to have free access to the atoning blood of Christ. This we must regard as the most precious privilege, the greatest blessing, ever granted to sinful man. And how little is made of this great gift! How deep, how wide and continuous is this stream! To every soul thirsting after holiness there is repose, there is rest, there is the quickening influence of the Holy Spirit, and then the holy, happy, peaceful walk and precious communion with Christ. Then, oh, then, can we intelligently say with John, "Behold the Lamb of God, that *taketh away* the sin of the world" (Letter 87, 1894).

before the LORD.

- 19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:
- 20 And the priest shall offer the burnt offering and the meat offering upon the altar; and the priest shall make an atonement for him, and he shall be clean.
- 21 And if he be poor, and 'cannot get so much: then he shall take one lamb for a trespass offering to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil:
- 22 And two turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.
- 23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.
- 24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them for a wave offering before the LORD:
- 25 And he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:
- 26 And the priest shall pour of the oil into the palm of his own left hand:
- 27 And the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the LORD:
- 28 And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:
- 29 And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.
- 30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get:
- 31 Even such as he is able to get, the one for a sin offering, and the other for a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.
- 32 This is the law of him in whom is the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

Leprosy of Houses

- 33 And the LORD spake unto Moses and unto Aaron, saying,
- 34 When ye be come into the land of Canaan, which I give to you for a posses-

14:19 Lev 14:12; Lev 5:6; Rom 8:3; 2 Co 5:4
 14:20 Lev 14:10; Eph 5:2
 14:21 Lev 14:14; Lev 12:8; 1k 6:20; 1k 21:2-4; 2 Co 8:9,12; Jas 2:5,6
 14:22 Isa 38:18; Isa 59:11; Eze 7:16; Jer 48:23
 14:23 Lev 14:11
 14:24 Lev 14:10-13
 14:25 Lev 14:14-20; Ps 106; Ecc 5:1
 14:29 Lev 14:18-20; Ex 30:15-16; Jo 17:19; 1Jo 2:12
 14:30 Lev 14:22; Lev 12:8; Lev 15:14-15; 1k 2:21; Rom 8:3
 14:32 Lev 11:2; Ps 72:12-14; Mt 11:5; 1 Co 12:27-28
 14:34 Lev 23:10; Lev 25:2; Ge 12:7; Nu 32:52
 14:35 Dt 7:26; Jos 7:21; 1 Sa 3:12-14; Zec 5:4
 14:36 1 Co 15:43; 2 Ti 2:17-18; Heb 12:15; Rev 18:4
 14:37 Lev 14:3; Lev 13:19-20; Lev 13:42; Lev 13:49
 14:38 Lev 13:50
 14:39 Lev 13:7-8; Lev 13:22; Lev 13:27,30
 14:40 Ps 101:5,7,8; Isa 1:25-26; Mt 18:17; Jn 15:2; 1 Co 5:54; 1 Co 5:13
 14:41 Job 36:13-14; Isa 65:1; Mt 8:28; 1 Ti 1:20; Rev 22:15
 14:42 Ge 18:19; Jos 24:15; Ps 101:6; Ac 1:20-26; 1 Ti 5:9-10
 14:43 Jer 6:28-30; Eze 24:15; Heb 6:4,8; 2 Pe 2:20; 2 Pe 2:22; Jude 12
 14:44 Lev 13:51-52; Zec 1:1
 14:45 1 Ki 9:6-9; 2 Ki 10:27; Jer 52:13; Mt 22:7; Mt 21:2; Rom 11:7-11
 14:46 Lev 11:21-25; Lev 11:28; Lev 15:54
 14:47 Lev 1:8-9
 14:48 Lev 1:3; Job 5:18; Mk 5:29; Mk 5:41; Lk 7:21; 1 Co 6:11
 14:49 Lev 1:1-7

4 Heb. his hand reach not
 5 Heb. for a waving
 6 or, prepare
 7 Heb. in coming in shall come in, etc

sion, and I put the plague of leprosy in a house of the land of your possession;

- 35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:
- 36 Then the priest shall command that they 'empty the house, before the priest go *into it* to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house:
- 37 And he shall look on the plague, and, behold, *if* the plague be in the walls of the house with hollow strokes, greenish or reddish, which in sight *are* lower than the wall;
- 38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days:
- 39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house:
- 40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:
- 41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:
- 42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaister the house.
- 43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;
- 44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it is a fretting leprosy in the house: it *is* unclean.
- 45 And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.
- 46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.
- 47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.
- 48 And if the priest shall come in, and look upon it, and, behold, the plague hath not spread in the house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.
- 49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:
- 50 And he shall kill the one of the birds in an earthen vessel over running water:
- 51 And he shall take the cedar wood, and

Lev

- be unclean until the even.
- 28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.
- 29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.
- 30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.
- 31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them.
- 32 This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith;
- 33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.

Day of Atonement (16:1-34)

Aaron's Entrance Into the Sanctuary

- 16** And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died:
- 2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark: that he die not: for I will appear in the cloud upon the mercy seat.
- 3 Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering.
- 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

Aaron Offers Sin and Burnt Offerings for the People and Casts Lots Upon the Two Goats

- 5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.
- 6 And Aaron shall offer his bullock of the

15:28 Lev 15:13-15, 1 Co 1:30, 1 Co 6:11, Gal 3:13, Gal 4:9.

15:29 Lev 15:10.

15:31 Lev 11:47; Lev 13:59, Nu 5:3, Heb 10:22, Heb 12:14-15, Jude 1.

15:32 Lev 15:1-18, Lev 11:40, Nu 19:14, Psa 35:12.

15:33 Lev 15:19-40, Lev 15:24, Lev 20:18.

16:1 Lev 10:1-2.

16:2 Lev 23:27, Ex 28:2, Isa 53:2, Lk 1:35, Php 2:7, Heb 2:14.

16:3 Heb 9:7, 12:24, 25, Lev 4:3, Nu 29:7, 11.

16:4 Lev 6:10, Ex 28:2, Isa 53:2, Lk 1:35, Php 2:7, Heb 2:14.

16:5 Lev 1:11, Lev 8:2, Exe 45:22-23, Rom 8:3, Heb 7:27-28.

16:6 Lev 8:14-17, Heb 9:7, Lev 9:7, Heb 5:2.

16:7 Lev 1:8, Lev 1:1, Mt 16:21, Rom 12:1.

16:8 Nu 26:55, Nu 33:54, Jos 18:10-11, Ac 1:23-26.

16:9 Ac 2:23, Ac 1:27-28.

16:10 Lev 16:21-22, Isa 53:5-6, Isa 53:10-11, Rom 4:25.

16:11 Lev 16:3, Lev 16:6.

16:12 Lev 10:1, Nu 16:18-46, Isa 6:6-7, Heb 9:14, 1 Jn 1:7.

16:13 Ex 40:1, Ex 40:8, Nu 16:7, 18:46, Lev 8:3, Ex 25:21.

16:14 Lev 4:5-6, Lev 1:17, Lev 8:11, Rom 5:21-26, Heb 9:7, 14.

16:15 Lev 16:5-9, Heb 2:17, Heb 5:3, Heb 9:7, 25-26, Lev 16:2.

16:16 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:17 Ex 40:1, Ex 40:8, Nu 16:7, 18:46, Lev 8:3, Ex 25:21.

16:18 Lev 4:5-6, Lev 1:17, Lev 8:11, Rom 5:21-26, Heb 9:7, 14.

16:19 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:20 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:21 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:22 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:23 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:24 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:25 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:26 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:27 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:28 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:29 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:30 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:31 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:32 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:33 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:34 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:35 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:36 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:37 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:38 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:39 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:40 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:41 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

16:42 Lev 16:18; Lev 8:15, Exe 45:18, 19, 1 Jn 1:3, Heb 9:22-23.

sin offering, which is for himself, and make an atonement for himself, and for his house.

- 7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.
- 8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.
- 9 And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin offering.
- 10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Offers Sin Offering for Himself and House and Brings the Blood and Incense Into the Most Holy Place

- 11 And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:
- 12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail:
- 13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:
- 14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

Kills the Lord's Goat and Makes Atonement for the Holy and the Most Holy Place

- 15 Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:
- 16 And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

Lev

16:1-28. True Meaning of Sanctuary Services.—Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substituted had been accepted in the sinner's stead, but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the

high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the goat bearing these sins was sent away, they were, with

16

1 Heb. Azazel

2 Heb. went up

3 Heb. dwelleth

him, regarded as forever separated from the people. Such was the service performed "unto the example and shadow of heavenly things." Hebrews 8:5.

Lev

As has been stated, the earthly sanctuary was built by Moses according to the pattern shown him in the mount. It was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:9, 23; 8:2. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Revelation 4:5; 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament" (Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God.

Moses made the earthly sanctuary, "according to the fashion that he had seen." Paul declares that "the tabernacle, and all the vessels of the ministry," when completed, were "the patterns of things in the heavens." Acts 7:44; Hebrews 9:21, 23. And John says that he saw the sanctuary in heaven. That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy.

The heavenly temple, the abiding place of the King of kings, where "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration—no earthly structure could represent its vastness and its glory. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.

After His ascension, our Saviour was to begin His work as our High Priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted.

As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement, so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.

In the great day of final award, the dead are to be "judged out of those things which were written in the books, according to their works." Revelation 20:12. Then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted.

As in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to

be remembered or come into mind, so in the type they were borne away into the wilderness, forever separated from the congregation.

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of men and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat.

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners (PP 355-358).

Scape-goat's Final Destiny.—At the coming of Christ the wicked are blotted from the face of the whole earth, "consumed with the spirit of his mouth, and destroyed by the brightness of his glory." Christ takes his people to the city of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned." (Isa. 24:1, 3, 5, 6.)

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

Now the event takes place, foreshadowed in the last solemn service of the day of atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scape-goat was presented alive before the Lord; and in presence of the congregation of high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." (Lev. 16:21.) In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness (GC 657).

16:23, 24. Garments of the High Priest.—As the high priest laid aside his pontifical dress, and officiated in the white linen dress of a common priest, so Christ emptied Himself, and took the form of a servant, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes, so Christ will come the second time clothed in glorious garments of the whitest white, "such as no fuller on earth can whiten them." He will come in His own glory, and in the glory of His Father, as King of kings and Lord of lords, and all the angelic host will escort Him on His way (MS 115, 1899).

17:11 (Matt. 26:28; Heb. 9:22). Blood Was Sacred.—The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as through the shedding of the blood of the Son of God alone could there be atonement for sin (ST July 15, 1880).

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

Makes Atonement for the Altar of Burnt Offering With the Mixed Blood of the Bullock and Goat

18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Lays Both Hands on Scapegoat, Transfers to Him All the Transgressions of Israel, and Sends Him Away Into the Wilderness

20 And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

22 And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.

Changes Garments, Washes, and Offers Sacrifice for Himself and the People, and Burns Bullock Without the Camp

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there:

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.

25 And the fat of the sin offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

16:17 Ex 34:3; Isa 53:6; Da 9:24; 1k 1:10; Ac 1:12.

16:18 Lev 16:16; Lev 37:18; Ex 30:10; In 17:19; Heb 2:11; Heb 5:7-8.

16:19 Ex 35:18-22; Zec 13:1.

16:20 Lev 16:16; Lev 6:30; Ex 5:20; 2 Co 5:19; Col 1:20; Rom 1:25.

16:21 Lev 13; Ex 29:10; Lev 26:40; Da 9:3-20; Rom 10:10.

16:22 Isa 53:11-12; In 1:29; Gal 3:13; Heb 9:26; 1 Pe 2:24.

16:23 Lev 16:3; Ex 42:14; Ex 40:19; Rom 8:4; Php 2:6-11.

16:24 Lev 16:3; Lev 8:6; Heb 9:10; Heb 10:19-22; Rev 15:6.

16:25 Lev 16:6; Lev 18:10; Lev 1:19; Ex 29:13.

16:26 Lev 16:10-21; 28:28; Lev 15:5-11, 27; Heb 7:19.

16:27 Lev 3:11; 12:21; Lev 6:30; Mt 27:31-33; Heb 13:11-14.

16:28 Lev 16:26.

16:29 Lev 23:27-32; Isa 58:5; Da 10:3, 12; 1 Co 11:31; 2 Co 7:10-11.

16:30 Ps 51:2, 7, 10; Jer 33:8; Eph 5:26; Tit 2:14; Heb 9:13-14; Heb 10:1-2.

16:31 Lev 23:32; Lev 25:4; Ex 31:15; Ex 35:2.

16:32 Lev 13; Lev 6:5; Lev 11:6; Ex 29:9.

16:33 Lev 16:6; Lev 16:16; Lev 16:18-19; Lev 16:24.

16:34 Lev 23:31; Nu 29:7; Ex 30:10; Heb 9:7; Heb 9:25; Heb 10:3, 14.

17:3 Lev 17:8; Lev 17:12-13; Lev 17:15; Dt 12:5-7.

17:4 Lev 13; Dt 12:5-6; Ex 29:40; In 16:7; In 1:6.

17:5 Ge 21:33; Ge 22:13; Dt 12:2; Lev 7:11-21.

17:6 Lev 3:2; Lev 9:15, 11, 16; Ex 29:15.

The Observance of the Tenth Day of the Seventh Month a Statute Forever, a Day to Make Atonement

29 And this shall be a statute for ever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

31 It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

This Day a Sabbath of Sabbaths, When Atonement Shall Be Made for the Sanctuary, the Altar, the Priests, and the People

32 And the priest, whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments:

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

Regulations Concerning the Place of Sacrifice (17:1-9)

17 And the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This is the thing which the LORD hath commanded, saying,

3 What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD: blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people;

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.

4 Heb. a man of opportunity

5 Heb. of separation

6 Heb. fill his hand

Lev

- 7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.
- 8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,
- 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

Eating of Blood Forbidden (17:10-14)

- 10 And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.
- 11 For the life of the flesh *is* in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.
- 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.
- 13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.
- 14 For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off.

Additional Rules Concerning Purity

(17:15, 16)

- 15 And every soul that eateth ¹that which died of itself, or that which was torn with beasts, *whether it be one of your own country, or a stranger, he shall both wash*

17:7 Dt 32:17; Jo 12:31; Jo 14:30; 1 Co 10:20, 2 Co 1:4; Eph 2:2.

17:8 Lev 17:4; Lev 17:10; Jdg 6:26; Mal 1:11.

17:9 Lev 17:4.

17:10 Lev 17:11; Lev 3:17; Dt 12:16; 1 Sa 13:5; Ac 15:20, 29; Heb 10:21.

17:11 Lev 12:6; Lev 17:14; Mt 20:28; Mk 14:21; Rom 5:25; Eph 1:7; Col 1:14.

17:12 Lev 12:19.

17:13 Lev 7:26; Dt 12:16, 24; 1 Sa 13:52; 54; Eze 2:6.

17:14 Lev 17:11-12; Ge 9:4; Dt 12:23.

17:15 Lev 22:8; Ex 22:31; Dt 12:16; Nu 19:21; Lev 7:11.

17:16 Lev 5:4; Nu 19:20, 29; Isa 58:11; Jo 13:8; Heb 9:28; 1 Pe 2:24.

18:2 Lev 18:1; Lev 11:43; Ge 17:7; Eze 20:7.

18:3 Ps 106:35; Eze 20:7-8; Eph 5:7-11; 1 Pe 2:4.

18:4 Lev 18:26; Lev 19:57; Ps 119:4; Jo 15:14.

18:5 Eze 20:11, 13, 21; 1K 10:28; Rom 10:5; Gal 3:12; Ex 10:2.

18:6 Lev 18:7-19; Lev 20:17-21.

18:7 Lev 20:11; Eze 22:10.

18:8 Lev 20:11; Ge 45:22; 2 Sa 16:21-22; Am 2:7; 1 Co 5:1.

18:9 Lev 20:17; Dt 27:22; Loe 22:11.

18:12 Lev 20:19; Ex 6:20.

18:13 Lev 20:17; Dt 27:22; Loe 22:11.

18:14 Lev 20:19; Ex 6:20.

18:15 Lev 20:17; Dt 27:22; Loe 22:11.

18:16 Lev 20:19; Ex 6:20.

18:17 Lev 20:19; Ex 6:20.

18:18 Lev 20:19; Ex 6:20.

18:19 Lev 20:19; Ex 6:20.

18:20 Lev 20:19; Ex 6:20.

18:21 Lev 20:19; Ex 6:20.

18:22 Lev 20:19; Ex 6:20.

18:23 Lev 20:19; Ex 6:20.

18:24 Lev 20:19; Ex 6:20.

18:25 Lev 20:19; Ex 6:20.

18:26 Lev 20:19; Ex 6:20.

18:27 Lev 20:19; Ex 6:20.

18:28 Lev 20:19; Ex 6:20.

18:29 Lev 20:19; Ex 6:20.

18:30 Lev 20:19; Ex 6:20.

18:31 Lev 20:19; Ex 6:20.

18:32 Lev 20:19; Ex 6:20.

18:33 Lev 20:19; Ex 6:20.

18:34 Lev 20:19; Ex 6:20.

18:35 Lev 20:19; Ex 6:20.

18:36 Lev 20:19; Ex 6:20.

18:37 Lev 20:19; Ex 6:20.

18:38 Lev 20:19; Ex 6:20.

18:39 Lev 20:19; Ex 6:20.

18:40 Lev 20:19; Ex 6:20.

18:41 Lev 20:19; Ex 6:20.

18:42 Lev 20:19; Ex 6:20.

18:43 Lev 20:19; Ex 6:20.

18:44 Lev 20:19; Ex 6:20.

18:45 Lev 20:19; Ex 6:20.

18:46 Lev 20:19; Ex 6:20.

18:47 Lev 20:19; Ex 6:20.

18:48 Lev 20:19; Ex 6:20.

18:49 Lev 20:19; Ex 6:20.

18:50 Lev 20:19; Ex 6:20.

18:51 Lev 20:19; Ex 6:20.

18:52 Lev 20:19; Ex 6:20.

18:53 Lev 20:19; Ex 6:20.

18:54 Lev 20:19; Ex 6:20.

18:55 Lev 20:19; Ex 6:20.

18:56 Lev 20:19; Ex 6:20.

18:57 Lev 20:19; Ex 6:20.

18:58 Lev 20:19; Ex 6:20.

18:59 Lev 20:19; Ex 6:20.

18:60 Lev 20:19; Ex 6:20.

18:61 Lev 20:19; Ex 6:20.

18:62 Lev 20:19; Ex 6:20.

18:63 Lev 20:19; Ex 6:20.

18:64 Lev 20:19; Ex 6:20.

18:65 Lev 20:19; Ex 6:20.

18:66 Lev 20:19; Ex 6:20.

18:67 Lev 20:19; Ex 6:20.

18:68 Lev 20:19; Ex 6:20.

18:69 Lev 20:19; Ex 6:20.

18:70 Lev 20:19; Ex 6:20.

18:71 Lev 20:19; Ex 6:20.

18:72 Lev 20:19; Ex 6:20.

18:73 Lev 20:19; Ex 6:20.

18:74 Lev 20:19; Ex 6:20.

18:75 Lev 20:19; Ex 6:20.

18:76 Lev 20:19; Ex 6:20.

18:77 Lev 20:19; Ex 6:20.

18:78 Lev 20:19; Ex 6:20.

18:79 Lev 20:19; Ex 6:20.

18:80 Lev 20:19; Ex 6:20.

18:81 Lev 20:19; Ex 6:20.

18:82 Lev 20:19; Ex 6:20.

18:83 Lev 20:19; Ex 6:20.

18:84 Lev 20:19; Ex 6:20.

18:85 Lev 20:19; Ex 6:20.

his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

- 16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

Transgressions in Moral Matters (18:1-30)

Israel Not to Follow the Canaanites But to Keep God's Statutes

- 18 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, I am the LORD your God.
- 3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.
- 4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.
- 5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Unlawful Marriages

- 6 None of you shall approach to any that is 'near of kin to him, to uncover *their* nakedness: I am the LORD.
- 7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.
- 8 The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness.
- 9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.
- 10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs is thine own nakedness.
- 11 The nakedness of thy father's wife's daughter, begotten of thy father, *she is* thy sister, thou shalt not uncover her nakedness.
- 12 Thou shalt not uncover the nakedness of

18:5. Old Covenant vs. New Covenant.—The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Ezekiel 20:11; Leviticus 18:5); but "cursed be he that confirmeth not all the words of this law to do them," Deuteronomy 27:26. The "new covenant" was established upon "better promises"—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put *my law* in their inward parts, and *write it in their hearts*. . . . I will *forgive* their iniquity, and will remember their sin no more," Jeremiah 31:33, 34.

The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the

fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart," Psalm 40:8. And when among men He said, "The Father hath not left Me alone: for I do always those things that please Him," John 8:29.

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid: yea, we establish the law." "For what the law could not do, in that it was weak through the flesh, it could not justify man, because in his sinful nature he could not keep the law—"God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" Romans

- thy father's sister: she is thy father's near kinswoman.
- 13 Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman.
- 14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.
- 15 Thou shalt not uncover the nakedness of thy daughter in law; she is thy son's wife; thou shalt not uncover her nakedness.
- 16 Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness.
- 17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.
- 18 Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time.

Unlawful Lusts

- 19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.
- 20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.
- 21 And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the LORD.
- 22 Thou shalt not lie with mankind, as with womankind: it is abomination.
- 23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.
- 24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:
- 25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.
- 26 Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you:
- 27 (For all these abominations have the men of the land done, which were before you, and the land is defiled:)
- 28 That the land spue not you out also, when

18:14 Lev 20:20;
18:15 Lev 20:12;
Ge 39:18-19; Ec 22:11
18:16 Lev 20:21; Dt 25:5; Mt 3:9; Mk 22:24;
Mk 6:17; Lk 3:19
18:17 Lev 20:14; Dt 27:25; Am 2:7; Lev 20:14
18:18 Ge 4:19; Ge 29:28; Ex 26:3; Ge 40:15; Mal 2:15
18:19 Lev 15:19, 21; Ec 18:6
18:20 Lev 20:10; Ex 20:14; Dt 5:18; Mal 5:5; Mt 5:27-28; Rom 2:22
18:21 Lev 20:2; Dt 12:31; Jer 7:31; Jer 19:5; Ac 7:43
18:22 Lev 20:14; Ge 19:3; Jdg 19:22; Rom 1:26-27; 1 Co 6:9; Jude 7
18:23 Lev 20:15-16; Ex 22:19; Lev 20:12
18:24 Lev 18:6
23:40; Jer 44:3; Mt 15:18-20; Mk 7:10-23; 1 Co 5:17
18:25 Nu 35:33-34; Ps 106:36; Isa 24:5; 32:17; Rom 8:22
18:26 Lev 18:5, 30; Dt 4:1-24; Lk 8:45; Lk 11:28; 1 Cor 15:33
18:27 Lev 18:2; Dt 20:18; 1 Ki 14:24; Hos 9:10
18:28 Lev 18:25; Jer 19:19; Rom 8:22; Rev 4:16
18:29 Lev 17:10; Lev 20:6; Ex 12:15
18:30 Lev 18:3; Dt 18:9-12
19:2 Lev 11:14-15; Lev 20:7-26; Is 6:5-6
19:3 Ex 20:12; Ec 22:7; Mal 1:6; Mt 15:1-6; Eph 6:1-3; 16:1-29
19:4 Lev 20:1; 1 Co 10:11; 1 Jo 5:21; Ex 20:23
19:5 Lev 3:1-17; Lev 7:16; Ex 24:5; Ec 15:15-17; Eph 2:14-15
19:6 Lev 7:11-17
19:7 Isa 1:15; Isa 65:3; Isa 66:3; Lev 22:24-25
19:9 Lev 24:29; Dt 24:19-21; Ru 2:15
19:10 Jdg 8:2; Isa 17:6; Jer 49:9; Ob 5
19:11 Lev 6:2; Ex 20:15-17; Jer 7:9-11; 1 Co 6:8-10; Eph 4:26
19:12 Lev 6:3; Ex 20:7; Dt 5:11; Ps 15:4; Jas 5:12; Lev 18:21

ye defile it, as it spued out the nations that were before you.

- 29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.
- 30 Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the LORD your God.

Various Moral Precepts, Interspersed with Ceremonial and Sacrificial Ordinances (19:1-20:27)

- 19 And the LORD spake unto Moses, saying,
- 2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.
- 3 Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.
- 4 Turn ye not unto idols, nor make to yourselves molten gods: I am the LORD your God.
- 5 And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.
- 6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.
- 7 And if it be eaten at all on the third day, it is abominable; it shall not be accepted.
- 8 Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.
- 9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.
- 10 And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.
- 11 Ye shall not steal, neither deal falsely, neither lie one to another.
- 12 And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

5:1, 5:31, 8:5, 4 (PP 372, 374).

19:9-10. God Cares the Poor.—And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the liberal, tender, and hospitable spirit enjoin toward the poor. Although God had promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as

they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.

The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day.

All the gleanings of harvest field, orchard, and vineyard, belonged to the poor. "When thou cuttest down thine harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou

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- 13 Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning.
- 14 Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: *I am* the LORD.
- 15 Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty; *but* in righteousness shalt thou judge thy neighbour.
- 16 Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: *I am* the LORD.
- 17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.
- 18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: *I am* the LORD.
- 19 Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.
- 20 And whosoever lieth carnally with a woman, that is a bondmaid, betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged; they shall not be put to death, because she was not free.
- 21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.
- 22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.
- 23 And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.
- 24 But in the fourth year all the fruit thereof shall be *holy* to praise the LORD *withal*.
- 25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: *I am* the LORD your God.
- 26 Ye shall not eat *any thing* with the blood; neither shall ye use enchantment, nor

19:13 Pr 20:10; Pr 22:22; Jer 22:8.
19:14 Dt 27:18; Rom 12:14; 1 Cor 8:13.
19:15 Lev 19:35; Ex 18:11; Ps 24:2-7; 78:15-16; Ex 23:1; Ps 15:4; Jer 6:28; Eze 22:9; 1 Ti 3:11.
19:17 Ge 27:41; Pr 26:26-28; 1 Ti 3:11; 1 Jo 5:12-15; Ps 141:5.
19:18 Ex 23:5-6; Mt 5:43-44.
19:19 Ge 36:24; Eze 24:6; Mt 9:16-17.
19:20 Ex 21:20-21; Dt 22:24-24.
19:21 Lev 5:1-6; 7:1.
19:22 Lev 4:20; Lev 1:6.
19:23 Lev 14:34; Ex 6:12-30; Jer 6:10; Jer 9:25-26; Ac 7:51.
19:24 Nu 18:12-13; Dt 12:17-18; Pr 3:9-11.
19:25 Lev 26:3-4; Pr 3:9-10; Ec 11:1-2.
19:26 Lev 3:17; Lev 7:26; Ex 7:11; Jer 10:2; Da 2:10; Mal 3:5.
19:27 Lev 21:5; Isa 5:2; Jer 16:6.
19:28 Lev 21:5; Dt 14:1; Jer 16:6; Mk 5:5.
19:29 Lev 21:7; Dt 23:17; 10:6-12; 14:1.
19:30 Lev 19:3; Ec 5:1; Mt 21:13; In 2:15; 16:2; 2 Co 6:16.
19:31 Lev 19:26; Lev 20:9; Isa 29:1.
19:32 Lev 19:14; Job 32:4; Isa 5:5.
19:33 Ex 22:21; Ex 23:9; Dt 10:16-19.
19:34 Lev 19:18; Ex 12:46-49; Dt 10:19.
19:35 Lev 19:15; Ec 22:12-13; Am 8:5; 6; Mic 6:1; Mt 7:2.
19:36 Pr 11:1; Ex 20:2.
19:37 Lev 18:1-5; Dt 4:1-25-6.
20:2 Lev 17:8, 13, 15; Dt 12:31; Isa 57:5-6.
20:3 Lev 10:10; 1 Pe 3:12; Nu 19:20; Ec 5:11; 2 Co 6:16.
20:4 Ac 17:30; Dt 14:8; Jos 7:12; Rev 2:14.
20:5 Lev 17:10; Ex 20:5; Jer 32:28-35; Lev 17:7.

19

¹ or, that thou bear not sin for him
² or, abused by any; Heb. reproached by (or, for) man
³ or, they, etc. Heb. there shall be a scourging

observe times.

- 27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.
- 28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: *I am* the LORD.
- 29 Do not prostitute thy daughter, to cause her to be a whore: lest the land fall to whoredom, and the land become full of wickedness.
- 30 Ye shall keep my sabbaths, and reverence my sanctuary: *I am* the LORD.
- 31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: *I am* the LORD your God.
- 32 Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: *I am* the LORD.
- 33 And if a stranger sojourn with thee in your land, ye shall not vex him.
- 34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: *I am* the LORD your God.
- 35 Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.
- 36 Just balances, just weights, a just ephah, and a just hin, shall ye have: *I am* the LORD your God, which brought you out of the land of Egypt.
- 37 Therefore shall ye observe all my statutes, and all my judgments, and do them: *I am* the LORD.
- 20** And the LORD spake unto Moses, saying,
- 2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.
- 3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.
- 4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:
- 5 Then I will set my face against that man, and against his family, and will cut him

best of thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt." Deuteronomy 24:19-22; Leviticus 19:9, 10.

Every seventh year special provision was made for the poor. The sabbatical year, as it was called, began at the end of the harvest. At the seedtime, which followed the ingathering, the people were not to sow; they should not dress the vineyard in the spring; and they must expect neither harvest nor vintage. Of that which the land

produced spontaneously they might eat while fresh, but they were not to lay up any portion of it in their storehouses. The yield of this year was to be free for the stranger, the fatherless, and the widow, and even for the creatures of the field Exodus 23:10, 11; Leviticus 25:5, (PP 530, 531).

20:6. The Worship of the Devil.—The Hebrews were expressly forbidden to engage in any manner in pretended communion with the dead. God closed this door effectually when He said: "The dead know not anything. . . . Neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:5, 6. "His breath goeth

⁴ Heb. holiness of praises to the LORD ⁵ Heb. profane ⁶ or, oppress ⁷ Heb. stones

- off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.
- 6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.
- 7 Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.
- 8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.
- 9 For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall* be upon him.
- 10 And the man that committeth adultery with another man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.
- 11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall* be upon them.
- 12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall* be upon them.
- 13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall* be upon them.
- 14 And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
- 15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.
- 16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall* be upon them.
- 17 And if a man shall take his sister, his father's daughter, or his mother's

20:6 Lev 20:27; Lev 19:20,31; Dt 18:10-14; Ge 8:19;
 20:7 Lev 11:1; Eph 1:1; Plm 2; Col 3:12; 1 Th 4:3,7; Heb 12:14;
 20:8 Lev 19:4-5; Lev 19:37; Mt 5:19; Jn 13:17; Jas 1:22;
 20:9 Ex 21:17; Dt 27:16; Pr 20:20; Mt 15:19; Mk 7:10;
 20:10 Dt 22:22-23; 2 Ki 12:13; Eze 23:45-47; Jn 8:4-5;
 20:11 Lev 18:8; Dt 27:20; Am 2:7; 1 Co 5:1; Lev 20:9;
 20:12 Lev 18:15; Ge 38:16; Ge 38:18; Dt 27:23; Lev 18:23;
 20:13 Lev 18:22; Ge 19:5; Dt 24:17; Rom 1:26-27; 1 Co 6:9; Jude 7;
 20:14 Lev 18:17; Dt 27:23; Am 2:7; Lev 21:9; Jos 7:15; Jos 7:25;
 20:15 Lev 18:24; Ex 22:19; Dt 27:21;
 20:16 Ex 19:13; Ex 21:28; Ps 21:32; Heb 12:20;
 20:17 Lev 18:9; Ge 20:12; Dt 27:22; 2 Sa 13:12;
 20:18 Lev 15:24; Lev 18:19; Eze 18:6; Eze 22:10;
 20:19 Lev 18:12-13; Ex 6:20; Lev 18:6;
 20:20 Lev 18:14; Job 18:19; Jer 22:30; Lk 17:25; Lk 24:29;
 20:21 Lev 18:16; Mt 14:3-4;
 20:22 Lev 18:4; 5:26; Ps 19:8-11; Eze 27:27;
 20:23 Lev 18:3; Lev 18:24; Dt 9:5; Ps 78:59; Zec 11:8;
 20:24 Ex 38:17; Lev 20:26; Jn 15:19; Dt 6:17;
 20:25 Lev 11:1-17; Dt 14:3-21; Ac 10:11-15; Eph 5:7-11;
 20:26 Lev 20:7; Lev 19:2; Ps 99:5,9; Isa 64:1; Pe 1:15-16; Rev 5:7.

20

¹ Heb. made naked

daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

- 18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.
- 19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.
- 20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.
- 21 And if a man shall take his brother's wife, it is an 'unclean thing: he hath uncovered his brother's nakedness; they shall be childless.
- 22 Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.
- 23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.
- 24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from other people.
- 25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.
- 26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from other people, that ye should be

forth, he returneth to his earth: in that very day his thoughts perish." Psalm 146:4. And the Lord declared to Israel: "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." Leviticus 20:6.

The "familiar spirits" were not the spirits of the dead, but evil angels, the messengers of Satan. Ancient idolatry, which, as we have seen, comprises both worship of the dead and pretended communion with them, is declared by the Bible to have been demon worship. The apostle Paul, in warning his brethren against participating, in any manner, in the idolatry of their heathen neighbors, says, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils." 1 Corinthians 10:20. (PP 685).

20:23-25. The Clean Meat and the Unclean.—The distinction between clean and unclean was made in all matters of diet:

"I am the Lord thy God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by

beast, or by fowl, or by any manner of living thing, . . . which I have separated from you as unclean." Leviticus 20:24, 25.

Many articles of food eaten freely by the heathen about them were forbidden to the Israelites. It was no arbitrary distinction that was made. The things prohibited were unwholesome. And the fact that they were pronounced unclean taught the lesson that the use of injurious foods is defiling. That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service.

In the Promised Land the discipline begun in the wilderness was continued under circumstances favorable to the formation of right habits. The people were not crowded together in cities, but each family had its own landed possession, ensuring to all the health-giving blessings of a natural, unperturbed life.

Concerning the cruel, licentious practices of the Canaanites, who were dispossessed by Israel, the Lord said:

"Ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them." Leviticus 20:23. (MH 280).

² Heb. a separation ³ or, moveth

mine.

- 27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

Lev

Supplementary Precepts in Regard to Priests, Their Qualifications, Rights, and Duties (21:1-22:33)

- 21** And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:

- 2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

- 3 And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

- 4 *But* he shall not defile himself, *being* a chief man among his people, to profane himself.

- 5 They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

- 6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God, they do offer: therefore they shall be holy.

- 7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

- 8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

- 9 And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

- 10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

- 11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

- 12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God: for the crown of the anointing oil of his God is upon him: *I am* the LORD.

- 13 And he shall take a wife in her virginity.

- 14 A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

- 15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.

- 16 And the LORD spake unto Moses, saying,

- 17 Speak unto Aaron, saying, Whosoever *he*

20:27 Lev 20:6; Ex 22:18, 19, 20-22.

21:1 Hos 5:1; Mal 2:1, 6; Lev 21:11; Nu 19:14; Eze 14:25.

21:2 Lev 18:6, 1 Th 4:15.

21:4 Eze 24:16-17.

21:5 Lev 19:27; Lev 10:6; Isa 15:2; Isa 22:12; Eze 31:20; Am 8:10.

21:6 Lev 21:8; Lev 10:3; Ex 28:36; Eze 8:28; 1 Pe 2:9.

21:7 Lev 21:8; Eze 4:22; 1 Th 4:11; Dt 21:9; Isa 50:1.

21:8 Lev 21:6; Ex 19:10; Lev 11:10-15; Nu 10:6; Jo 17:19; Heb 7:26.

21:9 1 Sa 2:17; Eze 9:6; Mal 2:5; Mt 11:20-12; 1 Th 4:4-5; Tit 1:6.

21:10 Lev 8:12; Nu 35:25; Ps 133:2; Ge 37:34; Job 1:20; Mt 26:65.

21:11 Lev 21:1-2; Nu 6:7; Mt 8:21-22; Mt 12:6-10; Lk 9:59-60; 2 Co 5:16.

21:12 Lev 10:7; Lev 8:9-12; Isa 61:1; Ac 10:38.

21:13 Lev 21:7; Eze 3:22; 2 Co 11:2; Rev 1:13.

21:15 Ge 18:19; Lev 2:6-7; Mal 2:11; 15; Rom 11:16; 1 Co 7:14.

21:17 Lev 22:20-25; 1 Th 2:10; 1 Th 5:2; Heb 7:26; Nu 16:5.

21:18 Lk 8:10; Mt 24:18-19; 1 Th 4:2-5; Tit 1:7; 10; Lev 22:24.

21:20 Dt 24:1.

21:21 Lev 21:6; Lev 21:8; Lev 21:7.

21:22 Lev 2:5; Lev 2:10; Lev 6:16-17; Nu 18:9-10.

21:23 Ex 40:68; Ex 10:25-27; Lev 21:12.

21:24 Mal 2:1-7; Col 4:17; 1 Th 1:10; 2 Th 2:2.

22:2 Lev 22:5-6; Nu 6:4-8; Ex 15:12; Nu 18:42; Dt 15:19.

22:3 Lev 7:20-21; Ex 35:14-15; Ps 16:11; Mt 25:14; 2 Th 1:9.

22:4 Lev 15:2-3; Lev 15:6-8.

22:5 Lev 11:21-13; 14; Lev 15:7.

22:6 Lev 11:21-25; Lev 15:8; Nu 19:7-10; Hag 2:13; 1 Co 6:11; Heb 10:22.

22:7 Lev 21:22; Nu 18:11-19; 1 Co 9:4; 1 Co 9:14-11.

22:8 Lev 17:15; Ex 22:31; Dt 11:21; Eze 41:51.

22:9 Lev 10:1-2; Lev 10:2; Ex 28:38.

22:10 1 Sa 21:6; Mt 12:1.

22:11 Ge 17:13; Nu 18:11-13.

22:12 Lev 22:1-2; Nu 18:11-13.

22:13 Lev 22:1-2; Nu 18:11-13.

22:14 Lev 22:1-2; Nu 18:11-13.

22:15 Lev 22:1-2; Nu 18:11-13.

22:16 Lev 22:1-2; Nu 18:11-13.

22:17 Lev 22:1-2; Nu 18:11-13.

22:18 Lev 22:1-2; Nu 18:11-13.

22:19 Lev 22:1-2; Nu 18:11-13.

22:20 Lev 22:1-2; Nu 18:11-13.

22:21 Lev 22:1-2; Nu 18:11-13.

22:22 Lev 22:1-2; Nu 18:11-13.

22:23 Lev 22:1-2; Nu 18:11-13.

22:24 Lev 22:1-2; Nu 18:11-13.

22:25 Lev 22:1-2; Nu 18:11-13.

22:26 Lev 22:1-2; Nu 18:11-13.

22:27 Lev 22:1-2; Nu 18:11-13.

22:28 Lev 22:1-2; Nu 18:11-13.

22:29 Lev 22:1-2; Nu 18:11-13.

22:30 Lev 22:1-2; Nu 18:11-13.

22:31 Lev 22:1-2; Nu 18:11-13.

22:32 Lev 22:1-2; Nu 18:11-13.

22:33 Lev 22:1-2; Nu 18:11-13.

22:34 Lev 22:1-2; Nu 18:11-13.

22:35 Lev 22:1-2; Nu 18:11-13.

22:36 Lev 22:1-2; Nu 18:11-13.

22:37 Lev 22:1-2; Nu 18:11-13.

22:38 Lev 22:1-2; Nu 18:11-13.

22:39 Lev 22:1-2; Nu 18:11-13.

22:40 Lev 22:1-2; Nu 18:11-13.

22:41 Lev 22:1-2; Nu 18:11-13.

22:42 Lev 22:1-2; Nu 18:11-13.

22:43 Lev 22:1-2; Nu 18:11-13.

22:44 Lev 22:1-2; Nu 18:11-13.

22:45 Lev 22:1-2; Nu 18:11-13.

22:46 Lev 22:1-2; Nu 18:11-13.

22:47 Lev 22:1-2; Nu 18:11-13.

22:48 Lev 22:1-2; Nu 18:11-13.

22:49 Lev 22:1-2; Nu 18:11-13.

22:50 Lev 22:1-2; Nu 18:11-13.

22:51 Lev 22:1-2; Nu 18:11-13.

22:52 Lev 22:1-2; Nu 18:11-13.

22:53 Lev 22:1-2; Nu 18:11-13.

22:54 Lev 22:1-2; Nu 18:11-13.

22:55 Lev 22:1-2; Nu 18:11-13.

22:56 Lev 22:1-2; Nu 18:11-13.

22:57 Lev 22:1-2; Nu 18:11-13.

22:58 Lev 22:1-2; Nu 18:11-13.

22:59 Lev 22:1-2; Nu 18:11-13.

22:60 Lev 22:1-2; Nu 18:11-13.

22:61 Lev 22:1-2; Nu 18:11-13.

22:62 Lev 22:1-2; Nu 18:11-13.

22:63 Lev 22:1-2; Nu 18:11-13.

22:64 Lev 22:1-2; Nu 18:11-13.

22:65 Lev 22:1-2; Nu 18:11-13.

22:66 Lev 22:1-2; Nu 18:11-13.

22:67 Lev 22:1-2; Nu 18:11-13.

22:68 Lev 22:1-2; Nu 18:11-13.

22:69 Lev 22:1-2; Nu 18:11-13.

22:70 Lev 22:1-2; Nu 18:11-13.

22:71 Lev 22:1-2; Nu 18:11-13.

22:72 Lev 22:1-2; Nu 18:11-13.

22:73 Lev 22:1-2; Nu 18:11-13.

22:74 Lev 22:1-2; Nu 18:11-13.

22:75 Lev 22:1-2; Nu 18:11-13.

22:76 Lev 22:1-2; Nu 18:11-13.

22:77 Lev 22:1-2; Nu 18:11-13.

22:78 Lev 22:1-2; Nu 18:11-13.

22:79 Lev 22:1-2; Nu 18:11-13.

22:80 Lev 22:1-2; Nu 18:11-13.

22:81 Lev 22:1-2; Nu 18:11-13.

22:82 Lev 22:1-2; Nu 18:11-13.

22:83 Lev 22:1-2; Nu 18:11-13.

22:84 Lev 22:1-2; Nu 18:11-13.

22:85 Lev 22:1-2; Nu 18:11-13.

22:86 Lev 22:1-2; Nu 18:11-13.

22:87 Lev 22:1-2; Nu 18:11-13.

22:88 Lev 22:1-2; Nu 18:11-13.

22:89 Lev 22:1-2; Nu 18:11-13.

22:90 Lev 22:1-2; Nu 18:11-13.

22:91 Lev 22:1-2; Nu 18:11-13.

22:92 Lev 22:1-2; Nu 18:11-13.

22:93 Lev 22:1-2; Nu 18:11-13.

22:94 Lev 22:1-2; Nu 18:11-13.

22:95 Lev 22:1-2; Nu 18:11-13.

22:96 Lev 22:1-2; Nu 18:11-13.

22:97 Lev 22:1-2; Nu 18:11-13.

22:98 Lev 22:1-2; Nu 18:11-13.

22:99 Lev 22:1-2; Nu 18:11-13.

22:100 Lev 22:1-2; Nu 18:11-13.

22:101 Lev 22:1-2; Nu 18:11-13.

22:102 Lev 22:1-2; Nu 18:11-13.

22:103 Lev 22:1-2; Nu 18:11-13.

22:104 Lev 22:1-2; Nu 18:11-13.

22:105 Lev 22:1-2; Nu 18:11-13.

22:106 Lev 22:1-2; Nu 18:11-13.

22:107 Lev 22:1-2; Nu 18:11-13.

22:108 Lev 22:1-2; Nu 18:11-13.

22:109 Lev 22:1-2; Nu 18:11-13.

22:110 Lev 22:1-2; Nu 18:11-13.

22:111 Lev 22:1-2; Nu 18:11-13.

22:112 Lev 22:1-2; Nu 18:11-13.

22:113 Lev 22:1-2; Nu 18:11-13.

22:114 Lev 22:1-2; Nu 18:11-13.

22:115 Lev 22:1-2; Nu 18:11-13.

22:116 Lev 22:1-2; Nu 18:11-13.

22:117 Lev 22:1-2; Nu 18:11-13.

22:118 Lev 22:1-2; Nu 18:11-13.

22:119 Lev 22:1-2; Nu 18:11-13.

22:120 Lev 22:1-2; Nu 18:11-13.

22:121 Lev 22:1-2; Nu 18:11-13.

22:122 Lev 22:1-2; Nu 18:11-13.

22:123 Lev 22:1-2; Nu 18:11-13.

22:124 Lev 22:1-2; Nu 18:11-13.

22:125 Lev 22:1-2; Nu 18:11-13.

22:126 Lev 22:1-2; Nu 18:11-13.

22:127 Lev 22:1-2; Nu 18:11-13.

22:128 Lev 22:1-2; Nu 18:11-13.

22:129 Lev 22:1-2; Nu 18:11-13.

22:130 Lev 22:1-2; Nu 18:11-13.

22:131 Lev 22:1-2; Nu 18:11-13.

22:132 Lev 22:1-2; Nu 18:11-13.

22:133 Lev 22:1-2; Nu 18:11-13.

22:134 Lev 22:1-2; Nu 18:11-13.

22:135 Lev 22:1-2; Nu 18:11-13.

22:136 Lev 22:1-2; Nu 18:11-13.

22:137 Lev 22:1-2; Nu 18:11-13.

22:138 Lev 22:1-2; Nu 18:11-13.

22:139 Lev 22:1-2; Nu 18:11-13.

22:140 Lev 22:1-2; Nu 18:11-13.

22:141 Lev 22:1-2; Nu 18:11-13.

22:142 Lev 22:1-2; Nu 18:11-13.

22:143 Lev 22:1-2; Nu 18:11-13.

22:144 Lev 22:1-2; Nu 18:11-13.

22:145 Lev 22:1-2; Nu 18:11-13.

22:146 Lev 22:1-2; Nu 18:11-13.

- money, he shall eat of it, and he that is born in his house: they shall eat of his meat.
- 12 If the priest's daughter also be *married* unto a stranger, she may not eat of an offering of the holy things.
- 13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.
- 14 And if a man eat of the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give it unto the priest with the holy thing.
- 15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD:
- 16 Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.
- 17 And the LORD spake unto Moses, saying,
- 18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering:
- 19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.
- 20 But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.
- 21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.
- 22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

22:13 Ge 48:11, Lev 10:14, Nu 18:11-19
22:14 Lev 5:15-19, Lev 27:13, Lev 27:15, Lev 22:9, Lev 19:8, Nu 18:34, Eze 22:26
22:16 Lev 7:18, Isa 53:11-12, 1 Pe 2:24, Lev 22:9, Lev 20:8
22:18 Lev 1:2, 10, Lev 17:10, Ac 10:15
22:19 Lev 1:3, 10, Mt 27:4, 19:24, 54, Lk 23:14, 17, Jn 19:4
22:20 Lev 22:25, 10, 15:21, 10, 17:1, Mal 1:8, Mal 1:13-14
22:21 Lev 3:1, 6, Lev 7:11, Ge 28:20, Ge 35:1-5
22:22 Lev 22:20, Mal 1:8
22:23 Lev 21:18
22:24 Lev 22:20, 10, 23:1
22:25 Nu 15:14-16, Eze 6:6-10, Mal 1:7, 8:12-14, Eph 2:12, 1 Jn 5:18
22:27 Lev 22:25, Lev 12:2-3, Lev 19:25, 24:15, 22:30
22:28 Ex 25:19, Ex 34:27, Dt 1:21, 10:22-27
22:29 Lev 7:15-18, Lev 19:7, Ex 16:19-20
22:30 Lev 7:15-18, Lev 19:7, Ex 16:19-20
22:31 Lev 18:4-5, Lev 19:37, 1 Th 1:12
22:32 Lev 22:2, Lev 18:21, Isa 5:16, 1K 11:2, Lev 20:8, Jn 17:17, 1 Co 1:2
22:33 Lev 11:3-5, Lev 19:36, Nu 15:31
23:2 Ex 34:22, Lev 25:24-25, 37, Isa 13:10, Isa 34:20, Col 2:1

3 Heb. a man a stranger
4 or, laid themselves with the iniquity of trespass in their eating
5 or, goats
6 or, kid
7 or, she goat

- 23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.
- 24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.
- 25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes *be* in them: they shall not be accepted for you.
- 26 And the LORD spake unto Moses, saying,
- 27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.
- 28 And *whether it be* cow or ewe, ye shall not kill it and her young both in one day.
- 29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.
- 30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.
- 31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.
- 32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you.
- 33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

Sabbaths and Festivals: Passover, Pentecost, Day of Atonement, Feast of Tabernacles (23:1-44)

- 23 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim to be holy convocations, *even these are my feasts.*

23. The Yearly Feasts.—The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields. The moon, now approaching the full, made the evenings delightful.

All the houses in Jerusalem were thrown open to the pilgrims, and rooms were furnished free; but this was not sufficient for the vast assembly, and tents were pitched in every available space in the city and upon the surrounding hills.

On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up His life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type.

The Passover was followed by the seven days' feast of unleavened bread. The first and the seventh day were days of holy convocation, when no servile work was to be performed. On the second day of the feast, the first fruits of the year's harvest were presented before God. Barley was the earliest grain in Palestine, and at the opening of the feast it was beginning to ripen. A sheaf of this grain was waved by the priest before the altar of God, as an acknowledgment that all was His. Not until this ceremony had been performed was the harvest to be gathered.

Fifty days from the offering of first fruits, came the Pentecost, called also the feast of harvest and the feast of weeks. As an expression of gratitude for the grain prepared as food, two loaves baked with leaven were presented before God. The Pentecost occupied but one day, which was devoted to religious service.

In the seventh month came the Feast of Tabernacles, or of ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festal gathering of the year. The land had yielded its increase, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the first fruits had been reserved, and now the

Lev

- 3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation: ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings.
- 4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.
- 5 In the fourteenth day of the first month at even *is* the LORD's passover.
- 6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.
- 7 In the first day ye shall have an holy convocation: ye shall do no servile work *therein*.
- 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.
- 9 And the LORD spake unto Moses, saying,
- 10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a 'sheaf of the firstfruits of your harvest unto the priest:
- 11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.
- 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.
- 13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.
- 14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.

23:3 Lev. 19:3; Ex. 16:23, 29; Isa. 56:2, 6; Mk. 13:14; Ac. 15:21; Rev. 1:10.

23:4 Lev. 23:2; Ex. 23:47; Ex. 23:11.

23:5 Ex. 12:2-14; Ex. 12:18; Dt. 16:1-8; Mk. 14:12; Lk. 22:7; 1 Co. 5:7-8.

23:6 Ex. 12:15-16; Ex. 13:6-7; Nu. 28:17; 18; Dt. 16:8; Ac. 12:4.

23:7 Nu. 28:18-25.

23:10 Lev. 11:34; 12:30; Rom. 11:16; 1 Co. 15:20-23; Jas. 1:8; Rev. 1:4.

23:11 Lev. 9:21; Lev. 10:14; Ex. 29:24.

23:12 Lev. 1:10; Heb. 10:10-12; 1 Pe. 1:19.

23:13 Lev. 2:14-16; Lev. 11:10; Ex. 29:40-41; Joel. 1:9; Eze. 45:24.

23:14 Lev. 19:23-25; Lev. 25:2-3; Ge. 3:3-5; Lev. 3:17.

23:15 Lev. 10:11; Lev. 25:8; Ex. 31:22.

23:16 Ac. 2:1.

23:17 Nu. 28:26; Lev. 7:13; Mt. 13:33; Lev. 23:10; Rom. 8:23; 1 Co. 15:20.

23:18 Lev. 23:13-15; Nu. 28:27-31; Mal. 1:13-14.

23:19 Lev. 3:23-28; Nu. 15:24; Rom. 8:4; 2 Co. 5:21.

23:20 Lev. 23:17; Lev. 7:29-30; Ex. 29:24; Lk. 2:14; Eph. 2:14; Rev. 7:14-15.

23:21 Lev. 23:24; Ex. 12:16; Dt. 16:11.

23:22 Lev. 19:9-10; Dt. 16:11-13; Isa. 58:7; Lk. 11:14; 2 Co. 9:5-12.

23:24 Nu. 10:10; Ps. 81:1-3; Isa. 27:13; 1 Co. 15:52; 1 Th. 4:10; Lev. 25:9.

23

1 or, handul: Heb. omer
2 most holy

- 15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be complete:
- 16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.
- 17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; *they are* the firstfruits unto the LORD.
- 18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.
- 19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.
- 20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be *'holy* to the LORD for the priest.
- 21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations.
- 22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: *I am* the LORD your God.
- 23 And the LORD spake unto Moses, saying,
- 24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a

people came with their tributes of thanksgiving to God, who had thus richly blessed them.

This feast was to be pre-eminently an occasion of rejoicing. It occurred just after the great Day of Atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God, they now came before Him to acknowledge His goodness and to praise Him for His mercy. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. Though only the fathers and sons were commanded to appear at the feasts, yet, so far as possible, all the household were to attend them, and to their hospitality the servants, the Levites, the stranger, and the poor were made welcome.

Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were not to leave their houses and dwell in booths, or arbors, formed from the green branches of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43.

The first day was a holy convocation, and to the seven days of the feast an eighth day was added, which was observed in like manner.

At these yearly assemblies the hearts of old and young would be encouraged in the service of God, while the association of the people from the different quarters of the land would strengthen the ties that bound them to God and to one another. Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them. As the children of Israel celebrated the deliverance that God had wrought for their fathers, and His miraculous preservation of them during their journeyings from Egypt, so should we gratefully call to mind the various ways He has devised for bringing us out from the world, and from the darkness of error, into the precious light of His grace and truth.

With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and

memorial of blowing of trumpets, an holy convocation.

25 Ye shall do no servile work *therein*: but ye shall offer an offering made by fire unto the LORD.

26 And the LORD spake unto Moses, saying,

27 Also on the tenth day of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

33 And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles for seven days unto the LORD.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly: and ye shall do no servile work *therein*.

37 These *are* the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be*

23:27 Lev 16:29-30;

Lev 25:9; Nu 29:7-11;

Isa 10:2-3; Zec 12:10;

Ac 2:37-38;

23:28 Lev 16:34;

Isa 53:10; Da 9:24;

Rom 5:10-11; Heb 9:12,26; Heb 10:10;

23:29 Lev 25:32;

(sa 22:12; Jer 31:9; Ge 17:14)

23:30 Lev 25:3; Lev

20:5-6; Ge 17:14; 1

Co 3:17

23:32 Lev 16:31; Mt

11:28-30; Heb 4:3;

Heb 4:11; Lev 23:27;

Ps 25:13

23:34 Ex 24:16; Ex

34:22; Nu 29:12; Dt

16:13-15;

23:35 Lev 7:8; Lev

7:21-25

23:36 Nu 29:12-38;

Nu 8:19; 1o 7:57; 1o

16:8; Joel 1:14

23:37 Lev 23:2; Lev

23:6; Dt 16:16-17; Rev

3:1

23:38 Lev 23:3; Lev

19:3; Ge 2:2-3; Ex

20:8-11

23:39 Lev 23:34; Ex

23:16; Dt 16:13; Lev

23:41

23:40 Nu 8:15; Mt

21:8; Jn 12:13; Rev

7:9; Pph 3:3; Pph 1:1

23:41 Nu 29:12; Ne

8:14

23:42 Ge 34:17; Ne

8:11-17; Jer 35:10; 2

Co 5:1; Heb 11:13-16

23:43 Ex 13:14; Dt

4:10-13; Ps 78:5-6

23:44 Lev 23:1-2;

Mt 18:20

24:2 Ex 27:20-21;

Isa 8:20; Mt 1:16; Jn

1:9; 2 Co 4:6; Pph

1:17-18; Pph 2:15-16

24:3 Ex 25:34-39;

Ex 31:8; Jer 52:19;

Heb 9:2; Rev 1:20-21;

Rev 2:5

24:5 Lev 23:3; Lev

24:6; 1 Sa 21:6; Mt

12:4; Ac 26:7; Jas 1:1

24:6 1 Co 1:30; Ex

25:23-24; Heb 9:2

24:7 Lev 2:2; Pph

1:6; Heb 7:25; Rev

8:5-6; Jn 6:55,51; Ge

9:16

24:8 Nu 4:7; 1 Ch

9:42; Ne 10:35; Mt

12:4-5

24:9 Lev 8:31; Mal

1:12; Mt 12:1; Mk

2:26; Lk 6:4; Lev 6:16;

Lev 8:3

3 Heb. rest

4 Heb. day of

restraint

a sabbath.

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: *I am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

Additional Laws on the Service of the Sanctuary (24:1-9)

24 And the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the pure candlestick before the LORD continually.

5 And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our

nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others.

The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." Obadiah 16. And every voice in the whole universe

⁵ Heb. fruit of, etc. ²⁴ Heb. to cause to ascend

The Sin of Blasphemy (24:10-16, 23)

Lev

- 10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp;
- 11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan);
- 12 And they put him in ward, that the mind of the LORD might be shewed them.
- 13 And the LORD spake unto Moses, saying,
- 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him.
- 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.
- 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.

Laws Concerning Violence Against Persons and Property (24:17-22)

- 17 And he that killeth any man shall surely be put to death.
- 18 And he that killeth a beast shall make it good; for beast.
- 19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;
- 20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.
- 21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.
- 22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the LORD your God.
- 23 And Moses spake to the children of Israel,

24:10 Ex 12:58; Nu 11:1

24:11 Lev 24:15-16; Ex 20:7; Ps 7:10; 22; Mt 26:65; Ac 6:11-15; Rom 2:24

24:12 Ex 10:15-16; Ex 18:23; Nu 27:5; Nu 36:5-6

24:14 Lev 13:46; Nu 5:2-4; Jo 8:59; Jo 10:31-35; Ac 5:36-39

24:15 Lev 5:1; Lev 20:16-17; Nu 9:13

24:16 Nu 1:17; Is 62:2; Mt 12:41; Mk 5:28-29; Jo 8:58-59; Jo 10:33-36

24:17 Ge 9:5-6; Ex 21:12-13; Nu 35:31; De 19:11-12

24:18 Lev 24:21; Ex 21:4-6

24:19 De 19:21; Mt 5:38; Mk 7:2

24:20 Ex 21:23-25; De 19:21; Mt 5:39

24:21 Lev 24:18; Ex 21:33; Lev 24:17

24:22 Lev 17:10; Lev 19:31; Ex 12:49; Nu 10:11

24:23 Lev 24:14-16; Nu 15:35-36; Heb 2:2-3; Heb 10:28-29

25:1 Ex 19:1; Nu 11; Nu 10:11-12; Gal 4:21-25

25:2 Lev 11:31; Dt 32:8; Is 24:1-2; Isa 8:8; Jer 27:5; Lev 25:42

25:4 Lev 25:20-23; Lev 26:43-45; Lev 26:48; Ex 23:10-11; 2 Cl 36:21

25:5 2 Ki 19:29; Isa 37:40

25:6 Ex 23:11; Ac 2:44; Ac 4:32; Ac 13:45

25:8 Lev 23:15; Ge 2:2

25:9 Nu 10:10; Ps 89:15; Ac 13:48-49; Rom 19:18

25:10 Ex 20:2; Ps 146:7; Isa 49:9; Rom 6:17-18; 2 Co 5:17

25:11 Lev 27:17; Lev 25:5

2 Heb. to expound unto them according to the mouth of the LORD

3 Heb. smiteth the life of a man

4 Heb. life for life

that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.

The Year of Jubilee (25:1-55)

- 25 And the LORD spake unto Moses in mount Sinai, saying,
- 2 Speak unto the children of Israel, and say unto them. When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.
- 3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;
- 4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.
- 5 That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.
- 6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.
- 7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.
- 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.
- 9 Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement, shall ye make the trumpet sound throughout all your land.
- 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
- 11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that

25:10. **Year of Jubilee.**—Every fiftieth year, the year of jubilee, every inheritance in the land was to be restored to its original owner. "In the year of jubilee ye shall return every man unto his possession," God declared.

Thus in His infinite wisdom the Lord educated His people. His requirements were not arbitrary. Connected with all the instruction received by the people from the Source of all light was the consequence of obedience and disobedience. They were taught that obedience would bring them the richest spiritual grace, and would enable them to distinguish between the sacred and the common. Disobedience would also bring its sure result. If the people chose to manage the land in their own supposed wisdom, they would find that the Lord would not work a miracle to counteract the evils He was trying to save them from.

The Lord presented to His people the course they must pursue if they would be a prosperous, independent nation. If they obeyed Him, He declared that health and peace would be theirs, and under His supervision the land would yield its increase (MS 121, 1899).

will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.

The people of Israel praised God at the Feast of Tabernacles, as they called to mind His mercy in their deliverance from the bondage of Egypt and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the day of atonement, just ended. But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), they will rejoice with joy unspeakable and full of glory. Christ's great work of atonement for men will have been completed, and their sins will have been forever blotted out (PP 537-542).

- which growth of itself in it, nor gather *the grapes in it* of thy vine undressed.
- 12 For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.
- 13 In the year of this jubile ye shall return every man unto his possession.
- 14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:
- 15 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:
- 16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.
- 17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.
- 18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.
- 19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.
- 20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:
- 21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.
- 22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.
- 23 The land shall not be sold *for ever*: for the land is mine; for ye are strangers and sojourners with me.
- 24 And in all the land of your possession ye shall grant a redemption for the land.
- 25 If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.
- 26 And if the man have none to redeem it, and *himself* be able to redeem it;
- 27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.
- 28 But if he be not able to restore it to him,

25:12 Lev 25:6-7
25:13 Lev 25:10; Lev 27:17-21; Nu 36:3
25:14 Lev 25:17; Pr 22:16; Eccl 5:8; Isa 1:17; Am 5:11-12; Mic 2:2,3
25:15 Lev 27:16-23
25:17 Lev 25:14-33; Eccl 2:12; Ps 199; Lk 12:5; Ac 9:41; Ac 10:2
25:18 Lev 19:37; Ps 104:18; Ps 4:8; Pr 1:33
25:19 Lev 26:5; Ps 67:6; Isa 30:23; Eze 36:30; Joel 2:21-26
25:20 Nu 14:19-13; Ps 78:19-20; Isa 1:2; Mt 6:25-34; Lk 12:29; Php 4:6
25:21 Eccl 26:12; Ge 41:17; Ps 145:4; 2 Co 9:10; Lev 25:1; Lev 25:8-11
25:22 2 Ki 19:29; Isa 37:30; Jos 5:11-12
25:23 Lev 25:10; Eccl 10:11; Isa 8:8; Hks 9:3; Joel 2:18; Joel 3:2; Eccl 4:9
25:24 Lev 27:31; 51-53; Rom 12:3; 1 Co 1:30; Eph 4:7,14
25:25 Ru 2:20; Jer 32:7-8; 2 Co 8:9; Heb 2:14-17; Lev 5:9
25:26 Lev 5:7
25:27 Lev 25:50-53
25:28 Lev 25:13; Isa 35:9-10; Jer 32:15; 1 Co 15:52-54; 1 Th 4:13-18
25:31 Ps 49:7-8
25:32 Nu 35:2-8; Jos 21:1-15
25:33 Lev 25:28; Nu 18:20-24; Dt 18:1-2
25:34 Lev 25:43; Ac 4:36-37
25:35 Lev 25:25; Dt 15:7-8; Jas 2:5-6; Ps 37:26; Ac 11:29; Rom 12:15
25:36 Ex 22:25; Dt 23:19-20; Eze 18:17; Eccl 22:12; Lev 25:17
25:38 Eccl 20:2; Lev 11:35; Lev 22:32-35
25:39 Ex 21:2; Eccl 22:3; Ne 5:5; Jer 34:11; Lev 25:16
25:40 Ex 21:2-3
25:41 Ex 21:3; In 9:42; Rom 6:14; Tit 2:14; Lev 25:10,28

4 or, to be quite cut off; Heb for cutting off
5 Heb, his hand hath attained and found sufficiency
6 Heb redemption belongeth unto it

then that which is sold shall remain in the hand of him that hath bought it until the year of jubile; and in the jubile it shall go out, and he shall return unto his possession.

- 29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.
- 30 And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.
- 31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: *they* may be redeemed, and they shall go out in the jubile.
- 32 Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time.
- 33 And if *a* man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.
- 34 But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.
- 35 And if thy brother be waxen poor, and *fallen* in decay with thee; then thou shalt *relieve* him: *yea, though he be a stranger, or a sojourner*; that he may live with thee.
- 36 Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.
- 37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.
- 38 I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.
- 39 And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not *compel* him to serve as a bondservant;
- 40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile:
- 41 *And then* shall he depart from thee, *both* he and his children with him, and shall

25:18-22. Agricultural and Tithing Laws a Test.—The tithing system was instituted by the Lord as the very best arrangement to help the people in carrying out the principles of the law. If this law were obeyed, the people would be entrusted with the entire vineyard, the whole earth. [Quotes Lev. 25:18-22] . . .

Men were to cooperate with God in restoring the diseased land to health, that it might be a praise and a glory to His name. And as the land they possessed would, if managed with skill and earnestness, produce its treasures, so their hearts, if controlled by God, would reflect His character. . . .

In the laws which God gave for the cultivation of the soil, He was giving the people opportunity to overcome

their selfishness and become heavenly-minded. Canaan would be to them as Eden if they obeyed the Word of the Lord. Through them the Lord designed to teach all the nations of the world how to cultivate the soil so that it would yield healthy fruit, free from disease. The earth is the Lord's vineyard, and is to be treated according to His plan. Those who cultivated the soil were to realize that they were doing God service. They were as truly in their lot and place as were the men appointed to minister in the priesthood and in work connected with the tabernacle. God told the people that the Levites were a gift to them, and no matter what their trade, they were to help to support them (MS 121, 1899).

⁷ or one of the Levites redeem them ⁸ Heb. his hand faileth ⁹ Heb. strengthen ¹⁰ Heb. serve thyself with him with the service, etc.

return unto his own family, and unto the possession of his fathers shall he return.

42 For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold ^{as} bondmen.

Lev

43 Thou shalt not rule over him with rigour; but shalt fear thy God.

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them* for a possession; they ^{shall be} your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 And if a sojourner or stranger wax ^{rich} by thee, and thy brother that *dwell*eth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again: one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall he be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 And as a yearly hired servant shall he be with him; and the other shall not rule with rigour over him in thy sight.

54 And if he be not redeemed ⁱⁿ these years, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

Blessing for Keeping the Sabbath and God's Other Commandments, Curse for the Disobedient (26:1-46)

26 Ye shall make you no idols nor graven image, neither rear you up a ^{standing} image, neither shall ye set up any ^{image} of stone in your land, to bow down unto

25:42 Lev. 25:55; Rom. 6:22; 1 Co. 7:21-24.

25:43 Lev. 25:46, 53; Ex. 13:1-14; Isa. 58:5; Eph. 6:9; Col. 3:11.

25:44 Isa. 12:14; Ps. 28:9; Isa. 11:1-2; Rev. 2:26-27.

25:45 Isa. 56:4-6; 25:46 Isa. 11:2; Lev. 25:49; Lev. 25:46.

25:47 Lev. 25:6, 1; Sa. 2:7-8; Jas. 2:5.

25:48 Lev. 25:25; Lev. 25:35; Gal. 3:3-5; Heb. 2:11-13.

25:49 Lev. 25:26; 25:50 Dt. 15:18; Lev. 25:27; Job 53; Job 7:1-2; Isa. 16:13; Isa. 21:16.

25:53 Lev. 25:30-31; Ex. 21:2-3; Isa. 49:9; Isa. 49:25; Isa. 52:5.

25:55 Lev. 25:42; Ex. 13:3; Isa. 13:5; Lk. 1:7-75; Rom. 6:13-17; 18:22.

26:1 Lev. 19:4; Ex. 20:1-5; Ex. 20:25; Isa. 2:20; Isa. 9:20.

26:2 Lev. 19:40; 26:3 Lev. 18:4-5; Dt. 11:13-15; Isa. 1:19; Mt. 2:21-23; Rom. 2:7-10; Rev. 22:14.

26:4 Dt. 28:12; Joel. 2:24-24; Am. 1:7-8; Mt. 5:45; Jas. 5:7-17-18; Rev. 11:6.

26:5 Am. 9:13; Mt. 9:37-38; Jn. 4:35-40; Lev. 25:19; Joel. 2:19-26; Ac. 13:17.

26:6 1 Th. 2:29; Ps. 29:11; Isa. 9:7; Isa. 45:7; Jer. 30:10; Mic. 1:4; Ac. 12:6.

26:8 Nu. 11:9; Dt. 28:7; 18:32-30.

26:9 Ex. 2:25; Jer. 43:3; Heb. 8:9; Ge. 1:6-7; Eze. 16:62; Lk. 1:7.

26:10 Lev. 25:22; Rev. 5:11; 2 Ki. 19:29; Lk. 12:47.

26:11 Ex. 25:8; Ex. 29:45; Jos. 22:19; Eph. 2:22; Rev. 21:3.

26:12 Ge. 3:8; Ge. 5:22, 24; 2 Co. 6:10; Rev. 2:1.

26:13 Lev. 25:38; 32:35; Ex. 20:2; Ps. 110:10; 1 Co. 6:19-20.

26:14 Lev. 26:18; Jer. 17:27; Mal. 2:2; Ac. 4:24; Heb. 12:29.

26:15 Lev. 26:13; Nu. 15:31; 2 Sa. 12:29; 1 Th. 1:8; Pr. 5:12.

26:16 Ps. 100:6; Dt. 28:65-67; Heb. 10:31.

26:17 Lev. 17:10; Lev. 20:5; Ps. 68:1, 2.

26:18 Lev. 26:21, 28; 1 Sa. 2:5; Ps. 119:164.

26:19 1 Sa. 4:3-11; Isa. 2:2; Isa. 25:11; Zep. 3:11.

26:20 Ps. 127:1; Isa. 49:1; Hab. 2:13; Gal. 4:11; Lev. 26:4.

26:21 Lev. 26:24.

26:22 Lev. 26:24.

26:23 Lev. 26:24.

26:24 Lev. 26:24.

26:25 Lev. 26:24.

26:26 Lev. 26:24.

26:27 Lev. 26:24.

26:28 Lev. 26:24.

26:29 Lev. 26:24.

26:30 Lev. 26:24.

it: for I am the LORD your God.

2 Ye shall keep my sabbaths, and reverence my sanctuary: *I am* the LORD.

3 If ye walk in my statutes, and keep my commandments, and do them:

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will ^{rid} evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 And I will set my tabernacle among you: and my soul shall not abhor you.

12 And I will walk among you, and will be your God, and ye shall be my people.

13 *I am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen: and I have broken the bands of your yoke, and made you go upright.

14 But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

16 I also will do this unto you: I will even appoint ^{over} you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

19 And I will break the pride of your power: and I will make your heaven as iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk ^{contrary} unto me, and will not hearken unto me: I will bring seven times more plagues upon you according to your sins.

11 Heb. with the sale of a bondman

12 Heb. ye shall serve yourselves with them

13 Heb. his hand obtain, etc.

¹⁴ or, by these means ²⁶ 1 or, pillar ² or, figured stone: Heb. a stone of picture ³ Heb. cause to cease ⁴ Heb. upon ⁵ or, at all adventures with me

- 22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.
- 23 And if ye will not be reformed by me by these things, but will walk contrary unto me:
- 24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.
- 25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.
- 26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.
- 27 And if ye will not for all this hearken unto me, but walk contrary unto me:
- 28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.
- 29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
- 30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.
- 31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.
- 32 And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it.
- 33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.
- 34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.
- 35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.
- 36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.
- 37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.
- 38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.
- 39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their

26:22 Lev 26:6; Dt 32:24; Jer 15:3; Eze 5:17; Jdg 5:6; Zec 7:10
26:23 Isa 11:20; Jer 2:40; Jer 5:3; Eze 21:13, 14; Am 9:6-12
26:24 2 Sa 22:27; Job 9:1; Ps 18:26; Isa 63:10
26:25 Dt 32:25; Jdg 2:14-16; Ps 78:62-64; Isa 5:5-6
26:26 Ps 105:16; Isa 3:1; Isa 9:20; Hos 4:10; Mic 6:14
26:27 Lev 26:21; Lev 26:23
26:28 Isa 27:4; Isa 59:18; Jer 21:5; Na 1:2, 6
26:29 Dt 28:53-57; 2 Ki 6:28-29; Jer 19:9; Mic 2:19; Lk 24:29
26:30 1 Ki 13:2; Isa 27:9; Jer 8:1-5
26:31 2 Ki 25:4-10; Isa 1:7; Eze 6:6; Mic 1:2; Lk 21:5-6, 24; Ac 6:14
26:32 Dt 29:24; Isa 17:8; Isa 5:6; Da 9:2; Jer 9:18; Lk 21:20
26:33 Dt 3:27; Dt 28:61, 66; Ps 90:11; Eze 20:25; Lk 21:24; Jas 1:1
26:34 Lev 25:2-4; Lev 25:10; 2 Ch 36:21
26:35 Isa 29:5-6; Rom 8:22
26:36 Ge 35:5; Dt 28:65-67; Job 15:21; 22; Isa 7:2, 4
26:37 Jdg 7:22; 1 Sa 11:15-16; Isa 10:4
26:38 Dt 4:27; Dt 28:48; Isa 27:13; Jer 41:12-14
26:39 Dt 28:65; Jer 4:25; Jer 17:17; Zec 10:9; Mt 23:35-36; Rom 11:8-10
26:40 Nu 5:7; Dt 19:31; Jer 51:18-20; Lk 18:19; Jn 10:40
26:41 Dt 30:6; Jer 1:4; Ac 7:51; Rom 2:28-29; Gal 5:6; Php 3:5
26:42 Ge 9:16; Ps 106:15; Eze 16:60; Lk 17:2; Ps 85:1-2
26:43 Lev 26:34-35; Isa 26:16; Jer 31:19; Da 9:7; 9:14; Heb 12:5, 11
26:44 Dt 1:29-31; Eze 14:22-23; Rom 11:2; Rom 14:26; Lev 26:11
26:45 Ge 12:2; Ge 15:10; Ex 2:24; Lk 17:25; Rom 11:12; Rom 11:23-26
26:46 Lev 27:34; Dt 6:1; Jn 1:17; Lev 25:1; Lev 8:30
27:2 Ge 28:20-22; Nu 6:2; Dt 24:21-23; Lev 5:4-5
27:3 Lev 27:14; Lev 5:15; Lev 6:6; Nu 18:16
27:4 Zec 11:12-13; Mt 26:15; Mt 27:9-10
27:6 Nu 3:40-43; Nu 18:14-16
27:7 Ps 90:10

6 Heb. driven

- fathers shall they pine away with them.
- 40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;
- 41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:
- 42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.
- 43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.
- 44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for *I am* the LORD their God.
- 45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: *I am* the LORD.
- 46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.

The Making of Vows (27:1-25)

On Persons Hallowed by a Vow

- 27 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.
- 3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.
- 4 And if *it be* a female, then thy estimation shall be thirty shekels.
- 5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.
- 6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.
- 7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the

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female ten shekels.

- 8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed shall the priest value him.

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Gift Not to Be Altered, Adding One Fifth

- 9 And if it be a beast, whereof men bring an offering unto the LORD, all that *any* man giveth of such unto the LORD shall be holy.
- 10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.
- 11 And if it be an unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:
- 12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest, so shall it be.
- 13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

Sanctifying a House or a Field

- 14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.
- 15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.
- 16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.
- 17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.
- 18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.
- 19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.
- 20 And if he will not redeem the field, or if

27:8 Lev. 5:7; Lev.

12:8; Lev. 19:21-22;

Num. 1:7; 18:21-1;

27:10 Lev. 27:15-33;

Isa. 18;

27:11 Dt. 23:18; Mal.

1:14;

27:13 Lev. 27:10;

Lev. 27:15; Lev. 27:19;

Lev. 5:16;

27:14 Lev. 27:21;

Lev. 25:29-31; Nu.

18:14;

27:15 Lev. 27:13;

27:16 Ac. 1:31-37;

Ac. 5:1; Isa. 5:10; Hos.

5:2;

27:18 Lev. 25:15-16;

Lev. 25:27-31-32;

27:19 Lev. 27:13;

27:21 Lev.

25:10-28:31; Dt. 13:17;

Eze. 10:8; Eze. 41:29;

27:22 Lev. 25:10;

Lev. 25:25;

27:23 Lev. 27:12;

Lev. 27:18;

27:24 Lev. 27:20;

Lev. 25:28;

27:25 Lev. 27:5; Ex.

40:15; Nu. 3:47; Eze.

15:12;

27:26 Ex. 13:2; Ex.

13:12-13; Nu. 18:17;

Dt. 15:19;

27:27 Lev. 27:11-13;

27:28 Lev. 27:21;

Nu. 21:2-5; Mt. 25:41;

Ac. 23:12-14; Rom. 9:3;

1 Co. 16:22;

27:29 Nu. 21:2-5; 1

Sa. 15:18-23;

27:30 Ge. 11:20; Ge.

28:22; Nu. 18:21-24;

Mal. 3:8-10; Mt. 23:23;

18:11-12;

27:31 Lev. 27:13;

27:32 Jer. 33:15;

Eze. 20:47; Mic. 7:11;

27:33 Lev. 27:30;

27

¹ shall be sacrificed.

² Heb. according to

thy estimation. O

priest, etc.

³ or, the land of an

homer, etc.

⁴ Heb. firstborn, etc.

⁵ persons

he have sold the field to another man, it shall not be redeemed any more.

- 21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.
- 22 And if a *man* sanctify unto the LORD a field which he hath bought, which is not of the fields of his possession:
- 23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile; and he shall give thine estimation in that day, *as* a holy thing unto the LORD.
- 24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did* belong.
- 25 And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

Devoted Things (27:26-34)

The Firstlings of Beasts and Devoted Things

- 26 Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it: whether it be ox, or sheep: it is the LORD's.
- 27 And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.
- 28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the LORD.
- 29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

The Tithe, Holy Unto the Lord

- 30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, is the LORD's: it is holy unto the LORD.
- 31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.
- 32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.
- 33 He shall not search whether it be good or

27:30. God's Reserves of Time and Means.—The very same language is used concerning the Sabbath, as in the law of the tithe: "The seventh day is the Sabbath of the Lord thy God: Man has no right nor power to substitute the first day for the seventh. He may pretend to do this; nevertheless the foundation of God standeth sure." The customs and teachings of men will not lessen the claims of the divine law. God has sanctified the seventh day. That specified portion of time, set apart by God Himself for religious worship, continues as sacred today as when first hallowed by our Creator.

In like manner a tithe of our income is "holy unto the

Lord." The New Testament does not reenact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed, and their deep spiritual import explained.

While we as a people are seeking faithfully to give to God the time which He has reserved as His own, shall we not also render to Him that portion of our means which He claims? (CS 66, 67).

As did Abraham, they are to pay tithe of all they possess and all they receive. A faithful tithe is the Lord's portion. To withhold it is to rob God. Every man should freely and willingly and gladly bring tithes and offerings into the storehouse of the Lord, because in so doing there is a

bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

27:34 Lev 26:46; Jn 1:17; Nu 1:1; Gal 3:24-25; Heb 12:16-25

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.

blessing. There is no safety in withholding from God His own portion (CS 66, 67).

Such [referring to the experience of Abraham and Jacob in paying tribute] was the practice of patriarchs and prophets before the establishment of the Jews as a nation. But when Israel became a distinct people, the Lord gave them definite instruction upon this point: "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." This law was not to pass away with the ordinances and sacrificial offerings that

typified Christ. As long as God has a people upon the earth, His claims upon them will be the same.

A tithe of all our increase is the Lord's. He has reserved it to Himself, to be employed for religious purposes. It is his holy. Nothing less than this has He accepted in any dispensation. A neglect or postponement of this duty, will provoke the divine displeasure. If all professed Christians would faithfully bring their tithes to God, His treasury would be full (CS 67).

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1:1, 2 IBC 1110; PP 364-5

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7:24-27 MH 312 (CD 374)

7:26, 27 AA 191; SD 225; 2T 61 (CD 393)

8 PP 359, 374, 426; 2T 610-1

8:8 sG-a 102

8:31 IBC 1111

9 PP 359

10:1, 2 CH 182; CT 406; CW 112-3; PP 398-9; sG-a 127; CT 658; 3T 291; TM 260, 450, 556-9, 571, 573; WM 290

10:1-3 CM 72; PP 326; 7T 153 (CW 90; 5T 154-4)

10:1-11 IBC 1111; IBC 1167; CH 96; CS 205; Ev 254; PE 427-8

CT 1873; GW 28; PK 384; sG-a 11-15, 121-5; 2SM 112; 3T 295; 1T 15, 92, 149, 187, 268, 280, 287-8

10:6 SBC 1105; DA 704-9

10:17 GC 418; PP 354-5, 359-62

11 PE 77

11:1-31 MH 311-2 (CD 374); PP 362; CD 30; DA 617; sG-a 124

11:7, 8 CD 392; CH 116; MH 312 (CD 375); 3T 295; 3T 295; 1T 151-2; sG-a 124; 1T 206, 524-5; 2T 90 (CD 392)

11:82 DA 617

11:46, 47 sG-a 124

12 CSW 143 (2T 562); sG-a 141-2

12:1-8 CS 176; DA 50, 156

13 sG-a 141-2

13:42-46 DA 262, 776; MH 67

14:46-52 MH 278

14 sG-a 141-2

14:1-10 DA 264-5

14:4-8 IBC 1111 (SD 226)

14:45-47 MH 278-9

14:51-54 PP 277

15 sG-a 141-2

15:8-12 MH 277-8

16:1-19 sG-a 94-10

16:2 GC 420; MH 437-8; 8T 284-5

16:5-34 PP 355-8

16:7-10 GC 658; PP 355-8

16:7-34 GC 418-22, 433, 480, 658

16:8-10 FW 280-1 (SR 103); GC 419, 422

16:12, 13 IBC 1111; sG-a 11; ISM 544

16:12-15 TM 92

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16:13, 14 sG-a 102; 4T 124

16:14 GC 419-20

16:14, 15 SR 155, 184

16:15, 16 sG-a 1139; PP 126

16:15-17 ISM 125

16:15-22 PP 355-8, 589

16:16 GC 419

16:17 GC 428

16:18, 19 GC 419; PP 355

16:20-26 IBC 1111-2, GC 419-20, 422, 485, 658; EW 178, 280-1 (SR 403)

16:29-31 GC 430-1, 489-90; PP 540, 542; ISM 125

16:29-32 PP 355-6

16:29-34 GC 400

16:31-34 CW 78

16:34 ISM 544

17:10-14 AA 191; IBC 1112; CD 393; DA 390; GC 418; PP 624

SD 225; sG-a 71

17:14, 15 MH 312 (CD 374-5)

18:5 GBC 1095; PP 472

18:21 CG 277; 3SG 303 (IBC 1119)

18:26-28 1T 280

19:9 MH 186

19:9, 10 AA 337; PP 531; 4T 77

(1TT 465), 467 (1TT 546)

19:11 4T 336

19:13-15 3T 517-9 (CHS 215; WM 212-3, 240-1)

19:16 2T 460 (AH 250)

19:17 1T 213-4; 4T 513

19:17, marg. DA 441

19:17, 18 MH 55

19:18 COL 201; PP 136, 305, 373, 424

19:26 SD 225

19:30 5T 491 (CG 540; 2TT 193)

19:31 AA 287; GC 556; PP 688-9

19:32 AH 363; Ed 24 (CG 144; ML 279); 4T 540 (ML 279)

19:33, 34 PP 507

19:34 DA 500

19:35, 36 ARV MH 188

19:35, 36 4T 510 (CG 152-3; 1TT 508)

20:2, 3 5T 320 (AH 137)

20:6 GC 556; PP 685

20:23-25 MH 280

20:27 AA 287; GC 556

22:8 MH 312 (CD 374-5)

22:19-24 CD 20; CH 68-9, 121 (CD 21); SL 27, 29; 5T 541 (2TT 214)

22:21, 22 6T 412 (GW 64)

23 PP 537-42

23:4-8 DA 75

23:4-44 MH 281

23:5 PP 539

23:5-8 GC 399; PP 537-9

23:10, 11 GBC 1092; DA 77; GC 399; ISM 305

23:10-12 DA 785-6, 844

23:10-14 PP 539

23:15-21 DA 75, 77; PP 540

23:22 PP 534; 4T 77 (1TT 465; 6T 27; 4T 512)

23:24 PK 61

23:26-32 CW 78

23:27 GC 434; PP 540, 542

23:27-32 GC 418-22, 430-1; MH 437-8; PP 355-6; ISM 125

23:32 1T 116

23:34 PK 37; PP 412

23:34-43 DA 447-8; Ed 42; PP 540, 42

23:34-44 DA 75

23:39 DA 291; PK 605

23:40 RV DA 291

24:5-9 PP 348, 354

24:10-16 PP 407-8

24:16 PP 409

24:20 MH 70

24:23 PP 408

25:1-7 4T 467 (1TT 546)

25:2-5 PP 531-2; Ed 43; FE 323

25:8-10 PP 533

25:8-13 Ed 43

25:10 IBC 1112; MH 185

25:10-19 PP 534 (WM 174)

25:14 PP 535

25:14 MH 188

25:17 DA 555

25:18-22 IBC 1112

25:20-22 PP 531

25:23 PP 534

25:23-28 MH 184-5

25:25 DA 327

25:25-31 PP 534

25:35 MH 186; PP 534 (WM 174)

25:35-37 DA 555; PP 532, 1T 534-6

25:39-41 PP 534

25:47-49 DA 327

26:1-24 2T 661

26:3-6 Ed 140-1

26:4-17 PP 535

26:21 PK 420

26:28 PK 420

26:33 PK 420

26:33-35 PP 410

27:14-32 4T 467 (1TT 546)

27:26-34 437

27:30 AA 336 (CS 70-1); COL 300;

CS 66-7; Ed 44 (WM 274); MYP 305; MYP 308; PP 525; ISM 117;

3T 394 (1TT 373); 546; 6T 384

(5T 35-6)

27:30-32 Ed 138

27:32 PP 525

The Fourth Book of Moses called **NUMBERS**

INTRODUCTION

1. TITLE

Numbers forms the fourth book of the Pentateuch, as the five books of Moses are called. The title "Numbers" comes by derivation from the LXX title *Arithmoi*, through the Latin *Numeri*, of which "Numbers" is a translation. The Hebrews called the book *Bemidbar*, "in the wilderness."

2. AUTHORSHIP

The classic belief of the majority of believers in all ages is that the books of the Pentateuch are the handiwork of Moses. In Exodus we have the account of Moses' early life, followed by his call, with the divine commission given to him, and his acceptance by the people as their leader. In Numbers he is portrayed as a mature leader. The stress and strain of the difficulties through which he passed with his people made him an instrument peculiarly fitted to record the history of those events. No other author has ever been disclosed who could have written the Pentateuch. The name of Moses as its author must stand.

3. HISTORICAL SETTING

The value of the book of Numbers is not least in that it records in much detail the nomadic period of the history of Israel, a story that stirs the faith of every true believer today. Through this unbiased record we become acquainted with the life and fortunes of the Hebrew people under Moses. This gifted author selected his material and arranged it under the inspiration of the Holy Spirit. Moses was a worthy narrator of the history and character of the Hebrew people, as well as a capable leader, who under God brought them into a coherent religious unity that time and distress could not dissolve. Thus in the book of Numbers we have an inspired narrative, the historic credibility of which cannot be lightly cast aside.

The text of the book has been standardized. It is written in what are really the old Hebrew characters, and represents the text much as it existed around 330 B.C. It appears to have suffered comparatively little from simple errors of transcription. The variations in certain manuscripts are few, and of no particular importance. Such dates as

scholars may assign to any sources that Moses may have used under the inspiration of the Holy Spirit could at best be only tentative and approximate.

4. THEME

The preceding books of the Pentateuch carry on the narrative of the history of Israel's ancestors from the creation, and continue through the captivity in Egypt and the Exodus to the sojourn at Sinai, where the book of Exodus leaves the Israelites. Numbers opens at Sinai with the census of the adult males, adds further regulations beyond those enumerated in Leviticus, traces the march from Sinai, the wanderings in the wilderness, to the arrival on the steppes of Moab, and ends with a group of regulations.

It is a living book that has ministered to the spiritual life of men throughout history. Its principal objective is to exalt Jehovah as supreme God, in all His holiness, majesty, and care for His chosen people. With the wonderful progress of the chosen people there is the rebellion of Korah, Dathan, and Abiram, with their selfish motives and aims. In the background are the people murmuring, manifesting a lack of patience. Prominently set forth are Moses, Miriam and Aaron, Balaam, the sons of Aaron, religious leaders with their strong and weak points. The record closes with the supremacy of Moses as God's chosen leader of His people.

The dwelling of Jehovah in the midst of His people, His careful planning for them in detail, the poignant events in connection with outstanding individuals, priests and Levites as a divinely appointed cordon formed "that there be no wrath upon the congregation," all contribute to a splendid portrayal in vivid narrative of the deepest religious value to the church today, a narrative that rests upon the historical fact of the dwelling of God among His people.

5. OUTLINE

I. Preparation for the March, 1:1 to 4:49.

- A. Camp organization, 1:1 to 2:34.
 1. The numbering of Israel, 1:1-46.
 2. Orders about the Levites, 1:47-54.
 3. Camping order of the tribes, 2:1-54.
- B. Levitical organization, 3:1 to 4:49.

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2. Dedication of the Levites for the first-born, 3:5-51.
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- A. Miscellaneous religious regulations, 5:1 to 6:21.
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 3. The trial of jealousy, 5:11-31.
 4. The Nazirite vow, 6:1-21.
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- B. The departure from Sinai, 9:15 to 10:36.
 1. The cloud over the tabernacle, 9:15-23.
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- B. Miscellaneous regulations, 15:32-41.
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- A. Rebellion of Korah and its suppression, 16:1-

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- A. The charge and rewards of priests and Levites, 18:1-32.
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- A. From Kadesh to Transjordan, 20:1 to 21:9.
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- B. Approaching Canaan, 21:10 to 22:1.
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- A. The Story of Balaam, 22:2 to 24:25.
 1. The coming of Balaam, 22:2-38.
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- B. Closing events of Moses' life, 25:1 to 27:23.
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 3. Request of Zelophehad's daughters, 27:1-11.
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IX. Additions to the Law, 28:1 to 30:16.

- A. The yearly routine of sacrifice, 28:1 to 29:40.
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- A. Defeat of Midian, 31:1-54.
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- A. Arrangements relating to the land of Canaan, 33:50 to 34:29.
 1. The law of possession of the Holy Land, 33:50-56.
 2. Boundaries of the Holy Land, 34:1-15.
 3. Allotment of inheritances, 34:16-29.
- B. Arrangements relating to cities, 35:1-34.
 1. Cities for the Levites, 35:1-8.
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- C. The marriage of heiresses, 36:1-13.

NUMBERS

Camp Organization (1:1-2:34)

The Numbering of Israel

Nu

- 1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying.
- 2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;
- 3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.
- 4 And with you there shall be a man of every tribe; every one head of the house of his fathers.
- 5 And these *are* the names of the men that shall stand with you: of *the tribe* of Reuben; Elizur the son of Shedeur.
- 6 Of Simeon; Shelumiel the son of Zurishaddai.
- 7 Of Judah; Nahshon the son of Amminadab.
- 8 Of Issachar; Nethaneel the son of Zuar.
- 9 Of Zebulun; Eliab the son of Helon.
- 10 Of the children of Joseph; of Ephraim; Elishama the son of Ammihud; of Manasseh; Gamaliel the son of Pedahzur.
- 11 Of Benjamin; Abidan the son of Gideon.
- 12 Of Dan; Ahiezer the son of Ammishaddai.
- 13 Of Asher; Pagiel the son of Ocran.
- 14 Of Gad; Eliasaph the son of Deuel.
- 15 Of Naphtali; Ahira the son of Enan.
- 16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.
- 17 And Moses and Aaron took these men which are expressed by *their* names;
- 18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
- 19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.
- 20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
- 21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six

1:1 Nu 10:11-12; Ex 19:1; Lev 27:51; 1 Ki 6:1

1:2 Nu 26:2-4; Ex 30:12; 1 Ch 21:1-2; Ge 49:1-3

1:3 Nu 14:29; Nu 32:11; Ex 30:11; 2 Sa 2:9

1:4 Nu 1:16; Nu 2:3-51; Ex 18:25; Jos 22:14

1:5 Nu 2:10; Nu 7:60; Ge 29:32-55; Rev 7:18

1:6 Nu 2:12; Nu 7:46

1:7 Nu 2:3; Nu 7:12; Ro 4:18; Mt 12:5; Lk 3:32

1:8 Nu 2:5; Nu 7:18; Nu 10:15

1:9 Nu 2:7; Nu 2:1; Nu 10:16

1:10 Nu 2:18; Nu 7:48; 1 Ch 26:27; Nu 2:20

1:11 Nu 2:22; Nu 7:60; Nu 10:21

1:12 Nu 2:25; Nu 7:60; Nu 10:25

1:13 Nu 2:27; Nu 2:2; Nu 10:26

1:14 Nu 7:12; Nu 10:20; Nu 2:11

1:15 Nu 2:29; Nu 7:78; Nu 10:27

1:16 Nu 2:31; Nu 2:1; Jos 15:5; Mt 5:2

1:17 Nu 1:5-15; Jo 10:3; Rev 7:4

1:18 Ex 2:59; Ne 7:61; Heb 7:3; 1 Heb 7:6; Nu 1:2

1:19 Nu 1:2; Nu 26:12; 2 Sa 21:10

1:20 Nu 2:10-11; Nu 26:57; Ge 29:32; Ge 49:9

1:21 Nu 2:10-11; Nu 26:57

1:22 Nu 2:12-13; Nu 26:12-14; Ge 29:33; Ge 51:26-30

1:23 Nu 2:13; Nu 25:8; Nu 26:14

1:24 Nu 2:14-15; Nu 26:15-18; Ge 30:10-11; Ge 49:10

1:25 Nu 2:15; Nu 26:18

1:26 Nu 2:4-6; Nu 26:19-22; Ge 29:45; Ge 49:12; 1 Ch 5:2

1:27 Nu 2:4-6; Nu 26:22; 2 Sa 21:9; 2 Ch 17:14-16

1:28 Nu 2:56; Nu 25:23-25; Ge 30:18; Ge 49:13; Ge 49:14-15

1:29 Nu 1:6; Nu 26:25

1:30 Nu 2:7-8; Nu 26:26-27; Ge 30:20; Ge 49:11

1:31 Nu 2:8; Nu 26:27

1:32 Nu 2:18-19; Nu 26:35-37; Ge 40:21; Dt 33:17

1:33 Ge 48:5; Dt 33:17; Nu 2:19; Nu 26:37

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thousand and five hundred.

- 22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
- 23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.
- 24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.
- 26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.
- 28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.
- 30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.
- 32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.
- 34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

- 35 Those that were numbered of them, *even* of the tribe of Manassah, *were* thirty and two thousand and two hundred.
- 36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
- 37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.
- 38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
- 39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.
- 40 Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
- 41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.
- 42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:
- 43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.
- 44 These *are* those that were numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.
- 45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel:
- 46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

Orders About the Levites

- 47 But the Levites after the tribe of their fathers were not numbered among them.
- 48 For the LORD had spoken unto Moses,

1:35 Nu 2:21; Nu 26:51; Ge 36:19-20;
1:36 Ge 35:16-18;
Ge 41:20; Ge 46:21;
1:37 Nu 2:25; Nu 26:11; Jdg 20:14-16;
1:38 Ge 30:5-6; Ge 46:24; Ge 49:16-17;
1:39 Nu 2:26; Nu 26:13;
1:40 Ge 30:12-13; Ge 46:27; Ge 49:20;
1:41 Nu 2:28; Nu 26:14;
1:42 Ge 30:7-8; Ge 46:24; Ge 49:21;
1:43 Nu 2:30; Nu 26:15;
1:44 Nu 1:2-16; Nu 26:61;
1:46 Nu 2:32; Nu 25:10; Ge 12:2; Ge 13:16; Ex 12:57;
1:47 Nu 1:3; Nu 1:50; 1 Ch 6:1;
1:49 Nu 2:33; Nu 26:62;
1:50 Nu 3:1-10; Ex 32:26-29; Ex 35:33; Nu 10:11; Lev 22:10-13; 1 Sa 6:19;
1:52 Nu 2:2; Nu 2:34; Nu 10:1; Nu 2:12;
1:53 Nu 1:50; Nu 4:7; 1 Ti 4:13-16; 2 Ti 4:2; Lev 10:6;
1:54 Nu 2:34; Ex 23:21-22; Ex 39:32;

2:2 Nu 2:3; Nu 2:10; Isa 11:10-12;
Zec 9:16; 1 Co 11:33;
Php 1:27;
2:3 Nu 9:8-10; Jdg 1:1-2; Mt 1:1; Lk 3:32;
2:4 Nu 1:27; Nu 26:22;
2:5 Nu 1:8; Nu 1:28-29; Nu 7:18;
2:6 Nu 1:29; Nu 26:25;
2:7 Nu 1:9; Nu 1:30-31; Nu 7:24;

3 Every one not a Levite

2

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saying,

- 49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:
- 50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.
- 51 And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the 'stranger that cometh nigh shall be put to death.
- 52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.
- 53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.
- 54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

Camping Order of the Tribes

- 2 And the LORD spake unto Moses and unto Aaron, saying,
- 2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.
- 3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall* be captain of the children of Judah.
- 4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.
- 5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.
- 6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.
- 7 Then the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the chil-

2:1-34. The Organization of Israel.—The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over

thousands, and captains over hundreds, and captains over fifties, and captains over tens,' and, lastly, officers who might be employed for special duties. Deuteronomy 1:15.

The Hebrew camp was arranged in exact order. It was separated into three great divisions, each having its appointed position in the encampment. In the center was the tabernacle, the abiding place of the invisible King. Around it were stationed the priests and Levites. Beyond these were encamped all the other tribes (PP 374-375).

3:1-51. The Duty of the Levites.—To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward they were to strike the sacred

Nu

- dren of Zebulun.
- 8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.
- 9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.
- 10 On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.
- 11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.
- 12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.
- 13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.
- 14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of 'Reuel.
- 15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.
- 16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.
- 17 Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.
- 18 On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.
- 19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.
- 20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.
- 21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.
- 22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be*

2:8 Nu 1:31; Nu 26:27
2:9 Nu 10:11
2:10 Ge 49:3-4; 1 Ch 5:1; Nu 1:5; Nu 26:40
2:11 Nu 1:21; Nu 26:51
2:12 Nu 1:6; Nu 7:46; Nu 7:41; Nu 10:19
2:13 Nu 1:23; Nu 26:11
2:14 Nu 1:14; Nu 7:12; Nu 7:47; Nu 10:20
2:15 Nu 1:25; Nu 26:18
2:16 Nu 2:9; Nu 2:24; Nu 2:31; Nu 10:18
2:17 Nu 2:1; Nu 1:50-53; 1 Co 14:40; Col 2:5
2:18 Nu 1:42; Nu 10:22; Ge 48:5; 1 Ch 7:26-27
2:19 Nu 1:43; Nu 26:47
2:20 Nu 1:10; Nu 7:51; Nu 7:50
2:21 Nu 1:45; Nu 26:41
2:22 Nu 1:11; Nu 7:60; Nu 7:65
2:23 Nu 1:47; Nu 26:41
2:24 Nu 2:9; Nu 2:10; Nu 2:31
2:25 Nu 1:12; Nu 7:66; Nu 7:71
2:26 Nu 1:49; Nu 26:15
2:27 Nu 1:13; Nu 7:72; Nu 7:71
2:28 Nu 1:11; Nu 26:17
2:29 Nu 1:12-13; Nu 26:68-50; Nu 1:15
2:30 Nu 1:12-13; Nu 26:50
2:31 Nu 2:9; Nu 2:10; Nu 2:24
2:32 Nu 2:9; Nu 1:46; Ex 12:47; Ex 9:26
2:33 Nu 1:47-49
2:34 Nu 1:51; Ex 49:42; Ps 119:6; Lk 1:6
3:1 Ge 2:1; Ge 5:1; Mt 11; Gen 25:1

2 also called, Deuel
3 That is, A cutter down

Abidan the son of 'Gideon.

- 23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.
- 24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.
- 25 The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.
- 26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.
- 27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.
- 28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.
- 29 Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.
- 30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.
- 31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.
- 32 These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.
- 33 But the Levites were not numbered among the children of Israel: as the LORD commanded Moses.
- 34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

Levitical Organization (3:1-1:19)

The Priestly Family

- 3 These also *are* the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

tent; when a halting place was reached they were to set it up. No person of another tribe was allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed.

The position of each tribe also was specified. Each was

to march and to encamp beside its own standard, as the LORD had commanded: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch." "As they encamp, so shall they set forward, every man in his place by their standards." Numbers 2:2, 17. The mixed multitude that had accompanied Israel from Egypt were not permitted to occupy the same quarters with the tribes, but were to abide upon the outskirts of the camp; and their offspring were to be excluded from the community until the third generation (Deuteronomy 23:7, 8 (PP 375)).

- 2 And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
- 3 These *are* the names of the sons of Aaron, the priests which were anointed, 'whom he consecrated to minister in the priest's office.
- 4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

Dedication of the Levites for the First-born

- 5 And the LORD spake unto Moses, saying,
- 6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
- 7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
- 8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
- 9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.
- 10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and 'the stranger that cometh nigh shall be put to death.
- 11 And the LORD spake unto Moses, saying,
- 12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
- 13 Because all the firstborn *are* mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.
- 14 And the LORD spake unto Moses in the wilderness of Sinai, saying,
- 15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.
- 16 And Moses numbered them according to the 'word of the LORD, as he was commanded.
- 17 And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.
- 18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.
- 19 And the sons of Kohath by their families; Amram, and Izebar, Hebron, and Uzziel.
- 20 And the sons of Merari by their families;

3:2 Nu 26:60; Ex 6:23; Ex 28:1; 1 Ch 6:5.
3:3 Ex 28:41; Ex 40:13; Lev 8:2; Heb 7:28.
3:4 Nu 26:61; Lev 10:1, 2.
3:6 Nu 1:9-53; Nu 2:17; Ex 32:26-29; Mal 2:4.
3:7 Nu 4:32; Nu 8:26; 1 Ch 23:28-32.
3:8 Nu 3:15; Nu 1:28; Nu 1:33; Nu 10:17; Isa 52:11.
3:9 Nu 8:19; Nu 18:67; Eph 4:8; Eph 1:11.
3:10 Nu 18:7; Eze 44:18; Ac 6:3-4; Rom 12:7; 1 Ti 1:15-16.
3:12 Nu 3:41; Nu 3:45; Nu 8:16.
3:13 Nu 8:16-17; Ex 13:2; Lev 27:26; Eze 44:10; Lk 2:23; Heb 12:23.
3:15 Nu 3:22; Pr 8:15; Jer 2:2; Mk 10:13; 2 Ti 3:15.
3:17 Nu 26:57-58; Ge 49:11; Ex 6:16-19.
3:18 Nu 3:21; Ex 6:19; 1 Ch 6:17.
3:19 Nu 4:27; Ex 6:18; Ex 6:20; 1 Ch 6:18; Nu 12:1-26.
3:20 Nu 3:43; Ex 6:19; 1 Ch 6:19.
3:21 Nu 3:18.
3:22 Nu 1:48-50.
3:23 Nu 1:53; Nu 2:17.
3:25 Nu 3:7; Nu 1:23-28; Mk 13:51; Rom 12:6-8; Col 4:17.
3:26 Ex 27:9-16; Ex 30:9-16; Ex 35:18.
3:27 Nu 3:19; 1 Ch 23:12; 1 Ch 26:23.
3:28 Nu 1:35-36; Nu 3:7; Nu 3:41.
3:29 Nu 3:23; Nu 1:53; Nu 2:10.
3:31 Nu 4:36; Ex 25:10-40; Ex 31:1; Ex 32:1.
3:32 Nu 1:16; Nu 1:27; 2 Ki 25:18; 1 Ch 9:14-20.
3:33 Nu 3:29; 1 Ch 6:19; 1 Ch 23:21.
3:34 Nu 5:1.
3:35 Nu 3:28-29; Nu 1:53; Nu 2:25.
3:36 Nu 1:29-33; Nu 7:8; Ex 26:15-29; Ex 26:32.

- Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.
- 21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.
- 22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them were seven thousand and five hundred.
- 23 The families of the Gershonites shall pitch behind the tabernacle westward.
- 24 And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.
- 25 And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation.
- 26 And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.
- 27 And of Kohath *was* the family of the Amramites, and the family of the Izebarites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.
- 28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.
- 29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.
- 30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.
- 31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary where-with they minister, and the hanging, and all the service thereof.
- 32 And Elcazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.
- 33 Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.
- 34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.
- 35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.
- 36 And 'under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that

3

- 1 Heb. whose hand he filled
2 Every one not a Levite
3 Heb. mouth
4 Heb. the office of the charge

Nu

serveth thereto.

- 37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and 'the stranger that cometh nigh shall be put to death.

- 39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

- 41 And thou shalt take the Levites for me (*I am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

- 43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

44 And the LORD spake unto Moses, saying,

- 45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: *I am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites:

- 47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

- 49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

- 51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

3:38 - Nu 3:25; Nu 4:29; Nu 3:35; 1 Ch 6:8-9; Nu 4:7-8.
3:39 - Nu 1:17-18; Nu 26:62; Mt 7:14.
3:40 - Nu 3:12; Ex 32:26-29; Ex 37:6; Isa 43:1; 1k 10:20; Php 1:3.
3:41 - Nu 3:12; Nu 3:15; Ex 24:5-6; Mt 30:26; 1 Ti 2:6.
3:43 - Nu 3:49.
3:45 - Nu 3:12; Nu 4:4-11.
3:46 - Nu 18:15; Ex 13:15; Nu 4:49-45.
3:47 - Nu 18:16; Lev 27:6; Ex 30:13; Eze 45:12.
3:50 - Nu 3:46-47; Mt 29:28; 1 Ti 2:5-6; Tit 2:11; Heb 9:12; 1 Pe 1:18.
3:51 - Nu 3:48; 1 Sa 12:5-1; Ac 20:34; 1 Co 9:12; 1 Pe 5:2; Mid 1:9.
4:2 - Nu 3:19; Nu 3:27.
4:3 - Nu 8:21-26; Ge 11:36; 1 Ch 23:3; 1k 4:24; 1 Ti 3:6.
4:4 - Nu 3:15; Nu 1:19; Mk 15:41; Nu 1:24.
4:5 - Nu 2:16-17; Nu 10:11; Ex 26:41-43; Isa 25:7; Mt 27:51; Heb 9:3.
4:6 - Nu 1:7-8; Nu 1:11-13; Ex 35:19; 1 Ki 3:7-8.
4:7 - Ex 25:24-30; Ex 37:10-16; Lev 2:6-8.
4:8 - Nu 1:6-7; Nu 19; Nu 11:13.
4:9 - Ex 25:41-49; Ps 119:105; Rev 120:2-1.
4:10 - Nu 1:6; Nu 1:12.
4:11 - Ex 30:1-19; Ex 35:28; Ex 37:48.
4:12 - Nu 1:7; Nu 19; Ex 25:9; Ex 31:10.
4:13 - Nu 1:6-9; Nu 1:11-12; Ex 27:45.
4:14 - Ex 38:1-7; 2 Ch 1:19.
4:15 - Nu 7:9; Nu 10:21; Dt 31:9; Jos 1:10; Heb 12:18-29.
4:16 - Nu 3:42; Ex 25:6; Lev 21:2; 1k 1:18; Ac 20:28; 1 Co 11:1; 1 Ti 2:5.
5:11 - Every one not a Levite.
4
1 or, warfare
2 or, pour out withal
3 or, bowls

Duties of the Levites on the March

- 4 And the LORD spake unto Moses and unto Aaron, saying,
- 2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers.
- 3 From thirty years old and upward even until fifty years old, all that enter into the 'host, to do the work in the tabernacle of the congregation.
- 4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:
- 5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:
- 6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.
- 7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to 'cover withal: and the continual bread shall be thereon:
- 8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.
- 9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:
- 10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar.
- 11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:
- 12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:
- 13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:
- 14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the 'basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.
- 15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*; but they shall not touch *any* holy thing, lest they die. These *things* are the burden of the sons of Kohath in the tabernacle of the congregation.
- 16 And to the office of Eleazar the son of

- Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.
- 17 And the LORD spake unto Moses and unto Aaron, saying,
- 18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:
- 19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:
- 20 But they shall not go in to see when the holy things are covered, lest they die.
- 21 And the LORD spake unto Moses, saying,
- 22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:
- 23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in 'to perform the service, to do the work in the tabernacle of the congregation.
- 24 This is the service of the families of the Gershonites, to serve, and for 'burdens:
- 25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,
- 26 And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.
- 27 At the 'appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.
- 28 This is the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.
- 29 As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;
- 30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the 'service, to do the work of the tabernacle of the congregation.
- 31 And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
- 32 And the pillars of the court round about, and their sockets, and their pins, and their

4:18 Nu 16:32; Nu 10; Ex 19:21; Lev 10:12; Jer 38:23
4:19 Nu 4:1
4:20 Nu 4:15; Nu 1:19; Ex 19:21; Lev 10:2; Heb 10:19-20; Rev 11:19
4:22 Nu 3:18; Nu 3:21; Nu 3:24
4:23 Nu 4:3; Isa 63:1-4; Rom 13:23; Eph 6:10-15; Gal 5:17; 1 Ti 1:18
4:25 Nu 3:25-26; Nu 7:57; Ex 20:14
4:26 Ex 27:9; Ex 35:18
4:27 Ik 170; 1 Co 11:2
4:28 Nu 1:33; 1 Co 12:5-6
4:29 Nu 4:33-35
4:30 Nu 1:3; Nu 1:25; 1 Ti 6:11-12; 2 Ti 2:1; 2 Ti 4:7-8
4:31 Nu 3:36-37; Nu 7:59; Ex 20:15
4:32 Nu 3:8; Nu 7:1; Ex 25:9; Ex 38:17; Ex 38:21
4:33 Nu 1:28; Jos 5:6; Isa 5:6
4:34 Nu 12
4:35 Nu 4:3; Nu 1:25; Nu 4:30; 1 Ch 23:3; Ik 3:23; 1 Ti 5:6
4:40 Nu 3:32
4:41 Nu 4:22
4:44 Nu 3:34; Dt 35:25; 1 Co 10:13; 2 Co 12:9-10
4:45 Nu 4:29
4:47 Nu 4:3; Nu 1:25; Nu 4:30; 1 Ch 23:3; Rom 12:6-8; 1 Co 12:4-5
4:48 Nu 3:39; Mt 7:14; Mt 20:16; Mt 22:15

4 Heb. to war the warfare
5 or, carriage
6 Heb. mouth
7 Heb. warfare

- cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.
- 33 This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
- 34 And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,
- 35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:
- 36 And those that were numbered of them by their families were two thousand seven hundred and fifty.
- 37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.
- 38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,
- 39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
- 40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.
- 41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.
- 42 And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,
- 43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
- 44 Even those that were numbered of them after their families, were three thousand and two hundred.
- 45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.
- 46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
- 47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,
- 48 Even those that were numbered of them,

Nu

were eight thousand and five hundred and fourscore.

- 49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

Nu

Miscellaneous Religious Regulations

(5:1-6:21)

The Exclusion of the Unclean

- 5 And the LORD spake unto Moses, saying,
2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:
3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst wherof I dwell.
4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

Laws of Recompense and of Offerings

- 5 And the LORD spake unto Moses, saying,
6 Speak unto the children of Israel. When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;
7 Then they shall confess their sin which they have done; and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give it unto *him* against whom he hath trespassed.
8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.
9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.
10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

The Trial of Jealousy

- 11 And the LORD spake unto Moses, saying,
12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;
14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his

4:49 Nu 4:57; Nu 6:11, Isa 11:2-3; Rom 12:1-8.

5:2 Nu 12:14, Lev 13:6, Dt 24:8,9.

5:3 1 Ki 7:3, 1 Co 5:13, 2 Co 6:17, 2 Th 3:6, Jr 5:10.

5:6 Lev 5:1-4, Lev 5:1, Lev 6:2,3.

5:7 Lev 5:5, Lev 26:10, Jos 7:19, Job 33:27-31, 1 Jo 1:8,10.

5:8 Lev 25:25-26, Lev 6:6-7, Lev 7:7.

5:9 Nu 18:8-9, Lev 6:17-18, Eze 41:29-30, Mal 5:8-10, 1 Co 9:7, 15.

5:12 Nu 5:19-20, Pr 2:10-17.

5:13 Lev 18:20, Lev 20:10, Pr 7:18-19, Pr 30:20.

5:14 Nu 5:30, Pr 6:35, Nu 8:6, Zep 3:8, 1 Co 10:22.

5:15 Lev 5:11, Hos 3:2, Eze 29:16, Heb 10:3.

5:16 Lev 1:3, Jer 17:10, Heb 13:4, Rev 2:22-23.

5:17 Nu 19:29, Ex 40:18, Jer 17:13, La 4:20, 1 Jo 8:6, 1 Jo 9:8.

5:18 Mt 26:68, Rom 7:2.

5:21 Jos 6:26, 1 Sa 14:21, Mt 26:74, Isa 65:15, Jer 29:22.

5:22 Nu 5:27, Ps 109:18, Eze 3:3, Ps 7:5, Jo 3:3, Jo 5:11.

5:23 Ex 17:14, Dt 31:19, Jer 51:60-61, 1 Co 10:21-22, Rev 20:12.

5:24 Zec 5:3-4, Mal 4:5.

5:25 Nu 5:15, Nu 5:18, Ex 29:24, Lev 8:2.

5:26 Lev 2:2, Lev 2:9, Lev 5:12, Lev 1:15.

5:27 Nu 5:20, Pr 5:41, Lev 7:26, Rom 6:21, 2 Co 2:16, Heb 10:26-30.

5:28 Nu 5:19, Mc 7:10, 2 Co 4:17, 1 Pe 1:7.

5:29 Lev 7:11, Lev 11:16, Lev 15:59, Isa 57:8.

wife, and she be not defiled:

- 15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.
16 And the priest shall bring her near, and set her before the LORD:
17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:
18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering; and the priest shall have in his hand the bitter water that causeth the curse:
19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:
20 But if thou hast gone aside to *another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:
21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell:
22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.
23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:
24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, and become bitter.
25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:
26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.
27 And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell and her thigh shall rot: and the woman shall be a curse among her people.
28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.
29 This is the law of jealousies, when a wife goeth aside to *another* instead of her

5

1 or, heave offering

2 or, being in the power of thy husband:

Heb. under thy husband

3 Heb. fail

- husband, and is defiled;
- 30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.
- 31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

The Nazirite Vow

- 6 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazirite, to separate themselves unto the LORD:
- 3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.
- 4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.
- 5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.
- 6 All the days that he separateth himself unto the LORD he shall come at no dead body.
- 7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.
- 8 All the days of his separation he is holy unto the LORD.
- 9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.
- 10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:
- 11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.
- 12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.
- 13 And this is the law of the Nazirite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:
- 14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and

5:31 Ps 37:6; Nu 9:13; Lev 20:10; Lev 20:17, 20; Eze 18:4; Rom 2:8-9

6:2 Nu 6:5-6; Ex 33:16; Rom 1:1; 2 Co 6:10; Gal 1:13; Heb 2:7

6:3 Lev 10:9; Jdg 13:13; Jer 35:6-8; Am 2:12; 1k 1:15; Eph 5:18

6:5 Jdg 13:5; Jdg 16:17; 1 Sa 1:11; 1 Co 11:10-15

6:6 Nu 19:11-16; Lev 19:28; Jer 16:5-6; Mt 8:21-22; 1k 9:59; 60

6:7 Nu 9:6; Lev 21:1-2; Lev 21:10-12; Eze 11:25

6:8 2 Co 6:17-18

6:9 Nu 19:1-19; Ac 18:18; Ac 21:23-24; Php 4:8-9

6:10 Lev 1:14; Lev 5:7-10; Rom 4:25; Jn 2:12

6:11 Lev 5:8-10; Lev 11:30-31; Nu 6:5

6:12 Lev 5:6; Eze 18:24; Mt 3:15; Jn 8:29-31; Jas 2:10; 2 Jo 8

6:13 Ac 21:26

6:14 Lev 1:10-13; Mal 1:13-14; 1 Pe 1:1

6:15 Lev 2:1; Lev 8:2; Jn 6:50-59; Ex 29:2; Joel 1:9

6:18 Nu 6:5; Nu 6:9; Ac 18:18; 1k 17:10; Eph 1:6

6:19 Lev 8:31; 1 Sa 2:15; Lev 7:30

6:20 Nu 5:25; Ec 9:7

6:21 Isa 25:6; Mt 26:29; Mk 11:25; Jn 17:15

6:21 Nu 5:29; Eze 2:69; Gal 6:6; Heb 13:16

6:23 Ge 14:19-20; Lev 9:22-23; 1k 26:50; 51; Rom 1:1; 1 Co 1:3; Heb 7:1

6:24 Ps 154:4; 1 Co 13:16; Eph 6:21; Php 2:25; Rev 1:4-5; Ps 91:11

6:25 Ps 21:6; Ps 31:16; Da 9:17; Ge 45:29; Mal 1:9; Jn 1:17

6:26 Ps 1:6; Ac 2:28; Isa 26:4; 1k 2:11; Jn 16:33; Rom 5:1; Rom 15:13; Eph 2:14-17

6:27 Ex 315:15; Ex 6:3; Da 9:18-19; Mt 28:19; Nu 23:20

7:1 Ex 40:17-19; Lev 8:10-11; Mt 25:19

7:2 Nu 1:4-16; Ex 45:27; Eze 2:68-69

one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

- 15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.
- 16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:
- 17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.
- 18 And the Nazirite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.
- 19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after the hair of his separation is shaven:
- 20 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazirite may drink wine.
- 21 This is the law of the Nazirite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

The Priestly Benediction

- 22 And the LORD spake unto Moses, saying,
- 23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,
- 24 The LORD bless thee, and keep thee:
- 25 The LORD make his face shine upon thee, and be gracious unto thee:
- 26 The LORD lift up his countenance upon thee, and give thee peace.
- 27 And they shall put my name upon the children of Israel; and I will bless them.

Inaugurating the Sanctuary Service

(7:1-9:14)

Offerings of the Princes at the Dedication

- 7 And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;
- 2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

6

- 1 or, to make themselves Nazarites
- 2 or, Nazariethship
- 3 Heb. vine of the wine
- 4 Heb. separation
- 5 Heb. fall
- 7
- 1 Heb. who stood

Nu

- 3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.
- 4 And the LORD spake unto Moses, saying,
- 5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.
- 6 And Moses took the wagons and the oxen, and gave them unto the Levites.
- 7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:
- 8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.
- 9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was* that they should bear upon their shoulders.
- 10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.
- 11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
- 12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:
- 13 And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after *the* shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering.
- 14 One spoon of ten *shekels* of gold, full of incense:
- 15 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 16 One kid of the goats for a sin offering:
- 17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Nahshon the son of Amminadab.
- 18 On the second day Nathaneel the son of Zuar, prince of Issachar, did offer:
- 19 He offered for his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 20 One spoon of gold of ten *shekels*, full of incense:
- 21 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 22 One kid of the goats for a sin offering:
- 23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Nathaneel the son of Zuar.
- 24 On the third day Eliab the son of Helon,

7:5 Ex 25 1-11; Ps 16:2-5; Isa 42:1-7; Eph 1:11-13; 1 Cor 3:9.

7:7 Nu 3:25-26; Nu 1:21-28.

7:8 Nu 3:36-37; Nu 1:28-33.

7:9 Nu 3:31; Nu 1:46; 2 Sa 6:6.

7:10 Dt 20:5; Ne 12:27; Jo 19:22.

7:11 1 Co 11:35; 1 Co 11:10; Col 2:5.

7:12 Nu 1:7; Ge 19:8; Mt 4:6; Lk 5:2.

7:13 Ex 25:29; 1 Ki 7:13; Dt 5:2; Zec 1:20; Mt 1:6.

7:14 Nu 1:7; Ex 37:16; 1 Ki 7:50.

7:15 Nu 25:1; Nu 28:1; Lev 1:1; Mt 21:28; Jo 17:19; Rom 3:23-26.

7:16 Lev 1:25; Lev 1:25.

7:17 Lev 5:1; 2 Co 5:19-21.

7:18 Nu 1:8; Nu 2:5.

7:19 Nu 7:12-17.

7:21 Ge 8:20; Rom 12:1; Eph 5:2.

7:23 Lev 7:11-15; 1 Ki 8:65; Ps 7:14; Col 1:1.

7:24 Nu 1:9; Nu 2:7.

7:27 Ps 50:8-11; Ps 51:16; Isa 1:11; Jer 2:2; Am 5:22.

7:30 Nu 1:5; Nu 2:10.

7:31 Nu 7:14.

7:32 Ps 66:15; Mal 1:11; Lk 1:10; Rev 8:5.

7:36 Nu 1:6; Nu 2:12.

7:37 Nu 7:15.

7:39 Ex 12:5; Jo 1:29; Ac 8:32; 1 Pe 1:19; Rev 5:6.

7:42 Nu 1:11; Nu 2:11.

7:43 Nu 7:15; Lev 25:1; Lev 1:10; Heb 10:1; 1 In 2:27.

7:45 Ps 66:15; Isa 55:1; 2 Co 5:21.

2 There were three shekels: the royal shekel, value 1s. 3d.; the shekel of the sanctuary, value 2s. 6d.; and the common shekel, about 1s 3 son of Reuel

4 A sacrifice of payment or, of perfections

prince of the children of Zebulun, *did* offer:

- 25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 26 One golden spoon of ten *shekels*, full of incense:
- 27 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 28 One kid of the goats for a sin offering:
- 29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Eliab the son of Helon.
- 30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did* offer:
- 31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 32 One golden spoon of ten *shekels*, full of incense:
- 33 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 34 One kid of the goats for a sin offering:
- 35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Elizur the son of Shedeur.
- 36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did* offer:
- 37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 38 One golden spoon of ten *shekels*, full of incense:
- 39 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 40 One kid of the goats for a sin offering:
- 41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: *this was* the offering of Shelumiel the son of Zurishaddai.
- 42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*:
- 43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 44 One golden spoon of ten *shekels*, full of incense:
- 45 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 46 One kid of the goats for a sin offering:
- 47 And for a sacrifice of peace offerings,

- two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.
- 48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:
- 49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 50 One golden spoon of ten *shekels*, full of incense:
- 51 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 52 One kid of the goats for a sin offering:
- 53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
- 54 On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:
- 55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 56 One golden spoon of ten *shekels*, full of incense:
- 57 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 58 One kid of the goats for a sin offering:
- 59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
- 60 On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, *offered*:
- 61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 62 One golden spoon of ten *shekels*, full of incense:
- 63 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 64 One kid of the goats for a sin offering:
- 65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideon.
- 66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:
- 67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 68 One golden spoon of ten *shekels*, full of incense:

7:48 Nu 1:10; Nu 2:18
7:49 Nu 7:13
7:54 Nu 1:10; Nu 2:20
7:55 Nu 7:13
7:60 Nu 1:11; Nu 2:22
7:61 Nu 7:13
7:62 Ps 112:2; Isa 66:20; Da 9:2; Rom 15:16; Php 4:18; Heb 13:15
7:66 Nu 1:12; Nu 2:25
7:67 Nu 7:13
7:72 Nu 1:13; Nu 2:27
7:73 Nu 7:13
7:78 Nu 1:15; Nu 2:29
7:79 Nu 7:13
7:84 Nu 7:10; Est 2:68-69; Nu 7:70-72; Isa 60:6-10; Heb 13:10; Rev 21:14
7:85 Nu 7:13
7:88 Nu 7:1; Nu 7:10; Nu 7:84

- 69 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 70 One kid of the goats for a sin offering:
- 71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.
- 72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:
- 73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 74 One golden spoon of ten *shekels*, full of incense:
- 75 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 76 One kid of the goats for a sin offering:
- 77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.
- 78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:
- 79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy *shekels*, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 80 One golden spoon of ten *shekels*, full of incense:
- 81 One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 82 One kid of the goats for a sin offering:
- 83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.
- 84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:
- 85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:
- 86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.
- 87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.
- 88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

Nu

The Voice in the Sanctuary

- 89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

7:89 Nu 12:8; Ex 35:9-11; Heb 1:16; 1 Nu 9:1; 1 Pe 1:12

8:2 Ex 25:47; Ps 119:105; Isa 8:20; Mt 5:15; Jn 1:9; 2 Pe 1:19; Rev 1:12

8:4 Ex 25:31-39; Ex 37:17-24; Heb 8:5; Heb 9:25

8:6 Ex 19:15; 2 Co 7:1; Jas 1:8

8:7 Lev 8:6; Isa 52:15; Heb 9:10; Mt 23:25-26; Jas 1:8; 1 Pe 3:21

8:8 Ex 29:1; Lev 1:3; Nu 15:8-9; Isa 53:10; Rom 8:3; 2 Co 5:21

8:9 Ex 29:1; Ex 30:12; Lev 8:4

8:10 Nu 3:15; Lev 14:34; 1 Th 1:10; 1 Ti 5:22

8:11 Nu 6:20; Ex 29:25; Lev 7:40

8:12 Ex 29:10; Lev 14; Heb 10:1-10; Lev 14

8:13 Nu 8:11; Nu 8:21; Nu 18:6; Rom 12:1; Rom 15:16

8:14 Nu 6:2; 1 Th 10:8; Rom 1:1; Gal 1:15; Heb 7:26; Nu 8:17; Mal 3:17

8:15 Nu 8:11; Nu 3:23-27; Nu 10:13; 2 Th 3:21

8:16 Nu 3:12; Nu 3:45

8:17 Nu 3:13; Ex 15:2; Lk 2:25; Ps 78:51; Heb 11:28

8:19 Nu 3:6-9; Nu 18:24; Ec 1:11-12; Nu 15:15; 1 Co 6:19

8:21 Nu 8:7; Nu 19:12; Nu 19:19

8:22 Nu 8:15; 2 Ch 30:15; Nu 8:5

8:24 Nu 4:3; Nu 12:5; 1 Co 9:7; 2 Co 10:4; 1 Th 1:8

8:25 Nu 12:5; 2 Th 1:7

8:26 Nu 15:3; Nu 33:2; 1 Ch 25:12; Ec 1:8; 1 Th 4:15

9:1 Nu 1:1; Ex 10:2; 9:2 Ex 12:3; Nu 28:16; Ex 12:6; 1 Th 6:19; Mk 11:12; Lk 22:7; 1 Co 5:7-8

9:3 2 Ch 30:2; Ex 12:6; Heb 9:26; Ex 12:11

9:4 Heb. wave offering

9:5 Heb. they may be to execute, etc

9:6 Heb. given

9:7 Heb. to war the warfare of, etc

9:8 Heb. return from the warfare of the service

9:9 1 Heb. between the two evenings

The Lamps in the Tabernacle

- 8 And the LORD spake unto Moses, saying,
2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.
3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.
4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work; according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

Consecration of the Levites

- 5 And the LORD spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and cleanse them.
7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.
8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.
9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:
10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:
11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.
12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.
13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.
14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.
15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.
16 For they are wholly given unto me from

among the children of Israel; instead of such as open every womb, *even* instead of the firstborn of all the children of Israel, have I taken them unto me.

- 17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.
18 And I have taken the Levites for all the firstborn of the children of Israel.
19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.
20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.
21 And the Levites were purified, and they washed their clothes: and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.
22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.
23 And the LORD spake unto Moses, saying,
24 This is it that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:
25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:
26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

The Second Passover

- 9 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,
2 Let the children of Israel also keep the passover at his appointed season.
3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.
4 And Moses spake unto the children of Israel, that they should keep the passover.

- 5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.
- 6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:
- 7 And those men said unto him, *We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?*
- 8 And Moses said unto them, *Stand still, and I will hear what the LORD will command concerning you.*
- 9 And the LORD spake unto Moses, saying,
- 10 *Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.*
- 11 *The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.*
- 12 *They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.*
- 13 *But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.*
- 14 *And if a stranger shall sojourn among you, and will keep the passover unto the LORD: according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.*

The Departure From Sinai (9:15-10:36)

The Cloud Over the Tabernacle

- 15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.
- 16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.
- 17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents.
- 18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the

9:5 Jos 5:10; Nu 9:20; Ge 6:22; Mt 26:20; Jn 15:14; Ac 26:19;
9:6 Nu 5:2; Nu 6:6-7; Lev 21:11; Jo 18:28;
9:7 Nu 9:2; Ex 12:27; Dt 16:2; 1 Co 5:7-8

9:8 Ex 11:13; Eze 27; Jo 7:17; Ac 20:27; 1 Co 14; Heb 4:5-6;
9:10 Nu 9:6-7; Rom 15:18-19; Rom 16:25-26; 1 Co 6:9-11; Eph 2:1-2

9:11 Nu 9:3; Ex 12:1-14; Ex 12:44-48; 1 Ch 40:2-15; Jo 19:30; Ps 124
9:12 Ex 12:10; Ex 12:46; Jo 19:36; Ex 12:48

9:13 Nu 15:30-41; Heb 7:13; Heb 4:3; Heb 6:6;
9:14 Ex 12:48-49; Lev 19:10; Lev 22:25; Isa 56:3-7; Eph 2:19-22

9:15 Ex 40:2; Ex 40:18; Nu 11:14; 1 Co 10:1; Ex 13:21;
9:16 Nu 9:18-22; Ps 113:21-22; Dt 1:33; 1 Co 10:1; 2 Co 5:19; Rev 21:3

9:17 Nu 10:11; Ex 40:36-38; Ps 80:1-2; Isa 49:10; Jo 10:5-7;
9:18 Nu 9:20; Nu 10:13; Ex 17:1; 2 Jo 6; 1 Jo 10:1

9:19 Nu 1:52-53; Nu 5:8; Zec 4:7;
9:22 Nu 9:17; Nu 1:54; Ps 32:8; Ps 48:4; Pr 3:5-6; Ac 1:1

9:23 Nu 9:19; Ge 26:5; Jos 22:3; Eze 41:8; Zec 4:7
10:2 2 Ki 12:13; Ex 25:18; Ex 25:41; Eph 1:5; Nu 10:7

10:3 Jer 4:5; Joel 2:15-16
10:4 Nu 1:1-16; Nu 7:2; Ex 18:21; Dt 1:15
10:5 Nu 10:6-7; Isa 64:1; Joel 2:1

10:6 Nu 2:10-16
10:7 Nu 10:3-4; Joel 2:1
10:8 Nu 31:6; Jos 6:1-16; 1 Ch 15:24; 1 Ch 16:6

10:9 Nu 31:6; Isa 18:4; Isa 58:1; Hos 5:8; Am 4:6; Zep 1:16
10:10 Nu 29:1; Lev 23:24; Eze 3:10; Mt 11:28; 1 Co 15:52; 1 Th 4:16

tabernacle they rested in their tents.

- 19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.
- 20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.
- 21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.
- 22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.
- 23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

The Silver Trumpets

- 10 And the LORD spake unto Moses, saying,
- 2 Make thee two trumpets of silver: of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.
- 3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.
- 4 And if they blow *but* with one trumpet, then the princes, *which* are heads of the thousands of Israel, shall gather themselves unto thee.
- 5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.
- 6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.
- 7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.
- 8 And the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.
- 9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.
- 10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the

² proselyte

³ Heb. prolonged

⁴ Heb. was

trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

The Order of March

Nu

- 11 And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.
- 12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.
- 13 And they first took their journey according to the commandment of the LORD by the hand of Moses.
- 14 In the first place went the standard of the camp of the children of Judah according to their armies; and over his host was Nahshon the son of Amminadab.
- 15 And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar.
- 16 And over the host of the tribe of the children of Zebulun was Eliab the son of Helon.
- 17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.
- 18 And the standard of the camp of Reuben set forward according to their armies; and over his host was Elizur the son of Shedeur.
- 19 And over the host of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.
- 20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel.
- 21 And the Kohathites set forward, bearing the 'sanctuary; and *the other* did set up the tabernacle against they came.
- 22 And the standard of the camp of the children of Ephraim set forward according to their armies; and over his host was Elishama the son of Ammihud.
- 23 And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur.

10:11 Nu 1:1, Nu 9:1, Nu 9:5, Nu 9:11, Ex 40:2, Nu 9:17-24.
 10:12 Nu 33:16, Ex 13:20, Dt 1:19, Nu 13:26, Ge 21:21.
 10:13 Nu 9:24, Ex 10:14, Nu 2:49, Nu 26:19-27, Ge 19:8, Nu 17, Nu 12.
 10:15 Nu 1:8, Nu 7:18, Nu 1:9, Nu 7:21.
 10:17 Nu 1:51, Heb 9:11, Heb 12:28, 2 Pe 1:11.
 10:18 Nu 2:10-16, Nu 26:5-18, Nu 1:5, Nu 7:45.
 10:19 Nu 1:6, Nu 7:50.
 10:20 Nu 1:14, Nu 2:14, Nu 7:12.
 10:21 Nu 2:17, Nu 3:27-32, Nu 1:51.
 10:22 Nu 2:18-21, Nu 26:25-31, Ge 48:19, Ps 80:1-2, Nu 1:10, Nu 7:48.
 10:23 Nu 1:10, Nu 7:51.
 10:24 Nu 1:11, Nu 7:60.
 10:25 Nu 2:25, Nu 2:28-31, Ge 19:16-17, Dt 1:25, 17:48, Isa 52:12.
 10:26 Nu 1:13, Nu 7:72.
 10:27 Nu 1:15, Nu 7:78.
 10:28 Nu 10:35-36, SS 6:10, 1 Co 14:33, Col 2:5.
 10:29 Ex 2:18, Ex 3:1, Ac 7:5, Jdg 1:16, Rev 22:17.
 10:30 Ge 12:1, Ps 35:10, Lk 14:26, 2 Co 5:16, Heb 11:8.
 10:31 Nu 1:13, Nu 20:1, Job 29:15, Ps 32:8, 4 Co 12:13-21, Gal 6:2.
 10:32 Jdg 1:16, Jdg 1:11, 1 Jo 1:3.
 10:33 Ex 3:1, Ex 19:3, Dt 9:9, Jer 3:10, Heb 13:20.
 10:34 Ex 15:21-22, Nu 9:12, Ne 9:19.
 10:35 Ps 68:1-2, Ps 132:8, Isa 51:9.

10

- ¹ the most holy furniture
- ² that is, the Gershonites and the Merarites
- ³ Heb These

- 24 And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon.
- 25 And the standard of the camp of the children of Dan set forward, *which* was the rereward of all the camps throughout their hosts; and over his host was Ahiezer the son of Ammishaddai.
- 26 And over the host of the tribe of the children of Asher was Pagiel the son of Ocran.
- 27 And over the host of the tribe of the children of Naphtali was Ahira the son of Enan.
- 28 *Thus were* the journeyings of the children of Israel according to their armies, when they set forward.

The Invitation to Hobab

- 29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.
- 30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.
- 31 And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.
- 32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

The First Journey

- 33 And they departed from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.
- 34 And the cloud of the LORD was upon them by day, when they went out of the camp.
- 35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

11:4. Diet Modified Disposition, Activated Mind.—The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angel's food, manna from heaven (MS 38, 1898).

11:4-15. Israel's Covetousness and Its Result.—After three days' journey open complaints were heard. These originated with the mixed multitude, many of whom were not fully united with Israel, and were continually watching for some cause of censure. The complainers were not pleased with the direction of the march, and they were continually finding fault with the way in which Moses was leading them, though they well knew that he, as well as

they, was following the guiding cloud. Dissatisfaction is contagious, and it soon spread in the encampment.

Again they began to clamor for flesh to eat. Though abundantly supplied with manna, they were not satisfied. The Israelites, during their bondage in Egypt, had been compelled to subsist on the plainest and simplest food; but then keen appetite induced by privation and hard labor had made it palatable. Many of the Egyptians, however, who were now among them, had been accustomed to a luxurious diet, and these were the first to complain. At the giving of the manna, just before Israel reached Sinai, the Lord had granted them flesh in answer to their clamors; but it was furnished them for only one day.

God might as easily have provided them with flesh as with manna, but a restriction was placed upon them for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted

36 And when it rested, he said, Return, O LORD, unto the 'many thousands of Israel.

Murmuring and Rebellion (11:1-14:45)

Sin at Taberah

11 And when the people 'complained, ^{it} displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire ^{was} quenched.

3 And he called the name of the place 'Taberah: because the fire of the LORD burnt among them.

Sin at Kibroth-hattaavah

4 And the mixt multitude that *was* among them 'fell a lusting: and the children of Israel also 'wept again, and said, Who shall give us flesh to eat?

5 We remember the fish, which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the manna *was* as coriander seed, and the colour thereof as the 'colour of bdellium.

8 And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it *was* as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD *was* kindled greatly; Moses also *was* displeased.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

10:36 Ps 90:13-17; Ge 24:50; Dt 1:10

11:1 Nu 10:33; Nu 20:2-5; Ex 15:23-24; Jas 5:4; Mk 9:43-49; Heb 12:29

11:2 Nu 21:7; Ps 78:40-45; Jer 37:3; Ac 8:24; Am 7:2-6; Jas 5:6

11:3 Dt 9:22

11:4 Ex 12:48; Lev 24:10-11; 1 Co 15:33; Ps 78:18-20; 1 Co 10:6

11:5 Ex 16:3; Ps 17:14; Php 3:19

11:6 Nu 21:5; 2 Sa 13:7

11:7 Ex 16:14-15; 1 Co 1:23-24; Rev 2:17

11:8 Ex 16:16-18; Jo 6:27; Jo 6:33-58

11:9 Ex 16:13-14; Dt 32:2; Ps 78:24-25

11:10 Nu 1:1-2; Ps 106:25; Isa 5:25; Jer 17:1; Mk 5:5; Mk 10:11

11:11 Nu 11:15; Dt 1:12; Jer 15:10; 2 Co 11:28; Ps 130:3

11:12 Isa 40:11; Eze 34:24; Jo 10:11; Gal 4:19; 1 Th 2:7

11:13 Mt 15:33; Mk 8:4; Mk 9:24

11:14 Ex 18:18; Ps 89:19; Isa 9:6; Zec 6:13; 2 Co 2:16

11:15 1 Ki 19:4; Job 5:22; Job 4:3; Php 1:20-24; Jas 1:4; Jer 15:18

11:16 Ge 46:27; Ex 29:2; Ex 29:1; Eze 8:11; 1 Ki 10:1; 1 Ki 10:17

11:17 Nu 11:25; Nu 12:5; Ge 11:5; Jo 4:14; Nu 12:8

11:18 Ge 45:2; Ex 19:10; Jos 7:13; Nu 11:1; Ac 7:39

11:20 Ex 16:8; Nu 21:5; Ps 78:27-30; Pt 2:7; Ac 13:1; 1 Th 1:8

11:21 Nu 1:16; Nu 2:32; Ge 12:2; Ex 12:47

11:22 2 Ki 7:2; Mt 15:54; Mk 6:37; 1 Ki 1:8; 1 Ki 1:11; Jo 6:6

4 Heb. ten thousand thousands

11
1 or, were as it were complainers

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people ^{Nu} alone, because *it is* too heavy for me.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 But even a 'whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I *am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them.

appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man—the fruits of the earth, which God gave to Adam and live in Eden. It was for this reason that the Israelites had been deprived, in a great measure, of animal food.

Satan tempted them to regard this restriction as unjust and cruel. He caused them to lust after forbidden things, because he saw that the unrestrained indulgence of appetite would tend to produce sensuality, and by this means the people could be more easily brought under his control. The author of disease and misery will assail men where he can have the greatest success. Through temptations addressed to the appetite he has, to a large extent, led men into sin from the time when he induced Eve to eat of the forbidden fruit. It was by this same means that he led Israel to murmur against God. Intemperance in eating and drinking, leading as it does to the indulgence of the lower passions, prepares the way for men to disregard all

moral obligations. When assailed by temptation, they have little power of resistance.

God brought the Israelites from Egypt, that He might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and from receiving the blessings which He was ready to bestow upon them.

Says the psalmist: "They tempted God in their heart by

² Heb. it was evil in the ears of ³ Heb. sunk ⁴ that is, a burning ⁵ Heb. lusted a lust ⁶ Heb. returned and wept ⁷ Heb. eye of it as the eye of ⁸ Heb. month of days

to suffice them?

- 23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

- 24 And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

Nu

- 25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

- 26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

- 27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

- 28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

- 29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them!

- 30 And Moses gat him into the camp, he and the elders of Israel.

- 31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

- 32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp.

- 33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the

11:23 Ge 38:14; Ps

76:11; Isa 50:2; Mic

2:7; Mt 19:26; Lk 1:37;

11:24 Nu 11:16; Nu

11:26

11:25 Nu 11:17; Ps

99:7; 13:9-14; Nu

11:17; Jas 1:7; 1 Sa

10:5-6; 1 Sa 10:10;

11:26 Ex 3:11; Ex

14:13; 1 Sa 10:22; 1

1 Sa 20:26; Jer 1:6;

11:28 Ps 17:9; Mk

9:38-39; Lk 9:49-50;

11:29 1 Co 3:3; 1

Co 3:21; 1 Co 14:4;

Phil 2:3; Jas 3:14-15;

1 Co 14:5; Phil 1:45;

11:31 Ex 10:13; Ex

10:19; Ex 15:10; Ps

135:7; Ex 16:13; Ps

78:26-29; Ps 105:40;

11:32 Ex 16:40; Eze

15:11

11:33 Ps 78:40-41;

Ps 106:14-15; Nu

16:9; Dt 28:27

11:34 Nu 33:16; Dt

9:22; 1 Co 10:6

11:35 Nu 33:17; Nu

12:16; Dt 11

12:1 Mt 10:36; Jb

7:5; Gal 3:16; Ex 2:10;

Ge 21:3

12:2 Nu 16:3; Ex

1:40; Mic 6:4; Rom

12:3; Phil 2:3; 1 Pe

5:5

12:3 Ps 117:6; Ps

149:4; Mt 5:5; Mt

11:29; 2 Co 10:1; 1 Th

2:7; Jas 5:13

12:4 Ps 76:9; Nu

16:16-21

12:5 Nu 11:25; Ex

1:5; Ex 10:38; Ps

99:7

12:6 Ge 20:7; Ex

7:1; Ps 105:15; Mt

23:31; Lk 24:9; Eph

4:11; Rev 11:4

12:7 Dt 18:18; Ps

105:26; Mt 11:9; Ac

3:22-23; 1 Co 12:1 Th

3:15; Heb 5:26

12:8 Nu 14:14; Ex

35:11; 1 Th 6:16; Mt

13:41; Jb 15:15; 1 Co

13:12

12:9 Nu 11:1; Hos

5:15

12:10 Ex 33:7-10;

Eze 10:45; Mt 25:41;

Lev 13:2-4

12:11 Ex 12:32; 1

Sa 2:40; 1 Sa 12:19;

Jer 32:2; Ac 8:21; Rev

3:9

LORD was kindled against the people, and the LORD smote the people with a very great plague.

- 34 And he called the name of that place "Kibrothhattaavah: because there they buried the people that lusted.

- 35 And the people journeyed from Kibrothhattaavah unto Hazeroth: and "abode at Hazeroth.

Sin of Miriam and Aaron

- 12 And Miriam and Aaron spake against Moses because of the "Ethiopian woman whom he had married: for he had "married an Ethiopian woman.

- 2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.

- 3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

- 4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam. Come out ye three unto the tabernacle of the congregation. And they three came out.

- 5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

- 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

- 7 My servant Moses is not so, who is faithful in all mine house.

- 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

- 9 And the anger of the LORD was kindled against them: and he departed.

- 10 And the cloud departed from off the tabernacle: and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

- 11 And Aaron said unto Moses, Alas, my

asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, He smote the rock, that the waters gushed out, and the streams overflowed; can He give bread also? can He provide flesh for His people? Therefore the Lord heard this, and was wroth.⁹ Psalm 78:18-21. Murmuring and tumults had been frequent during the journey from the Red Sea to Sinai, but in pity for their ignorance and blindness God had not then visited the sin with judgments. But since that time He had revealed Himself to them at Horeb. They had received great light, as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt. Furthermore, they had covenanted to accept Jehovah as their king and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. "The fire of Jehovah burnt among them, and consumed them

that were in the uttermost parts of the camp." The most guilty of the complainers were slain by lightning from the cloud (PP 377-379).

12:1. Moses' Wife Not Black.—The wife of Moses was not black, but her complexion was somewhat darker than the Hebrews (ISP 286).

12:1-3. Blaming the Leader Should Be Avoided.—It should not be regarded as a light thing to speak evil of others or to make ourselves judges of their motives or actions. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James 3:11. There is but one judge—He "who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Corinthians 4:5. And whoever takes it upon himself to judge and condemn his fellow men is usurping the prerogative of the Creator.

⁹ Heb. as it were the way of a day ¹⁰ that is, The graves of lust ¹¹ Heb. they were in ¹² 1 or, Cushite ² Heb. taken

- lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.
- 12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.
- 13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.
- 14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.
- 15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again.
- 16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Mission of the Spies

- 13 And the LORD spake unto Moses, saying,
- 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.
- 3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.
- 4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.
- 5 Of the tribe of Simeon, Shaphat the son of Hori.
- 6 Of the tribe of Judah, Caleb the son of Jephunneh.
- 7 Of the tribe of Issachar, Igal the son of Joseph.
- 8 Of the tribe of Ephraim, Oshea the son of Nun.
- 9 Of the tribe of Benjamin, Palti the son of Raphu.
- 10 Of the tribe of Zebulun, Gaddiel the son of Sodi.
- 11 Of the tribe of Joseph, *namely*, of the tribe of Manassah, Gaddi the son of Susi.
- 12 Of the tribe of Dan, Ammiel the son of Gemalli.
- 13 Of the tribe of Asher, Sethur the son of Michael.

12:12 Ps 88:4-5; Eph 2:1-5; Col 2:13; Job 3:16; 1 Co 15:9

12:13 Nu 13:2; Nu 14:15-20; 1 Sa 12:23; Mt 5:11-15; Lk 6:28; Ac 7:60

12:14 Dt 25:9; Isa 50:6; Mt 26:67; Heb 12:9; Nu 5:2-3; Lev 13:45-46

12:15 Dt 2:8-9; Ge 9:21-23; 18:20-12; 45:32; Mic 6:4; Hab 2:2

12:16 Nu 11:35; Nu 35:18; Ge 21:21; Hab 3:5

13:3 Nu 12:16; Nu 32:8; Dt 1:19

13:6 Nu 13:10; Nu 14:6; Jos 14:6-15; Lk 14:15

13:8 Nu 13:16; Nu 11:28; Ex 17:9-13; Dt 31:7-8

13:16 1 Hos 1:1; Rom 9:25; Nu 14:6; Mt 12:23; Ac 7:45; Heb 4:8

13:17 Nu 13:21-22; Ge 12:9; Jos 15:3; Jdg 1:15

13:18 Ex 4:8; Eze 34:14

13:20 Ne 9:25; Eze 34:11; Nu 13:30-31; Heb 13:6; Mt 7:1

13:21 Nu 20:1; Nu 27:14; Dt 32:51; Am 6:2

13:22 Jos 11:21-22; Ge 15:18; Jos 14:13-15; Ps 78:12; Isa 30:4

13:23 Nu 13:24; Nu 32:9; Dt 1:24-25; Jdg 16:4

13:24 Nu 15:23

13:25 Nu 13:33-34; Ex 18; Dt 32:29

13:26 Nu 14:3; Nu 20:1; Nu 20:16; Dt 1:19; Jos 14:6

13:27 Nu 14:8; Ex 3:8; Lev 20:2; Dt 1:25; Eze 20:6

13

- 1 he shall save
- 2 into the south country
- 3 or, valley
- 4 or, valley
- 5 that is, a cluster of grapes

- 14 Of the tribe of Naphtali, Nahbi the son of Vophsi.
- 15 Of the tribe of Gad, Geuel the son of Machi.
- 16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun 'Jehoshua.
- 17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain:
- 18 And see the land, what it is; and the people that dwell therein, whether they be strong or weak, few or many;
- 19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;
- 20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.
- 21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
- 22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)
- 23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff: and they brought of the pomegranates, and of the figs.
- 24 The place was called the brook 'Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.
- 25 And they returned from searching of the land after forty days.
- 26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
- 27 And they told him, and said, We came unto the land whither thou sentest us, and

Nu

The Bible specially teaches us to beware of lightly bringing accusation against those whom God has called to act as His ambassadors. The apostle Peter, describing a class who are abandoned sinners, says, "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." 2 Peter 2:10, 11. And Paul, in his instruction for those who are placed over the church, says, "Against an elder receive not an accusation, but before two or three witnesses." 1 Timothy 5:19. He who has placed upon men the heavy responsibility of leaders and teachers of His people will hold the people accountable for the manner in which they treat His servants. We are to honor those whom God has honored. The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work (PP 385, 386).

12:3. Moses Superior to All Rulers.—Moses stands forth superior in wisdom and integrity to all the sovereigns and statesmen of earth. Yet this man claims no credit for himself, but points the people to God as the Source of all power and wisdom. Where is there such a character among men of this age? Those who would speak contemptuously of the law of God are dishonoring Him and casting a shadow over the most illustrious character presented in the annals of men (ST Oct. 21, 1886).

(Ex. 18:13). Moses Could Judge Instantly.—Moses was a humble man; God called him the meekest man on earth. He was generous, noble, well-balanced; he was not defective, and his qualities were not merely half developed. He could successfully exhort his fellow-men, because his life itself was a living representation of what man can become and accomplish with God as his helper, of what he taught to others, of what he desired them to be, and of what God required of him. He spoke from the heart and it

surely it floweth with milk and honey; and this is the fruit of it.

- 28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, and very great; and moreover we saw the children of Anak there.

- 29 The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

- 30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

- 31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

- 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

- 33 And there we saw the giants, the sons of Anak, *which come* of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.

Rebellion of the People

- 14 And all the congregation lifted up their voice, and cried; and the people wept that night.

- 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

- 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

- 4 And they said one to another, Let us make a captain, and let us return into Egypt.

- 5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

- 6 And Joshua the son of Nun, and Caleb

13:28 Dt 1:28; Dt 2:10-11; Dt 2:21; Jos 11:22.

13:29 Nu 14:35; Ge 14:7, Ex 17:8-16; Jdg 6:5.

13:30 Nu 14:6-9; Isa 11:10-16; Rom 8:51; Php 4:15; Heb 11:35.

13:31 Nu 32:9; Dt 1:28; Jos 14:8; Heb 4:19.

13:32 Nu 14:36-47; Dt 1:28; Mt 23:13; Nu 13:28; Am 2:9.

13:33 Nu 13:22; Dt 1:28; Nu 17:4-7; Isa 40:22.

14:1 Nu 11:4; Dt 1:15.

14:2 Nu 16:1; Ex 15:24; Ps 106:24; 1 Co 10:10; Php 2:1-15; Jude 16.

14:3 Ps 78:10; Jer 9:3; Nu 14:31-32.

14:4 Dt 17:16; Dt 28:68; 1K 17:42; Ac 7:39; Heb 10:38-39; 2 Pe 2:21-22.

14:5 Nu 14:16; Nu 14:22; Ge 4:8; Mt 26:49; Rev 1:10; Rev 5:14.

14:6 Nu 14:21; Nu 14:30; Ge 5:29; Joel 2:12-13; Nu 30:65.

14:7 Nu 13:27; Dt 1:25; Dt 6:10-11; Dt 8:7-9.

14:8 Dt 10:15; Isa 62:6; Jer 32:41; Rom 8:31; Nu 13:27.

14:9 Dt 9:7; Isa 1:2; Isa 63:10; Da 9:5; Php 4:27; Mt 1:23; Rom 8:43.

14:10 Ex 17:4; 1 Nu 30:6; Mt 23:47; Ac 7:52; Nu 16:19.

14:11 Nu 14:27; Ex 10:3; 1 Pt 1:22; Jer 1:11; Mt 17:17.

14:12 Nu 16:46-49; Ex 5:5; 2 Sa 24:1.

14:13 Ex 32:12; Dt 9:26-28; Dt 31:27; Eze 20:9.

14:14 Ex 15:11; Jos 2:9-10; Ge 42:40; 1 Co 1:9; 1 Co 13:12.

14:15 Jdg 6:16.

14:16 Dt 9:28; Dt 32:26-27; Jos 7:9.

14:17 Mic 5:8; Mt 9:6; Mt 9:8.

14:18 Ex 34:6-7; Ps 103:8; Jnh 4:2; Mic 7:18; Rom 5:21-26; Eph 1:7-8.

the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

- 7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.

- 8 If the LORD delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

- 9 Only rebel not ye against the LORD, neither fear ye the people of the land: for they *are* bread for us: their defence is departed from them, and the LORD is with us: fear them not.

- 10 But all the congregation bade stone them, with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

- 11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

- 12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.

- 13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them:)

- 14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

- 15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying,

- 16 Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

- 17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

- 18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon

reached the heart. He was accomplished in knowledge and yet simple as a child in the manifestation of his deep sympathies. Endowed with a remarkable instinct, he could judge instantly of the needs of all who surrounded him, and of the things which were in bad condition and required attention, and he did not neglect them (MS 24, 1887).

The Meekness of Men.—Moses was the greatest man who ever stood as leader of the people of God. He was greatly honored by God, not for the experience which he had gained in the Egyptian court, but because he was the meekest of men. God talked with him face to face, as a man talks with a friend. If men desire to be honored by God, let them be humble. Those who carry forward God's work should be distinguished from all others by their humility. Of the man who is noted for his meekness, Christ says, He can be trusted. Through him I can reveal Myself to the world. He will not weave into the web any threads of

selfishness. I will manifest Myself to him as I do not to the world (MS 165, 1889).

13:30. Courage Through Faith.—It was Caleb's faith that gave him courage, that kept him from the fear of man and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same Power the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable (RII May 30, 1912).

(Zech. 4:6). Caleb's Needed Today.—Caleb has been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer

⁶ perhaps a plague was then in the country ⁷ Heb. men of stature ¹⁴ ¹ Heb. shadow

- the children unto the third and fourth generation.
- 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt ^{even} until now.
- 20 And the LORD said, I have pardoned according to thy word:
- 21 But *as truly as I live*, all the earth shall be filled with the glory of the LORD.
- 22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;
- 23 "Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:
- 24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereto he went; and his seed shall possess it.
- 25 (Now the Amalekites and the Canaanites dwell in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.
- 26 And the LORD spake unto Moses and unto Aaron, saying,
- 27 How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.
- 28 Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you:
- 29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,
- 30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.
- 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.
- 32 But *as for you*, your carcasses, they shall fall in this wilderness.

14:19 Ex 32:32; Da 9:19; Isa 55:7; Jer 3:4-7; Mic 7:18; Job 5:15.

14:21 Dt 32:10; Isa 49:18; Jer 22:24; Eze 5:11; Zep 2:9.

14:22 Nu 11:11; Dt 1:31-35; Ps 95:9-11; Heb 3:17-18; Ex 17:2.

14:23 Nu 26:64; Nu 32:11; Ps 95:11; Eze 20:15; Heb 4:17-18.

14:24 Nu 14:6-9; Nu 15:30; Dt 1:36; Ac 11:24; Eph 6:6; Col 3:23.

14:25 Nu 13:29; Nu 1:31; Dt 1:40; Ps 81:13; Pr 1:31.

14:27 Nu 13:11; Ex 16:28; Mt 17:7; Mk 9:19; Ex 16:12; 1 Co 10:10.

14:28 Nu 14:23; Nu 11:25; Nu 26:61-65; Nu 32:11; Dt 1:35; Ps 90:8-9; Heb 3:17; Ps 106:9.

14:29 Nu 14:32-33; 1 Co 10:5; Heb 3:17; Jude 5; Nu 1:15; Nu 26:64.

14:30 Ge 11:22; Nu 11:38; Nu 26:65; Nu 32:12; Dt 16:56-58.

14:31 Nu 26:6; Dt 1:49; Ge 25:34; Mt 22:5; Ac 13:41; Heb 12:16-17.

14:32 Nu 11:29; 1 Co 10:5; Heb 3:17.

14:33 Nu 32:13; Jos 14:10; Ps 107:1; Jer 34:2; Eze 24:35.

14:34 Nu 13:25; Ps 95:10; Eze 4:6; Da 9:21; Rev 11:3.

14:35 Nu 24:19; Nu 14:27-29; Nu 26:65; 1 Co 10:5; 1 Co 10:11; Heb 4:19.

14:36 Nu 13:31.

14:37 Nu 14:12; Nu 16:49; Jer 26:16-17.

14:38 Nu 26:65; Jos 14:6-10.

14:39 Ex 34:1; Pr 19:3; Isa 26:16; Mt 8:12; Heb 12:17.

14:40 Dt 1:4; Ecc 9:5; Mt 21:25; Mt 26:11-12; Lk 14:25.

14:41 Nu 14:25; 2 Ch 21:20; Job 1:9; Jer 2:5; Jer 42:5.

14:42 Dt 1:12; Jos 8:8; Jos 7:12.

14:43 Nu 14:25; Nu 13:29; Lev 20:17; Jdg 16:20; Isa 64:10.

14:44 Nu 15:30; Dt 1:43; Nu 10:33.

14:45 Nu 14:13; Ex 17:16; Dt 1:44; Jos 5:5; Jdg 1:17.

- 33 And your children shall ⁴wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.
- 34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my ⁵breach of promise.
- 35 I the LORD have said, I will surely do it **Nu** unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.
- 36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
- 37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.
- 38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.
- 39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
- 40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, *we be here*, and will go up unto the place which the LORD hath promised: for we have sinned.
- 41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.
- 42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies.
- 43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.
- 44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.
- 45 Then the Amalekites came down, and the Canaanites which dwell in that hill, and smote them, and discomfited them, *even* unto Hormah.

is to exercise faith and show works that will tell to the glory of God and the good of His people. . . . To follow Jesus requires wholehearted conversion at the start, and a repetition of this conversion every day (Letter 39, 1999).

14:1-35, The Lessons to Be Learned From the Rebellion in Kadesh.—Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. "We have sinned," they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill His promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in His dealings with them.

The Lord still works in a similar manner to glorify His name by bringing men to acknowledge His justice. When

those who profess to love Him complain of His providence, despise His promises, and, yielding to temptation, unite with evil angels to defeat the purposes of God, the Lord often so overrules circumstances as to bring these persons where, though they may have no real repentance, they will be convinced of their sin and will be constrained to acknowledge the wickedness of their course and the justice and goodness of God in His dealings with them. It is thus that God sets counteragencies at work to make manifest the works of darkness. And though the spirit which prompted to the evil course is not radically changed, confessions are made that vindicate the honor of God and justify His faithful reprovers, who have been opposed and misrepresented. Thus it will be when the wrath of God shall be finally poured out. When "the Lord cometh with ten thousand of His saints, to execute judgment upon all," He will also "convince all that are ungodly among them of all their ungodly deeds." Jude 14, 15. Every sinner will be

² or, hitherto ³ Heb. If they see the land ⁴ Heb. lifted up my hand ⁵ or, lead ⁶ or, changing of my purpose

Offerings (15:1-31)**Law of Burnt Offerings,
and Freewill Offerings, First Fruits**

15 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them. When ye be come into the land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in 'performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

5 And the fourth part of an hin of wine for a drink offering shall thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD;

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or

15:1 Dt 1:6

15:2 Nu 15:18; Lev

13:31; Dt 7:1-2;

15:3 Ex 29:18; Ex

29:25; Mt 3:17; Eph

5:2; Php 4:18; Lev

2:2-5;

15:4 Ex 29:10; Lev

2:1; Isa 66:20; Mal

1:11; Rom 15:16; Heb

13:16;

15:5 Nu 28:7; Idg

9:13; Zec 9:17; Mt

26:28-29; Php 2:17; 2

Ti 4:6

15:6 Nu 15:4; Nu

28:12-14;

15:8 Lev 3:1; Lev

7:11-18

15:9 Nu 28:12; Lev

6:14; 1 Ch 21:23; Ne

10:33; Joel 1:9;

15:10 Nu 15:5; Nu

6:15

15:11 Nu 15:28

15:15 Nu 15:29; Ex

12:49; Lev 23:22; Gal

3:28; Eph 2:11-22; Col

3:11;

15:18 Nu 15:2; Dt

26:17;

15:19 Lev 5:11-12;

15:20 Nu 18:12; Ex

23:19; Dt 26:2-10; Ne

10:37; Pr 3:9-10; Mt

6:34; Rom 11:16;

15:21 Nu 18:26; Ex

29:28

15:22 Lev 4:2; Lev

1:13-14; Lk 12:48

15:24 Lev 14:21

Nu 15:8-10; Lev 4:25;

Eph 6:17;

15:25 Lev 4:20;

Rom 3:25; 1 Jn 2:2;

Lk 23:34; Ac 13:39

15

¹ Heb. separating

² Heb. from the

eyes

³ or, ordinance

whosoever *he* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD: as ye do, so he shall do.

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them. When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

Law of Trespass Offerings, and Presumptuous Sins

22 And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations:

24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the

brought to see and acknowledge the justice of his condemnation (PP 392, 393).

14:29, 30 (ch. 26:64, 65), Wanderings Extended Through Satan's Efforts.—God gave positive evidence that life rules in the heavens, and rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.

Toklay Satan is using the same devising to introduce the same evils, and his efforts are followed by the same results that in the days of Israel laid so many in their graves (MS 13, 1906).

14:39-45, The Promised Land to Be Possessed on Condition of Obedience.—The decree that Israel was not to enter Canaan for forty years was a bitter disappointment to Moses and Aaron, Caleb and Joshua; yet without a murmur they accepted the divine decision. But those who had been complaining of God's dealings with them, and

declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment, their sorrow was not repentance, and could not secure a reversing of their sentence.

The night was spent in lamentation, but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when He directed them to retreat they were equally rebellious. They determined to seize upon the land and possess it, it might be that God would accept their work and change His purpose toward them.

God had made it their privilege and their duty to enter

LORD, for their ignorance:

- 26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.
- 27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.
- 28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.
- 29 Ye shall have one law for him that sinneth through ignorance, *both* for him that is born among the children of Israel, and for the stranger that sojourneth among them.
- 30 But the soul that doeth *ought* ^{presumptuously}, *whether he be born in the land, or a stranger*, the same reproacheth the LORD; and that soul shall be cut off from among his people.
- 31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

Miscellaneous Regulations (15:32-41)

The Sabbathbreaker

- 32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.
- 33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.
- 34 And they put him in ward, because it was not declared what should be done to him.
- 35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.
- 36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

Law of Fringes

- 37 And the LORD spake unto Moses, saying,
- 38 Speak unto the children of Israel, and bid

15:27 Lev. 3:27-28; Ac. 3:17; At. 17:30; 1 Th. 1:13

15:28 Lev. 4:35
15:29 Nu. 15:15, Nu. 9:14; Lev. 16:29; Lev. 17:15; Rom. 4:29-30
15:30 Nu. 9:13; Ge. 17:14; Ex. 21:13; Dt. 1:43; Mt. 12:32; Heb. 10:26; Heb. 10:29; 2 Pe. 2:10

15:31 Lev. 26:15; Lev. 26:18; Nu. 30:12; 1 Th. 4:8; Heb. 10:28-29; Lev. 5:1

15:32 Ex. 16:23; Ex. 16:27-28; Ex. 20:8-10; Ex. 25:23

15:33 Jo. 8:9

15:34 Lev. 24:12

15:35 Ex. 31:14-15; Lev. 23:14; 1 Ki. 21:13; Ac. 7:58; Heb. 13:11-12

15:36 Jos. 7:25

15:38 Dt. 22:12; Mt. 9:20; Mt. 23:5; Lk. 8:44

15:39 Ex. 13:9; Dt. 6:9; Pr. 3:1; Ec. 11:9; Jer. 9:14; Eze. 6:9; Jas. 4:1

15:40 Lev. 11:34-35; Lev. 19:2; Rom. 12:1; Eph. 1:4; Col. 1:2; 1 Th. 1:1

15:41 Lev. 22:33; Lev. 25:38; Ps. 105:45; Jer. 31:31-33; Heb. 11:16; 1 Pe. 2:9-10

16:1 Nu. 26:9-10; Jude 11; Ge. 49:8-9

16:2 Nu. 26:9; Ge. 6:4; Eze. 16-14; Eze. 23:10

16:3 Nu. 16:11; Nu. 12:1-2; Ps. 106:16; Ac. 7:39; Ac. 7:51

16:4 Nu. 16:45; Nu. 14:5; Nu. 20:6; Jos. 7:6

16:5 Mat. 5:18; 2 Ti. 2:19; Nu. 16:4; 1 Pe. 2:5-9; Rev. 1:6; Ex. 28:15

16:6 Nu. 16:35-40; Nu. 16:46-48; Lev. 10:1

16:7 Nu. 16:3; Nu. 16:5; Eph. 1:3; 2 Th. 2:14; 1 Pe. 2:9

4 Heb. doth

5 Heb. with an high hand

16

1 Heb. It is much for you

them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

- 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:
- 40 That ye may remember, and do all my commandments, and be holy unto your God.
- 41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

Nū

The Revolt Against the Aaronic Priesthood (16:1-17:13)

Rebellion of Korah and Its Suppression

- 16 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:
- 2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:
- 3 And they gathered themselves together against Moses and against Aaron, and said unto them, 'Ye *take* too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?
- 4 And when Moses heard *it*, he fell upon his face:
- 5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew *who are his*, and *who is holy*; and will cause *him* to come near unto him: even *him whom* he hath chosen will he cause to come near unto him.
- 6 This do; Take you censers, Korah, and all his company:
- 7 And put fire therein, and put incense in them before the LORD to morrow: and it

the land at the time of His appointment, but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independent of divine aid. "We have sinned against the Lord," they cried; "we will go up and fight, according to all that the Lord our God commanded us." Deuteronomy 1:11. So terribly blinded had they become by transgression. The Lord had never commanded them to "go up and fight." It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands (PP391-392).

15:38, 39 (1 Tim. 2:9, 10; 1 Peter 3:3, 4). **Israel's Dress Distinguished Them From Nations.**—The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people.

shall be *that* the man whom the LORD doth choose, he *shall* be holy; *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *both* thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the

16:9 Nu 16:13, Ge 30:15, 1 Sa 18:23, Ac 13:2
16:10 Pr 13:10, Mt 20:21-22, Lk 22:21, Rom 12:10, Php 2:3, 3 Jo 9

16:11 Nu 16:3, Lk 10:16, Jo 13:20, Rom 13:2, Ex 16:7-8

16:12 Pr 29:9, Isa 45:1, Pe 2:13-14, Jude 8

16:13 Nu 16:9, Nu 11:5, Ex 1:11, Lk 19:11, Ac 7:25-27

16:14 Ex 3:8, Ex 31:1, Lev 20:24

16:15 Nu 12:3, Ex 32:19, Mt 5:22, Mk 3:5, Eph 4:26

16:16 Nu 16:6-7, 1 Sa 12:3, 1 Sa 12:7, 2 Ti 2:14

16:17 1 Sa 12:7

16:18 Nu 16:12-13, Nu 16:12, Ex 9:6

16:21 Ge 19:15-22, Jer 5:16, Ac 2:40, 2 Co 6:17, Eph 5:6-7

16:22 Nu 16:4, Nu 16:15, Job 12:11, Ecc 12:7, Isa 5:16, Heb 12:9

16:24 Nu 16:21

16:25 Nu 11:16-17, Nu 11:25, Nu 41:30

16:26 Lev 16:21-23, Ge 19:12-14, Isa 52:11, Mt 10:14, Ac 8:20, 2 Co 6:17

16:27 2 Ki 9:30-31, Job 9:4, Pr 16:18, Isa 28:11

16:28 Ex 3:12, Ex 11:9, Ex 7:9, Zec 2:9, Jo 5:46, Jo 11:42

16:29 Ex 20:5, Job 35:15, Isa 10:5, Jer 5:9

16:30 Job 31:3, Isa 28:21, Jer 31:22, Nu 16:35

16:31 Nu 26:10, Nu 26:1, Ps 106:17-18

16:32 Nu 16:30, Ge 4:11, Isa 5:14, Rev 12:16

16:33 Ps 9:15, Ps 55:23, Isa 14:9, Eze 32:18, Jude 11

2 Heb. bore out

3 Heb. as every mandible

4 Heb. create a creature

congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram: and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men: then the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit: then ye shall understand that these men have provoked the LORD.

31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

33 They, and all that appertained to them:

Pride is rebuked in His Word (HR Feb. 1872).

16:1-50. Rebellion Against Leadership.—These men of Israel complained, and influenced the people to stand with them in rebellion, and even after God stretched forth His hand and swallowed up the wrong-doers, and the people fled to their tents in horror, their rebellion was not cured. The depth of their disaffection was made manifest even under the judgment of the Lord. The morning after the destruction of Korah, Dathan, and Abiram and their confederates, the people came to Moses and Aaron, saying, "Ye have killed the people of the Lord." For this false charge on the servants of God, thousands more were killed, for there was in them sin, exultation and presumptuous wickedness (Letter 12a, 1893).

(1 Sam. 15:23). Lessons From the Rebellion.—I question whether genuine rebellion is ever curable. Study in *Patriarchs and Prophets* the rebellion of Korah, Dathan, and Abiram. This rebellion was extended, including more

than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, "These things were written for our admonition, upon whom the ends of the world are come." And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy, and name him Christ our Righteousness, it is because they have not sunk the shaft deep into the mines of truth. They are not able to distinguish the precious ore from the base material. . . .

The Lord has permitted this matter to develop as it has done, in order to show how easily His people will be misled, when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble

- went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.
- 34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also.
- 35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.
- 36 And the LORD spake unto Moses, saying,
- 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.
- 38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.
- 39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered: and they were made broad plates for a covering of the altar:
- 40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD: that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.
- 41 But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.
- 42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.
- 43 And Moses and Aaron came before the tabernacle of the congregation.
- 44 And the LORD spake unto Moses, saying,
- 45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.
- 46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an

16:34 Isa 33:3; Zec 14:5; Rev 6:15-17; Nu 17:12-13
16:35 Nu 11:1; Nu 26:10; Lev 10:2; Ps 106:18
16:37 Nu 16:7; Nu 16:18; Lev 27:1
16:38 1 Ki 2:23; Pr 1:18; Nu 16:30; Eze 1:4; 1 Co 10:11, 2 Pe 2:6
16:40 Nu 3:10; Lev 22:10; Jude 11; 1 Ki 13:3-5
16:41 Nu 16:1-7; Nu 1:2; Ps 106:13; Ps 106:23; Ac 5:28; Ac 21:28
16:42 Nu 16:19; Nu 16:19; Ex 16:7; Lev 9:24
16:43 Nu 16:21; Nu 16:24; Mt 26:49
16:44 Lev 9:24; 10:1; Isa 6:6-7; Rom 5:9-10; Heb 7:25-27
16:47 Mt 5:4; Rom 12:21; Ps 106:29; Dt 33:10-11
16:48 Nu 16:18; 1 Th 1:10; Heb 7:24-25; Jas 5:16
16:49 Nu 16:32-35; Heb 2:1-3; Heb 10:28-29
16:50 Nu 16:43; 1 Ch 21:26-30
17:2 Nu 1:5-16; Nu 2:3-30; Ge 49:10; Ps 110:2
17:3 Nu 3:2-3; Nu 18:1; Nu 18:7; Ex 16:1; Ex 6:20
17:4 Ex 25:16-22; Ex 29:42-43; Ex 30:6; Ex 30:36
17:5 Nu 16:5; Nu 17:10; Isa 13:11; Eze 16:41
17:6 Nu 17:2
17:7 Nu 18:2; Ex 38:21; Ac 7:4
17:8 Nu 17:5; Ge 40:10; Ps 110:2; Isa 2:4; 17:24; Jo 15:1-6

atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living: and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

The Rod of Aaron, Which Budded

- 17 And the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.
- 3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.
- 4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.
- 5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.
- 6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods.
- 7 And Moses laid up the rods before the LORD in the tabernacle of witness.
- 8 And it came to pass, that on the morrow Moses went into the tabernacle of witness: and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

17

1 Heb. a rod for one prince, a rod for one prince

Bereans, to see if these things are so. . . .

Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations? Professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? What will hold God's people from giving their allegiance to false Christs? "Go not ye after them."

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. My brethren, you are not meeting men only, but principalities and powers. We wrestle not against flesh and blood. Let Eph. 6:10-18 be

read carefully (Letter 1, 1897).

Christ came to our world not to aid Satan in working up rebellion, but to put down rebellion. Wherever men start out in rebellion they will work secretly and in darkness, as they will not come as Christ has told them to do to the ones they have any matter against but will take their budget of falsehoods and enmity and evil surmisings and Satanic representations, as did Satan to the fellow angels under him, and gain their sympathy by false representations (Letter 156, 1897).

16:1-3. Princes Enlisted in Rebellion.—Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them. Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown (Letter 2a, 1892).

Nu

- 9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.
- 10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.
- 11 And Moses did so: as the LORD commanded him, so did he.
- 12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.
- 13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Additions to the Law (18:1-19:22)

The Charge and Rewards of Priests and Levites

- 18 And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.
- 2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.
- 3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.
- 4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.
- 5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.
- 6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

17:30. Heb 9:9. Nu 16:48. Ex 16:42. Dt 19:26. Eph 2:2-3. Eph 5:6. Nu 17:5.
17:12. Nu 26:11. Ps 90:7. Pr 19:3. Isa 57:16. Heb 12:5.
17:13. Nu 1:51-55. Ge 3:3. 1 Sa 6:19-21. Ac 5:5. Ac 5:11-14. Eph 2:13.

18:1. Nu 17:3. Nu 17:7. Heb 4:15. Nu 18:22. Ac 20:26-27. Heb 13:17.
18:2. Nu 18:4. Ge 29:31. Nu 3:6-9. Nu 8:19. Eze 44:15.
18:3. Nu 3:25. Nu 3:31. Nu 3:36. Nu 19:20.
18:4. Nu 1:51. Nu 3:10. 1 Sa 6:19. 2 Sa 6:6-7.

18:5. Nu 8:2. Ex 27:21. Lev 24:3. 1 Ch 9:19. 1 Ti 3:15. 1 Ti 5:21.

18:6. Ge 6:17. Ex 14:17. Isa 48:15. Eze 44:11.

18:7. Nu 18:5. Lev 16:2. Heb 9:6. 1 Sa 2:28. Jo 3:27. Rom 15:16. Eph 4:8.

18:8. Nu 18:9. Lev 6:16. Isa 10:25. Heb 1:9. 1 Jo 2:20. 1 Jo 2:27.

18:9. Lev 2:2-3. Lev 10:12-15.
18:10. Ex 29:31-32. Lev 6:16. Lev 6:26.
18:11. Nu 18:8. Ex 29:27-28. Lev 7:14.

18:12. Nu 18:29. Nu 18:19-21. Ex 22:29. Lev 24:17.

18:13. Ex 22:29. Jer 24:2. Hos 9:10. Mic 1:1.

18:14. Lev 27:28. Eze 14:29.
18:15. Nu 3:15. Ex 15:2. Lev 27:26. Lev 27:27.

18:16. Nu 3:7. Lev 27:27. Ex 30:13. Eze 45:12.

2 Heb. children of rebellion
18
1 be responsible for whatever is done about the sanctuary
2 inner court
3 Heb. fat

- 7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death.
- 8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel: unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.
- 9 This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons.
- 10 In the most holy place shall thou eat it: every male shall eat it: it shall be holy unto thee.
- 11 And this is thine: the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.
- 12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.
- 13 And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat of it.
- 14 Everything devoted in Israel shall be thine.
- 15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.
- 16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

16:3. Moses Accused of Hindering Progress.—They accused Moses of being the cause of their not entering the promised land. They said that God had not dealt with them thus. He had not said that they should die in the wilderness. They would never believe that He had thus said; but that it was Moses who had said this, not the Lord; and that it was all arranged by Moses to never bring them to the land of Canaan (4SG 30).

Korah Deceived Himself.—Korah had cherished his envy and rebellion until he was self-deceived, and he really thought that the congregation was a very righteous people, and that Moses was a tyrannical ruler, continually dwelling upon the necessity of the congregation's being holy, when there was no need of it, for they were holy (*Ibid.*, 31).

16:19. The People Deceived Themselves.—The people thought if Korah could lead them, and encourage them, and dwell upon their righteous acts, instead of reminding them of their failures, they should have a very

peaceful, prosperous journey, and he would without doubt lead them, not back and forward in the wilderness, but into the promised land. They said that it was Moses who had told them that they could not go into the land, and that the Lord had not thus said. Korah in his exalted self-confidence gathered all the congregation against Moses and Aaron, "unto the door of the tabernacle of the congregation" (*Ibid.*).

17:1-13. Rod Preserved as Reminder.—All the remarkable changes in the rod occurred in one night, to convince them that God had positively distinguished between Aaron and the rest of the children of Israel. After this miracle of divine power, the authority of the priesthood was no longer called in question. This wonderful rod was preserved to be frequently shown to the people to remind them of the past, to prevent them from murmuring, and again calling in question to whom the priesthood rightfully belonged. After the children of Israel were fully

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem: they are holy; thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithes.

27 And this your heave offering shall be reckoned unto you, as though it were the

18:17 Dt 15:19-22; Ps 29:16, Lev 3:2-5, 18:18 Ex 29:26-28, Lev 7:31-34

18:19 Nu 18:8, Nu 18:11; Dt 12:6, 2 Ch 31:4

18:20 Nu 18:23-24, Dt 10:9, Jos 13:14; Eze 44:28, 1 Co 5:21-23, Rev 21:5

18:21 Nu 18:21-26; Dt 10:9-12, Dt 12:17-19, 1 Co 9:13-14, Gal 6:6

18:22 Nu 18:7, Nu 1:52; Lev 20:20, Lev 10:38

18:23 Nu 3:7, Nu 18:20

18:24 Mal 3:8-10, 18:26 Nu 18:19; Ne 10:38

18:27 Lev 6:19; Nu 18:30, Nu 15:20, Dt 15:14; Hos 9:1-2

18:28 Ge 1:1-18; Heb 6:20-7:10

18:29 Nu 18:12

18:30 Nu 18:28; Ge 15:11, Pr 3:9-10; Mal 1:8; Mt 6:33; Php 3:8, 9

18:31 Dt 11:22-23; Mt 10:10, Lk 10:7, 1 Co 9:10-14, 2 Co 12:15; Gal 6:6

18:32 Nu 18:22; Lev 19:8, Mal 1:7; 1 Co 11:27, 1 Co 11:29

19:2 Nu 31:21; Heb 9:19; Nu 19:6; Lev 19:6; Isa 1:18; Rev 1:5

19:3 Nu 5:2, Nu 15:36; Lev 9:12; Heb 13:11-13

19:4 Lev 3:6; Lev 9:17; Heb 9:13-14; Heb 12:24-1 Pt 1:2

19:5 Ex 29:34, Lev 9:11-12, Lev 9:21, Ps 22:14, Isa 53:10

19:6 Lev 1:6; Lev 19:49, Ps 51:7; Isa 48:14; Heb 9:19-24

19:7 Nu 19:8, Nu 19:19, Lev 11:25

19:8 Nu 19:8, Nu 19:19, Lev 11:25

19:9 Nu 19:8, Nu 19:19, Lev 11:25

19:10 Nu 19:8, Nu 19:19, Lev 11:25

19:11 Nu 19:8, Nu 19:19, Lev 11:25

19:12 Nu 19:8, Nu 19:19, Lev 11:25

19:13 Nu 19:8, Nu 19:19, Lev 11:25

19:14 Nu 19:8, Nu 19:19, Lev 11:25

19:15 Nu 19:8, Nu 19:19, Lev 11:25

19:16 Nu 19:8, Nu 19:19, Lev 11:25

19:17 Nu 19:8, Nu 19:19, Lev 11:25

19:18 Nu 19:8, Nu 19:19, Lev 11:25

19:19 Nu 19:8, Nu 19:19, Lev 11:25

19:20 Nu 19:8, Nu 19:19, Lev 11:25

19:21 Nu 19:8, Nu 19:19, Lev 11:25

19:22 Nu 19:8, Nu 19:19, Lev 11:25

19:23 Nu 19:8, Nu 19:19, Lev 11:25

19:24 Nu 19:8, Nu 19:19, Lev 11:25

corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Law of the Red Heifer, and the Pollution of Death

19 And the LORD spake unto Moses and unto Aaron, saying,

2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

5 And one shall burn the heifer in his sight: her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp,

convinced of their wrong, in unjustly accusing Moses and Aaron, as they had done, they saw their past rebellion in its true light, and they were terrified. They spake unto Moses, saying, Behold we die, we perish; we all perish. They are at length compelled to believe the unwelcome truth, that their fate is to die in the wilderness. After they believed that it was indeed the Lord who had said they should not enter the promised land, but should die, they then acknowledged that Moses and Aaron were right, and that they had sinned against the Lord, in rebelling against their authority. They also confessed that Korah, and those who perished with him, were sinners against the Lord and that they had justly suffered His wrath (*Ibid.*, 35, 36).

20:7, 8, 10, 12. **Sin of Moses Misrepresented God's Leadership.**—In all their wanderings, the children of Israel were tempted to attribute to Moses the special work of God, the mighty miracles that had been wrought to deliver them from Egyptian bondage. They charged Moses with

bringing them out of the land of Egypt. It was true that God had manifested Himself wonderfully to Moses. He had specially favored him with His presence. To him God had revealed His exceeding glory. Upon the mount He had taken him into a sacred nearness to Himself, and had talked with him as a man speaks to a friend. But the Lord had given evidence after evidence that it was He Himself who was working for their deliverance.

By saying, "Must we fetch you water out of this rock?" Moses virtually said to the people that they were correct in believing that he himself was doing the mighty works that had been done in their behalf. This made it necessary for God to prove to Israel that his admission was not founded on fact. . . . To dispel forever from the minds of the Israelites the idea that a man was leading them, God found it necessary to allow their leader to die before they entered the land of Canaan (MS 69, 1912).

21:4-9. **Serpent Made of Copper.**—Moses was divinely

Nu

Nu

- and the priest shall be unclean until the even.
- 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
- 9 And a man *that* is clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin.
- 10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
- 11 He that toucheth the dead body of any man shall be unclean seven days.
- 12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
- 13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean: his uncleanness is yet upon him.
- 14 This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days.
- 15 And every open vessel, which hath no covering bound upon it, is unclean.
- 16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
- 17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
- 18 And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
- 19 And the clean *person* shall sprinkle upon

19:8 Nu 19:18; 2 Co 5:21; Zec 13:1; 2 Co 7:1
19:9 Nu 19:18; 2 Co 5:21; Heb 7:26; Zec 13:1
19:10 Nu 19:7-9; Nu 19:19; Ex 12:49; Rom 5:29-30; Col 3:11
19:11 Lev 11:12; Lev 11:27; Hag 2:13; Rom 5:12; 2 Co 6:17; Eph 2:11
19:12 Nu 19:17-18; Ps 51:7; Eccl 36:25; Ac 15:9; Rev 7:14
19:13 Nu 15:30; Lev 5:3; Heb 2:2-3; Heb 10:29; Heb 21:8
19:15 Nu 31:20; Lev 11:32; Lev 11:36; 19:16 Nu 19:11; Eccl 39:11-11; Mt 23:27; Lk 11:41
19:17 Nu 19:9; Ge 26:19; Jo 4:10-11; Jo 4:46; Rev 7:17
19:18 Nu 19:9; Ps 51:7; Eccl 36:25-27; Jo 15:2-3; Jo 17:17; Heb 9:14
19:19 Eph 5:25-27; Tit 2:11; Tit 3:5-5; 1 Jo 1:7; Jude 25; Rev 15:6
19:20 Nu 19:15; Ge 17:14; Mk 16:16; Ac 13:49-51; Rom 2:4-5; 2 Pe 3:14
19:21 Lev 11:25; Lev 11:40; Heb 7:19; Heb 9:10
19:22 Lev 7:19; Hag 2:13; Mt 15:19; 20: Mk 7:21-24
20:1 Dt 1:22-23; Dt 2:14; Nu 15:21; Ex 15:20; Mt 6:4
20:2 Ex 16:23-24; Ex 17:1-1; Nu 11:46; Ex 16:2; 1 Co 10:10-11
20:3 Nu 14:12; Ex 16:2-3; Job 5:10-11; La 4:9
20:4 Nu 11:5; Ex 5:21; Ps 106:21; Ac 4:5
20:5 Nu 16:11; Dt 8:15; Jer 2:2; Jer 2:6
20:6 Nu 11:5; Nu 16:1; Ex 17:1; Jos 7:6; Mt 26:39

19

1 Heb. soul of man

2 Heb. dust

3 Heb. living waters shall be given

the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

- 20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him: he is unclean.
- 21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes: and he that toucheth the water of separation shall be unclean until even.
- 22 And whatsoever the unclean *person* toucheth shall be unclean: and the soul that toucheth it shall be unclean until even.

From Kadesh to Transjordan (20:1-21:9)

The Water of Strife

- 20 Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.
- 2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
- 3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!
- 4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?
- 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates: neither is there any water to drink.
- 6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.
- 7 And the LORD spake unto Moses, saying,

commanded to make a serpent of brass resembling the living ones, and to elevate it among the people. To this, all who had been bitten were to look, and they would find relief. He did so, and the joyful news was sounded throughout the encampment that all who had been bitten might look upon the brazen serpent and live. Many had already died, and when Moses raised the serpent upon the pole, some would not believe that merely gazing upon that metallic image would heal them: these perished in their unbelief. Yet there were many who had faith in the provision which God had made. Fathers, mothers, brothers, and sisters were anxiously engaged in helping their suffering, dying friends to fix their languid eyes upon the serpent. If these, though faint and dying, could only once look, they were perfectly restored.

The people well knew that there was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was from God alone. In

His wisdom He chose this way of displaying His power. In this simple means the people were made to realize that this affliction had been brought upon them by their sins. They were also assured that while obeying God they had no reason to fear, for He would preserve them.

The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look in order to live. It was their faith that was acceptable with God, and by looking upon the serpent their faith was shown. They knew that there was no virtue in the serpent itself, but it was a symbol of Christ; and the necessity of faith in His merits was thus presented to their minds. Heretofore many had brought their offerings to God, and had felt that in so doing they made ample atonement for their sins. They did not rely upon the Redeemer to come

- 8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.
- 9 And Moses took the rod from before the LORD, as he commanded him.
- 10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?
- 11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.
- 12 And the LORD spake unto Moses and Aaron. Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
- 13 This is the water of Meribah, because the children of Israel strove with the LORD, and he was sanctified in them.

The Insolence of Edom

- 14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:
- 15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:
- 16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:
- 17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.
- 18 And Edom said unto him, Thou shalt not

20:8 Nu 21:15; Nu 21:18; Ex 4:2; Ge 14:14; Isa 6:5; Mt 21:21; Mk 11:22-24; 20:9 Nu 17:10; 20:10 Dt 9:24; Ps 106:32-35; Mt 5:22; Lk 9:54-55; Ac 23:4-5; Eph 1:26; 20:11 Nu 20:8; Lev 10:1; 1 Sa 15:13-14; Mt 24:20; Jas 1:20; 20:12 Nu 11:21-22; Isa 7:9; Mt 17:17; Mk 17:20; Lk 1:20; Rom 1:20; 20:13 Dt 34:8; Ps 5:8; Ex 17:7; Isa 5:10; Eze 20:41; Eze 38:16; 20:14 Jdg 11:16-17; Ge 32:3-4; Mal 1:2; 20:15 Ge 36:6; Ac 7:15; Nu 11:5; Dt 26:9; Ac 7:19; 20:16 Ex 2:24-24; Ex 3:7-9; 20:17 Nu 21:1; Nu 21:22-24; Dt 2:1-1; Dt 2:27; 20:19 Dt 2:6; Dt 2:28; 20:20 Nu 20:8; Ge 27:11; Jdg 11:17; Ps 140:7; Eze 35:5-11; Am 1:11; 20:21 Dt 2:27; Dt 2:29; Dt 2:4-8; Jdg 11:18; 20:22 Nu 20:1; Nu 20:11; Eze 47:19; Eze 48:28; 20:24 Nu 27:13; Ge 15:15; Dt 32:50; Jdg 2:10; 20:25 Nu 33:48-49; 20:26 Ex 29:29-30; Isa 22:21-22; Heb 7:11; Heb 7:23-24; 20:28 Nu 20:26; Nu 33:58; Ex 29:29-30; Ac 20:25-29; 2 Pe 1:15; 20:29 Ge 1:10; Dt 34:8; 2 Ch 35:24-25; Ac 8:2; 21:1 Nu 33:40; Jos 12:13; Jdg 1:16; Nu 15:21-22; 21:2 Ge 24:20; Jdg 11:30; 1 Sa 1:11; 1 Co 16:22

20

- 1 that is, Strife
2 Heb. found us
3 Heb. mouth

pass by me, lest I come out against thee with the sword.

- 19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.
- 20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
- 21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

The Death of Aaron

- 22 And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.
- 23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,
- 24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.
- 25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:
- 26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.
- 27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.
- 28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
- 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

King Arad

21 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies: then he fought against Israel, and took some of their prisoners.

- 2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this

of whom these offerings were only a type. The Lord would now teach them that their sacrifices, in themselves, had no more power or virtue than the serpent of brass, but were, like that, to lead their minds to Christ, the great sin offering.

"As Moses lifted up the serpent in the wilderness," even so was the Son of man "lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15. All who have ever lived upon the earth have felt the deadly sting of "that old serpent, called the devil, and Satan." Revelation 12:9. The fatal effects of sin can be removed only by the provision that God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God's word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power

and virtue in Himself to heal the repenting sinner.

While the sinner cannot save himself, he still has something to do to secure salvation. "Him that cometh to Me," says Christ, "I will in no wise cast out." John 6:37. But we must come to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy.

Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. There are many who have long desired and tried to obtain these blessings, but have not received them, because they have cherished the idea that they could do something to make themselves worthy of them. They have not looked away from self, believing that Jesus is an all-sufficient Saviour. We must not think that our own merits will save us; Christ is our only hope of salvation. "For there is none other

people into my hand, then I will utterly destroy their cities.

- 3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place 'Hormah.

The Brasn Serpent

- 4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

- 5 And the people spake against God, and against Moses. Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water: and our soul loatheth this light bread.

- 6 And the LORD sent fiery serpents among the people, and they bit the people: and much people of Israel died.

- 7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee: pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

- 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

- 9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Approaching Canaan (21:10-22:1)

Final Marches and First Victories

- 10 And the children of Israel set forward, and pitched in Oboto.
- 11 And they journeyed from Oboto, and pitched at 'Ijeabarim, in the wilderness which is before Moab, toward the sunrise.
- 12 From thence they removed, and pitched in the valley of Zared.
- 13 From thence they removed, and pitched

21:3 Ps 10:17; Ps 91:15; Nu 14:15; Dt 1:41; 1 Sa 30:30
21:4 Nu 20:22-23; Ac 13:22; 1 Th 3:3-4; Ex 6:9
21:5 Nu 11:1-6; Nu 11:1-4; Ps 78:24-25; Pr 24:2
21:6 Ge 3:14-15; Dt 8:15; Isa 1:1; 29; Am 9:5-11; Co 10:9
21:7 Ex 9:27-28; 1 Sa 12:19; Mt 27:3; Job 42:10; Rom 10:1
21:8 Ps 106:13-15
21:9 2 Ki 18:4; Jo 4:1-15; Jo 12:52; Rom 8:5; 2 Co 5:21; Is 15:22
21:10 Nu 33:13-15
21:11 Dt 2:14-19
21:12 Nu 21:14; Dt 2:24; Jdg 11:18; Is 16:2; Jer 48:20
21:13 Jos 10:13; 2 Sa 1:18
21:14 Nu 21:28; Dt 2:9; Dt 2:18; Dt 2:29; Is 15:1
21:15 Jdg 9:21; Nu 20:8; Is 12:5; Jo 4:10; Jo 4:11; Jo 4:49; Rev 21:6; Rev 22:1
21:17 Ex 15:1-2; Jdg 5:1; Ps 106:2; Is 12:1-2; Jos 5:13
21:18 2 Ch 17:9-9; Ne 3:1; Ne 3:5; 1 Ti 6:17-18; Dt 3:1
21:20 Nu 22:1; Nu 26:63; Dt 1:5; Nu 23:14; Dt 3:27
21:21 Nu 20:14-19; Dt 2:26-28; Jdg 11:19; 21
21:22 Nu 20:17
21:23 Dt 2:40-42; Dt 29:8; Jdg 11:20; Is 15:4; Jer 48:4
21:24 Nu 32:1-1; Nu 32:33-42; Ps 135:10-12
21:25 Nu 21:41; Nu 32:43-42; Dt 2:12; Is 15:4
21:27 Nu 21:14; Is 13:4; Hab 2:6

21

- 1 that is, Utter destruction
2 or, grieved: Heb. shortened
3 or, heaps of Abarim
4 or, Vaheb in Suphan
5 Heb. leaneth
6 Heb. Ascend

on the other side of Arnon, which is in the wilderness that cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

- 14 Wherefore it is said in the book of the wars of the LORD, 'What he did in the Red sea, and in the brooks of Arnon.

- 15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

- 16 And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

- 17 Then Israel sang this song, 'Spring up, O well; 'sing ye unto it:

- 18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:

- 19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

- 20 And from Bamoth in the valley that is in the 'country of Moab, to the top of 'Pisgah, which looketh toward 'Jeshimon.

- 21 And Israel sent messengers unto Sihon king of the Amorites, saying,

- 22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

- 23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

- 24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.

- 25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the 'villages thereof.

- 26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

- 27 Wherefore they that speak in proverbs

name under heaven given among men, whereby we must be saved." Acts 4:12.

When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire: let none look to self, as though they had power to save themselves. Jesus died for us because we were helpless to do this. In Him is our hope, our justification, our righteousness. When we see our sinfulness we should not despond and fear that we have no Saviour, or that He has no thoughts of mercy toward us. At this very time He is inviting us to come to Him in our helplessness and be saved.

Many of the Israelites saw no help in the remedy which Heaven had appointed. The dead and dying were all around them, and they knew that, without divine aid, their own fate was certain: but they continued to lament their wounds, their pains, their sure death, until their strength was gone, and their eyes were glazed, when they might

have had instant healing. If we are conscious of our needs, we should not devote all our powers to mourning over them. While we realize our helpless condition without Christ, we are not to yield to discouragement, but rely upon the merits of a crucified and risen Saviour. Look and live. Jesus has pledged His word. He will save all who come unto Him. Though millions who need to be healed will reject His offered mercy, not one who trusts in His merits will be left to perish.

Many are unwilling to accept of Christ until the whole mystery of the plan of salvation shall be made plain to them. They refuse the look of faith, although they see that thousands have looked, and have felt the efficacy of looking, to the cross of Christ. Many wander in the mazes of philosophy, in search of reasons and evidence which they will never find, while they reject the evidence which God has been pleased to give. They refuse to walk in the light of the Sun of Righteousness, until the reason of its

⁷ or, answer ⁸ Heb. field ⁹ or, the hill ¹⁰ or, the wilderness ¹¹ Heb. daughters

- say, Come into Heshbon, let the city of Sihon be built and prepared:
- 26 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.
- 27 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.
- 28 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.
- 29 Thus Israel dwelt in the land of the Amorites.
- 30 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there.

Conquest of Og

- 33 And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.
- 34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
- 35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.
- 22 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.

The Story of Balaam (22:2-24:25)

The Coming of Balaam

- 2 And Balak the son of Zippor saw all that Israel had done to the Amorites.
- 3 And Moab was sore afraid of the people, because they were many; and Moab was distressed because of the children of Israel.
- 4 And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And

21:28 Jdg 9:20; Isa 10:16; Jer 48:15-46; Am 1:1; Nu 21:15;
21:29 Jdg 11:24; 1 Ki 11:7; Jer 48:7; 1 Co 8:4-5
21:30 Ge 49:23; 2 Sa 11:24; Ps 141; Isa 15:2; Isa 15:9;
21:31 Nu 32:33-42; Dt 3:16-17; Jos 12:1-6; Jos 13:9-12
21:32 Nu 32:1; Nu 32:35; Isa 16:8-9; Jer 48:32
21:33 Dt 3:1-6; Dt 29:7; Jos 13:12
21:34 Nu 14:9; Dt 31:4; Dt 20:3;
21:35 Dt 3:17; Dt 29:7-8; Jos 12:4-6

22:1 Nu 21:20; Nu 33:48-50; Dt 3:8; Jos 3:16
22:2 Nu 21:3; Nu 21:20-45; Jdg 11:25
22:3 Ex 15:15; Dt 2:25; Jos 2:10-11; Ps 58:5; Isa 25:5
22:4 Nu 22:7; Nu 25:18; Jdg 11:25
22:5 Dt 25:4; Jos 13:22; Nu 31:2; Mic 6:5; 2 Pe 2:15; 16; Jude 11; Rev 2:14
22:6 Nu 23:7-8; Nu 24:9; Ge 12:3; Ps 109:17-18; Ac 8:9
22:7 1 Sa 9:7-8; Isa 56:11; Mic 4:11; Rom 16:18; 1 Ti 6:9-10; Tit 1:11
22:8 Nu 22:19-20; Nu 12:6; Jer 12:4; Eze 35:5
22:9 Nu 23:20; Ge 20:3; Da 2:15; Mt 7:22; Mt 24:24; Jo 11:51
22:10 Nu 22:4-6
22:12 Nu 22:20; Job 43:15-17; Mt 47:19; Mic 6:5
22:13 Nu 22:14; Dt 25:19
22:14 Nu 22:15; Nu 22:27
22:15 Nu 22:7-8; Ac 10:7-9
22:17 Nu 21:11; Dt 16:9; 1 Sa 11; Mt 4:8-9; Mt 16:26; Mt 17:7

22

1 Heb. eye

2 Heb. I shall prevail in fighting against him

3 Heb. Be not thou hindered from, etc.

Balak the son of Zippor was king of the Moabites at that time.

- 5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:
- 6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blestest is blessed, and he whom thou cursest is cursed.
- 7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.
- 8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me; and the princes of Moab abode with Balaam.
- 9 And God came unto Balaam, and said, What men are these with thee?
- 10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,
- 11 Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.
- 12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.
- 13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.
- 14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.
- 15 And Balak sent yet again princes, more, and more honourable than they.
- 16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, 'Let nothing, I pray thee, hinder thee from coming unto me:
- 17 For I will promote thee unto very great

Nu

shining shall be explained. All who persist in this course will fail to come to a knowledge of the truth. God will never remove every occasion for doubt. He gives sufficient evidence on which to base faith, and if this is not accepted, the mind is left in darkness. If those who were bitten by the serpents had stopped to doubt and question before they would consent to look, they would have perished. It is our duty, first, to look; and the look of faith will give us life (PP 130-132).

21:6. Had Been Miraculously Preserved.—To punish them for their ingratitude, and complaining against God, the Lord permitted fiery serpents to bite them. They were called fiery, because their bite produced painful inflammation, and speedy death. The Israelites, up to this time, had been preserved from these serpents in the wilderness, by a continual miracle: for the wilderness through which they traveled was infested with poisonous serpents (4SG 41).

A Fatal Decision.—There were those who stopped to

reason regarding the foolishness of looking for relief to this means. That they should be healed by looking at a piece of brass was absurd to their minds, and they said, "We will not look." This decision was fatal, and all who would not accept the provision made perished.

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. He has given His people the truth with power through the Holy Spirit. He opened His Word to those who were searching and praying for truth. But when these messengers gave the truth they had received to the people, they were as unbelieving as the Israelites. Many are cavilling over the truth brought to them by humble messengers (MS 75, 1899).

22:1-6. Balaam, Double-Minded.—At the time Balak sent messengers for him [Balaam], he was double-minded,

honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

- 18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

Nu

- 19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

- 20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shall thou do.

- 21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

- 22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

- 23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

- 24 But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

- 25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

- 26 And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

- 27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

- 28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

- 29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I

kill thee.

30 And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden? ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:

33 And the ass saw me, and turned from me, these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned: for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

The Prophecies of Balaam

39 And Balaam went with Balak, and they came unto Kirjathhuzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up

24:1-5. Beheld Glory of God's Presence.—Balaam had wished to appear to be favorable to Balak, and had permitted him to be deceived, and think that he used superstitious ceremonies and enchantments when he besought the Lord. But as he followed out the command given him of God, he grew bolder in proportion as he obeyed the divine impulse, and he laid aside his pretended conjuration, and, looking toward the encampment of the Israelites, he beholds them all encamped in perfect order, under their respective standards, at a distance from the tabernacle. Balaam was permitted to behold the glorious manifestation of God's presence, overshadowing, protecting, and guiding the tabernacle. He was filled with admiration at the sublime scene. He opened his parabole with all the dignity of a true prophet of God (4SG 47, 48).

24:15-24. Balak Amazed by Revelation.—The Moabites understood the import of the prophetic words of Balaam—that the Israelites after conquering the Canaanites

pursuing a course to gain and retain the favor and honor of the enemies of the Lord, for the sake of rewards he received from them. At the same time he was professing to be a prophet of God. Idolatrous nations believed that curses might be uttered which would affect individuals, and even whole nations (4SG 43).

22:15-17. Balaam's One Sin, Covetousness.—Here is a solemn warning for the people of God today, to allow no unchristian trait to live in their hearts. A sin which is fostered becomes habitual, and strengthened by repetition, it soon exerts a controlling influence, bringing into subjection all the nobler powers. Balaam loved the reward of unrighteousness. The sin of covetousness, which God ranks with idolatry, he did not resist and overcome. Satan obtained entire control of him through this one fault, which deteriorated his character, and made him a time-server. He called God his master; but he did not serve Him; he did not work the works of God (ST Nov. 18, 1880).

9 or, a city of streets

4 Heb. who hast ridden upon me

5 or, ever since thou wast, etc.

6 or, bowed himself

7 Heb. to be an adversary unto thee

8 Heb. be evil in thine eyes

into the high places of Baal, that thence he might see the utmost *part* of the people.

23 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me; and whatsoever he sheweth me I will tell thee. And 'he went to an high place.

4 And God met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let 'me die the death of the righteous, and let my last end be like his!

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

23:1 Nu 23:29; Ec 3:5, 31; Jude 11; Ps 20:3, 18; 15:22;

23:2 Nu 23:14; Nu 23:40

23:3 Nu 23:15; Ge 8:20; Lev 1:11

23:4 Nu 23:16; Nu 22:9; Isa 58:5-6; Mt 10:2, 12; Lk 18:12; Jn 16:2; Rom 5:27; Eph 2:9

23:5 Nu 23:16; Dt 18:18; Pr 16:1; Isa 51:16; Jer 1:9; Lk 12:12

23:6 Nu 23:3

23:7 Nu 23:18; Nu 23:1; Job 27:1; Hab 2:6; Mt 14:33; Mk 13:45; Mk 12:12

23:8 Nu 23:20; Nu 23:23; Isa 43:25; Isa 7:12-13

23:9 Ex 19:5-6; Ex 33:6; 2 Co 6:17; Tit 2:14; 1 Pe 2:9; Jer 46:28

23:10 Ge 15:16; Nu 23:9; Ps 47:5; Lk 2:29; Rom 1 Co 5:21-22

23:11 Nu 23:7-8; Nu 22:11; Nu 22:17; Nu 21:10; Ps 109:17; 29

23:12 Nu 1:23; Nu 1:20; Rom 16:18; Tit 1:16

23:13 1 Ki 20:23; Mt 6:5; Jos 24:9; Ps 109:17; Jos 3:9-10

23:14 Nu 21:20; Dt 5:27; Isa 1:10-11; Hos 12:11

23:15 Nu 23:5; Nu 22:8

23:16 Nu 23:5; Nu 22:45; Nu 24:1

23:17 Nu 24:20; 1 Nu 4:17; Jer 47:1

23:18 Job 8:20

23:19 1 Nu 15:29; Ps 89:35; Hab 2:3; Mal 3:6; Lk 21:33; Rom 11:29; Tit 1:2

23:20 Nu 22:12; Ge 12:2; Jn 10:17-29; Rom 8:36-39; 1 Pe 1:5

23:21 Ps 103:12; Isa 1:18; Isa 38:17

23:22 Nu 22:5; Nu 21:18; Ex 9:16; Ps 22:21

23:23 Nu 22:6; Nu 24:1; Ge 3:15; Mt 12:25; Lk 10:18-19; Rom 16:20; Rev 12:9

23:24 Nu 24:6-9; Ge 49:9; Dt 33:20

23:25 Ps 21:3

23:26 Nu 23:12-13; Nu 22:16; 1 Ki 22:10

23:27 Nu 23:13; Nu 23:19-20; Job 23:15; Pt 19:21

23:28 Nu 21:20

14 And he brought him into the field of Zophim, to the top of 'Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

23 Surely *there is* no enchantment 'against Jacob, neither is *there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward 'Jeshimon.

Nu

should settle in their land, and all attempts to subdue them would be of no more avail than for a feeble beast to arouse the lion out of his den. Balaam told Balak that he would inform him what the Israelites should do to his people at a later period. The Lord unfolded the future before Balaam, and permitted events which would occur, to pass before his sight, that the Moabites should understand that Israel should finally triumph. As Balaam prophetically rehearsed the future to Balak and his princes, he was struck with amazement at the future display of God's power (*Ibid.*, 188).

25:16-18. God's Control Unlimited.—Moses commanded the men of war to destroy the women and male children. Balaam had sold the children of Israel for a reward, and he perished with the people whose favor he had obtained at the sacrifice of twenty-four thousand of the Israelites. The Lord is regarded as cruel by many in

requiring His people to make war with other nations. They say that it is contrary to His benevolent character. But He who made the world, and formed man to dwell upon the earth, has unlimited control over all the works of His hands, and it is His right to do as He pleases, and what He pleases with the work of His hands. Man has no right to say to his Maker, Why doest Thou thus? There is no injustice in His character. He is the Ruler of the world, and a large portion of His subjects have rebelled against His authority, and have trampled upon His law. . . . He has used His people as instruments of His wrath, to punish wicked nations, who have vexed them, and seduced them into idolatry (*Ibid.*, 50, 51).

26:64. See EGW comment on Num. 14:29.

29:12-39. See EGW comment on Ex. 23:16.

32:1-5. Inheritance of the Tribes of Reuben, Gad, Half the Tribe of Manasseh.—Two of the tribes of Israel,

23 ¹ or, solitary ² Heb. my soul, or, my life ³ or, the hill ⁴ or, in ⁵ or, the wilderness

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

24 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6 As the valleys are which they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

10 And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?

14 And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the

23:29 Nu 23:1-2

24:1 Nu 22:13, Nu 23:20, 1 Sa 24:20, Rev 21:1, Nu 23:3

24:2 Nu 24:5, SS 1:1, 1 Sa 10:10, Mt 2:22, Mt 10:4, Lk 10:20, Jo 11:49-51

24:3 Nu 24:7, Nu 23:18, Nu 24:4, Nu 24:16

24:4 Nu 12:6, Ge 15:12, Ps 89:19, Job 8:20-27, Ac 10:10, Jo 10:19, 2 Co 12:1-9

24:5 Ge 24:10, SS 1:12-15, Isa 58:11, Jer 31:12, Joel 3:18

24:7 Ps 68:26, Pr 5:16-18, Isa 38:1, Jer 51:13, Rev 17:1, Rev 17:15

24:8 Nu 21:5, Nu 23:22, Dt 7:1, Ps 29, Isa 38:13, Da 6:24

24:9 Ge 49:9, Job 48:39-40, Ps 122:6, Mt 25:10, Mt 25:15, Ac 9:5

24:10 Job 27:25, Psa 21:1, Ps 24:5-5, 24:11 Nu 22:17, Mt 19:28-30, Ac 8:20, Phil 3:8, Heb 11:24, 26

24:12 Nu 22:18, Nu 22:38

24:14 Nu 21:17, Mic 6:5, Rev 2:10, Rev 2:11, Da 2:28

24:15 Nu 24:3-4, Nu 24:7, Job 27:1, Mt 13:35

24:16 Nu 24:1, 2 Co 13:12, 1 Co 8:1, 1 Co 13:2

24:17 Job 19:25-27, Zec 12:10, Jude 11, Jude 11-15, Rev 17:2, 22:9

24:18 Ge 27:29, Rev 27:10, 2 Sa 8:11

24:19 Ge 49:10, Ps 21:12, Isa 11:10, Mic 5:2, Mt 28:18

24:20 Ex 17:8, Ex 17:10, Jdg 6:5

24:21 Ge 15:19, Jdg 1:16, Job 29:18

24:22 Ge 10:11, Eze 12:15-18, Hos 11:3

24:23 Nu 24:28, 2, Ko 5:1, Mal 4:2

24:24 Ge 10:4, Isa 23:1, Da 7:19-20, Da 9:26-27, Mt 24:15

24:25 Nu 24:11, Nu 31:8, Jos 13:22

25:1 Nu 33:49, Jos 21:36, 6:5

25:2 1 Sa 31:15-16, Jos 22:17, Ps 106:28

25:3 Nu 25:5, Dt 13:4, Jos 22:17, Ps 106:28-29, Jer 17:4

25:4 Nu 25:14-15, Ex 18:25, Dt 14

25:5 Ex 18:21, Ex 18:25-26, Ex 32:27-28

25:6 Nu 25:14-15, Nu 22:1, Nu 31:2

25:7 Ex 6:25, Nu 22:30-31, Jdg 1:20

25:8 Nu 25:5, Nu 25:11, Ps 106:29-31

24

¹ Heb. to the meeting of

² Heb. who had his eyes shut, but now opened

³ or, smite through the princes of

most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

Closing Events of Moses' Life (25:1-27:24)

Sin and Atonement at Shittim

25 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

6 And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into

⁴ the nations that warred against Israel ⁵ or, even to destruction ⁶ Heb. Kain ⁷ or, how long shall it be ere Asshur carry thee away captive ²⁵ ¹ a spear, or, pike

the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand.

10 And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous ^{for} my sake among them, that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood: because he was zealous for his God, and made an atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a ^{chief} house among the Simeonites.

15 And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian.

16 And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

18 For they vex you with their wives, where-with they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Second Census of Israel

26 And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

25:9 Nu 25:4-5; Nu

16:49-50; 1 Co 10:8

25:11 Jos 7:25-26; 2

Sa 21:11; Ps 106:24;

Jn 3:36; 2 Co 11:2;

25:12 Nu 13:29;

Mal 2:1-5; Mal 3:1

25:13 1 Sa 2:30; 1

Ki 2:27; Isa 61:6; Jer

33:18; Heb 7:11; 1 Pe

2:5;

25:14 Nu 25:4-5; 2

Co 10:7; Nu 1:23; Nu

25:15 Nu 31:8; Jos

15:21

25:17 Nu 31:2; Rev

18:4

25:18 Nu 31:15-16;

Ge 26:10; Rev 2:10; 2

Co 11:5; 2 Pe 2:14-15;

26:1 Nu 25:9

26:2 Nu 1:2-3; Ex

30:12; Ex 38:25-26

26:3 Nu 26:6; Nu

22:1; Nu 31:12; Dt

4:46-49

26:4 Nu 1:1; 1 Ch

21:1

26:5 Ge 29:42; Ge

49:2-3; 1 Ch 5:1; Ge

40:8-9; Ex 6:11

26:7 Nu 26:1; Nu

26:21; Nu 2:11; Ge

36:9

26:9 Nu 1:16; Nu

16:1-2; Ps 106:17;

Jude 11

26:10 Nu 16:2; Jer

29:22; Eze 11:8; 1 Co

10:6-10; 2 Pe 2:6;

Jude 7

26:11 Nu 16:5; Ex

6:24; 1 Ch 6:22-28; Ps

92:1; Ps 90:1

26:12 Ge 46:10; Ex

6:15; 1 Ki 7:21

26:13 Ge 46:10

26:14 Nu 1:22-23;

Nu 12:13

26:15 Nu 2:14; Ge

46:16

26:16 Ge 46:16

26:17 Ge 46:16

26:18 Nu 1:24-25;

Nu 2:18-15

26:19 Ge 39:1-10;

Ge 46:12; 1 Ch 2:3

26:20 Ge 46:5; Ge

49:11; Ru 4:18-22; Mt

1:3; Lk 4:33; Ge

38:40

26:22 Nu 1:26-27;

Nu 2:3-4; Ge 49:8; Ps

115:14; Heb 7:14

26:23 Nu 2:5; Ge

40:17-18; Ge 46:13; 1

Ch 7:1

26:24 Ge 46:13

26:25 Nu 1:28-29;

Nu 2:5-6

26:26 Ge 40:19-20;

Ge 46:11

26:27 Nu 1:30-31;

Nu 2:7-8

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. *This is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

11 Notwithstanding the children of Korah died not.

12 The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarahites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of 'Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites: of Pharez, the family of the Pharizites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were: of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 *Of* the sons of Issachar after their families: of Tola, the family of the Tolaites: of 'Pua, the family of the Punites:

24 Of 'Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

2 Heb. with my zeal

3 Heb. house of a

father

26

1 or, Ezbon

2 or, Phuvah

3 or, Job

Nu

Nu

- 28 The sons of Joseph after their families were Manasseh and Ephraim.
- 29 Of the sons of Manasseh: of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.
- 30 These *are* the sons of Gilead: of Jezer, the family of the Jezerites; of Helek, the family of the Helekites;
- 31 And of Asriel, the family of the Asrielites; and of Shechem, the family of the Shechemites;
- 32 And of Shemida, the family of the Shemidaites; and of Hephher, the family of the Hephherites.
- 33 And Zelophehad the son of Hephher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
- 34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.
- 35 These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the Tahanites.
- 36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
- 37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.
- 38 The sons of Benjamin after their families: of Bela, the family of the Belaïtes; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiramites;
- 39 Of Shupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.
- 40 And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites; and of Naaman, the family of the Naamites.
- 41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.
- 42 These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.
- 43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.
- 44 Of the children of Asher after their families: of Jimna, the family of the Jimnites; of Jesui, the family of the Jesuites; of Beriah, the family of the Berites.
- 45 Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.
- 46 And the name of the daughter of Asher was Sarah.
- 47 These *are* the families of the sons of

26:28 Ge 48:51-52; Ge 49:20; Ge 48:5; Ge 49:13-20;
 26:29 Nu 32:39-40; Ge 49:1; Dt 33:15;
 26:30 Jos 17:2; Jdg 6:11; Jdg 6:24; Jdg 6:31; Jdg 8:2;
 26:33 Nu 27:1; Nu 36:10-12;
 26:34 Nu 1:34-35;
 26:35 1 Ch 7:20-21;
 26:37 Nu 1:32-33; Nu 2:18-19;
 26:38 1 Ch 7:6-12; Ge 49:1; 1 Ch 9:1;
 26:39 Ge 49:21;
 26:40 1 Ch 8:5;
 26:41 Nu 1:36-57; Nu 2:22-23; Ge 49:21;
 26:42 Ge 49:24;
 26:43 Nu 1:38-39; Nu 2:25-26;
 26:44 Ge 49:17; 1 Ch 7:30;
 26:46 Ge 49:17;
 26:47 Nu 1:40-41; Nu 2:27-28;
 26:48 Ge 49:24; 1 Ch 7:13;
 26:49 1 Ch 7:13;
 26:50 Nu 1:42-43; Nu 2:29-30;
 26:51 Nu 1:46; Ne 9:23; Job 12:9-10; Ps 77:20;
 26:53 Ge 12:2; Jos 11:23; Ps 49:14; Eccl 47:22; Da 7:27; Mt 5:5; Rev 5:10; Rev 21:27;
 26:54 Nu 32:3; Nu 32:5; Nu 33:54; Jos 17:14;
 26:55 Nu 26:56; Nu 33:54; Pr 18:18; Ac 1:20; Col 1:12; Rev 7:1-8;
 26:56 Rom 11:7; 1 Co 12:4;
 26:57 Nu 35:2-3; Ge 49:11; Ex 6:10-19; 1 Ch 6:1; 1 Ch 6:10; Nu 3:1; Nu 4:1;
 26:58 Nu 5:17-21; Nu 16:4;
 26:59 Ex 24:2; Ex 6:20; Lev 18:12;
 26:60 Nu 3:2; Nu 3:8;
 26:61 Nu 3:4; Lev 10:12; 1 Ch 24:12;
 26:62 Nu 1:49; Nu 3:49; Dt 10:9; Dt 18:1-2;
 26:63 Nu 26:3;
 26:64 Nu 1:1; Nu 2:1; Dt 2:14-15; Dt 3:4; 1 Co 10:5;
 26:65 Nu 14:24-25; Nu 11:28-30; Rom 11:22; 1 Co 10:5-6; Heb 3:17-18; Jude 5.

4 ar, Hushim

5 thus each man's portion would be fifteen acres

6 Heb, multiply his inheritance

7 Heb, diminish his inheritance

- Asher according to those that were numbered of them; *were* fifty and three thousand and four hundred.
- 48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the family of the Gunites;
- 49 Of Jezer, the family of the Jezerites; of Shilleim, the family of the Shillemites.
- 50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.
- 51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.
- 52 And the LORD spake unto Moses, saying,
- 53 Unto ⁴these the land shall be divided for an inheritance according to the number of names.
- 54 To many thou shalt ⁵give the more inheritance, and to few thou shalt ⁶give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.
- 55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
- 56 According to the lot shall the possession thereof be divided between many and few.
- 57 And these *are* they that were numbered of the Levites after their families; of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.
- 58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.
- 59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.
- 60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.
- 61 And Nadab and Abihu died, when they offered strange fire before the LORD.
- 62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
- 63 These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.
- 64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.
- 65 For the LORD had said of them, They

shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

Request of Zelophehad's Daughters

27 Then came the daughters of Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, by the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be 'done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

Joshua Succeeds Moses

12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of

27:1 Nu 26:33; Nu 36:1-12; Jos 17:36; 1 Ch 7:15; Gal 4:29.
27:2 Nu 15:33-34; Ex 18:13-16; Dt 17:8-10.

27:3 Nu 16:35; Nu 26:65; Ex 18:13; Jo 8:21; Jo 8:24; Rom 5:12; Rom 5:21.
27:4 Ex 32:11; Ps 109:13; Pr 13:9; Jos 17:1.

27:5 Nu 15:33; Ex 18:15-19; Lev 20:12-13; Job 25:4; Pr 3:5-6.
27:6 Ps 68:5-6; Gal 5:24.

27:7 Nu 36:1-2; Ps 68:5; Jer 49:11; Gal 5:24.

27:11 Lev 25:25; Ro 4:5-6; Jer 32:8; 1 Sa 30:25.

27:12 Nu 33:17-18; Dt 4:27; Dt 32:19; Dt 31:1-3.

27:13 Nu 31:2; Ge 25:8; Nu 20:21-28; Dt 10:6.

27:14 Nu 20:8-13; Dt 1:57; Ps 106:32-33; Ex 17:7.

27:15 Nu 16:22; Heb 12:9; Dt 6:14; Me 9:98; Jo 10:11; Ac 20:28.

27:17 Dt 31:2; 1 Sa 8:20; 1 Jo 10:3-9; Jo 10:9; 1 Ki 22:17.

27:18 Nu 11:28; Nu 13:8; Ac 6:3; 1 Co 12:3-11.

27:19 Dt 31:7; 1 Ki 9:15; 1 Ki 10:2-11; Ac 20:28-31; Col 1:17; 1 Ti 5:21.

27:20 Nu 11:17; Nu 11:28-29; Jos 1:6-18.

27:21 Jos 9:14; Jdg 1:1; Jdg 20:18; 1 Sa 30:7; Ex 28:40.

27:23 Nu 27:19; Dt 3:28; Dt 31:7-8.

28:2 Lev 4:11; Lev 24:9; Mal 1:7; Ge 8:21; 2 Co 2:15; Eph 5:2; Php 1:18.

28:3 Ex 29:38-39; Lev 6:9; 1 Jo 2:9; 1 Pe 1:19-20; Rev 13:8; Da 8:13.

28:4 1 Ki 18:29; 1 Ki 18:36; Eze 9:4-5; Ps 111:2; Da 9:21.

28:5 Nu 15:4-5; Ex 16:46; Ex 29:38-42; Lev 21.

28:6 Ex 29:42; Lev 6:9; Eze 3:4; Ps 50:8; Eze 46:14; Am 5:25.

28:7 Ex 29:42; Nu 28:14; Lev 23:13; Ex 57:6; Joel 1:9; Php 2:17.

Zin.

15 And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Additions to the Law (28:1-30:16)

The Yearly Routine of Sacrifice

28 And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD: two lambs of the first year without spot *day* by day, *for* a continual burnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer *at* even;

5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

8 And the other lamb shalt thou offer at even: as the meat offering of the morning,

27

¹ Heb diminished
28

¹ Heb, a savour of my rest

² Heb, in a day

³ Heb, between the two evenings

Nu

and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the LORD.

9 And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

10 *This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.*

11 And in the beginnings of your months ye shall offer a burnt offering unto the LORD: two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil for a meat offering unto one lamb: for a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month is the passover of the LORD.

17 And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

18 In the first day shall be an holy convocation: ye shall do no manner of servile work therein:

19 But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD: two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram:

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat for a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servile work.

26 Also in the day of the firstfruits, when ye

28:9 Ex 20:8-11; Ps 92:1-4; Isa 56:13; Eze 30:12; Rev 1:10
28:10 Eze 16:1-5; Nu 27:25; Nu 29:6
28:11 Nu 10:10; Nu 15:4-11; Eze 4:5; Am 5:5; Gal 1:10; Gal 2:6; Heb 10:10-11
28:12 Nu 15:4-12; Nu 29:10; Eze 46:5-7
28:13 Nu 29:2
28:15 Nu 28:22; Lev 4:23; Rom 8:3; 2 Co 5:21; Nu 28:4
28:16 Nu 9:4-5; Ex 12:11; Eze 45:21-26; Mt 26:2; Lk 22:7-8; Ac 12:4-1; 1 Co 5:7-8
28:17 Ex 12:15-17; Ex 13:6; Lev 23:6
28:18 Ex 12:16; Lev 23:7-8
28:19 Eze 45:21-25; Nu 28:51; Mal 1:13; 1 Pt 1:19
28:22 Nu 28:15
28:23 Nu 28:6; Nu 28:10
28:25 Ex 12:16; Lev 23:8; Nu 28:18; Lev 23:45-46
28:26 Ex 23:16; Ex 31:22; Lev 23:10; Ac 2:1; 1 Co 15:20; Jas 1:18
28:27 Nu 28:11; Nu 28:19; Lev 23:18-19
28:30 Nu 28:15; Nu 28:22; 2 Co 5:21; Gal 3:13; 1 Pt 2:24
28:31 Nu 28:19; Mal 1:13-14
29:1 Lev 23:24-25; Eze 4:6; Ps 89:15; Isa 27:13; Mk 10:15-16; Rom 10:10-18
29:2 Nu 29:8; Nu 29:40; Heb 10:10-11
29:5 Nu 28:15; Nu 28:22; Nu 28:40
29:6 Nu 28:11-15; 1 Pt 2:48-42; Lev 6:9; Eze 4:4
29:7 Lev 16:29-31; Lev 24:2; Eze 8:21; Ps 35:15; Am 5:1; Lk 15:3; Ac 27:9
29:8 Nu 29:2; Nu 29:13; Nu 28:19
29:9 Nu 15:4-12
29:11 Lev 16:3; Lev 16:5; Lev 53:10; Dt 9:21-26; Heb 7:27; Nu 29:6
29:12 Ex 23:16; Dt 16:13-14; Eze 45:25; Zec 14:16-19; Jo 1:14; Heb 11:9-14
29:13 Nu 29:2; Nu 29:8; Eze 4:4; Heb 10:12-14; Rom 12:1

29

1 Heb. a savour of rest

bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD: two young bullocks, one ram, seven lambs of the first year:

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs:

30 And one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

29 And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt offering for a sweet savour unto the LORD: one young bullock, one ram, and seven lambs of the first year without blemish:

3 And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram.

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats for a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 And ye shall have on the tenth day of this seventh month an holy convocation: and ye shall afflict your souls: ye shall not do any work therein:

8 But ye shall offer a burnt offering unto the LORD for a sweet savour: one young bullock, one ram, and seven lambs of the first year: they shall be unto you without blemish:

9 And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one lamb.

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats for a sin offering: beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

12 And on the fifteenth day of the seventh month ye shall have an holy convocation: ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish:

- 14 And their meat offering *shall be* of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,
- 15 And a several tenth deal to each lamb of the fourteen lambs:
- 16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:
- 18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
- 20 And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:
- 21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 23 And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish:
- 24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 26 And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot:
- 27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 29 And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish:
- 30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 32 And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish:
- 33 And their meat offering and their drink offerings for the bullocks, for the rams,

29:16 Nu 29:11
29:17 Nu 29:13; Nu 29:20, Ps 100; Jer 7:22-23, Hos 6:6; Rom 12:1; Heb 8:13.
29:18 Nu 29:3-4; Nu 29:6; Nu 29:9-10; Nu 15:1-12; Nu 28:7; Nu 28:14.
29:19 Nu 29:11; Nu 29:22; Nu 29:25; Am 8:11.
29:21 Nu 29:18.
29:22 Ps 104; Joel 1:9; Joel 1:13; Joel 2:14.
29:25 Nu 29:11; Jo 8:51; Ac 15:13; Rom 2:7; Gal 2:5; 2 Th 3:13; Heb 5:14.
29:35 Lev 23:36; Jo 3:39; Rev 7:9-17.
29:39 Lev 23:2, 1 Co 23:31; 1 Cr 3:5, 1 Co 10:51.
29:40 Ex 10:16; Dt 4:5; Mt 28:20; Ac 20:27, 1 Co 15:3; Heb 3:2.

30:1 Nu 1:4-16; Nu 7:2; Nu 3:47-26; Ex 18:25; Dt 1:14-17.
30:2 Nu 21:2; Ge 26:20-22; Mt 5:33-34; Mt 14:7-9; Ac 25:12, 2 Co 1:25.
30:4 Nu 30:2.
30:5 Hos 6:6; Mt 15:16; Mk 7:19-13; Eph 6:1.
30:6 Ps 56:12.
30:8 Ge 3:16, 1 Co 5:2-11; 1 Co 14:34; Eph 5:22-24.
30:9 Lev 21:7; Lk 2:57; Rom 7:2.

2 perhaps the gradual decrease of the bullocks denoted the gradual abolition of the ceremonies

3 or, offer

30

1 Heb. prolane

2 Heb. her vows were upon her

and for the lambs, *shall be* according to their number, after the manner:

- 34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 35 On the eighth day *ye shall have* a solemn assembly: *ye shall do* no servile work therein:
- 36 But *ye shall offer* a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:
- 37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:
- 38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 39 These things *ye shall do* unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
- 40 And Moses told the children of Israel according to all that the LORD commanded Moses.

Law of Vows Made by Women

- 30 And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded.
- 2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.
- 3 If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth:
- 4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.
- 5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.
- 6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul:
- 7 And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.
- 8 But if her husband disallowed her on the day that he heard it: then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.
- 9 But every vow of a widow, and of her that

Num

is divorced, wherewith they have bound their souls, shall stand against her.

- 10 And if she vowed in her husband's house, or bound her soul by a bond with an oath; 11 And her husband heard it, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

Nu

- 12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand; her husband hath made them void: and the LORD shall forgive her.

- 13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

- 14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

- 15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

- 16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Victories East of Jordan (31:1-32:42)

Defeat of Midian

- 31** And the LORD spake unto Moses, saying,

- 2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

- 3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

- 4 'Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

- 5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

- 6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

- 7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

- 8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

- 9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle,

30:12 1 Co 11:3; Nu 30:5; Nu 40:8; Nu 15:25; Nu 15:28
30:13 1 Co 11:3; 1 Co 11:9; 1 Pe 5:1-6; Nu 29:7; 1 Co 7:5
30:14 Nu 40:7
30:15 Nu 40:5; Nu 40:8; Nu 40:12; Lev 5:1; Gal 4:24
30:16 Nu 5:29-40; Lev 11:46-47; Lev 15:59

31:2 Nu 31:3; Nu 25:17-18; Dt 32:45; Heb 10:39; Rev 6:10
31:3 Ex 17:9-13; Nu 25:11; Jdg 5:2; 2 Ki 9:7

31:4 Lev 26:8; Jdg 2:1; Nu 14:6

31:6 Nu 25:7-15; Nu 31:4; Ex 25:9

31:7 Dt 20:13-14; Jdg 21:11; 1 Sa 27:9; 1 Ki 11:15-16

31:8 Nu 22:1; Jos 15:21-22; 1 Ti 6:9-10; 2 Pe 2:15; Jude 11; Rev 2:11

31:9 Nu 31:45-46; Dt 21:16; 2 Ch 28:5; 2 Ch 28:6-10

31:10 Jos 6:21; 1 Sa 30:1; 1 Ki 9:16; Isa 17: Rev 18:8

31:11 Dt 20:11; Jos 8:2

31:12 Nu 22:1

31:13 Ge 14:17; 1 Sa 15:12; Nu 19:11

31:14 Nu 12:8; Ex 42:19; Lev 10:16; Eph 1:26

31:15 Dt 2:43; Dt 20:14; 1 Sa 15:8; Ps 137:8-9; Jer 48:10

31:16 Nu 21:34; Pr 24:27; Eccl 7:26; 2 Pe 2:15; Rev 2:14

31:17 Jdg 21:14-15; 31:18 Lev 25:14; Dt 20:11; Dt 21:10-11; 2 Ch 28:8-10; Isa 11:2

31:19 Nu 5:2; Nu 19:11; 1 Ch 22:8

31:20 Nu 19:14-16; Nu 19:22; Ge 35:2; Ex 19:10

31:21 Nu 30:16

31:23 Isa 35:2; Zec 14:9; Mal 2:2-5; Mt 5:11; 1 Co 5:13; 1 Pe 1:7; Eph 5:26

31:24 Nu 19:19; Lev 11:25; Lev 14:9; Lev 15:14

31:27 Jos 22:8; 1 Sa 30:4; 1 Sa 40:21-25; Ps 68:12

31:28 Ge 14:20; Jos 6:19; Mt 22:21; Nu 31:30

3 making void hath made them void

4 or, take away

31

1 Heb. A thousand of a tribe, a thousand of a tribe

2 Heb. host of war

3 Heb. a male

4 Heb. instrument, or, vessel of skins

5 Heb. of the captivity

and all their flocks, and all their goods.

- 10 And they burnt all their cities wherein they dwell, and all their goodly castles, with fire.

- 11 And they took all the spoil, and all the prey, *both* of men and of beasts.

- 12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

- 13 And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

- 14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

- 15 And Moses said unto them, Have ye saved *all* the women alive?

- 16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

- 17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

- 18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

- 19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

- 20 And purify *all* your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood.

- 21 And Eleazar the priest said unto the men of war which went to the battle. This is the ordinance of the law which the LORD commanded Moses:

- 22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

- 23 Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water.

- 24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

- 25 And the LORD spake unto Moses, saying,

- 26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

- 27 And divide the prey into two parts: between them that took the war upon them, who went out to battle, and between all the congregation:

- 28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons.

- and of the beeves, and of the asses, and of the sheep:
- 29 Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD.
- 30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.
- 31 And Moses and Eleazar the priest did as the LORD commanded Moses.
- 32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep.
- 33 And threescore and twelve thousand beeves,
- 34 And threescore and one thousand asses,
- 35 And thirty and two thousand persons in all, of women that had not known man by lying with him.
- 36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:
- 37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.
- 38 And the beeves *were* thirty and six thousand; of which the LORD's tribute was threescore and twelve.
- 39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute was threescore and one.
- 40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.
- 41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.
- 42 And of the children of Israel's half, which Moses divided from the men that warred,
- 43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,
- 44 And thirty and six thousand beeves,
- 45 And thirty thousand asses and five hundred,
- 46 And sixteen thousand persons;)
- 47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.
- 48 And the officers which *were* over thousands of the host, the captains of hundreds, came near unto Moses:
- 49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

31:29 Nu 18:26; Ex 29:27; Dt 12:12; Dt 12:19.

31:30 Nu 31:2-7; Nu 31:28; 1 Co 9:13; 14; Ac 20:28; Col 4:17; Heb 13:17.

31:31 Nu 31:29-31; Nu 18:8; Mt 10:10; 1 Co 9:10-14; Gal 6:6; 1 Ti 5:17; Heb 7:6-6.

31:37 Nu 18:21-25; 18; 10:18; 1 Th 5:12; 15; Nu 31:30; Isa 56:10-11.

31:49 1 Sa 30:18; 31:50 Ps 72:14; Jn 18:9; 19:50; 18; 107:15; Ps 107:21-22; Ps 116:12; Ex 30:15-16; Lev 17:11.

31:51 Nu 7:2-6.

31:53 Dt 20:14.

31:54 Nu 16:30; Ex 30:16; Ps 18:49; Zec 6:14; Ek 22:19; Ac 10:4.

32:1 Nu 2:10-15; Nu 26:57; Ge 29:32; Jer 50:19; Mic 7:14; 1 Jn 2:16.

32:3 Nu 32:1; Nu 32:31-38; Jos 13:17; Isa 15:2-1; Jer 18:22; 25.

32:4 Nu 21:24; Nu 21:34; Dt 2:21-35.

32:5 Ge 19:19; Ro 2:10; 1 Sa 20:5; Est 5:2; Jer 51:2.

32:6 2 Sa 11:11; 1 Co 13:5; Php 2:4.

32:7 Nu 32:9; Nu 21:3; Dt 1:28; Ac 21:13.

32:8 Nu 13:2-26; Nu 14:2; Dt 1:22-23; Jos 14:6-7.

32:9 Nu 13:23-14:10; Dt 3:2-28.

32:10 Nu 1:14; Nu 14:21; Ps 95:11; Eze 20:15; Heb 3:8-19.

32:11 Nu 18:28-29; Nu 26:2; Dt 1:35; Jos 14:8-9.

32:12 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:13 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:14 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:15 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:16 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:17 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:18 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

32:19 Nu 14:21; Nu 14:30; Nu 26:65; Dt 1:30; Jos 14:9-9.

- 50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

- 51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

- 52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

- 53 (For the men of war had taken spoil, every man for himself.)

- 54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

Settlement of the Two and a Half Tribes

- 32 Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattle;

- 2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

- 3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon.

- 4 *Even* the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle:

- 5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

- 6 And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

- 7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

- 8 Thus did your fathers, when I sent them from Kadeshbarnea to see the land.

- 9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

- 10 And the LORD's anger was kindled the same time, and he swore, saying,

- 11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

- 12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for

⁶ or, goats

⁷ Heb. hand

⁸ Heb. found

⁹ Heb. heave offering

³²

¹ Heb. break

² Heb. fulfilled after me

they have wholly followed the LORD.

- 13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.

- 14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

- 15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

- 16 And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

- 17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place; and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

- 18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

- 19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

- 20 And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war.

- 21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him.

- 22 And the land be subdued before the LORD; then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

- 23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

- 24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

- 25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

- 26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

- 27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

32:13 Nu 14:33-35; 19:2-19; Ps 76:33; 1 Co 10:5; Heb 3:16-19

32:14 Ge 5:3; Ge 8:21; Ne 9:24-26; Job 1:1-8; Mt 23:41-45; Lk 11:8; Ac 7:51-52

32:15 Lev 26:14-16; Dt 28:15; Mt 18:7; Rom 1:15; Rom 13:20-21; 1 Co 8:11-12

32:16 Ge 33:22; Ge 33:17

32:17 Nu 32:29-32; Dt 3:18-20; Jos 4:12-13

32:18 Jos 22:4-5

32:19 Ge 13:10-12; Ge 14:12

32:20 Dt 3:18-20; Jos 1:15-15; Jos 4:12-13

32:22 Dt 3:20; Jos 10:30; Jos 13:29-32

32:23 Lev 26:14; Dt 28:15; Ge 1:7; Isa 41:1

32:24 Nu 32:16; Nu 32:31

32:25 Jos 1:13-14

32:27 Jos 1:12; Nu 32:17; 2 Co 10:4-5

Eph 6:10-18; 2 Ti 3:7-8

32:28 Jos 1:14

32:29 Nu 32:20-23

32:30 Jos 22:19

32:33 Nu 32:1; Dt 3:12-17; Jos 12:6; Ps 135:10-11

32:34 Nu 32:4; Nu 21:20; Nu 33:45-46; Dt 2:36; Isa 17:2

32:35 Nu 32:1; Nu 32:4

32:36 Nu 32:3; Nu 32:1

32:37 Nu 32:3; Nu 21:27; Isa 15:4

32:38 Isa 36:1; Nu 22:11; Ge 20:18; Ex 23:13; Ps 10:4; Isa 16:1

32:39 Nu 26:29; Ge 50:25; Jos 17:1

32:40 Dt 3:15-15; Jos 13:29-31; Jos 17:1

32:41 Dt 3:13; Jos 13:40; 1 Ch 2:21-23; Jud 10:4; 1 Ki 4:13

32:42 Nu 32:16; Nu 32:17

32:43 Nu 32:16; Nu 32:17

32:44 Nu 32:16; Nu 32:17

32:45 Nu 32:16; Nu 32:17

32:46 Nu 32:16; Nu 32:17

32:47 Nu 32:16; Nu 32:17

32:48 Nu 32:16; Nu 32:17

32:49 Nu 32:16; Nu 32:17

32:50 Nu 32:16; Nu 32:17

32:51 Nu 32:16; Nu 32:17

32:52 Nu 32:16; Nu 32:17

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32:55 Nu 32:16; Nu 32:17

32:56 Nu 32:16; Nu 32:17

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32:58 Nu 32:16; Nu 32:17

32:59 Nu 32:16; Nu 32:17

32:60 Nu 32:16; Nu 32:17

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32:66 Nu 32:16; Nu 32:17

32:67 Nu 32:16; Nu 32:17

32:68 Nu 32:16; Nu 32:17

32:69 Nu 32:16; Nu 32:17

32:70 Nu 32:16; Nu 32:17

32:71 Nu 32:16; Nu 32:17

32:72 Nu 32:16; Nu 32:17

32:73 Nu 32:16; Nu 32:17

32:74 Nu 32:16; Nu 32:17

32:75 Nu 32:16; Nu 32:17

32:76 Nu 32:16; Nu 32:17

32:77 Nu 32:16; Nu 32:17

32:78 Nu 32:16; Nu 32:17

32:79 Nu 32:16; Nu 32:17

32:80 Nu 32:16; Nu 32:17

32:81 Nu 32:16; Nu 32:17

32:82 Nu 32:16; Nu 32:17

32:83 Nu 32:16; Nu 32:17

32:84 Nu 32:16; Nu 32:17

32:85 Nu 32:16; Nu 32:17

32:86 Nu 32:16; Nu 32:17

32:87 Nu 32:16; Nu 32:17

32:88 Nu 32:16; Nu 32:17

3 Heb. they called by names the names of the cities

- 28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

- 29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

- 30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

- 31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

- 32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours.

- 33 And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about.

- 34 And the children of Gad built Dibon, and Ataroth, and Aroer,

- 35 And Atroth, Shophan, and Jaazer, and Jogbehah,

- 36 And Bethnimrah, and Bethharan, fenced cities; and folds for sheep.

- 37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

- 38 And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.

- 39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

- 40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

- 41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.

- 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Gad and Reuben, with half the tribe of Manasseh, had received their inheritance before crossing the Jordan. To a pastoral people, the wide upland plains and rich forests of Gilead and Bashan, offering extensive grazing land for their flocks and herds, had attractions which were not to be found in Canaan itself, and the two and a half tribes, desiring to settle here, had pledged themselves to furnish their proportion of armed men to accompany their brethren across the Jordan and to share their battles till they also should enter upon their inheritance. The obligation had been faithfully discharged. When the ten tribes entered Canaan forty thousand of the children of Reuben, and the children of Gad, and half the tribe of Manasseh . . . prepared for war passed over before the Lord unto battle,

to the plains of Jericho." Joshua 4:12, 13. For years they had fought bravely by the side of their brethren. Now the time had come for them to get unto the land of their possession. As they had united with their brethren in the conflicts, so they had shared the spoils; and they returned "with much riches . . . and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment," all of which they were to share with those who had remained with the families and flocks.

They were now to dwell at a distance from the sanctuary of the Lord, and it was with an anxious heart that Joshua witnessed their departure, knowing how strong would be the temptations, in their isolated and wandering life, to fall into the customs of the heathen tribes that dwelt

The Itinerary From Ramses to Jordan (33:1-49)

33 These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

- 2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.
- 3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.
- 4 For the Egyptians buried all *their* first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.
- 5 And the children of Israel removed from Rameses, and pitched in Succoth.
- 6 And they departed from Succoth, and pitched in Eham, which *is* in the edge of the wilderness.
- 7 And they removed from Eham, and turned again unto Pihahiroth, which *is* before Baalzephon: and they pitched before Migdol.
- 8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Eham, and pitched in Marah.
- 9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees: and they pitched there.
- 10 And they removed from Elim, and encamped by the Red sea.
- 11 And they removed from the Red sea, and encamped in the wilderness of Sin.
- 12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
- 13 And they departed from Dophkah, and encamped in Alush.
- 14 And they removed from Alush, and encamped at Rephidim, where *was* no water for the people to drink.
- 15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
- 16 And they removed from the desert of Sinai, and pitched at 'Kibrothhattaavah,

33:1 Ex 12:37; Ex 12:51; Jos 24:5; 1 Sa 12:8; Mic 6:1
33:2 Nu 9:17-23; Nu 10:6; Nu 10:13; Dt 1:2; Dt 10:11
33:3 Ge 17:11; Ex 1:11; Ps 105:36; Isa 52:12; Mic 2:13
33:4 Ex 12:29-30; Ps 105:36; Ex 12:12; Isa 19:1; Zep 2:11; Rev 12:7-9
33:5 Ex 12:37
33:6 Ex 14:20
33:7 Nu 33:8; Ex 13:2; Ex 14:9
33:8 Ex 11:21-22; Ex 15:22-26
33:9 Ex 15:27
33:10 Ex 16:1; Ex 17:1
33:11 Ex 17:1-8; Ex 19:1-2
33:12 Ex 16:1; Ex 19:1-2
33:13 Nu 10:11-13; Nu 10:33; Dt 1:6; Nu 10:1-2; Nu 10:36
33:14 Nu 10:33
33:15 Nu 10:33
33:16 Nu 10:33; Dt 1:6; Nu 10:1-2; Nu 10:36
33:17 Nu 10:33
33:18 Nu 10:33
33:19 Jos 15:42; Jos 19:7
33:20 Dt 1:1
33:21 Ex 10:5
33:22 Ge 36:27; Dt 10:6; 1 Ch 1:33
33:23 Dt 10:7
33:24 Nu 14:25; Dt 2:8; 1 Ki 9:26; 1 Ki 22:46
33:25 Nu 13:21; Nu 20:1; Nu 27:14; Dt 32:51
33:26 Nu 20:22-23; Nu 21:1
33:27 Nu 20:24-28; Dt 10:6; Dt 32:50
33:28 Nu 21:3-5

33

1 that is, the graves of lust

- 17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.
- 18 And they departed from Hazeroth, and pitched in Rithmah.
- 19 And they departed from Rithmah, and pitched at Rimmonparez.
- 20 And they departed from Rimmonparez, and pitched in Libnah.
- 21 And they removed from Libnah, and pitched at Rissah.
- 22 And they journeyed from Rissah, and pitched in Kehelathah.
- 23 And they went from Kehelathah, and pitched in mount Shapher.
- 24 And they removed from mount Shapher, and encamped in Haradah.
- 25 And they removed from Haradah, and pitched in Makheloth.
- 26 And they removed from Makheloth, and encamped at Tahath.
- 27 And they departed from Tahath, and pitched at Tarah.
- 28 And they removed from Tarah, and pitched in Mithcah.
- 29 And they went from Mithcah, and pitched in Hashmonah.
- 30 And they departed from Hashmonah, and encamped at Moseroth.
- 31 And they departed from Moseroth, and pitched in Benejaakan.
- 32 And they removed from Benejaakan, and encamped at Horhagidgad.
- 33 And they went from Horhagidgad, and pitched in Jotbathah.
- 34 And they removed from Jotbathah, and encamped at Ebronah.
- 35 And they departed from Ebronah, and encamped at Eziongaber.
- 36 And they removed from Eziongaber, and pitched in the wilderness of Zin, which *is* Kadesh.
- 37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
- 38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.
- 39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.
- 40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan,

Nū

upon their borders (PP 517, 518).

33:55. God's Will Toward Israelites.—God had placed His people in Canaan as a mighty breastwork to stay the tide of moral evil, that it might not flood the world. If faithful to Him, God intended that Israel should go on conquering and to conquer. He would give into their hands nations greater and more powerful than the Canaanites. The promise was: "If ye shall diligently keep all these commandments which I command you, . . . then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost

sea shall your coast be. There shall no man be able to stand before you; for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you." Deuteronomy 11:22-25.

But regardless of their high destiny, they chose the course of ease and self-indulgence; they let slip their opportunities for completing the conquest of the land; and for many generations they were afflicted by the remnant of these idolatrous peoples, that were, as the prophet had foretold, as "pricks" in their eyes, and as "thorns" in their sides Numbers 33:55. (PP 544).

34:16-29. Dividing of the Land.—Joshua was not, however, to continue the war. There was another work for

heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in 'Ijeabarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibongad.

46 And they removed from Dibongad, and encamped in Almondiblathaim.

47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Bethjesimoth *even* unto 'Abelshittim in the plains of Moab.

Arrangements Relating to the Land of Canaan (33:50-34:29)

The Law of Possession of the Holy Land

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess the *inhabitants* of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall *'give* the more inheritance, and to the fewer ye shall *'give* the less inheritance: every man's *inheritance* shall be in the place where his lot falleth: according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall* be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I

33:41 Nu 21:4

33:43 Nu 21:10

33:44 Nu 21:11

33:46 Nu 32:54; Isa

15:2; Jer 48:18; Jer

49:22; Eze 6:11

33:47 Nu 21:29; Dt

32:49; Dt 3:11

33:48 Nu 22:1

33:49 Jos 13:20

Eze 25:9; Nu 25:1-9;

Is 25:5

33:50 Nu 33:9-9

33:51 Dt 7:13; Dt

9:1; Jos 3:17

33:52 Ex 23:21; Dt

25:29; Jos 11:13-12;

Jdg 2:2

33:53 Dt 32:8; Ps

21:1-2; Jer 27:5-6; Dt

9:32; Mt 20:15

33:54 Nu 26:54-56

Nu 26:51; Jos 15:1-12;

33:55 Ex 25:33; Dt

1:1; Jdg 1:21-30; Ps

106:31-36; Eze 28:21

33:56 Jos 19:28; Dt

28:65; Eze 33:21-29;

Lk 21:25-26

34:2 Nu 33:51-53

Ge 12:6-7; Dt 17:8;

Is 7:5-6; Jer 17:26

34:3 Ex 23:41; Jos

15:1-12; Eze 47:13;

Ge 14:3; Jos 3:16

34:4 Nu 33:53; Nu

13:21; Jos 15:4-1

34:5 Ge 15:18; Jos

15:1; Isa 27:12; Nu

34:6-7

34:6 Jos 14:1; Jos

9:1; Jos 15:12; Eze

47:10; Eze 47:15

34:7 Nu 34:3; Nu

31:6; Nu 31:9-10; Nu

33:57

34:8 Nu 13:21; Jos

13:5-6; 2 Sa 8:9; Jer

49:5

34:9 Eze 47:17

34:11 2 Ki 25:33;

Jer 39:5-6; Jos 11:2;

Mt 11:41; Lk 5:1

34:12 Nu 34:5; Ge

13:10; Ge 11:5; Ge

19:21-26

34:13 Nu 31:1; Jos

11:1-2

34:14 Nu 32:23; Nu

32:33; Dt 3:12-17; Jos

13:8-12; Jos 14:2-3

2 or, heaps of

Abarim

3 or, the plains of

Shittim

4 Heb, multiply his

inheritance

5 Heb, diminish his

inheritance

34

1 the Mediterranean

2 not the Mount Hor

on the border of

Edom, where

Aaron died, but

Mount Hor north of

Levanon

3 Heb, shoulder

shall do unto you, as I thought to do unto them.

Boundaries of the Holy Land

34 And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan: (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:

4 And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount 'Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.

10 And ye shall point out your east border from Hazarenan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the 'side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers,

the great leader to perform before he should relinquish the command of Israel. The whole land, both the parts already conquered and that which was yet unsubdued, was to be apportioned among the tribes. And it was the duty of each tribe to fully subdue its own inheritance. If the people should prove faithful to God, He would drive out their enemies from before them; and He promised to give them still greater possessions if they would but be true to His covenant.

To Joshua, with Eleazar the high priest, and the heads of

the tribes, the distribution of the land was committed, the location of each tribe being determined by lot. Moses himself had fixed the bounds of the country as it was to be divided among the tribes when they should come in possession of Canaan, and had appointed a prince from each tribe to attend to the distribution. The tribe of Levi, being devoted to the sanctuary service, was not counted in this allotment; but forty-eight cities in different parts of the country were assigned the Levites as their inheritance (pp 511).

have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:

- 15 The two tribes and the half tribe have received their inheritance on this side Jordan *near Jericho* eastward, toward the sunrise.

Allotment of Inheritances

- 16 And the LORD spake unto Moses, saying.
- 17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.
- 18 And ye shall take one prince of every tribe, to divide the land by inheritance.
- 19 And the names of the men *are these*: Of the tribe of Judah, Caleb the son of Jephunneh.
- 20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
- 21 Of the tribe of Benjamin, Elidad the son of Chislon.
- 22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
- 23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
- 24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
- 25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
- 26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.
- 27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.
- 28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
- 29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Arrangements Relating to Cities (35:1-34)

Cities for the Levites

- 35 And the LORD spake unto Moses in the plains of Moab by Jordan *near Jericho*, saying,
- 2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.
- 3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.
- 4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward *a* thousand cubits round about.
- 5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand

34:15 Nu 32:42
34:17 Jos 14:1; Jos 19:51; Nu 13:8; Nu 13:16
34:18 Nu 14:16
34:19 Nu 13:30; Nu 14:6; Nu 14:24; Nu 14:30; Nu 14:38

35:1 Nu 22:1; Nu 26:63; Nu 31:12; Nu 33:50; Nu 36:13

35:2 Lev 25:42-43; Jos 13:13; 17c; 45:1-8; 1 Co 9:10-13

35:3 Jos 21:11; 2 Ch 11:14; Ezr 4:52

35:6 Nu 35:13-14; Dt 4:1-14; Ps 99; Isa 4:6; Mt 11:28; Heb 6:18

35:7 Jos 21:3-12; 1 Ch 6:54-81

35:8 Ge 49:7; Ex 22:26-29; Dt 33:8-11; 2 Co 8:14-15

35:10 Nu 31:2; Lev 14:34; Lev 25:2; Dt 12:9; Dt 19:1-2

35:11 Nu 35:6; Jos 20:2; Nu 35:22-23; Ex 21:15; Dt 4:2

35:12 Nu 35:19; Nu 35:25-27; Dt 19:6; Jos 20:16

35:13 Nu 35:6

35:14 Dt 4:11-13; Dt 19:8-10; Jos 20:7-9

35:15 Nu 15:16; Ex 12:49; Jos 24:22; Rom 4:29; Gal 3:28

35:16 Nu 35:22-24; Dt 19:11-13; Ge 9:5-6; Ex 21:12-14

35:17 Ex 21:18

35:19 Nu 35:12; Nu 35:21; Dt 19:6; Jos 20:3

35:20 Ge 4:5; 2 Sa 4:27; Lk 3:29; Ex 21:18; Dt 19:11

35:22 Nu 35:11; Ex 21:13; Dt 19:5; Jos 20:3; Jos 20:5

cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

- 6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.
- 7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.
- 8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have few* ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which *he* inheriteth.

Cities of Refuge

- 9 And the LORD spake unto Moses, saying.
- 10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;
- 11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person *'at unawares*.
- 12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.
- 13 And of these cities which ye shall give six cities shall ye have for refuge.
- 14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.
- 15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.
- 16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.
- 17 And if he smite him *'with* throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
- 18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
- 19 *'The* revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.
- 20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;
- 21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death: *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.
- 22 But if he thrust him suddenly without

Nu

35

1 six hundred and eight yards

2 Heb. above them ye shall give

3 Heb. they inherit

4 Heb. by error

5 Heb. with a stone of the hand

6 He was the nearest kinsman of the person slain

enmity, or have cast upon him any thing without laying of wait,

- 23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

- 24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

- Nu** 25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

- 26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

- 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer: he shall not be guilty of blood;

- 28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

- 29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.

- 30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to *cause him* to die.

- 31 Moreover ye shall take no satisfaction for the life of a murderer, which is *guilty* of death: but he shall be surely put to death.

- 32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

- 33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and *the* land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

- 34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

The Marriage of Heiresses (36:1-13)

- 36** And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:

35:24 Nu 35:12; Jos 20:6

35:25 Nu 35:28; Jos 20:6; Rom 3:24-26; Eph 2:16-18; Heb 11:4-6

35:27 Ex 22:2; Dt 19:10, 19:10

35:28 Jo 15:4-6; Ac 11:25; Ac 27:31; Heb 3:1; Heb 6:8-18; Heb 10:36-40

35:29 Nu 27:1; Nu 27:11

35:30 Dt 17:6-7; Mt 18:16; Jo 8:17-18; 2 Co 13:1; 1 Ti 5:19; 1

35:31 Ge 9:5-6; Ex 21:14; Dt 19:11-13; 1 Ki 2:28-34

35:32 Ac 1:12; Gal 2:21; Gal 5:10-13; Gal 5:22; Rev 5:9

35:33 Lev 18:25; Dt 21:1-8; Ps 106:28; Isa 26:21; Mt 23:31-35; Lk 11:50-51

35:34 Nu 5:3; Ps 135:21; Isa 57:15; 2 Co 6:10-17; Rev 21:3

36:1 Nu 26:29-35; Nu 27:1; Jos 17:24

36:2 Nu 26:50; Nu 27:17; Jos 15:6; Job 12:15

36:4 Lev 25:10-18; Isa 61:2; Lk 4:18-19

36:5 Nu 27:7; Dt 5:28

36:6 Nu 36:12; Ge 21:3; Ge 21:57-58; 2 Co 6:11

36:7 Nu 36:9; 1 Ki 21:3

36:8 1 Ch 23:22

36:10 Ex 39:42-45; Lev 21:24; Mt 28:20

36:11 Nu 27:1

36:13 Lev 5:7-8; Lev 11:10; Nu 26:5; Nu 33:50; Nu 35:1

7 Heb. no blood shall be to him

8 Heb. faulty to die

9 Heb. there can be no cleansing for the land

36

1 Heb. unto whom they shall be

2 Heb. be wives

3 Heb. cleave to the, etc.

4 Heb. to some that were of the families

- 2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

- 3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe *whereunto* they are received: so shall it be taken from the lot of our inheritance.

- 4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

- 5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

- 6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them *marry* to whom they think best: only to the family of the tribe of their father shall they marry.

- 7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall *keep* himself to the inheritance of the tribe of his fathers.

- 8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

- 9 Neither shall the inheritance remove from *one* tribe to another tribe: but every one of the tribes of the children of Israel shall *keep* himself to his own inheritance.

- 10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

- 11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

- 12 And they were married *into* the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

- 13 These *are* the commandments and the judgments, which the LORD commanded, by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.

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Nu

The Fifth Book of Moses called **DEUTERONOMY**

INTRODUCTION

1. TITLE

The book of Deuteronomy is the fifth and last book of the Pentateuch. It is usually referred to among the Jews by the expression "These words," the first two words of the book in Hebrew. The English title of the book is from the LXX and means "The Second [or, Repeated] Legislation," in relation to the book of Exodus, which is sometimes referred to as "The First Legislation."

2. AUTHORSHIP

The full weight of traditional testimony is overwhelmingly in favor of Moses as the author of the book of Deuteronomy. As far back as one can trace there is no other name suggested. It is only the modern scholar who has questioned it. Added to this traditional testimony is the authority of Jesus Christ and the apostles (Matt. 19:7, 8, cf. Deut. 24:1; Mark 12:19, cf. Deut. 25:5; John 1:17 and 7:19, cf. Deut. 4:44; John 1:45 and Acts 3:22, cf. Deut. 18:15; Heb. 10:28, cf. Deut. 17:2-7). The age of the book is attested by the type of Hebrew expressions used and by the historical facts and settings portrayed. These and other facts testify to Moses as the author (see PP 503).

3. HISTORICAL SETTING

By the first day of the 11th month of the 40th year of the Exodus, Israel had encamped at Shittim, opposite Jericho, in the plains of Moab east of the Jordan (Num. 25:1; Deut. 1:1-3). During the two months they remained there (Deut. 1:3; cf. Joshua 3:1, 2, 5, 7; 4:19), preparations were made to occupy Canaan, and, perhaps most important of all, Moses spoke the discourses that constitute the bulk of the book of Deuteronomy.

4. THEME

The book is historical, legislative, and hortatory. It consists chiefly of four orations (or three, according to some authorities), with connective notes. The first oration announces Moses' deposition from the office of leadership. It begins with historic survey and closes with exhortation to keep

the law. The second oration reviews the Decalogue as the basis for the covenant between God and Israel and admonishes Israel to obey; the body of the discourse consists of a recital of the requirements of civil, social, and religious legislation. The third oration is concerned with the ritual of the blessing and the curse. Here Moses rises to heights of oratorical denunciation unsurpassed in literature.

The fourth oration again presents, with brief historic survey, an exhortation to keep the law, and explains the covenant in the heart.

In the oratory of Deuteronomy, Moses appeals to his people to order their lives according to the revealed will of God. Obedience means life; disobedience means death. Moses employs historic facts as the groundwork of his exhortation, and reinforces his message by appealing to Israel's love and gratitude to God and their dignity as God's chosen people. Aware of the dangers of idolatry and of the substitution of form for the essential spirit of religion, Moses stresses the supremacy of Jehovah and His law, the spiritual nature of His worship and service, and His faithfulness in keeping covenant with Israel and with all nations.

A unique cycle of great oratory, Deuteronomy is the valedictory of a man who loved his people so deeply that he begged to be blotted out of the book of life if their sin could not be forgiven (Ex. 32:32).

The influence of Deuteronomy, and its place in the religious life of the Hebrews and of Christendom is great. The re-discovery of the "book of the law" at the time of King Josiah produced one of the greatest religious reformations in history (see 2 Kings 22, 23; 2 Chron. 34, 35; PK 392-400). Deuteronomy became the keystone of Hebrew religious devotion; every true Hebrew recited one of its chapters daily. Jesus met the temptations of the evil one with three quotations from Deuteronomy (Matt. 4:1-11; see Deut. 8:3, 6:16; 6:13), and answering the question of the lawyer, gave as the first and great commandment the central sentence of Deuteronomy (Matt. 22:35-38; see Deut. 6:5 10:12; 30:6). Paul employed the phraseology of Deuteronomy (ch. 30:11-14) to illustrate the idea of righteousness by faith (Rom. 10:6-8).

5. OUTLINE

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DEUTERONOMY

Title and Introduction (1:1-5)

1 These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against 'the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

Dt **2** (*There are eleven days' journey* from Horeb by the way of mount Seir unto Kadeshbarnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei;

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

First Oration: Moses' Announcement of Deposition (1:6-4:3)

Events From Sinai to Canaan

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto 'all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have 'set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.

9 And I spake unto you at that time, saying, I am not able to bear you myself alone:

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)

12 How can I myself alone bear your cumbrance, and your burden, and your

1:1 Nu 32:5; Nu 32:19; Jos 9:1; Ge 21:21;

1:2 Dt 1:11; Nu 20:17-21; Lev 2:19; Jos 13:6

1:3 Nu 20:1; Nu 33:38

1:4 Dt 2:26-31; Nu 21:21-35; Ps 135:11;

1:5 Dt 1:8; Dt 17:38-19; Dt 31:9; Dt 32:46

1:6 Dt 5:2; Ex 3:1; Nu 10:11-13

1:7 Ge 15:16-21; Ex 23:31; Am 2:9; Jos 11:11-13;

1:8 Ge 12:7; Ge 13:14-15; Ge 15:16; 1:9 Ex 18:18; Nu 11:11-13;

1:10 Dt 10:12; Dt 28:62; Ge 15:5; Nu 1:46;

1:11 2 Sa 24:5; Ps 115:14; Ge 15:5; Nu 6:27

1:12 Dt 1:9; Ex 18:13-16; Ps 89:19; 2 Co 2:16;

1:13 Ex 18:21; Nu 11:16-17; Ac 1:21-23;

1:15 Dt 16:18; Ex 18:25-26; Eph 4:11; Nu 31:14;

1:16 Dt 27:11; 1 Th 2:11; 1 Th 5:21; 1 Th 6:17; Ex 24:23;

1:17 Dt 10:17; Lev 19:15; Lk 20:21; Ac 10:41-45; Rom 2:11; Eph 6:9; Jos 2:1;

1:18 Dt 1:4-5; Dt 1:10; Mt 28:20; Ac 20:20

1:19 Dt 8:15; Nu 10:12; Jer 2:6;

1:20 Dt 17:8

1:21 Dt 20:1; Nu 13:50; Ps 27:1-3; Isa 41:10; Lk 12:52; Heb 13:6

1:22 Nu 13:1-20; 1:23 Dt 13:5

1:24 Nu 13:21-27; Jos 2:1-2

1:25 Nu 13:21-27; Jos 2:1-2

1:26 Nu 13:21-27; Jos 2:1-2

1:27 Nu 13:21-27; Jos 2:1-2

1:28 Nu 13:21-27; Jos 2:1-2

1:29 Nu 13:21-27; Jos 2:1-2

1:30 Nu 13:21-27; Jos 2:1-2

1:31 Nu 13:21-27; Jos 2:1-2

1:32 Nu 13:21-27; Jos 2:1-2

1:33 Nu 13:21-27; Jos 2:1-2

1:34 Nu 13:21-27; Jos 2:1-2

1:35 Nu 13:21-27; Jos 2:1-2

1:36 Nu 13:21-27; Jos 2:1-2

1:37 Nu 13:21-27; Jos 2:1-2

1:38 Nu 13:21-27; Jos 2:1-2

1:39 Nu 13:21-27; Jos 2:1-2

1:40 Nu 13:21-27; Jos 2:1-2

strife?

13 'Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is good for us* to do.

15 So I took the chief of your tribes, wise men, and known, and 'made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, *Hear the causes* between your brethren, and judge righteously between *every man* and his brother, and the stranger *that is* with him.

17 Ye shall not 'respect persons in judgment: *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man: for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us: and we came to Kadeshbarnea.

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee: fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, *It is*

1:1. Study Deuteronomy Carefully.—The book of Deuteronomy should be carefully studied by those living on the earth today. It contains a record of the instruction given to Moses to give to the children of Israel. In it the law is repeated.

The law of God was often to be repeated to Israel. That it precepts might not be forgotten, it was to be kept before the people, and was ever to be exalted and honored. Parents were to read the law to their children, teaching it to them line upon line, precept upon precept. And on public occasions the law was to be read in the hearing of all the people.

Upon obedience to this law depended the prosperity of Israel. If they were obedient, it would bring them life; if disobedient, death (RH Dec. 31, 1903).

(Ex. 1:1). Study Deuteronomy and Exodus More.—We do not make enough of Deuteronomy and Exodus. These books record the dealings of God with Israel. God took the Israelites from slavery, and led them through the wilderness to the promised land (MS 11, 1903).

1:6-10. Israel's Invisible Leader Ruled Through Visible Agents.—The Lord God of heaven is our Leader. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God and His Son Jesus

- a good land which the LORD our God doth give us.
- 26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:
- 27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
- 28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we: the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.
- 29 Then I said unto you, Dread not, neither be afraid of them.
- 30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:
- 31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.
- 32 Yet in this thing ye did not believe the LORD your God.
- 33 Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in a cloud by day.
- 34 And the LORD heard the voice of your words, and was wroth, and sware, saying,
- 35 Surely there shall not one of these men of this civil generation see that good land, which I swear to give unto your fathers.
- 36 Save Caleb the son of Jephunneh: he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.
- 37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.
- 38 But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.
- 39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.
- 40 But as for you, turn you, and take your

1:26 Nu 14:1-4; Isa 63:10; Ac 7:51
 1:27 Dt 9:28; Ex 16:3; Mt 25:24; Lk 19:21
 1:28 Dt 20:8; Ex 15:15; Isa 15:7; Eze 21:7
 1:29 Dt 1:21
 1:30 Dt 20:1-3; Ex 14:1; Ps 16:11; Isa 40:10; Rom 8:51
 1:31 Ex 16:14-16; Ps 90:1-28; Dt 32:11; 12; Ac 13:18
 1:32 2 Cl 20:20; Ps 78:12; Isa 7:9; Heb 3:12; Jude 5
 1:33 Ex 13:21; Nu 10:33; Ps 77:20; Eze 20:6; Zec 2:5
 1:34 Dt 2:14-15; Ps 95:11; Eze 20:15; Heb 6:8-11
 1:36 Nu 14:6; Nu 13:20; Jos 14:6-14; Jdg 1:2-15
 1:37 Dt 3:25-26; Nu 20:12; Ps 106:32-33
 1:38 Nu 14:8; Nu 13:16; Ex 17:9-14
 1:39 Nu 14:3; Isa 7:15-16; Rom 9:11; Eph 2:5
 1:40 Nu 14:25
 1:41 Nu 14:39-40; Ph 1:9
 1:42 Nu 14:11-12; Lev 26:17; Hos 9:12
 1:43 Isa 63:10; Ac 7:51; Rom 8:7-9; Nu 14:4
 1:44 Dt 28:25; Ps 118:12; Isa 7:18; Nu 14:35
 1:45 Ps 78:34; Heb 12:17
 1:46 Nu 14:25; Nu 14:30; Jdg 11:16-17
 2:1 Dt 1:40; Nu 14:25; Jdg 11:18
 2:3 Dt 2:7; Dt 2:11; Dt 1:6
 2:4 Dt 23:7; Nu 20:14-21; Ob 10-15
 2:5 Ac 7:5; Dt 32:8; Ge 46:8; Dt 1:42
 2:6 Dt 2:28-29; Nu 20:19; Mt 7:12
 2:7 Ge 12:2; Ps 90:17; Jn 10:27; Lk 22:45
 2:8 Nu 20:20-21; Jdg 11:18
 7 Heb. mended
 8 Heb. fulfilled to go after
 9 Heb. ye were presumptuous, and went up
 2
 1 Heb. even to the treading of the sole of the foot
 2 or, Use no hostility against Moab

journey into the wilderness by the way of the Red sea.

- 41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.
- 42 And the LORD said unto me, Say unto them, Go not up, neither fight: for I am not among you; lest ye be smitten before your enemies.
- 43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.
- 44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.
- 45 And ye returned and wept before the LORD: but the LORD would not hearken to your voice, nor give ear unto you.
- 46 So ye abode in Kadesh many days, according unto the days that ye abode there.
- 2 Then we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.
- 2 And the LORD spake unto me, saying,
- 3 Ye have compassed this mountain long enough: turn you northward.
- 4 And command thou the people, saying, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:
- 5 Meddle not with them: for I will not give you of their land, 'no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession.
- 6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.
- 7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God hath been with thee: thou hast lacked nothing.
- 8 And when we passed by from our brethren the children of Esau, which dwell in Seir, through the way of the plain

Dt

Christ, through whom He communicates with the world. It was Christ who gave to Moses the instruction that He gave to the children of Israel. It was Christ who delivered the Israelites from Egyptian bondage. Moses and Aaron were the visible leaders of the people. To Moses instruction was given by their invisible Leader, to be repeated to them.

Had Israel obeyed the directions given them by Moses, not one of those who started on the journey from Egypt would in the wilderness have fallen a prey to disease or death. They were under a safe Guide. Christ had pledged Himself to lead them safely to the promised land if they would follow His guidance. This vast multitude, numbering

more than a million people, was under His direct rule. They were His family. In every one of them He interested (MS 144, 1903).

1:19-33. The Sin of Amorites.—These nations on the borders of Canaan would have been spared, had they not stood, in defiance of God's word, to oppose the progress of Israel. The Lord had shown Himself to be long-suffering, of great kindness and tender pity, even to these heathen peoples. When Abraham was shown in vision that his seed, the children of Israel, should be strangers in a strange land four hundred years, the Lord gave him the promise, "In the fourth generation they shall come hither again: for the iniquity of the Amorites." (Gen. 15:16)

from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

- 9 And the LORD said unto me, *Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession: because I have given Ar unto the children of Lot for a possession.*

- 10 The Emims dwell therein in times past, a people great, and many, and tall, as the Anakims;

Dt

- 11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.

- 12 The Horims also dwell in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

- 13 Now rise up, said I, and get you over the brook Zered. And we went over the brook Zered.

- 14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years: until all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

- 15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

- 16 So it came to pass, when all the men of war were consumed and dead from among the people.

- 17 That the LORD spake unto me, saying, 18 Thou art to pass over through Ar, the coast of Moab, this day:

- 19 And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.

- 20 (That also was accounted a land of giants: giants dwell therein in old time; and the Ammonites call them Zamzummims;

- 21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

- 22 As he did to the children of Esau, which dwell in Seir, when he destroyed the Horims from before them; and they

2:9 Nu 22:4; Jdg 11:17; Dt 2:5; Nu 21:15; Ps 83:8

2:10 Dt 2:11; Ge 14:5

2:11 Dt 1:28; Dt 9:2; Nu 13:22; Nu 14:28

2:12 Dt 2:22; Ge 14:6; Nu 21:21

2:13 Nu 13:25; Nu 21:12

2:14 Dt 1:2; Nu 14:26; Ps 90:5; Heb 5:8-19; Jude 5

2:15 Jdg 2:15; 1 Sa 5:6; Isa 66:14; 1 Co 10:5

2:16 Nu 21:15; Nu 21:25; Isa 15:1

2:19 Dt 2:5; Ge 19:36-38; Jdg 11:13-27

2:20 Ge 14:5

2:21 Dt 2:10-11; Dt 1:28; Jdg 11:24; Hab 1:10-11

2:22 Ge 36:8; Dt 2:12; Ge 14:6

2:23 Jos 15:5; Jer 25:20; Zep 2:4; Ge 10:14; Jer 7:1

2:24 Dt 2:36; Eze 12:Jer 27:5; Da 2:48

2:25 Dt 11:25; Jos 2:9-12; Jer 35:9; Rev 5:9

2:26 Jos 15:18; Dt 20:10-11; Mt 10:12-15; Mk 10:5-6

2:27 Dt 2:6; Nu 21:21-25; Jdg 11:19

2:28 Nu 20:19

2:29 Dt 25:5-1; Nu 20:18; Jdg 11:17-18; Dt 5:16

2:30 Ex 3:21; Nu 21:25; Jos 11:19-20; Rom 9:17-25

2:31 Dt 2:24; Dt 18:2; Nu 21:25-30; Jdg 11:20-25; Ps 130:7

2:33 Dt 5:2-3; Ge 14:20; Jos 21:11

2:34 Dt 2:2; Lev 27:28-29; Nu 21:25-30; 1 Sa 15:3

2:35 Dt 20:14; Nu 31:9-11; Jos 8:27

2:36 Dt 3:12; Isa 17:2; Isa 31:15-16; Rom 8:41

2:37 Nu 21:25-30; 1 Sa 15:3

2:38 Nu 21:25-30; 1 Sa 15:3

2:39 Nu 21:25-30; 1 Sa 15:3

2:40 Nu 21:25-30; 1 Sa 15:3

2:41 Nu 21:25-30; 1 Sa 15:3

2:42 Nu 21:25-30; 1 Sa 15:3

2:43 Nu 21:25-30; 1 Sa 15:3

2:44 Nu 21:25-30; 1 Sa 15:3

2:45 Nu 21:25-30; 1 Sa 15:3

2:46 Nu 21:25-30; 1 Sa 15:3

2:47 Nu 21:25-30; 1 Sa 15:3

2:48 Nu 21:25-30; 1 Sa 15:3

2:49 Nu 21:25-30; 1 Sa 15:3

2:50 Nu 21:25-30; 1 Sa 15:3

succeeded them, and dwelt in their stead even unto this day:

- 23 And the Avims which dwell in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

- 24 Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle.

- 25 This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

- 26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

- 27 Let me pass through thy land: I will go along by the high way. I will neither turn unto the right hand nor to the left.

- 28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet:

- 29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me:) until I shall pass over Jordan into the land which the LORD our God giveth us.

- 30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

- 31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

- 32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

- 33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.

- 34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain:

- 35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

- 36 From Arero, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD

uity of the Amorites is not yet full," Genesis 15:16. Although the Amorites were idolaters, whose life was justly forfeited by their great wickedness, God spared them four hundred years to give them unmistakable evidence that He was the only true God, the Maker of heaven and earth. All His wonders in bringing Israel from Egypt were known to them. Sufficient evidence was given; they might have known the truth, had they been willing to turn from their idolatry and licentiousness. But they rejected the light and clung to their idols (PP 434).

2:24-3:17. The Lessons to Be Learned From This Battle.—The calm faith of their leader inspired the people

with confidence in God. They trusted all to His omnipotent arm, and He did not fail them. Not mighty giants nor walled cities, armed hosts nor rocky fortresses, could stand before the Captain of the Lord's host. The Lord led the army; the Lord discomfited the enemy; the Lord conquered in behalf of Israel. The giant king and his army were destroyed, and the Israelites soon took possession of the whole country. Thus was blotted from the earth that strange people who had given themselves up to iniquity and abominable idolatry.

In the conquest of Gilead and Bashan there were many who recalled the events which nearly forty years before

- our God delivered all unto us:
- 37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.
- 38 Then we turned, and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.
- 2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
- 3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining.
- 4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.
- 5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.
- 6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.
- 7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.
- 8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;
- 9 (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)
- 10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.
- 11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.
- 12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.
- 13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the

2:37 Dt 2:5, Dt 2:9, Dt 2:19, Jer 11:15

3:1 Dt 3:15-15; Nu 21:33-35; 1 Ki 4:19

3:2 Dt 3:11; Nu 14:9; Isa 31:20; Ac 10:9; Rev 2:10

3:3 Dt 2:43-44; Nu 21:35; Jos 14:12

3:4 Nu 32:33-34; Jos 12:4; 1 Ki 4:13

3:5 Dt 1:28; Nu 13:28; Heb 11:30

3:6 Dt 2:34; Lev 27:28-29; Ps 135:10-12

3:7 Dt 2:35; Jos 6:27; Jos 11:11-14

3:8 Nu 32:33-34; Jos 12:24; Jos 15:9-12

3:9 Dt 4:48-49; Ps 29:1; 1 Ch 5:23

3:10 Dt 4:19; Nu 21:35; Jos 12:4-5

3:11 Ge 14:5, 2 Sa 12:26; Jer 49:2; Am 1:11

3:12 Dt 2:36; Nu 32:35-36; Jos 15:8-12; 2 Ki 10:33

3:13 Nu 32:39-42; Jos 15:29-32

3:14 1 Ch 2:21-23; Jos 15:13; 2 Sa 5:3; Nu 32:41

3:15 Ge 50:23; Nu 26:29; Jos 17:1-3

3:16 Nu 32:33-38; 2 Sa 5:15; Dt 4:37

3:17 Nu 34:11; Hos 12:3; Dt 4:49; Ge 15:10

3:18 Nu 32:20-24; Jos 1:12-15; Jos 4:12-15

3:20 Jos 22:4; Jos 22:8

3:21 Nu 27:18-23; 1 Sa 17:36-37; 2 Co 1:10; Eph 5:20

3:22 Isa 43:1-2; Dt 1:30; Ex 14:14; Nu 21:34; Ps 14:3

3:23 2 Co 12:8-9

3:24 Jer 11:2; Ps 106:2; 2 Sa 7:22; Isa 40:18; Da 4:29

3:25 Dt 1:21-22; Ex 38; Nu 32:5; Eccl 20:6

3:26 Dt 1:37; Dt 31:2; Nu 20:7-12; Isa 55:5-6; Mt 20:39

3

1 or, the springs of Pisgah, or, the hill

2 Heb. sons of power

half tribe of Manasseh; all the region of Argob, with all Bashan, which *was* called the land of giants.

- 14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashanhavothjair, unto this day.

- 15 And I gave Gilead unto Machir.

- 16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

- 17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, 'under Ashdodtpisgah eastward.

- 18 And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, *all that are* 'meet for the war.

- 19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

- 20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.

- 21 And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

- 22 Ye shall not fear them: for the LORD your God he shall fight for you.

- 23 And I besought the LORD at that time, saying,

- 24 O LORD GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

- 25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.

- 26 But the LORD *was* wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

had, in Kadesh, doomed Israel to the long desert wandering. They saw that the report of the spies concerning the Promised Land was in many respects correct. The cities were walled and very great, and were inhabited by giants, in comparison with whom the Hebrews were mere pygmies. But they could now see that the fatal mistake of their fathers had been in distrusting the power of God. This alone had prevented them from at once entering the goodly land.

When they were at the first preparing to enter Canaan, the undertaking was attended with far less difficulty than now. God had promised His people that if they would

obey His voice He would go before them and fight for them; and He would also send hornets to drive out the inhabitants of the land. The fears of the nations had not been generally aroused, and little preparation had been made to oppose their progress. But when the LORD now bade Israel go forward, they must advance against alert and powerful foes, and must contend with large and well-trained armies that had been preparing to resist their approach.

In their contest with Og and Sihon the people were brought to the same test beneath which their fathers had so signally failed. But the trial was now far more severe than

Dt

- 27 Get thee up into the top of ³Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.
- 28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.
- 29 So we abode in the valley over against Bethpeor.

Dt

Admonitions and Exhortations to Keep the Law

- 4 Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.
- 2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.
- 3 Your eyes have seen what the LORD did because of Baalpeor: for all the men that followed Baalpeor, the LORD thy God hath destroyed them from among you.
- 4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.
- 5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.
- 6 Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.
- 7 For what nation is *there* so great, who *hath* God so nigh unto them, as the LORD our God is in *all things* that we call upon him for?
- 8 And what nation is *there* so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?
- 9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;
- 10 *Specially* the day that thou stoodest

3:27 Dt 34:1-3; Nu 27:12; Dt 3:17; Ge 13:14-15
3:28 Dt 1:38; Dt 31:3; Nu 27:18-23; 1 Ti 6:13-14; 2 Ti 2:14-3; 3:29 Dt 1:13; Nu 25:3

4:1 Dt 1:8; Lev 19:37; 1k 1:6; Jn 15:14
4:2 Dt 12:42; Eccl 12:13; Mt 5:18; Mk 7:13; Gal 3:15; Rev 18:19

4:3 Nu 25:19; Jos 22:17; Ps 106:28-29; 110:9-10
4:4 Dt 10:20; Ps 63:8; Isa 26:20; Jn 6:67-69; Rev 1:3; Rev 20:3

4:5 Dt 4:1; Pr 22:19-20; Mt 28:20; Ac 20:27; 1 Co 11:26
4:6 Job 28:28; Ps 19:7; Ps 111:10; Jer 8:9; 2 Ti 3:15; Jas 3:13

4:7 Nu 23:9; Isa 13:1; Ps 16:1; Eph 2:12-22; Jas 1:8
4:8 Lev 10:12-13; Ps 19:7-11; Rom 7:12-14; 2 Ti 3:16-17

4:9 Dt 1:15; Pr 3:1; 1k 8:18; Heb 2:3; Jas 2:22; Isa 38:19; Eph 6:4
4:10 Dt 5:2; Ex 19:9; Heb 12:18-19; Eccl 12:15

4:11 Dt 5:25; Ex 19:16-18; Ex 20:18-19
4:12 Dt 5:1; Nu 12:8; Isa 40:18; Gal 1:15

4:13 Dt 5:21; Ex 19:5; Heb 9:19-20
4:14 Eccl 21:1-23; 19; Ps 105:14-15

4:15 Dt 19:9; 1 Ch 29:9-10; Ps 119:1; Mt 2:15
4:16 Dt 30:9; Ex 20:4-5; Ps 106:19-20; Rom 12:21

4:17 Rom 1:23
4:18 Dt 17:3; Am 5:25-26; Jer 19:13; Zep 1:3; Rom 1:25

4:20 1 Ki 8:51; Jer 11:4; Ps 28:9
4:21 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:22 Dt 3:25; Dt 3:27; Am 3:2; Heb 12:6-10
4:23 Dt 1:9; Jos 24:11; Mt 24:4; Lk 12:15; Heb 3:12

4:24 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:25 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:26 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:27 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:28 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:29 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:30 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:31 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:32 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:33 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:34 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:35 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:36 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:37 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:38 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:39 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:40 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:41 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:42 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:43 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:44 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:45 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:46 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:47 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:48 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:49 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:50 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:51 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:52 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:53 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

4:54 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33
4:55 Dt 1:37; Dt 3:20; Nu 20:12; Ps 106:32-33

before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

- 11 And ye came near and stood under the mountain: and the mountain burned with fire unto the ¹midst of heaven, with darkness, clouds, and thick darkness.
- 12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude: ²only ye heard a voice.
- 13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.
- 14 And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.
- 15 Take ye therefore good heed unto yourselves: for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:
- 16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female.
- 17 The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air.
- 18 The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:
- 19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided ³unto all nations under the whole heaven.
- 20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.
- 21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:
- 22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.
- 23 Take heed unto yourselves, lest ye forget

² or, the hill

4

¹ Heb. heart

² Heb. save a voice

³ or, imparted

when God had commanded Israel to go forward. The difficulties in their way had greatly increased since they refused to advance when bidden to do so in the name of the Lord. It is thus that God still tests His people. And if they fail to endure the trial, He brings them again to the same point, and the second time the trial will come closer, and be more severe than the preceding. This is continued until they bear the test, or, if they are still rebellious, God withdraws His light from them and leaves them in darkness.

The Hebrews now remembered how once before, when their forces had gone to battle, they had been routed, and thousands slain. But they had then gone in direct opposi-

tion to the command of God. They had gone out without Moses, God's appointed leader, without the cloudy pillar, the symbol of the divine presence, and without the ark. But now Moses was with them, strengthening their hearts with words of hope and faith; the Son of God, enshrined in the cloudy pillar, led the way; and the sacred ark accompanied the host. This experience has a lesson for us. The mighty God of Israel is our God. In Him we may trust, and if we obey His requirements He will work for us in as signal a manner as He did for His ancient people. Everyone who seeks to follow the path of duty will at times be assailed by doubt and unbelief. The way will sometimes be

the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

24 For the LORD thy God is a consuming fire, even a jealous God.

25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things *are* come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For the LORD thy God is a merciful God:) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

33 Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou

4:24 Dt 9:3; Ex 24:17; Isa 30:33; Jer 21:12-14; Heb 12:29;
4:25 Dt 4:16-18; Job 24:15; Ex 32:7;
4:26 Dt 4:18-19; Isa 1:2; Jer 2:12; Eze 36:4; Lev 16:28;
4:27 Dt 28:62-63; Ne 1:3; Eze 12:15;
4:28 Dt 28:46; Dt 28:64; 1 Sa 26:19; Jer 16:14; Jer 7:2;
4:29 Dt 30:10; Lev 26:49-52; Isa 55:6-7; Jer 3:12-14;
4:30 1 Ki 8:16-53; Da 9:11-19; Ge 49:1; Jer 32:13-15; Ac 3:19;
4:31 Ex 34:6-7; Nu 14:18; Ps 86:5; Mic 7:18; Jer 14:21; Lk 1:72;
4:32 Job 8:8; Joel 1:2; Mt 24:31; Mk 13:27;
4:33 Dt 4:26-26; Ex 19:18-19; Job 6:22;
4:34 Ex 1:9; Ex 3:10; Ps 78:12; Dt 4:15;
4:35 1 Sa 17:45-47; 1 Ki 18:36-37; Ps 50:11; Mk 12:29; 1 Jn 5:20-21;
4:36 Dt 4:43; Ex 19:9; Heb 12:18; Heb 12:25;
4:37 Dt 7:7-9; Ps 105:6-10; Isa 41:8-9; Lk 17:27; Rom 9:5;
4:38 Dt 7:1; Ex 25:27-28; Ps 40:2-3;
4:39 Dt 32:29; 1 Ch 28:9; Isa 1:3; Hos 7:2; Da 9:5;
4:40 Dt 4:1; Dt 4:6; Lev 22:31; Jer 11:4; Jn 14:15; Eph 6:3;
4:41 Nu 35:6; Nu 35:15; Jos 20:29;
4:42 Dt 19:1-10; Nu 35:6; Heb 6:18;
4:43 Ge 30:33; Jos 20:8; Jos 21:27;
4:44 Dt 1:5; Lev 27:34; Mal 4:4; Lk 1:17;
4:45 Dt 6:17; 1 Ki 2:3; Ps 119:2;
4:46 Dt 4:47; Dt 1:5; Nu 21:21-32;
4:47 Dt 3:114; Dt 29:7-8; Nu 21:33-35

4 Heb. have found thee

mightest know that the LORD he is God; there is none else beside him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt:

38 To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

39 Know therefore this day, and consider it in thine heart, that the LORD he is God in heaven above, and upon the earth beneath: there is none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

Appointment of Cities of Refuge

41 Then Moses severed three cities on this side Jordan toward the sunrising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 Namely, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.

Second Oration: A Review of the Law

(4:44-26:19)

Introduction

44 And this is the law which Moses set before the children of Israel:

45 These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Bethpeor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land of Og king of Bashan, two kings of the

so barred by obstacles, apparently insurmountable, as to dishearten those who will yield to discouragement; but God is saying to such, Go forward. Do your duty at any cost. The difficulties that seem so formidable, that fill your soul with dread, will vanish as you move forward in the path of obedience, humbly trusting in God (PP 436, 437).

4:1. Study Chapters Four to Eight.—I ask you to study the fourth to the eighth chapters of Deuteronomy, that you may understand what God required of His ancient people that they might be a holy people unto Himself. We are nearing the day of God's great final review, when the

people of this world must stand before the Judge of all the earth to answer for their deeds. We are now in the time of investigation. Before the day of God's review, every character will have been investigated, every case decided for eternity. Let the words of God's servant recorded in these chapters be read with profit (Letter 112, 1909).

6:1, 2 (quoted). Results of Obedience.—In this scripture we are taught that obedience to God's requirements brings the obedient under the laws that control the physical being. Those who would preserve themselves in health must bring into subjection all appetites and passions. They

- Amorites, which *were* on this side Jordan toward the sunrising;
 48 From Arer, which *is* by the bank of the river Arnon, even unto mount Sion, which is Hermon,
 49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

The Decalogue the Basis of the Covenant

- Dt 5** And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.
 2 The LORD our God made a covenant with us in Horeb.
 3 The LORD made not this covenant with our fathers, but with us, *even us*, who are all of us here alive this day.
 4 The LORD talked with you face to face in the mount out of the midst of the fire,
 5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount:) saying,
 6 I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.
 7 Thou shalt have none other gods before me.
 8 Thou shalt not make thee *any* graven image, or *any* likeness of *any thing* that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth:
 9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,
 10 And shewing mercy unto thousands of them that love me and keep my commandments.
 11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.
 12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.
 13 Six days thou shalt labour, and do all thy work:
 14 But the seventh day is the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy

4:48 Dt 2:36; Dt 3:12; Jos 13:24; Ps 135:1.
 4:49 Dt 3:17; Dt 30:1; Jos 15:20.
 5:1 Dt 1:1; Dt 29:2; Dt 29:10; Mt 23:5.
 5:2 Dt 4:25; Ex 19:5-8; Heb 8:6-13; Heb 9:19-23.
 5:3 Dt 29:10-15; Ge 17:1; Ps 105:8-10; Mt 13:17; Gal 3:17-21.
 5:4 Dt 5:2-26; Ex 19:9; Nu 12:8.
 5:5 Dt 5:27; Ge 18:22; Nu 10:38; Ps 106:23; Gal 3:19; Heb 9:21.
 5:6 Dt 4:1; Ex 20:2; 1 Lev 26:1-2; Mt 8:5-10.
 5:7 Ex 20:4; Mt 4:10; Jn 5:25; 1 Jn 5:21.
 5:8 Dt 4:15-19; Ex 20:1.
 5:9 Ex 20:1-6; Jer 32:18; Da 9:4-9; Mt 23:35-36; Rom 11:26-29.
 5:10 Isa 1:16-19; Jer 32:18; Da 9:4; Mt 21:27; Gal 5:6; 1 Jn 1:7.
 5:11 Dt 6:13; Ps 139:20; Jer 4:2; Mt 5:35-37; Jas 5:12.
 5:12 Ex 20:8-11; Isa 56:6; Isa 58:13.
 5:13 Ex 24:12; Eccl 20:12; Lk 15:10-16; Lk 24:56.
 5:14 Ge 2:2; Heb 1:1; Ex 25:12; Lev 25:10-16.
 5:15 Dt 15:15; Isa 5:1-2; Eph 2:10-12; Ps 110:16; Lk 1:7-75.
 5:16 Ex 20:12; Lev 19:3; Mt 15:4-6; Col 3:20.
 5:17 Ex 20:13; Mt 5:21-22.
 5:18 Ex 20:14; Mt 5:27-28; Lk 18:20; Jas 2:10-11.
 5:19 Ex 20:15; Rom 13:9; Eph 4:28.
 5:20 Dt 19:16-21; Ex 20:16; Pr 6:19; Mal 3:5.
 5:21 Ex 20:17; Mt 2:2; Heb 2:9; Lk 12:15; Rom 7:7-8.
 5:22 Dt 5:1; Dt 4:12-15; Dt 4:56; Ex 19:18-19.
 5:23 Ex 20:18-19; Heb 12:18-21.
 5:24 Dt 5:1-5; Ex 19:19; Dt 4:55; Ge 4:2-50.
 5:25 Dt 18:16; Dt 32:2; Co 3:7-9; Gal 3:10; Heb 12:29.
 5:26 Dt 4:55; Ge 6:12; Isa 10:6; Rom 8:20; Da 6:26; Mt 26:63.
 5:27 Ex 20:19; Heb 12:19.

- maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.
 15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.
 16 Honour thy father and thy mother, as the LORD thy God hath commanded thee: that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.
 17 Thou shalt not kill.
 18 Neither shalt thou commit adultery.
 19 Neither shalt thou steal.
 20 Neither shalt thou bear false witness against thy neighbour.
 21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or *any thing* that is thy neighbour's.
 22 These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.
 23 And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders:
 24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.
 25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.
 26 For who is *there* of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?
 27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee: and we will hear *it*, and do *it*.

must not indulge lustful passion and intemperate appetite, for they are to remain under control to God, and their physical, mental, and moral powers are to be so wisely employed that the bodily mechanism will remain in good working order. Health, life, and happiness are the result of obedience to physical laws governing our bodies. If our will and way are in accordance with God's will and way, if we do the pleasure of our Creator, He will keep the human organism in good condition, and restore the moral, mental, and physical powers, in order that He may work through us to His glory. Constantly His restoring power is mani-

fested in our bodies. If we cooperate with Him in this work, health and happiness, peace and usefulness, are the sure results (MS 151, 1901).

6:6-9, (quoted) (v. 25; Rom. 10:5). Obedience by Faith Is Righteousness by Faith.—When we bring our lives to complete obedience to the law of God, regarding God as our supreme Guide, and clinging to Christ as our hope of righteousness, God will work in our behalf. This is a righteousness of faith, a righteousness hidden in mystery of which the worldling knows nothing, and which he cannot understand. Sophistry and strife follow in the

5 ¹ Heb. keep to do them ² Heb. servants ³ Heb. add to hear

- 28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.
- 29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!
- 30 Go say to them, Get you into your tents again.
- 31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.
- 32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.
- 33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be well with you*, and *that ye may prolong your days* in the land which ye shall possess.

Exhortations to Obedience

6 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

3 Hear therefore, O Israel, and observe to do it: that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when

5:28 Dt 18:17; Nu 27:7; Nu 30:5
5:29 Dt 32:29-30; Ps 81:13-15; Isa 98:10; Mt 23:47; Lk 19:42; 2 Co 5:20

5:31 Dt 5:1; Dt 4:1; Dt 4:5; Exe 29:11; Mal 4:4; Gal 3:19

5:32 Dt 6:5; Dt 6:25; 2 Ki 21:8; Eze 37:23; 2 Pe 2:21

5:33 Dt 10:12; Ps 119:6; Jer 7:23; Lk 1:6; Rom 2:7; 1 Th 4:8

6:1 Dt 4:1; Dt 4:5; 5:27; 24

6:2 Dt 4:10; Ge 10:12-13; Job 28:28; Lk 12:5; 1 Pe 1:17; Dt 6:7

6:3 Dt 4:6; Fee 12:2; Isa 5:10; Ac 7:17

6:4 Dt 4:35-36; 1 Ki 18:21; Isa 42:8; Mk 12:29-32; Jn 17:3; 1 Co 8:6-7

6:5 Dt 10:12; Mt 22:37; Mk 12:30; Lk 10:27; 1 Jn 5:3

6:6 Dt 11:18; Ps 37:31; Pr 2:10-11; Jer 43:45; Lk 2:51; Gal 3:16

6:7 Dt 6:2; Ge 18:19; Ps 78:4-6; Eph 6:1; Mal 3:16; Mt 12:45

6:8 Dt 11:18; Ex 15:9; Pr 3:5; Mt 23:5; Heb 2:1

6:9 Dt 11:20; Job 22:25; Isa 40:8; Heb 2:2

6:10 Ge 15:15-17; Ge 15:18; Jos 2:13; Ps 105:4

6:11 Dt 7:12-18; Jdg 6:7; Pr 30:8-9; Jer 23:32; Mt 19:25-26

6:13 Dt 6:2; Mt 1:10; Lk 4:8; Ps 63:11; Isa 45:23

6:14 Dt 19:9; Jer 25:1; 1 Jn 5:21

6:15 Dt 4:21; Ex 20:5; Am 5:2; 1 Co 10:22; Dt 7:4

6:16 Mt 4:7; Lk 4:12; Ex 17:2; Ps 95:8; 9:1; Co 10:9; Heb 1:5

6:17 Dt 6:12; Ex 15:26; Ps 119:4; 1 Co 15:58; Tit 3:8; Heb 6:11

6:18 Dt 8:11; Dt 12:25; Ex 15:26; Ps 19:11; Isa 3:10

6:19 Ex 24:28-30; Nu 33:52-54; Jdg 2:1-5; 3:1-4

6:20 Dt 6:7; Ex 12:20; Jos 4:6-7; Pr 22:6

6:21 Dt 5:6; Ps 136:10-12; Isa 51:1; Rom 6:17; 18

6:22 Dt 4:34; Ps 135:9; Dt 1:30

6:23 Dt 6:10; Dt 6:18; Ex 13:5

thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not.

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou shalt do *that which is right and good* in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers.

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 And when thy son asketh thee "in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?"

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land

train of the serpent; but the commandments of God diligently studied and practiced, open to us communication with heaven, and distinguish for us the true from the false. This obedience works out for us the divine will, bringing into our lives the righteousness and perfection that was seen in the life of Christ (MS 43, 1907).

7:15. Restoration of Soul and Body, the Essence of the Gospel.—Christ had been the guide and teacher of ancient Israel, and He taught them that health is the reward of obedience to the laws of God. The great Physician who healed the sick in Palestine had spoken to His people from

the pillar of cloud, telling them what they must do, and what God would do for them. "If thou wilt diligently hearken to the voice of the Lord thy God," He said, "and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee" Ex. 15:26. Christ gave to Israel definite instruction in regard to their habits of life, and He assured them, "The Lord will take away from thee all sickness" Deut. 7:15. When they fulfilled the conditions, the promise was verified to them.

6 ¹ Heb. pass over ² Heb. what, or, sharpen ³ Heb. bondmen or, servants ⁴ Heb. to-morrow ⁵ Heb. evil

which he swore unto our fathers.
 24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.

Dt 7 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them;

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people;

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

10 And repayeth them that hate him to their face, to destroy them: he will not be slack

6:24 Dt 6:2; Job 35:7-8; Isa 40:10; Mt 6:33; Rom 6:21-22;
 6:25 Dt 24:15; Lev 18:5; Lk 10:28-29; Rom 10:5.

7:1 Dt 4:36; Dt 6:1; Ps 12:5; Ge 15:16-21;
 7:2 Dt 7:25-26; Dt 3:3; Ge 14:20; Jos 10:21-25; Mt 1:1;
 7:3 Ge 6:2-3; Jos 5:1-15; Jos 23:12-14; 2 Co 6:14-17;
 7:4 Dt 6:15; Ex 27:5; Jdg 2:11;
 7:5 Dt 12:2-3; Ex 24:21; 2 Ki 23:6-11; Jdg 6:25-26;
 7:6 Dt 11:2; Ps 50:5; Am 5:2; 1 Co 6:19-20; Tit 2:1; Tit 2:11;
 7:7 Ps 115:1; Rom 9:11-15; Rom 9:16; 1 Jo 5:11-13; 1 Jo 1:10;
 7:8 Dt 1:37; 1 Sa 12:22; Ps 41:5; Zep 3:17; Mt 11:26; Eph 2:15; 1 Jo 4:3-7;
 7:9 Ex 31:6-7; Ps 119:75; Isa 49:7; 1 Co 1:9; 1 Th 5:21; Heb 10:25;
 7:10 Ps 21:8-9; Pr 11:31; Isa 59:18; Rom 12:19; 2 Pe 3:9-10;
 7:11 Dt 1:1; Dt 5:32; Jo 1:15;
 7:12 Dt 28:1; Ps 105:6-10; Mt 29; Lk 1:55;
 7:13 Dt 7:7; Ex 23:25; Ps 1:3; Jo 14:21; Jo 15:10;
 7:14 Dt 34:29; Ps 115:15; Ex 23:26; Lev 26:9;
 7:15 Lev 26:34; Dt 28:27; Ex 9:11; Ps 105:45-47;
 7:16 Dt 7:2; Dt 18:8; Jer 21:7; Ps 100:46; 1 Co 15:55;
 7:17 Dt 8:17; Dt 15:9; Isa 11:15; Isa 63:18; Jer 9:7;
 7:18 Dt 1:29; Ps 27:1-2; Isa 41:10-14; Ps 77:11;
 7:19 Dt 1:34; Dt 11:24; Jer 52:20-21; Eze 20:6-9;
 7:20 Ex 23:28-40; Jos 21:12;
 7:21 Nu 9:20; Nu 10:9; 2 Ch 42:8; Zec 2:10-11; 1 Co 14:25;
 7:22 Ex 23:29-30; Jos 15:65;
 7:23 Dt 7:2; Isa 13:6; Jer 17:18; Joel 1:15; 2 Th 1:9.

7

¹ Heb. their statues, or, pillars

² Heb. because

³ Heb. pluck off

to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee: thine eye shall have no pity upon them: neither shalt thou serve their gods: for that will be a snare unto thee.

17 If thou shalt say in thine heart, These nations are more than I: how can I dispossess them?

18 Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22 And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them

"There was not one feeble person among their tribes" Ps. 105:37.

These lessons are for us. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.

And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point

them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. We should teach them to believe in the great Healer. We should lay hold on His promise, and pray for the manifestation of His power. The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength (DA 824-825).

8:17, 18. God Entrusts Wealth.—God also entrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven and with the

'unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

B All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know: that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest

7:24 Jos 10:24-25; Dt 9:14; Jer 10:11; Zep 1:8; Rom 8:37.
7:25 Dt 7:5; Ex 32:20; Isa 30:22; Jos 7:1; 1 Ti 6:9-10; Rev 17:3.
7:26 Dt 13:17; Lev 27:28-29; Eze 14:7; Rom 2:9-11; Zec 5:9; Rom 4:22.

8:1 Dt 4:1; Dt 5:32; 6:3; Ps 119:46; 1 Th 4:1-2.
8:2 Dt 7:18; Ps 77:1; Eph 2:11-12; 2 Ti 1:13-14.
8:3 Dt 16:2-3; Ps 78:23-25; 1 Co 10:3; Mt 4:4; Lk 4:4.
8:4 Dt 29:5; Ne 9:21; Mt 26:25-40.
8:5 Dt 9:9; Isa 1:3; Eze 12:3; 1 Co 11:32; Heb 12:5-11.

8:6 Dt 5:33; Ex 18:20; 1 Sa 12:24; Lk 1:6.
8:7 Dt 6:10-11; Dt 6:11; Ex 3:8.
8:8 Dt 32:14; 2 Sa 16:1; Ki 5:11; Jn 6:9.
8:9 Dt 33:25; Jos 2:8; 1 Ch 22:14.
8:10 Dt 6:11-12; Ps 103:2; Mt 11:19; Jn 6:23; Rom 14:6; 1 Co 10:31.

8:11 Ps 106:21; Pr 1:32; Eze 16:10-15; Hos 2:8-9.
8:12 Dt 28:47; Pr 30:9; Hos 13:5-6; Ecc 2:4; Lk 17:28.

8:13 Ge 15:15; Job 1:3; Ps 39:6; Lk 12:13-21.

8:14 Dt 17:20; 2 Ch 26:16; Jer 2:31; 1 Co 1:7-9.

8:15 Dt 1:19; Isa 63:12-14; Jer 2:6; Ps 78:15-16; 1 Co 10:9.

8:16 Dt 8:4; Ex 16:15; Rom 8:28; 2 Co 4:17; Heb 12:10-11; Jas 1:12.

8:17 Dt 7:17; Isa 108:14; Da 1:30; Hos 12:8; 1 Co 13:7.

8:18 Ps 127:1-2; Pr 10:22; Hos 2:8; Dt 7:8.

8:19 Dt 4:20; Jos 24:15; Da 9:2; Am 5:2; Lk 12:47-48.

8:20 2 Ch 36:16-17; Da 9:11-12.

9:1 Dt 3:18; Dt 11:41; Jos 1:11; Nu 14:2-22.
9:2 Dt 2:11-12; Dt 2:21; Da 11:16; Na 1:6.
9:3 Dt 9:6; Mt 15:10; Mk 7:14; Eph 5:17; Rev 19:11-16.

4 Heb. before thy face

dig brass.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

9 Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3 Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them

De

showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature and causing them to flourish and bear fruit. And He asks for a return of His own.

1 Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God. Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's,

8 ¹ Heb. of olive tree of oil

and we are accountable to Him for the use we make of it. In the use of every penny, it will be seen whether we love God supremely and our neighbor as ourselves.

Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ (COL 351).

9:9. See EGW comment on Ex. 34:28.

down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

- 4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

Dt

- 5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, Isaac, and Jacob.

- 6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

- 7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

- 8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

- 9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

- 10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

- 11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

- 12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made thee a molten image.

- 13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people;

- 14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

- 15 So I turned and came down from the mount, and the mount burned with fire; and the two tables of the covenant *were* in my two hands.

- 16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned

9:4 Dt 9:5; Ec 36:22; Rom 11:6; 1 Co 13:1; Eph 2:4-5;

9:5 Th 3:5; Ge 12:7; Ge 15:15; Ec 20:14; Lk 1:56-55; Ac 3:25;

9:6 Dt 9:5-1; Ec 20:14; Isa 65:4; Zec 7:11-12; Ac 7:51;

9:7 Dt 8:2; Ec 10:61-63; 1 Co 15:9; Eph 2:11; 1 Ti 1:13-15;

9:8 Ex 32:16; Ps 106:19-22;

9:9 Ex 23:12; Dt 9:15; Jer 41:41-52; Gal 3:21; Mt 4:2;

9:10 Ex 31:18; Dt 10:1; Mt 12:28; Lk 11:20; 2 Co 3:3; Heb 8:10;

9:11 Dt 9:9; Nu 10:34; Heb 8:6-10; Heb 9:4;

9:12 Ex 32:7-8; Dt 9:16; Ge 6:11-12; Jude 10; Gal 1:6;

9:13 Ge 11:5; Ex 32:9-10; Ps 50:7; Jer 7:11; Hos 6:10; Mal 3:5;

9:14 Ex 32:10-13; Isa 62:6-7; Jer 10:11; Lk 11:7-10; Ac 7:51;

9:15 Ex 32:14-15; Dt 9:11; Ex 9:23;

9:16 Ex 32:19; Ac 7:40-41;

9:18 Dt 9:9; Ex 32:10-14; 2 Sa 12:16; Ps 106:24;

9:19 Dt 9:8; Nu 1:2; 7; Lk 12:45; Ps 99:6; Am 2:3; Jas 5:16-17;

9:20 Ex 32:2-5; Ex 32:21; Ex 32:35; Heb 2:26-28;

9:21 Ex 32:20; Isa 2:18-21; Isa 50:22; Hos 8:11;

9:22 Nu 11:4-5; Ex 17:7;

9:23 Dt 1:19; Isa 63:10; Ps 78:22; Heb 3:18-19;

9:24 Dt 9:6-7; Dt 31:27; Ac 7:51;

9:25 Dt 9:16; Dt 9:18;

9:26 Ex 32:11-13; Ps 99:6; Jer 31:21; Isa 63:19;

9:27 Ex 4:6; Ex 5:16; Jer 14:21; Ps 78:8; Mic 7:18-19;

9:28 Ge 41:57; 1 Sa 11:25; Nu 14:15-16; Jos 7:7-9; Da 9:18-19;

9:29 Dt 9:20; 1 Ki 8:15; Ps 95:7; Isa 63:19;

10:1 Dt 10:3; Ex 31:1-2; Dt 10:3; Heb 9:4;

10:2 Dt 10:5; Ex 25:16-22; Ex 40:20; Heb 9:4;

aside quickly out of the way which the LORD had commanded you.

- 17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

- 18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

- 19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

- 20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

- 21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

- 22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.

- 23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you: then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

- 24 Ye have been rebellious against the LORD from the day that I knew you.

- 25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first, because the LORD had said he would destroy you.

- 26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

- 27 Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

- 28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

- 29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

- 10 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

- 2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

- 3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.
- 4 And he wrote on the tables, according to the first writing, the ten 'commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.
- 5 And I turned myself and came down from the mount, and put the tables in the ark which I had made: and there they be, as the LORD commanded me.
- 6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.
- 7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.
- 8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.
- 9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD is his inheritance, according as the LORD thy God promised him.
- 10 And I stayed in the mount, according to the 'first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.
- 11 And the LORD said unto me, Arise, 'take thy journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.
- 12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,
- 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?
- 14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.
- 15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.
- 16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.
- 17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:
- 18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.
- 19 Love ye therefore the stranger: for ye

10:3 Ex 25:5; Ex 25:10; Ex 37:1-9; Dt 10:1.
 10:4 Ex 34:28; Dt 4:13; Ex 20:1-17; Heb 12:18-19.
 10:5 Dt 9:15; Ex 31:15; Dt 10:2; Jos 1:9.
 10:6 Nu 10:6; Nu 10:12-13; Nu 33:1-2.
 10:8 Ex 29:1; Lev 9:9; Nu 1:7-53; Jn 15:10; Ac 13:2; Rom 1:1.
 10:10 Dt 9:18; Ex 24:18; Ex 32:1-6; Mt 24:22.
 10:11 Ex 32:30; Ex 33:1.
 10:12 Jer 7:22-23; Mic 6:8; Mt 11:29-30; 1 Jo 5:3; Ac 9:31; 1 Pe 1:7.
 10:13 Dt 6:21; Dt 9:12; Jer 32:39; Jos 1:25.
 10:14 1 Ki 8:27; Ps 115:16; Isa 66:1; Ps 21:1; 1 Co 10:26.
 10:15 Dt 4:37; Dt 7:7-8; Nu 1:18; Rom 9:13-23.
 10:16 Dt 8:6; Lev 26:41; Jer 4:1; Rom 2:28-29; Gal 2:11; Jos 15:7.
 10:17 Jos 22:22; Ps 136:2; Dt 2:47; Ps 136:3; Rev 17:14.
 10:18 Ps 68:5; Isa 1:17; Jer 9:11; Mt 5:5; Ac 14:17.
 10:19 Ex 22:21; Lev 19:33-34; Lk 6:35; Gal 6:10; Ex 2:15-16.
 10:20 Dt 6:13; Mt 4:10; Lk 4:8; Ac 1:23; Rom 12:9.
 10:21 Ps 15:2; Ps 13:3; Isa 12:2-6; Jer 17:13; Lk 2:32; Rev 21:25.
 10:22 Ge 46:27; Ex 1:5; Ac 7:14; Dt 1:10; Heb 11:12.
 11:1 Dt 6:5; Dt 10:12; Ps 116:1; Zec 5:7; Lk 1:7-75.
 11:2 Dt 8:19; Dt 29:10; Pr 22:19; Ac 26:22.
 11:3 Dt 3:34; Ps 78:12-13; Ps 105:27; Jer 32:20-21.
 11:4 Ex 13:23-31; Ex 15:1; Ps 106:11; Heb 11:29.
 11:5 Ps 77:20; Ps 78:14; Ps 105:39-41; Ps 106:12.
 11:6 Nu 16:1; Nu 16:31-35; Ps 106:17.
 11:7 Dt 5:5; Dt 7:19; Ps 106:2; Ps 145:1-6.
 11:8 Dt 8:10-11; Ps 116:1-2; Jos 1:6-7; Isa 40:31; Gal 1:1.
 11:9 Dt 4:40; Ps 34:12; Pr 3:2; Ex 3:8; Ex 20:6.
 11:11 Dt 8:7-9; Ge 27:28; Ps 65:12-13; Isa 28:1; Heb 6:7.
 11:12 1 Ki 9:3; Ezr 5:5; Ps 33:18; Jer 24:6.
 11:13 Dt 11:8; Dt 11:22; Ps 119:3; Dt 1:29.
 10
 1 Heb. words
 2 or, former days
 3 Heb. go in journey

were strangers in the land of Egypt.

- 20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.
- 21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.
- 22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.
- 11 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.
- 2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm.
- 3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;
- 4 And what he did unto the army of Egypt, unto their horses, and to their chariots: how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;
- 5 And what he did unto you in the wilderness, until ye came into this place;
- 6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the 'substance that was in their possession, in the midst of all Israel:
- 7 But your eyes have seen all the great acts of the LORD which he did.
- 8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;
- 9 And that ye may prolong your days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.
- 10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst it with thy foot, as a garden of herbs:
- 11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:
- 12 A land which the LORD thy God 'careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.
- 13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your

Dt

11 or, living substance which followed them 2 Heb. was at their feet 3 Heb. seeketh

down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

- 4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

Dt

- 5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

- 6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness: for thou art a stiffnecked people.

- 7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

- 8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

- 9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

- 10 And the LORD delivered unto me two tables of stone written with the finger of God: and on them was *written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.

- 11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

- 12 And the LORD said unto me, Arise, get thee down quickly from hence: for thy people which thou hast brought forth out of Egypt have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them: they have made them a molten image.

- 13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people:

- 14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

- 15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

- 16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned

9:4 Dt 9:5; Eze

8:22; Rom 11:6; 1 Co

9:3; Eph 2:13

9:5 Tu 3:5; Ge 12:7;

Ge 13:15; Eze 20:14;

Lk 1:54-55; Ac 8:28;

9:6 Dt 9:1, 1; Eze

20:4; Isa 48:3; Ze

7:11-12; Ac 7:51;

9:7 Dt 8:2; Eze

16:61-63; 1 Co 15:9;

Eph 2:11; 1 Ti 1:15-15;

9:8 Ex 32:16; Ps

106:19-22;

9:9 Ex 24:12; Dt

9:15; Jer 31:41-42; Gal

1:21; Ab 1:2;

9:10 Ex 31:18; Dt

10:1; Mt 12:28; Lk

11:20; 2 Co 5:5; Heb

8:10;

9:11 Dt 9:9; Nu

10:33; Heb 8:6-10;

Heb 9:4;

9:12 Ex 32:7-8;

1 Ti 1:6; Ge 6:14-12;

Jude 10; Gal 1:6;

9:13 Ge 11:5; Ex

42:9-10; Ps 50:7; Jer

7:11; Hos 6:10; Mal

4:5;

9:14 Ex 32:10-13;

Isa 62:6-7; Jer 14:11;

Lk 11:7-10; Ac 7:51;

9:15 Ex 32:14-15;

10:1-11; Ex 9:23;

9:16 Ex 32:19; Ac

7:36-41;

9:18 Dt 9:9; Ex

32:10-14; 2 Sa 12:16;

Ps 106:23;

9:19 Dt 9:8; Ne 1:2-

7; Lk 12:45; Ps 99:6;

Am 7:2-5; Jas 5:16-17;

9:20 Ex 32:2-5; Ex

42:21; Ex 32:35; Heb

7:26-28;

9:21 Ex 32:20; Isa

2:18-21; Isa 40:22;

Hos 8:11;

9:22 Nu 11:1-5; Ex

17:7;

9:23 Dt 1:19; Isa

63:10; Ps 78:22; Heb

5:18-19;

9:24 Dt 9:6-7; Dt

31:27; Ac 7:51;

9:25 Dt 9:16; Dt

9:18;

9:26 Ex 32:11-13;

Ps 99:6; Jer 14:21; Isa

63:19;

9:27 Ex 3:6; Ex

5:16; Jer 14:21; Ps

78:8; Mic 7:18-19;

9:28 Ge 41:57; 1 Sa

14:25; Nu 14:15-16;

Jos 7:9; Da 9:18-19;

9:29 Dt 9:26; 1 Ki

8:15; Ps 95:7; Isa

63:19;

10:1 Dt 10:4; Ex

34:1-2; Dt 10:3; Heb

9:4;

10:2 Dt 10:5; Ex

25:16-22; Ex 40:20;

Heb 9:1;

aside quickly out of the way which the LORD had commanded you.

- 17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

- 18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

- 19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

- 20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

- 21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

- 22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.

- 23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

- 24 Ye have been rebellious against the LORD from the day that I knew you.

- 25 Thus I fell down before the LORD forty days and forty nights, as I fell down at the first: because the LORD had said he would destroy you.

- 26 I prayed therefore unto the LORD, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

- 27 Remember thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

- 28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

- 29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.

- 10 At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

- 2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

- 3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.
- 4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.
- 5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.
- 6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.
- 7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jothab, a land of rivers of waters.
- 8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.
- 9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD is his inheritance, according as the LORD thy God promised him.
- 10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.
- 11 And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I swear unto their fathers to give unto them.
- 12 And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,
- 13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?
- 14 Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.
- 15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.
- 16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.
- 17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:
- 18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.
- 19 Love ye therefore the stranger: for ye

10:3 Ex 25:5; Ex 25:10; Ex 37:1-9; Dt 10:1.

10:4 Ex 34:28; Dt 4:13; Ex 20:1-17; Heb 12:18-19.

10:5 Dt 9:15; Ex 32:15; Dt 10:2; Jos 19:7.

10:6 Nu 10:6; Nu 10:12-13; Nu 33:1-2.

10:8 Ex 29:1; Lev 24:8; Nu 1:17-53; Jn 15:10; Ac 15:2; Rom 1:1.

10:10 Dt 9:18; Ex 24:18; Ex 32:14; Mt 23:2.

10:11 Ex 32:34; Ex 35:1.

10:12 Jer 22:24; Mic 6:8; Mt 11:29-30; Jn 5:3; Ac 9:31; 1Pe 1:17.

10:13 Dt 6:24; Jer 9:12; Jer 32:49; Jos 1:25.

10:14 1 Ki 8:27; Ps 115:13; Isa 60:1; Ps 21:1; Co 10:26.

10:15 Dt 4:37; Dt 7:7-8; Nu 14:8; Rom 9:13-23.

10:16 Dt 30:6; Lev 26:41; Jer 4:4; Rom 2:29-29; Gal 2:11; Jos 4:6-7.

10:17 Jos 22:22; Ps 130:2; Da 2:47; Ps 105:3; Rev 17:14.

10:18 Ps 68:5; Isa 1:17; Jer 49:11; Mt 5:45; Ac 14:17.

10:19 Ex 22:21; Lev 19:33-34; Lk 6:35; Gal 6:10; Jas 2:15-16.

10:20 Dt 6:13; Mt 4:10; Lk 4:8; Ac 11:23; Rom 12:9.

10:21 Ex 15:2; Ps 22:3; Isa 12:2-6; Jer 2:14; Lk 2:52; Rev 21:24.

10:22 Ge 46:27; Ex 15:5; Ac 7:14; Dt 1:10; Heb 11:12.

11:1 Dt 6:5; Dt 10:12; Ps 116:1; Zec 3:7; Lk 17:4-5.

11:2 Dt 8:19; Dt 29:10; Pr 22:19; Ac 20:22.

11:3 Dt 4:34; Ps 82:13; Ps 105:27; Jer 52:20-21.

11:4 Ex 11:23-31; Ex 15:1; Ps 106:11; Heb 11:29.

11:5 Ps 77:20; Ps 78:14; Ps 105:39-41; Ps 106:12.

11:6 Nu 16:1; Nu 16:40-45; Ps 106:17.

11:7 Dt 5:3; Dt 7:19; Ps 106:2; Ps 145:4-6.

11:8 Dt 8:10-11; Ps 106:12; Jos 14:6-7; Isa 40:31; Gal 1:11.

11:9 Dt 4:40; Ps 54:12; Pr 3:2; Ex 38; Eze 20:6.

11:11 Dt 8:7-9; Ge 28:38; Ps 65:12-13; Isa 26:1; Heb 6:7.

11:12 1 Ki 9:3; Eze 5:5; Ps 34:18; Jer 2:6.

11:13 Dt 11:8; Dt 11:22; Ps 119:9; Dt 1:29.

10

¹ Heb. words

² or, former days

³ Heb. go in journey

were strangers in the land of Egypt.

- 20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

- 21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

- 22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

- 11 Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

- 2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

- 3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

- 4 And what he did unto the army of Egypt, unto their horses, and to their chariots: how he made the water of the Red sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

- 5 And what he did unto you in the wilderness, until ye came into this place;

- 6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel:

- 7 But your eyes have seen all the great acts of the LORD which he did.

- 8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

- 9 And that ye may prolong your days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

- 10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and watered it with thy foot, as a garden of herbs:

- 11 But the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven:

- 12 A land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.

- 13 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your

Dt

shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou inquire, and make search, and ask diligently; and behold, if it be truth, and the thing certain, that such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

14 Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

3 Thou shalt not eat any abominable thing.

4 These are the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the pygmy, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, and cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that

13:9 De 17:2-7, Mt 10:47, Lk 11:26; Jn 8:7, Ac 5:36.

13:10 De 21:21, Lev 20:2, Nu 15:55-56; Jos 7:25.

13:11 De 17:13, De 19:20, Pr 19:25; Pr 21:11, 1 Ti 5:20.

13:12 Jos 22:11; Jdg 20:1-2.

13:13 Jdg 19:22, 1 Sa 12, In 8:9-10, 2 Co 6:15, 1 Jo 4:10; Dt 1:19.

13:14 De 17:4, Nu 35:40, 1 Ti 1:13-14; Jn 7:24, 1 Ti 5:19.

13:15 De 2:34, Ex 22:20, Jdg 20:48; Rev 17:16; Rev 18:24.

13:16 Jos 6:24, Nu 21:2-3, Isa 17:1, Mic 1:6.

13:17 De 7:26; Jos 6:18, 1 Co 16:22; Ps 78:58, Ec 4:26.

13:18 De 12:25; Ps 119:6, Mt 6:43; Mt 7:21.

14:1 Ge 9:2, Ex 12:23, Ps 82:6-7; Jer 4:19, Jo 1:12; Rom 8:16; Heb 2:10.

14:2 De 14:21; Ex 10:56; Lev 11:45; Isa 6:13; Isa 62:12; Da 8:24.

14:3 Lev 11:45; Isa 65:4, Ec 1:14; Ac 10:12, 11; Rom 1:11; Tit 1:15.

14:4 Lev 11:28, 1 Ki 12:5.

14:6 Ps 1:1-2; Pr 18:1, 2 Co 6:3.

14:7 Mt 22:24, 2 Ti 4:5, Tit 1:16, 2 Pe 2:18-22.

14:8 Isa 65:4, Isa 66:4, Lk 15:16, 2 Pe 2:22; Lev 11:26-27.

14:9 Lev 11:9-12.

14:12 Lev 11:14-19.

14:15 Job 40:20.

14:19 Lev 11:20-23; Psa 5:9.

14:21 Lev 17:15; Ec 1:14, Ac 15:20; Lev 19:33-34; Da 8:24.

14:22 De 12:6; Lev 27:30-33; Nu 18:21.

14:23 De 12:5-7; Dt 12:17-18; Dt 15:19-20.

14:24 De 11:24; Dt 12:21; Ex 23:41; Dt 12:5.

14:26 Ec 15:17; Mt 21:12; Mk 11:15, 1 Co 6:12-13.

14:27 Dt 11:29; Gal 6:6, 1 Ti 5:17; Nu 18:20.

divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof: therefore they are unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 These ye shall eat of all that are in the waters: all that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it is unclean unto you.

11 Of all clean birds ye shall eat.

12 But these are they of which ye shall not eat: the eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat,

19 And every creeping thing that flieth is unclean unto you: they shall not be eaten.

20 But of all clean fowls ye may eat.

21 Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27 And the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.

2 Heb. bondmen

2 or, naughty men

4 or, devoted

14

1 dishon, or, bison

2 Heb. asketh of thee

Dt

28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; in that the LORD thy God may bless thee in all the work of thine hand which thou doest.

15 At the end of every seven years thou shalt make a release.

2 And this is the manner of the release: Every creditor that lendeth *ought* unto his neighbour shall release it; he shall not exact it of his neighbour, or of his brother; because it is called the LORD's release.

3 Of a foreigner thou mayest exact it again; but *that* which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou

14:28 Dt 14:22; Dt 26:12-15; Am 4:4-14:29 Dt 14:27; Ex 22:21, Lk 19:12-14; Heb 13:2; Jas 1:27;

15:1 Dt 31:10; Lev 25:2-1; Is 61:1-3; Jer 30:8-10; Lk 4:18-19;

15:2 Ne 5:7-11; Isa 58:3; Am 8:4-6; Mt 6:12; Jas 2:14;

15:3 Dt 19:23-20; Jo 8:8; 1 Co 6:6-7; Gal 6:10;

15:4 Dt 14:29; Pr 11:24-25; Isa 58:10-11; Dt 4:39; Lev 26:1-1; Is 1:19-20; Php 1:27;

15:6 Dt 28:12; Ps 47:21; Lk 6:35; 1 Ki 1:21;

15:7 Dt 15:9; Mt 18:30; Jas 2:15-16; 1 Jo 3:10-17;

15:9 Pr 1:23; Jer 17:10; Rom 7:8-9; Jas 1:19; Mt 25:5-6;

15:10 Mt 25:40; Ac 20:35; Rom 12:8; 2 Co 9:8-7;

15:11 Pr 22:2; Mt 26:11; Mk 11:7; Jo 12:8; Ac 2:35;

15:12 Dt 15:1; Ex 21:2-6; Jer 34:13; Jo 8:33-36;

15:13 Dt 15:14; Ge 43:12; Jer 22:15; Mal 4:5; Col 3:1;

15:14 Ne 8:10; Ps 68:10; Ac 20:35; 1 Co 16:2;

15:15 Dt 5:14-15; Ex 20:2; Mt 6:11-15; Eph 1:7; Eph 2:12;

15:16 Ex 21:5-6; Ps 40:6; Ps 40:8;

15:17 Lev 25:39-42; 1 Sa 1:22;

15:18 Dt 15:10; Isa 16:11; Lk 17:38;

15:19 Ex 13:4; Ex 15:12; Lev 27:26; Rom 8:29; Heb 12:23;

15:20 Dt 15:5; Dt 12:17;

15:21 Dt 17:1; Lev 22:20; Lev 22:21; Mal 1:7-8;

15:22 Dt 12:15; Dt 12:21-22; 2 Sa 2:18;

15:23 Dt 12:16; Lk 7:26; 1 Sa 14:32; Ec 3:25;

16:1 Ex 12:2; Lev 23:5; 1 Co 5:7; Rom 5:25; Heb 9:14; Jo 18:28; Ex 12:6;

15

1 Heb. master of the lending of his hand.

2 or, To the end that there be no poor among you

3 Heb. word

4 Heb. Bellai

puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years; and the LORD thy God shall bless thee in all that thou doest.

19 All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household.

21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22 Thou shalt eat it within thy gates: the unclean and the clean *person* shall eat it alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

16 Observe the month of Abib, and keep the passover unto the LORD thy God:

Dt

15:11. No Thread of Selfishness in Web of Life.—

Deuteronomy contains much instruction regarding what the law is to us, and the relation we shall sustain to God as we reverence and obey His law.

We are God's servants, doing His service. Into the great web of life we are to draw no thread of selfishness; for this would spoil the pattern. But, oh, how thoughtless men are apt to be! How seldom do they make the interests of God's suffering ones their own. The poor are all around them, but they pass on, thoughtless and indifferent, regardless of the widows and orphans who, left without resources,

suffer, but do not tell their need. If the rich would place a small fund in the bank, at the disposal of the needy ones, how much suffering would be saved. The holy love of God should lead every one to see that it is his duty to care for some other one, and thus keep alive the spirit of benevolence. . . . With what goodness, mercy, and love God lays His requirements before His children, telling them what they are to do. He honors us by making us His helping hand. Instead of complaining, let us rejoice that we have the privilege of serving under so good and merciful a Master (Letter 112, 1902).

- for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.
- 2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.
- 3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.
- 4 And there shall be no leavened bread seen with thee in all thy coast seven days: neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.
- 5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:
- 6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.
- 7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.
- 8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.
- 9 Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time* as thou beginnest to put the sickle to the corn.
- 10 And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee:
- 11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.
- 12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.
- 13 Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine:
- 14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.
- 15 Seven days shalt thou keep a solemn

16:2 Ex 12:5-7, Nu 28:16-19, Mt 26:2, Mk 14:12, 1k 22:8, 1 Co 5:7
16:3 Ex 12:15, Ex 12:19-20, Lev 23:6, 1 Co 5:8, 1 Th 1:6
16:4 Ex 12:15, Ex 13:7, Ex 31:25
16:5 Dt 16:2, Dt 12:56
16:6 Ex 12:6-9, Nu 9:3, Mt 26:20, Heb 1:2, 1 Pt 1:19-20
16:7 Ex 12:8-9, Ps 22:14-15, 2 Ki 23:23, Is 23:13
16:8 Ex 12:15-16, Lev 23:6, Joel 1:11
16:9 Dt 16:10, Ex 24:16, Nu 28:26-40, Ac 2:1, 1 Co 10:8, Heb 2:1
16:10 Dt 16:16, Lev 5:7, Joel 2:11, Mal 4:10-11, 1 Co 16:2, 2 Co 8:10
16:11 Dt 16:13, Dt 12:7, Isa 61:5, Rom 5:11, 2 Co 12:4, Plip 1:1
16:12 Dt 16:15, La 4:19-20, Rom 6:17, 1k Eph 2:1-5
16:13 Dt 31:10, Ex 24:16, Lev 23:34-36, Zec 14:16-18, Jer 2:2
16:14 Dt 12:12, Ex 9:7, Isa 12:1-6, 1 Th 5:16
16:15 Lev 23:36-42, Nu 29:12-38, Dt 16:10
16:16 Ex 23:14-17, Ps 96:8, Pr 59:10, Isa 23:18, Mt 2:11, Mk 12:3
16:17 Dt 16:19, Lev 27:8, Mk 12:41-42, 2 Co 8:12, 2 Co 9:6-7
16:18 Dt 15:17, Ex 18:25-26, 1 Ch 25:1
16:19 Dt 24:17, 1 St 8:8, Job 31:21-22, Lev 19:17, Ac 16:5
16:20 Dt 23:15-16, Mic 6:8, Plip 4:8, Ec 3:5, Rom 3:15
16:21 Ex 31:18, Jdg 5:7, 1 Ki 11:15, 2 Ch 33:3
16:22 Ex 20:1, Jer 14:1, Zec 8:17, Rev 2:6
17:1 Dt 15:21, Ex 12:5, Mal 1:8, Heb 9:14, 1 Pt 1:19, Ge 41:5-9
17:2 Dt 17:5, Dt 13:6, Lev 26:15, Jos 7:11, Jdg 2:20
17:3 Dt 19:9, 2 Ki 21:5, Job 31:20-27, Jer 8:2
17:4 Dt 13:12-14, Dt 19:18, Pr 25:2, Jo 7:51
17:5 Dt 13:10-11, Dt 21:21, Lev 24:11, Jos 7:25
17:6 Dt 19:15, Nu 35:30, Mt 18:16, Jo 8:12-18, Heb 10:24
17:7 Dt 13:9, Ac 7:58-59, Jdg 20:13, 1 Co 5:13
17:8 Dt 1:17, Ex 18:26, 1 Ki 4:16-28, Hg 2:11, Mal 2:7, Ps 122:4-5
17:9

16

1 or, kill

2 Heb. restraint

- feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.
- 16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:
- 17 Every man *shall give* ^aas he is able, according to the blessing of the LORD thy God which he hath given thee.
- 18 Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.
- 19 Thou shalt not wrest judgment: thou shalt not respect persons, neither take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous.
- 20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.
- 21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.
- 22 Neither shalt thou set thee up any image: which the LORD thy God hateth.
- 17 Thou shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, or any evilfavouredness: for that *is* an abomination unto the LORD thy God.
- 2 If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,
- 3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;
- 4 And it be told thee, and thou hast heard *it* of it, and inquired diligently, and behold, *it be* true, and the thing certain, that such an abomination is wrought in Israel:
- 5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.
- 6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: *but* at the mouth of one witness he shall not be put to death.
- 7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.
- 8 If there arise a matter too hard for thee in judgment, between blood and blood,

³ or, sufficiency ⁴ Heb. floor, and thy winepress ⁵ Heb. according to the gift of his hand ⁶ or, matters ⁷ Heb. Justice, justice ⁸ or, statue, or, pillar ¹⁷ ¹ or, goat

Dt

- between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;
- 9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment:
- 10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:
- 11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.
- 12 And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.
- 13 And all the people shall hear, and fear, and do no more presumptuously.
- 14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;
- 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.
- 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.
- 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.
- 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites:
- 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these

17:9 Jer 18:18; Hag 2:11; Mal 2:7, Eze 4:21

17:10 Mt 22:2-3

17:11 Jos 1:7; Mal 2:8-9; Rom 13:1-6; Tit 3:1; Jude 8

17:12 Dt 14:5; Nu 15:30; Hos 3:1; Mt 10:11; Heb 10:26-29; Jer 25:3

17:13 Dt 13:11; Dt 19:20; Nu 15:30-31

17:14 Dt 7:1; Dt 12:9-10; Lev 14:34; 1 Sa 8:5-7

17:15 1 Sa 9:15-17; 1 Ch 12:13; Ps 22; Jer 30:21; Mt 24:17

17:16 1 Sa 8:11; 1 Ki 1:5; Isa 30:8-9; Jer 42:14

17:17 Ge 2:24; Ne 13:20; Mat 2:15; Mt 19:5; Lk 12:15; 1 Ti 6:9

17:18 2 Ki 11:12; Dt 31:9; 2 Ki 22:8

17:19 Dt 6:6-9; Jos 18; Ps 112; Jn 5:39; 2 Ti 3:15-17

17:20 Dt 8:2; 2 Ki 14:10; 2 Ch 25:19; Isa 21:2; Da 5:20-25

18:1 Dt 10:9; Nu 18:20; 1 Pe 5:2-4; 1 Co 9:13-14

18:2 Ge 15:1; Ps 135; Isa 61:6; 1 Pe 2:5; Rev 1:5-6

18:3 Dt 12:27; Lev 7:30-31

18:4 Dt 26:9-10; Ex 22:29; Dt 12:14-17; Job 31:20

18:5 Dt 10:8; Ex 28:1; Nu 3:10

18:6 Nu 35:2-3; Ps 26:8; 1 Ti 3:1; 1 Pe 5:2

18:7 2 Ch 31:2-3

18:8 Lev 7:8-9; Ne 12:14; Lk 10:7; 1 Co 9:7-14; 1 Ti 5:17-18

18:9 Dt 12:29-31; Lk 18:26-27; Lev 18:30

18:10 Dt 12:31; 2 Ki 16:3; Isa 8:19-20; Ac 19:19; Gal 5:20

18:11 1 Sa 28:11-14

18:12 Dt 9:4; Lev 18:23; Lev 18:27

18:13 Ge 6:9; Job 1:1; Mt 5:18; Php 4:12; Rev 5:2

18:14 Dt 18:10; Ge 20:6; Ac 13:16

2 Heb. not to hearken

18

1 Heb. his sale by the fathers

2 or, upright, or, sincere

3 or, inherit

statutes, to do them:

- 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.
- 18 The priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.
- 2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.
- 3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.
- 4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.
- 5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.
- 6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;
- 7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.
- 8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.
- 9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.
- 10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,
- 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.
- 12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.
- 13 Thou shalt be perfect with the LORD thy God.
- 14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee,

18:10 (Lev. 18:21; 20:2, 3). **Trial by Fire Condemned.**—God was a wise and compassionate Lawgiver, judging all cases righteously, and without partiality. While the Israelites were in Egyptian bondage, they were surrounded by idolatry. The Egyptians had received traditions in regard to sacrificing. They did not acknowledge the existence of the God of heaven. They sacrificed to their idol gods. With great pomp and ceremony they performed their idol worship. They erected altars to the honor of their gods, and they required even

their own children to pass through the fire. After they had erected their altars, they required their children to leap over the altars through the fire. If they could do this without their being burned, the idol priests and people received it as an evidence that their god accepted their offerings, and favored especially the person who passed through the fiery ordeal. He was loaded with benefits, and was ever afterward greatly esteemed by all the people. He was never allowed to be punished, however aggravating might be his crimes. If another person who leaped through

Dt

the LORD thy God hath not suffered thee so to do.

15 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

Dt

17 And the LORD said unto me, They have well *spoken* that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

19 When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those

18:15 Dt 18:16-19; Jn 1:15, Ac 8:22-25; 1K 2:19; Heb 1:1-2
18:16 Dt 9:10; Ex 20:19; Heb 12:19
18:17 Dt 5:28
18:18 Dt 18:15; Jn 1:15; Nu 12:6-8; Isa 9:6-7; Zec 6:12-13; 1K 2:19
18:19 Mk 16:16; Ac 4:22-25; Heb 2:5; Heb 4:7
18:20 Dt 13:1-5; Jer 1:1-15; Eze 13:6; Mt 15:2; Lk 2:12
18:21 1 Ti 5:24; 1 Jn 1:4; Rev 2:2
18:22 Isa 41:22; Jer 28:1-11; Zec 1:5-6; Pr 26:2
18:23 Dt 6:10; Dt 7:1-2; Dt 12:1
18:24 Dt 4:1-45; Nu 35:10-15; Heb 6:18
18:25 Isa 55:8; Isa 57:1; Heb 12:15
18:26 Dt 6:12; Nu 35:15-24; Jos 9:1; Isa 30:33
18:27 2 Ki 6:5-7; Nu 35:25; Pr 27:12; Isa 32:2
18:28 Nu 35:12; Jos 20:5; 2 Sa 14:7; Jer 26:15-16
18:29 Dt 19:8
18:30 Dt 11:24-25; Ge 15:18-21; Ex 23:1; Eze 4:20
18:31 Dt 11:22-25; Dt 12:12; Jos 20:4
18:32 Dt 19:15; 1 Ki 2:31; Ps 9:12; Isa 59:7; Mt 27:45
18:33 Dt 27:1; Ge 9:6; Ex 21:12-14; Nu 35:16-21
18:34 1 Ki 2:54; 1 Ki 2:28-31
18:35 Dt 7:16; Dt 18:8; Eze 16:5; 2 Sa 21:1
18:36 Dt 27:17; Jos 24:2; Pr 22:28; Hos 5:10
18:37 Dt 17:6; Nu 35:40; Mt 18:16; Jn 8:17; 2 Co 13:1; Heb 10:28
18:38 Ex 23:17; Ps 27:12; Mk 1:9; 55-59; Ac 6:14
18:39 Dt 17:9; Mal 2:7; Mt 23:2-5
18:40 Dt 13:14; 2 Ch 19:6; Job 19:16
18:41 Jer 1:15; Da 6:24; Dt 13:5; Dt 17:7
18:42 Dt 13:11; Dt 17:7; Pr 21:11; Rom 13:3-4; 1 Ti 5:20

19

¹ Heb. inherents, or, possessors

² Heb. from yesterday the third day

³ Heb. iron

⁴ Heb. wood

⁵ Heb. lindeth

cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death inasmuch as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and flee into one of these cities:

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

14 Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 If a false witness rise up against any man to testify against him *that which is wrong*:

17 Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days:

18 And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother:

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall hear, and

the fire was so unfortunate as to be burned, then his fate was fixed; for they thought that their gods were angry, and would be appeased with nothing short of the unhappy victim's life, and he was offered up as a sacrifice upon their idol altars.

Even some of the children of Israel had so far degraded themselves as to practice these abominations, and God caused the fire to kindle upon their children, whom they made to pass through the fire. They did not go to all the lengths of the heathen nations; but God deprived them of

their children by causing the fire to consume them in the act of passing through it.

Because the people of God had confused ideas of the ceremonial sacrificial offerings, and had heathen traditions confounded with their ceremonial worship, God descended to give them definite directions, that they might understand the true import of those sacrifices which were to last only till the Lamb of God should be slain, who was the great antitype of all their sacrificial offerings (3SG 303, 304).

⁶ Heb. smite him in life ⁷ Heb. from yesterday the third day ⁸ Heb. in life ⁹ or, falling away

fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity: *but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.*

22 When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people.

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man is *there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man is *he* that hath planted a vineyard, and hath not yet eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man is *there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man is *there* that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10 When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

2 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

3 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

4 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God

19:21 Dt 19:13, Ex 21:23-25, Lev 24:17-21, Mt 5:38-39

20:1 Dt 4:21-22, Jdg 1:5-9, Ge 26:4, Isa 8:9-10, Rom 8:31

20:2 Nu 10:49, Jdg 20:27-28, 1 Sa 11:18

20:3 Ps 27:1-3, Isa 35:5-6, Mt 10:16, Eph 6:11-18, 1 Th 5:15

20:4 Dt 1:30, Ex 14:12, Jos 10:12, 2 Ch 15:12, Rom 8:37

20:5 Dt 1:15, Nu 31:18, 1 Sa 11:18, 12:27, Ps 40:1

20:6 Dt 28:30, Jer 41:5, Isa 65:22, Zep 1:13

20:7 Dt 22:24-25, 24:14, Lk 14:18-20, 24:14

20:8 Dt 1:28, Jdg 7:4, Lk 9:62, Ac 15:35-38, Rev 3:16, 1

20:10 2 Sa 20:18-22, Isa 57:19, Zec 9:10, Lk 10:5-6, Ac 10:36

20:11 Lev 25:12-16, Ex 22:25, Jdg 1:28, Ps 120⁷

20:13 Nu 31:7-9, 1 Ki 11:15-16, Ps 2:6-12, Lk 19:27, 2 Th 1:7-9

20:14 Nu 31:9, Nu 31:12, Jos 8:2, Rom 8:37

20:16 Dt 7:1-4, Jos 6:17-21, Jos 9:21

20:17 1 Sa 31:5-6, Jer 48:10, Eze 38:21, 38: Rev 19:18, Dt 7:1

20:18 Dt 7:3-5, Ex 23:33, Jdg 2:3, 1 Co 15:55, Eph 5:11, 2 Th 3:1

20:19 Mt 3:10, Mt 15:20, Lk 13:9, Jo 15:28, Dt 26:6

20:20 Dt 1:28, Ec 1:14, Isa 17:33, Jer 6:6, Eze 17¹⁷

21:1 Ps 5:6, Ps 9:12, Isa 26:21, Ac 28:1

21:2 Dt 16:18-19, Rom 15:3-4

21:3 Nu 19:2, Jer 31:18, Mt 11:28-30, Php 2:8

21:4 1 Pe 2:21-24, 1 Pe 3:18

21:5 Dt 10:8, Nu 6:22-27, Mat 27

21:6 Job 9:30, Ps 19:12, Jer 2:22, Mt 27:24-25, Heb 9:10

21:7 Nu 5:19-28, 2 Sa 16:8, Job 21:21-23, Ps 7:3-4

21:8 Nu 35:43, 2 Sa 3:26, Ps 19:12, Jer 26:15, Mt 23:35, 1 Th 2:15-16

21:9 Dt 19:12-13, Dt 13:18, 2 Ki 10:20

20

¹ Heb. be tender

² Heb. make haste

³ Heb. made it common

⁴ Heb. melt

⁵ Heb. to be in the head of the people

⁶ Heb. spoil

hath given thee.

15 Thus shalt thou do unto all the cities *which are very far off from thee, which are not of the cities of these nations.*

16 But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:*

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) *to employ them in the siege:*

20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

21 If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and it be not known who hath slain him:*

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain:

3 And it shall be, *that* the city which is next unto the slain man, *even* the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their word shall every controversy and every stroke be tried:

6 And all the elders of that city, *that are next* unto the slain man, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt* of innocent blood from among you, when thou

Dt

shalt do *that which is right* in the sight of the LORD.

- 10 When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

- 11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

- 12 Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails;

Dt

- 13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

- 14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will: but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

- 15 If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and if the firstborn son be hers that was hated:

- 16 Then it shall be, when he maketh his sons to inherit *that which he hath*, that he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:

- 17 But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength: the right of the firstborn is his.

- 18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

- 19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

- 20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

- 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

- 22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

- 23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is 'accursed of God;') that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

- 22** Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.

21:10 Dt 20:10-16

21:11 Ge 6:2; Ge

12:1-15; Jdg 19:2-5;

Pr 6:25, Nu 31:18

21:12 1 Co 11:6;

Eph 4:22

21:13 Ps 45:10-11;

Lk 11:20-27

21:14 Ex 21:7-11;

Dt 22:19, Ge 31:2; Jdg

19:24

21:15 Ge 29:18, Ge

29:20; Nu 1:4-5

21:16 1 Ch 5:2;

Rom 8:29; Php 4:8;

Heb 12:16-17

21:17 Ge 25:5-6; 1

Ch 5:1-2; Ps 105:30;

21:18 Pr 28:24; Pr

30:11; Isa 1:2; Ex

20:12; Eze 22:7; Am

1:11

21:19 Dt 21:2; Dt

16:18; Dt 25:7; Zec

13:5

21:20 Pr 29:17; Pr

19:26; Pr 20:1; Pr

24:19-21

21:21 Dt 13:10-11;

Lev 24:16; Dt 13:5; Dt

13:11; Dt 19:19-20; Dt

22:21

21:22 2 Sa 1:12; Jos

8:29; Mt 26:60; Ac

24:29; Lk 23:53

21:23 Dt 7:26; Nu

25:6; 2 Sa 21:6; Rom

9:5; Gal 4:15; 1 Co

16:22

22:1 Ex 23:4; Eze

5:1-3; Mt 10:6; Mt

15:24; Lk 15:16; Jas

5:19-20; Dt 22:5-6

22:2 Mt 7:12; 1 Th

4:6

22:3 Ex 23:4-5; Mt

5:3; Lk 10:29-37;

Rom 15:1; 2 Co 12:15;

Gal 6:1-2

22:5 1 Co 11:4-15;

Dt 18:12

22:6 Lev 12:6; Ge

8:17; Ge 32:11; Pr

12:10; Hos 10:11

22:7 Dt 4:40; Pr

22:4

22:8 Ex 21:28-30;

Rom 13:15; 1 Co

10:32; Php 1:10; 1 Th

5:22; 2 Sa 11:2

22:9 Lev 19:19; Mt

6:24; Rom 11:6; 2 Co

1:12; Jas 1:6-8

22:10 2 Co 6:14-16

22:11 Lev 19:19

22:12 Nu 15:38-39;

Mt 23:5

22:13 Ge 29:21; Ge

29:25; Jdg 15:1-2; Eph

5:28-29

22:14 Dt 22:19; Ex

20:16; Pr 18:8; Pr

18:21; 1 Th 5:14

22:15 Dt 22:19

22:19 Dt 22:29; Dt

21:1; Mt 19:8-9

3 or, suffer to grow;

Heb, make, or, dress

4 Heb, that is found with him

5 Heb, the curse of God

22

1 Heb, fullness of the seed

2 Heb, wings

- 2 And if thy brother *be* not nigh unto thee or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

- 3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

- 4 Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

- 5 The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

- 6 If a bird's nest chance to be before thee in the way in any tree, or on the ground *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:

- 7 But thou shalt in any wise let the dam go, and take the young to thee: that it may be well with thee, and that thou mayest prolong thy days.

- 8 When thou buildest a new house, then thou shalt make a battlement for thy roof that thou bring not blood upon thine house, if any man fall from thence.

- 9 Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

- 10 Thou shalt not plow with an ox and an ass together.

- 11 Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

- 12 Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself.

- 13 If any man take a wife, and go in unto her, and hate her,

- 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

- 15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens* of the damsel's virginity unto the elders of the city in the gate:

- 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hath her;

- 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are *the tokens* of my daughter's virginity. And they shall spread the cloth before the elders of the city.

- 18 And the elders of that city shall take that man and chastise him;

- 19 And they shall amerce him in an hundred *shekels* of silver, and give them unto the

father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, and the tokens of virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter:

27 For he found her in the field, and the betrothed damsel cried, and there was none to save her.

28 If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.

30 A man shall not take his father's wife, nor discover his father's skirt.

23 He that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the

22:21 Dt 22:22; Lev 24:16; Ge 34:7; 2 Sa 14:12-14;
22:22 Lev 20:10; Exe 23:45-47; Jn 8:9; 5; Heb 13:4;
22:23 Dt 20:7; Mt 19:19;
22:24 Dt 21:11; Ge 29:21; Mt 1:20; 1 Co 5:2, 1 Co 5:13;
22:25 2 Sa 13:14;
22:26 Dt 21:22;
22:27 1 Co 15:7;
22:28 Dt 22:19; Dt 22:24; Dt 21:11;
22:29 Dt 22:19; Dt 22:24; Dt 21:11;
22:30 Lev 27:20; Lev 18:8; 1 Co 5:1, 1 Co 5:15; Exe 16:8

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

23:1 Lev 21:17-21; Gal 3:28; Dt 23:2-3; 1 Sa 56:3-4; La 1:10;
23:2 1 Sa 57:5; Zec 9:6; Jn 8:31; Heb 12:8;
23:3 Ro 16; Ne 1:3; Ne 14:1-2; Isa 56:3;
23:4 Dt 2:28-29; Ge 14:17-18; Isa 63:9; Zec 2:8; Mt 25:40; Ac 9:3;
23:5 Nu 22:45; Nu 25:12; Mt 6:5; Rom 8:4; 2 Co 1:17;
23:6 2 Sa 8:2; 2 Sa 12:31; Eze 9:12;
23:7 Ge 25:24-26; Dt 10:12; Mal 1:2;
Lev 19:34; Ac 7:10-18;
23:8 Dt 23:1; Rom 5:29-30; Eph 2:12-13; Ex 20:5-6;
23:9 Jns 6:18; Jdg 20:26; 1 Ks 3:11; Rev 19:11-14;
23:10 Lev 15:16; Nu 5:2-5; 1 Co 5:11-13;
23:11 Lev 11:25; Lev 15:17-23; Ps 51:2; Mt 3:11; Eph 5:26-27; Heb 9:9-10;
23:13 Exe 24:6-8;
23:14 Ge 17:1; Lev 26:12; 2 Co 6:16;
23:15 1 Sa 30:15; Ob 14; Plm 10;
23:16 Isa 16:5-4; 1 Ks 15:15-24; 1 Th 5:2-3; Ex 22:21; Mal 3:5;

congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt: and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their prosperity all thy days for ever.

7 Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

15 Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best:

Dt

23:14. No Uncleaness of Body, Word, or Spirit.—In order to be acceptable in God's sight, the leaders of the people were to give strict heed to the sanitary condition of the armies of Israel, even when they went forth to battle. Every soul, from the commander-in-chief to the lowest soldier in the army, was sacredly charged to preserve cleanliness in his person and surroundings; for the Israelites were chosen by God as His peculiar people. They were sacredly bound to be holy in body and spirit. They were not to be careless or neglectful of their personal duties. In every respect they were to preserve cleanliness. They were to allow nothing untidy or unwholesome in

their surroundings, nothing which would taint the purity of the atmosphere. Inwardly and outwardly they were to be pure [Deut. 23:14 quoted] (Letter 35, 1901).

We know His will, and any departure from it to follow ideas of your own is a dishonor to His name, a reproach to His sacred truth. Everything that relates to the worship of God on earth, is to bear in appearance a striking resemblance to heavenly things. There must be no careless disregard in these things, if you expect the Lord to favor you with His presence. He will not have His work placed on a level with common, temporal things (MS 7, 1889).

All those who come into His presence should give

- thou shalt not oppress him.
- 17 There shall be no ^awhore of the daughters of Israel, nor a sodomite of the sons of Israel.
- 18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow; for even both these are abomination unto the LORD thy God.
- 19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:
- 20 Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.
- 21 When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.
- 22 But if thou shalt forbear to vow, it shall be no sin in thee.
- 23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.
- 24 When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.
- 25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

24 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found ^bsome uncleanness in her: then let him write her a bill of divorce^c, and give it in her hand, and send her out of his house.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorce, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

4 Her former husband, which sent her away, may not take her again to be his

23:17. Dt 22:21, Pr 2:16, Rom 1:26, Ge 19:9-8, Rom 1:27-28, 1 Co 6:9.

23:18. Eze 16:35, Ps 22:16, Isa 56:10-11, Mt 7:6, Php 3:2, Rev 22:15.

23:19. Ex 22:25, Lev 25:35-37, Ps 15:5, Eze 18:7-8, Lk 6:34-35.

23:20. Dt 1:1-21, Lev 19:33-34, Pr 19:17, Isa 1:19, Lk 1:14, 1 Co 15:58.

23:21. Dt 24:18, Ge 28:20, Lev 27:2, Eccl 5:4-5, Job 1:10.

23:22. Num 30:2-2, Lk 11:30-31, Ps 66:15-14, Ps 116:18, Eccl 5:4-5.

23:24. Rom 12:14, 1 Co 10:16, Heb 13:5.

23:25. Mt 12:1-2, Mk 2:25, Lk 6:1-2.

24:1. Dt 21:15, Mt 5:41-42, Mt 19:7-9, Mk 10:4-12, Isa 50:1.

24:2. Lev 21:7, Lev 21:14, Eze 3:22, Mt 5:42, Mk 10:11, 1 Co 7:15.

24:4. Jer 4:1, Lev 18:24-28, Jos 22:17-18.

24:5. Dt 20:7, Ge 2:2, Mt 19:46, 1 Co 7:10-15, Eph 5:28-29, Tit 2:1-5.

24:6. Ex 22:26-27, Rev 18:22, Ge 34:30, Lk 12:15.

24:7. Ex 21:16, Eze 27:18, 1 Th 1:10, Rev 18:14.

24:8. Lev 15:1-14, 57, Mt 8:4, Mk 1:11, Lk 5:14, Lk 17:14.

24:9. Lk 17:32, 1 Co 10:6, 1 Co 10:11, Nu 5:2, 2 Ki 7:3.

24:10. Dt 15:8.

24:12. Dt 24:17, Job 22:6, Job 24:5, Job 24:9.

24:13. Ex 22:26-27, Job 24:38, Eze 16:7, Am 2:8, 2 Th 1:16-18.

24:14. Lev 25:40-45, Job 24:10-11, Eze 22:7, Am 2:7, Mal 3:5, Lk 10:7.

24:15. Lev 19:15, Pr 4:25-28, Mt 20:8, Mk 10:19, Lev 5:4.

24:16. 2 Ki 14:5-6, Jer 31:29-30, Eze 16:20.

24:17. Dt 16:19, Eccl 5:8, Isa 1:25, Jer 5:28, 28:18, Dt 24:22, Eze 5:15, Dt 15:15, Dt 16:12.

6 or, sodomites

24

1 Heb. matter of nakedness

wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

5 When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 No man shall take the nether or the upper millstone to pledge: for he taketh *a* man's life to pledge.

7 If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.

8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 When thou dost lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man be poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

14 Thou shalt not oppress an hired servant: *that* is poor and needy, *whether* he be of thy brethren, or of thy strangers that are in thy land within thy gates:

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it: for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:

18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy

special attention to the body and the clothing. Heaven is a clean and holy place. God is pure and holy. All who come into His presence should take heed to His directions, and have the body and the clothing in a pure, clean condition, thus showing respect to themselves and to Him. The heart must also be sanctified. Those who do this will not dishonor His sacred name by worshipping Him while their hearts are polluted and their apparel is untidy. God sees these things. He marks the heart-^cpreparation, the thoughts, the cleanliness in appearance, of those who worship Him (MS 126 1901).

24:14. The Poor Are Cared.—Christ has said that we

shall have the poor always with us, and He unites His interest with that of His suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of His earthly children. He tells us that they are His representatives on earth. He has placed them among us to awaken in our hearts the love that He feels toward the suffering and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to Himself. An act of cruelty or neglect toward them is regarded as though done to Him.

If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and

² Heb. cutting off ³ Heb. not any thing shall pass upon him ⁴ Heb. lend the loan of any thing to, etc ⁵ Heb. lieth his soul unto it

- God redeemed thee thence: therefore I command thee to do this thing.
- 19 When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.
- 20 When thou beatest thine olive tree, 'thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.
- 21 When thou gatherest the grapes of thy vineyard, thou shalt not glean it 'afterward: it shall be for the stranger, for the fatherless, and for the widow.
- 22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.
- 25** If there be a controversy between men, and they come unto judgment, that the *judges* may judge them; then they shall justify the righteous, and condemn the wicked.
- 2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.
- 3 Forty stripes he may give him, *and* not exceed: lest, if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.
- 4 Thou shalt not muzzle the ox when he 'treadeth out the corn.
- 5 If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her 'husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.
- 6 And it shall be, that the firstborn which she beareth shall succeed in the name of his brother *which* is dead, that his name be not put out of Israel.
- 7 And if the man like not to take his 'brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.
- 8 Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her;

24:19 Lev 19:10; Ps 41:1; Isa 42:8; Lk 6:45; Lk 6:38; 2 Co 9:6-8;
24:21 Dt 24:19; Lev 19:10;
24:22 Dt 24:18; Isa 51:2; 2 Co 9:8-9; Eph 5:12; 1 Jo 4:10-11

25:1 Dt 16:18-20; Ex 24:6-7; Isa 1:17; Mic 4:1-2; Mt 3:10

25:2 Mt 10:17; Mt 27:26; Lk 12:47-48; Ac 5:30; 1 Pe 2:20; 1 Pe 2:24

25:3 2 Co 11:24-25; Job 18:3; Lk 15:50; Jas 2:2-5

25:4 Pr 12:10; 1 Co 9:9-10; 1 Ti 5:17-18

25:5 Mt 22:24; Mk 12:17; Lk 20:28; Ge 38:8-9; Ru 1:12-13

25:6 Ge 28:10; Dt 9:14; Ru 1:10; Ps 9:5

25:8 Ru 4:6
25:9 Ru 4:7-8; Isa 20:2; Mk 1:7; Jo 1:27; Isa 50:6

25:11 Rom 3:8; 1 Ti 2:9

25:12 Dt 19:14; Dt 19:13

25:13 Lev 19:35-36; Pr 11:1; Ec 35:10-11; Am 8:5; Mic 6:11-12

25:15 Dt 4:10; Dt 5:16; Dt 5:33; Ex 20:12; Eph 6:3; 1 Pe 3:10

25:16 Dt 18:12; Pr 11:1; Am 8:5; 1 Co 6:9-11; 1 Th 1:6

25:17 Ex 17:8; Nu 21:29; Nu 25:17-18

25:18 Ne 5:9; Ps 46:1; Pr 16:6; Rom 3:18

25:19 Jos 23:1; Dt 9:14; Jos 6:4; 1 Sa 15:1-45; Est 4:1

26:1 Dt 5:31; Dt 6:4-10; Nu 15:2; Nu 19:19

26:2 Dt 16:19; Lev 24:1; Ec 4:9; Rom 8:23; 1 Co 15:20; Jas 1:18

26:3 Dt 19:17; Heb 7:20; Heb 10:24; 1 Pe 2:5; Ge 17:8; Lk 1:27

6 Heb. bought it after thee
7 Heb. after thee

25
1 Heb. thirteenth
2 or, her next kinsman
3 or, next kinsman's
4 Heb. a stone and a stone
5 Heb. an ephah and an ephah

- 9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

- 10 And his name shall be called in Israel. The house of him that hath his shoe loosed.

- 11 When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

- 12 Then thou shalt cut off her hand, thine eye shall not pity her.

- 13 Thou shalt not have in thy bag 'divers weights, a great and a small.

- 14 Thou shalt not have in thine house 'divers measures, a great and a small.

- 15 But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

- 16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

- 17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

- 18 How he met thee by the way, and smote the hindmost of thee, *even* all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

- 19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

- 26** And it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

- 2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.

- 3 And thou shalt go unto the priest that shall be in those days, and say unto him, I

temporarily! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such widespread destitution as is now seen in many lands would not exist. PP 545, 536.

26:8. Wonders Showed God's Power.—The Lord brought up His people from their long servitude in a signal manner, giving the Egyptians an opportunity to exhibit the feeble wisdom of their mighty men, and array the power of their gods in opposition to the God of heaven. The Lord showed them by His servant Moses that the Maker of the heavens and the earth is the living and all-powerful God,

above all gods. That His strength was mightier than the strongest—that OMNIPOTENCE could bring forth His people with a high hand and with an out-stretched arm. The signs and miracles performed in the presence of Pharaoh were not given for his benefit alone, but for the advantage of God's people, to give them more clear and exalted views of God, and that all Israel should fear Him, and be willing and anxious to leave Egypt, and choose the service of the true and merciful God. Had it not been for these wonderful manifestations, many would have been satisfied to remain in Egypt rather than to journey through the wilderness (3SG 204, 205).

profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

12 When thou hast made an end of tithing all the tithes of thine increase the third year, *which* is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them:

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for any unclean use, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God,

26:4 Mt 5:23-24; Mt

23:19; Heb 13:10-12

26:5 Ge 28:1; Ge

25:20; Hos 12:12; Isa

51:1-2; Ac 7:15;

26:6 Dt 4:20; Ex

13:17; Ex 13:6;

26:7 Ex 2:23-31; Ex

6:5; Ps 50:15; Jer

33:2; Eph 3:20-21

26:8 Dt 3:34; Dt

5:15; Ex 12:37; Ps

78:12-13; Isa 63:12;

26:9 Jos 23:14; 1 Sa

7:12; Ps 105:1; Ac

26:22; Eze 20:6;

26:10 Dt 20:2; Rom

2:1; 1 Pt 4:10-11; Ex

22:29; Isa 66:23; Rev

22:9

26:11 Dt 12:7; Ps

63:5-5; Isa 65:14; Zec

9:17; Ac 2:46-47; Php

4:4

26:12 Lev 27:40;

Na 18:24; Pr 14:21;

Php 4:18-19

26:13 Dt 26:12; Ac

24:16; 2 Co 1:12; 2

Co 11:31; 1 Th 2:10; 1

Jo 3:17-22

26:14 Dt 16:11; Lev

7:20; Hos 9:1; Mal

2:15; Ps 106:28;

26:15 Dt 26:7; Ps

102:19-20; Isa 57:15;

Mt 6:9; Ac 7:49; Heb

6:13-18

26:16 Dt 4:36; Dt

6:1; Mt 28:20; Dt 6:5;

Jo 14:15; Jo 14:21-24;

26:17 Dt 5:2-4; Isa

12:2; Zec 13:9; Rom

6:15; 1 Co 6:19-20; 2

Co 8:5

26:18 Dt 7:6; Dt

14:2; Ex 6:7; Jer

31:42-43; Eze 36:25;

27:1-21; 1 Th

26:19 Dt 4:7-8; Ps

148:14; Isa 62:12; Jer

13:11; 1 Pe 2:5; Rev

1:5-6

27:1 Dt 1:4-4; Dt

11:32; Lk 11:28; Jo

15:1; 1 Th 4:1-2; Jas

2:10

27:2 Dt 6:1; Dt 9:1;

Jos 11; Eze 11:19;

27:3 Jos 8:32; Jer

31:31-33; 2 Co 3:2-3;

Heb 8:6-10; Heb

10:16; Lev 20:21

27:4 Dt 11:29-30;

Jos 8:40-45

27:5 Ex 24:1; Jos

8:40-41; Ps 20:25

27:6 Lev 1:1-17;

Eph 5:2

and have done according to all that thou hast commanded me.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 This day the LORD thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldst keep all his commandments:

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

Third Oration: The Blessing and the Curse (27:1-28:68)

Introduction

27 And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, as land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron tool upon them.

6 Thou shalt build the altar of the LORD

power and authority of the King of kings and Lord of lords, will be our pleasure. God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people (MS 67, 1907).

26:18 (Rom. 6:3, 4). Mutual Pledge and Mutual Blessing.—The blessings of God's covenant are mutual [Deut. 26:18 quoted], . . .

By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be

26:16. Withhold Nothing.—There must be no withholding on our part, of our service or our means, if we would fulfill our covenant with God [Deut. 26:16 quoted]. The purpose of all God's commandments is to reveal man's duty not only to God, but to his fellow man. In this late age of the world's history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves, and rob our souls of the richest blessings of the grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed from the dictates of infinite wisdom, and made binding by the

thy God of whole stones; and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat thereof, and rejoice before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken. O Israel: this day thou art become the people of the LORD thy God.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

The Curses

14 And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of

27:7 Lev 3:1-17; Ac 10:36; Rom 5:1; Eph 2:16-17; Gal 1:20; Heb 13:20-21; 27:8 Dt 27:3; Hab 2:2; Jn 16:25; 2 Co 3:12

27:9 Dt 26:16-18; Rom 6:17-18; 1 Co 6:9-11; Eph 5:8-9

27:10 Dt 10:12-13; Lev 19:2; Mic 4:5; Mt 5:48; Eph 3:17-20; 1 Pt 1:14-16

27:12 Dt 11:26-29; Jos 8:33-34; Jdg 9:7; Ge 29:33-35

27:13 Dt 27:4; Jos 8:33; Ge 29:32

27:14 Dt 33:9-10; Jos 8:33; Dt 9:11; Mal 2:7-9

27:15 Dt 28:16-19; Ge 9:25; Isa 41:19-10; Mt 6:13; 1 Co 11:16

27:16 Dt 21:18-21; Ex 20:12; Lev 19:3; Mt 15:4-6

27:17 Dt 19:13; Pr 22:28; Pr 23:10-11

27:18 Lev 19:11; Job 29:15; Isa 56:10; Mt 15:11; Rev 2:11

27:19 Dt 10:18; Ex 22:21-24; Mt 3:9; Mal 4:5

27:20 Dt 22:30; Ge 35:22; Eze 22:10; Am 2:7; 1 Co 5:1

27:21 Ex 22:19; Lev 18:23; Lev 20:15

27:22 Lev 18:9; 2 Sa 13:1; Eze 22:11

27:23 Lev 18:17; Lev 20:14

27:24 Dt 19:11-12; Ex 20:13; Lev 24:17

27:25 Dt 10:17; Ps 15:5; Mic 4:10-11; Mt 26:15; Ac 1:18

27:26 Dt 27:15; Mt 25:11; 1 Co 10:22; Jer 11:3-5; Rom 3:19-20

28:1 Dt 11:13; Ps 100:6; Isa 1:19; Lk 16:28; Jn 15:14; Gal 5:10

28:2 Dt 28:15; Dt 28:15; Zec 1:6; 1 Ti 4:8

28:3 Ps 107:36-37; Isa 65:21, 23; Zec 8:3; 5; Ge 26:12

28:4 Dt 4:11; Ge 22:17; Ps 107:38; Pr 10:22; 1 Ti 4:8

28:5 Dt 31:2; Nu 27:17; 2 Sa 3:25; 2 Ch 1:10; Ps 121:8

28:7 Dt 28:25; Lev 26:7-8; Ps 89:23; 2 Ch 1:14-15

28:8 Lev 25:21; Ps 42:8; Hag 2:19

28:9 Dt 7:6; Ge 17:7; Ex 19:5, 6

28:10 Mal 3:12; Nu 6:27; Isa 65:19

28:11 Dt 28:4; Lev 26:9; Pr 10:22; Job 19:17

his mother. And all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.

25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.

Blessing and Curses

28 And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And the LORD shall make thee plentiful in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the

merged into the life of these three great Agencies, that the life we should live in the flesh would be lived in faithful obedience to God's sacred law. We declared ourselves dead, and our life hid with Christ in God, that henceforth we should walk with Him in newness of life, as men and women having experienced the new birth. We acknowledged God's covenant with us, and pledged ourselves to seek those things which are above, where Christ sitteth on the right hand of God. By our profession of faith we acknowledged the Lord as our God, and yielded ourselves to obey His commandments. By obedience to God's Word we testify before angels and men that we live by every

word that proceedeth out of the mouth of God (*Ibid.*).

28:1-68. The Blessing and Cursing.—After the public rehearsal of the law, Moses completed the work of writing all the laws, the statutes, and the judgments which God had given him, and all the regulations concerning the sacrificial system. The book containing these was placed in charge of the proper officers, and was for safe keeping deposited in the side of the ark. Still the great leader was filled with fear that the people would depart from God. In a most sublime and thrilling address he set before them the blessings that would be theirs on condition of obedience, and the curses that would follow upon transgression:

Dt

- fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.
- 12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow.
- 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them;
- 14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.
- 15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day: that all these curses shall come upon thee, and overtake thee:
- 16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.
- 17 Cursed shall be thy basket and thy store.
- 18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.
- 19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.
- 20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.
- 21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.
- 22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.
- 23 And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.
- 24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be

28:12 Dt 11:14; Joel 2:24; Dt 22:7.
28:13 No 21:18-19; Isa 9:11-15; Psa 147.
28:14 Dt 5:32; Jos 23:6; 2 Ki 22:2; Pr 1:26-27.
28:15 Lev 26:11; La 2:17; Da 9:11-13; Mal 2:2; Rom 2:8-9.
28:16 Dt 28:5; Pr 3:35; Isa 24:10-12; Isa 45:28; Jer 9:11; La 1:1.
28:17 Dt 28:5; Ps 69:22; Hag 1:6; Zec 5:3; Lk 16:25.
28:18 Dt 28:4; Job 18:16-19; Ps (109:13); Hos 9:11-11; Lk 23:29-30.
28:19 Dt 28:6; Job 5:7-9; Ch 35:5.
28:20 Ps 7:11; Mal 2:2; Ps 80:1-10; Isa 28:19; Zec 11:12-15; Jo 5:36.
28:21 Ex 5:3; Lev 26:5; Nu 11:12; Jer 15:2; Mt 26:7.
28:22 Lev 26:16; Jer 11:12; Am 9:19; Hag 2:17.
28:23 Lev 26:19; 1 Ki 17:1; Jer 11:1-6; Am 4:7.
28:24 Dt 28:12; Ge 19:21; Job 18:15-21; Isa 5:24.
28:25 Dt 28:7; Lev 26:17; Isa 30:17; Jer 15:2-9; Lk 21:24.
28:26 1 Sa 17:44; Ps 79:15-15; Isa 54:8; Eze 39:17-20.
28:27 Dt 28:45; Ex 9:9; 1 Sa 5:6; Ps 78:66; Isa 31:7.
28:28 1 Sa 16:14; Ps 69:5; Isa 69:10; Jer 49:1; Lk 21:25-26; Ac 13:41.
28:29 Job 5:14; Ps 69:23-24; Isa 59:10; Zep 1:17; Rom 11:7; 10:2 Co 1:3-4.
28:30 Dt 20:6-7; Jer 8:10; Hos 2:2; Isa 5:9; 10; Am 5:11.
28:31 Jdg 6:1; Job 1:13-15.
28:32 Dt 28:18; Nu 21:29; Joel 3:6; Am 5:27; Ps 119:123; Isa 38:14.
28:33 Dt 28:40; Lev 26:16; Isa 17; Jer 51:7; Jer 4:17.
28:34 Dt 28:28; Isa 43:14; Jer 25:15-16; Rev 16:10-11.
28:35 Dt 28:27; Job 2:6-7; Isa 1:6; Isa 5:7.
28:36 2 Ki 17:46-2; Ch 33:11; 2 Ch 36:6; Isa 39:7; Jer 22:11-12.
28:37 Dt 28:28; 1 Ki 9:7-8; Ps 145:14; Job 2:17; Zec 8:13.

destroyed.

- 25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.
- 26 And thy carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.
- 27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.
- 28 The LORD shall smite thee with madness, and blindness, and astonishment of heart.
- 29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.
- 30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.
- 31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.
- 32 Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.
- 33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away.
- 34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.
- 35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.
- 36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.
- 37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

"If thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all His commandments which I command thee this day," "blessed shalt thou be in the city, and blessed shalt thou be in the field," in "the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, . . . Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face. . . . The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto."

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day; that all these curses shall come upon thee," and "thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee this a

⁵ Heb. which thou wouldst do ⁶ or, drought ⁷ Heb. for a removing ⁸ Heb. profane, or, use it as common meat ⁹ Heb. shall not return to thee

- 38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.
- 39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*; for the worms shall eat them.
- 40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast his fruit.
- 41 Thou shalt beget sons and daughters, but ¹⁰thou shalt not enjoy them; for they shall go into captivity.
- 42 All thy trees and fruit of thy land shall the locust ¹¹consume.
- 43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.
- 44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.
- 45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:
- 46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.
- 47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;
- 48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.
- 49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift as the eagle* flieth; a nation whose tongue thou shalt not ¹²understand;
- 50 A nation of ¹³fierce countenance, which shall not regard the person of the old, nor shew favour to the young:
- 51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.
- 52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst,

28:38 Isa 5:10; Mic 6:15; Hag 1:6; Joel 1:4; Joel 2:5; Joel 2:25.

28:39 Joel 1:4-7; Joel 2:2-11; Job 4:7.

28:40 Ps 23:5; Ps 10:15; Mic 6:15.

28:41 Dt 28:32; Isa 1:5.

28:42 Dt 28:38-39; Am 7:1-2.

28:43 Jdg 2:3; Jdg 2:11-15; 1 Sa 13:5-7; 1 Sa 13:19; Jn 18:41; Jn 19:15.

28:44 Dt 28:12-13; La 1:1.

28:45 Dt 28:5; Dt 28:15; Lev 26:28; 2 Ki 17:20; Isa 1:20.

28:46 Dt 28:57; Isa 8:18; Jer 19:8; 1 Co 10:11.

28:47 Dt 12:7-12; Ne 9:35; 1 Ti 6:17-19.

28:48 2 Ch 12:8; Jer 5:19; Eze 17:3; Jer 17:17-18; Isa 17:5.

28:49 Isa 5:26-30; Jer 5:15-17; Da 6:22-24; 1 K 19:3-4; Mt 23:28; 1 Co 14:21.

28:50 Pr 7:13; Ecc 8:1; Dt 7:7; Isa 47:6; 1 K 19:11; 1 K 21:23-24.

28:51 Dt 28:33; Isa 1:7; Lev 26:26; Jer 15:13; Eze 12:19.

28:52 Lev 26:25; Isa 62:8; Jer 21:4-7; Da 9:26; Zec 12:2; Mt 24:15-16; Lk 21:20-21.

28:53 Dt 28:18; Lev 26:29; Jer 19:9; Eze 5:10; Mt 24:19.

28:54 Dt 15:9; Mt 20:15; Mic 7:5; Ps 103:18; Mt 7:9-11; Lk 11:11-12.

28:55 Jer 5:10; Jer 51:2; Jer 52:6.

28:56 Isa 3:16; La 1:3; Dt 28:51.

28:57 Ge 49:10; Isa 49:15; Dt 28:45.

28:58 Dt 28:15; Lev 26:14-15; Jer 7:9-10; Ex 20:2; Isa 41:10; Heb 10:30-31.

28:59 Dt 28:6; Dt 29:20-28; 1 K 9:7-9; Da 9:12; Mk 14:19.

28:60 Dt 7:15; Ex 15:26.

28:62 Dt 4:27; Lev 26:23; Isa 1:9; Jer 42:2; Mk 15:20; Rom 9:27-29.

28:63 Dt 30:9; Isa 62:5; Jer 32:31; Mt 7:18; Zep 3:17; Lk 15:10-11.

¹⁰ Heb. they shall not be thine

¹¹ or, possess

¹² Heb. hear

¹³ Heb. strong of face

throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.

- 53 And thou shalt eat the fruit of thine own ¹⁴body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

- 55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

- 57 And toward her "young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD:

- 59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

- 61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD "bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

- 63 And it shall come to pass, *that* as the

Dt

trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

By the Spirit of Inspiration, looking far down the ages, Moses pictured the terrible scenes of Israel's final overthrow as a nation, and the destruction of Jerusalem by the armies of Rome. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle

flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

The utter wasting of the land and the horrible suffering of the people during the siege of Jerusalem under Titus centuries later, were vividly portrayed: "He shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. . . . And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land. . . . Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the

¹⁴ Heb. belly ¹⁵ Heb. afterbirth ¹⁶ Heb. cause to ascend

LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

Dt 65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Fourth Oration: The Covenant in Moab (29:1-30:20)

Brief Review of Events From Egypt to Canaan

29 These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

28:64 Dt 4:27-29; Lev 26:35; Jer 16:13; Eze 11:16-17; Lk 21:23.

28:65 Ge 8:9; Isa 57:21; Eze 5:12-17; Am 9:1; Isa 51:17; Lk 21:26; Mt 24:8.

28:66 Dt 28:67; Lk 1:15; Heb 10:27; Rev 6:15-17.

28:67 Dt 28:24; Job 7:4; Rev 9:6.

28:68 Dt 17:16; Jer 13:7; Hos 8:15; Joel 3:5; Lk 21:24.

29:1 Dt 29:12, 2 Ki 23:4; Ac 3:25; Ex 19:4, 5; Heb 9:9.

29:2 Ex 8:12; Ex 19:1; Jos 23:5-6; Ps 78:45-51.

29:3 Dt 4:32-45; Dt 18:19; Ne 9:9-11.

29:4 Dt 2:30; Pr 20:12; Isa 6:9-10; Eze 40:26; Mt 13:11-15; Jn 8:13.

29:5 Dt 1:3; Dt 8:2; Mt 6:31-32; Jos 9:5; Mt 10:10.

29:6 Dt 8:3; Ex 16:12; Ps 78:23-25; 1 Co 9:25; 1 Co 10:4; Eph 5:18.

29:7 Dt 2:24-34; Nu 21:21-35; Ps 135:10-12.

29:8 Dt 5:12-15; Nu 32:45.

29:9 Dt 29:1; Jos 1:7; Isa 50:1-2; Jer 50:5; Lk 11:28; Heb 13:20-21.

29:10 Dt 4:10; Joel 2:16-17; Rev 6:15; Rev 20:12.

29:11 Dt 5:14; Ex 12:48; Gal 3:28; Col 3:11.

29:12 Dt 5:2-5; Ex 19:5-6; Ge 15:10; Ne 10:28-29.

29:13 Dt 7:6; Jer 17:7; Ex 6:6; Jer 51:41-43; Heb 11:16.

29:14 Jer 51:31-34; Heb 8:7-12.

29:15 Dt 5:3; Jer 52:49; Ac 2:39; 1 Co 7:1.

29:16 Dt 2:4; Dt 29:19; Dt 2:19.

29:18 Dt 11:16-17; Heb 3:12; Jer 9:15; Hos 10:4; Am 6:12; Ac 8:23.

29:19 Ge 2:17; Jer 5:12-13; Eze 13:16; Eph 5:6; Rom 1:21; 2 Co 10:5.

29 17 Fulfilled at the destruction of Jerusalem by the Romans, A.D. 70.

29 1 Heb pass

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that *I am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Exhortation to Keep the Law

10 Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, with all the men of Israel.

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant and this oath:

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that is not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by:

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine

siege, and in the straitness, wherewith thine enemies shall distress thee." "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates" (PP 466, 467).

30:15-19 (Joshua 24:15). Decision to Be Based on Evidence.—It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and dark-

ness, truth and error. It is for them to decide which to accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture (*Redemption: or the Miracles of Christ*, pp. 112, 113).

32:1-52. Moses' Last Speech.—Moses closed with these impressive words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou

² Heb. dungy gods ³ or, a poisonous herb ⁴ or, stubbornness

heart, to add 'drunkenness to thirst:

- 20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.
- 21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:
- 22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it:
- 23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:
- 24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?
- 25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:
- 26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not *given* unto them:
- 27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:
- 28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.
- 29 The secret things *belong* unto the LORD our God: but those things *which* are revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

Promise of Mercy

- 30 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,

29:20 Ps 78:40; Isa 27:11; Jer 13:14; Eze 5:11; Rom 6:32; 2 Pe 2:4-5.
29:21 Jos 7:1-26; Eze 13:9; Mt 24:51; Mk 24:52.

29:23 Job 18:15; Isa 54:9; Lk 17:29; Rev 19:20; Lk 1:31-35.
29:24 1 Ki 9:8-9; Jer 22:8-9; La 2:15-17; Eze 14:23; Rom 2:5.

29:25 Isa 17:6; Jer 40:2-3; Isa 24:1-6; Heb 8:9.

29:26 Jdg 2:12-13; Jer 19:3-4; Jer 34:26.
29:27 Dt 29:20-21; Dt 27:15; Lev 26:14; Da 9:11-14.

29:28 Dt 28:25; 1 Ki 14:15; Ps 52:5; Jer 12:10; Lk 21:23-24.

29:29 Job 11:6-7; Ps 25:14; Da 2:18-19; Da 2:22; Am 3:7; Mt 13:35; Jn 15:15.

30:1 Dt 4:30; Lev 26:40-46; 1 Ki 8:47-48; Isa 63:8; Lk 15:17.
30:2 Dt 4:28-31; Isa 55:6-7; Hos 3:5; Joel 2:12-13; 2 Co 5:16.

30:3 Ps 100:4-7; Isa 56:8; Jer 29:14; Rom 11:23; Rom 11:26.

30:4 Dt 28:61; Isa 11:11-16; Eze 39:25-29; Zep 3:19-20.

30:6 Dt 10:16; Jer 3:4; Eze 11:19-20; Jn 3:5-7; Rom 2:28-29; Jas 1:12.

30:7 Nu 23:13; Ps 137:7-9; Isa 10:12; Jer 25:12-16; Jer 50:33-34; Eze 25:3.

30:8 Dt 30:2; Isa 1:25-26; Jer 31:33; Rom 11:26-27; Eph 2:16; Php 2:13.

30:9 Dt 28:4; Lev 26:4; Isa 62:5; Jer 12:11; Lk 15:6-10; Jn 15:11.

30:10 Dt 30:2; Isa 55:2-3; 1 Co 7:19; Ac 3:19; Ac 26:20.

30:11 Ps 147:19-20; Isa 45:19; Rom 10:25; 26; Col 1:26-27.

30:12 Pr 30:4; Jn 3:13; Rom 10:6-7.

30:13 Ac 10:22; Ac 10:33; Rom 10:13, 15; Pr 2:1-5; Mt 12:42; Jn 6:27.

30:14 Eze 2:5; Lk 10:11-12; Jn 5:46; Ac 13:26; Heb 2:1-3; Rom 10:8-10.

5 Heb. the drunken to the thirsty
6 Heb. is

- 2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

- 3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

- 4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

- 5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

- 6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

- 7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

- 8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

- 9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good; for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

- 10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

The Covenant in the Heart

- 11 For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

- 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

- 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

- 14 But the word is very nigh unto thee, in

mayest cleave unto Him: for He is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Deuteronomy 30:19, 20.

The more deeply to impress these truths upon all minds, the great leader embodied them in sacred verse. This song was not only historical, but prophetic. While it recounted the wonderful dealings of God with His people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory. The people were directed to commit to memory this poetic history, and to teach it to

their children and children's children. It was to be chanted by the congregation when they assembled for worship, and to be repeated by the people as they went about their daily labors. It was the duty of parents to so impress these words upon the susceptible minds of their children that they might never be forgotten.

Since the Israelites were to be, in a special sense, the guardians and keepers of God's law, the significance of its precepts and the importance of obedience were especially to be impressed upon them, and through them, upon their children and children's children. The Lord commanded concerning His statutes: "Thou shalt teach them diligently

7 Heb. wherewith the LORD hath made it sick 8 or, who had not given to them any portion 9 Heb. divided

thy mouth, and in thy heart, that thou mayest do it.

- 15 See, I have set before thee this day life and good, and death and evil:

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the LORD thy God shall bless thee in the land whither thou goest to possess it.

Dt 17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it.

19 I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

The Responsibilities of Leadership Laid Down (31:1-31:12)

Moses Appeal to Joshua and to All Israel

31 And Moses went and spake these words unto all Israel.

2 And he said unto them, *I am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

30:15 Dt 30:1; Dt

30:19; Mt 16:16; Jn 3:16; Gal 3:13-14; 1 Jn 3:23

30:16 Dt 30:6; Mt 22:37-39; 1 Co 7:19; 1 Jn 5:2-3; Jn 14:21

30:17 Dt 29:16-28; 1 Sa 12:25; Jn 3:19-21; 2 Ti 4:1; Heb 3:12

30:18 Dt 30:19-20; Dt 31:29; Ps 23:15; 16; Isa 43:17-18

30:19 Dt 31:28; Isa 1:2; Jer 2:12-13; Mic 1:2; 1 Ti 5:21; Ps 109:40

30:20 Dt 30:6; Dt 30:16; Ac 14:23; Rom 12:9; Ps 27:4; Jn 11:25-26; Jn 1:16

31:2 Ac 7:20; Ac 7:23; Dt 31:7; Ex 7:7; 2 Sa 21:17

31:3 Dt 9:3; Ge 48:21; Ps 14:2-3; Jos 1:2; Ac 7:45; Heb 4:8

31:4 Dt 2:35; Dt 3:11; Ex 23:28-31; Dt 5:21

31:5 Dt 7:2; Dt 7:18; Nu 32:50

31:6 Dt 31:7; Dt 31:23; Jos 1:6; 1 Sa 43:5; Zec 8:13

31:7 Dt 31:6; Dt 31:23; Jos 1:6; Da 10:19; Eph 6:10; Jn 1:17

31:8 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:9 Dt 31:22-24; Dt 9:15; Mal 4:1; Mk 10:45; Lk 20:28; Jn 1:17; Jn 1:15

31:10 Dt 15:1-2; Lev 25:39-43

31:11 Dt 16:16-17; Ex 23:16-17; Lk 4:16-17; Ac 13:15; Ac 15:21

31:12 Dt 10; Eze 10:1; Ps 19:7-11; Jn 5:39; 2 Ti 3:15-17; Ps 54:11-14

31:13 Dt 6:7; Dt 11:2; Ps 78:4-8; Jer 22:6; Eph 6:4

31:14 Dt 31:2; Nu 27:15; Ecc 9:5; Isa 38:1; Ac 20:28-31; 2 Ti 4:14; Jude 24

31:15 Ex 33:9-10; Ex 40:38; Ps 99:7

31:16 Ge 25:8; Isa 57:2; Ac 13:36; Lev 20:3-6; Rev 17:2-5; Rev 19:2

31:17 Dt 29:20; Jdg 2:13-15; Ps 2:12; Isa 61:7

31:18 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:19 Dt 31:22-24; Dt 9:15; Mal 4:1; Mk 10:45; Lk 20:28; Jn 1:17; Jn 1:15

31:20 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:21 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:22 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:23 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:24 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:25 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:26 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:27 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:28 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:29 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:30 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:31 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:32 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:33 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:34 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

31:35 Dt 31:3; Ex 13:21-22; 1 Ch 28:20; Isa 8:9-10; Rom 8:31

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it* is that doth go with thee; he will not fail thee, nor forsake thee.

7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them: and thou shalt cause them to inherit it.

8 And the LORD, he *it* is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And that their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers: and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them.

17 Then my anger shall be kindled against

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. . . . And thou shalt write them upon the posts of thy house, and on thy gates."

When their children should ask in time to come, "What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then the parents were to repeat the history of God's gracious dealings with them—how the Lord had wrought for their deliverance that they might obey His Law—and to declare to them, "The Lord commanded us to do all these statutes, to

fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God as He hath commanded us" (PP 467, 468).

34:1-8. Moses Recalled the Past on the Mount Pisgah.—In all the dealings of God with His people there is, mingled with His love and mercy, the most striking evidence of His strict and impartial justice. This is exemplified in the history of the Hebrew people. God had bestowed great blessings upon Israel. His loving-kindness toward them is touchingly portrayed: "As an eagle stretch

31

¹ Heb. lie down

- them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?
- 18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.
- 19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.
- 20 For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.
- 21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear.
- 22 Moses therefore wrote this song the same day, and taught it the children of Israel.
- 23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee.
- 24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished.
- 25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,
- 26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.
- 27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?
- 28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

31:18 Dt 31:16-17;
31:19 Dt 31:22, 19;
31:20-32:1 Ps 3:15;
Isa 51:16, Jer 1:9;
31:20 Dt 6:10-12;
Dt 7:1, Ex 3:8, Jer
5:26;
31:21 Dt 31:19, Ge
6:5, Isa 46:10, Hos
14:5-6, Jn 2:24-25; Ac
2:23;
31:22 Dt 31:9, 19;
31:19;
31:23 Dt 31:7-8, Dt
41:1; Jos 1:5-9; Ac
1:5;
31:24 Dt 31:9; Dt
17:19;
31:25 Dt 31:9;
31:26 1 Ki 8:9; 2 Ki
22:8-11; Rom 3:19-20;
Gal 2:17;
31:27 Dt 32:20, 19;
31:28 Ps 78:8, Isa 38:4;
Ac 7:51;
31:28 Dt 31:12, Ge
9:1-2, Ex 18:25;
31:29 Dt 32:5; Jdg
1:1-2, Isa 1:4; Ac
20:30; 2 Ti 3:1-6;
31:30 Dt 4:5; Jn
12:49, Ac 20:27; Heb
5:2; Heb 5:5

32:1 Dt 4:26; Ps
9:1; Isa 1:2, Jer 2:12;
Jer 6:19;
32:2 2 Sa 23:3, Job
29:22-23, Ps 72:6, Isa
55:10-11, Hos 6:4;
32:3 Ex 31:1-6; Ex
6:3; Ps 29:1-2; Ps
89:16, Mt 1:23; Jn
17:6, Eph 1:19;
32:4 Dt 32:18, Isa
42:2, Mt 16:16-18, 1
Co 10:4, 1 Pe 2:6; Ge
1:1; Eccl 3:14; Jas
1:17;
32:5 Dt 4:16; Ge
6:1-2, Isa 1:4, 2 Co
11:3, Jn 8:1; Mt 5:7;
18:9-11; Ac 7:51;
32:6 Dt 32:18, Isa
1:2, 2 Co 5:14-15, Tit
2:11-14, Ps 50:10;
32:7 Ps 41:1, Ps
77:5, Isa 65:11; Dt
32:2;
32:8 Nu 24:16; Ps
71:5, Da 1:17;
32:9 Dt 30:18-19;
Ex 15:16, Jer 10:16;
Eph 1:18, 1 Pe 2:9-10;
32:10 Dt 8:15-16;
Ne 9:19-21;
32:11 Ex 19:4, Isa
41:5, Isa 49:31; Heb
11:3, Rev 12:1;
32:12 Dt 1:31; Ne
9:12; Ps 27:11; Ne
36:4, Isa 65:9-13;
32:13 Dt 32:26; Dt
34:29, Isa 58:14;

2 Heb. *ind*
3 Heb. *before*
4 Heb. *do*

- 29 For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

Moses' Song of Victory and Parting Admonition

- 30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.
- 31 Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.
- 32 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- 3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.
- 4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.
- 5 They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.
- 6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?
- 7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
- 8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- 9 For the LORD's portion is his people; Jacob is the lot of his inheritance.
- 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.
- 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;
- 12 So the LORD alone did lead him, and there was no strange god with him.
- 13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the

Dt

up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the LORD alone did lead him." And yet what swift and severe retribution was visited upon them for their transgressions!

The infinite love of God has been manifested in the gift of His only-begotten Son to redeem a lost race. Christ came to the earth to reveal to men the character of His Father, and His life was filled with deeds of divine tenderness and compassion. And yet Christ Himself declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matthew 5:18. The same voice that with patient, loving entreaty invites the sinner to come to Him

and find pardon and peace, will in the judgment bid the rejecters of His mercy, "Depart from Me, ye cursed." Matthew 25:41. In all the Bible, God is represented not only as a tender father but as a righteous judge. Though He delights in showing mercy, and "forgiving iniquity and transgression and sin," yet He "will by no means clear the guilty." Exodus 34:7.

The great ruler of nations had declared that Moses was not to lead the congregation of Israel into the goodly land, and the earnest pleading of God's servant could not secure a reversing of His sentence. He knew that he must die. Yet he had not for a moment faltered in his care for Israel. He

- flinty rock;
- 14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.
- 15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.
- 16 **D** They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.
- 17 They sacrificed unto devils, *not* to God: to gods whom they knew not, to new *gods* that came newly up, whom your fathers feared not.
- 18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.
- 19 And when the LORD saw it, he *abhorred them*, because of the provoking of his sons, and of his daughters.
- 20 And he said, I will hide my face from them, I will see what their end *shall be*: for they are a very froward generation, children in whom is no faith.
- 21 They have moved me to jealousy with *that which* is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which* are not a people; I will provoke them to anger with a foolish nation.
- 22 For a fire is kindled in mine anger, and *shall burn* unto the lowest hell, and *shall consume* the earth with her increase, and set on fire the foundations of the mountains.
- 23 I will heap mischiefs upon them; I will spend mine arrows upon them.
- 24 *They shall be burnt* with hunger, and devoured with *burning heat*, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.
- 25 The sword without, and terror *within*, shall *destroy* both the young man and the virgin, the suckling *also* with the man of gray hairs.
- 26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:
- 27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest

32:14 Ge 18:8; Jdg 5:25; Am 4:1.
32:15 Dt 33:5; Dt 33:26; Isa 44:2; 2:29.
32:16 Dt 5:9; 1 Ki 16:22; Na 1:1-2.
32:17 Lev 17:7; Ps 106:37-38.
32:18 Dt 32:1; Isa 17:10; Dt 6:12.
32:19 Lev 20:11; Jdg 2:14; Ps 5:3.
32:20 Ac 17:16.
32:21 Jer 18:17.
32:21 Dt 32:16; Ac 11:15; Hos 1:10.
32:22 Dt 29:29; Na 10:45; NK 9:13-18.
32:23 Dt 28:15; Jer 20:18; Isa 21:17-18.
32:24 Dt 28:53; Jer 1:18; Lk 1:49; Ps 18:12-13; 1 Lb 5:5.
32:25 Lev 20:46-47; Isa 30:16; Jer 9:21.
32:26 Dt 28:25; Lev 26:35; Isa 65:16.
32:27 1 Sa 12:22; Isa 37:28-29; Zec 1:1-15; Dt 30:47.
32:28 Dt 32:6; Ps 81:12; Isa 27:11; Jer 1:22; Mt 14:1-15.
32:29 Dt 5:29; Ps 81:13; Isa 68:18-19; Lk 19:41-42; Jer 5:31.
32:30 Lev 26:8; Jos 24:10; Jdg 2:22-23; Isa 30:17; Ps 112.
32:31 Ex 14:25; Nu 23:8; Ezr 1:3; Da 2:47; Dt 5:29.
32:32 Isa 1:10; Jer 2:21; Mt 11:21.
32:33 Job 20:14-16; Ps 58:1; Jer 8:14.
32:34 Job 1:17; Jer 2:22; Hos 13:12.
32:35 Dt 32:13; Ps 94:1; Rom 12:19; Rom 14:1; Heb 10:30.
32:36 Ps 7:8; Ps 50:4; Jdg 2:16.
32:37 Jer 10:11; 2 Ki 5:13; Jer 2:28.
32:38 Lev 21:21; Ps 50:14; Ec 16:18-19.
32:39 Ps 102:27; Isa 41:4; Isa 45:5.
32:40 Ge 14:22; Ex 6:8; Jer 4:2.
32:41 Ps 7:42; Isa 27:1; Ec 21:9-15.
32:42 Dt 32:25; Ps 35:5; Isa 31:6-8; Jer 16:10; Ec 35:6-8.
32:43 Ge 12:3; 1 Ki 8:43; Isa 11:10.

6 or, which were not God
7 or, despised
8 or, hath burned
9 or, hath consumed
10 Heb, coals
11 Heb, from the chambers
12 Heb, bereave

- they should say, "Our hand is high, and the LORD hath not done all this.
- 28 For they are a nation void of counsel, neither *is there any* understanding in them.
- 29 O that they were wise, *that* they understood this, *that* they would consider their latter end!
- 30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?
- 31 For their rock is not as our Rock, even our enemies themselves *being* judges.
- 32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:
- 33 Their wine is the poison of dragons, and the cruel venom of asps.
- 34 *Is* not this laid up in store with me, and sealed up among my treasures?
- 35 To me *belongeth* vengeance, and recompense: their foot shall slide in *due* time, for the day of their calamity *is* at hand, and the things that shall come upon them *make* haste.
- 36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their "power is gone, and *there is* none shut up, or left.
- 37 And he shall say, *Where are* their gods, their rock in whom they trusted,
- 38 Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, *and be* "your protection.
- 39 See now that I, *even I, am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.
- 40 For I lift up my hand to heaven, and say, I live for ever.
- 41 If I whet my glittering sword, and mine hand take hold on judgment: I will render vengeance to mine enemies, and will reward them that hate me.
- 42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.
- 43 "Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

had faithfully sought to prepare the congregation to enter upon the promised inheritance. At the divine command Moses and Joshua repaired to the (This chapter is based on Deuteronomy 31 to 34.) tabernacle, while the pillar of cloud came and stood over the door. Here the people were solemnly committed to the charge of Joshua. The work of Moses as leader of Israel was ended. Still he forgot himself in his interest for his people. In the presence of the assembled multitude Moses, in the name of God, addressed to his successor these words of holy cheer: "Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with

thee." He then turned to the elders and officers of the people, giving them a solemn charge to obey faithfully the instructions he had communicated to them from God.

As the people gazed upon the aged man, so soon to be taken from them, they recalled, with a new and deeper appreciation, his parental tenderness, his wise counsels, and his untiring labors. How often, when their sins had invited the just judgments of God, the prayers of Moses had prevailed with Him to spare them! Their grief was heightened by remorse. They bitterly remembered that their own perversity had provoked Moses to the sin for which he must die.

13 or, Our high hand, and not the LORD hath done 14 or, worse than the vine 15 Heb, hand 16 Heb, an hiding for you 17 or, Praise his people, ye nations: or, Sing ye

- 44 And Moses came and spake all the words of this song in the ears of the people, he, and "Hoshea the son of Nun.
- 45 And Moses made an end of speaking all these words to all Israel:
- 46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.
- 47 For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.
- 48 And the LORD spake unto Moses that selfsame day, saying,
- 49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:
- 50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:
- 51 Because ye trespassed against me among the children of Israel at the waters of "Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.
- 52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.
- 33** And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.
- 2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* 'a fiery law for them.
- 3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.
- 4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.
- 5 And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.
- 6 Let Reuben live, and not die; and let *not* his men be few.
- 7 And this is the *blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help

32:44 Dt 31:22; Dt 31:30; Nu 13:8; Nu 13:16
32:46 Dt 6:6-7; 1 Ch 22:19; Eze 40:1
32:47 Dt 30:19; Lev 18:5; Pr 3:1-2; Isa 48:19; Mt 6:45
32:48 Nu 27:12-13
32:49 Dt 31:1
33:1-18 Isa 55:17; 2 Co 5:1
33:50 Ge 15:15; Ge 25:8; Da 12:13; Nu 20:23-29
33:51 Dt 3:24-27; Nu 20:11-12; Lev 16:13; 13:21-26
33:52 Dt 32:9; Nu 27:12; Heb 11:13
33:53 Ge 27:9; Lk 24:50-51; Jn 14:27; Jn 16:33; Jos 1:6; Jer 15:6
33:52 Ex 19:18-20; Jdg 5:9-5; Hab 3:3; Dt 7:9; Ac 7:55; Gal 3:19; Jude 14
33:53 Dt 7:7-8; Ex 19:5-6; Ps 37:4; Jer 41:5; Rom 9:11-13; Eph 2:15; 1 Jo 3:19
33:54 Jn 1:17; Jn 11:9; Dt 9:26-29; Ps 119:72
33:55 Ge 46:31; Ex 18:16; Jdg 8:22; Dt 32:15
33:56 Ge 49:3-9; Nu 42:31-32; Jos 22:1-9
33:57 Ge 49:8-12; Ps 78:68; Mal 3:1; Heb 1:1; 2 Sa 3:1; Rev 19:15-16
33:58 Ex 28:40; Lev 8:8; Eze 2:6-4; Heb 7:26; Rev 5:7
33:59 Ex 32:25-29; Mt 10:37; Lk 14:26
33:60 Dt 19:11-12; 1 Eze 4:24-25
33:11 Dt 18:1-5; Eze 20:10-41; Am 5:10; Mt 10:1-15
33:12 Dt 32:27-29; Jos 18:11-29
33:13 Ge 48:5; Dt 32:2; Mic 5:7
33:14 Dt 28:8; Lev 26:4; 2 Sa 23:4
33:15 Ge 49:26; 1 Hb 5:6; Jas 5:7
33:16 Ps 21:1; Jer 8:16; 1 Co 10:26; Mk 12:26; Lk 2:14
33:17 1 Ch 5:1; Nu 23:22; Jos 9:9-10
33:18 Ge 19:13-15; Jos 19:11; Jdg 5:14
33:19 Isa 2:3; Jer 50:4-5; Mic 4:2
33:20 Ge 9:26-27; Jos 14:8; 1 Ch 11:10

18 or, Joshua
19 or, strife at Kadesh

to him from his enemies.

- 8 And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;
- 9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.
- 10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.
- 11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.
- 12 And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.
- 13 And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,
- 14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,
- 15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills.
- 16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.
- 17 His glory is like the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.
- 18 And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.
- 19 They shall call the people unto the mountain: there they shall offer sacrifices of righteousness: for they shall *suck* of the abundance of the seas, and of treasures hid in the sand.
- 20 And of Gad he said, Blessed *be* he that

The removal of their beloved leader would be a far stronger rebuke to Israel than any which they could have received had his life and mission been continued. God would lead them to feel that they were not to make the life of their future leader as trying as they had made that of Moses. God speaks to His people in blessings bestowed, and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart.

That very day there came to Moses the command, "Get thee up . . . unto Mount Nebo, . . . and behold the land of Canaan, which I give unto the children of Israel for a

possession; and die in the mount whither thou goest up, and be gathered unto thy people." Moses had often left the camp, in obedience to the divine summons, to commune with God; but he was now to depart on a new and mysterious errand. He must go forth to resign his life into the hands of his Creator. Moses knew that he was to die alone; no earthly friend would be permitted to minister to him in his last hours. There was a mystery and awfulness about the scene before him, from which his heart shrank. The severest trial was his separation from the people of his care and love—the people with whom his interest and his life had so long been united. But he had learned to trust in

33 ¹ Heb. a fire of law ² or, Let them teach ³ or, let them put ⁴ Heb. at thy nose ⁵ Heb. thrust ⁶ Heb. moons ⁷ Heb. an unicorn

enlargeth Gad; he dwelleth as a lion, and tearth the arm with the crown of the head.

- 21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

- 22 And of Dan he said, Dan is a lion's whelp; he shall leap from Bashan.

- Dt** 23 And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

- 24 And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

- 25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

- 26 There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

- 27 The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them.

- 28 Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

- 29 Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword

33:21 Nu 32:1-6; Jos 1:11; Nu 32:16; Jdg 5:2.

33:22 Ge 49:16-17; Jos 19:47; Jdg 13:2; 1 Ch 12:35.

33:23 Ge 49:21; Isa 9:1-2; Jer 31:14; Mt 6:15; Mk 11:28.

33:24 Ge 49:20; Ps 115:15; Ac 7:10; Rom 1:10; Rom 15:31.

33:25 Dt 4:9; Lk 15:22; Eph 6:15; Isa 10:29; 1 Co 10:13; 2 Co 12:9-10; Eph 6:10.

33:26 Ps 151; Ps 80:4; Isa 49:18; Jer 10:6; Dt 42:15; Hab 5:8.

33:27 1 Sa 15:29; Ps 97:1-2; Isa 9:6; 1 Th 1:7; Heb 9:14; Lk 14:31; Php 3:9.

33:28 Ex 33:16; Nu 23:9; Jer 23:6; Rev 21:27; Rev 22:1-15.

33:29 Dt 7:7-9; Nu 23:20-21; Ps 33:12; Rev 1:16; Rev 19:21.

34:1 Dt 32:39; Nu 27:12; Dt 34:3; Dt 32:7; Eccl 40:2.

34:2 Dt 11:2; Ex 23:31; Nu 34:6; Jos 15:12.

34:3 Jdg 1:16; Jdg 3:15; 2 Ch 28:15.

34:4 Ge 12:7; Ge 13:15; Ps 105:9-11.

34:5 Jos 1:1; Mt 6:4; Lk 8:45-46.

34:6 Jude 9.

34:7 Dt 31:2; Ac 7:23; Ac 7:30; Ac 7:36; Ge 27:1.

34:8 Ge 50:8; Nu 20:29; 1 Sa 25:1; Isa 57:1; Ac 8:2.

of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Moses' Death, Burial, and Epitaph

- 34** And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan.

- 2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea.

- 3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

- 4 And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thee: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

- 5 So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

- 6 And he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

- 7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

- 8 And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses

God, and with unquestioning faith he committed himself and his people to His love and mercy.

For the last time Moses stood in the assembly of his people. Again the Spirit of God rested upon him, and in the most sublime and touching language he pronounced a blessing upon each of the tribes, closing with a benediction upon them all: "There is none like unto God, O Jeshurun, Who rideth upon the heaven for thy help. And in His excellency on the skies. The eternal God is thy dwelling place, And underneath are the everlasting arms: And He thrust out the enemy from before thee, And said, Destroy. And Israel dwelleth in safety. The fountain of Jacob alone, In a land of corn and wine: Yea, His heavens drop down dew. Happy art thou, O Israel: Who is like unto thee, a people saved by Jehovah. The shield of thy help." Deuteronomy 33:26-29.

Moses turned from the congregation, and in silence and alone made his way up the mountainside. He went to the mountain of Nebo, to the top of Pisgah. Upon that lonely height he stood, and gazed with undimmed eye upon the scene spread out before him. Far away to the west lay the blue waters of the Great Sea; in the north, Mount Hermon stood out against the sky; to the east was the tableland of Moab, and beyond lay Bashan, the scene of Israel's triumph; and away to the south stretched the desert of their long wanderings.

In solitude Moses reviewed his life of vicissitudes and hardships since he turned from courtly honors and from a prospective kingdom in Egypt, to cast in his lot with God's chosen people. He called to mind those long years in the desert with the flocks of Jethro; the appearance of the Angel in the burning bush, and his own call to deliver Israel. Again he beheld the mighty miracles of God's power displayed in behalf of the chosen people, and his long-suffering mercy during the years of their wandering and rebellion. Notwithstanding all that God had wrought for them, notwithstanding his own prayers and labors, only

two of all the adults in the vast army that left Egypt had been found so faithful that they could enter the Promised Land. As Moses reviewed the result of his labors, his life of trial and sacrifice seemed to have been almost in vain.

Yet he did not regret the burdens he had borne. He knew that his mission and work were of God's own appointing. When first called to become the leader of Israel from bondage, he shrank from the responsibility; but since he had taken up the work he had not cast aside the burden. Even when the Lord had proposed to release him, and destroy rebellious Israel, Moses could not consent. Though his trials had been great, he had enjoyed special tokens of God's favor; he had obtained a rich experience during the sojourn in the wilderness, in witnessing the manifestations of God's power and glory, and in the communion of His love; he felt that he had made a wise decision in choosing to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season (PP 469-472).

Death and Resurrection of Moses.—Had not the life of Moses been marred with that one sin, in failing to give God the glory of bringing water from the rock at Kadesh, he would have entered the Promised Land, and would have been translated to heaven without seeing death. But he was not long to remain in the tomb. Christ Himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint. Satan had exulted at his success in causing Moses to sin against God, and thus come under the dominion of death. The great adversary declared that the divine sentence—"Dust thou art, and unto dust shalt thou return" (Genesis 3:19)—gave him possession of the dead. The power of the grave had never been broken, and all who were in the tomb he claimed as his captives, never to be released from his dark prison house.

For the first time Christ was about to give life to the dead. As the Prince of life and the shining ones approached the grave, Satan was alarmed for his

⁸ Heb. cried ⁹ or, Under thy shoes ¹⁰ or, subdued **34** ¹ or, the hill ² Heb. moisture feed

were ended.

9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD

34:9 Ex 31:3; Nu 11:17; Isa 11:2; Da 6:3; Jo 3:5; Gal 3:24;
34:10 Dt 18:15-18; Ac 3:22-23; Ac 7:37; Heb 3:5-6; Ex 33:11;
34:11 Dt 4:34; Ps 105:26-38

knew face to face,

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

supremacy. With his evil angels he stood to dispute an invasion of the territory that he claimed as his own. He boasted that the servant of God had become his prisoner. He declared that even Moses was not able to keep the law of God; that he had taken to himself the glory due to Jehovah—the very sin which had caused Satan's banishment from heaven—and by transgression had come under the dominion of Satan. The arbitrator reiterated the original charges that he had made against the divine government, and repeated his complaints of God's injustice toward him.

Christ did not stoop to enter into controversy with Satan. He might have brought against him the cruel work which his deceptions had wrought in heaven, causing the ruin of a vast number of its inhabitants. He might have pointed to the falsehoods told in Eden, that had led to Adam's sin and brought death upon the human race. He might have reminded Satan that it was his own work in tempting Israel

to murmuring and rebellion, which had wearied the long-suffering patience of their leader, and in an unguarded moment had surprised him into the sin for which he had fallen under the power of death. But Christ referred all to His Father, saying, "The Lord rebuke thee." Jude 9. The Saviour entered into no dispute with His adversary, but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life. Here was an evidence that Satan could not controvert, of the supremacy of the Son of God. The resurrection was forever made certain. Satan was despoiled of his prey; the righteous dead would live again.

In consequence of sin Moses had come under the power of Satan. In his own merits he was death's lawful captive, but he was raised to immortal life, holding his title in the name of the Redeemer. Moses came forth from the tomb glorified, and ascended with his Deliverer to the City of God (PP 478, 479).

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The Book of JOSHUA

INTRODUCTION

1. TITLE

The title of the book is taken from the name of the successor of Moses, Joshua, the son of Nun, of the tribe of Ephraim. He was at first called Hoshea, transliterated Hoshea of Oshea (Deut. 32:44; Num. 13:8,16), which signifies "saviour" of "salvation." According to v. 16, Moses changed his name to Yehoshua', Jehoshua, by prefixing the abbreviate form for Jehovah(Yahweh) to Joshua's former name. It now signified "salvation of (or by) Jehovah." Hoshua is merely a shortened form for Jehoshua, the form always found in the Hebrew Old Testament. In the LXX he is called Iesous huios Naue, "Jesus, son of Naue (Nun)." In the New Testament he is expressly called Iesous, Jesus (Acts 7:45; Heb. 4:8). The ASV has "Joshua" in both references.

Christ and the Jews recognized three divisions in the Old Testament: the Law, the Prophets, and the Psalms, or Writings (Luke 24:44). Joshua is the first book in the second division, called "the Prophets" in Hebrew Bibles, because its author occupied the office of prophet. In Hebrew Bibles the section entitled "the Prophets" is divided into two parts: the Former Prophets, comprising Joshua, Judges, Samuel, and Kings, and the Latter Prophets, comprising those we commonly know as the Prophets. Thus Joshua stands as the first book of the Prophets, although in content it is closely related to the Pentateuch, known to the Jews as the Law.

2. AUTHORSHIP

Commentators and critics are divided in opinion as to whether the book was actually compiled by Joshua. Critics insist that the book is not a literary unit, composed by one author, but pieced together from several documents. But the internal unity of the book is so evident from its connected narrative that no serious consideration need be given such a documentary analysis. It is argued by those who deny Joshua as the author that there are both names and transactions mentioned in it that did not exist or occur until a considerable period after the time of Joshua. The expression "unto this day," found in a dozen or so places, say they, indicate it was written long after Joshua's time. However, at least one of those texts prove just the opposite, In ch. 6:25, speaking of Rahab, it says, "She dwelleth in Israel even unto this day." There is no reason

why this could not have been written by Joshua. It certainly could not have been written as late as modern critics imply, since it was obviously written in Rahab's lifetime.

None of the 12 texts referred to, with the possible exception of ch. 15:63, can be definitely established as having been written after Joshua's time. According to this text, "the Jebusites dwell with the children of Judah at Jerusalem unto this day." In Judges 1:21, after the death of Joshua (v. 1), the story is told of Benjamin's not driving out the inhabitants of Jerusalem but of his allowing them to dwell there "unto this day." But this was as true before the death of Joshua as it was after his death.

A more difficult problem, perhaps, is the account of the capture of Leshem by the Danites, in ch. 19:47. A comparison with Judges 18:27-29 may possibly imply that the capture of Leshem occurred long after the time of Joshua. But there is no evidence to prove that this was so.

Other objections are mentioned, such as place names that were not given until later times—Cabul (Joshua 19:27; cf. 1 Kings 9:13), Joktheel (Joshua 15:38; cf. 2 Kings 14:7), and a few others. It has therefore been supposed by many devout men that the book was written by some inspired person after the time of Joshua but before many kings had reigned in Israel. However, Joshua 6:25 does not permit so late a date of writing as implied in ch. 19:47, or as late as indicated by the argument of the names referred to previously. What, then, is the solution?

The fact that the book is written in the third person in no way tends to exclude Joshua as its author; Moses also wrote in the third person, keeping an accurate record of all events that occurred under his leadership, up to his death. It is certainly reasonable to suppose that Joshua, chief assistant to Moses, would follow the example set by his great predecessor. The apparent difficulties mentioned previously may reasonably be accounted for on the basis that when the book was transcribed in later years, particularly up to the time of the kings, certain minor alterations were made, such as the substitution of contemporary place names for ones that were older and less familiar. We speak of New Amsterdam as New York, for the sake of clarity. Other minor explanatory additions may have been made, as for instance the expression "unto this day." Such modification would in no way detract from the authenticity of the book as the work of Joshua, prepared under the guidance of Inspiration.

It is generally agreed that the record of Joshua's death in ch. 24:29-33, like that of Eleazar, was recorded by someone else. But even this would in no way affect the inspiration or authorship of the book. Books today often contain prefatory or biographical notes prepared by someone other than the author himself. With few exceptions until modern times, Jews and Christians have uniformly acknowledged Joshua as the author of the book bearing his name. The Jewish Talmud (Baba Bathra 14b) specifically affirms this to be so, and states further that Eleazar, the son of Aaron the high priest, added the conclusion (ch. 24:29-32), with v. 33 being appended by Phinehas (Baba Bathra 15a, 15b).

3. HISTORICAL SETTING

On the basis of Joshua being the author, and of the Exodus being in the year 1445 B.C., it is clear that the book of Joshua was written in the early part of the 14th century B.C. Portions of it may have been recorded in the last years of the 15th century. Slight additions, by way of explanation, as previously mentioned, may have been made by later transcribers, but hardly later than the very early kings. Israel was now entering the land of the Amorites west of Jordan, to possess it according to the promise to Abraham in Gen. 15:16. The iniquity of the Amorites was now full.

Modern excavations have given us much information regarding Palestine and surrounding nations at the time of Joshua. For several centuries Palestine had been intermittently under the influence, and at times the control, of Egypt. Thutmose III, who died about 1450, conducted 17 campaigns in or through Palestine to quell what had developed into a general revolt against Egypt. These campaigns continued over a period of 18 years. Even after that there were additional minor campaigns, and several new strongholds were erected. In certain times of the year soldiers and supplies were constantly being moved along the coastal highway, called in the Bible "the way of the land of the Philistines" (Ex. 13:17). This was probably just prior to the time of the Exodus if, as seems likely, the Exodus took place about 1445.

After the Exodus the strength of Egypt began to wane. However, war between Egypt and the nations of Canaan continued until the reign of Thutmose IV (c. 1425-1412 B.C.). A new enemy, the Hittites, began to menace the Mitannians, Egypt's former enemy. Thutmose IV made peace with the Mitannians because of their new common foe, shortly before 1400 B.C., and the long standing hostility between them came to an end. In the days of his successor, Amenhotep III (c. 1412-1375 B.C.), the high tide of Egyptian power began to ebb. However, he ruled in security and unparalleled splendor. Egypt was enjoying the wealth she

had obtained in past conquests. Her military might was ending; and as revealed by the Tell el-Amarna Letters, correspondence from vassal princes in Syria and Palestine to Amenhotep III and his successor, Ikhnaton (c. 1387-1366 B.C.), Syria and Palestine were seething with intrigue internally and were under attack from without. Yet help from Egypt was not forthcoming. Scarabs of Amenhotep III, the latest found in the tombs outside Jericho, are regarded by some scholars as evidence that the city fell during his reign. Conditions in Palestine were thus such as to make possible the Israelite conquest, without their having to meet the strength of the Egyptian Empire.

The Hittites, mentioned in Joshua 1:4, were rising to power at this time, but had no power in Palestine. This served to restrain the power of the Mitannians in the north. Assyria was in periodic decline, and therefore weak. The Kassites ruled in Babylon, but because of the uncertainty of their position—due to their fear of the Mitannians, to pressure from Assyria, and to the constant struggle for pre-eminence in Mesopotamia—they too were exerting every effort to gain the friendship of Egypt. The main wave of Philistine immigrants had not yet arrived in Palestine, to build up their power On the coastal area. Thus the political world was in a state of flux, and no power from without was in a position to come to the rescue of the peoples at Canaan.

The land of Canaan was divided among numerous small kingdoms and one autonomous state, Gibeon, with its dependent towns, Chephirah, Beeroth, and Kirjath-jearim. East of the Jordan there were the kingdoms of Sihon and Og. The land was already cultivated. The inhabitants lived in cities, but tilled the ground outside the walls and planted oliveyards and vineyards. They were acquainted with writing, as the original name of Debir-Kirjath-sepher, "city of books" (ch. 15:15) proves. The people of Canaan owned horses and chariots (Joshua 11:4; 17:18), but religiously and morally they were very degraded (Deut. 12:29-31; 18:9-12), practicing almost every kind of superstitious art and immorality.

The chronological data of the book are limited. Unfortunately, no historical or archeological data are yet available to cross-reference any part of the Joshua narrative with known events in secular history. According to ch. 4:19, it was on the tenth day of the first month (Abib) that the people "came up out of Jordan." The crossing of Jordan therefore occurred in the spring of the year (see also ch. 3:15). If the Exodus occurred in 1445 B.C.—the evidence seems to indicate—this would be the spring of 1405 B.C.

The next question that arises is, How long a time was required for the conquest of Canaan? The answer is found in chs. 11:18; 14:7, 10, 11; 23:1; 24:29. In ch. 11:18 it is simply stated that Joshua waged war "a long time." According to ch. 14:7, 10, 11, Caleb was 40 years old when Moses sent

him from Kadeshbarnea to explore the land of Canaan, and 45 years had passed since that time. The conquest of the land was by this time considered complete, as chs. 11:23 and 14:5 indicate. This does not mean that every part of the land was under Israelite control, for God had promised only a gradual taking over lest the land revert to wilderness (Ex. 23:29, 30). Since the mission of the spies coincided with the second year of the Exodus (Deut. 2:14), and the wandering in the wilderness lasted 38 years, the conquest occupied between 6 and 7 years ($45 - 38 = 7$). Josephus, on the contrary, gives the duration of the conquest as only five years, and with this some modern scholars tend to agree. See pp. 125, 126.

A third question follows: How long, in all, did Joshua hold the reins of government? In other words, what space of time is covered by the book? Chapter 23:1 speaks vaguely of "a long time," after which Joshua, who was now old and advanced in years, assembled the nation (v. 2). According to ch. 24:29, Joshua was 110 years old when he died. There are no other references to this period of time here or elsewhere. Josephus (*Antiquities* v. 1. 29) divides Joshua's life into three parts: 45 years before the Exodus, 40 years with Moses, and 25 years as sole leader. Writers of later times, such as Theophilus, Clement, and Eusebius, give 27 instead of 25, because, it is explained, of reckoning the conquest as 7 years. This would simply make him two years younger at the time of the Exodus, and in no way affects the historical accuracy of the statement of ch. 24:29.

4. THEME

In viewing the book of Joshua as a whole, the careful reader is impressed with the fact that he is reading a sequel to the record of the Pentateuch by an eyewitness of the events narrated in the book. The great theme is the faithfulness of Jehovah in the fulfillment of His promises (ch. 21:45-45), under the able leadership of Joshua, the one chosen of God to accomplish the divine purpose.

The book of Joshua is a most important part of the Old Testament, and should not be considered separately from the Pentateuch, of which it is the continuation and conclusion. This book is related to the five books of Moses in somewhat the same way as the book of Acts is related to the four Gospels. The Gospels give an account of the ministry of Jesus Christ, the Christian Legislator, as the books of the Pentateuch give, for the most part, an account of the ministry of Moses, God's representative and legislator for the Israel of his day (see Deut. 18:18). As long as men were content to remain under the guidance of the Holy Spirit, the early church prospered; as long as Joshua and Israel depended wholly on God, the conquest of Canaan progressed. God ever works

through human instrumentalities, qualified as leaders by years of training, yet conscious of their own unworthiness. When such men trust to their own wisdom and fail to depend wholly on God, many mistakes occur as at Ai and with Gibeon. Lives are lost, and the work of the Lord is delayed. But when deep humility is felt, and courage to deal with sin is manifested, then victory is certain.

5. OUTLINE

I. The Conquest of Canaan, 1:1 to 12:24.

- A. Crossing the Jordan, 1:1 to 4:24.
 1. The Lord's charge to Joshua, 1:1-9.
 2. Preparations for crossing the Jordan, 1:10-18.
 - a. Announcment of the crossing, 1:10, 11.
 - b. A reminder to the two and one-half tribes, 1:12-18.
 3. The sending forth of the spies, 2:1-24.
 4. The crossing of the Jordan, 3:1 to 4:24.
 - a. Preparatory instructions, 3:1-13.
 - b. Waters of the Jordan cut off, people pass over, 3:14-17.
 - c. Erecting memorials of the crossing, 4:1-24.
- B. The fall of Jericho, 5:1 to 6:27.
 1. Preparation for taking Jericho, 5:1-15.
 - a. Rumors dishearten the people, 5:1.
 - b. The people circumcised, 5:2-9.
 - c. The Passover observed, 5:10-12.
 - d. Joshua's vision, 5:13-15.
 2. Jericho compassed and destroyed, 6:1-21.
 3. Rahab saved, 6:22-27.
- C. The capture of Ai, 7:1 to 8:35.
 1. Preliminary defeat and retreat, 7:1-5.
 2. Joshua's humiliation and instructions from the Lord, 7:6-15.
 3. The trespass of Achan, 7:16-26.
 4. The final conquest of Ai, 8:1-29.
 5. The reading of the blessings and cursings, 8:30-35.
- D. The treaty with the Gibeonites, 9:1-27.
- E. The Canaanite confederacy, 10:1-27.
 1. The siege of Gibeon, 10:1-5.
 2. Joshua crushes the Canaanites, 10:6-27.
- F. Joshua's conquests, 10:28 to 12:24.
 1. Conquests of the south country, 10:28-43.
 2. Conquests of the north country, 11:1-15.
 3. The conquests completed, 11:16 to 12:24.

II. The Partition of the Land, 13:1 to 22:34.

- A. The tribal allotments, 13:1 to 19:51.
- B. Cities of refuge appointed, 20:1-9.
- C. Cities assigned to the Levites, 21:1-45.
- D. The tribes of Transjordan, 22:1-34.
 1. Their return home, 22:1-9.
 2. Their offending altar, 22:10-20.
 3. Their defense of the altar, 22:21-34.

III. Joshua's Farewell, 23:1 to 24:33.

- A. His address to Israel, 23:1 to 24:28.
- B. His death, 24:29-32.
- C. The death of Eleazar, 24:33.

JOSHUA

Crossing the Jordan (1:1-4:24)

The Lord's Charge to Joshua

- 1** Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,
- 2** Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.
- 3** Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.
- 4** From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.
- 5** There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.
- 6** Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto thy fathers to give them.
- 7** Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.
- 8** This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.
- 9** Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Announcement of the Crossing

- 10** Then Joshua commanded the officers of the people, saying,
- 11** Pass through the host, and command the people, saying, Prepare you victuals; for

1:1 Ex 17:9-15; Nu 13:8; Jos 12:6; Dt 33:1; Ac 13:46-47; Rom 1:1; Tit 1:1; Jas 1:1; Rev 1:16.

1:2 Jos 1:1; Isa 42:1; Heb 3:5-6; Heb 25:21.

1:3 Jos 1:1-9; Dt 11:22; Tit 2:1.

1:4 Ge 15:18-21; Ex 23:31; Nu 34:2-10.

1:5 Dt 7:24; Ps 66:11; Rom 8:31; Rom 8:37; Jos 1:9.

1:6 Jos 1:7; Jos 1:9; Isa 35:5-6; Da 10:19; Hag 2:1; 1 Co 16:13; Eph 6:10.

1:7 Jos 1:1; Jos 1:15; Pr 1:27.

1:8 Dt 6:6-9; Dt 11:18-19; Mt 12:35; Lk 12:29; Ps 12:5.

1:9 Dt 31:7-8; Jdg 6:11; Ac 1:19; Isa 43:5.

1:11 Jos 3:2; Ex 19:11; 2 Ki 20:5; Hos 6:2; Dt 9:1; Dt 11:31.

1:13 Dt 22:1-4; Nu 32:20-28.

1:14 Ex 13:18; Rev 17:1.

1:15 Nu 32:17-22; Gal 5:13; Gal 6:2; Php 1:21-26; Php 2:4; Dt 22:4.

1:16 Nu 32:25; Dt 5:27; Rom 13:1-5; Tit 2:1; 1 Pt 2:14-15.

1:17 Jos 1:5; 1 Sa 20:13; Ps 20:1; Mt 21:9; 1 Ti 2:1-2.

1:18 Dt 17:12; Lk 19:27; Heb 10:28-29; Rom 13:1-5.

2:1 Nu 25:1; Nu 35:9; Mt 10:16; Eph 6:5.

2:2 Ps 127:1; Pr 21:30; Isa 43:13; Da 1:35.

2:3 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:4 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:5 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:6 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:7 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:8 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:9 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:10 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:11 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:12 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:13 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:14 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:15 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:16 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:17 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:18 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:19 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:20 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:21 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

2:22 Jos 10:23; Ge 48:24; Lev 24:14; Jn 19:1; Ac 12:4-6.

within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

A Reminder to the Two and One-half Tribes

- 12** And to the Reubenites, and to the Gadites, and to half the tribe of Manasse, spake Joshua, saying,
- 13** Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.
- 14** Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;
- 15** Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sunrise.
- 16** And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.
- 17** According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.
- 18** Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

The Sending Forth of the Spies

- 2** And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.
- 2** And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.
- 3** And the king of Jericho sent unto Rahab,

No Better Guide Than God.—If men will walk in the path that God has marked out for them, they will have a counselor whose wisdom is far above any human wisdom. Joshua was a wise general because God was his guide. The first sword that Joshua used was the sword of the Spirit, the Word of God. Will the men who are handling large responsibilities read the first chapter of Joshua? [Joshua 1:1, 5, 7 quoted.]

Do you think that all these charges would have been given to Joshua if there had been no danger of his being brought under misleading influences? It was because the strongest influences were to be brought to bear against his principles of righteousness that the Lord in mercy charged him not to turn to the right hand or to the left. He was to

follow a course of strictest integrity. [Joshua 1:8, 9 quoted.] If there had been no peril before Joshua, God would not over and over again have charged him to be of good courage. But amid all his cares, Joshua had his God to guide him.

There is no greater deception than for man to suppose that in any difficulty he can find a better guide than God, a wiser counselor in any emergency, a stronger defense under any circumstance (MS 66, 1898).

1:7, 8. Secret of Joshua's Success.—The Lord has a great work to be done in our world. To every man He has given His work for man to do. But man is not to make man his guide, lest he be led astray; this is always unsafe. While Bible religion embodies the principles of activity in service,

- saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.
- 4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:
- 5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.
- 6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.
- 7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.
- 8 And before they were laid down, she came up unto them upon the roof;
- 9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land ³faint because of you.
- 10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt: and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.
- 11 And as soon as we had heard *these things*, our hearts did melt, neither ⁴did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.
- 12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:
- 13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.
- 14 And the men answered her, Our life ⁵for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.
- 15 Then she let them down by a cord through the window: for her house was

2:4 Ex 1:19; 2 Sa 16:18-19; 2 Sa 17:19-20; 2 Ki 6:19

2:5 Jos 2:7; Ne 13:19; Isa 60:11; Eze 47:1-2; Eze 47:12; Rev 21:25; Jer 50:20; Rom 5:7-8

2:6 Jos 2:8; Ex 1:15-21; Dt 28:28; Mt 24:17; Jer 36:26; Gal 3:3; Heb 11:23

2:7 Job 3:28; Jos 2:5; Ac 5:24

2:9 Ex 18:11; 2 Ki 5:15; Job 19:25; Ecc 8:12; Heb 11:1-2

2:10 Jos 3:24; 2 Pt 2:14; Ex 15:10; 16:11

2:11 Jos 5:1; Jos 7:5; Isa 13:7; Na 2:10; Rev 6:16

2:12 Jos 9:15; Jos 9:18-20; Jer 12:16; 2 Ti 1:16-18; Jas 2:18

2:14 1 Ki 20:39; Jos 6:17; Job 1:23-25

2:15 1 Sa 19:12-17; Ac 9:25; 2 Co 11:35

2:16 Jos 2:22; 1 Sa 25:14; 1 Sa 24:29; Ps 11:1

2:17 Jos 2:20; Ge 24:18; Ex 20:7; Lev 11:1-12

2:18 Jos 2:21; Lev 11:1; Heb 9:19; Jos 2:15

2:19 Ex 12:13; Ex 12:24; Mt 24:17; Ac 27:31; Php 3:9; Heb 10:29; 1 Jo 2:27-28

2:20 Pr 11:13; Jos 2:17

2:21 Jos 2:19; Mt 7:24; Jn 2:5

2:22 1 Sa 19:10-12; 2 Sa 17:20; Ps 52:6-7

2:24 Jos 1:8; Jos 21:44-45; Pr 25:14; Rev 6:16-17

3:1 Ge 22:3; Ps 119:60; Jer 7:13; Mk 1:45; Jos 2:1; Mic 6:5

3:2 Jos 1:10-11

3:3 Jos 4:11; Nu 10:33; Dt 31:9; Mt 4:19; Rev 1:4

3 Heb. melt

4 Heb. rose up

5 Heb. instead of you to die

6 Heb. gather

7 Heb. melt

upon the town wall, and she dwelt upon the wall.

- 16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.
- 17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.
- 18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt ⁶bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.
- 19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.
- 20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.
- 21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.
- 22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.
- 23 So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him *all things* that befell them:
- 24 And they said unto Joshua, Truly the LORD hath delivered into our hands *all* the land; for even all the inhabitants of the country do ⁷faint because of us.

Preparatory Instructions

- 3 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.
- 2 And it came to pass after three days, that the officers went through the host:
- 3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the

at the same time there is the necessity of asking for wisdom daily from the Source of all wisdom. What was Joshua's victory? Thou shalt meditate upon the Word of God day and night. The word of the Lord came to Joshua just before he passed over Jordan... [Joshua 1:7, 8 quoted.] [This was the secret of Joshua's victory. He made God his Guide (Letter 188, 1901).]

Counselors Should Cherish Everything Coming From God.—Those holding the positions of counselors should be unselfish men, men of faith, men of prayer, men that will not dare to rely upon their own human wisdom, but will seek earnestly for light and intelligence as to what is the best manner of conducting their business. Joshua, the commander of Israel, searched the books diligently in

which Moses had faithfully chronicled the directions given by God.—His requirements, reproofs, and restrictions,—lest he should move unadvisedly. Joshua was afraid to trust his own impulses, or his own wisdom. He regarded everything that came from Christ, who was enshrouded by the pillar of cloud by day and the pillar of fire by night, as of sufficient importance to be sacredly cherished (Letter 14, 1886).

2:10. Judgments Sent Fear Among Nations.—The terrible judgments of God which were visited upon the idolaters in the lands through which the children of Israel passed caused a fear and dread to fall upon all people living on the earth (MS 27, 1899).

Study Joshua 3 and 4.—Study carefully the experiences of Israel in their travels to Canaan. Study the third and

Levites bearing it, then ye shall remove from your place, and go after it.

- 4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

- 5 And Joshua said unto the people, Sanctify yourselves: for tomorrow the LORD will do wonders among you.

- 6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

- 7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

- 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

- 9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

- 10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

- 11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

- 12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

- 13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, *that the waters of Jordan shall be cut off from the waters that come down from above: and they shall stand upon an heap.*

Waters of the Jordan Cut Off, People Pass Over

- 14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people:

3:4 Ex. 3:5, Ex. 19:12, Ps. 89:7, Heb. 12:28-29, Ge. 31:2, Isa. 40:35

3:5 Jos. 7:13, Ex. 19:10-15, Lev. 10:3, Job. 1:5, Job. 2:16, Jn. 1:19

3:6 Jos. 3:3, Nu. 1:15, Mic. 2:13, Jn. 1:2-3, Heb. 6:20

3:7 Jos. 1:1, 1 Ch. 29:25, 1n. 17:1, Philp. 1:20, Philp. 29:11

3:8 Jos. 3:3, 1 Ch. 15:11-12, 2 Ch. 17:6-9, 3:9 1Ch. 1:1, 1Ch. 12:8, 3:10 Nu. 15:28-30, 1 Ki. 18:46-47, Jer. 10:10, Mt. 16:16, Jn. 6:69

3:11 Jos. 3:13, Ps. 2:11, Isa. 54:5, Mic. 1:13, Zep. 2:11, Isa. 5:12

3:12 Jos. 4:2, Jos. 4:9, 3:13 Jos. 3:15-16, Jos. 3:11, Ps. 78:13, Hab. 3:15

3:14 Jos. 3:3, Jos. 3:5, Dt. 31:26, Ac. 7:41-45, 1 Co. 1:24-25, Heb. 9:1

3:15 Jos. 3:13, Isa. 26:6, 3:16 Jos. 3:13, Ps. 29:10, Ps. 77:19, Mt. 8:26-27, Mt. 14:24-33, Ge. 1:8

3:17 Jos. 3:6, Jos. 4:3, 2 Ki. 2:8, Heb. 11:29

4:1 Jos. 3:17, Dt. 2:2, 4:2 Jos. 3:12, Nu. 1:15, 1 Ki. 18:31, Mt. 10:15

4:3 Jos. 3:13, Jos. 24:27, Ge. 28:22, 4:4 Jos. 4:2, Mk. 5:11-19

4:6 Jos. 22:27, Ex. 12:14, Ps. 64:1, Isa. 98:10, Ac. 2:39

4:7 Jos. 3:14-16, Jos. 4:6, Isa. 66:3, 1 Co. 11:24

4:8 Jos. 4:2-5, Jos. 1:18-18

3

¹ Heb. since yesterday, and the third day

² Occasioned by the melting of the snow on Lebanon

4

¹ Heb. to-morrow

- 15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest.)

- 16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

- 17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Erecting Memorials of the Crossing

- 4 And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

- 2 Take you twelve men out of the people, out of every tribe a man.

- 3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

- 4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

- 5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

- 6 That this may be a sign among you, that when your children ask *their fathers* 'in time to come, saying, What *mean* ye by these stones?'

- 7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD: when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

- 8 And the children of Israel did so as Joshua commanded, and took up twelve

fourth chapters of Joshua, recording their preparation for and passage over the Jordan into the promised land. We need to keep the heart and mind in training, by refreshing the memory with the lessons that the Lord taught His ancient people. Then to us, as He designed it should be to them, the teachings of His Word will ever be interesting and impressive (Letter 292, 1908).

4:24. God Wanted to Teach the World Through His People.—Through His people Israel, God designed to give to the world a knowledge of His will. His promises and threatenings, His instructions and reproofs, the wonderful manifestations of His power among them, in blessings for obedience, and judgment for transgression and apostasy,—all were designed for the education and development of

religious principle among the people of God until the close of time. Therefore it is important that we acquaint ourselves with the history of the Hebrew host, and ponder with care the dealings of God with them.

The words which God spoke to Israel by His Son were spoken for us also in these last days. The same Jesus who, upon the mount, taught His disciples the far-reaching principles of the law of God, instructed ancient Israel from the cloudy pillar and from the tabernacle, by the mouth of Moses and Joshua.... Religion in the days of Moses and Joshua was the same as religion today (ST May 26, 1881).

5:13, 14 (Ch. 6:16, 20). Israel's Part in Conquest of Jericho.—When Joshua went forth in the morning before the taking of Jericho, there appeared before him a warrior

- stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.
- 9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.
- 10 For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hastened and passed over.
- 11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.
- 12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.
- 13 About forty thousand 'prepared for war passed over before the LORD unto battle, to the plains of Jericho.
- 14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.
- 15 And the LORD spake unto Joshua, saying,
- 16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.
- 17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.
- 18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were 'lifted up unto the dry land, that the waters of Jordan returned unto their place, and 'flowed over all his banks, as they did before.
- 19 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.
- 20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

4:9 Ex 24:12; Ex 28:21; Dt 34:6.
4:10 Jos 3:13; Jos 3:16-17; Isa 29:16; Ec 9:10. 2 Co 6:2; Heb 3:7-8.
4:11 Jos 4:18; Jos 8: Jos 3:17.
4:12 Jos 1:11; Nu 32:20-32.
4:13 Eph 6:11; Jos 5:10; Jer 39:5; Jer 52:8.
4:14 Jos 1:16-18; 1 Co 10:2; Ex 14:31; 1 Sa 12:18; Rom 13:4.
4:16 Jos 3:3-6; Ex 25:16-22; Rev 11:19.
4:17 Jos 6:16-18; Dt 3:26; Ac 16:23-35.
4:18 Jos 3:13; Jos 3:15; Ex 14:26-28; Isa 8:8.
4:19 Ex 12:2-3; Jos 5:9; Jos 10:6-33; 1 Sa 11:1-15.
4:20 Jos 4:5; Jos 4:8.
4:21 Jos 4:6; Ps 105:2-5; Ps 115:3-7.
4:22 Jos 3:17; Ex 14:29; Isa 11:15-16; Isa 51:10; Rev 16:12.
4:23 Ex 14:21; Ne 9:11; Ps 77:16-19; Ps 78:15; Isa 43:16.
4:24 Ex 9:16; Dt 28:10.
5:1 Jos 12:9-24; Jos 24:15; Ge 10:15-19; Ps 135:11.
5:2 Ge 17:10-14; Dt 10:16; Rom 2:29; Col 2:11.
5:3 Ge 17:23-27; Mt 16:21.
5:4 Nu 14:22; Nu 26:64-65; Dt 2:16; 1 Co 10:5; Heb 4:17-19.
5:5 Dt 12:8; Jos 6:7; Mt 12:7; Rom 2:26; 1 Co 7:19; Gal 5:6.
5:6 Nu 14:32-34; Dt 1:3; Ps 95:10-11; Heb 3:11.
2 B.C. 1427
3 or, ready armed
4 Heb. plucked up
5 Heb. went
6 Heb. to morrow
7 Heb. all days
8
9
10
11 or, knives of flints
12 or, Gibeonhaar-aloth

- 21 And he spake unto the children of Israel, saying, When your children shall ask their fathers 'in time to come, saying, What mean these stones?
- 22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.
- 23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:
- 24 That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God 'for ever.

The Fall of Jericho (5:1-6:27)

Rumors Dishearten the People

- 5 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

The People Circumcised

- 2 At that time the LORD said unto Joshua, Make thee 'sharp knives, and circumcise again the children of Israel the second time.
- 3 And Joshua made him sharp knives, and circumcised the children of Israel at 'the hill of the foreskins.
- 4 And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.
- 5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.
- 6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto

fully equipped for battle. And Joshua asked, "Art thou for us, or for our adversaries?" and he answered, "As Captain of the host of the Lord am I now come." If the eyes of Joshua had been opened as were the eyes of the servant of Elisha at Dothan, and he could have endured the sight, he would have seen the angels of the Lord encamped about the children of Israel, for the trained army of heaven had come to fight for the people of God, and the Captain of the Lord's host was there to command. When Jericho fell, no human hand touched the walls of the city, for the angels of the Lord overthrew the fortifications, and entered the fortress of the enemy. It was not Israel, but the Captain of the Lord's host that took Jericho. But Israel had their part to act to show their faith in the Captain of their salvation.

Battles are to be fought every day. A great warfare is going on over every soul, between the prince of darkness and the Prince of life. There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord, that the strongholds of the enemy may be entered, and that all who love the Lord may be gathered under the bloodstained banner of Prince Emmanuel, but you are not to do the main fighting here. As God's agents you are to yield yourselves to Him, that He may plan and direct and fight the battle for you, with your cooperation. The Prince of life is at the head of His work. He is to be, with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of

whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

- 7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.
- 8 And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.
- 9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called 'Gilgal unto this day.

The Passover Observed

- 10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.
- 11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.
- 12 And the manna ceased on the morrow after they had eaten of the old corn of the land: neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Joshua's Vision

- 13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?
- 14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?
- 15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot: for the place whereon thou standest is holy. And Joshua did so.

Jericho Compassed and Destroyed

- 6 Now Jericho ¹was straitly shut up because of the children of Israel: none went out, and none came in.

5:7 Nu 14:31; Dt 1:32
5:8 Ge 41:25
5:9 Jos 24:14; Ge 41:14; Lev 24:13;
5:10 Ex 12:5; Psa 126; Nu 9:15
5:11 Ex 12:16-20; Ex 13:6-7; Lev 23:14
5:12 Ex 16:35; Nu 9:20-21; Rev 7:16-17
5:13 Ge 43:15; Da 8:3; Da 10:5
5:14 Ex 24:20-22; Isa 55:1; Da 10:13; Heb 2:10; Rev 12:7; Rev 19:11-11; Ac 10:25-26
5:15 Ex 3:5; Ac 7:32-33; 2 Pe 1:18

6:1 Jos 2:7; 2 Ki 17:1; Jos 2:9-10
6:2 Jos 5:15-15; Da 2:21; Da 2:41
6:3 Jos 6:7; Jos 6:11; Nu 14:9; 1 Co 1:21-25; 2 Co 4:7
6:4 Lev 25:9; Nu 10:1-10; Isa 27:12; Zec 9:6
6:5 Jos 6:16; Jos 6:20; Ex 19:19; Isa 52:12; Isa 52:5; 2 Co 10:1-5; Heb 11:30
6:6 Jos 6:8; Jos 6:14; Jos 3:3-6; Ex 25:11; Ac 9:1
6:7 Jos 6:4; Jos 1:11; Jos 4:13
6:8 Jos 6:3-4; Nu 32:20
6:9 Jos 6:13; Nu 10:25; Isa 52:11; Isa 58:8
6:10 Isa 42:2; Mt 12:19; Isa 29:16; Lk 21:19; Ac 17
6:12 1 Ch 15:26; Mt 21:13; Gal 6:9
6:13 1 Ch 15:26; Mt 21:13; Gal 6:9

3 Heb. the people had made an end to be circumcised
4 that is Rolling
5 or, prince

1 Heb. did shut up, and was shut up
2 Heb. under it
3 that is, before the ark
4 Heb. gathering host
5 Heb. your voice to be heard

- 2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.
- 3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.
- 4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.
- 5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.
- 6 And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.
- 7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.
- 8 And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.
- 9 And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets.
- 10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout: then shall ye shout.
- 11 So the ark of the LORD compassed the city, going about it once: and they came into the camp, and lodged in the camp.
- 12 And Joshua rose early in the morning, and the priests took up the ark of the LORD.
- 13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went

Christ, that you come off more than conqueror through Him that hath loved us. Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. Then why not trust Him? Why not commit the keeping of your soul unto God, as unto a faithful Creator? (RH July 19, 1892).

6:2-5. See EGW on Judges 7:7, 16-18. When Man Builds Theories, He Loses Simplicity of Faith.—There are deep mysteries in the Word of God, there are mysteries in His providences, and there are mysteries in the plan of salvation, that man cannot fathom. But the finite mind, strong in its desire to satisfy curiosity, and solve the problems of infinity, neglects to follow the

plain course indicated by the revealed will of God, and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits.

Many who profess to be children of God are in this position. They are weak because they trust to their own strength. God works mightily for a faithful people, who obey His Word without questioning or doubt. The Majesty of heaven, with His army of angels, leveled the walls of Jericho before His people. The armed warriors of Israel had no cause to glory in their achievements. All was done through the power of God. Let the people give up all

before them; but the reward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

4 And the second day they compassed the city once, and returned into the camp: so they did six days.

5 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

6 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

7 And the city shall be 'accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

8 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

9 But all the silver, and gold, and vessels of brass and iron, are 'consecrated unto the LORD: they shall come into the treasury of the LORD.

10 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

11 And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

Rahab Saved

2 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her.

3 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel.

4 And they burnt the city with fire, and all

6:14 Jos 6:3; Jos

6:15 Jos 6:15

6:15 Ps 119:147; Mt

28:1; 2 Pe 1:19; Jos

6:4

6:16 Jos 6:5; Jdg

7:20-22; 2 Ch 13:15

6:17 Jos 7:1; Lev

27:28-29; Nu 21:2-3; 1

Co 2:7; Ezr 10:8

6:18 Rom 12:9; 2

Co 6:17; Eph 5:11; Jos

1:27; 1 Jn 5:21; Jos

11:12

6:19 2 Sa 8:11; 1

Ch 18:11; Mic 4:13;

Lev 19:24; Zec 14:20-

21

6:20 Jos 6:5; 2 Co

10:4-5; Heb 11:30

6:21 Jos 9:20-25; 1

Sa 15:30; Ps 147:8-9;

Jer 40:16; Rev 18:21

6:22 Jos 6:17; Jos

2:1; 2 Sa 21:2; Eze

17:18-19; Heb 11:31

6:23 Jos 2:18; Ge

12:2; Ac 27:24; Heb

11:7; Nu 5:2-5; Ac

10:28; 1 Co 5:12; Eph

2:12

6:24 Jos 8:28; Dt

13:16; 2 Ki 25:9; Rev

17:16; Rev 18:8

6:25 Jos 11:19-20;

Ac 2:21; Heb 11:31;

Mt 15:1; Jas 2:25

6:26 Nu 5:19-21; 1

Sa 14:21; Mt 26:63; Ac

19:13; Mt 1:1

6:27 Jos 1:5; Jos

1:9; Ge 39:2-3; Dt

31:6; Mt 18:20; Mt

28:20; Ac 18:9-10

7:1 Jos 7:20-21; Jos

22:16; Ezr 9:6; Da 9:7;

1 Co 5:1-6; Heb

12:15-16

7:2 Jos 12:9; Ge

12:4; Jos 18:12; Hos

4:15; Mt 10:16; Eph

5:15

7:3 Pr 13:4; Pr

21:25; 1k 13:24; Heb

11:11; Heb 6:11-12; 2

Pe 1:5; 2 Pe 1:10

7:4 Lev 26:17; Dt

28:25; Dt 32:30; Isa

30:17; Isa 59:2

7:5 Dt 1:4; Jos 2:9;

Jos 2:11; Jos 5:1; Lev

26:46

7:6 Ge 47:29; Ge

37:41; Nu 14:6; Ezr

9:3-5; Ac 1:14

6 or, devoted

7 Heb. holiness

8 Heb. under it

9 Heb. families

10 B.C. 1427

7

1 also called, Achar

2 also called, Zimri

that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

26 And Joshua adjured them at that time, saying, Cursed be the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

27 So the LORD was with Joshua; and his fame was noised throughout all the country.

Jos.

The Capture of Ai (7:1-8:35)

Preliminary Defeat and Retreat

7 But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

2 And Joshua sent men from Jericho to Ai, which is beside Bethaven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

Joshua's Humiliation and Instructions

From the Lord

6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of

desire for self-exaltation, let them humbly submit to the living will, and God will again manifest His power, and bring freedom and victory to His children (ST April 14, 1881).

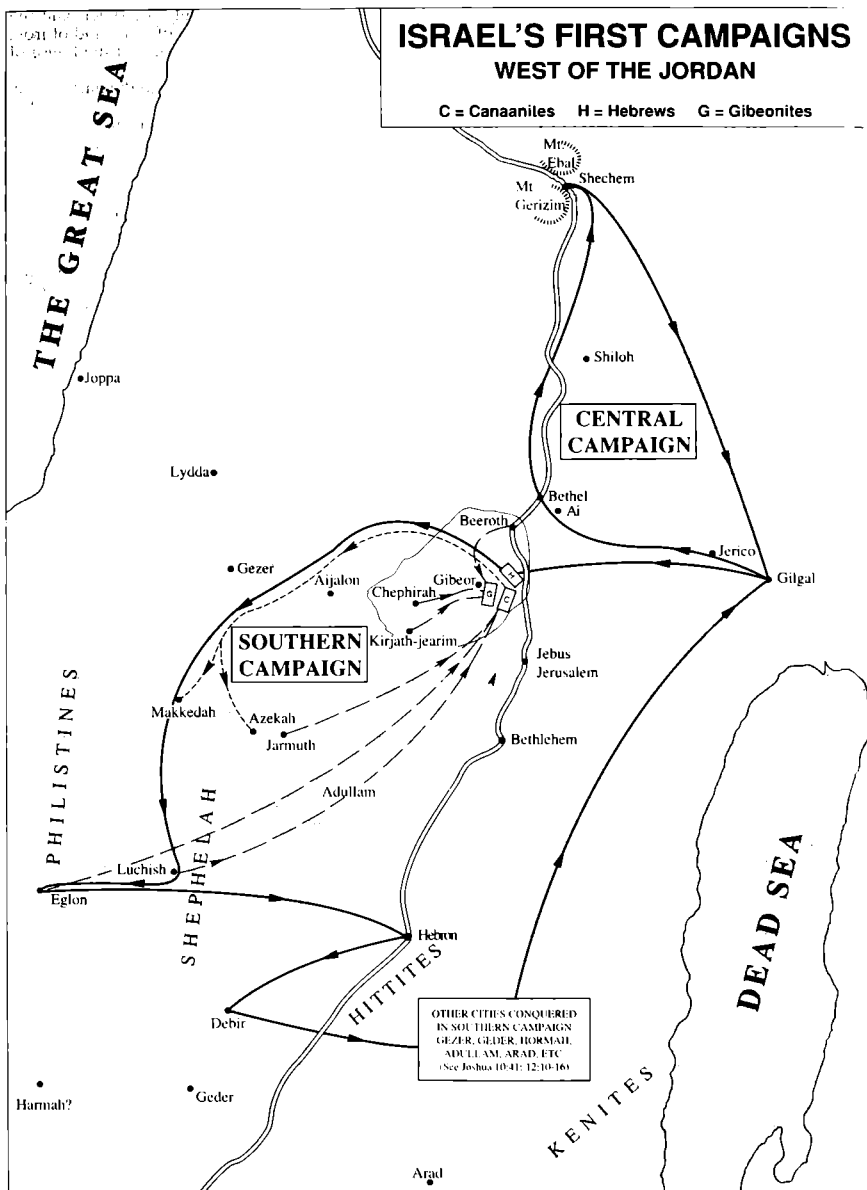
6:16, 20. (See EGW on ch. 5:13, 14.)

Simple Means Glorify God.—At the taking of Jericho the mighty General of armies planned the battle in such simplicity that no human being could take the glory to himself. No human hand must cast down the walls of the city, lest man should take to himself the glory of victory. So today no human being is to take to himself glory for the work he accomplishes. The Lord alone is to be magnified. Oh, that men would see the necessity for looking to God for their orders! (RII Oct. 16, 1900).

Possession After Forty Years' Delay.—The Lord marshaled His armies about the doomed city; no human hand was raised against it; the hosts of heaven overthrew its walls, that God's name alone might have the glory. It was that proud city whose mighty bulwarks had struck terror to the unbelieving spies. Now in the capture of Jericho, God declared to the Hebrews that their fathers might have possessed the city forty years before, had they but trusted in Him (RII March 15, 1887).

Men's Weakness to Find Supernatural Strength.—Our Lord is cognizant of the conflict of His people in these last days with the satanic agencies combined with evil men who neglect and refuse this great salvation. With the greatest simplicity and candor, our Saviour, the mighty

⁶ Heb. about two thousand men, or, about three thousand men ⁴ or, in Morad



Central campaign: Joshua marched from Gilgal against Jericho, Ai, Bethel; promulgated Law on Mt. Ebal; returned to Gilgal. **Southern Campaign:** Joshua defended Gibeonites against kings of Jerusalem, Hebron, Lachish,

Eglon, and Jarmuth, pursued Canaanites down Valley of Aijalon to Azekah and Makkedah while sun stood still and hail fell; slew five kings at Makkedah; subdued other cities of Shephelah and Negeb (see box); returned to Gilgal.

the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

10 And the LORD said unto Joshua, Get thee up; wherefore fliest thou thus upon thy face?

1 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

2 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

3 Up, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith the LORD God of Israel, *There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.*

4 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.*

15 And it shall be, *that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought Tolly in Israel.*

The Trespass of Achan

16 So Joshua rose up early in the morning,

7:7 Ex 32:23; Nu 14:3, 2 Ki 3:10; Ps 110:1; Heb 12:5;

7:8 Ezr 9:10; Hab 2:1; Rom 5:5-6

7:9 Ex 32:12; Nu 14:13; Ps 83:4; Eze 36:22-23; Joel 2:17; Jn 12:28

7:10 Ex 1:15, 1 Sa 15:22, 1 Sa 16:1

7:11 Jos 7:1, Jos 7:20-21, Isa 21:5; Isa 50:1-2; Mal 3:8-9; Mt 22:21

7:12 Jos 22:18-20; Nu 14:35; Hab 1:13

7:13 Jos 3:5; Ex 19:10-15; Job 2:16-17; Zep 2:1-2; Mt 7:5; 1 Co 5:11-13

7:14 Jos 17:18, 1 Sa 10:19-21; Job 1:7; Ac 1:24-26

7:15 Jos 7:25-26; Dt 13:15-16; Ge 3:17; Jdg 20:6

7:16 Jos 4:1; Ge 22:3, Ps 119:60; Ecc 9:10; Jos 7:14

7:17 Ge 38:30; Nu 26:20, 1 Ch 2:4-7

7:18 Nu 32:22, 1 Sa 14:22; Pr 14:21; Jer 2:26; Ac 5:1-10

7:19 2 Ti 2:25; Tr 2:2, Jos 1:20, 1 Pe 3:8-9

7:20 Ge 12:21; Ex 10:16, 1 Sa 15:24, 1 Sa 15:30; Job 7:20; Mt 27:4

7:21 Ge 3:6, Ge 6:2, 2 Sa 14:2, 1 Jn 2:15-16; Ge 10:10

7:22 Jos 7:1; Job 20:15; Pr 15:27; Ecc 5:13; Ecc 22:13-14; 1 Ti 6:9-10

7:23 Jos 7:11-13; Ge 6:18; Ge 39:40; 1 Ki 18:17-18; Gal 5:12, 2 Th 1:6; Heb 12:15

7:26 Jos 8:29; Jos 12:27; Lk 3:52; Joel 2:18; Jn 5:9-10; Zec 6:8

8:1 Jos 1:9; Jos 7:6-7, 13-14; Mt 6:26

5 Heb. necks

6 Heb. tallest

7 or, wickedness

8 Heb. tongue

9 Heb. poured

10 that is, trouble

and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarahites: and he brought the family of the Zarahites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a ⁵wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of ⁶Achor, unto this day.

The Final Conquest of Ai

8 And the LORD said unto Joshua, Fear not, neither be thou dismayed: take all

General of the armies of heaven, does not conceal the stern conflict which they will experience. He points out the dangers. He shows us the plan of the battle, and the hard and hazardous work to be done, and then lifts His voice before entering the conflict to *count the cost* while at the same time He encourages all to take up the weapons of their warfare and expect the heavenly host to compose the armies to war in defense of truth and righteousness. Men's weakness shall find supernatural strength and help in every stern conflict to do the deeds of Omnipotence, and perseverance in faith and perfect trust in God will ensure success. While the past confederacy of evil is arrayed against them He bids them to be brave and strong and fight valiantly for they have a heaven to win, and they have

more than an angel in their ranks, the mighty General of armies leads on the armies of heaven. As on the occasion of the taking of Jericho, not one of the armies of Israel could boast of exercising their finite strength to overthrow the walls of the city, but the Captain of the Lord's host planned that battle in the greatest simplicity, that the Lord alone should receive the glory and man should not be exalted. God has promised us all power; for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call (Letter 51, 1895).

6:20. **Obedience Will Break Down Barriers.**—The strong barriers of prejudice that have been built up will just as surely come down as did the walls of Jericho before the

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armies of Israel. There must be continual faith and trust in the Captain of our salvation. We must obey His orders. The walls of Jericho came down as a result of obeying orders (RH July 12, 1887).

7:7. Joshua's Doubt and Unbelief.—Joshua manifested a true zeal for the honor of God, yet his petitions were mingled with doubt and unbelief. The thought that God had brought His people over the Jordan to deliver them up to the power of the heathen was a sinful one, unworthy of a leader of Israel. Joshua's feelings of despondency and distrust were inexcusable in view of the mighty miracles which God had wrought for the deliverance of His people, and the repeated promise that He would be with them in driving out the wicked inhabitants of the land.

But our merciful God did not visit His servant with wrath because of this error. He graciously accepted the humiliation and prayers of Joshua, and at the same time gently rebuked his unbelief, and then revealed to him the cause of their defeat (ST April 21, 1881).

7:11-13 (ch. 22:15-34). God's Abhorrence of Idolatry.—Here the Lord gave expression to His abhorrence of idolatry. Those heathen nations had turned from the worship of the living God, and were paying homage to demons. Shrines and temples, beautiful statues, and costly monuments, all the most ingenious and expensive works of art, had held the thoughts and affections of the veriest slavery to Satanic delusions.

The human heart is naturally inclined to idolatry and self-exaltation. The costly and beautiful monuments of heathen worship would please the fancy and engage the senses, and thus allure the Israelites from the service of God. It was to remove this temptation from His people that the Lord commanded them to destroy those relics of idolatry, on penalty of being themselves abhorred and accursed of God (ST April 21, 1881).

7:16-26. Sin Must Be Searched Out and Reproved.—The history of Achan teaches the solemn lesson that for one man's sin the displeasure of God will rest upon a people or a nation till the transgression is searched out and punished. Sin is corrupting in its nature. One man infected with its deadly leprosy may communicate the taint to thousands. Those who occupy responsible positions as guardians of the people are false to their trust if they do not faithfully search out and reprove sin. Many dare not condemn iniquity, lest they shall thereby sacrifice position or popularity. And by some it is considered uncharitable to rebuke sin. The servant of God should never allow his own spirit to be mingled with the reproof which he is required to give; but he is under the most solemn obligation to present the Word of God, without fear or favor. He must call sin by its right name. Those who by their carelessness or indifference permit God's name to be dishonored by His professed people, are numbered with the transgressor,—registered in the record of heaven as partakers in their evil deeds....

The love of God will never lead to the belittling of sin; it will never cover or excuse an unconfessed wrong. Achan learned too late that God's law, like its Author, is unchanging. It has to do with all our acts and thoughts and feelings. It follows us, and reaches every secret spring of action. By indulgence in sin, men are led to lightly regard the law of God. Many conceal their transgressions from their fellow men, and flatter themselves that God will not be strict to mark iniquity. But His law is the great standard of right, and with it every act of life must be compared in that day when God shall bring every work into judgment, with every secret thing, whether it be good or evil. Purity of heart will lead to purity of life. All excuses for sin are vain. Who can plead for the sinner when God testifies against him? (ST April 21, 1881).

7:20, 21. Confession Without Repentance Is Worthless.—There are many professed Christians whose confessions of sin are similar to that of Achan. They will, in a general way, acknowledge their unworthiness, but they refuse to confess the sins whose guilt rests upon their conscience, and which have brought the frown of God upon His people. Thus many conceal sins of selfishness, over-reaching, dishonesty toward God and their neighbor,

sins in the family, and many others which it is proper to confess in public.

Genuine repentance springs from a sense of the offensive character of sin. These general confessions are not the fruit of true humiliation of soul before God. They leave the sinner with a self-complacent spirit to go on as before until his conscience becomes hardened, and warnings that once aroused him produce hardly a feeling of danger and after a time his sinful course appears right. All too late his sins will find him out, in that day when they shall not be purged with sacrifice nor offering forever. There is a vast difference between admitting facts after they are proved and confessing sins known only to ourselves and God (ST May 5, 1881).

Achan Felt No Burden.—That which was esteemed by Achan as a very little thing was the cause of great anguish and sorrow to the responsible men of Israel, and this is always the case when it is manifest that the Lord is angry with His people. It is the men upon whom rests the burden of the work, who most keenly feel the weight of the people's sins, and who pray in agony of soul because of the rebuke of the Lord. Achan, the guilty party, did not feel the burden. He took it very coolly. We find nothing in the account to signify that he felt distressed. There is no evidence that he felt remorse, or reasoned from cause to effect, saying, "It is my sin that has brought the displeasure of the Lord upon the people." He did not ask, "Can it be that it is because I stole that golden wedge and Babylonish garment that we have been defeated in battle?" He had no idea of making his wrong right by confession of sin and humiliation of soul (Letter 13, 1893).

God's Method Vindicated.—The confession of Achan, although too late to be available in bringing to him any saving virtue, yet vindicated the character of God in His manner of dealing with him, and closed the door to the temptation that so continually beset the children of Israel, to charge upon the servants of God the work that God Himself had ordered to be done (Letter 13, 1893).

7:21. Growth of Achan's Covetousness.—Achan had fostered covetousness and deception in his heart, until his perceptions of sin had become blunted, and he fell an easy prey to temptation. Those who venture to indulge in a known sin will be more readily overcome the second time. The first transgression opens the door to the tempter, and he gradually breaks down all resistance and takes full possession of the citadel of the soul. Achan had listened to oft-repeated warnings against the sin of covetousness. The law of God, pointed and positive, had forbidden stealing and all deception, but he continued to cherish sin. As he was not detected and openly rebuked, he grew bolder; warnings had less and less effect upon him, until his soul was bound in chains of darkness (ST April 21, 1881).

In Exchange for His Soul.—For a Babylonish robe and a paltry treasure of gold and silver, Achan consented to sell himself to evil, to bring upon his soul the curse of God; to forfeit his title to a rich possession in Canaan, and lose all prospect of the future, immortal inheritance in the earth made new. A fearful price indeed he paid for his ill-gotten gains! (ST May 5, 1881).

God Demands Clean Lives.—There are many in this day that would designate Achan's sin as of little consequence, and would excuse his guilt; but it is because they have no realization of the character of sin and its consequences, no sense of the holiness of God and of His requirements. The statement is often heard that God is not particular whether or not we give diligent heed to His Word, whether or not we obey all the commandments of His holy law; but the record of His dealing with Achan should be a warning to us. He will in no wise clear the guilty....

The controversy for truth will have little success when sin is upon those who advocate it. Men and women may be well versed in Bible knowledge, as well acquainted with the Scripture as were the Israelites with the ark, and yet if their hearts are not right before God, success will not attend their efforts. God will not be with them. They do not have a high sense of the obligations of the law of heaven, nor do they realize the sacred character of the

the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.

3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn them from the city: for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 Joshua therefore sent them forth: and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, even the people of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now there was a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

13 And when they had set the people, even all the host that was on the north of the city, and their liers in wait on the west of the city, Joshua went that night into the midst of the valley.

14 And it came to pass, when the king of Ai

8:2 Jos 8:24; Jos 8:28-29; Lk 12:20-21; Ec 5:12
8:3 Mt 24:49; Mt 24:50; Mt 25:6; 1 Th 5:2; 2 Pe 3:10

8:4 Jos 8:16; Jdg 9:25; Jdg 20:29; Jdg 20:35; Ac 23:21; Ec 7:19

8:5 Jos 7:5; Jdg 20:41; Mt 10:16

8:6 Jos 8:16; Ex 14:3; Ex 15:9; Jdg 20:32; Ec 8:11

8:7 Jos 8:1; 2 Ki 5:1; Pr 21:30-31

8:8 Jos 8:28; Jos 6:12; Jos 1:9; Jos 1:10; Jdg 4:6

8:9 Jos 8:12; Jos 7:2; Ge 12:8; Ezr 2:28; Ec 5:21

8:10 Jos 3:1; Jos 6:12; Jos 7:16; Ps 119:60

8:11 Jos 8:15

8:12 Jos 8:24

8:13 Jos 8:8; Jos 8:12

8:14 Jos 8:5; Jos 8:16; Jdg 20:34; Ec 9:12; Isa 19:11

8:15 Jos 18:12

8:16 Jdg 20:40-49; Jdg 20:51; Ps 9:16; Rev 16:14

8:17 Jos 8:5; Jos 8:24-25; Dt 2:40; Job 5:13; Isa 19:11-13

8:18 Jos 8:7; Jos 8:20; Ex 8:5

8:19 Jos 8:6-8

8:20 Ge 19:28; Isa 34:10; Rev 18:9; Rev 19:1; Am 2:11-16; Rev 6:15-17

8:22 Jos 6:21; Jos 10:28; Dt 7:2; Lk 17:26-30; 1 Th 5:3

8:23 Jos 8:29; 1 Sa 15:8; Rev 19:20

8:24 Jos 10:30-41; Jos 11:10-14

8:26 Jos 8:18; Ex 17:11-12

8

¹ Or, in ambush

² Heb, pulled

³ Or, of Ai

⁴ Heb, lying in wait

⁵ Heb, hand

saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that is in thy hand toward Ai: for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hastened and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them: so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And so it was, that all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear,

truth they are teaching. The charge is, "Be ye clean that bear the vessels of the Lord."

It is not enough to argue in defense of the truth. The most telling evidence of its worth is seen in a godly life; and without this the most conclusive statements will be lacking in weight and prevailing power; for our strength lies in being connected with God by His Holy Spirit, and transgression severs us from this sacred nearness with the Source of our might and wisdom (RH March 20, 1888).

7:24-26. Result of Influence of Parents.—Have you considered why it was that all who were connected with

Achan were also subjects of the punishment of God? It was because they had not been trained and educated according to the directions given them in the great standard of the law of God. Achan's parents had educated their son in such a way that he felt free to disobey the Word of the Lord, the principles inculcated in his life led him to deal with his children in such a way that they also were corrupted. Mind acts and reacts upon mind, and the punishment which included the relations of Achan with himself, reveals the fact that all were involved in the transgression (MS 67, 1894).

until he had utterly destroyed all the inhabitants of Ai.

- 27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

- 28 And Joshua burnt Ai, and made it an heap for ever, *even a desolation unto this day.*

- 29 And the king of Ai he hanged on a tree until eventide; and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth unto this day.*

The Reading of the Blessings and Cursings

- 30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal.

- 31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any iron*; and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

- 32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

- 33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

- 34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

- 35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

The Treaty with the Gibeonites (9:1-27)

- 9 And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*:

- 2 That they gathered themselves together, to fight with Joshua and with Israel, with one accord.

- 3 And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

- 4 They did work wilyly, and went and made

8:27 Jos 8:2; Jos 11:1; Nu 31:22; Mt 20:15;
8:28 Dt 14:16; 2 Ki 19:25; Isa 17:1;
8:29 Jos 10:26-28; Jos 10:40; Ac 12:23; Rev 19:17-18;

8:30 Ge 8:20; Ge 12:7-8; Jos 8:33;
8:31 Jos 8:34; Jos 8:25; Ne 15:1; Mt 12:26;

8:32 Dt 2:2-3; Dt 2:8;
8:33 Jos 23:2; Jos 21:1; Dt 27:12-13; Lev 24:22;

8:34 Dt 41:10-12; Ne 8:2-3; Ne 9:5; Ne 13:1; Lev 20:1-6;

8:35 Dt 1:2; Jer 26:2; Ac 20:27; Dt 29:11; Job 2:16; Mk 10:11;

9:1 Jos 10:25; Jos 10:25; Jos 10:26-29;
9:2 2 Cl 20:1; Ps 2:1-2; Job 5:9-13; Ac 4:26-28; Rev 16:11; Rev 20:9-9;

9:3 Jos 9:17; Jos 10:2; 2 Sa 21:1-2; Jos 6:1-27;

9:4 Ge 5:13; 1 Ki 20:41-45; Mt 10:16; Lk 16:8; Ps 119:88;

9:5 Jos 9:13; Dt 29:5; Lk 15:22;

9:6 Jos 5:10; Jos 10:15; Jos 9:9; Dt 20:11-15;

9:7 Jos 11:19; Ge 10:17; Ge 31:2; Ex 3:8;

9:8 Jos 8:11; Jos 8:25; Jos 8:25; Jos 8:25;
9:9 Dt 20:15; 1 Ki 8:41; 2 Cl 6:32-33; Ac 8:7; Isa 66:19;

9:10 Nu 21:24-25; Dt 2:40-47; Jos 12:4; Dt 1:6;

9:11 Est 8:17; Jos 1:11; Mt 10:9-10; Lk 9:3; Ge 14:12;

9:12 Jos 9:15;
9:14 Ex 28:30; Nu 27:21; Jdg 1:1; 1 Sa 30:7-8;

9:15 Jos 2:12-19; Jos 6:22-25; Dt 20:10-11;

9:16 Pr 12:19;
9:17 Jos 10:2; Jos 18:25-28; Ex 2:21; Ne 7:20;

9:18 2 Sa 21:7; Ps 15:1; Ec 5:2; Ec 5:6;

9:19 Jos 9:20; Ec 8:2; Ec 9:2; Jer 1:2;

as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up:

- 5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

- 6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

- 7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall we make a league with you?

- 8 And they said unto Joshua, We are thy servants. And Joshua said unto them, Who are ye? and from whence come ye?

- 9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

- 10 And all that he did to the two kings of the Amorites, that were beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which was at Ashtaroth.

- 11 Wherefore our elders and all the inhabitants of our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We are your servants: therefore now make ye a league with us.

- 12 This our bread we took hot for our provision out of our houses on the day we came forth to go unto you: but now, behold, it is dry, and it is mouldy:

- 13 And these bottles of wine, which we filled, were new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

- 14 And the men took of their victuals, and asked not counsel at the mouth of the LORD.

- 15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

- 16 And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

- 17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

- 18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

- 19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now there-

⁶ Heb. walked

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¹ Heb. mouth

² Heb. in your hand

³ or, they received the men by reason of their victuals

⁴ Heb. not be cut off from you

- fore we may not touch them.
- 20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore unto them.
- 21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation: as the princes had promised them.
- 22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you: when ye dwell among us?
- 23 Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.
- 24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.
- 25 And now, behold, we are in thine hand: as it seemeth good and right unto thee to do unto us, do.
- 26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.
- 27 And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

The Canaanite Confederacy (10:1-27)

The Siege of Gibeon

- 10 Now it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;
- 2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.
- 3 Wherefore Adonizedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,
- 4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.
- 5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

9:20 2 Sa 21:1-6; Pr 20:25, Eccl 17:12-21; Zec 5:5-6; Rom 1:31; 1 Ti 1:10
9:21 Jos 9:23; Jos 9:27; Dt 29:11; 2 Ch 23:18; Jos 9:15
9:22 Ge 4:13-14; Ge 27:35-46; 2 Co 11:4; Jos 9:6
9:23 Ge 9:25-26; Lev 27:28-29; Jos 9:27
9:24 Ex 24:31-33; Nu 33:51-52; Job 24; Mt 10:28
9:25 Ge 16:6; Jdg 9:25; 2 Sa 24:13; Isa 1:7
9:27 Jos 9:21, 23; 1 Ch 9:2; Est 2:45

10:1 Jos 10:18; Heb 7:1; Jos 6:21
10:2 Jos 29:13; Jos 2:24; Ps 48:4-6; Pr 1:26-27
10:3 Jos 10:1; Jos 10:5; 1 Ki 2:3; 2 Ki 18:14
10:4 Isa 89:10; Isa 41:5-7; Ac 9:21-27; Rev 10:11; Rev 20:8; Mt 16:23; Jn 15:19; Jn 16:2-3; Ac 9:23; 2 Ti 3:12; Jas 1:4; 1 Pe 4:4
10:5 Jos 10:6; Jos 9:1-2; Ge 15:16; Isa 39:10
10:6 Jos 5:10; Jos 9:6; Isa 54:22; Jos 21:11; Dt 1:15; Lk 1:39
10:7 Isa 8:12; Isa 8:14
10:8 Jos 1:5-9; Jos 8:1; Jdg 1:14-15; Ps 27:1-2; Isa 41:10-15; Rom 8:31
10:9 1 Sa 11:9-11; Pr 22:29; Eccl 9:10; 2 Ti 2:3; 2 Ti 4:2
10:10 Jos 11:8; Jdg 1:15; 1 Sa 7:10-12; 2 Ch 11:12
10:11 Ge 19:21; Ex 9:22-29; Jdg 5:20
10:12 Jos 10:13; Dt 4:19; Ps 74:16; Ps 106:3; Isa 28:21
10:13 Nu 31:2; Jdg 5:2; Lk 18:7; Rev 6:10; Nu 21:14
10:14 2 Ki 20:10-11; Isa 38:8; Mt 21:21-22; Mk 11:22-23; Lk 17:6
10:15 Jos 10:6; Jos 10:43
10:16 Ps 98:4-6; Ps 139:7-10; Isa 2:10-12; Am 9:2; Rev 6:15
10:18 Jos 10:22; Jdg 9:16-19; Job 21:30; Am 5:19; Mt 27:66
10:19 Ps 18:47-48; Jer 48:10; Isa 9:13-15
10:20 Jos 10:10; Jos 8:24; 2 Sa 20:6; Jer 8:14

5 Heb. gave, or, delivered to be
10
1 Heb. cities of the kingdom
2 Heb. be silent
3 or, the upright?
4 Heb. cut off the tail

Joshua Crushes the Canaanites

- 6 And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.
- 7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.
- 8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand: there shall not a man of them stand before thee.
- 9 Joshua therefore came unto them suddenly, and went up from Gilgal all night.
- 10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah.
- 11 And it came to pass, as they fled from before Israel, and were in the going down to Bethhoron, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.
- 12 Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.
- 13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of 'Jasher'? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.
- 14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.
- 15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.
- 16 But these five kings fled, and hid themselves in a cave at Makkedah.
- 17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.
- 18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:
- 19 And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.
- 20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities.

Jos

- 21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.
- 22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.
- 23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon.
- 24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him. Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.
- 25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.
- 26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.
- 27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.

Joshua's Conquests (10:28-12:24)

Conquests of the South Country

- 28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein: he left none remain: and he did to the king of Makkedah as he did unto the king of Jericho.
- 29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:
- 30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he left none remain in it; but did unto the king thereof as he did unto the king of Jericho.
- 31 And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:
- 32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.
- 33 Then Horam king of Gezer came up to help Lachish: and Joshua smote him and his people, until he had left him none

10:21 Jos 10:15-17; Ex 11:7; Isa 51:17; Isa 57:1

10:22 1 Sa 15:32; Jos 10:16-18

10:23 Jos 10:1, 3, 5; 10:24 Dt 33:25; Jdg 8:20; Ps 2:9-12; Mal 1:3; Rom 16:20; Rev 2:26, 27

10:25 Jos 1:9; Dt 31:6-8; Ge 1:10; 2 Th 1:7-18; Eph 6:10; 1

10:26 Jdg 8:21, 1 Sa 15:33; Mt 27:25; Gal 3:13

10:27 Jos 8:29; Dt 21:25, 2 Sa 18:17; Jos 9:9

10:28 Jos 15:11; Jos 10:32; Ps 110:1; Lk 19:27, 1 Co 13:5

10:29 Jos 12:15; Jos 15:42; Jer 52:1

10:31 Jos 10:5, 2 Ki 19:8; Mic 1:13

10:32 Jos 10:9

10:33 Jos 12:12; Jos 16:10; Jdg 1:29

10:34 Jos 15:49; Jos 10:5; Jos 12:12

10:35 Jos 10:32; Jos 10:37; Jos 26:40

10:36 Jos 10:3; Jos 10:5

10:37 Jos 10:55

10:38 Jos 12:13; Jos 15:15; Jos 15:9; Jos 21:15

10:39 Jos 10:53; Jos 10:37

10:40 Jos 15:21-65; Jos 18:21-19:8; Jos 23:31-33

10:41 Jos 11:6-7; Nu 13:26; Zec 9:5; Ac 8:26

10:42 Jos 10:14; Ex 14:14; Dt 20:1; Ps 13:5-8; Isa 8:9-10; Rom 8:41-47

10:43 Jos 10:15; Jos 19:1; Sa 11:11

11:1 Jos 11:10; Jos 12:19; Isa 43:5-7

11:2 Jos 11:21; Jos 10:6; Lk 1:49; Jos 12:4; Lk 5:1

11:3 Jos 15:63; Nu 15:29; Jdg 3:3

11:4 Ge 22:17; Ge 52:12; Jdg 7:12, 1 Sa 13:5, 2 Sa 17:11, 1 Ki 4:20

11:5 Ps 3:1, 1 Ki 11:8-10; 12; Isa 8:9; Rev 16:1

11:6 Jos 10:8; Ps 27:1-2, 2 Ps 40:11; Ps 147:10-11; Pr 20:7

11:7 Jos 10:9; 1 Th 5:2-3

11:8 Jos 21:34; Jos 9:28; Ge 10:15; Jos 9:2; Jos 15:6

11:9 Jos 11:6; Eze 9:9-10

11:10 Jos 11:1; Jdg 1:2

11:11 Jos 10:40

11:12 Jos 10:28; Jos 10:40; 52; Jos 10:45, 47

11:13 Jer 30:18

11:14 Jos 8:27; Nu 51:9; Dt 10:11; Dt 20:11

11:15 Jos 11:12; Ex 54:11-13; Dt 7:2; Dt 31:7; Mt 24:23; Lk 11:42; Ac 20:20

5 pulled down

11

1 Heb. assembled by appointment

remaining.

- 34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

- 36 And Joshua went up from Eglon, and all Israel with him, unto Hebron, and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.

- 38 And Joshua returned, and all Israel with him, to Debir; and fought against it:

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining; as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

- 40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

41 And Joshua smote them from Kadeshbarnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

- 42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Conquests of the North Country

- 11 And it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west.

- 3 And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many.

- 5 And when all these kings were met

- together, they came and pitched together at the waters of Merom, to fight against Israel.
- 6 And the LORD said unto Joshua, Be not afraid because of them: for to-morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.
- 7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.
- 8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto "great Zidon, and unto "Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.
- 9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.
- 10 And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.
- 11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not "any left to breathe: and he burnt Hazor with fire.
- 12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of the LORD commanded.
- 13 But as for the cities that stood still "in their strength, Israel burned none of them, save Hazor only; that did Joshua burn.
- 14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.
- 15 As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: "he left nothing undone of all that the LORD commanded Moses.

The Conquests Completed

- 16 So Joshua took all that land, the hills, and all the south country, and all the land of

11:16 Ge 15:18-21; Nu 34:2-13; Dt 34:2-3; 11:17 Ge 32:3; Dt 2:1;
11:18 Jos 14:10; Jos 11:23; Jos 14:7-10;
11:19 Jos 9:3-27;
11:20 Ex 9:21; Ex 9:16; Dt 2:9;
11:21 Jos 14:12-14; Jos 15:13-14; Nu 15:22-23; Dt 1:28; Jer 9:25;
11:22 Jdg 3:3; 1 Sa 17:4;
11:23 Ex 25:27-31; Ex 31:11; Ps 36:9; 2 Ti 4:7-8; Heb 10:9;
12:1 Jos 1:15; Jos 22:4; Nu 21:13; Jdg 11:19; Is 16:2;
12:2 Nu 21:23-30; Dt 2:21-37; Ps 135:11; Ps 146:19-20;
12:3 Jos 11:2; Dt 31:7; Jn 6:1; Jn 6:3; Jn 19:25; Dt 3:17; Jos 13:20.

2 or, Zidonrabbah
3 or, Salt pits: Heb. Burnings of waters
4 Heb. any breath
5 Heb. on their heap
6 Heb. removed nothing
7 or, the smooth mountain
8 till

Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;

- 17 Even from "the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.
- 18 "Joshua made war a long time with all those kings.
- 19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.
- 20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.
- 21 And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.
- 22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.
- 23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.
- 12 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:
- 2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon;
- 3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east,

11. Victory over Jabin, King of Hazor and His Confederacy.—The victory at Beth-horon was speedily followed by the conquest of southern Canaan. "Joshua smote all the country of the hills, and of the south, and of the vale. . . . And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp at Gilgal."

The tribes of northern Palestine, terrified at the success which had attended the armies of Israel, now entered into a league against them. At the head of this confederacy was Jabin, king of Hazor, a territory to the west of Lake Merom. "And they went out, they and all their hosts with them." This army was much larger than any that the Israelites had before encountered in Canaan—"much people, even as the sand that is upon the seashore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel." Again a message of

encouragement was given to Joshua: "Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel."

Near Lake Merom he fell upon the camp of the allies and utterly routed their forces. "The Lord delivered them into the hand of Israel, who smote them, and chased them . . . until they left them none remaining." The chariots and horses that had been the pride and boast of the Canaanites were not to be appropriated by Israel. At the command of God the chariots were burned, and the horses lamed, and thus rendered unfit for use in battle. The Israelites were not to put their trust in chariots or horses, but "in the name of the Lord their God."

One by one the cities were taken, and Hazor, the stronghold of the confederacy, was burned. The war was continued for this chapter is based on Joshua 10:40-13:11; 14 to 22, several years, but its close found Joshua master of Canaan. "And the land had rest from war" (PP 510).

the way to Bethjeshimoth; and from 'the south, under 'Ashdodthpishgah:

- 4 And the coast of Og king of Bashan, *which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,*
- 5 And reigned in mount Hermon, and in Salchah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.
- 6 Them did Moses the servant of the LORD and the children of Israel smite; and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manassah.
- 7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baalgad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions:
- 8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:
- 9 The king of Jericho, one; the king of Ai, *which is beside Bethel, one;*
- 10 The king of Jerusalem, one; the king of Hebron, one;
- 11 The king of Jarmuth, one; the king of Lachish, one;
- 12 The king of Eglon, one; the king of Gazer, one;
- 13 The king of Debir, one; the king of Geder, one;
- 14 The king of Hormah, one; the king of Arad, one;
- 15 The king of Libnah, one; the king of Adullam, one;
- 16 The king of Makkedah, one; the king of Bethel, one;
- 17 The king of Tappuah, one; the king of Hopher, one;
- 18 The king of Aphek, one; the king of 'Lasharon, one;
- 19 The king of Madon, one; the king of Hazor, one;
- 20 The king of Shimronmeron, one; the king of Achshaph, one;
- 21 The king of Taanach, one; the king of Megiddo, one;
- 22 The king of Kedesh, one; the king of Jokneam of Carmel, one;
- 23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;
- 24 The king of Tirzah, one: all the kings thirty and one.

The Partition of the Land (13:1-22:34)

The Tribal Allotments

13 Now Joshua was old and stricken in years; and the LORD said unto him,

12:4 Nu 21:33-35; Dt 3:1-7; 18:5-10; Jos 14:12
12:5 Jos 12:1, Jos 11:3, Dt 3:8-9
12:6 Nu 21:24-35; Jos 13:8-12; 18:22-29; 12:7 Jos 12:1, Jos 5:17, Jos 9:1, Ge 11:6; Ge 32:5
12:8 Jos 10:49, Jos 11:10; Ge 15:18-21; Ex 5:8
12:9 Jos 6:2-21; Jos 8:1, 17-20
12:10 Jos 10:23; Jos 10:35; Jos 25; Jos 10:46-47
12:11 Jos 10:23-25; Jos 10:35; Jos 10:25; Jos 10:31-32
12:12 Jos 10:35; Jos 10:23; Jos 15:49; Jos 10:54
12:13 Jos 10:35; Jos 10:38; Jos 15:36
12:14 Nu 10:15; Nu 21:5; Nu 21:1
12:15 Jos 10:29-40; 1 Sa 22:1
12:16 Jos 10:28; Jos 8:17; Ge 12:8; Ge 28:19; Jdg 1:22
12:17 Jos 15:51; Jos 19:13; 1 Ki 1:10
12:18 Jos 19:30; 1 Sa 11:1; Jos 5:9
12:19 Jos 11:1, Jos 11:4; Jos 11:10-11; Jdg 4:2
12:20 Jos 11:1, Jos 19:15; Jos 11:1, Jos 19:25
12:21 Jos 17:11, Jdg 5:19; 1 Ki 4:12; 2 Ki 25:29-30
12:22 Jos 15:23; Jos 19:47
12:23 Jos 11:2, Jos 17:11; Ge 14:2; 1 Sa 9:1
12:24 1 Ki 16:23; 2 Ki 15:11
13:1 1 Sa 47:1-15; Jos 14:10; Ge 18:11; 1 Ki 1:1; 1 Ki 17:7
13:2 18:23-29; 31; Dt 14:25-29; Jdg 5:1; Ge 10:14; Jos 5:4
13:3 Jer 2:48; Ge 10:15-19; Nu 5:2-14; Zep 2:6-5
13:4 Jos 10:10; Jos 11:3
13:5 Eze 27:9; 1 Ki 5:18; Ps 83:7
13:6 Jos 11:8; Jos 24:13; Ge 15:18-21; Ex 24:40-41
13:7 Nu 26:55-56; Nu 35:51; Nu 32:2-14; Eze 47:15-25
13:8 Jos 14:2; Jos 24:9; Nu 32:55-62; Dt 34:12-17
13:9 Jos 13:16; Jos 12:2; Jer 48:22
13:10 Nu 21:21-27
13:11 Jos 12:2-5; Dt 9:47-48
13:12 Jos 12:4; Dt 3:10-11; Jos 11:3-4
13:13 Jos 13:11; Jos 24:13-15; Nu 33:55; Jdg 2:1-3
13:14 Jos 14:3-4; Nu 18:20-24; Dt 10:9; Dt 12:12
13:16 Jos 13:9; Jos 12:2; Dt 3:12; 1 Sa 15:1-2

Thou art old and stricken in years, and there remaineth yet very much land to be possessed.

- 2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri.
- 3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, *which is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdodites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:*
- 4 From the south, all the land of the Canaanites, and 'Mearah that is beside the Sidonians unto Aphek, to the borders of the Amorites:
- 5 And the land of the Giblites, and all Lebanon, toward the sunrise, from Baalgad under mount Hermon unto the entering into Hamath.
- 6 All the inhabitants of the hill country from Lebanon unto Misrephothmaim, *and all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.*
- 7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manassah.
- 8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even as Moses the servant of the LORD gave them;*
- 9 From Aroer, that is upon the bank of the river Arnon, and the city that is in the midst of the river, and all the plain of Medeba unto Dibon:
- 10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:
- 11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salchah:
- 12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.
- 13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.
- 14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as he said unto them.
- 15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.
- 16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba;

12

¹ or, Toman

² or, the springs of Pishgah, or, the hill ³ or, Sharon **13** ¹ Heb. to possess it ² or, the cave

- 17 Heshbon, and all her cities that *are* in the plain; Dibon, and 'Bamothbaal, and Bethbaalmeon.
- 18 And Jahaza, and Kedemoth, and Mephaath.
- 19 And Kirjathaim, and Sibmah, and Zarethshahar in the mount of the valley.
- 20 And Bethpeor, and 'Ashdodthipsigah, and Bethjeshimoth.
- 21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.
- 22 Balaam also the son of Beor, the 'sooth-sayer, did the children of Israel slay with the sword among them that were slain by them.
- 23 And the border of the children of Reuben was Jordan, and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.
- 24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.
- 25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah:
- 26 And from Heshbon unto Ramathmizpeh, and Betonim; and from Mahanaim unto the border of Debir;
- 27 And in the valley, Betharam, and Bethnimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.
- 28 This is the inheritance of the children of Gad after their families, the cities, and their villages.
- 29 And Moses gave *inheritance* unto the half tribe of Manasseh: and *this was the possession* of the half tribe of the children of Manasseh by their families.
- 30 And their coast was from Mahanaim, all

13:17 Nu 21:19; Nu 22:41;
13:18 Jos 21:36-37; Nu 21:24;
13:19 Nu 32:37-38; Jer 48:32; Isa 16:9-9;
13:20 Nu 25:3; Dt 4:46; Jos 12:5; Eze 25:9;
13:21 Dt 3:10; Nu 21:24-25; Dt 4:30-36;
13:22 Nu 22:5-7; Nu 21:1; 2 Pe 2:15;
Jude 11; Rev 2:14;
13:24 Nu 32:31-36;
13:25 Nu 32:45; Nu 21:26-30; Dt 2:19;
13:26 Jos 20:8; Ge 41:49; Jdg 10:17;
13:27 Nu 32:36; Nu 32:3; Ge 43:17; Jdg 8:5-6; 14:16; 1k 5:1;
13:30 Jos 14:26; Nu 32:39-41; Dt 3:15-15;
13:31 Jos 12:1; Nu 32:39-40;
13:33 Nu 18:29; Jos 18:7; Dt 10:9;
14:1 Nu 34:17-29;
14:2 Nu 26:55-56; Nu 34:54; Mt 25:54;
14:3 Jos 13:8; Nu 32:39-42; Jos 13:14;
14:4 Ge 48:5; 1 Ch 5:1-2; Jos 21:2-42;
14:6 Jos 4:19; Jos 10:43; Nu 13:6; 1 Ti 6:11; 2 Ti 3:17; Nu 15:29;
14:7 Nu 13:6; Nu 15:16-20; Nu 13:26-33; Nu 14:6-10;
3 or, the high places of Baal, and house of Baalmeon
4 or, springs of Pishgah, or, the hill
5 or, divider

Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

- 31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.
- 32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.
- 33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.
- 14 And these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.
- 2 By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.
- 3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.
- 4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.
- 5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.
- 6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.
- 7 Forty years old *was* I when Moses the servant of the LORD sent me from

14:1-15. The Result of Caleb's Faith.—He had believed God's promise that He would put His people in possession of Canaan, and in this he had followed the Lord fully. He had endured with his people the long wandering in the wilderness, thus sharing the disappointments and burdens of the guilty; yet he made no complaint of this, but exalted the mercy of God that had preserved him in the wilderness when his brethren were cut off. Amid all the hardships, perils, and plagues of the desert wanderings, and during the years of warfare since entering Canaan, the Lord had preserved him; and now at upwards of fourscore his vigor was unabated. He did not ask for himself a land already conquered, but the place which above all others the spies had thought it impossible to subdue. By the help of God he would wrest his stronghold from the very giants whose power had staggered the faith of Israel. It was no desire for honor or aggrandizement that prompted Caleb's request. The brave old warrior was desirous of giving to the people an example that would honor God, and encourage the tribes fully to subdue the land which their fathers had deemed unconquerable.

Caleb obtained the inheritance upon which his heart had been set for forty years, and, trusting in God to be with him, he "drove thence the three sons of Anak." Having thus secured a possession for himself and his house, his zeal did not abate; he did not settle down to enjoy his inheritance, but pushed on to further conquests for the benefit of the nation and the glory of God.

The cowards and rebels had perished in the wilderness, but the righteous spies ate of the grapes of Eschol. To each was given according to his faith. The unbelieving had seen their fears fulfilled. Notwithstanding God's promise, they had declared that it was impossible to inherit Canaan, and they did not possess it. But those who trusted in God, looking not so much to the difficulties to be encountered as to the strength of their Almighty Helper, entered the goodly land. It was through faith that the ancient worthies "subdued kingdoms, . . . escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11:33, 34. "This is the victory that overcometh the world, even our faith." 1 John 5:4 (PP 512, 513).

- Kadeshbarnea to espy out the land; and I brought him word again as *it was* in mine heart.
- 8 Nevertheless my brethren that went up with me made the heart of the people melt; but I wholly followed the LORD my God.
- 9 And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.
- 10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness; and now, lo, I *am* this day fourscore and five years old.
- 11 As yet I *am* as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in.
- 12 Now therefore give me this mountain, whereof the LORD spake in that day: for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.
- 13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.
- 14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenazite unto this day, because that he wholly followed the LORD God of Israel.
- 15 And the name of Hebron before was Kirjatharba; which *Arba* was a great man among the Anakims. And the land had rest from war.
- 15 This then was the lot of the tribe of the children of Judah by their families; even to the border of Edom the wilderness of Zin southward was the uttermost part of the south coast.
- 2 And their south border was from the shore of the salt sea, from the bay that looketh southward:
- 3 And it went out to the south side to Maalehacrabbin, and passed along to Zin, and ascended up on the south side unto Kadeshbarnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:
- 4 From thence it passed toward Azmon, and went out unto the river of Egypt: and the goings out of that coast were at the sea: this shall be your south coast.
- 5 And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan:
- 6 And the border went up to Bethhogla, and passed along by the north of Betharabah; and the border went up to the stone of Bohan the son of Reuben:

- 14:8 Jos 14:14; Nu 14:21; Dt 1:36; Rev 14:1
- 14:10 Jos 11:18; Nu 14:35-37
- 14:11 Dt 31:2; Dt 34:7; Ps 90:10; Ps 105:5
- 14:12 Jos 11:21-22; Nu 13:28-35; Ps 41:5; Psa 115; Job 11:34
- 14:13 Jos 22:6; Ge 17:10-18; 6:9
- 14:14 Jos 14:8-9; 1 Co 15:58
- 14:15 Jos 15:13; Ge 24:2; Jos 11:23; Jdg 3:11, 50
- 15:1 Jos 14:2; Nu 26:55-56; Nu 35:57; Nu 34:5
- 15:2 Jos 3:16; Ge 13:4; Nu 31:5; Ge 47:8, 10; Isa 11:15
- 15:3 Nu 31:4; Jdg 1:36; Ge 14:7; Nu 20:1; Nu 52:8; Nu 54:1
- 15:4 Nu 34:5; Jos 15:4; Ex 23:31
- 15:5 Nu 31:12
- 15:6 Jos 18:19-20; Jos 18:17
- 15:7 Jos 14:15; Jos 10:38-39; Jos 7:26
- 15:8 Jos 18:16; 2 Ki 24:10; 2 Ch 28:3; Jer 7:41-42
- 15:9 Jos 18:15; 2 Sa 6:2; 1 Ch 13:6; Jos 9:17
- 15:10 1 Sa 6:12-21; Jos 15:57; Ge 48:13; Jdg 11:15
- 15:11 Jos 15:45; Jos 19:45
- 15:12 Jos 15:47; Nu 34:67; Dt 11:24; 1 Ch 17:20
- 15:13 Jos 11:6-15; Nu 15:40; Nu 14:25-21; Dt 15:36
- 15:14 Jos 10:46-47; Jos 11:21; Nu 15:22-25; Jdg 1:10, 20
- 15:15 Jos 10:3, 38; Jdg 1:11-15
- 15:16 Jdg 16:12-14
- 15:17 Jdg 1:15; Jdg 4:9-11; Jos 11:6; Nu 32:12
- 15:18 Ge 24:61; 1 Sa 25:42
- 15:19 Jdg 1:14-15; Ge 34:11; Dt 33:7; 2 Co 9:5
- 15:20 Ge 49:8-12; Dt 35
- 15:21 Nu 11:25; Ge 45:21
- 14
- 1 Heb. walked
- 15
- 1 Heb. tongue
- 2 or, the going up to Acrabbin
- 3 Iulian's fountain
- 4 or, Rephaim
- 5 or, Kirjatharba
- 6 Jakabzeel

- 7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel:
- 8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward:
- 9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which is Kirjathjearim:
- 10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah:
- 11 And the border went out unto the side of Ekron northward; and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel: and the goings out of the border were at the sea.
- 12 And the west border was to the great sea, and the coast thereof. This is the coast of the children of Judah round about according to their families.
- 13 And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, even the city of Arba the father of Anak, which city is Hebron
- 14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.
- 15 And he went up thence to the inhabitants of Debir, and the name of Debir before was Kirjathsepher.
- 16 And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.
- 17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.
- 18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass, and Caleb said unto her, What wouldest thou?
- 19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.
- 20 This is the inheritance of the tribe of the children of Judah according to their families.
- 21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were 'Kabzeel, and'

- Eder, and Jagur.
 22 And Kinah, and Dimonah, and Adadah,
 23 And Kedesh, and Hazor, and Ithnan,
 24 Ziph, and Telem, and Bealoth,
 25 And Hazor, Hadattah, and Kerioth, and
 Hezron, which is Hazor,
 26 Amam, and Shema, and Moladah,
 27 And Hazargaddah, and Heshmon, and
 Bethpalet,
 28 And Hazarshual, and Beersheba, and
 Bizjothjah,
 29 Baalah, and Iim, and Azem,
 30 And Etlolad, and Chesil, and Hormah,
 31 And Ziklag, and Madmannah, and
 Sansannah,
 32 And Lebaath, and Shilhim, and Ain, and
 Rimmon: all the cities *are* twenty and
 nine, with their villages:
 33 And in the valley, Eshtaol, and Zorcan,
 and Ashnah,
 34 And Zanoah, and Engannim, Tappuah,
 and Enam,
 35 Jarmuth, and Adullam, Socoh, and
 Azekah,
 36 And Sharaim, and Adithaim, and
 Gederah, and Gederothaim; fourteen
 cities with their villages:
 37 Zcnan, and Hadashah, and Migdalga,
 38 And Dilcan, and Mizpeh, and Joktheel,
 39 Lachish, and Bozkath, and Eglon,
 40 And Cabbon, and Lahmam, and Kithlish,
 41 And Gederoth, Bethdagon, and Naamah,
 and Makkedah: sixteen cities with their
 villages:
 42 Libnah, and Ether, and Ashan,
 43 And Jiphtah, and Ashnah, and Nezeb,
 44 And Keilah, and Achzib, and Mareshah;
 nine cities with their villages:
 45 Ekron, with her towns and her villages:
 46 From Ekron even unto the sea, all that
lay^a near Ashdod, with their villages:
 47 Ashdod with her towns and her villages,
 Gaza with her towns and her villages,
 unto the river of Egypt, and the great sea,
 and the border *thereof*.
 48 And in the mountains, Shamir, and Jattir,
 and Socoh,
 49 And Dannah, and Kirjathsannah, which is
 Debir,
 50 And Anab, and Eshtemoah, and Anim,
 51 And Goshen, and Holon, and Giloh;
 eleven cities with their villages:
 52 Arab, and Dumah, and Eshcan,
 53 And Janum, and Bethtappuah, and
 Aphekah,
 54 And Humtah, and Kirjatharba, which is
 Hebron, and Zior; nine cities with their
 villages:
 55 Maon, Carmel, and Ziph, and Juttaah,
 56 And Jezreel, and Jokdeam, and Zanoah,
 57 Cain, Gibeah, and Timnah; ten cities with
 their villages:
 58 Halhul, Bethzur, and Gedor,
 59 And Maarath, and Bethanoth, and
 Eltekon; six cities with their villages:
 60 Kirjathbaal, which is Kirjathjearim, and
 Rabbah; two cities with their villages:
 61 In the wilderness, Betharabah, Middin,

15:23 Jos 12:22; Nu

33:37; De 1:19

15:24 1 Sa 23:14; 1

Sa 23:19; Ps 54:1;

15:26 1 Ch 9:28

15:27 Ne 11:26

15:28 Jos 19:3; 1

Ch 9:28; Jos 19:2; Ge

21:16-31; 35:

15:29 Jos 15:9-11;

Jos 19:3; 1 Ch 9:29

15:30 Jos 19:4; Nu

11:35; Dt 1:41; Jdg

1:17

15:31 Jos 19:5; 1 Sa

27:6; 1 Sa 30:1;

15:32 Nu 34:11; Ne

11:29

15:33 Jos 19:4; Nu

14:23; Jdg 13:25; Jdg

16:31

15:34 Jos 15:53; Jos

12:17

15:35 Jos 10:3; Jos

10:23; Mic 1:15

15:36 1 Sa 17:52

15:38 Ge 51:48-49;

Jdg 20:1;

15:39 Jos 10:3; Jos

10:31-32

15:41 Jos 10:21; Jos

10:28; Jos 12:16

15:42 Jos 10:29; Jos

12:17; 2 Ki 22:

15:44 1 Sa 24:1; Ge

38:5; Mic 1:13; Mic

1:15

15:45 Jos 13:3; 1 Sa

5:10; 1 Sa 6:17; Am

1:8; Zep 2:4

15:46 2 Ch 26:6;

Ne 13:24-25; Isa 20:1;

Am 1:8

15:47 Jdg 16:1-21;

Jer 47:15; Am 1:6-7;

Zep 2:4; Ac 8:26;

15:48 Jos 21:14

15:49 Jos 15:15;

Jdg 1:11

15:51 Jos 10:11; Jos

11:16; 2 Sa 15:12

15:52 Isa 21:11

15:54 Jos 15:13; Jos

11:15; Ge 23:2

15:55 1 Sa 24:25;

Isa 5:2; Jos 15:24;

15:57 Jos 15:10; Ge

38:12; Jer 14:1

15:58 1 Ch 4:49

15:60 Jos 18:14; 1

Sa 7:1

15:61 Jos 15:6; Jos

18:18

15:62 1 Sa 24:29; 2

Ch 20:2

15:63 Jdg 1:8; Jdg

1:21; Rom 7:14-21

16:1 Jos 8:15; Jos

15:61; Jos 18:12

15:62 Jos 18:14; Ge

26:19; Jdg 1:22-26; 2

Sa 16:16;

16:3 Jos 18:13; 1 Ki

9:15-17; 1 Ch 7:24;

Nu 34:6

16:4 Jos 17:14

16:5 Jos 16:2; Jos

18:13

16:6 Jos 17:7; Jos

18:1

16:7 1 Ch 7:28; Jos

3:16; Jos 6:1; Nu

34:8

16:8 Jos 12:17; Jos

17:8-9; Jos 19:28;

16:9 Jos 17:9

16:10 Jos 15:63;

Jdg 1:29; 1 Ki 9:16;

Nu 33:52-55

17:1 Ge 11:51; Ge

36:20; Nu 32:49-50;

Jdg 5:14;

17:2 Nu 26:29-32;

Jdg 6:11; Jdg 8:2;

17:3 Nu 26:33; Nu

27:1; Nu 36:2-11

and Secacah,

- 62 And Nibshan, and the city of Salt, and
 Engedi; six cities with their villages.

63 As for the Jebusites the inhabitants of
 Jerusalem, the children of Judah could
 not drive them out: but the Jebusites
 dwell with the children of Judah at
 Jerusalem unto this day.

16 And the lot of the children of Joseph
 fell from Jordan by Jericho, unto the
 water of Jericho on the east, to the
 wilderness that goeth up from Jericho
 throughout mount Bethel.

2 And goeth out from Bethel to Luz, and
 passeth along unto the borders of Archi
 to Ataroth,

3 And goeth down westward to the coast of
 Japhleti, unto the coast of Bethhoron the
 nether, and to Gezer: and the goings out
 thereof are at the sea.

4 So the children of Joseph, Manasseh and
 Ephraim, took their inheritance.

5 And the border of the children of
 Ephraim according to their families was
 thus: even the border of their inheritance
 on the east side was Atarothaddar, unto
 Bethhoron the upper;

6 And the border went out toward the sea
 to Michmethah on the north side: and the
 border went about eastward unto
 Taanathshiloh, and passed by it on the
 east to Janohah;

7 And it went down from Janohah to
 Ataroth, and to Naarath, and came to
 Jericho, and went out to Jordan.

8 The border went out from Tappuah west-
 ward unto the river Kanah; and the
 goings out thereof were at the sea. This is
 the inheritance of the tribe of the children
 of Ephraim by their families.

9 And the separate cities for the children of
 Ephraim were among the inheritance of
 the children of Manasseh, all the cities
 with their villages.

10 And they drave not out the Canaanites
 that dwell in Gezer: but the Canaanites
 dwell among the Ephraimites unto this
 day, and serve under tribute.

17 There was also a lot for the tribe of
 Manasseh; for he was the firstborn of
 Joseph; to wit, for Machir the firstborn of
 Manasseh, the father of Gilead: because
 he was a man of war, therefore he had
 Gilead and Bashan.

2 There was also a lot for the rest of the
 children of Manasseh by their families;
 for the children of Abiezer, and for the
 children of Helek, and for the children of
 Asriel, and for the children of Shechem,
 and for the children of Hephher, and for
 the children of Shemida: these were the
 male children of Manasseh the son of
 Joseph by their families.

3 But Zelophehad, the son of Hephher, the
 son of Gilead, the son of Machir, the son
 of Manasseh, had no sons, but daughters:
 and these are the names of his daughters,
 Mahlah, and Noah, Hoglah, Milcah, and

Jos

- Tirzah.
- 4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.
- 5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;
- 6 Because the daughters of Manasseh had an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.
- 7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of Entappuah.
- 8 Now Manasseh had the land of Tappuah; but Tappuah on the border of Manasseh belonged to the children of Ephraim;
- 9 And the coast descended unto the river Kanah, southward of the river; these cities of Ephraim are among the cities of Manasseh: the coast of Manasseh also was on the north side of the river, and the outgoings of it were at the sea:
- 10 Southward it was Ephraim's, and northward it was Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.
- 11 And Manasseh had in Issachar and in Asher Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, even three countries.
- 12 Yet the children of Manasseh could not drive out the inhabitants of those cities; but the Canaanites would dwell in that land.
- 13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.
- 14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the LORD hath blessed me hitherto?

17:4 Jos 14:1, Nu 34:17-20, Gal 3:28
 17:5 Jos 17:2-3, Jos 17:14, Jos 15:29-31,
 17:7 Jos 16:6-8, Jos 20:7, Ge 27:12, Ge 27:14
 17:8 Jos 12:17, Jos 15:31, Jos 15:55, Jos 16:8
 17:9 Jos 16:49, Jos 16:5, Jos 16:8, Jos 19:29
 17:11 Jos 16:9, 1 Ch 7:29, Zec 12:11
 17:12 Jos 15:63, Jos 16:10, Jos 24:29-33, Rom 6:12-13
 17:13 Jdg 1:28, 2 Sa 5:1, Eph 6:10, Php 1:5, 2 Pe 3:18,
 17:14 Ge 48:19, 22, Nu 26:54-57, Dt 33:14-17
 17:15 Lk 12:48, Ge 14:7, Ex 35:2, Eze 9:1,
 17:16 Jos 17:18, Jdg 1:19, 1 Ki 4:12, Hos 1:4-5
 17:17 Jos 17:14
 17:18 Jos 17:15, Nu 13:6-9, Dt 20:1-4, Ps 27:1-2, Isa 41:10-16, Rom 8:31, 37, Heb 13:6
 18:1 Jos 19:51, Jos 21:2, Jos 22:9, 1 Ki 14:2
 18:3 Jdg 18:9, Pr 2:2-6, Ecc 9:10, Zep 3:16, Mk 20:6, Jo 6:27, Php 5:13-14, 2 Pe 1:10-11
 18:4 Jos 18:3, Jos 5:12
 18:5 Jos 15:1, Jos 19:19, Jos 16:13-17, Jos 18:6
 18:6 Jos 18:8, Nu 26:54-55, Ps 105:11, Pr 10:55, Ac 13:19
 18:7 Jos 13:14, Jos 13:53
 18:8 Ge 14:17, Jos 18:6, 1 Sa 11:4, Ac 1:21-26, Rom 14:19
 2 mouth
 3 Or, City of apples
 4 Or, brook of reeds
 5 driving they drove them not out
 6 Or, Rephaims
 18
 1 Where it remained till taken by the Philistines at the death of Eli

- 15 And Joshua answered them, If thou be a great people, then get thee up to the wood country, and cut down for thyself there in the land of the Perizzites and of the giants, if mount Ephraim be too narrow for thee.
- 16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Bethshean and her towns, and they who are of the valley of Jezreel.
- 17 And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only:
- 18 But the mountain shall be thine: for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.
- 18 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.
- 2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.
- 3 And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?
- 4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them: and they shall come again to me.
- 5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.
- 6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.
- 7 But the Levites have no part among you for the priesthood of the LORD is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.
- 8 And the men arose, and went away: and

17:13 (ch. 23:13). Stopping Halfway Hinders God's Plan.—The Lord assured them that they must dispossess the land of those who were a snare to them, who would be thorns in their side. This was the word of the Lord, and His plan was that under His guardianship His people should have larger and still larger territory. Wherever they should build houses and cultivate the land, business firms should be established, that they would not have to borrow from their neighbors, but their neighbors from them. Their possessions were to enlarge, and they were to become a great and powerful people. But they stopped halfway. They consulted their own convenience, and the very work God could have done for them by placing them where the

knowledge of God should be made known and the abominable practices of the heathen banished from the land was not done.

With all their advantages and opportunities and privileges, the Jewish nation failed to carry out God's plan. They bore little fruit, and continually less, until the Lord employed the barren fig tree with His curse upon it to represent the condition of the once chosen nation. The work we do must be done with the unworked portions of the Lord's vineyard in mind. But today it is in a few places only that means are expended and advantages provided. The Lord would have the means and advantages more equally distributed. He would have provision made for

Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

19 And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

20 And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

21 And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

22 And their border on the north side was from Jordan: and the border went up to the side of Jericho on the north side, and went up through the mountains westward: and the goings out thereof were at the wilderness of Bethaven.

23 And the border went over from thence toward Luz, to the side of Luz, which is Bethel, southward: and the border descended to Atarothadar, near the hill that *lieth* on the south side of the nether Bethhoron.

24 And the border was drawn *thence*, and compassed the corner of ^{the} sea southward, from the hill that *lieth* before Bethhoron southward: and the goings out thereof were at Kirjathbaal, which is Kirjathjearim, a city of the children of Judah: this was the west quarter.

25 And the south quarter was from the end of Kirjathjearim, and the border went out on the west, and went out to the well of waters of Nephtoi:

26 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, and which is in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to Enrogel,

27 And was drawn from the north, and went forth to Enshemesh, and went forth toward Geliloth, which is over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

28 And passed along toward the side over against Arabah northward, and went down unto Arabah:

29 And the border passed along to the side

18:9 Ac 13:19

18:10 Jos 18:6; Jos

18:6; Pt 18:18; Ezr

47:22; Mt 27:35; Ac

13:19;

18:11 Jos 15:14;

Jos 16:1-10; Dt 10:1-

22;

18:12 Jos 2:1; Jos

4:16; Jos 6:1, 11os

1:15; Hos 4:5;

18:13 Jos 16:2; Ge

29:19; Jdg 1:22-26; Jos

10:11;

18:14 Jos 15:9; Jos

15:60; 1 Sa 7:1-2; 2 Sa

6:2; 1 Ch 13:5-6;

18:15 Jos 15:9;

18:16 Jos 15:8; 2 Ki

23:10; 2 Ch 28:4; Is

40:35; Jer 7:31-32;

18:17 Jos 15:6;

18:18 Jos 15:6; Jos

15:61;

18:19 Jos 15:2; Is

11:15; Jos 4:16; Ge

13:4; Dt 4:17;

18:20 Jos 18:11;

18:21 Jos 18:12; Jos

21:1; 1 K 10:9;

18:22 Jos 18:18; Jos

15:6; Ge 10:18; 2 Ch

15:4; 1 Ki 12:29-32;

18:23 1 Sa 14:17;

18:24 Jos 21:17; Ezr

2:26; Ne 7:30;

18:25 Jos 9:17; Jos

10:2; 1 Ki 4:4-5; Is

28:21; Jer 41:15; Mt

27:57;

18:26 Jdg 10:17;

Jos 9:17; Ezr 2:25;

18:28 2 Sa 21:11;

Jos 18:16; Jos 15:8;

Isa 10:29; Hos 10:9;

19:1 Jos 18:6-11;

Jos 19:9; Ge 49:5-7;

19:2 Jos 15:26; Ge

21:31; 1 Ch 4:28-30;

Ne 11:26-30;

19:3 Jos 15:28-29;

Ne 4 Jos 15:40; Jdg

1:17;

19:5 Jos 15:31; 1 Sa

27:6; 1 Sa 30:1; 1 Ch

4:31;

19:6 Jos 15:32;

19:7 Jos 15:32; Nu

33:19-20; 1 Ch 4:32;

Jos 15:12;

19:8 1 Ch 4:33; 1

Sa 30:27;

19:9 Ex 16:18; 2 Co

8:14-15; Jos 19:1;

19:10 Jos 18:6; Jos

18:11; Ge 19:13; Dt

22:18-19;

2 the pool of Gibeon

3 or, Rephaim

4 fuller's fountain

5 or, the plain

6 Heb. tongue

7 which be longed

partly to Benjamin,

and partly to Judah

of Bethhoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of Jordan: this was the south coast.

20 And Jordan was the border of it on the east side. This was the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Bethhoglah, and the valley of Keziz.

22 And Betharabah, and Zemaraim, and Bethel,

23 And Avim, and Parah, and Ophrah,

24 And Chepharhaammonai, and Ophni, and Gaba: twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath: fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

19 And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

2 And they had in their inheritance Beersheba, and Sheba, and Moladah,

3 And Hazarshual, and Balah, and Azem,

4 And Etolad, and Bethul, and Hormah,

5 And Ziklag, and Bethmarcaboth, and Hazarsusah,

6 And Bethleabaoth, and Sharuhin; thirteen cities and their villages:

7 Ain, Remmon, and Ether, and Ashan: four cities and their villages:

8 And all the villages that were round about these cities to Baalathbeer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

many places that are now unworked (MS 126, 1899).

18:1. A Witness Borne Through Worship.—In the end of Canaan, God's people were to have one general place of assembly, where, three times each year they could all meet to worship God. As they would obey the divine laws, they would receive the divine blessing. God would not blot out the idolatrous nations. He would give them opportunity to become acquainted with Him through His church. The experience of His people during the forty years of their wilderness wandering was to be the study of these nations. God's laws and kingdom were to extend over all the territory of the earth, and His people must be

known as the people of the living God.

Their service was an imposing one, and testified to the truth of a living God. Their sacrifices pointed to a coming Saviour, who would take the kingdoms under the whole heaven, and possess them forever and ever. Evidence had been given of His power to do this, for as their invisible Leader had He not subdued their enemies and made a way for His church in the wilderness? His people would never know defeat if they would abide under the shadow of the Almighty; for One mightier than angels would fight by their side in every battle (MS 134, 1899).

- 11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that is before Jokneam;
- 12 And turned from Sarid eastward toward the sunrising unto the border of Chislothabor, and then goeth out to Dabberath, and goeth up to Japhia.
- 13 And from thence passeth on along on the east to Gittahhepher, to Ittahkazin, and goeth out to Remmonmethoar to Neah;
- 14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthahel;
- 15 And Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem: twelve cities with their villages.
- 16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.
- 17 And the fourth lot came out to Issachar, for the children of Issachar according to their families.
- 18 And their border was toward Jezreel, and Chesulloth, and Shunem,
- 19 And Haphraim, and Shihon, and Anaharath,
- 20 And Rabbith, and Kishion, and Abez,
- 21 And Remeth, and Engannim, and Enhaddah, and Bethpazzez;
- 22 And the coast reacheth to Tabor, and Shahazimah, and Bethshemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.
- 23 This is the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.
- 24 And the fifth lot came out for the tribe of the children of Asher according to their families.
- 25 And their border was Helkath, and Hali, and Beten, and Achshaph,
- 26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihoribnath;
- 27 And turneth toward the sunrising to Bethdagon, and reacheth to Zebulun, and to the valley of Jiphthahel toward the north side of Bethemek, and Neiel, and goeth out to Cabul on the left hand,
- 28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;
- 29 And *then* the coast turneth to Ramah, and to the strong city Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib;
- 30 Umma also, and Aphek, and Rehob: twenty and two cities with their villages.
- 31 This is the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.
- 32 The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.
- 33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb,

- 19:11 Jos. 12:22; 1 Ki. 12; 1 Ch. 6:66
19:12 Jos. 19:22; Jdg. 1:6; Jdg. 4:12; Ps. 89:12
19:13 2 Ki. 14:25
19:15 Jos. 21:54-55; Jdg. 1:30; Ro. 1:19
19:18 1 Ki. 1:21; 1 Ki. 1:1; 1 Ths. 1:9-5; Jos. 19:12
19:21 Jos. 21:29
19:22 Jos. 19:12; Jdg. 1:6; Jer. 46:18; Jos. 19:38; 2 Ki. 14:11-15
19:24 1 Ki. 2:26-38
19:25 2 Sa. 2:16; Jos. 11:1; Jos. 12:20
19:26 Jos. 21:50; SS. 7:5; Isa. 33:9; Isa. 35:2; 19:27 1 Sa. 5:2; Jos. 19:14; 1 Ki. 9:14
19:28 Jos. 19:49; Jo. 2:1; Jo. 2:11; Jo. 4:6; Isa. 25:12
19:29 2 Sa. 5:11; Isa. 25:138; Eze. 28:1-20; Ge. 48:5; Mic. 1:11
19:30 Jos. 12:18; Jos. 13:1; Jos. 19:28; Nu. 13:11
19:31 Ge. 49:20; Dt. 33:21-25
19:33 Jdg. 1:11
19:34 Dt. 33:25; Jos. 19:12; Jos. 19:22
19:35 Ge. 10:18; Nu. 13:21; Jos. 15:27; Mik. 6:53
19:36 Jos. 11:1; Jos. 11:20; Jos. 12:19
19:37 Jos. 12:22; Jos. 20:7
19:38 Jos. 19:22
19:41 Jos. 15:33; Jdg. 15:2; 1 Ch. 2:53
19:42 Jdg. 1:55; Jos. 10:12; Jos. 21:24; 1 Sa. 11:51
19:43 Ge. 38:12; Jdg. 1:1-2; Jos. 15:45; Am. 1:8
19:44 Jos. 21:23; 1 Ki. 15:2; 1 Ki. 16:18
19:45 Jos. 21:24
19:46 Jnh. 1:5; Am. 9:36; Ac. 9:15; Ac. 10:8
19:47 Jdg. 1:34-45; Jdg. 18:1-29; Jdg. 18:7
19:49 Eze. 45:7-8
19:50 Jos. 24:50; Jdg. 2:9; 1 Ch. 7:24
19:51 Jos. 14:1; Nu. 33:17-29; Nu. 20:28; Mik. 2:5-6; Jo. 14:2-5; Jo. 17:2; Heb. 4:8-9
20:1 Jos. 5:14; Jos. 6:2; Jos. 7:10
20:2 Ex. 21:13-14; Nu. 35:6; Rom. 8:1; Rom. 8:33-34; Heb. 6:18-19; Nu. 35:15-21

and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

- 34 And *then* the coast turneth westward to Aznothabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.
- 35 And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,
- 36 And Adamah, and Ramah, and Hazor,
- 37 And Kedesh, and Edrei, and Enhazor,
- 38 And Iron, and Migdalel, Horem, and Bethanath, and Bethshemesh: nineteen cities with their villages.
- 39 This is the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.
- 40 And the seventh lot came out for the tribe of the children of Dan according to their families.
- 41 And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh,
- 42 And Shaalabbin, and Ajalon, and Jethlah,
- 43 And Elon, and Thimnathah, and Ekron,
- 44 And Eltekeh, and Gibbethon, and Baalath,
- 45 And Jehud, and Beneberak, and Gathrimmon,
- 46 And Mejarkon, and Rakkon, with the border before Japho.
- 47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.
- 48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.
- 49 When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:
- 50 According to the word of the LORD they gave him the city which he asked, *even* Timnathserah in mount Ephraim: and he built the city, and dwelt therein.
- 51 These *are* the inheritances, which Eleazar, the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

Cities of Refuge Appointed

- 20 The LORD also spake unto Joshua, saying,
- 2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:
- 3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge

19

1 or, which is drawn

2 Heb. Tzor

3 or, over against

4 or, Joppa

- from the avenger of blood.
- 4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.
- 5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.
- 6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
- 7 And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjatharba, which is Hebron, in the mountain of Judah.
- 8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.
- 9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

Cities Assigned to the Levites

- 21 Then came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel:
- 2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.
- 3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.
- 4 And the lot came out for the families of the Kohathites: and the children of Aaron

20:4 Rev 4:1-2; Job 5:1; Jer 38:7; Ps 26:9; Heb 6:18
20:5 Nu 35:12; Nu 35:25
20:6 Nu 35:12; Nu 35:24-25; Heb 9:26
20:7 Jos 21:42, 1; Ch 6:76; Jos 21:21; 1k 1:39
20:8 Jos 21:46; Dt 19:5; 1 Ki 1:4-5
20:9 Nu 35:15; Jos 20:3; Jos 20:6
21:1 Jos 19:51; Ex 6:14-25; Jos 1:1; Nu 34:7-29
21:2 Jos 18:1; Nu 45:2, 8; Eze 48:9-18; Mt 10:10; Gal 6:6; 1 Ti 5:17-18
21:3 Ge 49:7; Dt 34:40
21:4 Jos 21:8-19; Jos 21:33
21:6 Jos 21:27-33; Ex 6:16-17; Nu 3:21-22
21:7 Jos 21:34-30; Ex 6:19; Nu 3:20
21:8 Jos 21:3; Jos 18:6; Nu 34:54; Nu 34:19; 10:35
21:9 Jos 21:14-18; 1 Ch 6:65
21:10 Jos 21:4; Ex 6:18; Ex 6:20-26; Nu 3:2-3; Nu 3:19
21:11 1 Ch 6:55; Jos 15:14-14; Jos 15:51; Ge 25:2
21:12 Jos 14:14-15; 1 Ch 6:55-57
21:13 1 Ch 6:56; Jos 15:51; Jos 20:7; Nu 35:6
21:14 Jos 15:48; 1 Sa 30:27-28; Jos 15:50
21:15 Jos 15:51; 1 Ch 6:58; Jos 12:15; Jos 15:49
21:16 Jos 15:42; 1 Ch 6:59; Jos 15:55; Jos 15:10
21:17 Jos 9:3; Jos 18:25; 1 Ch 6:60
21:18 1 Ki 2:26; Isa 10:40; Jer 1:1

20

1 gather
2 Heb. sanctified

21

1 Heb. called
2 or, Kirjatharba

the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

- 5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

- 6 And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

- 7 The children of Merari by their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

- 8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

- 9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are here mentioned by name,

- 10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

- 11 And they gave them the city of Arba the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

- 12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

- 13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer: and Libnah with her suburbs,

- 14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

- 15 And Holon with her suburbs, and Debir with her suburbs,

- 16 And Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs: nine cities out of those two tribes.

- 17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

- 18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

- 19 All the cities of the children of Aaron, the

20:1-9. **Cities of Refuge.**—The cities of refuge appointed for God's ancient people were a symbol of the refuge provided in Christ. The same merciful Saviour who appointed those temporal cities of refuge has by the shedding of His own blood provided for the transgressors of God's law a sure retreat, into which they may flee for safety from the second death. No power can take out of His hands the souls that go to Him for pardon. "There is therefore now no condemnation to them which are in Christ Jesus." "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us;" that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Romans

8:1, 34; Hebrews 6:18.

He who fled to the city of refuge could make no delay. Family and employment were left behind. There was no time to say farewell to loved ones. His life was at stake, and every other interest must be sacrificed to the one purpose—to reach the place of safety. Weariness was forgotten, difficulties were unheeded. The fugitive dared not for one moment slacken his pace until he was within the wall of the city.

The sinner is exposed to eternal death, until he finds a hiding place in Christ; and as loitering and carelessness might rob the fugitive of his only chance for life, so delays and indifference may prove the ruin of the soul. Satan, the great adversary, is on the track of every transgressor of

Jos

- priests, *were* thirteen cities with their suburbs.
- 20 And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.
- 21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs.
- 22 And Kibzaim with her suburbs, and Bethoron with her suburbs; four cities.
- 23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,
- 24 Aijalon with her suburbs, Gathrimmon with her suburbs; four cities.
- 25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gathrimmon with her suburbs; two cities.
- 26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.
- 27 And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and ³Beeshterah with her suburbs; two cities.
- 28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,
- 29 Jarmuth with her suburbs, Engannim with her suburbs; four cities.
- 30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,
- 31 Helkath with her suburbs, and Rehob with her suburbs; four cities.
- 32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammothdor with her suburbs, and Kartan with her suburbs; three cities.
- 33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.
- 34 And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,
- 35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.
- 36 And out of the tribe of Reuben, Bezer

21:20 Jos 5:1, 1 Ch 6:60
21:21 Jos 20:7, Ge 33:19, Jdg 9:1

21:22 Jos 16:8, Jos 16:5, Jos 18:13-14

21:23 Jos 19:14-15
21:24 Jos 10:12, Jos 19:12, 1 Ch 6:69

21:25 Jos 17:11, Jdg 5:19

21:27 Jos 21:6, Jos 20:8, Dt 1:1, Dt 4:43

21:28 Jos 19:12, 1 Ch 6:72-73

21:29 Jos 10:19, Jos 10:21, 1 Ch 6:73, Jos 10:4

21:30 Jos 19:25-28, 1 Ch 6:74-75

21:31 Jdg 1:41, Jdg 10:21, 1 Ch 6:75

21:32 Jos 19:57, Jos 20:7

21:34 Jos 21:7, Jos 12:22

21:36 Jos 20:8, Dt 1:15, Jos 14:18

21:38 Jos 20:8, 1 Ch 22:3, Ge 32:2, 2 Sa 17:24

21:39 Jos 13:17, Jos 13:21, 1 Sa 10:8-9, Jer 48:42

21:41 Ge 49:7, Nu 35:1-8, Dt 33:10

21:43 Ge 12:7, Ge 13:18, Ps 118:15, Ps 106:42-45

21:44 Jos 1:15, Jos 11:23, Dt 22:24, Heb 9:9

21:45 Jos 24:14-15, 1 Co 1:9, 1 Th 5:21, Tit 1:2, Heb 6:18

22:1 Nu 32:18-43, Dt 29:7-8

22:2 Nu 32:20-29, Dt 3:16-20, Jos 1:12-18

22:3 Php 1:23-27

22:4 Jos 21:45-47, Dt 12:9, Jos 13:9

22:5 Ex 15:26, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:6 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:7 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:8 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:9 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:10 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:11 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:12 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:13 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:14 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:15 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:16 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:17 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:18 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:19 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:20 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:21 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:22 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:23 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:24 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:25 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:26 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:27 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:28 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

22:29 Jos 21:45-47, Dt 1:1-2, 2 Pe 1:5-10, Mt 22:47, Jn 1:15

with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and: Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were by their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.

42 These cities were every one with ⁴their suburbs round about them: thus *were* all these cities.

43 And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them: the LORD delivered all their enemies into their hand.

45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to pass.

The Tribes of Transjordan: Their Return Home

22 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the LORD gave you on the other side of Jordan.

5 But take diligent heed to do the commandment and the law, which Moses

God's holy law, and he who is not sensible of his danger, and does not earnestly seek shelter in the eternal refuge, will fall a prey to the destroyer.

The prisoner who at any time went outside the city of refuge was abandoned to the avenger of blood. Thus the people were taught to adhere to the methods which infinite wisdom appointed for their security. Even so, it is not enough that the sinner believe in Christ for the pardon of sin; he must, by faith and obedience, abide in Him. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26, 27. PP 516, 517

20:3-6. Position Did Not Prevent Penalty.—However distinguished his position might be, he like the manslayer must suffer the penalty of his crime. The safety and purity of the nation demanded that the sin of murder be severely punished. Human life, which God alone could give, must be sacredly guarded.

The blood of the victim, like the blood of Abel, will cry to God for vengeance on the murderer and on all who shield him from the punishment of his crime. Whoever—be it individual or city,—will excuse the crime of the murderer, when convicted of his guilt, is a partaker of his sin, and will surely suffer the wrath of God. The Lord designed to impress upon His people the terrible guilt of murder, while He would make the most thorough and

³ also called, Ashan
⁴ that is, 608 yards broad for barns, gardens, etc., and 1216 more for fields and vineyards

the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

6 So Joshua blessed them, and sent them away; and they went unto their tents.

7 Now to the *one* half of the tribe of Manasseh Moses had given possession in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

9 And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

Their Offending Altar

10 And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard of it, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,

22:6 Jos 22:7-8; Jos 14:13; Ge 14:19; Lk 2:40; Lk 24:50; Heb 6:7

22:7 Jos 13:29-31; Jos 17:1-12

22:8 Dt 8:9-14; Dt 8:17-18; Ps 68:12

22:9 Jos 13:11; Jos 13:25; Dt 3:15-16; Ps 60:7

22:10 Jos 22:25-28; Lk 1:5-9; Ge 28:18; Lk 12:5-7; Jn 20:1; Jn 20:12; Jos 2:7; Jn 1:28

22:12 Dt 13:15; Jdg 20:1-11; Ac 11:2-3; Rom 10:2; Gal 3:17-18

22:13 Dt 13:14; Jdg 20:12; Mt 18:15; Ex 6:25

22:14 Ex 18:25; Nu 1:1

22:15 Jos 22:12; Mt 18:17; 1 Co 1:10; 1 Co 5:4; Gal 1:1-2; Lev 5:49

22:17 Nu 25:4-6; Dt 3:4-6; Ps 106:28-29; 1 Co 10:8,11

22:18 Jos 22:16; Dt 7:4; Jos 22:20; Jos 7:1

22:19 Ex 15:17; Lev 18:25-28; Am 7:17; Ac 10:14-15; Ac 11:8-9

22:20 Jos 7:1; Jos 7:5; 1 Co 10:6; 2 Pe 2:6; Jude 5-6

22:21 Pr 15:1; Pr 16:1; Ac 11:3; Jas 1:19; 1 Pe 4:15; Ex 18:21-25; Mic 5:2

22:22 Ex 18:11; Dt 10:17; 1 Ti 6:16; Rev 19:16; 1 Ki 8:49; Jn 2:20-25; Jn 21:17; Ac 1:20; 2 Co 11:11

22:23 Ge 9:4; Dt 18:19; Ex 35:6; Ex 35:8

22 Jos 22:13; Jos 22:14; Jos 22:15; Jos 22:16; Jos 22:17; Jos 22:18; Jos 22:19; Jos 22:20; Jos 22:21; Jos 22:22; Jos 22:23; Jos 22:24; Jos 22:25; Jos 22:26; Jos 22:27; Jos 22:28; Jos 22:29; Jos 22:30; Jos 22:31; Jos 22:32; Jos 22:33; Jos 22:34; Jos 22:35; Jos 22:36; Jos 22:37; Jos 22:38; Jos 22:39; Jos 22:40; Jos 22:41; Jos 22:42; Jos 22:43; Jos 22:44; Jos 22:45; Jos 22:46; Jos 22:47; Jos 22:48; Jos 22:49; Jos 22:50; Jos 22:51; Jos 22:52; Jos 22:53; Jos 22:54; Jos 22:55; Jos 22:56; Jos 22:57; Jos 22:58; Jos 22:59; Jos 22:60; Jos 22:61; Jos 22:62; Jos 22:63; Jos 22:64; Jos 22:65; Jos 22:66; Jos 22:67; Jos 22:68; Jos 22:69; Jos 22:70; Jos 22:71; Jos 22:72; Jos 22:73; Jos 22:74; Jos 22:75; Jos 22:76; Jos 22:77; Jos 22:78; Jos 22:79; Jos 22:80; Jos 22:81; Jos 22:82; Jos 22:83; Jos 22:84; Jos 22:85; Jos 22:86; Jos 22:87; Jos 22:88; Jos 22:89; Jos 22:90; Jos 22:91; Jos 22:92; Jos 22:93; Jos 22:94; Jos 22:95; Jos 22:96; Jos 22:97; Jos 22:98; Jos 22:99; Jos 22:100; Jos 22:101; Jos 22:102; Jos 22:103; 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Jos 22:944; Jos 22:945; Jos 22:946; Jos 22:947; Jos 22:948; Jos 22:949; Jos 22:950; Jos 22:951; Jos 22:952; Jos 22:953; Jos 22:954; Jos 22:955; Jos 22:956; Jos 22:957; Jos 22:958; Jos 22:959; Jos 22:960; Jos 22:961; Jos 22:962; Jos 22:963; Jos 22:964; Jos 22:965; Jos 22:966; Jos 22:967; Jos 22:968; Jos 22:969; Jos 22:970; Jos 22:971; Jos 22:972; Jos 22:973; Jos 22:974; Jos 22:975; Jos 22:976; Jos 22:977; Jos 22:978; Jos 22:979; Jos 22:980; Jos 22:981; Jos 22:982; Jos 22:983; Jos 22:984; Jos 22:985; Jos 22:986; Jos 22:987; Jos 22:988; Jos 22:989; Jos 22:990; Jos 22:991; Jos 22:992; Jos 22:993; Jos 22:994; Jos 22:995; Jos 22:996; Jos 22:997; Jos 22:998; Jos 22:999; Jos 22:1000

22

¹ Heb. house of the father

14 And with him ten princes, of each chief house a prince throughout all the tribes of Israel; and each one was an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us; but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

Their Defense of the Altar

21 Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the LORD, (save us not this day.)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require it;

perilous provision for the acquittal of the innocent (ST Jan. 10, 1881).

22:15-34 (ch. 7:11-13). Beware of Laxness or Harshness in Dealing With Sin.—Care should be exercised by all Christians, to shun the two extremes, of laxness in dealing with sin on the one hand, and harsh judgment and groundless suspicion on the other. The Israelites who manifested so much zeal against the men of Gad and Reuben remembered how, in Achan's case, God had rebuked the lack of vigilance to discover the sins existing among them. Then they resolved to act promptly and earnestly in the future; but in seeking to do this they went to the opposite extreme. Instead of meeting their brethren with censure, they should first have made courteous

inquiry to learn all the facts in the case.

There are still many who are called to

24 And if we have not *rather* done it for fear of *this* thing, saying, 'In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

Jos 27 But that it *may* be a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings: that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*. Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices: but it is a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that is before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, 'it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh. This day we perceive that the LORD is among us, because ye have not committed this trespass against the LORD: 'now ye have delivered the children of Israel out of the hand of the LORD.

32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead,

22:24 Ge 18:19; Jos

4:6.

22:27 Jos 22:10, Jos

22:34.

22:28 Ex 25:40, 2

Kl 16:10, Heb 8:5.

22:29 Jos 21:16, Ge

14:7, Rom 3:6, Rom

6:2.

22:30 Jos 22:33, Ge

28:8, Jdg 8:3, Est 1:21.

22:31 Jos 3:10, Lev

26:11-12, Nu 14:11-

13, Mt 1:23, 1 Co

14:25.

22:32 Jos 22:12-14,

Pr 25:13.

22:33 Jos 22:20, Ac

15:12, Ac 15:31, 2 Co

7:7, 1 Th 3:6-8.

22:34 Jos 22:27, 1

Kl 18:49; Mt 1:10.

23:1 Jos 11:24, Ps

16:9.

23:2 Jos 24:1, Dt

31:28, Ac 20:17-45.

23:3 Dt 1:9, Ps,

11:1-2, Mal 1:5.

23:4 Jos 13:2, Jos

15:6-7.

23:5 Jos 24:13, 14.

23:6 Jos 17:9, Jer

9:5, 1 Co 16:13, Eph

6:10-19.

23:7 Jos 23:12, Ex

23:33, 1 Co 15:33;

Eph 5:11.

23:8 Jos 22:5, Dt

14, Ac 11:23.

23:9 Jos 23:5, Dt

11:23.

2 Heb. To morrow

3 Heb. was good in

their eyes

4 Heb. then

5 that is, A witness

23

1 Heb. come into

days

2 Heb. at the sunset

3 or, For if ye will

cleave, etc.

4 or, Then the LORD

will drive

unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben and the children of Gad called the altar 'Ed: for it shall be a witness between us that the LORD is God.

Joshua's Farewell (23:1-24:33)

His Address to Israel

23 And it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old and 'stricken in age.

2 And Joshua called for all Israel, and for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old and stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you: for the LORD your God is he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea 'westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep, and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left:

7 That ye come not among these nations: these that remain among you; neither make mention of the name of their gods nor cause to swear by them, neither serve them, nor bow yourselves unto them:

8 'But cleave unto the LORD your God, as ye have done unto this day.

9 'For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

view of their brethren, and should rejoice when they are found guiltless (ST May 12, 1881).

23:6. Rebellion Against God Is Inexcusable.—God's plan for the salvation of men, is perfect in every particular. If we will faithfully perform our allotted parts, all will be well with us. It is man's apostasy that causes discord, and brings wretchedness and ruin. God never uses His power to oppress the creatures of His hand. He never requires more than man is able to perform; never punishes His disobedient children more than is necessary to bring them to repentance; or to deter others from following their example. Rebellion against God is inexcusable (ST May 19, 1881).

23:6,8. Danger From Contact With Infidelity.—We

are in as great danger from contact with infidelity as were the Israelites from intercourse with idolaters. The productions of genius and talent too often conceal the deadly poison. Under an attractive guise, themes are presented, and thoughts expressed that attract, interest, and corrupt the mind and heart. Thus, in our Christian land, piety wanes, and skepticism and ungodliness are triumphant (ST May 19, 1881).

23:12, 13. Danger of Uniting in Marriage With Unbelievers.—The Lord has not changed. His character is the same today as in the days of Joshua. He is true, merciful, compassionate, faithful in the performance of His Word, both in promises and threatenings. One of the greatest dangers that besets the people of God today is

- 10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.
- 11 Take good heed therefore unto yourselves, that ye love the LORD your God.
- 12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:
- 13 Know for a certainty that the LORD your God will no more drive out *any* of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.
- 14 And, behold, this day *I am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you: all are come to pass unto you, *and* not one thing hath failed thereof.
- 15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.
- 16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.
- 24** And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.
- 2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwell on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor; and they served other gods.
- 3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and

23:10 Lev 26:8; Dt 32:30; Ps 35:1; Ps 144:5; Rom 8:31.
23:11 Jos 22:5; Dt 4:9; Eph 5:15; Heb 12:15; Ex 20:6; Rom 8:26; 1 Cor 9:8.
23:12 Ps 30:3; Isa 1:4; Eze 18:24; Mt 12:45; Jn 6:66; Heb 10:38-39; 2 Pt 2:18-22.
23:13 Ex 23:33; Nu 33:55; Ps 106:35-39; Ps 69:22; 2 Ti 2:26.
23:14 1 Ki 2:2; Job 30:24; Ecc 9:10; Heb 12:18; 1 Ki 21:34.
23:15 Lev 26:14; Jdg 5:8; 1 Ki 21:22-24; 1 Th 2:16.
23:16 2 Ki 24:20; Jos 23:15.

24:1 Ge 12:6; Ge 33:18-19; 1 Ki 12:1; Ac 10:33.
24:2 Ge 11:26; Ge 11:31; Isa 51:2; Eze 16:3.
24:3 Ge 12:1-4; Ne 9:7-8; Ac 7:2-3; Ge 21:2-4.
24:4 Ge 25:23-26; Ge 32:3; Ac 7:15.
24:5 Ex 3:10; Ps 105:27-30; Ps 135:9-10; 24:6 Eze 12:37; Mic 6:4; Ac 7:36; Heb 11:29.
24:7 Ex 14:10; Ex 14:20; Ac 13:17-18; Heb 3:17.
24:8 Jos 13:10; Nu 21:21-35; Ps 135:10-11; Ps 136:17-22.
24:9 Nu 22:5-6; Dt 23:5; Mic 6:5.
24:10 Nu 22:11-12; Isa 54:17.
24:11 Jos 3:14-17; Jos 11:6-12; Ps 114:3; Ac 7:45; Ac 13:19.
24:12 Ex 23:28; Dt 7:20; Ps 114:6.
24:13 Jos 21:15; Jos 19:13; Dt 6:10-12; Dt 8:7; Ps 14:22.
24:14 Dt 40:12; 1 Sa 12:2; Job 1:1; Hos 5:5; Ac 9:31; Lk 8:15; Jn 9:24-24.
24:15 Ru 1:15-16; 1 Ki 18:21; Eze 20:39; Jn 6:67; Jn 6:68; Ac 11:23.

5 Heb. your souls

multiplied his seed, and gave him Isaac.

- 4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.
- 5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.
- 6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.
- 7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt; and ye dwell in the wilderness a long season.
- 8 And I brought you into the land of the Amorites, which dwell on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.
- 9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:
- 10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.
- 11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.
- 12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.
- 13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.
- 14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.
- 15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will

Jos

that of association with the ungodly; especially in uniting themselves in marriage with unbelievers. With many, the love for the human eclipses the love for the divine. They take the first step in backsliding by venturing to disregard the Lord's express command; and complete apostasy is too often the result. It has ever proved a dangerous thing for men to carry out their own will in opposition to the requirements of God. Yet it is a hard lesson for men to learn that God means what He says.

As a rule, those who choose for their friends and companions, persons who reject Christ and trample upon God's law, eventually become of the same mind and spirit. We should ever lead a deep interest in the salvation of the impenitent, and should manifest toward them a spirit of

kindness and courtesy; but we can safely choose for our friends only those who are the friends of God (ST May 19, 1881).

23:13. See EGW on ch. 17:13.

24. A Call to Gratitude, Humility, and Separation.—When Joshua was nearing the close of his life he took up a review of the past for two reasons—to lead the Israel of God to gratitude for the marked manifestation of God's presence in all their travels, and to lead them to humility of mind under a sense of their unjust murmurings and repinings and their neglect to follow out the revealed will of God. Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to

serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

- 16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it* is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwell in the land: *therefore* will we also serve the LORD; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We* are witnesses.

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute

24:16 1 Sa 12:23, Rom 9:6, Rom 6:2, Heb 10:38-39
24:17 Jos 24:5-11, Ex 19:4, Isa 40:1, Isa 63:7-14, Am 2:9-10
24:18 Ex 10:2, Ex 15:2, Ps 116:10, Mic 4:2, Lk 1:75-75
24:19 Jos 24:23, Ru 1:15, Mt 6:21, Lk 10:25-25, Lev 10:3, 24:20 Jos 24:12-15, Ezr 8:22, Isa 1:28, Jer 17:13, Ac 12, Heb 10:26-27
24:21 Ex 19:8, Ex 20:19, Isa 49:5
24:22 Dt 26:17, Lk 19:22, Ps 119:11, Lk 10:42
24:23 Jos 24:11, Ge 5:2-3, Ex 20:23, 1 Co 10:19-21, Heb 12:28-29
24:24 Dt 5:28-29
24:25 Ex 15:25, Dt 29:10-15
24:26 Ex 21:9, Dt 5:1-26, Ge 35:8, Jdg 9:6
24:27 Jos 22:27-28, Jos 22:31, Heb 2:11, Lk 19:10, Mt 10:35
24:28 Jdg 2:6
24:29 Dt 31:5, Ps 115:17, 2 Ti 4:7-8, Rev 1:13
24:30 Jos 19:50, Jdg 2:9, 2 Sa 25:30
24:31 Dt 31:29, Jdg 2:7, Ac 20:29, Php 2:12
24:32 Ge 50:25, Ex 13:19, Ac 7:16, Heb 11:22, Ge 35:19
24:33 Jos 1:1, Ex 6:23, Isa 57:1-2, Zec 1:5, Ac 13:46, Heb 7:21

24:16 1 Sa 12:23, Rom 9:6, Rom 6:2, Heb 10:38-39
24:17 Jos 24:5-11, Ex 19:4, Isa 40:1, Isa 63:7-14, Am 2:9-10
24:18 Ex 10:2, Ex 15:2, Ps 116:10, Mic 4:2, Lk 1:75-75
24:19 Jos 24:23, Ru 1:15, Mt 6:21, Lk 10:25-25, Lev 10:3, 24:20 Jos 24:12-15, Ezr 8:22, Isa 1:28, Jer 17:13, Ac 12, Heb 10:26-27
24:21 Ex 19:8, Ex 20:19, Isa 49:5
24:22 Dt 26:17, Lk 19:22, Ps 119:11, Lk 10:42
24:23 Jos 24:11, Ge 5:2-3, Ex 20:23, 1 Co 10:19-21, Heb 12:28-29
24:24 Dt 5:28-29
24:25 Ex 15:25, Dt 29:10-15
24:26 Ex 21:9, Dt 5:1-26, Ge 35:8, Jdg 9:6
24:27 Jos 22:27-28, Jos 22:31, Heb 2:11, Lk 19:10, Mt 10:35
24:28 Jdg 2:6
24:29 Dt 31:5, Ps 115:17, 2 Ti 4:7-8, Rev 1:13
24:30 Jos 19:50, Jdg 2:9, 2 Sa 25:30
24:31 Dt 31:29, Jdg 2:7, Ac 20:29, Php 2:12
24:32 Ge 50:25, Ex 13:19, Ac 7:16, Heb 11:22, Ge 35:19
24:33 Jos 1:1, Ex 6:23, Isa 57:1-2, Zec 1:5, Ac 13:46, Heb 7:21

24:16 1 Sa 12:23, Rom 9:6, Rom 6:2, Heb 10:38-39
24:17 Jos 24:5-11, Ex 19:4, Isa 40:1, Isa 63:7-14, Am 2:9-10
24:18 Ex 10:2, Ex 15:2, Ps 116:10, Mic 4:2, Lk 1:75-75
24:19 Jos 24:23, Ru 1:15, Mt 6:21, Lk 10:25-25, Lev 10:3, 24:20 Jos 24:12-15, Ezr 8:22, Isa 1:28, Jer 17:13, Ac 12, Heb 10:26-27
24:21 Ex 19:8, Ex 20:19, Isa 49:5
24:22 Dt 26:17, Lk 19:22, Ps 119:11, Lk 10:42
24:23 Jos 24:11, Ge 5:2-3, Ex 20:23, 1 Co 10:19-21, Heb 12:28-29
24:24 Dt 5:28-29
24:25 Ex 15:25, Dt 29:10-15
24:26 Ex 21:9, Dt 5:1-26, Ge 35:8, Jdg 9:6
24:27 Jos 22:27-28, Jos 22:31, Heb 2:11, Lk 19:10, Mt 10:35
24:28 Jdg 2:6
24:29 Dt 31:5, Ps 115:17, 2 Ti 4:7-8, Rev 1:13
24:30 Jos 19:50, Jdg 2:9, 2 Sa 25:30
24:31 Dt 31:29, Jdg 2:7, Ac 20:29, Php 2:12
24:32 Ge 50:25, Ex 13:19, Ac 7:16, Heb 11:22, Ge 35:19
24:33 Jos 1:1, Ex 6:23, Isa 57:1-2, Zec 1:5, Ac 13:46, Heb 7:21

24
1 Heb. prolonged their days after Joshua
2 or, lamps

and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

His Death

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that *overlived* Joshua, and which had known all the works of the LORD, that he had done for Israel.

32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred *pieces* of silver: and it became the inheritance of the children of Joseph.

The Death of Eleazar

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained* to Phinehas his son, which was given him in mount Ephraim.

intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin, for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of their departing from God, and as God was faithful to His promise He would also be faithful in executing His threatenings (Letter 3, 1879).

24:14-16. Moral Madness to Prefer Praise of Men.—When a man comes to his right mind, he begins to reflect upon his relation to his Maker. It is moral madness to prefer the praise of men to the favor of God, the rewards of iniquity to the treasures of heaven, the husks of sin to the spiritual food God gives His children. Yet how many who display intelligence and shrewdness in worldly things, manifest an utter disregard to those things that pertain to their eternal interest (ST May 19, 1881).

24:15. See EGW on Deut. 30:15-19, Vol. 1, p. 1120.

24:27. **We Need to Recall God's Words.**—Joshua

plainly declares that his instructions and warnings to the people were not his own words, but the words of God. This great stone would stand to testify to succeeding generations of the event which it was set up to commemorate, and would be a witness against the people, should they ever again degenerate into idolatry. . . .

If it was necessary for God's ancient people to often call to mind His dealings with them in mercy and judgment, in counsel and reproof, it is equally important that we contemplate the truths delivered to us in His Word,—truth which, if heeded, will lead us to humility and submission, and obedience to God. We are to sanctified through the truth. The Word of God presents special truths for every age. The dealings of God with His people in the past should receive our careful attention. We should learn the lessons which they are designed to teach us. But we are not to rest content with them. God is leading out His people step by step. Truth is progressive. The earnest seeker will be constantly receiving light from heaven. What is truth? should ever be our inquiry (ST May 20, 1881).

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Jos

The Book of JUDGES

INTRODUCTION

1. TITLE

The book of Judges takes its name from the titles of the men who governed Israel after the death of Joshua. Moses, in giving directions as to the government of the Israelites after their settlement in Canaan, had ordered, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee" (Deut. 16:18). Accordingly, after Moses no longer lived to exercise legislative, nor Joshua, executive functions, judges were appointed, who constituted the highest civil authority in the land. The book of Judges is the history of the period that immediately followed the death of Joshua. In that period the governing authority in Israel was vested in judges.

The men after whom this book was named filled a larger office than the civil functions of the judges stipulated in the Mosaic law. They were, in most cases, summoned directly to their great work by divine appointment (ch. 3:15; 4:6; 6:12; etc.), and entered upon it more as deliverers from foreign bondage than as civil rulers. In fact, the very necessity for their call and their great deeds arose from the anarchy that rendered all ordinary procedures unavailing against the prevalent apostasy and oppression. The most illustrious of them were national heroes rather than civil or religious guides. "Generals," or "chieftains," would probably be a more accurate title for them inasmuch as their exploits were largely military. However, after each judge "delivered" the people, he ruled over them for the rest of his life. Hence the name Judges seemed most appropriate for the book when it was written. Centuries later in Carthage, where the people were of the same racial and linguistic stock as the Hebrews, a political ruler was also known as a "judge," *sufet* (Heb. *shaphat*; cf. English "suffete").

2. AUTHORSHIP

It is not known who wrote the book of Judges. According to ancient Jewish tradition, it was written by Samuel (see Babylonian Talmud, *Baba Bathra* 14b, 15a). This is an obvious conjecture, and although it accords with many of the facts, other factors militate against the view. A favorite saying of the author of the Judges was, "In those days there was no king in Israel, but every man

did that which was right in his own eyes" (ch. 17:6; 21:25; cf. ch. 18:1; 19:1). This is thought to suggest that the author may have been in favor of the kingship, as if he had said, in effect, "Such things would not be tolerated, but at that time there was no king in Israel to keep order, and everyone was able to do as he pleased." Because Samuel was opposed to the idea of a king for Israel, some have thought it improbable that he was the author of these words.

Internal evidence points to the possible time limits between which Judges may have been written. The statement quoted above, "In those days there was no king in Israel" (ch. 17:6), indicates that the book was written after the institution of the monarchy under Saul. On the other hand there is evidence that it must have been written before the reign of David, or at least early in his reign. Chapter 1:21 notes that the Jebusites had not been driven out from Jerusalem, but dwelt there with the children of Benjamin "unto this day." Bible history points out that the Jebusites remained in possession of Jerusalem, or, at least the citadel of Zion, until the time of the capture of the city by David after the conclusion of his seven-year reign at Hebron (2 Sam. 5:6-9; 1 Chron. 11:4-9). The book of Judges, therefore, was possibly written during the first seven years of David's reign prior to his capture of Jerusalem.

3. HISTORICAL SETTING

Although it is impossible to fix with any certainty the exact time in the stream of Near Eastern history when the events recorded in the book of Judges took place, one would not miss far to say that the book covers the period from 1400 to 1050 B.C. The exact time cannot be accurately determined until the date of the Exodus has been definitely fixed, and at the present time sufficient historical data are not available to enable one to decide with absolute certainty between the conflicting theories. For further comment on this point see Vol. I, pp. 188-196; Vol. II, pp. 124-126.

The Amarna tablets and other inscriptions reveal that the Canaanites who held possession of the land had been settled there for centuries preceding the Hebrew invasion. Their civilization was of long standing, and under the influence of the great empires of Mesopotamia and Egypt had attained a considerable degree of development.

The people were organized under petty rulers who owed common allegiance to Pharaoh. But despite this they fought constantly among themselves, thus becoming skilled in the art of war. Yet in the face of common danger they would more or less unite under one leader. Their fortified cities protected them in the hills and their chariots of iron made them formidable on the plains, as is evident from the material remains of their civilization that the archeologists have excavated. Art and architecture seem to show an immediate and marked decline after the invasion of the Hebrews. However, in the realm of spiritual truth, and thus in morals and philosophy of life, the Hebrews showed a vast superiority over the native inhabitants. The Canaanites were known all over the Near East as merchants and traders (later on in Hebrew the word *Canaanite* came to mean "trader"), but they were proficient in agricultural skills as well.

Lacking the requisite faith in God, the Israelites were unable to drive out the Canaanites, so they settled down, after the first few years of war, to live beside them. During all this period the Hebrews were not a solidly united nation. Occasionally two or three tribes were able to form a temporary alliance against a common enemy. The song of Deborah in Judges 5 shows that even at a time of great peril it was impossible to unite all the tribes into one federation. Intertribal strife was rather common (chs. 8:1-3; 12:1-6; 20:1-48). This was due in part to the lack of communication and intercourse between the tribes because of the chains of Canaanite forts that divided up the land.

Rather quickly the newcomers began to learn from the older inhabitants their methods of agriculture, for the Hebrews had been largely a nomadic people up to this time. The Canaanite religion centered around rites to ensure the fertility of the soil. There were many celebrations honoring agricultural deities for the rich harvests they had granted. In taking over the agricultural methods of the people of the land, many of the Hebrews were led to accept also the religion interlocked with these methods.

THE BOOK OF JUDGES

This book recounts the varied fortunes of the Hebrew people in the period after the death of Joshua until the time of Samuel, in whose days the monarchy came into existence. Joshua had been, in a special sense, chosen to carry out and bring to completion the program begun by Moses. When Joshua died, the Israelites—deprived of both the authoritative direction of Moses and the executive experience of Joshua—entered upon a period of independent management and attempted consolidation of their newly won homeland.

Prior to this time the Hebrews had existed in a varied condition of unrest and movement, under-

going first enslavement, then prolonged wandering in the desert, and finally the hardships of camp and conquest. The book of Joshua, which is largely a biography of that great leader, recounts the final phases of this conquest. The book of Judges gives the next step in the history of the Israelites, exhibiting them as they met the challenges of making the transition from a migratory, pastoral people into a settled, agricultural nation.

As we open the book we find ourselves in an atmosphere of warlike ardor. We are plunged at once into military preparations as the tribes begin to disperse after the united campaigns under Joshua. Councils of war meet; and then, as the tribes go up from the Jordan valley to take possession of the districts which had fallen to their lot to conquer, the clash of weapons is heard. Battle follows battle. Iron chariots hurtle along the valleys; the hillsides bristle with armed men. The songs are of strife and conquest; the great heroes are those who smite the enemies of Israel hip and thigh. Though the Hebrew tribes win the mountain country, they cannot drive the Canaanites from the plains.

When the din of battle faded away the Canaanites were still in possession of a strong chain of fortified towns running east and west from Mt. Heres through Aijalon, Shaalbim, Gibeon, Beeroth, Kirjath-jearim, and Jerusalem. Farther to the north Issachar, Zebulun, Asher, and Naphtali were separated from the tribes in central Canaan by another barrier of strongholds from the sea through Dor, Harosheth, Megiddo, Taanach, and Ibleam to the Jordan River. The rich Valley of Jezreel leading down to the Jordan by the strong fortress of Beth-shan was still in the hands of the Canaanites. These two chains of strongholds intersected the land and made communication and unity among the tribes virtually impossible. Cut off as they were from one another by these unconquered cities, the Hebrew tribes were exposed to attack and could only with difficulty form partial confederations against their enemies in order to hold onto the centers they had won in the midst of a hostile population.

Constantly recurring invasions of hostile peoples brought strife and bondage to the Hebrew tribesmen. From the northeast came Mesopotamian invaders; from the southeast, the Moabites; from the east, Midianites and Ammonites; and from the southwest, the Philistines. Because apostasy and idolatry had weakened the bonds of national unity that loyalty to their religion had wrought, the Hebrews were unable to resist these onslaughts. However, the sufferings of bondage produced repentance, causing the people to return to the worship of the Lord once more. Then, in pity for them, God would raise up a deliverer or "judge," who would break the yoke of bondage and judge the people until his death. This is the subject material of the book.

The main theme that the author of Judges

expounds is that sin and apostasy from true religion bring upon a people the displeasure of God. In order to bring about a turning from sin, God permits suffering and disaster, which can only be averted by genuine repentance and a return to God. When true repentance occurs, God raises up persons or circumstances that bring deliverance and relief. The history of the period is recorded on a framework that sets forth these broad propositions: that righteousness exalts a nation, but sin is the reproach of any people; that evil companions ruin good intentions and training; that moral degeneracy always brings with it national weakness; that the affairs of the chosen people, Israel, were under the immediate care of divine Providence; that national sin brings divine punishment; that the punishment which sin involves is intended by the Lord to be educational, not vindictive; that the retribution is withdrawn when it has produced sincere repentance; that deliverance never comes from unaided human efforts, but from the strength and enthusiasm inspired by the Spirit of God. These principles of God's rule explain, the author tells us, the alternations of apostasy and servitude, repentance and deliverance characteristic of the history of this period.

These propositions, so admirably illustrated by the author in the stories he recounted, elevate the book of Judges from the realm of historical narratives to the position of a sacred philosophy of history. The inspired author of the book was more concerned about pointing out the lessons to be learned from the history he recorded than about the history itself. Even a cursory reading of the book of Judges reveals that the author intended to demonstrate that the hand of God was manifest in the events that befell the Israelites in their new homeland. The outcome was in God's control, and He guided the experiences that came to the people in such a way that they should learn by experience that their only happiness and safety lay in serving Him.

A minor theme in the book is that the troubles of Israel were due in a large measure to the evil influence of their heathen neighbors. Someone might ask why, if the idolatrous inhabitants of the land were agents leading the Hebrews into temptation, God did not drive out the Canaanites and Amorites, and thus prevent the apostasy of His people. The author evidently offers an answer to this objection in one section of the book (ch. 3:1-4). Here he states that the Lord recognizes the value of difficulties in the formation of character. For this reason God left the Canaanites in the land to prove whether Israel would serve Him.

A further purpose of the author was to describe how, under the leadership and blessing of God, a number of small tribes were able to achieve a permanent settlement in a strange and hostile land; how their heroes acquired fame; and how, in the midst of diverse interests and molding influences,

loyalty to their one God prevented their absorption by other people.

The book of Judges falls into five well-marked sections. It begins with a general historical preface (chs. 1:1 to 2:5) or survey of the partial conquest of the land after it had been parceled out to the different tribes by Joshua. The tribes attacked their particular inheritance alone, or sometimes several of them banded together when confronted by strong resistance. Despite their efforts, the Israelites were only partially successful in taking possession of the portions of the land allotted to them. The author presents the narrative in a way to show that the failure of the people was due to their lack of trust and faithfulness to the Lord. In this way he informs the reader of the basis of all the subsequent troubles of Israel, and why the Canaanites were allowed to remain in the land. The relations of Israel with the remaining Canaanites form the background of the history of the ensuing chapters and explain why the judges were necessary.

This historical sketch is followed with a second introduction (chs. 2:6 to 3:6), the object of which is to show how the religious apostasy that followed the death of Joshua continued unabated. The people sank into idolatry and provoked divine retribution. When the people repented, the Lord sent deliverance by means of successive judges.

Having stated his theme, the author then proceeds to recount the history of the tribes under 12 judges (chs. 3:7 to 16:31). It is a history of sin ever repeating itself, and of divine grace, constantly devising new means of deliverance. The heroic deeds of six of these deliverers are related fully, and those of six are merely mentioned with brief detail. The episode of Abimelech's usurpations is given at length to warn the people of the peril of choosing a monarch who does not meet the divine specifications (see Deut. 17:15).

The book ends with two appendixes, both of which describe events that happened in the early part of the judges period. The first (chs. 17 and 18) gives the narrative of Micah's idolatry and of the northern sanctuary that housed his images in the tribe of Dan until the death of Eli. The second appendix (chs. 19 to 21) records the vile deed of the Benjamites at Gibeah, and the vengeance inflicted on that tribe by the other tribes. It ends with an account of the means taken to save the tribe of Benjamin from extinction after they were virtually extirpated for their support of the guilty Gibeonites.

3. OUTLINE

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A. The tribes endeavor to consolidate their allotments in Palestine, 1:1-36.

1. Judah and the Kenites, 1:1-20.

2. Benjamin, 1:21.
3. Manasseh and Ephraim, 1:22-29.
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5. Asher, 1:31, 32.
6. Naphtali, 1:33.
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I. Thematic Introduction: The Author's Summary and Interpretation of Hebrew History During This Period, 2:6 to 3:6.

- A. A historical prologue tying onto the book of Joshua, 2:6-10.
- B. The writer's interpretation of the history that he is now beginning to relate, 2:11 to 3:6.

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- A. Othniel breaks the oppression of invaders from the northeast (Mesopotamians), 3:7-11.
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- C. Shamgar, 3:31.
- D. Deborah and Barak throw off the oppression of northern Canaanites, 4:1 to 5:31.
- E. Gideon, 6:1 to 8:32.
 1. Repels an invasion of Midianites from the east, 6:1 to 8:21.
 2. Subsequent events of Gideon's career, 8:22-32.
- F. The usurpation of Abimelech, Gideon's son, 8:33 to 9:57.
- G. Tola, 10:1, 2.
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2. He sacrifices his daughter, 11:34-40.
3. Intertribal strife during the judgeship of Jephthah, 12:1-7.

J. Ibzan, 12:8-10.

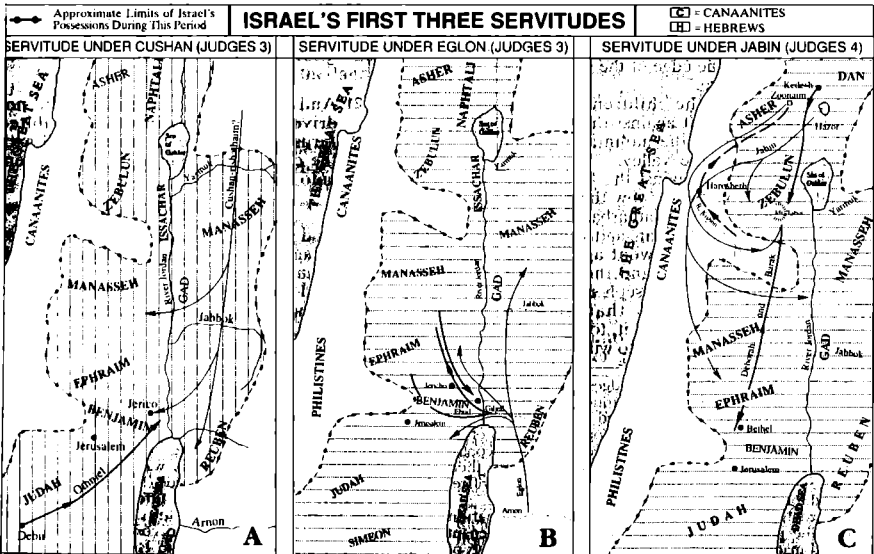
K. Elon, 12:11, 12.

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- A. The origin of Micah's idolatry and of the sanctuary of his idols in Dan (in the north), 17:1 to 18:31.
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 2. A renegade Levite becomes priest, 17:7-13.
 3. The transference of the images to Dan (Laish) through the migration of the Danites, 18:1-31.
- B. An evil deed of the Benjamites and its terrible consequences, 19:1 to 21:25.
 1. The Benjamites of Gibeah abuse and cause the death of the concubine belonging to a Levite, 19:1-28.
 2. The punishment of the people of Benjamin by the other tribes, 19:29 to 20:48.
 3. The method of circumventing the oath of the tribes so that the tribe of Benjamin could be preserved from extinction, 21:1-25.



Arrows show direction of invasions; extent is not known. (A) Oppressor was Cushan-rishathaim (Cushan-rishathaim); deliverer, Othniel of Debir; no places are mentioned.

(B) Eglon, king of Moab, invaded at least Reuben and Benjamin. Ehud, a Benjamite, slew Eglon, raised revolt in Ephraim, cut off Moabite garrisons at Jordan fords.

(C) Jabin of Hazor oppressed northern Israel. Barak of Kedesh, summoned to Ephraim by Deborah, defeated foe at the Kishon. Sisera, fleeing, was killed by Jael at Zaanan.

JUDGES

The Tribes Endeavor to Consolidate Their Allotments in Palestine (1:1-36)

Judah and the Kenites

1 Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, Judah shall go up; behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek ten thousand men.

5 And they found Adonibezek in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath required me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.

11 And from thence he went against the inhabitants of Debir; and the name of Debir before was Kirjathsepher:

12 And Caleb said, He that smiteth Kirjathsepher, and taketh it, to him will I give Achsah my daughter to wife.

1:1 Jos 2:1, 29-30, Jdg 20:18, Ex 28:30, Nu 27:21, 1 Sa 22:9-10.

1:2 Ge 19:8-10, Nu 2:3, Heb 7:1, Rev 5:9, Rev 19:11-16.

1:3 Ge 29:55, Jos 19:1, Jdg 1:17, 2 Sa 10:11.

1:4 Dt 7:2, 1 Sa 17:36-47.

1:7 1 Sa 21:24-25, Lev 20:19-21, Isa 55:1, Mt 7:1-2, Lk 6:37-38, Rom 2:15, Jos 2:15.

1:8 Jdg 1:21, Jos 15:63.

1:9 Jos 10:36, Jos 11:21, Jos 15:13-20.

1:10 Jos 11:15, Jdg 1:20, Nu 15:22, Ps 13:16-17, Ec 9:11, Jer 9:25.

1:11 Jos 10:48-59, Jos 15:15.

1:12 Jos 15:16-17, 1 Sa 17:25, 1 Sa 18:24.

1:13 Jdg 5:9.

1:14 Jos 15:18-19.

1:15 Ge 33:11, 1 Sa 25:18, 2 Co 9:5, Heb 6:7, Lk 4:9.

1:16 Jdg 1:11, Jdg 1:17.

1:17 Jdg 1:3, 2 Ch 14:10, Nu 1:15.

1:18 Jdg 5:3, Jdg 16:1-2, 1 Sa 6:17.

1:19 Nu 1:2, Ge 39:2, Jos 1:5, Ec 9:11, Isa 7:14, Mt 1:23, Rom 8:31.

1:20 Nu 1:12, Dt 1:36, Jos 11:9-11, Jos 15:13-14, Jos 21:11, 12, Nu 1:9, Nu 13:22, Jos 15:63.

1:22 Nu 1:10, Jdg 19:4, Rev 7:8, Jdg 1:19.

1:23 Jdg 18:2, Jos 2:1, Jos 2:2, Ge 28:19, Ge 35:9, Ge 48:5.

1:24 2:12-14, 1 Sa 30:15.

1 Heb. the thumbs of their hands and of their feet.

2 or, gleaned.

3 or, low country.

4 or, present.

5 or, possessed the mountain.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land: give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

Benjamin

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Manasseh and Ephraim

22 And the house of Joseph, they also went up against Bethel: and the LORD was with them.

23 And the house of Joseph sent to despoil Bethel. (Now the name of the city before was Luz.)

24 And the spies saw a man come forth out

21, 2. A Genuine Revival.—[Judges 2:1, 2 quoted.] The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as they confessed their sins and offered sacrifice, and God forgave them.

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been

sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard of reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride (RH Sept. 25, 1900).

2, 2 (2 Co. 6:14-18). Harmful Effects of Association With the World.—It is not safe for Christians to choose the society of those who have no connection with God; and whose course is displeasing to Him. Yet how many professed Christians venture upon the forbidden ground! Many invite to their homes relatives who are vain, trifling and ungodly; and often the example and influence of these

- of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.
- 25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.
- 26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.
- 27 Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns; but the Canaanites would dwell in that land.
- 28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.
- 29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Zebulun

- 30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Asher

- 31 Neither did Asher drive out the inhabitants of Acco, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:
- 32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Naphtali

- 33 Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.

Dan (in the South)

- 34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

1:25 Jos 6:22-25
1:26 2 Ki 7:6; 2 Ch 1:7
1:27 Jos 17:11-14, Jdg 5:19; Jer 48:10
1:29 Jos 16:10; 1 Ki 9:16
1:30 Jos 19:15
1:31 Jos 19:20-30
1:32 Ps 106:34-35
1:33 Jos 19:32-38, Jdg 1:32; Ps 146:21
1:34 Jdg 18:1; Jos 19:47
1:35 Jdg 12:12; Jos 10:12; Jos 19:12; 1 Ki 19:19
1:36 Nu 34:4; Jos 15:2

2:1 Jdg 6:12; Ge 16:7-10; Ex 3:2-6; Jos 5:13-14; Isa 63:9
2:2 Ex 24:52-53; Nu 45:52-53; Ps 78:55-58
1 Pe 1:17; Ge 3:11-12
2:3 Jdg 2:21; Nu 34:55; Jos 24:13
2:4 1 Sa 7:6; Est 10:1; Jer 31:9; Zec 12:10; 1k 6:21; 2 Co 7:10; Jas 1:9
2:5 Ge 45:8; Jos 7:26; Jdg 6:21
2:6 Jos 22:6; Jos 24:28
2:7 Jos 24:31; 2 Ki 12:2; 2 Ch 24:2; Php 2:12
2:8 Jos 24:29-30
2:9 Jos 19:50; Jos 24:40
2:10 Ge 15:15; Ge 25:8; Ac 13:46

6 driving he drove them not out
7 Heb. was heavy
8 or, Maalehakrab-bim
2
1 or, messenger
2 that is, Weepers
3 Heb. prolonged days after

- 35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.
- 36 And the coast of the Amorites was from the going up to Akkrabbim, from the rock, and upward.

The Reason for Their Failure (2:1-5)

- 2 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you.
- 2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?
- 3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.
- 4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.
- 5 And they called the name of that place ¹Bochim: and they sacrificed there unto the LORD.

Jdg

Thematic Introduction: The Author's Summary and Interpretation of Hebrew History During This Period (2:6-3:6)

A Historical Prologue Tying Onto the Book of Joshua

- 6 And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.
- 7 And the people served the LORD all the days of Joshua, and all the days of the elders that ¹outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.
- 8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.
- 9 And they buried him in the border of his inheritance in Timnathheres, in the mount of Ephraim, on the north side of the hill Gaash.
- 10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which

irreligious visitors produce lasting impressions upon the minds of the children in the household. The influence thus exerted is similar to that which resulted from the association of the Hebrews with the godless Canaanites.

God holds the parents accountable for disregarding His command to separate themselves and their families from these unholy influences. While we must live in the world, we are not to be of the world. We are forbidden to conform to its practices and fashions. The friendship of the ungodly is more dangerous than their enmity. It misleads and destroys thousands who might, by proper and holy example, be led to become children of God. The minds of the young are thus made familiar with irreligion, vanity, ungodliness, pride, and immorality; and the heart not

shielded by divine grace, gradually becomes corrupted. Almost imperceptibly, the youth learn to love the tainted atmosphere surrounding the ungodly. Evil angels gather about them, and they lose their relish for that which is pure, refined, and ennobling.

Professed Christian parents will pay the greatest deference to their worldly and irreligious guests, while these very persons are leading the children of those who pay them so much polite attention, away from sobriety and from religion. The youth may be trying to lead a religious life, but the parents have invited the tempter into their household, and he weaves his net about the children. Old and young become absorbed in questionable enjoyments, and the excitement of worldly pleasure.

knew not the LORD, nor yet the works which he had done for Israel.

The Writer's Interpretation of the History That He Is Now Beginning to Relate

- 11 And the children of Israel did evil in the sight of the LORD, and served Baalim:
- 12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.
- 13 And they forsook the LORD, and served Baal and Ashtaroth.
- 14 And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.
- 15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.
- 16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.
- 17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.
- 18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.
- 19 And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.
- 20 And the anger of the LORD was hot against Israel: and he said, Because that this people hath transgressed my

2:11 Jdg 4:3; Jdg 6:1; Ezr 8:12; 2 Ch 29:2; Hos 2:13-17;
2:12 Dt 13:5; Dt 29:18; Jdg 5:8; Dt 6:13-15; Ex 20:5;
2:13 Jdg 2:11; Jdg 5:7; 1 Co 8:5; 1 Co 10:20-22;
2:14 Jdg 5:7-8; Jdg 10:7; Lev 26:28;
2:15 1st 18:8; Jer 21:10; Dt 4:25-28;
2:16 Jdg 5:10; Ac 13:20; Ne 9:27;
2:17 1 Sa 8:5-8; 1 Sa 12:12; 1 Cs 17:7-7;
Rev 17:1-5; Ex 32:8;
2:18 Ex 3:12; Jos 1:5; Ac 18:9-10; Jdg 10:16; Ge 6:6;
2:19 Jdg 2:7; Jdg 3:11-12; Jos 2:33; Mt 23:42;
2:20 Jdg 2:14; Dt 32:22; Jos 24:21-25; Jer 31:32; Pse 20:5;
2:21 Jdg 2:4; Jdg 3:3; Jos 23:14; Eze 20:24;
2:22 Jdg 3:1-3; Ge 22:1; Job 23:10; Ps 66:10; Mal 3:2-5

3:1 Jdg 2:21-22; Dt 22:2; Jer 17:9-10; Zec 13:9; Jn 2:24; 1 Pe 1:7;
3:2 Ge 2:17; Ge 3:5; Mt 10:34-39; Jn 16:33; 1 Co 9:26-27; Eph 6:11-18;
3:3 Jdg 10:7;
3:4 Jdg 3:1; Ex 15:25; 1 Co 11:19; 2 Th 2:9-12;
3:5 Jdg 1:29-32; Ps 106:33-38; Ge 10:15; 18;
3:6 Ex 34:16; Dt 2:2; Ezr 9:11-12; Ne 15:23-27;
3:7 Jdg 3:12; Jdg 2:11-14; Ex 34:13; Dt 16:21; 1 Ki 16:33;
3:8 Jdg 2:14; Jdg 4:9; Dt 32:40; 1st 9:7; Rom 7:11; Hab 3:7;
3:9 Jdg 3:15; 1 Sa 12:10

⁴ Heb. saved
⁵ or, were corrupt
⁶ Heb. let nothing fail of their
⁷ or, suffered
⁸
¹ Heb. Aramnaharaim
² Heb. saviour

covenant which I commanded their fathers, and have not hearkened unto my voice;

- 21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:
- 22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.
- 23 Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

3 Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

- 2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;
- 3 Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.
- 4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.
- 5 And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
- 6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

The Story of the Judges (3:7-10:31)

Othniel Breaks the Oppression of Invaders From the Northeast (Mesopotamians)

- 7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.
- 8 Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia; and the children of Israel served Chushanrishathaim eight years.
- 9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who

Many feel that they must make some concessions to please their irreligious relatives and friends. As it is not always easy to draw the line, one concession prepares the way for another, until those who were once true followers of Christ, are in life and character conformed to the customs of the world. The connection with God is broken. They are Christians in name only. When the test hour comes, then their hope is seen to be without foundation. They have sold themselves and their children to the enemy (ST June 2, 1881).

Friendship With World or Favor of God?—Among God's preferred people, there are men in responsible positions who are content to remain in a state of coldness and backsliding. Their piety vanishes at the approach of temp-

tation. To gain the friendship of worldlings, they will risk the consequences of losing the favor of God. The Lord is trying His people as silver is tried. Closer and still closer will come the searching test, until the heart is wholly submitted to God, or hardened in disobedience and rebellion (ST June 2, 1881).

3:9. Othniel Made a Judge.—In their prosperity, Israel forgot God, as they had been warned that they would do. But reverses came. The Hebrews were subdued by the king of Mesopotamia, and held in severe bondage for eight years. In their distress, they found that their idolatrous connection could not help them. Then they remembered the wonderful works of God, and began to cry unto Him, and the Lord raised up a deliverer for them, Othniel.

delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

- 10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

- 11 And the land had rest forty years. And Othniel the son of Kenaz died.

Ehud Effects Deliverance From Invaders From the Southeast (Moabites)

- 12 And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

- 13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

- 14 So the children of Israel served Eglon the king of Moab eighteen years.

- 15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

- 16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

- 17 And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

- 18 And when he had made an end to offer the present, he sent away the people that bare the present.

- 19 But he himself turned again from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

- 20 And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

- 21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

- 22 And the haft also went in after the blade; and the fat closed upon the blade, so that

3:10 Jdg 6:34; Jdg 11:29; 1 Co 12:4-11; Heb 6:4

3:11 Jdg 3:30; Jdg 5:31; Jdg 5:9; 3:12 Jdg 2:19; Hos 6:4

3:13 Jdg 5:14; Ps 83:6; Jdg 1:16; 3:14 Lev 26:23-25; Dt 28:30

3:15 Jdg 4:9; Ps 50:15; Jer 29:12-13; Isa 36:16

3:16 Ps 149:6; Heb 4:12; Rev 1:16; Rev 2:12

3:17 Jdg 5:29; 1 Sa 22:9; Jer 50:11; Eze 34:20

3:19 Jos 4:20; Jdg 5:20; Ac 23:18-19; Ge 5:1

3:20 Am 4:15; Jdg 4:19; Mic 6:9; Ps 29:1; Jer 10:7

3:21 Nu 25:7-8; 1 Sa 15:33; 2 Co 5:16

3:22 1 Sa 21:3; 3:26 Jdg 4:19

3:27 Jdg 5:14; Jdg 6:31

3:28 Jdg 4:10; Jdg 7:17; 1 Sa 17:47

3:29 Jdg 4:17; Dt 32:15; Job 15:27; Ps 17:10

3:30 Jdg 3:11; Jdg 5:31

3:31 Jdg 5:6; 1 Co 1:17; Jdg 4:3

4:1 Jdg 2:11; Lev 26:42-45

4:2 Jdg 2:14-15; Mt 18:25

4:3 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:4 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:5 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:6 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:7 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:8 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:9 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:10 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:11 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

4:12 Jdg 3:9; Jdg 3:15; Ps 78:34; Jer 22:28

he could not draw the dagger out of his belly; and the dirt came out.

- 23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

- 24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber.

- 25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

- 26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

- 27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

- 28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

- 29 And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

- 30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Shamgar

- 31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Deborah and Barak Throw Off the Oppression of Northern Canaanites

- 4 And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

- 2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

- 3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily

Caleb's younger brother. The Spirit of the Lord rested upon him, and he judged Israel, and went out to war, and the Lord delivered the king of Mesopotamia into his hand.

When Othniel was designated as the man whom God had chosen to lead and deliver Israel, he did not refuse to take the responsibility. In the strength of God he at once commenced to repress idolatry as the Lord had commanded, to administer justice, and to elevate the standard of morality and religion. As Israel repented of their sins, the Lord manifested His great mercy toward them, and wrought for their deliverance.

For forty years Othniel ruled in Israel. During this time the people remained faithful to the divine law, and consequently enjoyed peace and prosperity. But when his judi-

cious and salutary control ceased with his death, the Israelites again relapsed into idolatry. And thus the story of backsliding and chastisement, of confession and deliverance, was repeated again and again (ST June 9, 1881).

4:6. God Instructed Deborah to Call Barak.—The Lord communicated to Deborah His purpose to destroy the enemies of Israel, and bade her send for a man named Barak, of the tribe of Naphtali, and make known to him the instructions which she had received. She accordingly sent for Barak, and directed him to assemble ten thousand men of the tribes of Naphtali and Zebulun, and make war upon the armies of King Jabin (ST June 16, 1881).

4:8, 9. Barak Lacked Confidence in Israel.—Barak knew the scattered, disheartened, and unarmed condition

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oppressed the children of Israel.

- 4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.
- 5 And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.
- 6 And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
- 7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.
- 8 And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go.
- 9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour: for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
- 10 And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.
- 11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.
- 12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.
- 13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon.
- 14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.
- 15 And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and

4:4 Ex 15:20; Ne 6:14; Job 2:28-29; 1K 2:36; Ac 21:9; 1 Co 11:5; Gal 3:28.
4:5 Ge 35:8; Jos 16:2; for 4:15.
4:6 Jdg 5:1; Heb 11:32; Jos 19:52.
4:7 Ex 14:1; Jos 11:20; Jdg 4:11-14; 1 Sa 26:10.
4:8 Mt 14:30-31.
4:9 1 Sa 2:49.
4:10 Jdg 4:6; Jdg 5:18.
4:11 Jdg 1:16; Ex 18:1; Jos 23:43.
4:12 Jdg 4:6; Jos 19:12; Jos 19:41; Ps 89:12.
4:13 Jdg 4:2-5; Jdg 4:7.
4:14 Jdg 19:28; Ge 19:13; Jos 7:13; Ps 68:7-8; Mic 2:13.
4:15 Jdg 5:20-21; 2 Ki 7:6; Ps 83:9-10; Heb 11:32.
4:16 Lev 26:7-8; Rom 2:12; Jas 2:15; Isa 43:17.
4:17 Jdg 12:19-21; Ps 37:35-36; Pr 29:23; Am 5:19-21.
4:18 2 Ki 6:19.
4:19 Jdg 5:26; Jdg 5:26; Ge 21:33; Isa 41:17; Jer 17.
4:20 Jos 2:5-5; 2 Sa 17:20.
4:21 Jdg 3:21; Jdg 3:31; 1 Co 14:9; 1 Co 12:7; Ex 35:18; Ps 37.
4:22 2 Sa 17:3; 2 Sa 17:30-35.
4:23 1 Ch 22:18; Ne 9:21; Ps 18:39; 1 Co 15:28; Heb 11:33.
4:24 1 Sa 3:12.
5:1 Ex 15:1; Ex 15:21; Nu 21:17; 1 Sa 21.
5:2 Dt 32:15; Rev 16:5-6; 1 Co 9:17; 2 Co 8:12; Php 2:13.
5:3 Dt 32:1.
5:4 Dt 33:2; Ps 68:7-8; Heb 3:3-6.

4

1 Heb. by cry, or, proclamation
2 Heb. unto one
3 or, rug, or, blanket
4 Heb. and put
5 Heb. going went and was hard

fled away on his feet.

- 16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles; and all the host of Sisera fell upon the edge of the sword; and there was not a man left.
- 17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.
- 18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me: fear not. And when he had turned in unto her into the tent, she covered him with a mantle.
- 19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.
- 20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.
- 21 Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.
- 22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.
- 23 So God subdued on that day Jabin the king of Canaan before the children of Israel.
- 24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.
- 5 Then sang Deborah and Barak the son of Abinoam on that day, saying,
- 2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.
- 3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.
- 4 LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the

of the Hebrews, and the strength and skill of their enemies. Although he had been designated by the Lord Himself as the one chosen to deliver Israel, and had received the assurance that God would go with him and subdue their enemies, yet he was timid and distrustful. He accepted the message from Deborah as the word of God, but he had little confidence in Israel, and feared that they would not obey his call. He refused to engage in such a doubtful undertaking unless Deborah would accompany him, and thus support his efforts by her influence and counsel (ST June 16, 1881).

4:12-14. Poorly Equipped Israelites Go to Mt. Tabor.—Barak now marshaled an army of ten thousand men, and marched to Mount Tabor, as the Lord had

directed. Sisera immediately assembled an immense and well-equipped force, expecting to surround the Hebrews and make them an easy prey. The Israelites were but poorly prepared for an encounter, and looked with terror upon the vast armies spread out in the plain beneath them, equipped with all the implements of warfare, and provided with the dreaded chariots of iron. These were so constructed as to be terribly destructive. Large, scythe-like knives were fastened to the axles, so that the chariots, being driven through the ranks of the enemy, would cut them down like wheat before the sickle (ST June 16, 1881).

4:17-22. Sisera's Death at Hand of Jael.—Jael was at first ignorant of the character of her guest, and she

- heavens dropped, the clouds also dropped water.
- 5 The mountains 'melted from before the LORD, even that Sinai from before the LORD God of Israel.
- 6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the 'travellers walked through 'byways.
- 7 The inhabitants of the villages ceased, they ceased in Israel, until that Deborah arose, that I arose a mother in Israel.
- 8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?
- 9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.
- 10 'Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.
- 1 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the 'righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.
- 2 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.
- 3 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.
- 4 Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that 'handle the pen of the writer.
- 5 And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on 'foot into the valley. 'For the divisions of Reuben there were great 'thoughts of heart.
- 6 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? 'For the divisions of Reuben there were great searchings of heart.
- 7 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea 'shore, and abode in his 'breaches.
- 8 Zebulun and Naphtali were a people that 'jeopardied their lives unto the death in the high places of the field.

5:5 Dt. 4:11; Ps. 97:5; Hab. 3:10.
5:6 Jdg. 3:31; Isa. 58:8; La. 1:4; Mic. 4:12.
5:7 Est. 9:19; Jdg. 1:4-6; Isa. 49:25.
5:8 Jdg. 2:12; Jdg. 2:17; Dt. 32:16-17.
5:9 Jdg. 5:2; 1 Ch. 29:9; 2 Co. 8:3-4, 12.
5:10 Ps. 105:2; Ps. 145:5, 11; Jdg. 10:4.
5:11 La. 5:4; Ps. 145:7; Mic. 6:5.
5:12 Ps. 57:8; Ps. 103:1-2; Isa. 49:24-26.
5:13 Isa. 9:15-16; Dt. 7:19-27.
5:14 Jdg. 4:27.
5:15 1 Ch. 12:32.
5:16 Nu. 32:1-5; Nu. 32:24; Phil. 2:21.
5:17 Jos. 13:25; Jos. 13:31.
5:18 Jdg. 1:10; Est. 1:16; Ac. 20:24.
5:19 Jos. 10:22-27.
5:20 Jos. 10:11; Ps. 77:17-18; Jdg. 4:15.
5:21 Jdg. 4:7, 13.
5:22 Ps. 20:7; Jer. 47:4; Mic. 4:13.
5:23 1 Sa. 26:19; Jer. 40:10; 1 Co. 16:22.
5:24 Jdg. 4:17; Ge. 1:19; Pr. 31:31.
5:25 Jdg. 4:19-21.
5:26 1 Sa. 17:49-51; 2 Sa. 20:22.
5:27 Ps. 52:7; Mt. 7:2; Jas. 2:14.
5:28 2 Ki. 1:2; SS. 2:9; Jdg. 4:15; Jas. 5:7.
5:30 Ex. 15:9; Job. 20:5; Ec. 47:4.
5:31 Ps. 98:4-5; Rev. 6:10; Rev. 18:20.
6:1 Jdg. 2:14-19; Jdg. 2:19-20; Hab. 3:7.
6:2 Lev. 10:17; Dt. 28:47-48; Heb. 11:38.

5

- 1 Heb. flowed
2 Heb. walkers of paths
3 Heb. crooked ways
4 or, Meditate
5 Heb. righteous-nesses
6 Heb. draw with
7 Heb. his feet
8 Heb. impressions
9 or, in
10 or, in
11 or, port
12 or, creeks
13 Heb. exposed to reproach
14 Heb. paths

- 19 The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.
- 20 They fought from heaven; the stars in their 'courses fought against Sisera.
- 21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.
- 22 Then were the horsehoofs broken by the means of the "pransings, the pransings of their mighty ones.
- 23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.
- 24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.
- 25 He asked water, and she gave him milk; she brought forth butter in a lordly dish.
- 26 She put her hand to the nail, and her right hand to the workmen's hammer; and 'with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.
- 27 'At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down 'dead.
- 28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?
- 29 Her wise ladies answered her, yea, she returned 'answer to herself,
- 30 Have they not sped? have they not divided the prey; 'to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?
- 31 So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

Gideon: Repels an Invasion of Midianites From the East

- 6 And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.
- 2 And the hand of Midian 'prevailed

resolved to conceal him; but when she afterward learned that he was Sisera, the enemy of God and of His people, her purpose changed. As he lay before her asleep, she overcame her natural reluctance to such an act, and slew him by driving a nail through his temples, pinning him to the earth. As Barak, in pursuit of his enemy, passed that way, he was called in by Jael to behold the vain-glorious captain dead at his feet,—slain by the hand of a woman (ST June 16, 1881).

6:15 (Prov. 15:33; 18:12). Before Honor Is Humility.—Gideon deeply felt his own insufficiency for the great work before him.

The Lord does not always choose for His work men of the greatest talents, but He selects those whom He can best

use. Individuals who might do good service for God, may for a time be left in obscurity, apparently unnoticed and unemployed by their Master. But if they faithfully perform the duties of their humble position, cherishing a willingness to labor and to sacrifice for Him, He will in His own time intrust them with greater responsibilities.

Before honor is humility. The Lord can use most effectually those who are most sensible of their own unworthiness and inefficiency. He will teach them to exercise the courage of faith. He will make them strong by uniting their weakness to His might, wise by connecting their ignorance with His wisdom (ST June 23, 1881).

6:23. The Same Compassionate Saviour.—[Judges 6:23 quoted.] These gracious words were spoken by the

15 or, trappings, or, plungings 16 Heb. she hammered 17 Heb. Between 18 Heb. destroyed 19 Heb. her words 20 Heb. the head of a man 21 Heb. was strong

- against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.
- 3 And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;
- 4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither ²sheep, nor ox, nor ass.
- 5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number; and they entered into the land to destroy it.
- 6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.
- 7 And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,
- 8 That the LORD sent ³a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;
- 9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;
- 10 And I said unto you, *I am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.
- 11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that *pertained* unto Joash the Abiezrite; and his son Gideon threshed wheat by the winepress, ⁴to hide it from the Midianites.
- 12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.
- 13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.
- 14 And the LORD looked upon him, and

6:3 Lev 26:16, Dt 28:30-33, Job 1:3
6:4 Lev 26:16, Dt 28:30, Mic 6:15
6:5 SS 1:5, Isa 13:40
6:6 Ps 105:15, Jer 5:17, Mal 1:1, Ps 78:34
6:8 Jdg 2:1-3, Ps 136:10-16, Isa 63:9-11
6:9 Ps 114:2-5
6:10 Ex 20:2-3, Jer 10:2, Pr 5:15, Rom 10:16, Heb 5:9
6:11 Jdg 6:14-16, Jos 18:23, Isa 63:9, Heb 11:32
6:12 Jdg 13:3, Lk 1:11, Lk 1:26, Mt 1:23
6:13 Ge 25:22, Ps 53:11-16, Rom 8:31, Dt 29:24
6:14 Jdg 6:11, Jdg 6:16, Heb 11:32, Heb 11:34
6:15 Ex 3:11, Lk 1:34, Ex 18:21-25, Mic 5:2, 1 Co 15:9, Eph 4:8
6:16 Jdg 6:12, Ex 3:12, Mt 28:20, Mk 16:20, Ac 11:21
6:17 Ex 33:13, Ps 86:17, Isa 7:11
6:18 Jdg 13:15, Ge 18:4, Ge 18:5
6:19 Jdg 13:15-19, Ge 18:6-8, Lev 2:1
6:20 Jdg 13:19, 1 Ki 18:33-41
6:21 Jdg 13:20, Lev 9:24
6:22 Jdg 13:21-23, Dt 5:26, Isa 6:5-8
6:23 Ge 32:30, Ge 43:23, Dt 10:19
6:24 Jdg 21:4, Ge 33:20, Jer 23:6, Jer 33:16
6:25 Ge 35:2, Job 22:23, Mt 5:21, 2 Co 6:15-17, Ac 1:19
6:26 2 Sa 24:18, 1 Co 11:35, 1 Co 14:19

2 Heb. a man a prophet
3 Gr. Gideon
4 Heb. to cause it to flee
5 Heb. my thousand is the meanest
6 Or, meal offering
7 Heb. a kid of the goats
8 That is, The LORD send peace
9 Or, and
10 Heb. strong place
11 Or, in an orderly manner

- said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?
- 15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I *am* the least in my father's house.
- 16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.
- 17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.
- 18 Depart not hence, I pray thee, until I come unto thee, and bring forth my ⁵present, and set it before thee. And he said, I will tarry until thou come again.
- 19 And Gideon went in, and made ready ⁶a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.
- 20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.
- 21 Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.
- 22 And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O Lord God! for because I have seen an angel of the LORD face to face.
- 23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.
- 24 Then Gideon built an altar there unto the LORD, and called it ⁷Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.
- 25 And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it.
- 26 And build an altar unto the LORD thy God upon the top of this ⁸rock, ⁹in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

same compassionate Saviour who said to the tempted disciples upon the stormy sea, "It is I, be not afraid."—He who appeared to those sorrowing ones in the upper chamber, and spoke the selfsame words addressed to Gideon, "Peace be unto you." The very same Jesus who walked in humiliation as a Man among the children of men, came to His ancient people, to counsel and direct, to command, to encourage, and reprove them (ST June 23, 1881).

7:2, 3 (Deut. 20:5-8). Christ Considers Family Ties.—[Judges 7:2, 3; Deut. 20:5-8 quoted.] What a striking illustration is this of the tender, pitying love of Christ! He who instituted the relations of life and the ties of kindred, made special provision that these be not too widely broken. He would have none go forth to battle unwillingly. This

proclamation also sets forth in a forcible manner the influence which may be exerted by one man who is deficient in faith and courage, and further shows the effect of our thoughts and feelings upon our own course of action (ST June 30, 1881).

7:4. Qualities Needed in Christ's Soldiers.—True Christian character is marked by a singleness of purpose, an indomitable determination, which refuses to yield to worldly influences, which will aim at nothing short of the Bible standard. If men will permit themselves to become discouraged in the service of God, the great adversary will present abundant reasons to turn them from the plain path of duty to one of ease and irresponsibility. Those who can be bribed or seduced, discouraged or terrified, will be of

- 27 Then Gideon took ten men of his servants, and did as the LORD had said unto him; and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.
- 28 And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.
- 29 And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing.
- 30 Then the men of the city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.
- 31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning; if he *be* a god, let him plead for himself, because *one* hath cast down his altar.
- 32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.
- 33 Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.
- 34 But the spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.
- 35 And he sent messengers throughout all Manasseh; who also was gathered after him; and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.
- 36 And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,
- 37 Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it *be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.
- 38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a

6:27 Dt 3:1; Mt 16:24; Jn 2:5; Jn 15:1; Gal 1:6;
6:30 Jer 26:11; Jn 16:2; Ac 26:9; Php 5:6
6:31 Ex 23:2; Eph 5:11; Dt 13:5; Isa 41:23; 1 Co 6:4

6:32 1 Sa 12:11; 2 Sa 11:21; Jer 11:13; Hos 9:10

6:33 Ps 51; Isa 80:10; Rom 8:35-39; Jdg 6:3

6:34 Jdg 5:10; Ps 51:11; 1 Co 12:8-11; Rom 13:14; Gal 3:27

6:35 2 Ch 30:6-12
6:36 Jdg 6:1; Ex 13:9; Mt 16:1

6:37 Dt 32:2; Hos 6:3-4; Mt 10:5-6; Mt 15:21

6:38 Isa 45:7
6:39 Ge 18:42; Ps 107:33-35; Isa 35:6-7; Mt 8:12; Ac 13:46; Rom 11:12-22

7:1 Jdg 6:42; Ge 22:3; Jos 3:1; Ge 12:6
7:2 1 Sa 14:6; Zec 1:6; 1 Co 1:27-29; 1 Co 2:4-5; 2 Co 1:7

7:3 Rom 8:27; Rom 11:34
7:3 Dt 20:8; Mt 13:21; Lk 14:25-33; Rev 17:1; Mt 20:16

7:4 Ps 33:16; Ge 22:1; Job 23:10; Mat 5:24

7:7 Jdg 7:18-22; Isa 41:14-16
7:8 Jdg 5:27; Lev 23:24

12 that is, Let Baal plead

13 Heb. clothed

14 Heb. called

7

1 That is trembling

2 separate, or, punish

bowl full of water.

- 39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

- 40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

7 Then Jerubbaal, who is Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

- 2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

- 3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

- 4 And the LORD said unto Gideon, The people *are* yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

- 5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

- 6 And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

- 7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

- 8 So the people took victuals in their hand,

Jdg

no service in the Christian warfare. Those who set their affections on worldly treasures or worldly honors, will not push the battle against principalities and powers, and spiritual wickedness in high places.

All who would be soldiers of the cross of Christ, must gird on the armor and prepare for conflict. They should not be intimidated by threats, or terrified by dangers. They must be cautious in peril, yet firm and brave in facing the foe and doing battle for God. The consecration of Christ's follower must be complete. Father, mother, wife, children, houses, lands, everything, must be held secondary to the work and cause of God. He must be willing to bear patiently, cheerfully, joyfully, whatever in God's providence he may be called to suffer. His final reward will be to share

with Christ the throne of immortal glory . . . (Judges 7:4 quoted) (ST June 30, 1881).

7:7. Pray and Never Be Surprised.—The Lord is willing to do great things for us. We shall not gain the victory through numbers, but through the full surrender of the soul to Jesus. We are to go forward in His strength, trusting in the mighty God of Israel.

There is a lesson for us in the story of Gideon's army. . . The Lord is as just willing to work through human efforts now, and to accomplish great things through weak instrumentalities. It is essential to have an intelligent knowledge of the truth; for how else could we meet its wily opponents? The Bible must be studied, not alone for the doctrines it teaches, but for its practical lessons. You

and their trumpets: and he sent all *the rest* of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with
Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the ³armed men that were in the host.

Jdg 12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of the dream, and ^{the} interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men into three companies, and he put ^aa trumpet in every man's hand, with empty pitchers, and ^blamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 So Gideon, and the hundred men that

7:9 Ge 46:2-3; Job 4:13; Mt 2:13. Ac 18:9-10.
7:10 Jdg 4:8-9; Ex 4:10-14.
7:11 Jdg 7:13-15. Ge 24:14; Eze 6:22.

7:12 Jdg 6:3; Jdg 6:5; Ps 3:1, Ps 33:16;
7:13 Jdg 3:15; Jdg 3:31; Isa 41:14-15; 1 Co 1:27

7:14 Nu 22:38; Ex 15:14-15;
7:15 Ge 10:8; Ex 1:30-31; 2 Co 10:4-6
7:16 2 Co 4:7
7:17 1 Jo 3:8; Mt

7:19 Ex 14:24; Mt 25:6; 1 Th 5:1; Heb 12:18; 13:7; 1 Pe 5:3

7:20 Nu 10 1-10, Jos 6:4, Jos 6 16, 1 Co 15:52, 1 Th 4 16, 2 Co 4:7, Heb 11:4.

were with him, came unto the outside of the camp in the beginning of the middle watch: and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place
round about the camp: and all the host
ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah 'in Zererath, *and* to the 'border of Abelmeholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Bethbarah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

8 And the men of Ephraim said unto him, 'Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

2 And he said unto them, What have I done now in comparison of you? *Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?*

3 God hath delivered into your hands the
princes of Midian, Oreb and Zeeb: and
what was I able to do in comparison of
you? Then their anger was abated
toward him, when he had said that.

4 And Gideon came to Jordan, *and* passed over, he, and the three hundred men that

should never be surprised, you should never be without your armor on. Be prepared for any emergency, for any call of duty. Be waiting, watching for every opportunity to present the truth, familiar with the prophecies, familiar with the lessons of Christ. But do not trust in well-prepared arguments. Argument alone is not enough. God must be sought on your knees; you must go forth to meet the people through the power and influence of His Spirit.

Act promptly. God would have you minute men, as were the men who composed Gideon's army. Many times ministers are too precise, too calculating. While they are getting ready to do a great work, the opportunity for doing a good work passes unimproved. The minister moves as though the whole burden rested on himself, a

poor finite man, when Jesus is carrying him and his burden too. Brethren, trust self less, and Jesus more (RII July 1, 1884).

7:7, 16-18 (Joshua 6:2-5). God's Ways Are Not Our Ways.—It is a dangerous thing for men to resist the Spirit of truth and grace and righteousness, because its manifestations are not according to their ideas, and have not come in the line of their methodical plans. The Lord works in His own way, and according to His own providing. Let men pray that they may be divested of self, and may be in the hands of God, that His will may be done. Let men bear in mind that God's ways are not their ways, nor His thoughts their thoughts. For He says, "As the heavens are higher than the earth, so

- were with him, faint, yet pursuing them.
- 5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.
- 3 And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?
- 7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.
- 1 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.
- 3 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.
- 10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell 'an hundred and twenty thousand men that drew sword.
- 1 And Gideon went up by the way of them that dwell in tents on the east of Nobah and Joghehah, and smote the host: for the host was secure.
- 2 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and 'discomfited all the host.
- 3 And Gideon the son of Joash returned from battle before the sun was up.
- 4 And caught a young man of the men of Succoth, and inquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men.
- 5 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?
- 6 And he took the elders of the city, and thorns of the wilderness and briers, and with them he 'laught the men of Succoth.
- 7 And he beat down the tower of Penuel, and slew the men of the city.
- 8 Then said he unto Zebah and Zalmunna,

8:5 Ge 33:17; Ps 60:6; Jn 6:4
8:6 Jdg 5:23; Ge 25:13; Pr 18:23; Psp 2:21
8:7 Jdg 8:16
8:8 Ge 32:30-31; 1 Ki 12:25
8:9 1 Ki 22:27-28; Jdg 8:17
8:10 Jdg 12:2; 2 Ki 3:26; Isa 37:36
8:11 Sa 32:35; 1 Sa 15:32; 1 Th 5:3
8:12 Jos 10:16-18; Ps 83:11; Am 2:13; Rev 6:15-16; Rev 19:21
8:14 Jdg 12:25; 1 Sa 30:11-15
8:15 Jdg 8:6-7
8:16 Jdg 8:7; Pr 10:13; Est 2:6; Mic 7:4
8:17 Jdg 8:9; 1 Ki 12:25
8:18 Jdg 4:6; Ps 89:12; Ps 122; Jude 16
8:20 Jos 10:24; 1 Sa 15:33; Ps 109:9
8:21 Jdg 9:5; 1 Sa 31:3; Rev 9:6; Ps 83:1
8:22 Jdg 9:8-15; 1 Sa 8:5; Jn 6:15
8:23 Jdg 2:18; Lk 22:27-27; 2 Co 12:1
8:24 Ge 24:22; Ge 24:53; Ex 12:35; 1 Pe 3:4-5; Ge 16:10-11
8:26 Est 8:15; Jer 10:9; Lk 16:19; Jn 19:2; Rev 17:4; Rev 18:12
8:27 Jdg 17:5; Jdg 18:11; Ps 106:39; Hos 2:2; Hos 12:14
8:28 Ps 84:9-12; Isa 9:4
8:29 Jdg 6:52; Ne 5:14-15

4 Heb. thresh
5 or, every one drawing a sword
6 Heb. terrified
7 Heb. wro
8 Heb. made to know
9 Heb. according to the form, etc
10 or, ornaments like the moon
11 or, sweet jewels

What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

- 19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.
- 20 And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.
- 21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the "ornaments that were on their camels' necks.

Subsequent Events of Gideon's Career

- 22 Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.
- 23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.
- 24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)
- 25 And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.
- 26 And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold: beside ornaments, and "collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.
- 27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.
- 28 Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.
- 29 And Jerubbaal the son of Joash went and dwelt in his own house.

re my ways higher than your ways, and my thoughts than your thoughts." In the instruction that the Lord gave Gideon when he was about to fight with the Midianites,—that he should go out against his foes with an army of three hundred blowing trumpets, and carrying empty pitchers in their hands, and shouting, "The sword of the Lord, and of Gideon,"—these precise, methodical, formal men would see nothing but inconsistency and confusion. They would start back with determined protest and resistance. They would have held long controversies to show the inconsistency and the dangers that would accompany the carrying on of the warfare in such an extreme way, and in their finite judgment they would pronounce all such movements as utterly ridiculous and unreasonable. How

unscientific, how inconsistent, would they have thought the movements of Joshua and his army at the taking of Jericho! (RH May 5, 1896).

8:1-3. A Prudent Answer Appeases Anger.—Gideon's modest and prudent answer appeased the anger of the men of Ephraim, and they returned in peace to their homes. How much of the trouble that exists in the world today, springs from the same evil traits that actuated the men of Ephraim, and how many evils might be avoided if all who are unjustly accused or censured would manifest the meek, self-forgetful spirit of Gideon (ST July 21, 1881).

8:24-27. Satan Prompts Gideon to Lead Israel Astray.—Satan is never idle. He is filled with hatred

- 30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.
- 31 And his concubine that was in Shechem, she also bare him a son, whose name he called "Abimelech.
- 32 And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

The Usurpation of Abimelech, Gideon's Son

- 33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made "Baalberith their god.
- 34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:
- 35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.

9 And Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,

- 2 Speak, I pray you, in the ears of all the men of Shechem, 'Whether is better for you, either that all the sons of Jerubbaal, *which* are threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.

- 3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech: for they said, He is our brother.

- 4 And they gave him threescore and ten *pieces* of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.

- 5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left: for he hid himself.

- 6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the

8:30 Jdg 9:2; Ge 46:26; Ex 1:5; 2 Sa 3:2-5; Mal 2:15; Mt 19:5-8; Eph 5:31-33
8:31 Jdg 9:1-5; Ge 16:15
8:32 Ge 15:15; Ge 25:8; Jos 2:19-40;
8:33 Jdg 2:7-10; Ex 31:15-16; Jer 4:9;
8:34 Ps 78:11; Ps 78:12; Eccl 12:1; Jer 2:34
8:35 Jdg 9:5; Jdg 9:16-19; Eccl 9:14-15

9:1 Jdg 8:31; Ge 33:18; Ps 83:2-4; Jer 18:18
9:2 Jdg 8:30; Ge 29:11; Eph 5:30; Heb 2:14
9:3 Ps 10:3; Pr 1:11; 11; Ge 29:15
9:4 Jdg 9:16-19; 1 Sa 22:2; Job 30:8; Ac 17:1
9:5 Jdg 6:24; 2 Ki 10:17; Mt 2:16; Mt 2:20
9:6 2 Sa 5:9; 2 Ki 12:29; Jos 24:26; 1 Ki 12:1
9:7 Dt 11:29; Pr 28:9; Mt 18:20-31; Jos 2:13
9:8 2 Ki 14:9; Eccl 17:3; Da 1:10
9:9 Ex 29:2; Lev 24:15; 10:15
9:10 1 Ki 15:6-7
9:11 1 Ki 15:6-7
9:12 2 Ki 14:9
9:13 1 Sa 30:2; Da 1:12; Hos 14:7; Mt 13:42
9:16 Jdg 8:45
9:17 Jdg 7:1; Rom 5:8; Rom 16:4
9:18 Jdg 9:5-6; Jdg 8:35; 10:19
9:19 1 Sa 8:6; Php 3:3; Jas 1:10
9:20 Jdg 9:15; Ps 21:9-10; Ps 52:1-5

12 Heb. going out of his thigh
13 Heb. set
14 That is, my father the king
15 That is, I do of the covenant

9
1 Heb. What is good? whether, etc
2 Heb. after
3 or, oak
4 or, go up and down for other trees
5 or, thistle
6 Heb. cast his life

- plain of the pillar that was in Shechem.
- 7 And when they told it to Jotham, he went and stood in the top of mount Gerizim and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

- 8 The trees went forth on a time to anoint king over them; and they said unto the olive tree, Reign thou over us.

- 9 But the olive tree said unto them, Should I leave my fatness, wherewith by me the honour God and man, and go to be promoted over the trees?

- 10 And the trees said to the fig tree, Come thou, and reign over us.

- 11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

- 12 Then said the trees unto the vine, Come thou, and reign over us.

- 13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

- 14 Then said all the trees unto the "bramble, Come thou, and reign over us.

- 15 And the bramble said unto the trees, If it truth ye anoint me king over you, *then* come and put your trust in my shadow and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

- 16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

- 17 (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

- 18 And ye are risen up against my father's house this day, and have slain his sons threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother:)

- 19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

- 20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let

against God, and is constantly enticing men into a wrong course of action. After the armies of the Lord have gained a signal victory, the great adversary is especially busy. He comes disguised as an angel of light, and as such he endeavors to overthrow the work of God. Thus thoughts and plans were suggested to the mind of Gideon, by which Israel were led astray (ST July 28, 1881).

Leaders May Lead Astray.—Those who are placed in the highest positions may lead astray, especially if they feel that there is no danger. The wisest err; the strongest grow weary. Excess of caution is often attended with as great danger as excess of confidence. To go forward without stumbling, we must have the assurance that a hand all-powerful will hold us up, and an infinite pity be exercised

toward us if we fall. God alone can at all times hear our cry for help.

It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong habit, may result not only in our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, "Follow me." Our constant prayer should be, "Hold up my goings in thy path, O Lord, that my footsteps slip not" (ST July 28, 1881).

9 Principle, Not Policy, Must Control.—Had the Israelites preserved a clear perception of right and wrong, they would have seen the fallacy of Abimelech's reasoning,

- fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.
- 21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.
- 22 When Abimelech had reigned three years over Israel.
- 23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
- 24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which *aided* him in the killing of his brethren.
- 25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them; and it was told Abimelech.
- 26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.
- 27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made *merry*, and went into the house of their god, and did eat and drink, and cursed Abimelech.
- 28 And Gaal the son of Ebed said, *Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?*
- 29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.
- 30 And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was *kindled*.
- 31 And he sent messengers unto Abimelech *privily*, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.
- 32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:
- 33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when*

9:21 Nu 21:16; Jos 19:8;
9:23 Jdg 9:15; Jdg 9:20; Isa 19:1; 2 Th 2:11-12; Mt 7:2;
9:24 1 Sa 15:33; Ps 7:16; Mt 23:34-36;
9:25 Jos 6:4; Jos 8:12-13; Pr 1:11-12;
9:26 Ge 14:8; Ge 19:7;
9:27 Isa 16:9-10; Isa 24:7-9; Jer 25:30; Am 6:3-6; Lk 17:26-29; Lev 21:11;
9:28 1 Sa 25:10; Ge 51:2; Ge 51:6;
9:29 2 Sa 15:3; Ps 10:5; Rom 1:30-31; 2 Sa 21:17;
9:32 Job 24:14-17; Ps 36:4; Pr 1:11-16; Pt 1:16; Rom 5:15;
9:33 Lev 25:29; 1 Sa 10:7; 1 Sa 25:8; Eccl 9:10;
9:35 Jdg 9:14;
9:36 Eccl 7:7; Mk 6:1;
9:37 Dt 18:14;
9:38 Jdg 9:28-29; 2 Sa 2:26-27; Jer 2:28;
9:40 1 Ki 20:18-21; 1 Ki 20:30;
9:41 Jdg 9:28; Jdg 9:40;
9:44 Jdg 9:15; Jdg 9:20; Gal 5:15;
9:45 Jdg 9:20; Dt 29:25; Ps 107:34; Eccl 17:11; Jas 2:14

7 Heb. strengthened his hands to kill
8 or, songs
9 or, hor
10 Heb. craftily or, to Tormah
11 Heb. as thine hand shall find
12 Heb. navel
13 or, the regards of times

- he and the people that *is* with him come out against thee, then mayest thou do to them *as thou shalt find occasion*.
- 34 And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.
- 35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.
- 36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains *as if they were men*.
- 37 And Gaal spake again and said, See there come people down by the *middle* of the land, and another company come along by the plain of *Meonenim*.
- 38 Then said Zebul unto him, *Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.*
- 39 And Gaal went out before the men of Shechem, and fought with Abimelech.
- 40 And Abimelech chased him, and he fled before him, and many were overthrown and wounded, *even* unto the entering of the gate.
- 41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.
- 42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.
- 43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.
- 44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon *all the people that were* in the fields, and slew them.
- 45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat

Jdg

and the injustice of his claims. They would have seen that he was filled with envy, and actuated by a base ambition to exalt himself by the ruin of his brethren. Those who are controlled by policy rather than by principle are not to be trusted. They will pervert the truth, conceal facts, and construe the words of others to mean that which was never intended. They will employ flattering words, while the poison of asps is under their tongue. He who does not earnestly seek the divine guidance will be deceived by their smooth words and their artful plans (ST Aug. 4, 1881).

10:1, 2. **Tola Restored Order, Law, and Justice.**—After the death of Abimelech, the usurper, the Lord raised up Tola to judge Israel. His peaceful reign presented a happy contrast to the stormy scenes through which the

nation had been passing. It was not his work to lead armies to battle and to achieve victories over the enemies of Israel, as the former rulers had done; but his influence effected a closer union among the people, and established the government upon a firmer basis. He restored order, law, and justice.

Unlike the proud and envious Abimelech, Tola's great desire was, not to secure position or honor for himself, but to improve the condition of his people. A man of deep humility, he felt that he could accomplish no great work, but he determined to perform with faithfulness his duty to God and to the people. He highly valued the privilege of divine worship, and chose to dwell near the tabernacle, that he might oftener attend upon the services there

down the city, and "sowed it with salt.

- 46 And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.

- 47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

- 48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen "me do, make haste, and do as I have done.

- 49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

- 50 Then went Abimelech to Thebez, and encamped against Thebez, and took it.

- 51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

- 52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

- 53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

- 54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

- 55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

- 56 Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

- 57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.

Tola

- 10** And after Abimelech there arose to defend Israel Tola the son of Puah the

9:46 Jdg 9:4, Ps 115:8, Isa 28:15-18, 9:48 Ps 68:16, Jdg 7:17-18, Pr 1:11-12, 9:49 Jdg 9:15; Gal 5:15; Jas 5:16, 9:52 Jdg 9:48-49, 2 Ki 14:10, 9:53 Jdg 9:15; Job 31:3, Jer 49:20, 9:54 1 Sa 31:4-5, 9:55 2 Sa 20:16, 2 Sa 20:21-22, Pr 22:10, 9:56 Jdg 9:15; Job 41:4, Ps 9:12, Pr 5:22, Mt 7:2, Ac 28:1, Gal 6:7, 9:57 Jdg 9:20; Jos 6:26, 10:1 Jdg 2:16; Jdg 9:9, Jos 15:48, 10:3 Ge 31:46, Nu 32:29, 10:4 Jdg 5:10; Jdg 12:11, Nu 32:41; Dt 3:11, 10:6 Jdg 1:1, 10:7 Jdg 2:14, Dt 29:20-28, Ps 4:12, Isa 50:1, 10:8 Jdg 10:5, Isa 40:13, 1 Th 5:3, 10:9 Jdg 3:12-14, Jdg 6:4-5, 2 Ch 14:9, 10:10 Jdg 5:9, 1 Sa 12:10, Ps 106:43-44, 10:11 Jdg 2:1-3; Ex 1:1-30, Ps 106:8-11, Heb 11:29, 10:12 Jdg 5:19; Jos 15:55, Ps 106:42-43, 10:13 Jdg 2:12, Dt 32:15, 1 Ch 28:9, Jer 2:13; Job 2:8, 14 Thus marking it out for perpetual desolation and barrenness, 15 Heb. I have done, 10 1 or, deliver; Heb. save, 2 or, the villages of Jair, 3 Heb. crushed

son of Dodo, a man of Issachar, and he dwelt in Shamir in mount Ephraim.

- 2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

Jair

- 3 And after him arose Jair, a Gileadite, and he judged Israel twenty and two years.

- 4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called 'Havothjair unto this day which are in the land of Gilead.

- 5 And Jair died, and was buried in Camon.

Jephthah: He Destroys the Ammonite Invasion From the East

- 6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served him not.

- 7 And the anger of the LORD was kindled against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

- 8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

- 9 Moreover the children of Ammon passed over Jordan to fight also against Judah and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

- 10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

- 11 And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

- 12 The Zidonians also, and the Amalekites and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

- 13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

performed (ST Aug. 11, 1881).

10:3-6. Jair Tried to Maintain Worship of God.—[Judges 10:6 quoted.] Tola governed Israel twenty-three years, and was succeeded by Jair. This ruler also feared the Lord and endeavored to maintain His worship among the people. In conducting the affairs of the government he was assisted by his sons, who acted as magistrates, and went from place to place to administer justice.

To some extent, during the latter part of Jair's reign, and more generally after his death, the Israelites again relapsed into idolatry (ST Aug. 11, 1881).

10:10-16. People Sought Help from God Again.—After the death of Abimelech the rule of judges who feared the Lord served for a time to put a check upon idolatry, but

erelong the people returned to the practices of the heathen communities around them. Among the northern tribes the gods of Syria and Sidon had many worshippers. On the southwest the idols of the Philistines, and on the east those of Moab and Ammon, had turned the hearts of Israel from the God of their fathers. But apostasy speedily brought its punishment. The Ammonites subdued the eastern tribes and, crossing the Jordan, invaded the territory of Judah and Ephraim. On the west the Philistines came up from their plain beside the sea, burning and pillaging far and near. Again Israel seemed to be abandoned to the power of relentless foes.

Again the people sought help from Him whom they had so forsaken and insulted. "The children of Israel cried unto

- 14 Go and cry unto the gods which ye have chosen: let them deliver you in the time of your tribulation.
- 15 And the children of Israel said unto the LORD. We have sinned: do thou unto us whatsoever 'seemeth good unto thee; deliver us only. We pray thee, this day.
- 16 And they put away the 'strange gods from among them, and served the LORD: and his soul 'was grieved for the misery of Israel.
- 17 Then the children of Ammon were 'gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.
- 18 And the people and princes of Gilead said one to another. What man is *he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.
- 11** Now Jephthah the Gileadite was a mighty man of valour, and he was the son of 'an harlot: and Gilead begat Jephthah.
- 2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.
- 3 Then Jephthah fled 'from his brethren, and dwelt in the land of Tob; and there were gathered vain men to Jephthah, and went out with him.
- 4 And it came to pass 'in process of time, that the children of Ammon made war against Israel.
- 5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:
- 6 And they said unto Jephthah. Come, and be our captain, that we may fight with the children of Ammon.
- 7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?
- 8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

10:14 Dt 32:26-28; Jer 2:28
10:15 2 Sa 12:13, 1 Jn 1:8-10; Jos 9:25;
10:16 2 Ch 7:14; Jer 18:7-8; Hos 14:1-5; Lk 15:20; Jn 11:34; 1Th 1:12
10:17 Jdg 11:11; Jdg 11:29; Ge 31:19
10:18 Jdg 1:1; Isa 51:8; Isa 31:12

11:1 Heb 11:32; Jdg 6:12; 2 Ki 5:1
11:2 Ge 12:10; Gal 3:30; Pr 2:16

11:3 Jdg 9:4; 1 Sa 22:2; Job 30:1-10; Ac 17:5

11:5 Jdg 10:9; Ac 7:35-39; 1 Co 1:27-29
11:7 Ge 36:27; Ge 47:27; Isa 60:14; Ac 7:9-14; Rev 5:9

11:8 Ex 8:8; Ex 8:28; 1 Ki 13:6; Lk 17:4; Jdg 10:18

11:9 Nu 32:20-29
11:10 Ge 21:23; Ge 31:50; Jer 29:23; Rom 1:9; 2 Co 11:31

11:11 Jdg 11:8; 1 Sa 23:9-12; 2 Co 3:5; Jas 1:5; Jas 1:17

11:12 Nu 20:14; Nu 21:21; Dt 2:26; Mt 16:15-16

11:13 Nu 21:24-26; Pr 19:5; Pr 19:9; Ge 32:22

11:14 Ps 120:7; Rom 12:18; Heb 12:14; 1 Pe 3:11

11:15 Nu 21:14-15; Nu 21:27-30; Ac 21:12-13

11:16 Nu 1:11; Nu 1:25; Dt 1:40

11:17 Nu 20:14-21; Dt 2:18; Dt 2:29

11:18 Nu 20:22; Nu 21:10-13; Dt 2:1-8

11:19 Nu 21:21-35; Dt 2:26-34; Jos 13:8-12

11:20 Nu 21:23; Dt 2:32; Ne 9:22; Ps 135:10-12

4 Heb. is good in thine eyes

5 Heb. gods of strangers

6 Heb. shortened
7 Heb. cried

11
1 Heb. a woman an harlot

2 Heb. from the face
3 Heb. after days

4 Heb. the hearer between us

- 9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

- 10 And the elders of Gilead said unto Jephthah, The LORD 'be witness between us, if we do not so according to thy words.

- 11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

- 12 And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

- 13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

- 14 And Jephthah sent messengers again unto the king of the children of Ammon:

- 15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

- 16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

- 17 Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab: but he would not *consent*: and Israel abode in Kadesh.

- 18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

- 19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

- 20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz,

Jdg

the Lord, saying, We have sinned against Thee, both because we have forsaken our God, and also served Baalim." But sorrow had not worked true repentance. The people mourned because their sins had brought suffering upon themselves, but not because they had dishonored God by transgression of His holy law. True repentance is more than sorrow for sin. It is a resolute turning away from evil (PP 557).

11:23 (Gen. 15:16). Probation for the Nations.—God is slow to anger. He gave the wicked nations a time of probation that they might become acquainted with Him and His character. According to the light given was their condemnation for refusing to receive the light and choosing their own ways rather than God's ways. God

gave the reason why He did not at once dispossess the Canaanites. The iniquity of the Amorites was not full. Through their iniquity they were gradually bringing themselves to the point where God's forbearance could no longer be exercised and they would be exterminated. Until the point was reached and their iniquity was full, the vengeance of God would be delayed. All nations had a period of probation. Those who made void God's law would advance from one degree of wickedness to another. Children would inherit the rebellious spirit of their parents and do worse than their fathers before them until God's wrath would fall upon them. The punishment was not less because deferred (MS 58, 1900).

13:2-5. A Lesson to Mothers.—Many whom God

and fought against Israel.

- 21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.

- 22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

- 23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldst thou possess it?

- 24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

- 25 And now art thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them.

- 26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *he* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?

- 27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

- 28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

- 29 Then the spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

- 30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands.

- 31 Then it shall be, that *whatsoever* cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, *and* I will offer it up for a burnt offering.

- 32 So Jephthah passed over unto the children of Ammon to fight against them: and the LORD delivered them into his

11:22 Dt 2:46

11:24 Nu 21:29, 1 Ki 11:7, Jer 48:7, Ps 44:2, Ps 78:55, Mic 4:5

11:25 Nu 22:2, Dt 25:17, Jos 24:9-10, Mic 6:5

11:26 Nu 21:25-40, Dt 2:24

11:27 Ge 18:25, 1 Sa 4:10, Jer 11:9, Jn 6:22-23, Rom 14:10, 12:2 Co 5:10

11:28 2 Ki 1:11, Pr 16:18

11:29 Jdg 5:10, Jdg 6:35, Jdg 10:17

11:30 Ge 28:20, Nu 40:2, 1 Sa 1:11, Ecc 5:12, 6:5

11:31 Lev 27:2-3, Lev 27:28-29, Ps 66:15-14

11:32 Jdg 1:1, Jdg 2:18, Jdg 3:10

11:33 Dt 2:8, Ecc 2:17

11:34 Jdg 11:11, Ps 68:25, Ps 148:11-12, Ik 8:42, Ik 9:38

11:35 Ge 5:29-40, Job 1:20, Lev 27:28-29, Ecc 5:2-6, Mt 11:9, Ac 24:14

11:36 Jdg 16:28-30, 2 Sa 18:19, Ac 20:24, Ac 21:13, Rom 16:4, Php 2:30

11:37 1 Sa 16:1, Ik 1:25

11:39 Lev 27:6, Jdg 11:31, Jer 27:28-29, Dt 12:31, Is 66:3

11:40 Jdg 5:11, 1 Ki 9:25

12:1 Jdg 8:1, Ecc 4:1, Jn 10:42, Jdg 14:15, Jas 4:16, Jas 4:12

12:2 Jdg 11:12

5 Heb. that which cometh forth, which shall come forth

6 or, or I will offer it, etc

7 or, Abel

8 or, he had not of his own either son or daughter: Heb. of himself

9 Heb. go and go down

10 or, ordinance

11 Heb. from year to year

12 or, to talk with

12

1 Heb. were called

hands.

- 33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto *the* plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

He Sacrifices His Daughter

- 34 And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was* his only child: *beside* her he had neither son nor daughter.

- 35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

- 36 And she said unto him, My father, if thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth: forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

- 37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may *go* up and down upon the mountains, and bewail my virginity, I and my fellows.

- 38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

- 39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a *custom* in Israel.

- 40 *That* the daughters of Israel went *yearly* to *lament* the daughter of Jephthah the Gileadite four days in a year.

Intertribal Strife During the Judgeship of Jephthah

- 12 And the men of Ephraim *gathered* themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

- 2 And Jephthah said unto them, I and my people were at great strife with the chil-

would use as His instruments have been disqualified at their birth by the previous wrong habits of their parents. When the LORD would raise up Samson as a deliverer of His people, He enjoined upon the mother correct habits of life before the birth of her child.

In instructing this one mother, the Lord gave a lesson to all who should be mothers to the close of time. Had the wife of Manoaah followed the prevailing customs, her system would have been weakened by violation of nature's laws, and her child would have suffered with her the penalty of transgression (Gal Feb., 1890).

13:2-23. Manoah Meets Christ.—Manoah and his wife knew not that the One thus addressing them was Jesus Christ. They looked upon Him as the Lord's messenger, but

whether a prophet or an angel, they were at a loss to determine. Wishing to manifest hospitality toward their guest, they entreated Him to remain while they should prepare for Him a kid. But in their ignorance of His character, they knew not whether to offer it for a burnt-offering or to place it before Him as food.

The angel answered, "Although thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it unto the LORD." Feeling assured, now that his visitor was a prophet, Manoah said, "What is thy name, that when thy sayings come to pass we may do thy honor?"

The answer was, "Why askest thou after my name, seeing it is secret?" Perceiving the divine character of his

- dren of Ammon; and when I called you, ye delivered me not out of their hands.
- 3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?
- 4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.
- 5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;
- 6 Then said they unto him, Say now 'Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at that time of the Ephraimites forty and two thousand.
- 7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one* of the cities of Gilead.

Ibzan

- 8 And after him 'Ibzan of Bethlehem judged Israel.
- 9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.
- 10 Then died Ibzan, and was buried at Bethlehem.

Elon

- 11 And after him 'Elon, a Zebulonite, judged Israel: and he judged Israel ten years.
- 12 And Elon the Zebulonite died, and was buried in Ajalon in the country of Zebulun.

Abdon

- 13 And after him 'Abdon the son of Hillel, a Pirathonite, judged Israel.
- 14 And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

12:3 Jdg 9:17; 1 Sa 19:5; Rom 16:4; Rev 12:11; Jdg 11:27;
12:4 Jdg 11:10; Nu 32:39-40; Dt 32:12-17;
12:5 Jdg 3:28; Jdg 7:24; Jos 2:7; Jos 24:11

12:6 Mt 26:74; Mk 14:70; Ps 69:2; Isa 27:12; Eccl 10:12; Gal 5:15;

12:8 Ge 15:19; 1 Sa 16:1; Mic 5:2; Mt 2:1

12:9 Jdg 12:14; Jdg 10:1

12:12 Jos 19:42; 1 Ch 6:69

12:14 Jdg 5:10; Jdg 10:1

12:15 2 Sa 23:30; Jdg 4:15; Ge 14:7; Ex 17:8; 1 Sa 15:7

13:1 Jdg 2:11; Jdg 3:7; Rom 2:6; Jer 15:23;

13:2 Jos 15:55; Jos 19:9; Ge 16:1; Lk 1:7

13:3 Jdg 2:1; Jdg 6:11-12; Lk 1:11,28,51; Ge 17:16;

13:4 Jdg 13:14; Nu 6:2-3; Lk 1:15; Lev 11:27; Ac 10:11

13:5 Nu 6:2-3; Nu 6:5; 1 Sa 1:11; 1 Sa 7:14;

13:6 Dt 33:1; Jos 1:6; Mt 26:5; Lk 9:29; Ac 6:15; Jdg 15:22; Ge 28:16-17;

13:8 Job 31:32; Pr 3:5-6; Ac 9:6

13:9 Ps 65:2; Mt 7:11

13:10 Jn 1:11-12; Jn 4:28-29

2 Which signifieth a burden, or ear of corn, or stream

3 He seems to have been only a civil Judge to do justice in North-east Israel

4 A civil Judge in North-east Israel

5 A civil Judge also in North-east Israel

6 Heb. sons' sons

13

1 Heb. added to commit, etc

2 This seems a partial captivity

- 15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Samson's Birth and Adventures

13 And the children of Israel 'did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

- 2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

- 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

- 4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*:

- 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

- 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

- 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

- 8 Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

- 9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.

- 10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

- 11 And Manoah arose, and went after his

Jdg

guest, Manoah took a kid, with a meat-offering, and offered it upon a rock unto the LORD; and the angel did wondrously; and Manoah and his wife looked on." Fire came from the rock, and consumed the sacrifice, and as the flame went up toward heaven, "the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground." There could be no further question as to the character of their visitor. They knew that they had looked upon the Holy One, who, veiling His glory in the cloudy pillar, had been the Guide and Helper of Israel in the desert.

Amazement, awe, and terror filled Manoah's heart; and he could only exclaim, "We shall surely die, because we have seen God!" But his companion in that solemn hour

possessed more faith than he. She reminded him that the LORD had been pleased to accept their sacrifice, and had promised them a son who should begin to deliver Israel. This was an evidence of favor instead of wrath. Had the LORD purposed to destroy them, He would not have wrought this miracle, nor given them a promise which, were they to perish, must fail of fulfillment (ST Sept. 15, 1881).

13:5. Simplicity Leads to Readiness in Service.—He who will observe simplicity in all his habits, restricting the appetite and controlling the passions, may preserve his mental powers strong, active, and vigorous, quick to perceive everything which demands thought or action, keen to discriminate between the holy and the unholy, and

- wife, and came to the man, and said unto him, *Art thou the man that spakest unto the woman?* And he said, *I am.*
- 12 And Manoah said, Now let thy words come to pass. *'How shall we order the child, and how shall we do unto him?*
- 13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.
- 14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*; all that I commanded her let her observe.
- 15 And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid *'for thee.*
- 16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.
- 17 And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour?
- 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is *'secret?*
- 19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD; and the angel did wonderfully; and Manoah and his wife looked on.
- 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.
- 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the LORD.
- 22 And Manoah said unto his wife, We shall surely die, because we have seen God.
- 23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.
- 24 And the woman bare a son, and called his

13:12 Ge 18:19; Pr 9:9; Ps 22:6; Eph 6:1
13:14 Jdg 13:4; Dt 12:32; Mt 28:20; Jn 2:5; 2 Th 3:4
13:15 Jdg 1:6; Jdg 1:10-19; Ge 18:6-5
13:16 Jdg 13:23; Jdg 6:26
13:18 Jdg 13:6; Ge 32:29; Isa 9:7
13:19 Jdg 6:19-20; 1 Ki 18:40-48
13:20 2 Ki 2:11; Ps 47:5; Heb 1:3; Ge 1:7
13:21 Jdg 6:22; Hos 12:5
13:22 Ge 42:40; Ex 33:20; Dt 4:38; Isa 6:5; Jn 1:18
13:23 Ex 19:10; 1 Co 12:21; Ge 1:4-5; Ps 86:17
13:24 Heb 11:52; 1 Sa 19; Lk 18:10; Dt 2:52
13:25 Jdg 5:10; Jdg 6:31; Mt 1:1; Jn 5:34; Jdg 18:12
13:1 Jdg 6:12-13; Jos 15:10; 1 Jn 2:16
13:2 2 Ki 21:23; Ge 21:2-3; 2 Ki 11:9
13:3 Ge 13:8; Ex 31:12-16
13:4 Ex 11:20; 1 Ki 12:15; Jdg 13:1; Dt 28:48
13:6 Jdg 5:10; Zec 1:6; 1 Jn 5:8; Isa 42:2; Mt 11:29
13:8 Ge 29:21; Mt 1:20
13:9 1 Sa 14:25-30; Pr 25:15
13:10 Ge 29:22; Ex 10:19; Mt 22:24; Jn 2:9; Rev 19:9
13:11 1 Sa 10:23; 1 Sa 10:6; Mt 9:15; Jn 3:29
13:12 1 Ki 10:1; Ps 91:1; Pr 1:6; Mt 27:28; Mk 14:51-52

3 Heb. What shall be the manner of the, etc.

4 or, what shall he do? Heb. what shall be his work?

5 Heb. before thee

6 or, wonderful

7 That is, Serving like the sun

8 Heb. Mahanethdan

14

1 Heb. is right in mine eyes

2 Heb. in meeting him

name *'Samson*: and the child grew, and the LORD blessed him.

25 And the Spirit of the LORD began to move him at times in *'the camp of Dan* between Zorah and Eshtaol.

14 And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me: *'for she pleaseth me well.*

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared *'against him.*

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 So his father went down unto the woman; and Samson made there a feast: for so used the young men to do.

11 And it came to pass, when they saw him, that they brought thirty companions to be with him.

12 And Samson said unto them, I will now put forth a riddle unto you: if ye can

readily to engage in every enterprise for the glory of God and the benefit of humanity (ST Sept. 29, 1881).

14:1-4. A Spy in the Camp.—The Lord has in His Word plainly instructed His people not to unite themselves with those who have not His love and fear before them. Such companions will seldom be satisfied with the love and respect which are justly theirs. They will constantly seek to gain from the God-fearing wife or husband some favor which shall involve a disregard of the divine requirements. To a godly man, and to the church with which he is connected, a worldly wife or a worldly friend is as a spy in the camp, who will watch every opportunity to betray the servant of Christ, and expose him to the enemy's attacks (ST Sept. 27, 1910).

15:14-19. Samson Recognizes His Dependence.—Thousands of Israelites witnessed Samson's defeat of the Philistines, yet no voice was raised in triumph, till the hero, elated at his marvelous success, celebrated his own victory. But he praised himself, instead of ascribing the glory to God. No sooner had he ceased than he was reminded of his weakness by a most intense and painful thirst. He had become exhausted by his prodigious labors, and no means of supplying his need was at hand. He began to feel his utter dependence upon God, and to be convinced that he had not triumphed by his own power, but in the strength of the Omnipotent One.

He then gave God the praise for his deliverance, and offered an earnest prayer for relief from his present

certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty ³sheets and thirty change of garments:

13 But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us ⁴to take that we have? *is it not so?*

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

17 And she wept before him ⁵the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their ⁶spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as his friend.

15 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I

14:14 Ge 3:15; Dt 8:15-16; Isa 53:10-12; Rom 5:4-5; Rom 8:37, 2 Co 1:17;
14:15 Jdg 16:5; Ge 4:1-6; Pr 1:11; Mic 7:5; Jdg 12:1;
14:16 Jdg 16:13, 14; Ge 2:21
14:17 Jdg 6:13; Jdg 6:16; Ge 3:6; Lk 11:8; Lk 18:4-5;
14:19 Jdg 13:6; Jdg 3:19; 1 Sa 11:6
14:20 Jdg 15:2; Ps 55:12-13; Jer 9:5; Mic 7:5; Mt 26:49-50; Jn 3:29;
15:1 Ge 38:17; Lk 15:29; Ge 6:4; Ge 29:21
15:2 Jdg 13:16; Jdg 14:20; Ac 26:9; Jdg 14:20; Ge 38:14
15:3 Jdg 14:15
15:4 Ps 63:10; SS 2:15; La 5:18
15:5 Ex 22:6, 2 Sa 10:30
15:6 Jdg 12:1; Jdg 14:15; Pr 22:8; 1 Th 4:6
15:7 Jdg 13:4; Jdg 14:19; Rom 12:19
15:8 Isa 25:10; 1 Sa 63:5; Isa 63:6
15:9 Jdg 15:17; Jdg 15:19
15:11 Jdg 14:4; Jdg 14:1; Dt 28:13; Ps 106:41
15:12 Mt 27:2; Ac 7:25; Jdg 8:21; 4 Ki 2:25
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gave her to thy companion: *is not her younger sister fairer than she?* Take her, I pray thee, instead of her.

3 And Samson said concerning them, ⁷Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred ⁸foxes, and took ⁹firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them ¹⁰hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah ¹¹went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his

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suffering. The Lord hearkened to his petition and opened for him a spring of water. In token of his gratitude Samson called the name of the place En-hakkore, or "the well of him that cried" (1ST Oct. 6, 1881).

16 Samson Failed Where Joseph Overcame.—Samson in his peril had the same source of strength as had Joseph. He could choose the right or the wrong as he pleased. But instead of taking hold of the strength of God, he permitted the wild passions of his nature to have full sway. The reasoning powers were perverted, the morals corrupted. God had called Samson to a position of great responsibility, honor, and usefulness; but he must first learn to govern by first learning to obey the laws of God. Joseph was a free moral agent. Good and evil were before

him. He could choose the path of purity, holiness, and honor, or the path of immorality and degradation. He chose the right way, and God approved. Samson, under similar temptations, which he had brought upon himself, gave loose rein to passion. The path which he entered upon he found to end in shame, disaster, and death. What a contrast to the history of Joseph! (1ST Oct. 13, 1881).

(Gal. 6:7, 8). Samson's History a Lesson for Youth.—The history of Samson conveys a lesson for those whose characters are yet unformed, who have not yet entered upon the stage of active life. The youth who enter our schools and colleges will find there every class of mind. If they desire sport and folly, if they seek to shun the good and unite with the evil, they have the opportunity.

arms became as flax that was burnt with fire, and his bands loosed from off his hands.

- 15 And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

16 And Samson said, With the jawbone of an ass, ^{heaps} upon heaps, with the jaw of an ass have I slain a thousand men.

- 17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place ^{"Ramathlehi}.

18 And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance unto the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

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- 19 But God clave an hollow place that was in ^{"the} jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof ^{"Enhakkore}, which is in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

16 Then went Samson to Gaza, and saw there ^{"an} harlot, and went in unto her.

- 2 And it was told the Gazites, saying, Samson is come hither. And they compassed ^{him} in, and laid wait for him all night in the gate of the city, and were ^{"quiet} all the night, saying, In the morning, when it is day, we shall kill him.

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, ^{"bar} and all, and put ^{them} upon his shoulders, and carried ^{them} up to the top of an hill that is before Hebron.

- 4 And it came to pass afterward, that he loved a woman ^{"in} the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength ^{lieth}, and by what ^{means} we may prevail against him, that we may bind him to ^{"afflict} him: and we will give thee every one of us eleven hundred ^{pieces} of silver.

- 6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength ^{lieth}, and wherewith thou mightest be

15:15 Jdg 3:31, 4:1
15:16 Jdg 8:4, Ps 22:1-15, Jn 19:28, 2 Co 1:8-9, Ps 47:4, Ge 15:27, 1 Sa 30:12, 15:20 Jdg 13:1, Jdg 13:5, Jdg 16:41

16:1 Ge 10:19, Jos 15:7, Pr 9:1-2, 16:2 1 Sa 19:11, Ps 118:10-12, Ac 9:24, 2 Co 11:32-33, 16:3 Ps 107:16, Jsa 69:1-5, Mic 2:13, Ac 2:21, 16:4 1 Ki 11:1, Ne 13:26, Pr 22:11, 1 Co 10:6

16:5 Jdg 3:3, Pr 2:16-19, 1 Co 6:15-18, Mt 26:15, 1 Th 6:9-10, 16:6 Ps 12:2, Pr 6:26, Jer 9:2-5, Mic 2:5

16:7 Jdg 16:10, 1 Sa 19:17, Pr 12:19, Rom 8:8, Gal 6:7, Col 5:9

16:8 Ec 7:26, 16:9 Ps 58:9

16:10 Jdg 16:7, Jdg 16:13, Pr 24:28, 1 K 22:48

16:11 Pr 13:4, Pr 15:5, Pr 29:25, Eph 1:25

16:14 1 Cr 9:13-14, Ps 106:43

16:15 Jdg 14:16, Pr 2:16, Ge 29:20, Dt 6:5, Jn 11:21-24, 16:16 Pr 7:21-25, 1 K 11:8, Mk 11:21

16:17 Pr 12:25, Pr 29:12, Mic 7:5, Jdg 15:8, Nu 15:5, Ac 18:18

7 Heb. were melted
8 Heb. moist

9 Heb. an heap, two heaps

10 that is, the lifting up of the jawbone, or, casting away of the jawbone

11 or, Lehi, as called elsewhere

12 that is, the well of him that called or, cried

13 He seems to have judged South West Israel during twenty years of their servitude of the Philistines

16

1 Heb. a woman an harlot

2 silent

3 Heb. with the bar

bound to afflict thee.

- 7 And Samson said unto her, If they bind me with seven ^{"green} withs that were never dried, then shall I be weak, and be as ^{"another} man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

- 9 Now ^{there were} men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines ^{be} upon thee, Samson. And he brake the withs, as a thread of tow is broken when it ^{"toucheth} the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies, now tell me, I pray thee, wherewith thou mightest be bound.

- 11 And he said unto her, If they bind me fast with new ropes ^{"that} never were occupied, then shall I be weak, and be as ^{"another} man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines ^{be} upon thee, Samson. And ^{there were} liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

- 13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines ^{be} upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

- 15 And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength ^{lieth}.

16 And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was ^{"vexed} unto death:

- 17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head: for I have ^{been} a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any ^{other} man.

Sin and righteousness are before them, and they are to choose for themselves. But let them remember that "whatsoever a man soweth that shall he also reap. . . . He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (ST Oct. 13, 1881).

16:4. Precious Hours Squandered.—In the society of this enchantress, the judge of Israel squandered precious hours that should have been sacredly devoted to the welfare of his people. But the blinding passions which make even the strongest weak, had gained control of reason and of conscience (ST Oct. 13, 1881).

Philistines Knowing Divine Law, Watched Samson.—The Philistines were well acquainted with the

divine law, and its condemnation of sensual indulgence. They kept a vigilant watch over all the movements of their enemy, and when he degraded himself by this new attachment, and they saw the bewitching power of the enchantress, they determined, through her, to accomplish his ruin (ST Oct. 13, 1881).

16:15-17. Samson Deliberately Walked Into Net of Betrayer.—Samson's infatuation seems almost incredible. At first he was not so wholly enthralled as to reveal the secret; but he had deliberately walked into the net of the betrayer of souls, and his meshes were drawing closer about him at every step (ST Oct. 13, 1881).

16:15-20. Samson Lost Sense of Sacredness of His Work.—Samson, that mighty man of valor, was under a

4 or, by the brook 5 or, humble 6 or, new cords: Heb. moist 7 Heb. one 8 Heb. smelleth 9 Heb. wherewith work hath not been done 10 Heb. shortened

- 18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.
- 19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.
- 20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.
- 21 But the Philistines took him, and "put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.
- 22 Howbeit the hair of his head began to grow again "after he was shaven.
- 23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto "Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.
- 24 And when the people saw him, they praised their god; for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, "which slew many of us.
- 25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made "them sport; and they set him between the pillars.
- 26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.
- 27 Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while Samson made sport.
- 28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two

16:18 Ps 62:9; Pr 18:9; Jer 9:4-6; Mt 26:15; Eph 5:5; 1 Ti 6:10
16:19 Pr 7:21-23; Eccl 7:26
16:20 Jdg 16:9; Isa 42:24; Hos 7:9; Mt 17:16; 2 Co 5:5
16:21 Pr 5:22; Jdg 2:19; 18:107-10; Isa 17:2; Mt 24:12
16:22 Lev 26:34; 18:42-46; Ps 106:33-45; Ps 107:14-14
16:23 Jer 2:11; Mic 1:5; Rom 1:24-25; 1 Co 8:4-5; Pr 24:17
16:24 Dt 32:27; Isa 47:20; Da 5:4; Hab 1:16; Rev 11:10
16:25 Jdg 9:27; Da 5:4; Mt 13:6-7; Job 30:30; Heb 11:36
16:27 Jdg 9:51; Dt 22:8; Jos 24
16:28 2 Ch 20:12; Ps 50:15; Heb 11:32; Ps 78:18-23
16:30 Mt 16:25; Ac 20:24; Ac 21:14; Php 2:17; Heb 12:1-4; Job 20:5
16:31 Jn 19:39-42; Jdg 13:2; Jdg 13:25; Jos 19:11; Jdg 15:20
17:1 Jdg 17:6; Jdg 10:1; Jos 15:9
17:2 Jdg 5:23; Dt 27:16; Mt 26:7; Rom 9:1; 1 Co 16:22
17:3 Jdg 17:13; Isa 66:5; Eccl 20:9; Jer 10:8; Hab 2:18-19; In 16:2
17:4 Isa 46:6-7; Jer 10:9-10
17:5 Jdg 18:24; Ge 31:30; Eccl 1:7; Hos 14:1; Heb 5:6; Eccl 2:25
17:6 Jdg 18:1; Jdg 19:1; Ge 36:31; Ps 12:4
11 Heb. bored out
12 or, as when he was shaven
13 Signifieth a fish
14 Heb. and who multiplied our slain
15 Heb. before them
16 or, he leaned on them
17 Heb. my soul
17
1 Heb. filled the hand

eyes.

- 29 And Samson took hold of the two middle pillars upon which the house stood, and "on which it was borne up, of the one with his right hand, and of the other with his left.
- 30 And Samson said, Let "me die with the Philistines. And he bowed himself with *all* his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than *they* which he slew in his life.
- 31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

Jdg

The Origin of Micah's Idolatry and of the Sanctuary of His Idols in Dan (in the North) (17:1-18:31)

The Construction of the Images

- 17 And there was a man of mount Ephraim, whose name was Micah.
- 2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me, I took it. And his mother said, Blessed be thou of the LORD, my son.
- 3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.
- 4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image; and they were in the house of Micah.
- 5 And the man Micah had an house of gods, and made an ephod, and teraphim, and "consecrated one of his sons, who became his priest.
- 6 In those days there was no king in Israel, but every man did that which was right in his own eyes.

solenmn vow to be a Nazirite during the period of his life; but becoming infatuated by the charms of a lewd woman, he rashly broke that sacred pledge. Satan worked through his agents to destroy this ruler of Israel, that the mysterious power which he possessed might no longer intimidate the enemies of God's people. It was the influence of this bold woman that separated him from God, her artifices that proved his ruin. The love and service which God claims, Samson gave to this woman. This was idolatry. He lost all sense of the sacred character and work of God, and sacrificed honor, conscience, and every valuable interest, to base passion (ST July 1, 1904).

16:20. Willful Sin Caused Loss of Strength.—Had Samson's head been shaven without fault on his part, his strength would have remained. But his course had shown contempt for the favor and authority of God as much as if

he had in disdain himself severed his locks from his head. Therefore God left him to endure the results of his own folly (ST Oct. 13, 1881).

16:28. Real Contest Between Jehovah and Dagon.—The contest, instead of being between Samson and the Philistines, was now between Jehovah and Dagon, and thus the Lord was moved to assert His almighty power and His supreme authority (ST Oct. 13, 1881).

16:30. God's Design for Samson Marred by Sin.—God designed that Samson should accomplish a great work for Israel. Hence the utmost care had been taken at the very outset of life to surround him with the most favorable conditions for physical strength, intellectual vigor, and moral purity. Had he not in after years ventured among the ungodly and the licentious, he would not so basely have yielded to temptation (ST Oct. 13, 1881).

A Renegade Levite Becomes Priest

- 7 And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there.
- 8 And the man departed out of the city from Bethlehemjudah to sojourn where he could find a place; and he came to mount Ephraim to the house of Micah, 'as he journeyed.
- 9 And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehemjudah, and I go to sojourn where I may find a place.
- 10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.
- 11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.
- 12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.
- 13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

The Transference of the Images to Dan(Laish)
Through the Migration of the Danites

- 18** In those days *there* was no king in Israel; and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.
- 2 And the children of Dan sent of their family five men from their coasts, 'men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.
- 3 When they *were* by the house of Micah, they knew the voice of the young man the Levite; and they turned in thither, and said unto him, Who brought thee hither? and what maketh thou in this place? and what hast thou here?
- 4 And he said unto them, Thus and thus dealt Micah with me, and hath hired me, and I am his priest.
- 5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.
- 6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.
- 7 Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there* was no 'magistrate in the land, that might put *them* to shame in any thing; and they *were* far from the Zidonians, and had no business with any

17:7 Jdg 19:1-2; Ge 35:19; Mic 5:2; Mt 2:15-6
17:8 Jdg 17:11, Ne 15:10-11
17:10 Jdg 17:11; Ge 35:8; Isa 22:21; Mt 26:15; Jo 12:6, 1 Ti 6:10
17:12 Jdg 17:5; Nu 10:5; 1 Ki 12:31
17:13 Pr 11:12; Isa 14:20; Mt 15:9; Jo 16:2; Ac 26:9; Rom 10:2-3

18:1 Jdg 17:6; Jdg 19:1
18:2 Jdg 8:11; Jdg 13:2; Ge 42:9; 1 Ki 19:31
18:3 Jdg 12:6; Ge 27:22; Mt 26:7-8; Isa 22:16
18:4 Jdg 17:10; Pr 28:21; Isa 56:11; Ac 20:35; 1 Ti 5:5; Tit 1:11
18:5 1 Ki 22:5; 2 Ki 16:15; Isa 30:1; Ac 8:10; Jdg 18:14
18:6 1 Ki 22:9; 1 Ki 22:12; 1 Ki 22:15; Jer 25:21-22
18:7 Jos 19:47; Jdg 18:27-28; Rev 18:7; 1 Ki 16:6; Rom 15:5
18:8 Jdg 18:2; Jdg 18:11
18:9 Nu 13:30; Jos 2:25-26; Heb 6:11-12; 2 Pe 1:10-11
18:10 Jdg 18:7; Jdg 18:27; 10:2-9
18:12 Jos 15:60; 1 Ch 13:5-6; Jdg 13:25
18:13 Jdg 18:2-3; Jdg 17:1; Jos 24:30
18:14 1 Sa 14:28; Jdg 18:4-6; Jdg 17:5
18:15 Ge 47:14; Mt 10:12-14; 1 Ki 10:4-6; Jo 14:27
18:16 Jdg 18:11
18:17 Jdg 18:2; Jdg 18:1; Ps 52:20; 1 Sa 4:11
18:18 Jdg 21:5; Mic 7:10; Mt 23:9
18:20 Jdg 17:10; Isa 56:11; Hos 4:5; Ac 20:45; Php 3:19

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18:6 1 Ki 22:9; 1 Ki 22:12; 1 Ki 22:15; Jer 25:21-22
18:7 Jos 19:47; Jdg 18:27-28; Rev 18:7; 1 Ki 16:6; Rom 15:5
18:8 Jdg 18:2; Jdg 18:11
18:9 Nu 13:30; Jos 2:25-26; Heb 6:11-12; 2 Pe 1:10-11
18:10 Jdg 18:7; Jdg 18:27; 10:2-9
18:12 Jos 15:60; 1 Ch 13:5-6; Jdg 13:25
18:13 Jdg 18:2-3; Jdg 17:1; Jos 24:30
18:14 1 Sa 14:28; Jdg 18:4-6; Jdg 17:5
18:15 Ge 47:14; Mt 10:12-14; 1 Ki 10:4-6; Jo 14:27
18:16 Jdg 18:11
18:17 Jdg 18:2; Jdg 18:1; Ps 52:20; 1 Sa 4:11
18:18 Jdg 21:5; Mic 7:10; Mt 23:9
18:20 Jdg 17:10; Isa 56:11; Hos 4:5; Ac 20:45; Php 3:19

man.

- 8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye?
- 9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good; and are ye still? be not slothful to go, and to enter to possess the land.
- 10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.
- 11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men 'appointed with weapons of war.
- 12 And they went up, and pitched in Kirjathearim, in Judah: wherefore they called that place 'Mahanehan unto this day: behold, it is behind Kirjathearim.
- 13 And they passed thence unto mount Ephraim, and came unto the house of Micah.
- 14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.
- 15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and 'saluted him.
- 16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.
- 17 And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.
- 18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?
- 19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?
- 20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.
- 21 So they turned and departed, and put the little ones and the cattle and the carriage before them.
- 22 And when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children

² Heb. in making his way

³ Or, a double suit, etc. Heb. an order of garments

⁴ Heb. sons of

⁵ called elsewhere, called Leshem

⁶ Heb. possessor, or, heir of restraints

⁷ Heb. girded

⁸ Heb. asked him of peace

- of Dan.
- 23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, ¹that thou comest with such a company?
- 24 And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this *that* ye say unto me. What aileth thee?
- 25 And the children of Dan said unto him, Let not thy voice be heard among us, lest ²angry fellows run upon thee, and ³thou lose thy life, with the lives of thy household.
- 26 And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back unto his house.
- 27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire.
- 28 And *there was* no deliverer, because it was far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Bethrehab. And they built a city, and dwelt therein.
- 29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.
- 30 And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.
- 31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

An Evil Deed of the Benjamites and Its Terrible Consequences (19:1-21:25)

The Benjamites of Gibeah Abuse and Cause the Death of the Concubine Belonging to a Levite

- 19** And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him ¹a concubine out of Bethlehemjudah.
- 2 And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there ²four whole months.
- 3 And her husband arose, and went after her, to speak ³friendly unto her, and to bring her again, having his servant with him, and a couple of asses; and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.
- 4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and

18:23 Ge 21:17; 1 Sa 11:5; Ps 114:5; Isa 22:1

18:24 Jdg 17:13; Jer 50:48; Ac 19:26; Rev 17:2

18:25 1 Sa 30:6; 2 Sa 17:8; Job 4:5

18:27 Jdg 18:7; Dt 33:22; Jos 19:47

18:28 2 Sa 14:6; Ps 2:1; Da 3:15-17; Isa 2:14

18:29 Jdg 20:1; Ge 14:13; Ge 30:6; Ge 32:28

18:30 Ex 20:9; Lev 26:1; Ps 105:44-45

18:31 Jdg 19:18; Jdg 21:21; Jos 18:1; 1 Sa 1:3; 1 Sa 4:1; Jer 7:12

19:1 Jdg 17:6; Jos 24:30; Mal 2:15; Ge 45:19; Mt 2:6

19:2 Lev 21:9; Dt 22:21; Eccl 10:28

19:3 Jdg 15:1; Lev 19:17; Mt 1:19; Jo 8:4; 5:11; Gal 6:1; Ge 31:5

19:5 Jdg 19:8; Ge 18:5; Ps 104:15; Jn 9:4; Ac 9:9

19:6 Jdg 19:9; Ps 104:15; Eccl 12:19; 1 Th 5:3; Rev 11:10, 13

19:9 1 K 24:29; Pr 27:1; Jas 4:15-18

19:10 Jdg 1:8; Jos 15:8; Jos 15:63

19:11 Jdg 19:10; Ge 10:16; Jos 15:63

19:13 Jos 18:25-26; Isa 10:29; Hos 5:8

19:15 Jdg 19:18; Ge 18:2-8; Mt 25:45, 15; Heb 13:2

19:16 Ge 3:19; Ps 104:23; Pr 13:11; Eccl 1:4; 1 Th 4:11-12

19:17 Ge 16:8; Ge 32:17

19:18 Jdg 18:31; Ps 26:9; Jn 15:6

19:19 Jdg 18:31; Ps 26:9; Jn 15:6

19:20 Jdg 18:31; Ps 26:9; Jn 15:6

19:21 Jdg 18:31; Ps 26:9; Jn 15:6

19:22 Jdg 18:31; Ps 26:9; Jn 15:6

19:23 Jdg 18:31; Ps 26:9; Jn 15:6

19:24 Jdg 18:31; Ps 26:9; Jn 15:6

19:25 Jdg 18:31; Ps 26:9; Jn 15:6

19:26 Jdg 18:31; Ps 26:9; Jn 15:6

19:27 Jdg 18:31; Ps 26:9; Jn 15:6

19:28 Jdg 18:31; Ps 26:9; Jn 15:6

19:29 Jdg 18:31; Ps 26:9; Jn 15:6

19:30 Jdg 18:31; Ps 26:9; Jn 15:6

19:31 Jdg 18:31; Ps 26:9; Jn 15:6

19:32 Jdg 18:31; Ps 26:9; Jn 15:6

19:33 Jdg 18:31; Ps 26:9; Jn 15:6

19:34 Jdg 18:31; Ps 26:9; Jn 15:6

19:35 Jdg 18:31; Ps 26:9; Jn 15:6

19:36 Jdg 18:31; Ps 26:9; Jn 15:6

19:37 Jdg 18:31; Ps 26:9; Jn 15:6

19:38 Jdg 18:31; Ps 26:9; Jn 15:6

19:39 Jdg 18:31; Ps 26:9; Jn 15:6

19:40 Jdg 18:31; Ps 26:9; Jn 15:6

19:41 Jdg 18:31; Ps 26:9; Jn 15:6

19:42 Jdg 18:31; Ps 26:9; Jn 15:6

19:43 Jdg 18:31; Ps 26:9; Jn 15:6

19:44 Jdg 18:31; Ps 26:9; Jn 15:6

19:45 Jdg 18:31; Ps 26:9; Jn 15:6

19:46 Jdg 18:31; Ps 26:9; Jn 15:6

19:47 Jdg 18:31; Ps 26:9; Jn 15:6

19:48 Jdg 18:31; Ps 26:9; Jn 15:6

19:49 Jdg 18:31; Ps 26:9; Jn 15:6

19:50 Jdg 18:31; Ps 26:9; Jn 15:6

19:51 Jdg 18:31; Ps 26:9; Jn 15:6

19:52 Jdg 18:31; Ps 26:9; Jn 15:6

19:53 Jdg 18:31; Ps 26:9; Jn 15:6

19:54 Jdg 18:31; Ps 26:9; Jn 15:6

19:55 Jdg 18:31; Ps 26:9; Jn 15:6

19:56 Jdg 18:31; Ps 26:9; Jn 15:6

lodge there.

- 5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, ¹Comfort thine heart with a morsel of bread, and afterward go your way.
- 6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.
- 7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.
- 8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried ²until afternoon, and they did eat both of them.
- 9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day ³draweth toward evening, I pray you tarry all night: behold, ⁴the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go ⁵home.
- 10 But the man would not tarry that night, but he rose up and departed, and came ⁶over against Jebus, which is Jerusalem; and *there were* with him two asses saddled, his concubine also was with him.
- 11 And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.
- 12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.
- 13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.
- 14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.
- 15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: *for there was* no man that ⁷took them into his house to lodging.
- 16 And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were ⁸Benjamites.
- 17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?
- 18 And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim: from thence *am* I: and I went to Bethlehemjudah, but I *am* now

Jdg

6 Heb. art gathered together?

7 Heb. bitter of soul.

8 gather thy soul and the soul of thy household

19

1 Heb. a woman a concubine, or, a wife a concubine

2 or, a year and four months: Heb. days, four months

3 Heb. to her heart

4 Heb. strengthen

5 Heb. till the day declined

6 Heb. is weak

7 Heb. to thy tent

8 Heb. it is the pitching time of the day

9 Heb. to over against

10 gathered

11 sons of Jemini

going to the house of the LORD; and there is no man that ¹⁹receiveth me to house.

- 19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which* is with thy servants: *there is* no want of any thing.

- 20 And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street.

- 21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

- 22 Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

- 23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

- 24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not ²⁵so vile a thing.

- 25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning; and when the day began to spring, they let her go.

- 26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

- 27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

- 28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

The Punishment of the People of Benjamin by the Other Tribes

- 29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

- 30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.

- 20** Then all the children of Israel went out, and the congregation was gathered together as one man, from ¹Dan

19:19 Ge 24:52
19:20 Jdg 6:25, Ge 33:23-24; 1k 10:5-6; Jn 14:27; 1 Co 1:3; Rom 12:13; Gal 6:6; Heb 13:2; Jas 2:15-16;
19:21 Ge 24:52; 1k 7:14; Jn 13:43-45; Jn 13:18-15; 1 Ti 5:10
19:22 Jdg 16:25; 2 Co 6:15; Ge 19:5; Rom 1:26-27
19:23 Ge 19:6-7; Jdg 20:6; Ge 34:7
19:24 Ge 19:8; Rom 3:8; Ge 31:2
19:25 Ge 4:1; Jer 5:7-8; Hos 7:1-7; Eph 4:19
19:26 Jdg 19:27; Ge 18:12; 1 Pe 3:6
19:28 Jdg 20:5; 1 Ki 18:29
19:29 1 Ch 20:6-7; Rom 19:2; Dt 21:22-23
19:30 Jdg 20:7; Pr 11:14; Ps 13:10

20:1 Jdg 20:2; Jdg 20:8; Dt 13:12; 2 Ki 25:23
20:2 Jdg 20:15; Jdg 20:17; Jdg 8:10
20:3 Pr 22:5; Mt 5:25; 1k 12:58-59; 1k 14:31-32
20:4 Jdg 19:15-28
20:5 Jdg 19:22; Ge 19:48; Jdg 19:25-26
20:6 Jdg 19:29; Jdg 20:10; Jdg 19:25; Ge 34:7
20:7 Ex 19:5-6; Dt 1:6; 1 Co 5:1; Jdg 19:40; Jas 1:5
20:8 Jdg 20:1; Jdg 20:11; Pr 21:4; Ecc 9:10
20:9 Jos 11:2; Ne 11:1; Pr 16:33; Job 1:7; Ac 1:26
20:12 Dt 18:14; Jos 22:13-16; Mt 18:15-18; Rom 12:18
20:13 2 Sa 20:21-22; Jdg 19:22; Ecc 11:10; Hos 10:9; Rom 1:32; Rev 18:4-5
20:14 Nu 20:20; Nu 21:25; Job 15:25-26
20:15 Jdg 20:25; Jdg 20:45; Nu 20:41
20:16 Jdg 2:15; 1 Ch 12:2

20:1 Jdg 20:2; Jdg 20:8; Dt 13:12; 2 Ki 25:23
20:2 Jdg 20:15; Jdg 20:17; Jdg 8:10
20:3 Pr 22:5; Mt 5:25; 1k 12:58-59; 1k 14:31-32
20:4 Jdg 19:15-28
20:5 Jdg 19:22; Ge 19:48; Jdg 19:25-26
20:6 Jdg 19:29; Jdg 20:10; Jdg 19:25; Ge 34:7
20:7 Ex 19:5-6; Dt 1:6; 1 Co 5:1; Jdg 19:40; Jas 1:5
20:8 Jdg 20:1; Jdg 20:11; Pr 21:4; Ecc 9:10
20:9 Jos 11:2; Ne 11:1; Pr 16:33; Job 1:7; Ac 1:26
20:12 Dt 18:14; Jos 22:13-16; Mt 18:15-18; Rom 12:18
20:13 2 Sa 20:21-22; Jdg 19:22; Ecc 11:10; Hos 10:9; Rom 1:32; Rev 18:4-5
20:14 Nu 20:20; Nu 21:25; Job 15:25-26
20:15 Jdg 20:25; Jdg 20:45; Nu 20:41
20:16 Jdg 2:15; 1 Ch 12:2

20:1 Jdg 20:2; Jdg 20:8; Dt 13:12; 2 Ki 25:23
20:2 Jdg 20:15; Jdg 20:17; Jdg 8:10
20:3 Pr 22:5; Mt 5:25; 1k 12:58-59; 1k 14:31-32
20:4 Jdg 19:15-28
20:5 Jdg 19:22; Ge 19:48; Jdg 19:25-26
20:6 Jdg 19:29; Jdg 20:10; Jdg 19:25; Ge 34:7
20:7 Ex 19:5-6; Dt 1:6; 1 Co 5:1; Jdg 19:40; Jas 1:5
20:8 Jdg 20:1; Jdg 20:11; Pr 21:4; Ecc 9:10
20:9 Jos 11:2; Ne 11:1; Pr 16:33; Job 1:7; Ac 1:26
20:12 Dt 18:14; Jos 22:13-16; Mt 18:15-18; Rom 12:18
20:13 2 Sa 20:21-22; Jdg 19:22; Ecc 11:10; Hos 10:9; Rom 1:32; Rev 18:4-5
20:14 Nu 20:20; Nu 21:25; Job 15:25-26
20:15 Jdg 20:25; Jdg 20:45; Nu 20:41
20:16 Jdg 2:15; 1 Ch 12:2

20:1 Jdg 20:2; Jdg 20:8; Dt 13:12; 2 Ki 25:23
20:2 Jdg 20:15; Jdg 20:17; Jdg 8:10
20:3 Pr 22:5; Mt 5:25; 1k 12:58-59; 1k 14:31-32
20:4 Jdg 19:15-28
20:5 Jdg 19:22; Ge 19:48; Jdg 19:25-26
20:6 Jdg 19:29; Jdg 20:10; Jdg 19:25; Ge 34:7
20:7 Ex 19:5-6; Dt 1:6; 1 Co 5:1; Jdg 19:40; Jas 1:5
20:8 Jdg 20:1; Jdg 20:11; Pr 21:4; Ecc 9:10
20:9 Jos 11:2; Ne 11:1; Pr 16:33; Job 1:7; Ac 1:26
20:12 Dt 18:14; Jos 22:13-16; Mt 18:15-18; Rom 12:18
20:13 2 Sa 20:21-22; Jdg 19:22; Ecc 11:10; Hos 10:9; Rom 1:32; Rev 18:4-5
20:14 Nu 20:20; Nu 21:25; Job 15:25-26
20:15 Jdg 20:25; Jdg 20:45; Nu 20:41
20:16 Jdg 2:15; 1 Ch 12:2

12 Heb. gathereth
13 Heb. the matter of this folly
20
1 That is, the whole country
2 Heb. the man the Levite
3 Heb. humbled
4 Heb. fellows

even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.

- 2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

- 3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

- 4 And ⁵the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin. I and my concubine, to lodge.

- 5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they ⁶forced, that she is dead.

- 6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

- 7 Behold, *ye are* all children of Israel; give here your advice and counsel.

- 8 And all the people arose as one man, saying, We will not *any of us* go to his tent, neither will we *any of us* turn into his house.

- 9 But now *this shall* be the thing which we will do to Gibeah; *we will go up* by lot against it;

- 10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

- 11 So all the men of Israel were gathered against the city, ¹²knit together as one man.

- 12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

- 13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

- 14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

- 15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

- 16 Among all this people *there were* seven hundred chosen men left-handed; every one could sling stones at an hair *breadth*,

- and not miss.
- 17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.
- 18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.
- 19 And the children of Israel rose up in the morning, and encamped against Gibeah.
- 20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.
- 21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.
- 22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.
- 23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)
- 24 And the children of Israel came near against the children of Benjamin the second day.
- 25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men: all these drew the sword.
- 26 Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.
- 27 And the children of Israel inquired of the LORD, (for the ark of the covenant of God *was* there in those days,
- 28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up: for to-morrow I will deliver them into thine hand.
- 29 And Israel set liers in wait round about Gibeah.
- 30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.
- 31 And the children of Benjamin went out against the people, *and* were drawn away from the city: and they began ⁵to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to ⁶the house of God, and the other to Gibeah in the field, about thirty men of

20:17 Jdg 20:2; Nu 26:51;
20:18 Jdg 18:31;
Joel 1:14; Ge 49:6-10;
20:19 Jos 5:1; Jos 6:12; Jos 7:16;
20:21 Ge 49:27; Hos 10:9; Dt 23:9; Ps 45:16; Ecc 9:1-3; Jer 12:1;
20:22 Jdg 20:15; 1 Sa 30:6; Ps 64:5;
20:23 Jdg 20:26-27; Ps 78:43-46; Hos 5:15;
20:25 Jdg 20:21; Ge 18:25; Ps 97:2; Rom 2:5; Rom 3:5; Rom 11:35;
20:26 Jdg 20:18; Ezr 8:21; Joel 1:1-3; Joel 2:12-18;
20:27 Jdg 20:18; Ps 78:60-61; Jer 7:12; Isa 59:1;
20:28 Nu 25:7-13; Jos 22:15; Dt 10:8; Jer 10:25; Jdg 1:2;
20:29 Jdg 20:54; Jos 8:1; 2 Sa 5:23;
20:31 Jos 8:14-16; Jdg 19:13-14; Isa 10:29;
20:32 Jos 8:15-16;
20:33 Jos 18:22;
20:34 Jdg 20:29;
Job 21:13; Pr 4:19; Ecc 8:11-12; Isa 3:10-11; Mt 23:44; Lk 21:34; Lk 21:34; 1 Th 5:4;
20:35 Jdg 20:15; Jdg 20:4-6; Job 20:5;
20:36 Jos 8:15;
20:37 Jos 8:19; Ex 19:13; Jos 6:5;
20:39 Jdg 20:31;
20:40 Ge 19:28; Joel 2:30; Rev 19:3;
20:41 Ec 15:9-10; Isa 58:9; Lk 17:27-28; 1 Th 5:4; 2 Pe 2:12; Rev 6:15-17;
20:42 La 1:3; Hos 9:9; Hos 10:9;
20:43 Jos 15:32; 1 Ch 6:77; Zec 14:10;
20:46 Jdg 20:15; Jdg 20:35

⁵ Heb. to smite of the people wounded as at, etc
⁶ or, Bethel
⁷ or, made a long sound with the trumpet
⁸ or, time
⁹ Heb. with
¹⁰ Heb. elevation
¹¹ Heb. to smite the wounded
¹² Heb. the whole consumption of
¹³ Heb. touched them
¹⁴ or, from Menu-
chah, etc
¹⁵ Heb. unto over against

Israel.

- 32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.
- 33 And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.
- 34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle *was* sore: but they knew not that evil *was* near them.
- 35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.
- 36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.
- 37 And the liers in wait hastened, and rushed upon Gibeah: and the liers in wait ⁸drew themselves along, and smote all the city with the edge of the sword.
- 38 Now there was an appointed ⁹sign between the men of Israel and the liers in wait, that they should make a great ¹⁰flame with smoke rise up out of the city.
- 39 And when the men of Israel retired in the battle, Benjamin began ¹¹to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.
- 40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, ¹²the flame of the city ascended up to heaven.
- 41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil ¹³was come upon them.
- 42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness: but the battle overtook them: and them which *came* out of the cities they destroyed in the midst of them.
- 43 Thus they enclosed the Benjamites round about, *and* chased them, *and* trode them down ¹⁴with ease ¹⁵over against Gibeah toward the sunrise.
- 44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.
- 45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.
- 46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword: all these *were* men of valour.

- 47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.
- 48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that "came to hand: also they set on fire all the cities that "they came to.

The Method of Circumventing the Oath of the Tribes So That the Tribe of Benjamin Could Be Preserved From Extinction

21 Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

- 2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;
- 3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?
- 4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.
- 5 And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.
- 6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.
- 7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?
- 8 And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.
- 9 For the people were numbered, and, behold, there were none of the inhabitants of Jabeshgilead there.
- 10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children.
- 11 And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.
- 12 And they found among the inhabitants of

20:47 Jdg 21:13; Ps 104:9-10; Isa 1:9; Jer 1:17.
20:48 Dt 13:15-17; Pr 18:19.

21:1 Jdg 20:1; Jdg 20:8; Eccl 5:2; Mk 6:23; Ac 25:12; Rom 10:2; Ex 3:12-16.
21:2 Jdg 21:12; Jdg 20:18; Ge 27:98; 1 Sa 30:4.

21:3 Dt 29:21; Jos 7:7-9; Ps 7:1; Ps 80:12; Jer 12:1.

21:4 Ps 78:34-35; Hos 5:15; Jdg 6:26; Heb 13:10.

21:5 Jdg 21:1; Jdg 21:18; Lev 27:28-29; Jer 48:10.

21:6 Jdg 21:15; Jdg 11:35; Hos 11:8; Lk 19:41-42.

21:7 Jdg 1:18; 1 Sa 11:28-29; 1 Sa 11:1-5; 1 Sa 31:11-13.

21:8 Jdg 21:5; Jdg 5:25; Dt 13:15.

21:11 Nu 31:17-18; Dt 2:31.

21:12 Jdg 20:18; Jos 18:1; Ps 78:60; Jer 12:1.

21:13 Jdg 20:47; Dt 20:10; 1 Sa 57:19; Lk 10:5; Eph 2:17.

21:14 Jdg 21:12; 1 Co 7:2.

21:15 Jdg 21:6; Isa 9:13; Isa 58:12.

21:17 Nu 26:55; Nu 30:2.

21:18 Jdg 21:1; Jdg 11:35.

21:19 Ex 23:14-16; Lev 24:5-6; Nu 10:10; Ps 81:5; In 5:1; Jo 7:2.

21:21 Jdg 11:34; Ps 109:3; Eccl 3:1; Mt 10:17; Lk 17:25.

21:22 Phm 9-12; Ge 1:27; Mk 10:68; 1 Co 7:2; Pr 20:25.

21:23 Jdg 20:48.

21:25 Jdg 17:6; Dt 12:8; Ps 12:1; Eccl 11:9; Mt 2:1-2.

16 Heb. was found

17 Heb. were found

21

1 Heb. knoweth the lying with man

2 Heb. young women virgins

3 Heb. and spake and called

4 or. proclaim peace

5 Heb. from year to year

6 or. toward the sunrising

7 or. on the highway

8 or. Gratiety us in them

Jabeshgilead four hundred ⁴young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

- 13 And the whole congregation sent *some* ¹to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.
- 14 And Benjamin came again at that time, and they gave them wives which they had saved alive of the women of Jabeshgilead: and yet so they sufficed them not.
- 15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.
- 16 Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?
- 17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.
- 18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin.
- 19 Then they said, Behold, *there is* a feast of the LORD in Shiloh ⁴yearly in a place which is on the north side of Bethel, ⁵on the east side ⁶of the highway that goeth up from Bethel to Shechem, and on the south of Lebanon.
- 20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards:
- 21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.
- 22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, ⁷Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, ⁸that ye should be guilty.
- 23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.
- 24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.
- 25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

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Jdg

The Book of RUTH

INTRODUCTION

1. TITLE

The book of Ruth forms an appendix to the book of Judges, and an introduction to the following two historical books of Samuel. It receives its title from the name of the person whose story it tells. Hebrew proper names have meanings. These are lost to the reader of the English translation of the Bible, because the translators have simply transliterated the proper names without attempting to give their meanings. Ruth was a Moabitish woman, and naturally her name is not Hebrew. The derivation and meaning of the name are uncertain, though some think it may be related to the verb *ra'ah*, "to associate with," and thus mean "friend," or "friendship."

The book of Ruth gives us, not the story of romantic love, but of the reverential love of a young widow for the mother of her deceased husband. The love portrayed in the character of Ruth is of the purest, most unselfish, and extraordinary kind. Though a Moabitess, Ruth accepted Naomi's faith as her own, and was rewarded by marriage to a Jewish nobleman, Boaz, by whom she became the ancestress of David, and thus, eventually, of Christ.

2. AUTHORSHIP

Critics have debated the authorship of the book of Ruth. As in the case of the book of Daniel, there are some who set the date of writing early and some who set it much later. The theory of a postexilic origin for Ruth is ably presented in the *Jewish Encyclopedia*. Some critics have assumed that the book represents a subtle argument in favor of intermarriage between the Jews and other peoples, since it states that David descended from such a marriage. They suggest that it was written in the time of Ezra and Nehemiah as a protest against their stringent laws prohibiting marriage between Jews and non-Jews. The five chief reasons set forth by those who believe that the book of Ruth was written in postexilic times are these:

1. The expression "in the days when the judges ruled" (ch. 1:1) implies a later date for the writing of the book.

2. The fact that the book of Ruth appears in the third section of the Hebrew canon implies late composition.

3. The book contains a number of Aramaisms which would not appear in a pre-exilic narrative.

4. The genealogy at the close of the book shows definite influence of the priestly school.

5. The expression "in former time" (ch. 4:7) seems to imply that the shoe ceremony and the redemption of land and women were no longer practiced.

These arguments are, however, far from conclusive. The expression "in the days when the judges ruled" implies no more than that the book of Ruth, as we have it, was written after the close of the period of the judges, but not necessarily *long* after. It is interesting to note that in one of the oldest versions, the LXX, this book is added to the book of Judges without even a separate title, as if it were truly the concluding part of Judges, a kind of appendix. The position of Ruth in the present Hebrew canon is no valid argument for the lateness of its composition. The present Hebrew canon is itself of late origin, and the position of the book of Ruth in the early versions is the same as that in which we find it in the KJV, after the book of Judges and in some cases with no separate heading of its own. A detailed study has shown that the Aramaic words to which the critics have pointed as proof of a late origin occur also in other writings whose pre-exilic dating is uncontested. The genealogy at the close of the book of Ruth would not be satisfactory proof of postexilic origin unless it first be granted that certain portions of the books of Moses and Joshua are also of postexilic origin. The expression "in former time" may imply that the shoe ceremony and the redemption of land and of widows are of the past, but not necessarily of the *long-forgotten* past. In fact, a careful study of the book of Ruth has led many scholars to the conclusion that the book is likely to have been of pre-exilic origin. This is doubtless all that can be said as to the date of the writing of the book of Ruth.

The written form of the book of Ruth, as we now have it, probably originated in the time of David himself, and it seems to fit best in the early days of his reign. Some have thought that Samuel was the author of the story in its present form. This would explain the position of the book of Ruth at the close of the book of Judges and preceding Samuel (see on Judges 17:1; 18:29). Its position in the later Hebrew canon would naturally be among the Writings, since it could not appropriately be included among the books of Moses or among the

prophets. According to Jewish tradition, as recorded in the Talmud, the prophet Samuel wrote not only the books bearing his name but also the book of Judges and that of Ruth. Though not itself a prophecy, the book of Ruth may accordingly have been written by one of the greatest of prophets.

3. HISTORICAL SETTING

The setting of the story is explicitly stated in the opening words of the book: "In the days when the judges ruled, . . . there was a famine in the land." Yet this statement is by no means definite, for there was more than one famine in the land of Palestine during the time of the judges. However, by comparing the genealogy of David as given in the last verses of the book of Ruth with David's genealogy as given in the first chapter of Matthew, we discover Boaz' mother listed as Rahab. There are no compelling reasons for supposing this to be any other than the Rahab of Jericho (see on Matt. 1:5). If she was his own mother, the book of Ruth would come rather early in the period of the judges. On the other hand, ancient tradition, followed by Josephus, places the events of the book of Ruth in the time of Eli, which would better fit Boaz as David's great grandfather. Either could be true, since "mother" and "father" can also mean grandparent or ancestor (see on 1 Kings 15:10; Ezra 7:1).

The picture of customs, society, and government reflected in the book of Ruth agrees with that given of the period of the judges as set forth in the book of Judges itself. This becomes more evident as one studies the details of the Ruth narrative. The suggestion that the famine mentioned is the one that occurred in the time of Gideon is most improbable, for there is no indication that the famine recorded in the book of Ruth was caused by armed invaders (Ruth 1:1, 2; cf. Judges 6:3-6). The book gives no hint of war; in fact, when Naomi decided to return home, it was because she heard that Jehovah had visited His people and given them bread (see on Ruth 1:6). This implies that the famine was not the result of war but of drought.

As already stated, the Greek translators of the Old Testament Scriptures made this book an appendix to the book of Judges, with no division or title of its own. Later editions of this translation, the LXX, inserted *Telos ton kriton*, "the end of the Judges," to indicate where the break came between Judges and Ruth, and *Telos tes Routh*, "the end of Ruth," at the close of the narrative. The book of Ruth occupies a different place in the present Hebrew canon. It is one of five rolls read in the synagogue on five special occasions or festivals during the year. In printed editions of the Hebrew Old Testament these rolls are usually

arranged in the following order: Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. Ruth occupies the second position because the book was appointed to be read at the Feast of Weeks, later known as Pentecost, the second of the five special festivals.

As already noted, translators of the LXX appended Ruth to the book of Judges. This corresponds well with the time of Eli, the high priest, in the latter days of whose life Samuel was called to the prophetic office. An important act of Samuel's life was the anointing of Saul, the first king of Israel. The last words of the book of Judges read, "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25).

Moab was, at this time, a district east of the Dead Sea, between the river Arnon and the brook Zered. Its eastern boundary was indefinite, being the great desert of Arabia. This region is a high, fertile tableland, averaging some 3,000 ft. (914.6 m.) above the level of the Mediterranean Sea and 4,300 ft. (1,311 m.) above the level of the Dead Sea. Though the rainfall is usually sufficient to mature the crops, people living in the uplands augment their supply of water by means of cisterns. Many of those used in ancient times are now in ruins. Formerly the population must have been far greater than now. The fertility of the country in ancient times is indicated by the numerous towns and villages known to have existed there, and mentioned in the Scriptures. The land of Moab still provides good pasture for sheep and cattle, as it did in ancient times.

The Moabites were of Semitic stock, being descendants of Lot, Abraham's nephew. Their chief deity was Chemosh, who seems to have been propitiated by human sacrifices (see 2 Kings 3:26, 27). We know but little of the history of the Moabites after the account of their origin, given in Gen. 19, until the time of the Exodus. Some time before the establishment of the kingdom in Israel, the Amorites occupied that part of Moab lying north of the Arnon, but Israel subdued the Amorites and occupied their part of what had been Moabite territory (see Num. 21:26; Judges 11:12-27; see on Num. 21:13; 22:1). When Balak, the son of Zippor, saw that the Israelites encamped upon the very borders of his country, he entered into an alliance with the Midianites and called in the aid of the apostate prophet Balaam.

An inscription of Ramses II on the base of a statue at Luxor boasts of the conquest of Moab. Israel was oppressed by Eglon of Moab, with the aid of Ammon and Amalek (Judges 3:13, 14); but Eglon was assassinated by Ehud, and the Moabite yoke was cast off. King Saul smote Moab, but did not subdue it (1 Sam. 14:47), for we find David placing his father and mother under the protection of the king of Moab when he was pursued by Saul (1 Sam. 22:3, 4). The fact that David's great grand-

mother, Ruth, was a Moabitess may explain why David would place his father and mother under the protection of the king of Moab when he fled from King Saul. But this friendship between David and Moab did not continue. When David became king he made war on Moab and completely defeated it.

There were two Bethlehems in ancient Palestine. One was situated in territory assigned to the tribe of Zebulun, the other in Judah. Because of possible confusion the writer of the book of Ruth definitely notes twice, at the very beginning of his account, that the Bethlehem of Naomi and her husband, Elimelech, and their two sons was Bethlehem-judah (ch. 1:1, 2). The Bethlehem in Zebulun is mentioned in Joshua 19:15 as one of the 12 cities in the inheritance of the children of Zebulun. There is still a small village in northern Palestine at the place where this Bethlehem is thought to have been situated. But it is the Bethlehem in Judah that interests us. It is a town of some 15,000 inhabitants, 5¼ mi. (8.4 km) south of Jerusalem and about 2,400 ft. (731.7 m) above sea level. It occupies an outstanding position on a spur running east from the watershed. It is just off the main road to Hebron and the south. The position is one of natural strength, and was occupied by a garrison of Philistines in the days of David (2 Sam. 23:14; 1 Chron. 11:16).

4. THEME

There is narrative that is historic, and narrative that is epic. The word *epic* is applied to narrative whose appeal is not primarily to our sense of information but to our creative imagination and to the emotions. An epic is usually written in poetic form. A peculiarity of Hebrew poetry, however, is that its verse system is based on parallelism of thought rather than on exact meter and rhyme. This characteristic also appears, to a lesser extent, in Hebrew prose. Thus, in Hebrew, the classification of literature depends more on the nature of the thought than on the form of expression. Hebrew epics are portions of the national history fitted into their proper place in the narrative. Appreciation of the Bible as literature calls for a recognition of the different forms of narrative used by Bible writers.

The chief purpose of the book of Ruth is to give information concerning the immediate ancestors of David, the greatest of the kings of Israel, the one in whose line was to come the Messiah. Christ is to be the eventual ruler of the kingdom of Israel after the spirit, the leader of the eternal theocracy. Christ spoke of His kingdom as the kingdom of heaven, to distinguish it from the kingdoms of this present world. The book of Ruth thus provides a cheering link in the inspired narrative of the kingdom Christ came to establish.

At the same time Ruth presents a most appealing picture of the blessings of the ideal home. There are two institutions that have come down to us from before the fall of man—the Sabbath and the home. The home was established by God Himself on the sixth day of the first week of time, and the Sabbath on the seventh day of the same week. The Sabbath is not Jewish, for, as the Creator Himself said, “The sabbath was made for man, and not man for the sabbath” (Mark 2:27). Both the Sabbath and the home have become the special objects of Satan’s attacks.

The relationship of mother-in-law and daughter-in-law is a subject of amusement to many. But not so that of Ruth and her mother-in-law, Naomi. After a sojourn of ten years in the land of Moab, Naomi, whose husband and two sons had died, learned that a condition of plenty again prevailed in the land of Judah, and decided to return. Ruth, with a devotion that speaks almost as much for Naomi as it does for Ruth herself, broke all ties of home and kindred to accompany her. With a last look at the fertile fields of her homeland, Moab, and with an impassioned outburst to Naomi, “Thy people shall be my people, and thy God my God,” she entered a strange land, united with God’s true people, and became a worshiper of the God of heaven. This devotion to her mother-in-law resulted, finally, in her becoming one of the progenitors of David, the sweet psalmist of Israel, Solomon, the wisest of the sons of men; Zerubbabel, the later Moses; and the Messiah, the son of David. Finally the story is replete with superb examples of faith, piety, humility, industry, and loving-kindness revealed in the ordinary occurrences of life.

Thus we have in the story of Ruth, not only a charming gem of Hebrew literature, but also a significant comment on a part of the genealogy of Christ (see on Matt. 1:4-6).

Israel should have been prepared by a study of this narrative to understand God’s plan for the salvation of individuals of all nations who would do as Ruth the Moabitess did—accept the God whose character had been represented to them by His servants. It was God’s plan that many would thus be so transformed in character as to be prepared individually to become citizens of the eternal kingdom of Christ (see COL 290).

5. OUTLINE

I. Sojourn in the Land of Moab, 1:1-18.

- A. Naomi loses her husband and two sons, 1:1-5.
 1. Famine in the land of Judah, 1:1.
 2. Elimelech, Naomi, and their sons go to Moab, 1:2.
 3. Death of Elimelech, 1:3.
 4. Marriage and death of the two sons, 1:4, 5.
- B. Naomi plans to return to Judah, 1:6-14.

1. Reason for her return, 1:6.
2. Suggestion that the daughters-in-law stay, 1:7-9.
3. Reason for Naomi's suggestion, 1:10-13.
4. Different decisions of the two girls, 1:14.
- C. Ruth decides to go with her mother-in-law, 1:15-18.
 1. Naomi's plea to Ruth, 1:15.
 2. Ruth's moving reply, 1:16, 17.
 3. Naomi's acquiescence, 1:18.

II. Journey and Arrival at Bethlehem, 1:19-22.

- A. The people of Bethlehem welcome Naomi and Ruth, 1:19.
- B. Naomi's reply, 1:20, 21.
- C. The time of their arrival, 1:22.

III. Ruth Meets Boaz, 2:1-23.

- A. Ruth gleanes in the field of Boaz, 2:1-7.
 1. Naomi has a kinsman, 2:1.
 2. Ruth goes gleaned, 2:2, 3.
 3. Chief servant of Boaz tells him about Ruth, 2:4-7.
- B. Conversation between Boaz and Ruth, 2:8-13.
 1. Boaz shows favor to Ruth, 2:8, 9.
 2. Ruth inquires the reason for this favor, 2:10.
 3. Boaz repeats the good things that he has heard about Ruth, 2:11, 12.

4. Ruth expresses her thanks, 2:13.
- C. Dinner and afternoon work, 2:14-17.
 1. Ruth's share in noon meal, 2:14.
 2. Ruth's special privileges and afternoon gleaned, 2:15-17.
- D. Ruth's return to her mother-in-law, 2:18-23.
 1. Ruth brings back grain and food, 2:18.
 2. Naomi asks where Ruth has been, 2:19.
 3. Naomi explains that Boaz is a close relative, 2:20, 21.
 4. Future plans for Ruth's gleaned, 2:22, 23.

IV. Naomi Seeks a Home for Ruth, 3:1-18.

- A. Naomi explains her plan to Ruth, 3:1-5.
- B. Ruth carries out the plan, 3:6-13.
- C. The gift and instruction of Boaz to Ruth, 3:14, 15.
- D. Ruth returns again to her mother-in-law, 3:16-18.

V. How Ruth Became David's ancestress, 4:1-22.

- A. Boaz proposes that the nearer of kin redeem the inheritance of Elimelech, 4:1-6.
- B. On his refusal, Boaz proposes to redeem it, 4:7-12.
- C. Naomi and her grandson Obed, 4:13-17.
- D. Genealogy of David's ancestors, 4:18-22.

RUTH

Naomi Loses Her Husband and Two Sons (1:1-5)

Famine in the Land of Judah

- 1** Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Elimelech, Naomi, and Their Sons Go to Moab

- 2** And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

Death of Elimelech

- 3** And Elimelech Naomi's husband died; and she was left, and her two sons.

Marriage and Death of the Two Sons

- 4** And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.
- 5** And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Naomi Plans to Return to Judah (1:6-14)

Reason for Her Return

- 6** Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

Suggestion That the Daughters-in-law Stay

- 7** Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.
- 8** And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

1:1 Jdg. 2:16; Jdg. 12:6; Ge 12:10.
1:2 Ru. 1:1. Ge 35:19; 1 Sa 11.
1:3 2 Ki 4:1; Ps 54:19; Heb 12:6; Heb 12:10-11.
1:4 Dt 7:5; Dt 25:5.
1:5 11:1-2; Mt 1:5.
1:5-10 Jer 29:29; Ps 89:40-42; Jer 2:19; Isa 49:21.
1:6 Ge 21:1; Ge 50:25; Ex 3:16; Ex 3:1; 1 Sa 2:21; Lk 1:68.
1:7 2 Ki 8:3; Ru 1:10; Ru 1:14; Ex 18:27.
1:8 Jos 2:15; Lk 14:25; Php 1:6-19; 2 Ti 1:16-18.
1:9 Ru 3:1; Ge 2:27; Ge 29:11; Ge 45:18.
1:10 Ps 16:3; Ps 119:63; Zec 8:23.
1:11 Ge 38:11; Dt 31:2.
1:12 Ge 17:17; 1 Ti 5:9.
1:13 Dt 2:15; Jdg 2:15; 1 Sa 5:11; Job 19:21; Ps 32:1.
1:14 Ge 31:28; Ge 31:55; 1 Ki 19:20; Mt 10:37.
1:15 Ps 36:3; Ps 125:5; Zep 1:6; Mt 13:20-21.
1:16 2 Ki 2:2-6; Lk 24:28-29; Ac 21:15; 2 Sa 15:21.
1:17 1 Sa 3:17; 1 Sa 25:22; 2 Sa 3:9; 2 Sa 3:35.
1:18 Ac 21:14; Ac 24:2; Eph 6:10.

- 9** The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

Reason for Naomi's Suggestion

- 10** And they said unto her, Surely we will return with thee unto thy people.
- 11** And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?
- 12** Turn again, my daughters, go your way: for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;
- 13** Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for 'it grieveth me much for your sakes that the hand of the LORD is gone out against me.

Different Decisions of the Two Girls

- 14** And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

Ruth Decides to Go With Her Mother-in-law (1:15-18)

Naomi's Plea to Ruth

- 15** And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

Ruth's Moving Reply

- 16** And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.
- 17** Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

Naomi's Acquiescence

- 18** When she saw that she was stedfastly

1
1 Heb. judged
2 Heb. were
3 or were with an husband
4 Heb. hope
5 Heb. I have much bitterness
6 or, Be not against me
7 Heb. strengthened herself

God's Purpose in Choosing Israel.—The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world.

God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above.

But Israel did not fulfill God's purpose. The Lord declared, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" Jer. 2:21. "Israel is an empty vine, he bringeth forth fruit unto himself." Hosea 10:1. And now, O inhabitants of Jerusalem, and men of Judah, judge. I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes—

mind to go with her, then she left speaking unto her.

Journey and Arrival at Bethlehem (1:19-22)

The People of Bethlehem Welcome Naomi and Ruth

19 So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, *Is this Naomi?*

Naomi's Reply

20 And she said unto them, Call me not *"Naomi,"* call me *"Mara:"* for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: *why then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

The Time of Their Arrival

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

Ruth Gleans in the Field of Boaz (2:1-7)

Naomi Has a Kinsman

2 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was *"Boaz."*

Ruth Goes Gleaning

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and gleaned in the field after the reapers: and her *"hap"* was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

Chief Servant of Boaz Tells Him About Ruth

4 And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD *be* with thee. And they answered him, The LORD bless thee.

1:19 Mt 21:10; Isa 23:5; La 2:15;
1:20 Ge 17:1; Ge 43:14, Job 4:17; Job 11:7, Rev 18;
1:21 1 Sa 27:8; Job 1:21;
1:22 Rev 2:23; Ex 9:31-32;

2:1 Ru 4:2; Ru 4:12; Job 8:17-18; Job 1:3; Job 31:25;
2:2 Lev 19:9; Lev 19:16; Lev 24:22;
2:3 1 Th 3:11-12; 2 Th 3:12; 2 Ki 8:5;
2:4 Ps 118:26; Ps 129:7-8; 1 Ki 2:2; 2 Jn 4:10-11;
2:5 Ru 4:21;

2:6 Ge 15:2; Ge 24:2; Ge 49:4; Mt 20:8; Mt 24:15;
2:7 Pr 15:33; Pr 18:25; Mt 5:3; Eph 5:21;
2:8 1 Sa 4:6; 1 Sa 5:16; 2 Ki 5:13; Mt 9:2; Mt 9:22; SS 1:7-8;
2:9 Ge 20:6; Job 19:21; Ps 105:15; Pr 6:29; 1 Co 7:1;

2:10 Ge 16:2; 1 Sa 25:23; Ru 2:2; Ru 2:13; 2 Sa 9:8;
2:11 Ru 1:11; Ru 1:14-22; Ps 37:5-6; Ps 95:10; 1 Ki 5:11;
2:12 1 Sa 24:19; Ps 19:11; Ps 58:11; Pr 11:18; Pr 25:18;

2:13 Ge 33:8; Ge 33:10; Ge 33:15; Ge 33:14; 1 Sa 1:18; 2 Sa 16:4;
8 that is, Pleasant
9 that is, Bitter
2
1 Gr Boaz
2 Heb. hap happen-
ed
3 or, I find
4 Heb. to the heart

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, *It is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Conversation Between Boaz and Ruth

(2:8-13)

Boaz Shows Favor to Ruth

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 Let thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

Ruth Inquires the Reason for This Favor

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?

Boaz Repeats the Good Things That He Has Heard About Ruth

11 And Boaz answered and said unto her, *It* hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Ruth Expresses Her Thanks

13 Then she said, 'Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken 'friendly unto thine handmaid,

brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For . . . He looked for judgment, but beheld oppression; for righteousness, but beheld a cry: Isa. 5:3-7 (COI. 290, 291).

Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of

the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God were to unite themselves with His chosen people (PK 19).

2:2. **Ruth the Moabite.**—The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor's field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day.

All the gleanings of harvest field, orchard, and vineyard, belonged to the poor. "When thou cuttest down thine

Ru

though I be not like unto one of thine handmaidens.

Dinner and Afternoon Work (2:14-17)

Ruth's Share in Noon Meal

- 14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and she did eat, and was sufficed, and left.

Ruth's Special Privileges and Afternoon Gleaning

- 15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and 'reproach her not:
16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.
17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

Ruth's Return to Her Mother-in-law (2:18-23)

Ruth Brings Back Grain and Food

- 18 And she took it up, and went into the city; and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.

Naomi Asks Where Ruth Has Been

- 19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.

Naomi Explains That Boaz Is a Close Relative

- 20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, *one of our next kinsmen.
21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

2:14 Job 31:16-22; Pr 11:25-25; Isa 42:8; Isa 58:7;
2:15 Jas 1:5
2:16 Dt 24:19-21; Ps 112:9; Pr 19:17; Mt 25:40;
2:17 Pr 31:27; Ex 16:40; Eze 45:11-12
2:18 Ru 2:13; Jn 6:12-13; 1 Ti 5:4
2:19 Ru 2:10; Ps 11:1; 2 Co 9:13-15; 1 Ki 21
2:20 Rev 3:10; 2 Sa 25; Job 29:12-13; 2 Ti 1:10-10;
2:21 Ru 2:7-8; Ru 2:22; SS 1:7-8; Ru 2:8;
2:22 Ru 2:8; Ru 2:22-23
2:23 Pr 6:6-8; Pr 13:1; Pr 13:20; 1 Co 15:55

3:1 Ru 1:9; 1 Co 7:46; 1 Ti 5:8; 1 Ti 5:14
3:2 Ru 2:20-23; Dt 25:4-6; Heb 2:11-14; Ru 2:8;
3:3 2 Sa 14:2; Ps 104:15; Ec 9:8;
3:4 1 Ti 5:22
3:5 Ex 20:12; Pr 18; Jn 2:5; Jn 15:1
3:7 Ge 43:34; Jdg 10:25; Jdg 19:6; Jdg 19:9;
3:9 Ru 2:10-11; 1 Sa 25:41; Lk 14:11; Eze 16:8;
3:10 Ru 2:1; Ru 2:20; 1 Co 13:1-5; Ru 1:8

5 Heb. shame her not
6 or, one that hath right to redeem
7 or, fall upon thee
3
1 or, lift up the clothes that are on
2 or, look hold on
3 or, one that hath right to redeem

Future Plans for Ruth's Gleaning

- 22 And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with my maidens, that they meet thee not in any other field.
23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Naomi Seeks a Home for Ruth (3:1-18)

Naomi Explains Her Plan to Ruth

- 3 Then Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?
2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.
3 Wash thy self therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.
4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down: and he will tell thee what thou shalt do.
5 And she said unto her, All that thou sayest unto me I will do.

Ruth Carries Out the Plan

- 6 And she went down unto the floor, and did according to all that her mother in law bade her.
7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.
8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet.
9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.
10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

harvest in thy field," said Moses, "and hast forgot a sheaf in the field, thou shalt not go again to fetch it. . . . When thou beatest thine olive tree, thou shalt not go over the boughs again. . . . When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt" Deuteronomy 24:19-22; Leviticus 19:9, 10 (PP 531).

2:20. **Christ the Heir.**—Those who accept Christ as their personal Saviour are not left as orphans, to bear the trials of life alone. He receives them as members of the heavenly family; He bids them call His Father their Father. They are His "little ones," dear to the heart of God, bound to Him by the most tender and abiding ties. He has toward

them an exceeding tenderness, as far surpassing what our father or mother has felt toward us in our helplessness, as the divine is above the human.

Of Christ's relation to His people, there is a beautiful illustration in the laws given to Israel. When through poverty a Hebrew had been forced to part with his patrimony, and to sell himself as a bondservant, the duty of redeeming him and his inheritance fell to the one who was nearest of kin. Lev. 25:25, 47-49; Ruth 2:20. So the work of redeeming us and our inheritance, lost through sin, fell upon Him who is "near of kin" unto us. It was to redeem us that He became our kinsman. Closer than father, mother, brother, friend, or lover, is the Lord our Saviour. "Fear not," He says, "for I have redeemed thee. I have

- 11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.
- 12 And now it is true that *I am thy near kinsman*: howbeit there is a kinsman nearer than I.
- 13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as the LORD liveth*: lie down until the morning.

The Gift and Instruction of Boaz to Ruth

- 14 And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.
- 15 Also he said, Bring the veil that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

Ruth Returns Again to Her Mother-in-law

- 16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.
- 17 And she said, These six *measures* of barley gave he me: for he said to me, Go not empty unto thy mother in law.
- 18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

How Ruth Became David's Ancestress

(4:1-22)

Boaz Proposes That the Nearer of Kin Redeem the Inheritance of Elimelech

- 4 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by: unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.
- 2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.
- 3 And he said unto the kinsman, Naomi, that is come again out of the country of

3:11 Pr 12:4; Pr 31:10; Pr 31:29-31
3:12 Ru 4:1; Mi 7:12; 1 Th 4:6
3:13 Ru 2:20; Ru 4:5; Dt 25:5-9; Mt 22:24-27
3:14 Ecc 7:1; Rom 12:17; Rom 14:16; 1 Co 10:32; 2 Co 8:21
3:15 Isa 42:8; Gal 6:10
3:18 Ps 57:3-5; Isa 28:16; Isa 50:7

4:1 Dt 16:18; Dt 17:5; Dt 21:19; Dt 25:7; Job 29:7
4:2 Ex 18:21-22; Ex 21:8; Dt 29:10; Dt 31:28
4:3 Ps 112:5; Pr 13:10
4:4 Jer 32:7-9; Jer 32:25; Rom 12:17; 2 Co 8:21; Php 1:8
4:5 Ru 3:12-15; Ge 38:8; Dt 25:5-6; Mt 22:24

4:7 Dt 25:7-10
4:9 Ge 25:16-18; Jer 32:10-12
4:10 Ge 29:18-19; Ge 29:27; Pr 18:22; Pr 19:14; Hos 3:2
4:11 Ge 24:60; Ps 127:3-5; Ps 128:4-6; Ge 29:32-30:24
4:12 Ge 46:12; Nu 26:20-22; Ge 38:29; 1 Ch 2:4
4:13 Ru 3:11; Ru 4:12; Ge 20:17-21; 3; Ge 25:21

4:14 Heb. gate
4:1 Heb. I said, I will reveal in thine ear
2 or, get thee riches, or, power
3 Heb. proclaim thy name

Moab, selleth a parcel of land, which was our brother Elimelech's;

- 4 And 'I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it.
- 5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.
- 6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

On His Refusal, Boaz Proposes to Redeem It

Ru

- 7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.
- 8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.
- 9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.
- 10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.
- 11 And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:
- 12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Naomi and Her Grandson Obed

- 13 So Boaz took Ruth, and she was his wife:

called thee by thy name; thou art Mine." "Since thou wast precious in My sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life." Isa. 43:1, 4.

Christ loves the heavenly beings that surround His throne, but what shall account for the great love wherewith He has loved us? We cannot understand it, but we can know it true in our own experience. And if we do hold the relation of kinship to Him, with what tenderness should we regard those who are brethren and sisters of our Lord. Should we not be quick to recognize the claims of our divine relationship? Adopted into the family of God, should we not honor our Father and our kindred? (1DA 327).

4:10-22. **Hope for the Heathen.**—The advancing hosts

of Israel found that knowledge of the mighty workings of the God of the Hebrews had gone before them, and that some among the heathen were learning that He alone was the true God. In wicked Jericho the testimony of a heathen woman was, "The Lord your God, He is God in heaven above, and in earth beneath." Joshua 2:11. The knowledge of Jehovah that had thus come to her, proved her salvation. By faith "Rahab perished not with them that believed not." Hebrews 11:31. And her conversion was not an isolated case of God's mercy toward idolaters who acknowledged His divine authority. In the midst of the land a numerous people—the Gibeonites—renounced their heathenism and united with Israel, sharing in the blessings of the covenant.

No distinction on account of nationality, race, or caste, is

- and when he went in unto her, the LORD gave her conception, and she bare a son.
- 14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel.
- 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.
- 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.
- 17 And the women her neighbours gave it a name, saying, There is a son born to

4:14 Lk 1:58; Rom 12:15; 1 Co 12:26; Ge 29:35;
4:15 Ge 45:11; Ge 47:12; Ps 55:22;
4:17 Lk 1:58-63;
4:18 1 Ch 2:4; 1 Ch 9:1; Mt 1:5;
4:19 1 Ch 2:9-10; Mt 1:3; Lk 3:33;
4:20 Nu 1:7; Mt 1:4; Lk 3:32;
4:21 1 Ch 2:11; Mt 1:5; Lk 3:32; 1 Ch 2:12; Mt 1:5;
4:22 1 Sa 16:1; Isa 11:1; 1 Ch 2:15; Mt 1:6; Lk 3:31

Naomi; and they called his name Obed; he is the father of Jesse, the father of David.

Genealogy of David's Ancestors

- 18 Now these are the generations of Pharez: Pharez begat Hezron.
- 19 And Hezron begat Ram, and Ram begat Amminadab.
- 20 And Amminadab begat Nahshon, and Nahshon begat Salmon.
- 21 And Salmon begat Boaz, and Boaz begat Obed.
- 22 And Obed begat Jesse, and Jesse begat David.

recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates every-

where. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free (PK 368-370).

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Scripture Index to the Ellen G. White Writings

1:16 COL 290, 301; PK 19

2:2 PP 551

2:20 DA 327

The First Book of **SAMUEL**

INTRODUCTION

1. TITLE

The two books known today as 1 and 2 Samuel appear as one volume, in all Hebrew manuscripts prepared before 1517. It was not until the translation of the Old Testament into Greek, about the 3rd century before Christ, that the book was first divided into two parts. In that translation, the LXX, these two parts appeared as "First of Kingdoms" and "Second of Kingdoms"; the books we now know as 1 and 2 Kings appeared as "Third of Kingdoms" and "Fourth of Kingdoms." The Latin Vulgate of Jerome, dating from the 4th century A.D., is the first to make the titles read "Kings" rather than "Kingdoms." As late as several centuries after Christ the Masoretes noted that the statement of 1 Sam. 28:24 was at the middle of the book in the Hebrew text. Hebrew Bibles, in fact, preserved the original arrangement until the edition printed by Daniel Bomberg in Venice in 1517.

Because the life and ministry of Samuel dominate the first half of the book, in its original form, his name was attached to it. This title was appropriate in view of his important role as the last of the judges, one of the greatest of the prophets, founder of the schools of the prophets (see Ed 46), and the one who led out in the establishment of the Hebrew kingdom and in the laying down of the fundamental principles on which it was to operate (see 1 Sam. 10:25). Essentially, the name Samuel thus designates content rather than authorship.

2. AUTHORSHIP

In contrast with the Pentateuch, where it is specifically stated, regarding certain portions, that they were written by Moses, the books of Samuel contain no information as to who the author or authors may have been. According to Jewish tradition the first 24 chapters of 1 Samuel were written by Samuel, and the remainder of 1 Samuel, together with 2 Samuel, by Nathan and Gad (see 1 Chron. 29:29). When the book was divided—in the Hebrew text and in most English translations—the original name, Samuel, was applied to both parts even though his name is not once mentioned in the second part. Samuel's death is recorded in 1 Sam. 25:1, and his name appears for the last time in the books of Samuel in 1 Sam. 28:20.

In view of the fact that David is pre-eminent in

the second part, his name might be a more appropriate title for 2 Samuel. The statement of the Talmud that Samuel wrote all of that which now bears his name is obviously in error, for all of 2 Samuel—as well as the last part of 1 Samuel—records the history of Israel after his death. Some Bible scholars have pointed to 1 Sam. 27:6 as evidence that the books of Samuel date from the time of the divided kingdom. But if the two parts of Samuel were written at different times by different authors, why were they originally published as one? Yet, if they represent the continuous work of one author, he must have written following the deaths of Saul (2 Sam. 21:1-14) and David (see 2 Sam. 23:1). It seems most reasonable to conclude that 1 and 2 Samuel represent composite authorship, and that they are a collection of narratives, each complete in itself. Each writer wrote by inspiration, and all parts were eventually brought together as a united whole under the guidance of the Holy Spirit.

3. HISTORICAL SETTING

The book of 1 Samuel covers the transitional period from the judges to the united kingdom of Israel, including the last judgeship, that of Samuel, and the first reign, that of Saul. The second book of Samuel deals exclusively with the reign of David. 1 Samuel therefore covers nearly a century, from about 1100 to 1011 B.C., and 2 Samuel 40 years, or 1011 to 971 B.C.

The period from about 1200 to 900 B.C. was one of national unrest and political controversy. There was little sustained effort throughout the ancient world to record and preserve written accounts of contemporary events. Such ancient historians as Herodotus, Berosus, Josephus, and later Eusebius found it necessary to draw largely on folklore accounts for the events that took place in the world during this era. Consequently, it is necessary to check their statements by modern archeological discoveries, which provide considerable information not previously available. New material is constantly coming to light to increase our store of knowledge of the period of time during which the events of 1 and 2 Samuel occurred.

This period of unrest, turmoil, and transition opened with the migrations of the Sea People, which, directly or indirectly, affected all part of the ancient East. Throughout the period covered by 1

and 2 Samuel the priest kings of the Twentieth Dynasty and the secular rulers of the Twenty-first Dynasty ruled Egypt, their reigns marked by weakness and national decay and disunity. During most of this period Assyria was also extremely weak. In Babylon, conditions were much the same as in Egypt and Assyria, with internal weakness and foreign invasion the order of the day. The political influence of both Egypt and Syria thus disappeared from Palestine. Migrations of the Sea People and the Aramaeans added to internal troubles, and kept the international political situation throughout the ancient East in a state of turmoil for the best part of two centuries.

As a result, the early kings of Israel were comparatively free to consolidate their control over the Promised Land and neighboring regions, without interference from their formerly strong neighbors to the north and south. Their only enemies were the local nations of Palestine, such as the Philistines, the Amalekites, the Edomites, the Midinites, and the Ammonites. The resistance of these neighboring tribes was gradually overcome, and most of them submitted to Israelite control. David and Solomon eventually controlled large areas that had formerly belonged to the Egyptian Empire and to the nations of Mesopotamia.

When Israel entered Canaan the Lord had commanded them to assign cities to the Levites throughout the various tribes. Thus instruction in ways of righteousness might be given to all the people. But they seem to have paid little or no attention to the command. They did not, in fact, even drive out the Canaanites, but dwelt among them (Judges 1:21, 27, 29-33). Within a few years the Levites, who had received no specific tribal allotment, found themselves without employment. Even Jonathan, the grandson of Moses (see on Judges 18:30), visited the home of Micah the Ephraimite "to sojourn where" he could "find a place" (Judges 17:8), and became priest to Micah's "house of gods" (Judges 17:5). He eventually stole the images out of Micah's house and went with the migrant Danites to be their priest (see Judges 18). Thus at a time when "every man did that which was right in his own eyes," Israel violated God's plan that the Levite should instruct the people in His ways, and soon lapsed into the ignorant, superstitious ways of the heathen about them. Six times during the period of the judges God sought to awaken His people to the error of their course by permitting them to become subject to the surrounding nations. But soon after each deliverance from servitude, they lapsed into indifference and idolatry.

Growing up in such an environment, Samuel chose to repudiate the evils of the day and to devote his life to the correction of these tendencies. His plan for accomplishing this centered in the establishment of the so-called "schools of the prophets." One of these was at Ramah, his ances-

tral home (1 Sam. 19:19-24), and others were later established at Gilgal (2 Kings 4:38), Bethel (2 Kings 2:3), and Jericho (2 Kings 2:15-22). Here young men studied the principles of reading, writing, music, the law, and sacred history. They engaged, in various trades, that they might as far as possible learn to be self-supporting. The expression "schools of the prophets" does not occur in the Old Testament, but the young men so trained were called "sons of the prophets." They devoted their lives to the service of God and some of them were employed as counselors of the king.

Toward the close of his life Samuel was called upon to be the unwilling agent in the establishment of the monarchy. After discussing the question with the people, he wrote a book on "the manner of the kingdom" and laid it up before the Lord (1 Sam. 10:25). This was probably of no value to Saul, who is thought to have been unable to read. Samuel encouraged Saul with assurances of God's abiding presence, but he soon rejected the inspired counsel of Samuel, surrounded himself with a strong bodyguard, and quickly made himself an absolute ruler.

Following Saul's rejection, Samuel was called upon to select and train a man according to God's own heart (1 Sam. 13:14), one who would not set himself above the law but who would obey God. David's training, like that of Christ, was carried on in the face of jealousy and hatred. Although David sometimes fell into transgression of the law he revered and advocated, he always humbled his heart before that law as supreme. As a result of David's cooperation with the principles laid down by God through Moses and Samuel, Israel gradually subdued all her enemies, and the boundaries of the nation were pressed northward practically to the Euphrates and southward to the borders of Egypt. God was able to bless Israel, and as a result they enjoyed an era of national prosperity and glory that continued throughout the reign of Solomon, and has never since been equaled.

4. THEME

The first book of Samuel records and accounts for the rather sudden transition from centuries of pure theocracy, operating through prophets and judges, to the status of kingdom. The record of Saul's reign reveals some of the problems that accompanied the establishment of the kingdom, and explains why the house of David replaced that of Saul. The second book of Samuel deals with the glorious reign of David, first at Hebron and later in Jerusalem, and concludes with his purchase of the threshing floor of Araunah, on which the Temple was later constructed by Solomon. The account of David's last years and death appears in the early chapters of 1 Kings.

5. OUTLINE

I. History of Samuel, Israel's Restorer, 1 Sam. 1:1 to 7:17.

- A. Birth and early training, 1:1 to 2:11.
 - 1. Elkanah and Hannah, 1:1-8.
 - 2. Hannah's prayer, 1:9-18.
 - 3. Birth and early years of Samuel, 1:19-23.
 - 4. Presentation of Samuel to God, 1:24-28.
 - 5. Hannah's song of praise, 2:1-11.
- B. Conditions in the priesthood, 2:12-36.
 - 1. Ministry of Eli's sons, 2:12-17.
 - 2. The child Samuel's ministry, 2:18, 19.
 - 3. God's blessing on Elkanah and Hannah, 2:20, 21.
 - 4. Eli's failure in discipline, 2:22-36.
- C. Samuel's introduction to the prophetic office, 3:1 to 4:1.
 - 1. God's message to Eli, 3:1-18.
 - 2. Samuel's development as prophet, 3:19 to 4:1.
- D. Capture and return of the ark, 4:2 to 7:1.
 - 1. Israel's battle with the Philistines, 4:2-9.
 - 2. The ark captured; Eli's sons slain, 4:10, 11.
 - 3. Death of Eli the judge and priest, 4:12-22.
 - 4. The ark in Philistia, 5:1 to 6:1.
 - 5. The return of the ark to Israel, 6:2 to 7:1.
- E. Samuel's 20-year ministry, 7:2-6.
- F. The subjugation of the Philistines, 7:7-14.
- G. Samuel's judgeship established, 7:15-17.

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- A. The call for a king, 8:1-22.
- B. Events leading to Saul's anointing, 9:1-27.
- C. Saul called to be king, 10:1-27.
 - 1. The anointing, 10:1.
 - 2. Supernatural evidences of God's favor, 10:2-13.
 - 3. Saul's silence on returning home, 10:14-16.
 - 4. Election of Saul by lot, 10:17-25.
 - 5. The opposition party, 10:26, 27.
- D. Events leading to final confirmation of Saul as King, 11:1 to 12:25.
 - 1. Battle with the Ammonites, 11:1-11.
 - 2. Acclamation of Saul as king, 11:12-15.
 - 3. Samuel's release of administrative power, 12:1-15.
 - 4. God's witness to the people's choice, 12:16-18.
 - 5. Samuel's continued interest and prayers, 12:19-25.
- E. War with the Philistines, 13:1 to 14:46.
 - 1. Saul's presumption at Gilgal, 13:1-23.
 - 2. Jonathan's exploit at Michmash, 14:1-23.
 - 3. Saul's ill-advised decisions, 14:24-46.
- F. Genealogy of Saul's house, 14:47-52.
- G. Saul's second test, 15:1-35.
 - 1. His sparing of Agag, 15:1-9.
 - 2. The Lord's rejection of Saul, 15:10-35.

III. The Training of David for Kingship, 1 Sam. 16:1 to 31:13.

- A. The anointing of David, 16:1-13.
 - 1. Samuel's hesitancy in visiting Bethlehem, 16:1-4.
 - 2. Jesse's sons and the anointing of David, 16:5-13.
- B. Saul's derangement upon being rejected, 16:14-23.
- C. The Philistine war and its consequences, 17:1 to 18:8.
 - 1. Goliath's challenge, 17:1-11.
 - 2. David's fortitude and victory, 17:12-58.
 - 3. Jonathan's covenant, 18:1-4.
 - 4. David's popularity, 18:5-8.
- D. Saul's jealousy and its results, 18:9 to 19:24.
 - 1. David in danger, 18:9-12.
 - 2. Saul's duplicity in offering his daughter, 18:13-27.
 - 3. Saul's open enmity against David, 18:28 to 19:11.
 - 4. David's escape from his home to Samuel, 19:12-18.
 - 5. Saul's visit to Ramah and its results, 19:19-24.
- E. Jonathan's pact with David, 20:1-42.
 - 1. Agreement to test Saul's attitude, 20:1-8.
 - 2. Jonathan's confirmation of his former covenant, 20:9-23.
 - 3. Testing of Saul's feelings, 20:24-34.
 - 4. David warned of danger, 20:35-40.
 - 5. Jonathan's farewell to David, 20:40-42.
- F. David in flight from Saul, 21:1 to 22:23.
 - 1. David's flight to Nob and Ahimelech, 21:1-9.
 - 2. Escape to Achish at Gath, 21:10-15.
 - 3. Departure to cave of Adullam, 22:1, 2.
 - 4. Flight to Moab, 22:3, 4.
 - 5. Return to Judah, 22:5.
 - 6. Saul's vengeance on people of Nob, 22:6-23.
- G. David's help to Keilah; their ingratitude, 23:1-12.
- H. David's second flight from Saul, 23:13 to 24:22.
 - 1. Flight to Wilderness of Ziph, 23:13-15.
 - 2. Visit of Jonathan, 23:16-18.
 - 3. Saul's ineffectual march against David, 23:19-28.
 - 4. David's departure to En-gedi, 23:29 to 24:2.
 - 5. David's magnanimity to Saul at En-gedi, 24:3-22.
- I. Death of Samuel, 25:1.
- J. David's experience with Nabal and Abigail, 25:2-44.
- K. Saul's last attempt to kill David; its results, 26:1-25.
- L. David's second flight to Gath, 27:1 to 28:2.
 - 1. His residence at Ziklag, 27:1-12.
 - 2. Achish orders David to go with him to battle, 28:1, 2.
- M. Saul's recourse to necromancy, 28:3-25.
- N. Achish's dismissal of David, 29:1-11.
- O. The raid of the Amalekites and its results, 30:1-31.
- P. Saul's death, 31:1-13.

1 SAMUEL

Birth and Early Training (1:1-2:11)

Elkanah and Hannah

- 1 Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite;
- 2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.
- 3 And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there.
- 4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions;
- 5 But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.
- 6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.
- 7 And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.
- 8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

Hannah's Prayer

- 9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.
- 10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.
- 11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine hand-

1:1 1 Sa 1:19; Mt 27:57; Jdg 1:3, 1 Sa 17:12.
1:2 Ge 4:19; Ge 4:24; Mt 19:8; Jdg 15:2; 1 K 17.
1:3 Ex 24:10; Dt 12:57.
1:4 Lev 4:1; Lev 7:15; Dt 12:57; Dt 12:17.
1:5 Ge 15:4; Ge 29:30-31; Dt 21:15; Ge 20:18.
1:6 Lev 18:18; Job 6:11.
1:7 1 Sa 2:19.
1:8 2 Sa 12:16-17; 2 K 8:12; Jn 20:15; Jo 20:15; 1 Th 5:14.
1:9 1 Sa 4:3; 1 Sa 4:15; 2 Sa 2:2; Ps 57.
1:10 Ro 1:20; 2 Sa 17:8; Job 7:11; Isa 58:15; Ps 50:15; 1 K 22:10; Job 5:7.
1:11 Ge 29:20; Nu 21:2; Jdg 11:30; Ec 5:1; Ge 29:32.
1:12 1 K 11:8-10; Eph 6:10; 1 Cor 12:1; Th 5:17; Jas 5:16.
1:13 Ge 24:2-3; Ne 2:1; Ps 25:1; Rom 8:26; Zec 9:15; Ac 2:15; 1 Co 15:7.
1:14 Jn 22:12-20; Job 8:2; Ps 62:3; Pr 6:9; Mt 1:3.
1:15 Pr 15:1; Pr 25:15; Ps 42:1; 1 Sa 2:12; 1 Sa 25:25; Job 10:1-2; Mt 12:40-45.
1:16 Ge 42:5; Ru 2:14; Ec 9:7; Jo 16:24; Rom 15:13; Php 4:6.
1:17 1 Sa 9:26; Ps 55; Mk 1:35; Lk 24:42.
1:20 Ge 4:25; Ex 22:28; Mt 21.
1:21 1 Sa 1:3; Ge 18:19; Jos 2:15; Ps 101:2.
1:22 Dt 16:16; Lk 22:12; 1 K 1:12.

1
1 Heb. from year to year
2 or, double
3 Heb. angered
4 or, from the time that she, etc. Heb. from her going up

- maid, but wilt give unto thine handmaid a man child, then I will give him unto thee. LORD all the days of his life, and there shall no razor come upon his head.
- 12 And it came to pass, as she continued, praying before the LORD, that Eli marked her mouth.
 - 13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.
 - 14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.
 - 15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.
 - 16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.
 - 17 Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him.
 - 18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

Birth and Early Years of Samuel

- 19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.
- 20 Wherefore it came to pass, when that time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.
- 21 And the man Elkanah, and all his house went up to offer unto the LORD the yearly sacrifice, and his vow.
- 22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring

Valuable Lessons in Life of Samuel.—The reign of judges in Israel closes with Samuel, than whom few purer or more illustrious characters are presented in the sacred record. There are few, also, whose life history contains lessons of greater value to the thoughtful student (ST Oct. 27, 1881).

1:8. Satan's Attempt to Destroy Hannah.—This scene was enacted again and again, not only at the yearly gatherings, but whenever circumstances furnished an opportunity for Peninnah to exalt herself at the expense of her rival. The course of this woman seemed to Hannah a trial almost beyond endurance. Satan employed her as his agent to harass, and if possible exasperate and destroy, one of God's faithful children (ST Oct. 27, 1881).

1:10. Mighty Power in Prayer.—There is a mighty power in prayer. Our great adversary is constantly seeking to keep the troubled soul away from God. An appeal to heaven by the humblest saint is more to be dreaded by

Satan than the decrees of cabinets or the mandates of kings (ST Oct. 27, 1881).

1:14. Intemperance Was Common in Israel.—Feasting revelry had well-nigh supplanted true godliness among the people of Israel. Instances of intemperance, even among women, were of frequent occurrence, and now Eli determined to administer what he considered a deserved rebuke (ST Oct. 27, 1881).

1:20-28. The Reward of Faithfulness.—During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him she sought to lead his thoughts up to the Creator. In fulfillment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest to be trained for service in the house of God. Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences; e-

him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.

Presentation of Samuel to God

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

Hannah's Song of Praise

2 And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.

3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by his actions are weighed.

4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth

1:23 Nu 30:7-11; Isa 43:26; Ps 22:9; Mt 24:19; Lk 11:27.
1:24 Nu 15:9-10; Dt 12:5-6; Dt 12:11; Dt 16:16.
1:25 Lk 2:24; Lk 19:15-16.
1:26 1 Sa 17:55; 1 Sa 20:4; Ge 42:15.
1:27 1 Sa 1:11-13; Mt 7:7; Ps 66:19; 1 Jo 4:15.
1:28 Ge 24:26; Ge 24:49; Ge 24:52; 2 Ti 3:15.

2:1 Ne 11:17; Hab 3:1; Psa 46; Lk 1:46-47; Rom 5:11.
2:2 Ex 15:11; Dt 32:4; Rom 15:4; Dt 4:35; Ps 7:19.
2:3 Ps 9:6; 1 Pt 8:13; Isa 26:7; Da 5:27.
2:4 Ps 37:15; Ps 37:17; Isa 10:1; Jer 37:10; 2 Co 9:9-10; 2 Co 12:9; Eph 6:14; Psa 43; Heb 11:31.
2:5 Ps 34:10; Lk 1:54; Lk 16:25; 1 Sa 1:20; Ps 115:9.
2:6 Dt 32:39; Ps 68:20; Hos 6:1-2; Jo 5:25-29; Jo 11:25; Rev 1:18.
2:7 Dt 8:17-18; Job 1:21; Jas 1:9-10; Jas 4:10.
2:8 Job 2:8; Da 4:17; Lk 1:51-52; 1 Sa 15:17; Ge 4:14; Rev 22:5; Job 38:4-6.
2:9 Job 5:21; Ps 37:24; 1 Pt 1:5.
2:10 Ec 15:6; Jdg 6:31; Ps 29; Lk 19:27; Ec 11:9; Mt 25:31-32; Lk 5:21-22; Rom 14:12; 2 Co 5:10; Rev 20:11-15.
2:11 1 Sa 2:18; 1 Sa 1:28; 1 Sa 3:1.
2:12 Hos 16:9; Mal 2:14; 1 Sa 10:27; 2 Co 6:16.
2:14 1 Sa 2:29; Lev 7:34; Isa 56:11; Mal 1:10; 2 Pt 2:13-15.
2:15 Lev 3:4-5; Rom 16:18; Php 3:19; Jude 12.
2:16 Lev 3:16; Lev 7:24-25; Jdg 16:25; Ne 5:15; Mic 2:1-2; Mic 3:5; 1 Pt 5:2-3.
2:17 Ge 6:11; Ge 10:9; Ps 51:3; Isa 58; Mal 2:8; Mt 18:7.

up.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD's, and he hath set the world upon them.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.

Conditions in the Priesthood (2:12-36)

Ministry of Eli's Sons

12 Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh, unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

1Sa

sinful example. The sons of Eli feared not God, nor honored their father, but Samuel did not seek their company nor follow their evil ways. His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! and what an encouragement to faithfulness is her example! (RI Sept. 8, 1904).

2:11. **Faith's Triumph Over Natural Affection.**—As soon as the little one was old enough to be separated from its mother, she fulfilled her solemn vow. She loved her child with all the devotion of a mother's heart: day by day her affections entwined about him more closely as she watched his expanding powers, and listened to the childish prattle; he was her only son, the especial gift of heaven; but she had received him as a treasure consecrated to God, and she would not withhold from the Giver His own. Faith strengthened the mother's heart, and she yielded not to the pleadings of natural affection (ST Oct. 27, 1881).

Mother's Decisive Power in Her Home.—Would that

every mother could realize how great are her duties and her responsibilities, and how great will be the reward of faithfulness. The mother's daily influence upon her children is preparing them for everlasting life or eternal death. She exercises in her home a power more decisive than the minister in the desk, or even the king upon his throne (ST Nov. 3, 1881).

2:12-17. **Typical Service the Connecting Link.**—The typical service was the connecting link between God and Israel. The sacrificial offerings were designed to prefigure the sacrifice of Christ, and thus to preserve in the hearts of the people an unwavering faith in the Redeemer to come. Hence, in order that the Lord might accept their sacrifices, and continue His presence with them, and, on the other hand, that the people might have a correct knowledge of the plan of salvation, and a right understanding of their duty, it was of the utmost importance that holiness of heart and purity of life, reverence for God, and strict obedience

¹² or returned him, whom I have obtained by petition. ¹³ or, he whom I have obtained by petition shall be returned. ² 1 Heb. hard. ² Heb. as on the day

to His requirements, should be maintained by all connected with the sanctuary (ST Dec. 1, 1881).

2:12. Eli's Criminal Neglect.—The course of Eli—his sinful indulgence as a father, and his criminal neglect as a priest of God—presents a striking and painful contrast to the firmness and self-denial of the faithful Hannah. Eli was acquainted with the divine will. He knew what characters God could accept, and what He would condemn. Yet he suffered his children to grow up with unbridled passions, perverted appetites, and corrupt morals.

Eli had instructed his children in the law of God, and had given them a good example in his own life; but this was not his whole duty. God required him, both as a father and as a priest, to restrain them from following their own perverse will. This he had failed to do (ST Nov. 10, 1881).

Warning to Parents Following Eli's Example.—If parents who are following Eli's example of neglect could see the result of the education they are giving their children, they would feel that the curse which fell on Eli would assuredly fall on them. The sin of rebellion against parental authority, lies at the very foundation of the misery and crime in the world today (ST Nov. 10, 1881).

Many Youth Becoming Infidels.—By precept and example, let the young be taught reverence for God and for His Word. Many of our youth are becoming infidels at heart, because of the lack of devotion in their parents (ST Nov. 24, 1881).

Parents and Soul Winning.—Christian parents, if you desire to work for the Lord, begin with your little ones at home. If you manifest tact and wisdom and the fear of God in the management of your children, you may be entrusted with greater responsibilities. True Christian effort will begin at home, and go out from the center to embrace wider fields. A soul saved in your own family circle or in your own neighborhood, by your patient, painstaking labor, will bring as much honor to the name of Christ, and will shine as brightly in your crown as if you had found that soul in China or India (ST Nov. 10, 1881).

The Duty of the Minister.—All parents should strive to make their families patterns of good works, perfect Christian households. But in a pre-eminent degree is this the duty of those who minister in sacred things, and to whom the people look for instruction and guidance. The ministers of Christ are to be examples to the flock. He who fails to direct wisely his own household, is not qualified to guide the church of God (ST Nov. 10, 1881).

Ministers and Their Children.—But great as are the evils of parental unfaithfulness under any circumstances, they are tenfold greater when they exist in the family of those who stand in Christ's stead, to instruct the people. Ministers of the gospel, who fail to control their own households, are, by their wrong example, misleading many. They sanction the growth of evil, instead of repressing it. Many who consider themselves excellent judges of what other children should be and what they should do, are blind to the defects of their own sons and daughters. Such a lack of divine wisdom in those who profess to teach the Word of God, is working untold evil. It tends to efface from the minds of the people the distinction between right and wrong, purity and vice (ST Nov. 24, 1881).

(Ch. 3:11-14). Results of Parental Unfaithfulness.—The history of Eli is a terrible example of the results of parental unfaithfulness. Through his neglect of duty, his sons became a snare to their fellow men and an offense to God, forfeiting not only the present but the future life. Their evil example destroyed hundreds, and the influence of these hundreds corrupted the morals of thousands. This case should be a warning to all parents. While some err upon the side of undue severity, Eli went to the opposite extreme. He indulged his sons to their ruin. Their faults were overlooked in their childhood, and excused in their days of youth. The commands of the parents were disregarded, and the father did not enforce obedience. The children saw that they could hold the lines of control, and they improved the opportunity. As the sons advanced in years, they lost all respect for their fainthearted father. They went on in sin without restraint. He remonstrated with them, but

his words fell unheeded. Gross sins and revolting crimes were daily committed by them, until the Lord Himself visited with judgment the transgressors of His law.

We have seen the result of Eli's mistaken kindness,—death to the indulgent father, ruin and death to his wicked sons, and destruction to thousands in Israel. The Lord Himself decreed that for the sins of Eli's sons no atonement should be made by sacrifice or offering forever. How great a how lamentable, was their fall,—men upon whom rested sacred responsibilities, proscribed, outlawed from mercy, by a just and holy God!

Such is the fearful reaping of the harvest sown when parents neglect their God-given responsibilities,—when they allow Satan to preoccupy the field which they themselves should carefully have sown with precious seed of virtue, truth, and righteousness. If but one parent is neglectful of duty, the result will be seen in the character of the children; if both fail, how great will be their accountability before God! How can they escape the doom of those who destroy their children's souls? (RH Aug. 30, 1881).

2:17. Sins of Priests Caused Some to Offer Own Sacrifices.—As the men of Israel witnessed the corrupt course of the priests, they thought it safer for their families not to come up to the appointed place of worship. Many went from Shiloh with their peace disturbed, their indignation aroused, until they at last determined to offer their sacrifices themselves, concluding that this would be fully as acceptable to God, as to sanction in any manner the abominations practiced in the sanctuary (ST Dec. 1, 1881).

2:18-19. Samuel Faithful to Little Duties.—Samuel had been placed under the care of Eli, and the loveliness of his character drew forth the warm affection of the aged priest. He was kind, generous, obedient, and respectful. He gained by the waywardness of his own sons, found rest and comfort and blessing in the presence of his charge. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. It was a singular thing that between the chief magistrate of the nation and the simple child so warm an affection should exist. As the infirmities of age came upon Eli, and he was filled with anxiety and remorse by the profligate course of his own sons, he turned to Samuel for comfort.

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age, but Samuel had been an exception to this rule. Every one saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary. Young as he was when brought to minister in the tabernacle, Samuel had even then duties to perform in the service of God, according to his capacity. These were a first very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do His will. It was thus that Samuel became a co-worker with the Lord of heaven and earth. And God fitted him to accomplish a great work for Israel.

If children were taught to regard the humble round of everyday duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honorable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment and links the workers of earth with the holy beings who do God's will in heaven.

Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. And as God is perfect in His sphere, so we are to be perfect in ours. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. And faithfulness should characterize our life in the

The Child Samuel's Ministry

- 18 But Samuel ministered before the LORD, *being a child, girded with a linen ephod.*
- 19 Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

God's Blessing on Elkanah and Hannah

- 20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the *loan* which is lent to the LORD. And they went unto their own home.
- 21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.

Eli's Failure in Discipline

- 22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that *'assembled at the door of the tabernacle of the congregation.*
- 23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.
- 24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people to transgress.
- 25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.
- 26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.
- 27 And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?
- 28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

2:18 1 Sa 2:11; 1 Sa 2:11; 1 Sa 2:11; Ex 29:30; Lev 8:7;
2:19 1 Sa 1:3; 1 Sa 1:21; Ex 23:14;
2:20 Ge 14:19; Ge 27:27-29; Nu 6:23-27; Ro 12:2

2:21 1 Sa 1:19-20; Ge 21:1; 1k 1:66;
2:22 1 Sa 8:1; 1 Sa 2:13-17; Jer 7:9-10; 1k 2:26;
2:23 1 Ki 1:6; Ac 9:4; Ac 1:15; Isa 5:9; Jer 8:12; Psp 3:19

2:24 Ac 6:3; 2 Co 9:8; 1 Ti 3:4; 1 Jo 12:1; 1 Jo 17:1; 1 Jo 2:22;
2:25 Dt 17:8-12; Nu 15:30; Ps 51:4; Heb 10:26; 1 Ti 2:5;

2:26 1 Sa 2:21; Pr 3:4; 1k 1:8; 1k 2:40; Ac 2:47; Rom 13:8;
2:27 1 Sa 9:4; Dt 33:1; 1 Ti 6:11; 2 Pe 1:21; Ex 1:14;

2:28 1k 26:1; Lev 8:7-8; Lev 2:3; Dt 18:1-8;
2:29 1 Sa 2:13-17; Dt 42:15; Mal 1:12-14; 2k 1:37; 1k 14:26; 2k 5:16; Jas 5:17;

2:30 Ex 28:43; Ex 29:9; Nu 25:11-13; Isa 29:13; Mal 1:6; Jo 5:24; Jo 8:49;
2:31 1 Sa 4:2; Eze 30:21-23;

2:32 1 Sa 4:4; 1 Sa 1:11; Zec 8:4;
2:33 1 Sa 22:21-24; 1 Ki 1:7; Mt 2:16-18;
2:34 1 Sa 5:12; 1 Ki 15:3;

2:35 1 Ki 1:8; Eze 41:15-16; Heb 2:17; Heb 7:26-28;
2:36 1 Ki 2:27; Eze 1:10-12; Mal 1:13

3:1 1 Sa 3:15; 1 Sa 2:11; Ps 7:9; Isa 13:12; Am 8:11-12;
3:2 1 Sa 2:22; 1 Sa 4:15; Ps 90:10; Ecc 12:3

3 or, petition which she asked, etc

4 Heb. assembled by troops

5 or, evil words of you

6 or, cry out

7 or, the affliction of the tabernacle, for all the wealth which God would have given Israel

- 29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

- 30 Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

- 31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

- 32 And thou shalt see *'an enemy in my habitation, in all the wealth which God shall give Israel:* and there shall not be an old man in thine house for ever.

- 33 And the man of thine, *whom I shall not cut off from mine altar, shall he to consume thine eyes, and to grieve thine heart:* and all the increase of thine house shall die *'in the flower of their age.*

- 34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

- 35 And I will raise me up a faithful priest, *that shall do according to that which is in mine heart and in my mind:* and I will build him a sure house; and he shall walk before mine anointed for ever.

- 36 And it shall come to pass, *that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, 'Put me, I pray thee, into 'one of the priests' offices, that I may eat a piece of bread.*

1Sa

Samuel's Introduction to the Prophetic Office (3:1-11)*God's Message to Eli*

- 3 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was no open vision.*
- 2 And it came to pass at that time, when Eli was laid down in his place, and his eyes

least as well as in the greatest of its details. Integrity in little things, the performance of little acts of fidelity and little deeds of kindness, will gladden the path of life; and when our work on earth is ended, it will be found that every one of the little duties faithfully performed has exerted an influence for good—an influence that can never perish.

The youth of our time may become as precious in the sight of God as was Samuel. By faithfully maintaining their Christian integrity, they may exert a strong influence in the work of reform. Such men are needed at this time. God has a work for every one of them. Never did men achieve greater results for God and humanity than may be achieved in this our day by those who will be faithful to their God-given trust (PP 573, 574).

2:22-25. Lessons to Be Learned from the Sons of Eli.—The example of those who minister in holy things should be such as to impress the people with reverence for God and with fear to offend Him. When men, standing "in

Christ's stead" (2 Corinthians 5:20) to speak to the people God's message of mercy and reconciliation, use their sacred calling as a cloak for selfish or sensual gratification, they make themselves the most effective agents of Satan. Like Hophni and Phinehas, they cause men to "abhor the offering of the Lord." They may pursue their evil course in secret for a time; but when at last their true character is exposed, the faith of the people receives a shock that often results in destroying their confidence in religion. There is left upon the mind a distrust of all who profess to teach the word of God. The message of the true servant of Christ is doubtfully received. The question constantly arises, "Will not this man prove to be like the one we thought so holy, and found so corrupt?" Thus the word of God loses its power upon the souls of men.

In Eli's reproach to his sons are words of solemn and fearful import—words that all who minister in sacred things would do well to ponder: "If one man sin against another,

8 Heb. men 9 Heb. join 10 or, somewhat about the priesthood

- began to wax dim, *that* he could not see;
- 3 And ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;
- 4 That the LORD called Samuel: and he answered. Here *am* I.
- 5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.
- 6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son: lie down again.
- 7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.
- 8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.
- 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.
- 10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.
- 11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.
- 12 In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end.
- 13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.
- 14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.
- 15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli

3:3 Ex 27:29-31; Lev 24:1-4; Ps 5:7; 3:4 Ge 22:1; Ps 99:6; Ac 9:1; 1 Co 12:6-11; Gal 1:15-16; 3:6 Ge 43:29; 2 Sa 16:22; Mt 9:2; 3:7 Jer 9:24; Ac 19:2; 3:8 Job 33:1-15; 1 Co 13:1-12; 3:9 Ps 85:8; Isa 6:8; Da 10:19; Ac 9:6; 3:10 1 Sa 3:6-10; 1 Sa 3:8; 3:11 Isa 29:14; Am 6:7; Hab 1:5; Ac 13:41; Lk 21:26; 3:12 1 Sa 2:27-46; Zec 1:6; Lk 21:33; 3:13 1 Sa 2:27-30; Job 3:12; 1 Jn 5:20; 3:14 1 Sa 2:25; Isa 22:1; Jer 15:1; Heb 10:3; Heb 10:26-31; 3:15 1 Sa 19; Mal 1:10; Jer 1:6-8; 1 Co 10:10-11; 3:17 Ps 1:1-5; Da 4:19; Mic 2:7; 3:18 Ge 18:25; Jdg 10:15; Ps 39:9; Isa 39:8; 1 Pe 5:6; 3:19 1 Sa 2:21; Jdg 13:24; Lk 1:80; Mt 1:24; Lk 1:28; 2 Co 13:11; 3:20 Jdg 20:1; 2 Sa 5:10; Tit 1:12; 3:21 Ge 12:7; Nu 12:6; Am 3:7; Heb 1:1; 4:1 1 Sa 3:11; 1 Sa 5:1; 4:2 1 Sa 17:8; 1 Sa 17:21; Ps 109:10; 4:3 Ps 74:1; Isa 50:1; Jer 7:8-15; Mt 9:9-10; Heb 9:4; 4:4 2 Sa 6:2; Ps 99:1; Ac 19:15-16;

3

- 1 or, Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him
- 2 Heb. beginning and ending
- 3 or, And I will tell him
- 4 or, accused
- 5 Heb. frowned not upon them
- 6 so add
- 7 or, word from

the vision.

- 16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.
- 17 And he said, What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee; and *more also, if thou hide *any* thing from me of all the things that he said unto thee.
- 18 And Samuel told him *every whit, and hid nothing from him. And he said, It is the LORD: let him do what seemeth him good.

Samuel's Development as Prophet

- 19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.
- 20 And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD.
- 21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.
- 4 And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek.

Capture and Return of the Ark (4:2-10)

Israel's Battle With the Philistines

- 2 And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men.
- 3 And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh, unto us, that, when it cometh among us, it may save us out of the hand of our enemies.
- 4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas,

the judge shall judge him: but if a man sin against the Lord, who shall entreat for him? Had their crimes injured only their fellow men, the judge might have made reconciliation by appointing a penalty and requiring restitution; and thus the offenders might have been pardoned. Or had they not been guilty of a presumptuous sin, a sin offering might have been presented for them. But their sins were so interwoven with their ministrations as priests of the Most High, in offering sacrifice for sin, the work of God was so profaned and dishonored before the people, that no expiation could be accepted for them. Their own father, though himself high priest, dared not make intercession in their behalf; he could not shield them from the wrath of a holy God. Of all sinners, those are most guilty who cast contempt upon the means that Heaven has provided for man's redemption—who "crucify to themselves the Son of God afresh, and put Him to an open shame." Hebrews 6:6 (PP 580).

2:26 (Ps. 71:17). A Place for Consecrated Youth. — God gives all an opportunity in this life to develop character. All may fill their appointed place in His great plan. The Lord accepted Samuel from his very childhood, because his heart was pure, and he had reverence for God. He was given to God, a consecrated offering, and the Lord made him, even in his childhood, a channel of light. A life consecrated as was Samuel's is of great value in God's sight. If the youth of today will consecrate themselves as did Samuel, the Lord will accept them and use them in His work. Of their life they may be able to say with the psalmist, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works" (MS 71, 1900).

3:4. Samuel Commissioned When Twelve Years Old. — When but twelve years old, the son of Hannah received his special commission from the Most High (ST, Dec. 15, 1881).

⁸ Heb. all the things, or, words ⁹ or, faithful ⁴ 1 or, came to pass ² Heb. the battle was spread ³ Heb. array ⁴ Heb. take unto us

were there with the ark of the covenant of God.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

The Ark Captured; Eli's Sons Slain

10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent; and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

Death of Eli the Judge and Priest

12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching; for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

3:10-14. God May Pass By Adults and Use Children.—God will work with children and youth who give themselves to Him. Samuel was educated for the Lord in his youth, and God passed by the hoary-headed Eli, and conversed with the child Samuel (MS 99, 1899).

3:11-14. See EGW on ch. 2:12.

Lord Will Pass By Fathers Who Neglect Home Life.—By this we see that the Lord will pass by old, experienced fathers connected with His work if they neglect their duty in their home life (Letter 35, 1897).

God's Thorough Work Contrasted With Eli's Carelessness.—Eli was a believer in God and in His Word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle." The Lord had borne long with Eli. He had been warned and instructed; but, like the parents of today, he

4:5 Jdg 15:14; Job 20:5; Jer 7:4; Am 6:3; Mic 2:11

4:6 Ex 32:17-18; 4:7 Ex 14:25, Ex 15:1-16; Dt 32:30

4:8 Ex 7:5; Ex 9:14; 7:8-14:51

4:9 2 Sa 10:12; 1 Co 16:15; Eph 6:10; 11 Jdg 10:7; Isa 19:2;

4:10 1 Sa 3:2; Lev 26:17; Dt 28:25; Ps 78:9; Isa 10:4-6

4:11 1 Sa 2:52; Ps 78:61; 1 Sa 2:33;

4:12 2 Sa 1:2; Jos 7:6; 2 Sa 15:19;

4:13 1 Sa 1:9; Jos 7:9; Ps 26:8;

4:14 1 Sa 4:6

4:15 1 Sa 3:2; Ps 99:10

4:16 2 Sa 1:4; 1 Sa 5:6; Jos 7:19

4:17 1 Sa 4:10-11; 1 Sa 4:11

4:18 1 Sa 4:21-22; Ps 26:8; Lev 10:5; 1 Co 11:40-52; 1 Pe 4:17-18

4:20 Ge 35:17-18; Jn 16:21

4:21 Ps 26:8; Ps 78:65; Jos 9:12

4:22 Ps 137:5-6; Jn 2:17

5:1 1 Sa 4:11; Ps 78:61; Jos 11:22; Ac 8:40

5:2 Jdg 16:23; Da 5:2; Da 5:23; Hab 1:11

5:3 Ex 12:12; Ps 97:7; Isa 19:1; Zcp 2:11; Mk 4:11; Lk 10:18-20; 2 Co 6:14; 16

5:4 Isa 2:18-19; Isa 27:9; Jer 10:11; Eze 6:1-6; Mic 1:5

5 Heb. yesterday, or, the third day

6 Heb. be men

7 Heb. died

8 Heb. stood

9 Heb. is the thing

10 or, cry out

11 Heb. were turned

12 Heb. set not her heart

13 that is, Where is the glory? Or, There is no glory

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What *is* there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

19 And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast borne a son. But she answered not, neither did she regard it.

21 And she named the child *I*chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

The Ark in Philistia

5 And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of

had not heeded the warning. But when the Lord took hold of the case, He ceased not till He had made thorough work (RH May 4, 1886).

3:20 (ch. 7:9, 15). Samuel Takes Hold With Both Hands.—Samuel was now invested by the God of Israel with the three-fold office of judge, prophet, and priest. Placing one hand in the hand of Christ, and with the other taking the helm of the nation, he holds it with such wisdom and firmness as to preserve Israel from destruction (ST June 22, 1882).

4:3-11. The Ark of the Covenant Emblems the Obedience of Israel.—They had not realized that their faith was only a nominal faith, and had lost its power to prevail with God. The law of God, contained in the ark, was also a symbol of His presence; but they had cast contempt upon the commandments, had despised their requirements, and had grieved the Spirit of the Lord from among them. When the people obeyed the holy precepts,

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their wheat harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua, a Bethshemite, and stood there, where *there* was a great stone; and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold *were*, and put *them* on the great stone; and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistines returned for a trespass offering unto the LORD: for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one:

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging to* the five lords, *both of* fenced cities, and of country villages, even unto the *great stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Bethshemite.

19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

7 And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

6:14 1 Sa 7:9-17; 1 Sa 11:5; Jdg 21:4;
6:16 1 Sa 6:3; Jos 14:3; Jdg 3:3; 1 Sa 5:10

6:17 1 Sa 6:4; Jer 25:20; Zec 9:6; Am 1:7,9; Zec 9:5.

6:18 1 Sa 6:16; Jos 13:4

6:19 Ex 19:21; Lev 10:1-5; Nu 4:4-5; Col 2:18; 1 Pe 4:17.

6:20 1 Sa 5:8-12; Nu 17:12-13; Ps 76:7; Mal 3:2; Lk 5:8.

6:21 Jos 18:19; Jdg 18:12; Ps 78:60; Jer 5:12.

7:1 1 Sa 6:21; Jos 18:19; Isa 52:11

7:2 Jdg 2:1; Jer 4:14; Zec 12:10-11; Mt 5:4; 2 Co 7:10-11

7:3 Dt 30:2-10; Isa 55:7; Hos 6:1-2; Joel 1:2-13; Mt 15:8; Jn 4:21.

7:4 Jdg 2:11; Jdg 2:13; Hos 14:3; Hos 14:9

7:5 Ne 9:1; Joel 2:16; 1 Sa 7:12.

7:6 1 Sa 1:15; Ps 6:6; Da 9:3-5; Joel 2:12; Job 42:6; Lk 15:18.

7:7 1 Sa 13:6; 1 Sa 17:11; Ex 14:10; 2 Ch 20:5.

7:8 1 Sa 12:19-24; Isa 37:4; Jos 5:16

7:9 1 Sa 7:17; Jdg 6:25; Ps 99:6; Jer 15:1; Jos 5:16

7:10 1 Sa 2:10; Jdg 5:8; Ps 18:11-13; Rev 16:18-21; Jdg 4:15; Zec 4:6

6 or, great stone

7

1 Heb. Be not silent from us from crying
2 or, answered

Samuel's 20-year Ministry (7:2-6)

2 And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

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The Sudjugation of the Philistines (7:7-14)

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, 'Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.'

9 And Samuel took a sucking lamb, and offered *it* for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD *heard* him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and

sin, for the officers did not through them express faith in Christ (ST Jan 12, 1882).

6:19. The Spirit of Irreverent Curiosity Still Exists.—

The spirit of irreverent curiosity still exists among the children of men. Many are eager to investigate those mysteries which infinite wisdom has seen fit to leave unrevealed. Having no reliable evidence from which to reason, they base their theories on conjecture. The Lord has wrought for His servants and for the upbuilding of His cause at the present day as verily as He wrought in behalf of ancient Israel; but vain philosophy, "science falsely so called," has sought to destroy faith in the direct interposition of Providence, attributing all such manifestations to natural causes. This is the sophistry of Satan. He is asserting his authority by mighty signs and wonders in the earth. Those who ignore or deny the special evidences of God's power, are preparing the way for the arch-deceiver to exalt himself before the people as superior to the God of Israel.

Many accept the reasoning of these would-be wise men as truth, when in fact it undermines the very foundations which God has laid. Such teachers are the ones described by inspiration, who must become fools in their own estimation, that they may be wise. God has chosen the foolish things of this world to confound the wise. By those who are guided only by human wisdom, the simplicity of His mighty workings is called foolishness. They think themselves wiser than their Creator, when in fact they are victims of finite ignorance and childish conceit. It is this that holds them in the darkness of unbelief, so that they do not discern the power of God, and tremble before Him (ST Jan. 19, 1882).

7:3. Modern Forms of Idolatry.—Many who bear the name of Christians are serving other gods besides the Lord. Our Creator demands our supreme devotion, our first allegiance. Anything which tends to abate our love for God, or to interfere with the service due Him, becomes thereby an

- smote them, until *they came* under Bethcar.
- 12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it 'Ebenazer, saying, Hitherto hath the LORD helped us.
- 13 So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the LORD was against the Philistines all the days of Samuel.
- 14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

Samuel's Judgeship Established (7:15-17)

- 15 And Samuel judged Israel all the days of his life.
- 16 And he went from year to year 'in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.
- 17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

The Call for a King (8:1-22)

- 8 And it came to pass, when Samuel was old, that he made his sons judges over Israel.
- 2 Now the name of his firstborn was 'Joel; and the name of his second, Abiah: *they were judges in Beersheba.*
- 3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.
- 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah.
- 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.
- 6 But the thing 'displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
- 7 And the LORD said unto Samuel, Hearken unto the voice of the people in

7:12 Ge. 28:18-19; Ge. 31:35-52; Ps. 71:17; Isa. 46:3-8; Ac. 26:22; 2 Co. 1:10.
7:13 Jdg. 13:1, 1 Sa. 13:1-5.
7:14 Dt. 7:2, Dt. 7:16; Jdg. 3:17; Ps. 106:34.
7:15 1 Sa. 7:6, 1 Sa. 12:1; Ac. 13:20-21.
7:16 Jdg. 5:10; Jdg. 10:4; Ps. 78:2, Ps. 82:3.
7:17 1 Sa. 1:1, Ge. 12:8; Ge. 45:7; Jdg. 21:5.
8:1 Dt. 16:18-19; Jdg. 8:22-25, 1 Ti. 5:21; Jdg. 5:10.
8:2 1 Ch. 6:29, 1 Ch. 6:38.
8:3 2 Sa. 15:1; 1 Ki. 12:6-11; Jer. 22:15-17; Ps. 15:5; Isa. 33:15, 1 Ti. 4:5.
8:4 Ex. 4:16, Ex. 24:1, 2 Sa. 5:3.
8:5 1 Sa. 8:6-8; Nu. 25:9; Dt. 17:14-15; Hos. 1:5-10-11; Ac. 13:21.
8:6 1 Sa. 12:17, Nu. 16:22, Lk. 6:11-12; Ppp. 66; Jas. 1:5.
8:7 Ps. 81:11-12; Ps. 66:1; Hos. 13:10-11; Mt. 10:24-25; Lk. 1:27; Jn. 13:16.
8:8 Ex. 11:1-12; Nu. 14:2-3; Dt. 9:24; Jer. 2:2-3, Ps. 78:59; Ac. 7:51-54.
8:9 Eze. 5:18; 1 Sa. 8:11-18; 1 Sa. 2:15; Eze. 45:7-8.
8:11 1 Sa. 10:25; Dt. 17:14-20; 1 Sa. 13:52.
8:12 1 Ch. 27:1-22; 1 Ki. 1:22-25; 2 Ch. 32:28-29.
8:14 1 Sa. 22:7, 1 Ki. 21:7, 1 Ki. 21:19; Eze. 46:18.
8:15 Ge. 37:40; Isa. 49:7; Da. 1:17; 10: Da. 1:18.
8:16 Isa. 8:21; Job. 27:9; Isa. 1:15; Mic. 5:1; Lk. 13:25.
8:19 Ps. 81:11; Jer. 7:14; Jer. 11:16; Eze. 43:4.
8:20 1 Sa. 8:5; Ps. 106:45; Jn. 15:19; Rom. 12:12; 2 Co. 6:17; Ppp. 6:20.

3 that is, The stone of help.
4 Heb. and he circuted

- all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them.
- 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.
- 9 Now therefore 'hearken unto their voice: 'howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.
- 10 And Samuel told all the words of the LORD unto the people that asked of him a king.
- 11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and to be his horsemen; and *some* shall run before his chariots.
- 12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.
- 13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.
- 14 And he will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants.
- 15 And he will take the tenth of your seed, and of your vineyards, and give to his 'officers, and to his servants.
- 16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.
- 17 He will take the tenth of your sheep; and ye shall be his servants.
- 18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.
- 19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;
- 20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

idol. With some their lands, their houses, their merchandise, are the idols. Business enterprises are prosecuted with zeal and energy, while the service of God is made a secondary consideration. Family worship is neglected, secret prayer is forgotten. Many claim to deal justly with their fellow men, and seem to feel that in so doing they discharge their whole duty. But it is not enough to keep the last six commandments of the decalogue. We are to love the Lord our God with all the heart. Nothing short of obedience to every precept—nothing less than supreme love to God as well as equal love to our fellow man—can satisfy the claims of the divine law.

There are many whose hearts have been so hardened by prosperity that they forget God, and forget the wants of their fellow man. Professed Christians adorn themselves with jewelry, laces, costly apparel, while the Lord's poor suffer for the necessities of life. Men and women who claim redemption through a Saviour's blood will squander

the means entrusted to them for the saving of other souls, and then grudgingly dole out their offerings for religion, giving liberally only when it will bring honor to themselves. These are idolaters (ST Jan. 26, 1882).

7:11. God's Intervention to Save Helpless Israel.—It was the Lord's purpose to manifest His power in delivering Israel, that they might not take the glory to themselves. He permitted them, when unarmed and defenceless, to be challenged by their enemies, and then the Captain of the Lord's host marshalled the army of heaven to destroy the foes of His people. Humility of heart and obedience to the divine law are more acceptable to God than the most costly sacrifices from a heart filled with pride and hypocrisy. God will not defend those who are living in transgression of His law (ST Jan. 26, 1882).

7:12. Samuel's Diary.—There are thousands of souls willing to work for the Master who have not had the privilege of hearing the truth as some have heard it, but they

8 1 Heb. as evil in the eyes of 2 or, obey 3 or, not withstanding when thou hast solemnly protested against them 4 then thou shalt 5 Heb. enuchus

- 21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.
- 22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Events Leading to Saul's Anointing (9:1-27)

- 9 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power.
- 2 And he had a son, whose name was Saul, a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.
- 3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.
- 4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not; and he passed through the land of the Benjamites, but they found them not.
- 5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us.
- 6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.
- 7 Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?
- 8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way.

8:21 Jdg 11:41
8:22 1 Sa 8:7; Hos 15:11

9:1 1 Sa 14:51; Ac 15:21; Job 1:3
9:2 1 Sa 16:7; Ge 6:2; Nu 13:33

9:3 1 Sa 10:2; Jdg 5:10; Jdg 10:4
9:4 Jdg 17:1; Jdg 19:1; Jn 5:25

9:5 1 Sa 1:1; 1 Sa 10:2; Mt 6:25; Mt 6:28;
9:6 1 Sa 2:27; Dt 33:1; 1 Ti 6:11; 1 Th 2:10; Zec 1:5-6; Mt 23:5

9:7 Jdg 6:18; Jdg 13:15-17;
9:9 Ge 25:22; Jdg 1:1; Isa 29:10; Isa 30:10; Am 1:2

9:10 2 Ki 5:13-14
9:11 Ge 20:11; Ex 2:16; Jdg 5:11

9:12 1 Sa 16:2; Ge 31:54; 1 Ch 16:39
9:13 Mt 26:26; Mk 6:41; Lk 24:30; Jn 6:11; 1 Co 10:30; 1 Ti 4:4

9:15 1 Sa 9:17; Am 5:7; Mk 11:2-4; Ac 27:23; Job 33:16
9:16 1 Sa 10:1; 1 Sa 15:1; Ps 25:18

9:17 1 Sa 16:6-12; Hos 13:11; Ac 13:21; Rom 13:4-6
9:19 Jn 4:29; 1 Co 14:25

9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
9:17 1 Sa 16:6-12; Hos 13:11; Ac 13:21; Rom 13:4-6

9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
9:17 1 Sa 16:6-12; Hos 13:11; Ac 13:21; Rom 13:4-6

9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
9:17 1 Sa 16:6-12; Hos 13:11; Ac 13:21; Rom 13:4-6

9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
9:17 1 Sa 16:6-12; Hos 13:11; Ac 13:21; Rom 13:4-6

9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
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9:19 Jn 4:29; 1 Co 14:25
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9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
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9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
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9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
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9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

9:21 1 Sa 10:1; 1 Sa 15:1; Ps 25:18
9:17 1 Sa 16:6-12; Hos 13:11; Ac 13:21; Rom 13:4-6

9:19 Jn 4:29; 1 Co 14:25
9:20 1 Sa 9:3; 1 Sa 4:20; Gal 3:2

- 9 (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

- 10 Then said Saul to his servant, 'Well said; come, let us go. So they went unto the city where the man of God was.

- 11 And as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?

- 12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day in the high place:

- 13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time ye shall find him.

- 14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

- 15 Now the LORD had told Samuel in his ear a day before Saul came, saying,

- 16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

- 17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

- 18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

- 19 And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart.

- 20 And as for thine asses that were lost

1Sa

have been faithful readers of the Word of God, and they will be blessed in their humble efforts to impart light to others. Let such ones keep a diary, and when the Lord gives them an interesting experience, let them write it down, as Samuel did when the armies of Israel won a victory over the Philistines. He set up a monument of thankfulness, saying "Hitherto hath the Lord helped us." "Brethren, where are the monuments by which you keep in view the love and goodness of God? Strive to keep fresh in your minds the help that the Lord has given you in your efforts to help others. Let not your actions show one trace of selfishness. Every tear that the Lord has helped you to wipe from sorrowful eyes, every fear that has been expelled, every mercy shown,—trace a record of it in your diary. "As thy days, so shall thy strength be" (MS 62, 1905).

8:1-5. Samuel's Sons Loved Reward.—Samuel had judged Israel from his youth. He had been a righteous and impartial judge, faithful in all his work. He was becoming

old, and the people saw that his sons did not follow his footsteps. Although they were not vile, like the children of Eli, yet they were dishonest and double-minded. While they aided their father in his laborious work, their love of reward led them to favor the cause of the unrighteous (1SP 353).

8:1-5. Samuel Was Deceived in His Sons.—These young men had received faithful instructions from their father, both by precept and example. They were not ignorant of the warnings given to Eli, and the divine judgments visited upon him and his house. They were apparently men of sterling virtue and integrity, as well as intellectual promise. It was with the full assent of the people that Samuel shared with his sons the responsibilities of office. But the characters of these young men were yet to be tested. Separated from their father's influence, it would be seen whether they were true to the principles which he had taught them. The result showed that Samuel had been

"three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?"

21 And Saul answered and said, *Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?*

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is "left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still "a while, that I may "shew thee the word of God.

Saul Called to Be King (10:1-27)

The Anointing

10 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the LORD hath anointed thee to be captain over his inheritance?*

Supernatural Evidences of God's Favor

2 When thou art departed from me to day, then thou shalt find two men by Rachel's

9:21 Jdg 20:46-48;

Ps 68:27;

9:22 Ge 33:42, Lk

14:10;

9:23 1 Sa 1:5; Ge

44:51;

9:25 1 Sa 9:14; Dt

22:8, Jer 19:13; Mt

10:27; Ac 10:9

9:26 Ge 19:11; Ge

44:3; Jos 7:13; Jdg

19:28;

9:27 1 Sa 20:46-49;

Jn 15:11-15; 1 Sa

15:16;

10:1 1 Sa 2:19; 1 Sa

9:10; Ac 15:21; Rev

5:8;

10:2 Ge 35:19; Jer

31:15; Jos 18:28;

10:3 Jos 19:12; Ps

89:12; Ge 45:3;

10:4 Jdg 18:15

10:5 1 Sa 10:10; 1

Sa 14:5; Ex 15:20-21;

Ps 150:4-6;

10:6 1 Sa 10:10; 1

Sa 16:13; Jdg 3:10; Mt

7:22;

10:7 Ps 4:8; Lk

2:12; Jn 9:11; Mt 1:23;

Mt 28:20;

10:8 1 Sa 11:10-15;

1 Sa 13:1;

10:9 1 Sa 10:6; Jdg

4:21; Isa 48:7-8; Mk

14:16;

10:10 1 Sa 10:5; 1

Sa 19:20-21;

10:11 Jn 9:8-9; Ac

4:10; Mt 14:5-55; Ac

2:7-8; Jn 7:15

12 Heb to day three

days

13 Heb according to

this word

14 or, reserved

15 Heb to day

16 or, cause thee to

hear

10

1 Heb business

2 Heb ask thee of

peace

3 Heb And it shall

come to pass, that

when these signs,

etc

4 Heb do for thee

as thine hand shall

ind

5 Heb shoulder

6 Heb, turned

7 Heb a man to his

neighbour

sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shalt meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will salute thee, and give thee two loaves of bread: which thou shalt receive of their hands.

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them: and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee: for God is with thee.

8 And thou shalt go down before me to Gilgal: and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said 'one to another, What is this, that is come unto the son of Kish? Is Saul also among the prophets?

painfully deceived in his sons. Like many young men of today who have been blessed with good abilities, they perverted their God-given powers. The honor bestowed upon them rendered them proud and self-sufficient. They did not make the glory of God their aim, nor did they seek earnestly to Him for strength and wisdom. Yielding to the power of temptation, they became avaricious, selfish, and unjust. God's Word declares that "they walked not in His ways, but turned aside after lucre, and took bribes, and perverted judgment" (ST Feb. 2, 1882).

8:5, Like All the Nations.—The dissatisfied longing for worldly power and display, is as difficult to cure now as in the days of Samuel. Christians seek to build as worldlings build, to dress as worldlings dress, to imitate the customs and practices of those who worship only the god of this world. The instructions of God's Word, the counsels and reproofs of His servants, and even warnings sent directly from His throne, seem powerless to subdue this unworthy

ambition. When the heart is estranged from God, almost any pretext is sufficient to justify a disregard of His authority. The promptings of pride and self-love are gratified at whatever expense to the cause of God (ST July 13, 1882).

8:6, Faithfulness Brings Criticism.—The unconsecrated and world-loving are ever ready to criticize and condemn those who have stood fearlessly for God and the right. If a defect is seen in one whom the Lord has intrusted with great responsibilities, then all his former devotion is forgotten, and an effort is made to silence his voice and destroy his influence. But let these self-constituted judges remember that the Lord reads the heart. They cannot hide its secrets from His searching gaze. God declares that He will bring every work into judgment, with every secret thing (ST July 13, 1882).

8:6, Few Men Seldom Appreciated.—The most useful men are seldom appreciated. Those who have

- 12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, *Is Saul also among the prophets?*
- 13 And when he had made an end of prophesying, he came to the high place.

Saul's Silence on Returning Home

- 14 And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that they were now where, we came to Samuel.
- 15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.
- 16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Election of Saul by Lot

- 17 And Samuel called the people together unto the LORD to Mizpeh;
- 18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of all kingdoms, and of them that oppressed you:
- 19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.
- 20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.
- 21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.
- 22 Therefore they inquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.
- 23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

10:12 Isa. 51:13; Jo. 6:45; Jas. 1:7.
10:14 1 Sa. 9:3-10; 2 Ki. 5:25.
10:16 1 Sa. 9:27; Ex. 4:18; Jdg. 14:6.

10:17 1 Sa. 7:5-6; Jdg. 20:1.
10:18 Jdg. 2:1; Jdg. 6:8-9; Ne. 9:9-12; Ne. 9:27-28.
10:19 1 Sa. 8:7-9; 1 Sa. 17:2; Jos. 7:14; Mic. 5:2.

10:20 1 Sa. 14:41; Jos. 7:16-18; Ac. 1:24-26.

10:22 1 Sa. 23:2-3; Jdg. 20:18; 1k. 14:11.
10:23 1 Sa. 9:2; 1 Sa. 16:7; 1 Sa. 17:5.

10:24 Dt. 17:15; 2 Sa. 21:6; Mt. 21:9.
10:25 1 Sa. 8:41-48; Eze. 45:9-10; Rom. 13:1-7; 1 Th. 2:2; Tit. 3:1; 1 Pe. 2:13-14.

10:26 1 Sa. 11:3; Jdg. 19:12-16; Ac. 7:40; Ac. 15:36.
10:27 1 Sa. 2:12; Ac. 7:35; Ac. 7:51-52; Mt. 2:11.

11:1 1 Sa. 12:12; Jdg. 10:7; Ge. 26:28; Eze. 17:13.

11:2 2 Ki. 18:31; Jdg. 16:21; Ex. 3:6; Pr. 12:10; Jer. 49:7.

11:3 1 Sa. 10:26; Jdg. 2:3; Rom. 12:15; 1 Co. 12:26; 1 Th. 5:3.

11:5 1 Sa. 9:1; Ps. 78:71; Ge. 24:47.
11:6 1 Sa. 10:10; Jdg. 15:25; Mt. 3:5; Eph. 4:26.

11:7 Jdg. 19:29; Jdg. 21:5-11; Ge. 35:5.

⁸ Heb. from thence

⁹ Heb. Let the king live

¹⁰ or, was as though he had been deaf

11

¹ Heb. Forbear us

- 24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is none like him among all the people?* And all the people shouted, and said, 'God save the king.'

- 25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house.

The Opposition Party

- 26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.
- 27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he ¹held his peace.

Events Leading to Final Confirmation of Saul as King (11:1-12:25)

Battle With the Ammonites

- 11 Then Nahash the Ammonite came up, and encamped against Jabeshgilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.
- 2 And Nahash the Ammonite answered them, On this *condition* will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel.
- 3 And the elders of Jabesh said unto him, 'Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.
- 4 Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.
- 5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.
- 6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.
- 7 And he took a yoke of oxen, and hewed them in pieces, and sent them throughout

1Sa

labored most actively and unselfishly for their fellow man, and who have been instrumental in achieving the greatest results, are often repaid with ingratitude and neglect. When such men find themselves set aside, their counsels slighted and despised, they may feel that they are suffering great injustice. But let them learn from the example of Samuel not to justify or vindicate themselves, unless the Spirit of God unmistakably prompts to such a course. Those who despise and reject the faithful servant of God, not merely show contempt for the man, but for the Master who sent him. It is God's words, His reproofs and counsel, that are set at naught; His authority that is rejected (ST July 13, 1882).

10:9. Saul Became a New Man.—The Lord would not leave Saul to be placed in a position of trust without divine enlightenment. He was to have a new calling, and the Spirit of the Lord came upon him. The effect was that he was changed into a new man. The Lord gave Saul a new

spirit, other thoughts, other aims and desires than he had previously had. This enlightenment, with the spiritual knowledge of God, placing him on vantage ground, was to bind his will to the will of Jehovah (Letter 12a, 1888).

10:24. Saul's Capabilities Perverted.—Saul had a mind and influence capable of governing a kingdom, if his powers had been submitted to the control of God, but the very endowments that qualified him for doing good could be used by Satan, when surrendered to his power, and would enable him to exert widespread influence for evil. He could be more sternly vindictive, more injurious and determined in prosecuting his unholy designs, than could others, because of the superior powers of mind and heart that had been given him of God (ST Oct. 19, 1888).

10:24, 25. Mutual Love of Saul and Samuel.—The relation between Samuel and Saul was one of peculiar tenderness. Samuel loved Saul as his own son, while Saul, bold and ardent of temper, held the prophet in great rever-

all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out with one consent.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabeshgilead. To morrow, by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was so on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day; and it came to pass, that they which remained were scattered, so that two of them were not left together.

Acclamation of Saul as King

12 And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal: and there they made Saul king before the LORD in Gilgal: and there they sacrificed sacrifices of peace offerings before the LORD: and there Saul and all the men of Israel rejoiced greatly.

Samuel's Release of Administrative Power

12 And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

11:8 Jdg 13-5; 1 Sa 13:15, 1 Sa 15:4; 11:9 Ps 10:17; 11:10 1 Sa 11:2-3; 11:11 Ge 22:14; Ps 6:1; Jdg 7:10, 1 Sa 11:2, Mt 2, Lk 2:13; 11:12 1 Sa 10:27; Ps 21:8, Lk 19:27; 11:13 1 Sa 11:4-5, 2 Sa 19:22, Ps 34:10; Isa 59:16, 1 Co 15:10; 11:14 1 Sa 7:16; 1 Sa 10:8, 1 Sa 10:24; 11:15 1 Sa 10:17; Ex 24:5, Hos 13:10; 11:16 1 Co 15:10

12:1 1 Sa 8:5-8, 1 Sa 8:19-22, 1 Sa 10:1; 12:2 1 Sa 8:20; Nu 27:1; 2 Ti 1:6; 2 Pe 1:11

12:3 Mt 22:21; Rom 13:7, 1 Sa 12:5, Ac 20:5, 2 Co 12:14; 1 Th 2:16; 1 Pe 5:2; 12:4 Ps 45:5-6, Da 6:4, 3 Jo 12

12:5 Job 31:45-40; Jo 18:38; Ac 24:9; 1 Co 4:2, Co 1:12; 12:6 1 Sa 9:20; Ps 77:20; Isa 63:7-11; Hos 12:13; Mt 6:4

12:7 1 Sa 11:8; Isa 5:3; Mt 6:2-3; Ac 1:8; Lk 5:11

12:8 Ge 46:5-7; Nu 20:15; Ac 7:15; Ex 22:24

12:9 Dt 32:18; Jdg 6:7; Ps 106:21; Jer 2:32

12:10 1 Sa 7:2; Jdg 4:9; Ps 78:4-5; Lk 1:7-8; 2 Co 5:14-15

12:11 Jdg 6:14; 1 Sa 7:15

12:12 1 Sa 11:1-2; Jdg 8:25; Ps 7:12

2 Heb. as one man

3 or, deliverance

12

1 Heb. ransom

2 or, that I should hide mine eyes at him

3 or, made

4 Heb. righteousnesses, or, benefits

5 Heb. with

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it to you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, He is witness.

6 And Samuel said unto the people, It is the LORD that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

12 And when ye saw that Nahash the king of

ence, and bestowed upon him the warmth of his affection and regard. Thus the prophet of the living God, an old man whose mission was nearly finished, and the youthful king, whose work was before him, were bound together by the ties of friendship and respect. All through his perverse course, the king clung to the prophet as if he alone could save him from himself (ST June 1, 1898).

12:1-5. Samuel a Man of Strict Integrity.—How many retiring from a position of responsibility as a judge, can say in regard to their purity, Which of you convinceth me of sin? Who can prove that I have turned aside from my righteousness to accept bribes? I have never stained my record as a man who does judgment and justice. Who today can say what Samuel said when he was taking leave of the people of Israel, because they were determined to have a king? . . . Brave, noble judge! But it is a sorrowful thing that a man of the strictest integrity should have to humble himself to make his own defence (MS 33, 1898).

Faithfulness Leads to Honor at the End.—The honor accorded him who is concluding his work is of far more worth than the applause and congratulations which those receive who are just entering upon their duties, and who have yet to be tested. One may easily lay off his burdens, when even the enemies of truth acknowledge his fidelity. But how many of our great men close their official labors in disgrace, because they have sacrificed principle for gain or honor. The desire to be popular, the temptations of wealth or ease, lead them astray. Men who connive at sin may appear to prosper; they may triumph because their undertakings seem crowned with success; but God's eye is upon these proud boasters. He will reward them as their works have been. The greatest outward prosperity cannot bring happiness to those who are not at peace with God or with themselves (ST July 27, 1882).

12:14. Perpetual Obligation of the Law.—The Law of God was not given to the Jews alone. It is of world-wide

the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.

- 13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

- 14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD, then shall both ye and also the king that reigneth over you continue following the LORD your God:

- 15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

God's Witness to the People's Choice

- 16 Now therefore stand and see this great thing, which the LORD will do before your eyes.

- 17 Is it not wheat harvest to day? I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king.

- 18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.

Samuel's Continued Interest and Prayers

- 19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

- 20 And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

- 21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

- 22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.

- 23 Moreover as for me, God forbid that I

12:13 1 Sa 10:24;

12:14 Lev 20:14,15;

De 28:1-46; Isa 5:10;

Rom 2:7

12:15 Lev 26:14-40;

Jos 24:20; Rom 2:8,9;

1 Sa 12:9

12:16 1 Sa 12:7; Ex

14:13

12:17 Pr 26:1; 1 Sa

9:10; Ps 99:6; Jer

15:1; Jos 5:14-16

12:18 Ex 9:23-25;

Rev 11:5-6; Ex 14:31;

12:19 1 Sa 7:5; Job

12:8; Isa 26:16; Mal

1:9; Ac 8:21; Jos 5:15;

1 Jo 5:16

12:20 Ex 20:19-20;

1 Pe 3:16; Dt 11:16;

Jos 24:6; Ps 30:3; Jer

43

12:21 Dt 32:21; Jer

2:5; Jer 10:15; Hab

2:8; 1 Co 8:4

12:22 Dt 31:17; Isa

47:45; Jer 1:17; Eph

1:6; 1o 15:16

12:23 Ac 12:5; Rom

1:9; Col 1:9; 1 Th

5:10; Ec 12:10;

12:24 Job 28:28; Pr

1:7; Heb 12:29; Ps

139:8; Jer 1:7; Isa

51:2; Rom 12:1

12:25 Dt 32:15; Isa

3:11; Hos 10:3

13:1 Ex 12:5; Mic

6:6

13:2 1 Sa 8:11; 1 Sa

14:52; Isa 10:28; Jos

18:28

13:3 1 Sa 10:5; 1 Sa

14:6; Isa 10:29; Zec

14:10

13:4 Ge 51:40; Zec

11:8

13:5 Ge 22:17; Isa

68:19; Jer 15:8; Rom

9:27; Heb 4:15

13:6 Ex 11:10-12;

Philp 1:24; Idg 6:2;

Heb 11:38

13:7 Lev 26:17; Nu

14:5; Dt 3:12; Hos

11:10-11

13:8 1 Sa 10:8

13:9 1 Sa 14:12-13;

Dt 12:6; Ps 47:7; Pr

20:22; Isa 66:3

6 Heb. mouth

7 Heb. be after

8 Heb. from

9 or, what a great

thing

13

1 Heb. the son of

one year in his

reigning

should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way:

- 24 Only fear the LORD, and serve him in truth with all your heart: for consider how great things he hath done for you.

- 25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

War With the Philistines (13:1-14:6)

Saul's Presumption at Gilgal

- 13 Saul reigned one year; and when he had reigned two years over Israel,

- 2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

- 3 And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it. And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

- 4 And all Israel heard say that Saul had smitten a garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.

- 5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Bethaven.

- 6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

- 7 And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling.

- 8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him.

- 9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And

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and perpetual obligation. "He that offendeth in one point is guilty of all." Its ten precepts are like a chain of ten links. If one link is broken, the chain becomes worthless. Not a single precept can be revoked or changed to save the transgressor. While families and nations exist; while property, life, and character must be guarded; while good and evil are antagonistic, and a blessing or a curse must follow the acts of men—so long must the divine law control us. When God no longer requires men to love Him supremely, to reverence His name, and to keep the holy Sabbath; when He permits them to disregard the rights of their fellow men, to hate and injure one another—then, and not till then, will the moral law lose its force (ST Jan. 19, 1882).

13:8-10. God Was Revealing Saul's True Character.—In detaining Samuel, it was the purpose of God that the heart of Saul should be revealed, that others might know what he would do in an emergency. It was a trying posi-

tion in which to be placed, but Saul did not obey orders. He felt that it would make no difference who approached God, or in what way; and, full of energy and self-complacency, he put himself forward into the sacred office.

The Lord has His appointed agencies; and if these are not discerned and respected by those who are connected with His work, if men feel free to disregard God's requirements, they must not be kept in positions of trust. They would not listen to counsel, nor to the commands of God through His appointed agencies. Like Saul, they would rush into a work that was never appointed them, and the mistakes they would make in following their human judgment would place the Israel of God where their Leader could not reveal Himself to them. Sacred things would become mingled with the common (NY Nov. 17, 1898).

13:9. Saul Could Have Offered Prayer.—He [Saul] could have offered humble prayer to God without the sacrifice; for the Lord will accept even the silent petition of

2 or the hill 3 Heb. did stink 4 Heb. trembled after him

he offered the burnt offering.

- 10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him.

- 11 And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash;

- 12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

- 13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

- 1Sa 14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people, because thou hast not kept that which the LORD commanded thee.

- 15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present with him, about six hundred men.

- 16 And Saul, and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

- 17 And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual;

- 18 And another company turned the way to Bethhoron: and another company turned to the way of the border that looketh to the valley of Zeboim toward the wilderness.

- 19 Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears:

- 20 But all the Israelites went down to the

13:10 1 Sa 15:13, 16:23, Ps 129:8
13:11 Ge 5:14, 2 Sa 5:20, Isa 10:28
13:12 1 Ki 12:26, 27, Ps 66:3, Am 8:5, 2 Co 9:7

13:13 2 Sa 12:7-9, 1 Ki 18:18, Mt 13:5-6, Ps 50:15

13:14 1 Sa 2:30, Ps 76:7, Ps 89:19-20, Ac 13:22

13:15 1 Sa 13:2, 1 Sa 13:6, 1 Sa 14:2

13:16 1 Sa 13:5
13:17 1 Sa 11:11, Jos 18:23, Jos 19:3

13:18 Jos 10:11, Jos 18:15-16, Ge 11:2, Hos 11:8

13:19 Jdg 5:8, 2 Ki 24:11, Isa 54:16, Jer 21:1

13:22 1 Sa 17:47, Jdg 5:8, Zec 4:6, 1 Co 12:29, 2 Co 1:7

13:23 1 Sa 14:3, 1 Sa 14:10, 28

14:1 1 Sa 14:39-45, 1 Sa 15:2, Jdg 6:27, Mic 7:5

14:2 1 Sa 13:15-16, Isa 10:28-29, Jdg 20:45

14:3 1 Sa 22:9-11, 1 Sa 22:20, 1 Sa 42:1, 1 Sa 2:28

14:4 1 Sa 15:23
14:6 1 Sa 17:26, Ge 17:11, Jdg 15:18

Eph 2:11-12, Php 4:5
14:7 1 Sa 10:7, 2 Sa 7:4, Ps 46:7, Zec 8:23

14:8 Jdg 9:14

5 Heb. bless

6 Heb. intreated the face

7 Heb. found

8 Heb. found

9 Heb. Geba

10 Heb. a file with mouths

11 Heb. set

12 or, standing camp

14

1 or, there was a day
2 Heb. tooth

Philistines, to sharpen every man his share, and his coulters, and his ax, and his mattock.

- 21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads.

- 22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

- 23 And the garrison of the Philistines went out to the passage of Michmash.

Jonathan's Exploit as Michmash

- 14 Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father.

- 2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were about six hundred men:

- 3 And Ahiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.

- 4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh.

- 5 The forefront of the one was situate northward over against Michmash, and the other southward over against Gibeah.

- 6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for there is no restraint to the LORD to save by many or by few.

- 7 And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

- 8 Then said Jonathan, Behold, we will pass

a burdened heart; but instead of this, he forced himself into the priesthood (Yl Nov. 17, 1898).

13:11. Blaming Samuel Led to Further Sin.—Saul endeavored to vindicate his own course, and blamed the prophet, instead of condemning himself.

There are today many who pursue a similar course. Like Saul, they are blinded to their errors. When the Lord seeks to correct them, they receive reproof as insult, and find fault with the one who brings the divine message.

Had Saul been willing to see and confess his error, this bitter experience would have proved a safeguard for the future. He would afterward have avoided the mistakes which called forth divine reproof. But feeling that he was unjustly condemned, he would, of course, be likely again to commit the same sin.

The Lord would have His people, under all circumstances, manifest implicit trust in Him. Although we cannot always understand the workings of His providence, we

should wait with patience and humility until He sees fit to enlighten us. We should beware of taking upon ourselves responsibilities which God has not authorized us to bear. Men frequently have too high an estimate of their own character or abilities. They may feel competent to undertake the most important work, when God sees that they are not prepared to perform aright the smallest and humblest duty (ST Aug. 10, 1882).

13:13, 14. Saul's Folly Leads to Rejection.—Saul's transgression proved him unworthy to be entrusted with sacred responsibilities. One who had himself so little reverence for God's requirements, could not be a wise or safe leader for the nation. Had he patiently endured the divine test, the crown would have been confirmed to him and to his house. In fact, Samuel had come to Gilgal for this very purpose. But Saul had been weighed in the balance, and found wanting. He must be removed to make way for one who would sacredly regard the divine honor and authority

- over unto *these* men, and we will discover ourselves unto them.
- 9 If they say thus unto us, *'Tarry until we come to you; then we will stand still in our place, and will not go up unto them.*
- 10 But if they say thus, *'Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this shall be a sign unto us.*
- 11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.
- 12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.
- 13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan: and his armourbearer slew after him.
- 14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were *'an half acre of land, which a yoke of oxen might plow.*
- 15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was *'a very great trembling.*
- 16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*
- 17 Then said Saul unto the people that were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer were not *there.*
- 18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.
- 19 And it came to pass, while Saul talked unto the priest, that the *'noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.*
- 20 And Saul and all the people that were

14:9 Ge 24:13-14; Jdg 6:36-40
14:10 1 Sa 10:7, Ge 24:11; Jdg 7:11; Isa 7:11-14
14:11 1 Sa 19:22; 1 Sa 15:6; Jdg 6:2
14:12 1 Sa 14:10; Jdg 7:15
14:13 Ps 18:29; Heb 11:41; Lev 26:7; 8; Dt 28:7; Rom 8:31
14:15 Jos 2:9; Jdg 7:21; Mt 24:6; Mk 13:35
14:16 Ps 58:7; Ps 68:2; 1 Sa 14:20; Jdg 7:22; Isa 19:2
14:18 1 Sa 4:3-5; Jdg 20:18; 2 Sa 15:23-26
14:19 1 Sa 14:24; 1 Sa 15:11; Jos 9:14; Isa 26:16
14:20 1 Sa 14:16; Jdg 7:22; 2 Ch 20:25; Isa 9:19-21
14:21 1 Sa 29:4; Jdg 7:25
14:22 1 Sa 15:6; 1 Sa 31:7
14:23 Ex 14:30; Jdg 2:18; Ps 4:6-8; Hos 14:24
14:24 1 Sa 14:27; 30 Jdg 11:30-31; Rom 10:2; 1 Co 16:22
14:25 Dt 9:28; Mt 5:5; Ex 48; Nu 14:27; Mt 5:1
14:26 Ecc 9:2
14:27 1 Sa 13:29; 1 Sa 30:12; Pr 25:20
14:28 1 Sa 14:24; 1 Sa 11:13
14:29 1 Ki 18:18
14:30 Ecc 9:18
14:31 Jos 10:12; Jos 19:42

3 Heb. Be still
4 or, half a furrow of an acre of land
5 Heb. a trembling of God
6 or, tumult
7 Heb. were cried together
8 or, woodhoney
9 adjuring, adjured
10 or, weary

with him *'assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture.*

- 21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also turned to be with the Israelites that were with Saul and Jonathan.
- 22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.
- 23 So the LORD saved Israel that day: and the battle passed over unto Bethaven.

Saul's Ill-Advised Decisions

- 24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.
- 25 And all *they* of the land came to a wood; and there was honey upon the ground.
- 26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.
- 27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an *'honeycomb*, and put his hand to his mouth; and his eyes were enlightened.
- 28 Then answered one of the people, and said, Thy father *'straitly* charged the people with an oath, saying, Cursed be the man that eateth *any* food this day. And the people were *'faint.*
- 29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.
- 30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?
- 31 And they smote the Philistines that day

1Sa

(ST Aug. 3, 1882).

After Whose Heart?—Saul had been after the heart of Israel, but David is a man after God's own heart (ST June 15, 1888).

14:1, 6, 7. Jonathan An Instrument of God.—These two men gave evidence that they were moving under the influence and command of a more than human general. To outward appearance, their venture was rash, and contrary to all military rules. But the action of Jonathan was not done in human rashness. He depended not on what he and his armor-bearer themselves could do; he was the instrument that God used in behalf of His people Israel. They made their plans, and rested their cause in the hands of God. If the armies of the Philistines challenged them, they would advance. If they said, Come, they would go forward. This was their sign, and the angels of God prospered them. They went forward, saying, "It may be that the Lord will work for us" (YI Nov. 24, 1898).

14:11-15. Armies of Heaven Aided Jonathan.—It would have been an easy matter for the Philistines to kill these two brave, daring men; but it did not enter into their minds that these two solitary men had come up with any hostile intent. The wondering men above looked on, too surprised to take in their possible object. They regarded these men as deserters, and permitted them to come without harm.

This daring work sent a panic through the camp. There lay the dead bodies of twenty men, and to the sight of the enemy there seemed hundreds of men prepared for war. The armies of heaven were revealed to the opposing host of the Philistines (YI Nov. 24, 1898).

14:24, 25. Honey of God's Providing.—This rash oath of Saul's was a human invention. It was not inspired of God, and God was displeased with it. Jonathan and his armorbearer, who, through God, had wrought deliverance for Israel that day, had become weak through hunger. The

from Michmash to Aijalon: and the people were very faint.

- 32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground; and the people did eat *them* with the blood.

- 33 Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have ¹transgressed: roll a great stone unto me this day.

- 34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox ¹with him that night, and slew *them* there.

- 35 And Saul built an altar unto the LORD: ¹the same was the first altar that he built unto the LORD.

1Sa

- 36 And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

- 37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.

- 38 And Saul said, Draw ye near hither, all the "chief of the people: and know and see wherein this sin hath been this day.

- 39 For, as the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him.

- 40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

- 41 Therefore Saul said unto the LORD God of Israel, ¹Give a perfect lot. And Saul and Jonathan were taken: but the people ¹escaped.

- 42 And Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken.

- 43 Then Saul said to Jonathan, Tell me what

14:32 1 Sa 15:19; Lev 3:17; Ac 15:20; Ac 15:29
14:33 Mt 7:5, Rom 2:1
14:35 1 Sa 7:9; Jdg 21:6; Hos 8:1; 2 Ti 3:5
14:36 Jos 10:9-14; Isa 58:2; Mal 2:7; Jas 1:8
14:37 1 Sa 4:9-12; 2 Sa 5:25
14:38 1 Sa 10:19-20; Jos 7:1; Zec 10:4; Mt 21:42; Eph 2:20
14:39 1 Sa 11:24; 1 Sa 14:11
14:40 1 Sa 14:7; 1 Sa 14:36; 2 Sa 15:15
14:41 1 Sa 10:35; 12:26; 1 Sa 10:20-21
14:43 Jos 7:19; Job 17:10; 1 Sa 14:27
14:44 1 Sa 25:22; Mt 11:17; 2 Sa 49; Pr 25:16
14:45 1 Sa 14:25; Ne 9:27; Mt 10:30; Lk 21:36; Ac 27:50
14:47 1 Sa 15:1; 2 Ki 14:27; 1 Sa 11:11
14:48 1 Sa 15:47; Ex 17:11; Dt 25:19
14:49 1 Sa 31:2; 1 Ki 8:53; 1 Sa 18:21
14:50 1 Sa 17:55; 2 Sa 28; 2 Sa 3:27
14:51 1 Sa 9:1; 1 Sa 9:21
14:52 1 Sa 8:1; 1 Sa 8:11
15:1 1 Sa 15:17-18; 1 Sa 9:16

11 or, dealt treacherously
12 Heb. in his hand
13 Heb. that altar he began to build unto the LORD
14 Heb. corners
15 or, Shew the innocent
16 Heb. went forth
17 or, wrought mightily
18 Heb. Abner

thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, and, lo, I must die.

- 44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.

- 45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the LORD liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

- 46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

Genealogy of Saul's House (14:47-52)

- 47 So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

- 48 And he ¹gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

- 49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters *were these*: the name of the firstborn Merab, and the name of the younger Michal:

- 50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* "Abner, the son of Ner, Saul's uncle.

- 51 And Kish *was* the father of Saul: and Ner the father of Abner *was* the son of Abiel.

- 52 And there *was* sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

Saul's Second Test (15:1-35)

His Sparing of Agag

- 15 Samuel also said unto Saul, The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words

people also were weary and hungry.

"And all they of the land came to a wood; and there *was* honey upon the ground." This honey was of God's own providing. He desired that the armies of Israel should partake of this food, and receive strength. But Saul, who *was* not under the direction of God, had interposed his rash oath (YI Dec. 1, 1898).

Man-invented Tests Dishonor God.—There are many who will lightly regard the tests which God has given, and will assume the responsibility of creating tests and prohibitions, as did Saul, which bring dishonor to God and evil to men (ST June 1, 1888).

14:37. Saul Did Not Sense His Own Guilt.—When the people had satisfied their hunger, Saul proposed to continue the pursuit that night; but the priest suggested that it would be wiser first to ask counsel of God. This was done in the usual manner; but no answer came. Regarding this silence as a token of the Lord's displeasure, Saul deter-

mined to discover the cause. Had he properly realized the sinfulness of His own course, he would have concluded that he himself *was* the guilty one. But failing to discern this, he gave command that the matter be decided by lot (ST Aug. 17, 1882).

14:44 (Matt. 7:2). The Guilty Are Severe Judges.

Those who are most ready to excuse or justify themselves in sin are often most severe in judging and condemning others. There are many today, like Saul, bringing upon themselves the displeasure of God. They reject counsel and despise reproof. Even when convinced that the Lord is not with them, they refuse to see in themselves . . . the cause of their trouble. How many cherish a proud, boastful spirit while they indulge in cruel judgment or severe rebuke of others really better in heart and life than they. Well would it be for such self-constituted judges to ponder those words of Christ: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be

- of the LORD.
- 2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.
- 3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.
- 4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.
- 5 And Saul came to a city of Amalek, and *'laid wait* in the valley.
- 6 And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.
- 7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that is over against Egypt.
- 8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.
- 9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and *'of* the fatlings, and the lambs, and all *that* was good, and would not utterly destroy them: but every thing *that* was vile and refuse, *that* they destroyed utterly.

The Lord's Rejection of Saul

- 10 Then came the word of the LORD unto Samuel, saying,
- 11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.
- 12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.
- 13 And Samuel came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the

15:2 Jer 31:34; Hos 7:2, Am 8:7;
15:3 Lev 27:28-29; Dt 15:15-16; Jos 6:17; 21; Rom 8:20-22;
15:4 Jos 15:24; 1 Sa 11:6; 1 Sa 15:15;
15:6 1 Sa 27:10; Jdg 1:16; Ge 18:25; Pr 9:6; Ac 2:40; 2 Co 6:17; Rev 18:14;
15:7 1 Sa 14:46; Job 21:30; Lk 8:15;
Ge 2:11; 1 Sa 27:8; Ge 16:7;
15:8 1 Sa 15:3; Nu 21:7; 1 Ki 20:30;
15:9 1 Sa 15:3; 1 Sa 15:15;
15:11 1 Sa 15:35; Ge 6:6; Jer 18:7, 10; Am 7:3; Zep 1:6; Mt 21:13; Jer 9:18;
15:12 1 Sa 25:2; Jos 15:55;
15:13 1 Sa 13:10; Ge 1:19; Pr 28:13; Lk 17:10;
15:14 Ps 36:2; Jer 2:18-19; Mal 3:13-15; Lk 19:22; Rom 3:19; 1 Co 4:5;
15:15 1 Sa 15:9; Job 31:35; Mt 2:6; Lk 10:29;
15:16 1 Sa 9:27; 1 Sa 12:7;
15:17 1 Sa 9:21; Jdg 6:15; Hos 13:4; Am 1:6;
15:18 Ge 13:13; Ge 15:16; Nu 16:38;
15:19 Pr 15:27; Jer 7:11; Hab 2:9-12; 2 Ti 4:10;
15:20 1 Sa 15:13; Job 33:9; Mt 19:20; Lk 10:29; Lk 18:11; Rom 10:4;
15:21 1 Sa 15:15; Ge 3:13; Ex 32:22-23;
15:22 Ps 50:6-9; Isa 1:11-17; Hos 6:6; Am 5:21-24; Mic 6:6-8; Mt 9:13; Heb 10:3-10; Mk 12:43;
15:23 1 Sa 12:14-15; Jer 29:32; Lev 20:27; Rev 22:15; 2 Co 6:16; Gal 5:20;
15:24 1 Sa 15:30; Mt 27:1; Ex 24:2; Lk 23:20-25; Gal 1:10; Rev 21:8;

15

- 1 or, fought
2 or, second sort
3 Heb. they consume them
4 Heb. divination

LORD.

- 14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?
- 15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.
- 16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.
- 17 And Samuel said, When thou *wasst* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?
- 18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.
- 19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?
- 20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.
- 21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.
- 22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.
- 23 For rebellion *is* as the sin of *'witchcraft*, and stubbornness *is* as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.
- 24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and

1Sa

measured to you again" (ST Aug. 17, 1882).

14:45. Danger in Following Blindly.—God's people of today are in danger of committing errors no less disastrous. We cannot, we must not, place blind confidence in any man, however high his profession of faith or his position in the church. We must not follow his guidance, unless the Word of God sustains him. The Lord would have His people individually distinguish between sin and righteousness, between the precious and the vile (ST Aug. 17, 1882).

15:2, 3 (Ex. 17:14-16). Destruction of Amalek Not to Add to Israel's Possessions.—God did not wish His people to possess anything which belonged to the Amalekites, for His curse rested upon them and their possessions. He designed that they should have an end, and that His people should not preserve anything for themselves which He had cursed. He also wished the nations to see the end of that people who had defied Him, and to

mark that they were destroyed by the very people they had despised. They were not to destroy them to add to their own possessions, or to get glory to themselves, but to fulfill the Word of the Lord spoken in regard to Amalek (ISP 364).

15:3. Amalek Used Gifts With No Thought of Giver.—That wicked people [the Amalekites] were dwelling in God's world, the house which he had prepared for His faithful, obedient children. Yet they appropriated His gifts to their own use, without one thought of the Giver. The more blessings He poured upon them, the more boldly they transgressed against Him. Thus they continued to pervert His blessings and abuse His mercy. . . .

Our gracious God still bears long with the impenitent. He gives them light from heaven, that they may understand the holiness of His character, and the justice of His requirements. He calls them to repentance, and assures them of His willingness to forgive. But if they continue to reject His

obeyed their voice.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better than thou.*

29 And also the 'Strength of Israel will not lie nor repent: for he is not a man, that he should repent.

30 Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

1Sa

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

The Anointing of David (16:1-13)

Samuel's Hesitancy in Visiting Bethlehem

16 And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his

15:25 Ex 10:17

15:26 1 Sa 15:41

Ge 12:38; Lk 24:26

29; 2 Jo 11

15:28 1 Sa 28:17

18; Jer 27:5-6; Da

1:17; Jo 19:11; Rom

14:1

15:29 Ps 29:11; Isa

45:24; Joel 3:16; 2 Co

12:9; Phil 4: 2; Ti

2:14; Tit 1:2

15:30 Hab 2:3; Jo

5:14; Isa 29:15; Lk

18:9-12; 2 Ti 3:5

15:32 Jer 49:4; 1

Th 5:5; Rev 18:7

15:33 Ge 9:6; Ex

17:11; Nu 14:45; Jdg

1:7; Mt 7:2; Jas 2:15

Rev 16:6

15:34 1 Sa 11:4

15:35 1 Sa 19:24

Ps 119:136; Jer 9:1-2

Rom 9:23; Php 3:18

16:1 1 Sa 15:11; Jer

46:1 Jo 5:16

16:2 Ex 3:11; 1 Ki

18:9-14; Mt 10:16; Lk

14:31

16:3 1 Sa 9:12-14

Mt 22:1-4; Ac 9:6; 1

Sa 16:12-14

16:4 1 Sa 21:1; 2 Sa

6:9; Hos 6:5; Lk 5:8

16:5 Ex 19:10; Lev

20:7-8; Nu 11:8; Jos

3:5; Joel 2:16; 1 Co

11:28

16:6 1 Sa 17:14; 1

Sa 17:22; 2 Co 2:15

16:7 1 Sa 9:2; Ps

147:10-11; Lk 16:15; 1

Pe 2:4; 1 Pe 3:9; Jo

21:2 Co 10:7

16:8 1 Sa 17:15; 1

Ch 2:14

16:9 1 Sa 17:15; 2

Sa 13:5

16:10 1 Ch 23:15

16:11 1 Sa 17:12

15:1 Sa 17:28

16:12 1 Sa 17:12

SS 5:10; Ac 20; Heb

11:25; Ac 12

16:13 1 Sa 10:1

Jdg 3:10; Isa 11:1-3

Jo 3:3; Heb 1:9

5 or, Eternity, or,

Victory

16

1 Heb. in thine hand

2 or, least

3 Heb. meeting

4 Heb. eyes

5 Heb. round

6 Heb. fair of eyes

sons.

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer ^{with thee}, and say, I am come to sacrifice to the LORD.

3 And call Jesse to the ^{sacrifice}, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his ^{coming}, and said, Comest thou peaceably?

Jesse's Sons and the Anointing of David

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the LORD's anointed *is* before him.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD *seeth* not as man *seeth*: for man looketh on the ^{outward appearance}, but the LORD looketh on the heart.

8 Then Jesse called Abinadab, and made him pass before Samuel: And he said, Neither hath the LORD chosen this.

9 Then Jesse made Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit ^{down} till he come hither.

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal ^{of} a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren:

mercy, the mandate goes forth devoting them to destruction (ST Aug. 23, 1892).

15:10-23. **Stubbornness Made Saul's Case Hopeless.**—It was Saul's stubbornness that made his case hopeless, and yet how many venture to follow his example. The Lord in mercy sends words of reproof to save the erring, but they will not submit to be corrected. They insist that they have done no wrong, and thus resist the Spirit of God (RH May 7, 1895).

15:17. **God Guides the Humble and Consecrated.**—[1 Sam. 15:17 quoted.] Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the

qualities requisite for a ruler of Israel.

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he would be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to Him (ST Sept. 7, 1882).

Those Who Feel Insufficient Will Receive Help.

Whatever the position in which God has placed us, what ever our responsibilities or our dangers, we should remember that He has pledged Himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them,

and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

Saul's Derangement upon Being Rejected (16:14-23)

- 14 But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him.
- 15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.
- 16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.
- 17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.
- 18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD is with him.
- 19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.
- 20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.
- 21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.
- 22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.
- 23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

The Philistine War and Its Consequences (17:1-18:8)

Goliath's Challenge

- 17 Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between

16:14 1 Sa 11:6; Jdg 16:29; Ac 19:15-16

16:16 1 Sa 16:21-22

16:18 1 Sa 17:52; Ps 11:25; Mt 28:20

16:19 1 Sa 16:11; Ps 78:70-72; Am 1:1; Mt 4:18-22

16:20 1 Sa 10:27; Ge 43:11; Pr 18:16

16:21 Ge 11:36; 10:1; 1 Sa 16:14

16:23 1 Sa 16:14; Mt 12:43-45; Lk 11:24-26

17:1 1 Sa 7:7; 1 Sa 13:5; Jdg 5:5; Jos 15:35

17:2 1 Sa 17:19; 1 Sa 21:9

17:4 1 Sa 17:24; 1 Sa 21:9-10; Jos 11:22

17:6 1 Ki 10:16; 2 Ch 9:15

17:7 2 Sa 21:19; 1 Ch 11:25; 1 Ch 20:5

17:8 1 Sa 17:20; 1 Sa 8:17; 2 Sa 11:11; 17:9; 1 Sa 11:1

17:10 1 Sa 17:25-26; 1 Sa 17:36; Ne 2:19; Job 40:12

17:11 Dt 31:8; Jos 19: Ps 27:1; Pr 28:1; Isa 51:12-13

17:12 1 Sa 17:58; 1 Sa 16:1; Ru 4:22; Mt 16:18; 3:41-42

17:13 1 Sa 17:28; 1 Sa 16:8; 2 Sa 13:3

17:14 1 Sa 16:11; Ge 25:23

7 or, terrified

8 or, speech

17

1 or, the coast of Dammm, called Pasdammm

2 Heb, ranged the battle

3 a treaderdown

4 About eleven feet and a half

5 Heb, clothed

6 or, gorged

Shochoh and Azekah, in Ephesdammm.

- 2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines.
- 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.
- 4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.
- 5 And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass.
- 6 And he had greaves of brass upon his legs, and a target of brass between his shoulders.
- 7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.
- 8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.
- 9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.
- 10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.
- 11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

David's Fortitude and Victory

- 12 Now David was the son of that Ephrathite of Bethlehemjudah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.
- 13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab, and the third Shammah.
- 14 And David was the youngest: and the

relying upon His power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust His work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom (ST Sept. 7, 1982).

Become Sensitive to Little Digressions.—There are many whom He has called to positions in His work for the same reason that He called Saul,—because they are little in their own sight, because they have a humble and teachable spirit. In His providence He places them where they may learn of Him. To all who will receive instruction He will impart grace and wisdom. It is His purpose to bring them into so close connection with Himself that Satan shall have

no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek His aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or hateful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitivity to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in

1Sa

the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

We must learn to distrust self and to rely wholly upon God for guidance and support, for a knowledge of His will, and for strength to perform it (ST Sept. 7, 1882).

15:22. God Did Not Want Spoil of Corrupt People.—[1 Sam. 15:22 quoted.] God required of His people obedience rather than sacrifice. All the riches of the earth were His. The cattle upon a thousand hills belonged to Him. He did not require the spoil of a corrupt people, upon whom His curse rested, even to their utter extinction, to be presented to Him to prefigure the holy Saviour, as a lamb without blemish (1SP 365).

15:23. See EGW on Num. 16:1-50, Vol. I, p. 1114.

Saul a Failure.—The first king of Israel proved a failure, because he set his will above the will of God. Through the prophet Samuel the Lord instructed Saul that as king of Israel his course of action must be one of strictest integrity. Then God would bless his government with prosperity. But Saul refused to make obedience to God his first consideration, and the principles of heaven the government of his conduct. He died in dishonor and despair (MS 151, 1899).

Pretended Righteousness Used as Cloak.—Many who profess to be serving God are in the same position as Saul,—covering over ambitious projects, pride of display, with a garment of pretended righteousness. The Lord's cause is made a cloak to hide the deformity of injustice, but it makes the sin of tenfold greater enormity (MS la, 1890).

Self-justification Keeps One in Darkness.—Those whose deeds are evil, will not come to the light, lest their deeds should be reproved and their real characters revealed. If they continue in the path of transgression, and sever themselves entirely from the Redeemer, stubbornness, and sullenness, and a spirit of revenge will take possession of them, and they will say to their own souls, Peace, peace, when there is every reason that they should be alarmed, for their steps are directed toward destruction. As Saul resisted the reproofs of the servant of the Lord, this spirit took possession of him. He defied the Lord, he defied His servant, and his enmity toward David was the outworking of the murderous spirit that comes into the heart of those who justify themselves in the face of their guilt (ST June 22, 1888).

15:28. David and Saul Contrasted.—David and Saul stand before us in this history as men widely different in character. The course of David makes manifest the fact that he regarded the fear of the Lord as the beginning of wisdom. But Saul was shorn of his strength, because he failed to make obedience to God's commandments the rule of his life. It is a fearful thing for a man to set his will against the will of God, as revealed in his specified requirements. All the honor that a man could receive on the throne of a kingdom, would be a poor compensation for the loss of the favor of God through an act of disobedience to heaven. Disobedience to the commandments of God can only bring disaster and dishonor at last. God has given to every man his work, just as truly as he appointed to Saul the government of Israel; and the practical and important lesson to us is to accomplish our appointed work in such a manner that we may meet our life records with joy, and not with grief (ST Sept. 7, 1888).

15:34, 35. Samuel Active in Retirement.—After Israel had rejected Samuel as ruler of the nation, though well qualified for public labor, the prophet sought retirement. He was not superannuated, for he presided as teacher in the school of the prophets. This service for his God was a pleasant service (ST Oct. 19, 1888).

16:7-13. Christ Built David's Character.—When God called David from his father's sheepfold to anoint him king of Israel, He saw in him one to whom He could impart His Spirit. David was susceptible to the influence of the Holy Spirit, and the Lord in His providence trained him for His service, preparing him to carry out His purposes. Christ was the Master-builder of his character (MS 163, 1902).

16:11, 12. God Chose and Prepared David for Ills. **Work.**—Six miles south of Jerusalem, "the city of the great King," was Bethlehem, where David was born more than a thousand years before the infant Jesus was cradled in the manger, and worshipped by the wise men from the East. Centuries before the advent of the Saviour of the world, David, in the freshness of boyhood, had kept watch of his flocks as they grazed on the open fields of Bethlehem. The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. The Lord had chosen David, and had ordered his life that he might have an opportunity to train his voice, and cultivate his talent for music and poetry. The Lord was preparing him in his solitary life with his flocks, for the work He designed to commit to his trust in afteryears (ST June 8, 1888).

17:1-11. Goliath About Twelve Feet Tall.—The Philistines propose their own manner of warfare, in selecting a man of great size and strength, whose height is about twelve feet; and they send this champion forth to provoke a combat with Israel, requesting them to send out a man to fight with him (1SP 370).

17:34, 35. When his services were not required at the court of Saul, David returned to his flocks among the hills and continued to maintain his simplicity of spirit and demeanor. Whenever it was necessary, he was recalled to minister before the king, to soothe the mind of the troubled monarch till the evil spirit should depart from him. But although Saul expressed delight in David and his music, the young shepherd went from the king's house to the fields and hills of his pasture with a sense of relief and gladness.

David was growing in favor with God and a man. He had been instructed in the way of the Lord, and he now set his heart. This chapter is based on 1 Samuel 16:14-23, 17, more fully to do the will of God than ever before. He had new themes for thought. He had been in the court of the king and had seen the responsibilities of royalty. He had discovered some of the temptations that beset the soul of Saul and had penetrated some of the mysteries in the character and dealings of Israel's first king. He had seen the glory of royalty shadowed with a dark cloud of sorrow, and he knew that the household of Saul, in their private life, were far from happy. All these things served to bring troubled thoughts to him who had been anointed to be king over Israel. But while he was absorbed in deep meditation, and harassed by thoughts of anxiety, he turned to his harp, and called forth strains that elevated his mind to the Author of every good, and the dark clouds that seemed to shadow the horizon of the future were dispelled.

God was teaching David lessons of trust. As Moses was trained for his work, so the Lord was fitting the son of Jesse to become the guide of His chosen people. In his watchcare for his flocks, he was gaining an appreciation of the care that the Great Shepherd has for the sheep of His pasture.

The lonely hills and the wild ravines where David wandered with his flocks were the lurking place of beasts of prey. Not infrequently the lion from the thickets by the Jordan, or the bear from his lair among the hills, came, fierce with hunger, to attack the flocks. According to the custom of his time, David was armed only with his sling and shepherd's staff; yet he early gave proof of his strength and courage in protecting his charge. Afterward describing these encounters, he said: "When there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him." 1 Samuel 17:34, 35. His experience in these matters proved the heart of David and developed in him courage and fortitude and faith.

Even before he was summoned to the court of Saul, David had distinguished himself by deeds of valor. The officer who brought him to the notice of the king declared him to be "a mighty valiant man, and a man of war, and prudent in matters," and he said, "The Lord is with him" (PP 643, 644).

- three eldest followed Saul.
- 15 But David went and returned from Saul to feed his father's sheep at Bethlehem.
- 16 And the Philistine drew near morning and evening, and presented himself forty days.
- 17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren:
- 18 And carry these ten *cheeses* unto the *captain of their thousand*, and look how thy brethren fare, and take their pledge.
- 19 Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines.
- 20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the *trench*, as the host was going forth to the *fight*, and shouted for the battle.
- 21 For Israel and the Philistines had put the battle in array, army against army.
- 22 And David left *his carriage* in the hand of the keeper of the carriage, and ran into the army, and came and *saluted* his brethren.
- 23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.
- 24 And all the men of Israel, when they saw the man, fled *from him*, and were sore afraid.
- 25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.
- 26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?
- 27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.
- 28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.
- 29 And David said, What have I now done? *Is there not a cause?*
- 30 And he turned from him toward another, and spake after the same *manner*: and the people answered him again after the former manner.

17:15 1 Sa 16:11; 1 Sa 16:19-23
17:16 Mt 9:2; Lk 4:2
17:17 Mt 7:11; Lk 11:13; 1 Sa 25:18; Ru 2:14; 2 Sa 17:28
17:18 1 Sa 16:20; Job 10:10; Ge 47:14; Ac 15:36; 1 Th 3:5-6
17:20 1 Sa 17:28; Eph 6:1-2; 1 Sa 26:5; Lk 19:15
17:22 Ge 37:13; Jdg 18:15; Mt 10:12; Lk 10:5-6
17:23 1 Sa 17:4-10; 1 Sa 15:6-7; Lev 26:46; Dt 32:40
17:25 1 Sa 18:17; 27: Rev 2:7; Rev 3:21; Mt 17:26
17:26 1 Sa 11:2; Ps 10:13; Da 9:10; Jer 2:19; 1 Th 1:9; 1 Jo 5:20
17:27 1 Sa 17:25
17:28 1 Sa 10:13; Ge 37:34; Pr 10:19; Ec 4:1; Mt 10:36; Mk 3:21; Jude 10
17:29 Pr 15:1; Ac 11:24; 1 Co 2:15; 1 Jo 10:10
17:30 1 Sa 17:26-27; 17:31 Pr 22:29
17:32 Nu 13:30; Dt 20:1-3; Isa 35:4; Heb 12:12; Jos 1:12
17:33 Nu 13:31; Dt 9:2; Ps 11:3; Rev 13:8; 17:35 Jdg 14:5-6; Da 6:22; Am 5:12; Ac 28:4-6; 2 Ti 1:17-18
17:36 1 Sa 17:26; Ec 3:219; Rom 2:28-29; Zec 12:4; Ac 5:38-39
17:37 1 Sa 7:12; Ps 11:1; 2 Co 1:9-10; 2 Ti 4:18
17:38 1 Sa 17:5
17:39 Hos 1:7; Zec 4:6; 2 Co 10:4-5
17:40 Jdg 4:31; Jdg 7:36-20; 1 Co 1:27-29; Mt 10:10
17:42 1 Ki 20:18; 2 Ki 18:25-29; Ne 4:2-11
17:43 1 Sa 2:1-4; 2 Sa 3:8; 2 Sa 9:8; Nu 22:6
17:44 1 Ki 20:10; 11; Ec 9:11-12; Jer 9:23; Eze 28:2
17:45 Ps 44:6; 2 Sa 22:33-35; 2 Co 3:5; 2 Co 10:4; Php 4:13; Heb 11:33-39
17:46 Dt 7:23; Jos 10:8; Isa 56:9; Mt 24:28; Rev 19:17-18
7 Heb. cheeses of milk
8 Heb. of a thousand
9 or, place of the carriage
10 or, battle array, or, place of fight
11 Heb. the vessels from upon him
12 Heb. asked his brethren of peace
13 Heb. from his face
14 Heb. word
15 Heb. took him
16 or, kid
17 Heb. clothed David with his clothes
18 or, valley

- 31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he *sent* for him.
- 32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.
- 33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art *but* a youth, and he a man of war from his youth.
- 34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a *lamb* out of the flock:
- 35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.
- 36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.
- 37 David said moreover, The LORD (that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me *out of the hand of this Philistine*. And Saul said unto David, Go, and the LORD be with thee.
- 38 And Saul *armed* David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.
- 39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.
- 40 And he took his staff in his hand, and chose him five smooth stones out of the *brook*, and put them in a shepherd's *bag* which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine.
- 41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.
- 42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.
- 43 And the Philistine said unto David, *Am I* a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.
- 44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.
- 45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.
- 46 This day will the LORD *deliver* thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines

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this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into their hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.

58 And Saul said to him, Whose son art thou, thou young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

Jonathan's Covenant

18 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

17:47 Ps. 33:16-17; 1 Sa. 1:6, 18, 36:11; Isa. 9:7; Jer. 8:4; 17:48 Ps. 27:1, Pr. 28:1

17:49 1 Ki. 22:43, 2; 2 Ki. 9:21, 1 Co. 12:27, 28; 17:50 1 Sa. 21:9, 1 Sa. 23:21, Jdg. 5:31, 1 Sa. 17:49

17:51 1 Sa. 21:9, Ps. 15:16, 16:2, 11; 17:52 1 Sa. 14:21, 22, Jdg. 23, 2 Sa. 23:10, Jos. 15:33-36, 17:53 2 Ki. 7:7-16, Jer. 20: Jer. 40:16

17:54 1 Sa. 21:9, 18, 16:45, Jos. 4:7-8, 17:55 1 Sa. 17:59, 1 Sa. 16:21-22

17:57 1 Sa. 17:54, 17:58 1 Sa. 17:12, 1 Sa. 16:18-19

18:1 1 Sa. 14:1-14, Ps. 60:11, Gal. 2:2, Dt. 14:6

18:2 1 Sa. 16:21-23, 1 Sa. 17:15

18:3 1 Sa. 20:8-17, 1 Sa. 30:12, 1 Sa. 23:18, 18:4 Ge. 31:1, 2 Co. 6:10, 1k. 15:22, 2 Sa. 5:2, Php. 2:7-8

18:5 1 Sa. 18:14-15, Ge. 39:2-5, Ac. 7:10, Mt. 10:16, Eph. 5:17, Col. 6:5

18:6 Ex. 15:20, Jdg. 11:44, Ps. 68:25

18:7 Ex. 15:21, Ps. 21:48

18:8 Est. 3:5, Pr. 13:10, Jas. 1:5

18:9 Ge. 1:5-6; Mt. 20:15, Eph. 4:27, Jas. 5:9

18:10 1 Sa. 16:14, 15, Jer. 29:26-27, Zec. 13:2-5, Ac. 16:16, 2 Th. 3:11

18:11 1 Sa. 19:9-10, Isa. 54:17, Ps. 47:32-33, Jn. 10:39

18:12 1 Sa. 18:15, Ps. 48:4-6, Mk. 6:20, 1k. 8:47, Ac. 24:25

18:13 1 Sa. 18:17, 1 Sa. 22:7, Nu. 27:16-17, Ps. 121:8

18:14 1 Sa. 18:5, Ge. 39:2-5, Mt. 1:23, Ac. 18:10

18:15 Ps. 112:5, Da. 6:4-5, Col. 3:5, Jas. 1:5, Jn. 3:17

18:16 1 Sa. 18:5, 1k. 19:28, Nu. 27:17, 2 Sa. 4:2

18:17 1 Sa. 17:25, Ps. 12:2, Ps. 55:21, Nu. 42:30

18:18 1 Sa. 18:20, 1 Sa. 9:21, Jer. 4:6

21 sunk as a stone in the water

18 or prospered

2 or Philistines

3 Heb. three stringed instruments

4 Heb. was evil in his eyes

5 or prospered

6 Heb. a son of valour

4 And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

David's Popularity

5 And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8 And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom?

Saul's Jealousy and Its Results (18:9-19:24)

David in Danger

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house; and David played with his hand, as at other times; and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

Saul's Duplicity in Offering His Daughter

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14 And David behaved himself wisely in all his ways; and the LORD was with him.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

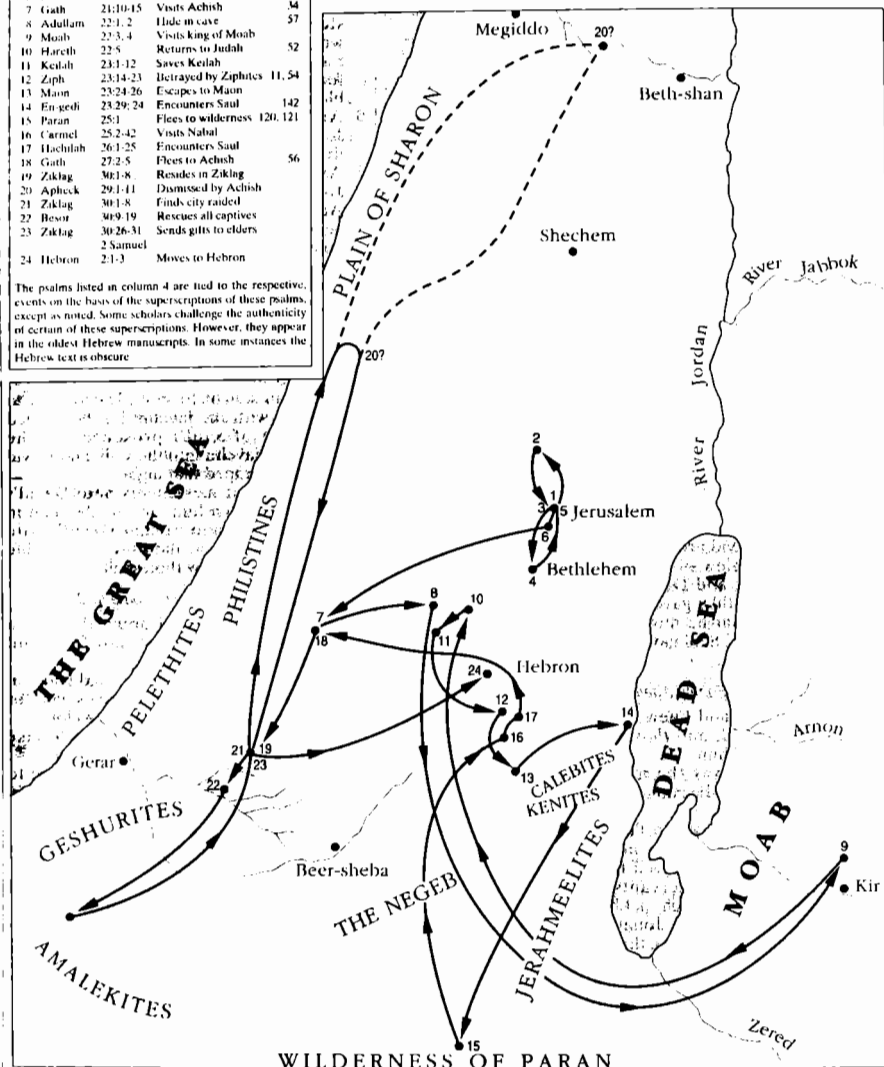
17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, *Who am I?* and what is my life, or my father's family in Israel, that I should be son in law to the

DAVID'S WANDERINGS WHEN FLEEING FROM SAUL (See 1 Samuel 19-30)

No	Place	Reference	Event	Psalms
1	Gilgah	19:12-18	David escapes	59
2	Ramah	19:18-24	Sees Saul at Ramah	
3	Gilgah	20:1-16	Pact with Jonathan	
4	Hebbron	20:6-26	Feast at Bethlehem	
5	Gilgah	20:25-42	Parts from Jonathan	
6	Soth	21:1-9	Flee to Achish	
7	Gath	21:10-15	Visits Achish	34
8	Adullam	22:1-2	Hides in cave	57
9	Moab	22:3-4	Visits king of Moab	
10	Hebron	22:5	Returns to Judah	52
11	Keilah	23:1-12	Saves Keilah	
12	Ziph	23:13-23	Is betrayed by Ziphites	11, 54
13	Maon	23:24-26	Escapes to Maon	
14	Engedi	23:29-34	Encounters Saul	142
15	Paran	25:1	Flee to wilderness	120, 121
16	Carmel	25:2-42	Visits Nabal	
17	Hebron	26:1-25	Encounters Saul	56
18	Gath	27:2-5	Flee to Achish	
19	Ziklag	30:1-8	Resides in Ziklag	
20	Aphesek	29:1-11	Damished by Achish	
21	Ziklag	30:1-8	Find city raided	
22	Beer	30:9-19	Rescues all captives	
23	Ziklag	30:26-31	Sends gifts to elders	
24	Hebron	2:1-3	Moves to Hebron	

The psalms listed in column 4 are tied to the respective events on the basis of the superscriptions of these psalms, except as noted. Some scholars challenge the authenticity of certain of these superscriptions. However, they appear in the oldest Hebrew manuscripts. In some instances the Hebrew text is obscure.



Beset always by Saul's jealousy, sometimes betrayed by those he aided, David was divinely protected and guided in cave, forest, and desert. Though he made serious blunders, his experiences as a leader of a fugitive band gave him a

practical training for the throne he had been promised but never sought to usurp. See above for a numbered key to places on the map, and for a list of the Davidic psalms attributed to certain events in his life.

- king?
- 19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholahite to wife.
- 20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.
- 21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in the *one of the two*.
- 22 And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.
- 23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you a light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?
- 24 And the servants of Saul told him, saying, "On this manner spake David."
- 25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.
- 26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not expired.
- 27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

Saul's Open Enmity Against David

- 28 And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him.
- 29 And Saul was yet more afraid of David: and Saul became David's enemy continually.
- 30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, that David behaved himself more wisely than all the servants of Saul: so that his name was much set by.
- 19 And Saul spake to Jonathan his son, and to all his servants, that they should kill David.
- 2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:
- 3 And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and

18:19 Jdg 14:20, 2
Sa 24:6 Jdg 22
18:20 1 Sa 18:26
Jdg 16:4 Jdg 16:15
Hos 3:2
18:21 Ex 10:7, Ps
7:1-16, Ps 84:12, Jer
5:26
18:22 Ps 46:1-3, Ps
55:21, 2 Sa 15:24-29
18:23 1 In 5:1, 1 Sa
9:21, Pr 14:20, Ecc
9:15-16
18:25 Ge 29:18, Ge
51:12, Jos 5:3, 1 Sa
14:26
18:26 1 Sa 18:21
18:27 1 Sa 18:13
Jdg 14:19, 2 Sa 4:11
18:28 1 Sa 24:20, 1
Sa 26:25, Ge 40:27
Rev 9:9
18:29 1 Sa 18:12
Ps 47:12-14, Ecc 4:4
Jas 2:19, Ge 1:8, In
14:55
18:30 2 Sa 11:1, Ps
119:99, Da 1:20, Lk
21:15, Eph 5:15, 1 Sa
26:21
19:2 1 Sa 18:13, Ps
16:5, In 15:17-19, 1 In
51:2-14
19:3 1 Sa 20:9, 1 Sa
20:15
19:4 1 Sa 20:32, 1
Sa 22:34, Ge 9:6, 1
Co 8:12, 1 In 4:15
19:5 1 Sa 28:21, Jdg
9:17, Ps 119:109, Ac
20:24, Php 2:40
19:6 1 Sa 14:49, 1
Sa 28:10
19:7 1 Sa 16:21, 1
Sa 18:2, 1 Sa 18:10
19:8 Ps 18:42, Ps
27:4
19:9 1 Sa 16:11, 1
Sa 18:10-11
19:10 1 Sa 19:6
Hos 6:4, Mt 12:15-18
Lk 11:20-26
19:11 Ps 50:1, Ps
59:4-6, Jdg 10:2
19:12 Ps 34:19, Jos
2:15, Ac 9:24-25, 2 Co
11:32-35
19:13 Ge 31:19
Jdg 17:5, Hos 3:4
19:14 Jos 2:5, 2 Sa
16:17-19
19:15 1 Sa 19:6
Jdg 31:41, Ps 37:12
Rom 3:15
19:17 1 Sa 22:17, 1
Sa 28:12, Mt 2:16, 1
Ki 21:20, Gal 3:16
19:18 1 Sa 7:17, 1
Sa 15:34, 1 Sa 28:3
Ps 116:11, Jas 5:16
19:19 1 Sa 22:9-10
1 Sa 25:19, Ps 29:12
19:20 1 Sa 19:11
Jn 7:52, Jo 7:45, Lk
2:28, 1 Co 1:3

7 Heb. was right in his eyes

8 Heb. According to these words

9 was right in the eyes of

10 Heb. fulfilled

11 Heb. precious

19

1 Heb. yesterday,

third day

2 Heb. his face

3 Heb. teraphim

what I see, that I will tell thee.

- 4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good:
- 5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?
- 6 And Saul hearkened unto the voice of Jonathan: and Saul swore, As the LORD liveth, he shall not be slain.
- 7 And Jonathan called David, and Jonathan shewed him all those things, and Jonathan brought David to Saul, and he was in his presence, as in times past.
- 8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.
- 9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand.
- 10 And Saul sought to smite David even to the wall with the javelin: but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.
- 11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

David's Escape From His Home to Samuel

- 12 So Michal let David down through a window: and he went, and fled, and escaped.
- 13 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.
- 14 And when Saul sent messengers to take David, she said, He is sick.
- 15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.
- 16 And when the messengers were come in: behold, there was an image in the bed with a pillow of goats' hair for his bolster.
- 17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?
- 18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.
- Saul's Visit to Ramah and Its Results
- 19 And it was told Saul, saying, Behold David is at Naioth in Ramah.
- 20 And Saul sent messengers to take David

and when they saw the company of the prophets prophesying, and Samuel standing *as appointed* over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And *one said*, Behold, they be at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

Jonathan's Pact With David (20:1-42)

Agreement to Test Saul's Attitude

20 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from me? it is not so.

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as the LORD liveth*, and *as thy soul liveth*, *there is* but a step between me and death.

4 Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

19:21 2 Ki 19:13; Jer 27:22; Jer 13:23; Jer 23:29
19:23 1 Sa 19:20, 1 Sa 10:10, Mic 7:22; Jn 11:51; 1 Co 15:2
19:24 2 Sa 6:14; Isa 40:2; Mic 1:8; Ac 9:21

20:1 1 Sa 19:19-24; 2 Pe 2:9; 1 Sa 12:3; 2 Co 1:12; 1 Jn 3:21
20:2 1 Sa 14:45; Ge 44:7; Jos 22:29; Lk 20:16; Jn 17:9
20:3 Dt 6:13; Jer 1:2; Heb 6:16; 1 Co 15:50-51; 2 Co 19:40
20:5 1 Sa 20:6; Nu 10:10; Ps 81:3; Col 2:16; Jn 8:59; Ac 17:11

20:6 1 Sa 17:58; Jn 7:42
20:7 Dt 1:25; 2 Sa 17:4; 1 Sa 20:9
20:8 Ge 24:49; Jos 2:14; 1 Sa 18:5; Jos 22:24; Ac 25:11
20:9 1 Sa 20:38; 1 Sa 20:42
20:10 1 Sa 20:40; Ac 1:14; 1 Sa 25:10; Pr 17:42

20:12 Jos 22:22; Job 41:4; Ps 17:3
20:13 1 Sa 3:17; Mt 28:20; Php 4:9; 1 Sa 10:7
20:14 2 Sa 9:3; Eph 5:1-2
20:15 1 Sa 21:21; 2 Sa 9:1-7; 2 Sa 21:7
20:16 1 Sa 18:3; Ge 15:18; 2 Sa 1:7-8
20:17 1 Sa 18:1; 1 Sa 18:5; Dt 15:6

⁴ Heb. tell

20

¹ Heb. uncover mine ear

² or, Say what is thy mind and I will do, etc

³ Heb. speaketh, or, thinketh

⁴ or, least

⁵ Heb. searched

⁶ Heb. uncover thine ear

⁷ Heb. cut

⁸ or, by his love toward him

6 If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for *there is* a yearly sacrifice there for all the family.

7 If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

Jonathan's Confirmation of His Former Covenant

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

11 And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and behold, if *there be* good toward David, and I then send not unto thee, and shew it thee;

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18 Then Jonathan said to David, To morrow

1Sa

20. **Jonathan's Unselfish Love.**—Jonathan, by birth heir to the throne, yet knowing himself set aside by the divine decree; to his rival the most tender and faithful of friends, shielding David's life at the peril of his own; steadfast at his father's side through the dark days of his declining power, and at his side falling at the last—the name of Jonathan is treasured in heaven, and it stands on earth a witness to the existence and the power of unselfish love (ED 157).

22:3, 4. **David's Care for His Parents.**—David's anxiety was not all for himself, although he realized his peril. He thought of his father and mother, and he concluded that he must seek another refuge for them. He went to the king of Moab, and the Lord put it into the heart of the monarch to courteously grant to the beloved parents of David an asylum in Mizpeh, and they were not disturbed, even in the midst of the enemies of Israel. From this history, we may all learn precious lessons of filial love. The Bible plainly condemns the unfaithfulness of parents to their chil-

dren, and the disobedience of children to their parents. Religion in the home is of priceless value (ST Sept. 7, 1888).

22:5. **Sentinels of Heaven Give Warning.**—It seemed certain to him [David] that he must, at last, fall into the hands of his pursuer and persecutor. But could his eyes have been opened, he would have seen the angels of the Lord encamped round about him and his followers. The sentinels of heaven were waiting to warn them of impending danger, and to conduct them to a place of refuge when their peril demanded it. God could protect David and his followers; for they were not a band in rebellion against Saul. David had repeatedly proved his allegiance to the king (ST Sept. 7, 1888).

22:6-16. **The Effects of Evil Surmising.**—The spirit of evil was upon Saul. He felt that his doom had been sealed by the solemn message of his rejection from the throne of Israel. His departure from the plain requirements of God was bringing its sure results. He did not turn, and repent,

is the new moon: and thou shalt be missed, because thy seat will be empty.

- 19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself ¹⁰when the business was in hand, and shalt remain by the stone ¹¹Ezel.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

- 21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them: then come thou: for there is peace to thee, and ¹¹no hurt: as the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the LORD hath sent thee away.

- 23 And as touching the matter which thou and I have spoken of, behold, the LORD be between thee and me for ever.

1Sa

Testing of Saul's Feelings

24 So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against

20:19 1 Sa 20:5; 1

20:21 Jer 4:2; Jer

5:2; Jer 12:16; Am

8:11

20:23 1 Sa 20:14;

15; Ge 16:5;

20:24 Ps 50:16-21;

Pr 1:17; Isa 1:11-15;

Jn 18:28

20:25 Jdg 16:20

20:26 Lev 7:21; Lev

11:20; Nu 19:16

20:27 1 Sa 18:11; 1

Sa 22:7-9; Isa 11:1-2;

Mr 13:55; 1 Pe 2:4

20:28 1 Sa 20:6

20:29 1 Sa 17:28

20:30 Job 5:2; Pr

11:29; Jas 1:19-20; Pr

15:2; Mt 5:22; Eph

1:41; Eph 6:1

20:31 1 Sa 20:8; 1

Sa 19:6; Ps 79:11

20:32 1 Sa 19:5; Pr

23:11-12; Jn 7:51; Mt

27:18; Lk 23:22;

20:34 Rev 7:20;

Eph 4:26; Mk 4:5

20:35 1 Sa 20:19; 2

Sa 20:5

20:36 1 Sa 20:20;

21; 1 Sa 20:21-22

20:38 Ps 55:6-9; Mt

24:16-18; Mk 13:14-

16; Lk 17:41-42

20:41 1 Sa 25:25;

Ge 43:28; Ac 20:37

20:42 1 Sa 20:22

Nu 6:26; Lk 7:50; Ac

16:36; 1 Sa 20:23

9 Heb. missed

10 or, diligently;

Heb. greatly

11 or, that sheweth

the way

12 Heb. in the day of

the business

13 Heb. not any

thing

14 or, Thou perverse

rebel: Heb. Son of

perverse rebellion

15 Heb. is the son of

death

16 Heb. to pass over

him

17 Heb. instruments

18 Heb. the lad that

was his

Jonathan, and he said unto him, ¹²Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

- 31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he ¹³shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

David Warned of Danger

35 And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow ¹⁴beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

Jonathan's Farewell to David

40 And Jonathan gave his ¹⁵artillery unto ¹⁶his lad, and said unto him, Go, carry them to the city.

41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace,

and humble his heart before God, but opened it to receive every suggestion of the enemy. He listened to every false witness, eagerly receiving anything that was detrimental to the character of David, hoping that he might find an excuse for manifesting his increasing envy and hatred of him who had been anointed to the throne of Israel. Every rumor was credited, no matter how inconsistent and irreconcilable it was with the former character and custom of David.

Every evidence that the protecting care of God was over David seemed to imbitter and deepen his one engrossing and determined purpose. The failure to accomplish his own designs appeared in marked contrast to the success of the fugitive in eluding his search, but it only made the determination of the king the more unrelenting and firm. He was not careful to conceal his designs toward David, nor scrupulous as to what means should be employed in accomplishing his purpose.

It was not the man David, who had done him no harm, against whom the king was contending. He was in controversy with the King of heaven; for when Satan is permitted to control the mind that will not be ruled by Jehovah, he will lead it according to his will, until the man who is thus in his power becomes an efficient agent to carry out his designs. So bitter is the enmity of the great originator of sin against the purposes of God, so terrible is his power for evil, that when men disconnect from God, Satan influences them, and their minds are brought more and more into subjection, until they cast off the fear of God, and the respect of men, and become bold and avowed enemies of God and of His people.

What an example was Saul giving to the subjects of his kingdom in his desperate, unprovoked persecution of David! What a record he was making to be placed upon the pages of history for future generations! He sought to turn the full tide of the power of his kingdom into the

"forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

David in Flight From Saul (21:1-22:23)

David in Flight to Nob and Ahimelech

21 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business wherewith I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is 'present.

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.*

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is in a manner common, yea, though it were sanctified this day in the vessel.*

6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

21:1 1 Sa 22:19, Isa 10:32, 1 Sa 14:3, Mk 2:26;
21:2 1 Sa 19:17, Ge 27:20, Ps 119:29, Gal 2:12, Col 3:9
21:3 1 Sa 21:3, Jdg 9:29, Isa 5:5
21:4 1 Sa 21:6, Lev 24:5-9, Mt 12:4-6, Zec 7:4, 1 Co 7:5
21:5 Ac 9:15, 1 Th 4:9-10, 2 Th 2:20-21, 1 Pe 3:17
21:6 Mt 12:4-6, Mk 2:25-27, Lk 6:4-5
21:7 Jer 7:9-11, Eze 5:3-11, Am 8:5, Mt 15:8, Ac 21:26-27
21:9 1 Sa 17:51-54, 1 Sa 17:2, 1 Sa 17:50
21:10 1 Sa 27:1, 1 Ki 19:3, Jer 26:21
21:11 Ps 56:1, 1 Sa 16:1
21:12 Ps 119:11, Lk 12:19, Lk 2:51, Ge 12:11-13
21:13 Ps 34:1, Pr 29:25, Ec 7:7
21:14 Ec 7:7

22:1 1 Sa 21:10-15, 5:1, Ps 142:1, Heb 11:38
22:2 Jdg 11:3, Mt 11:12, Mt 11:28, Jdg 16:25, Heb 2:10
22:3 Jdg 11:29, 1 Sa 19:17, Ge 17:11, Mt 15:4-6, 1 Th 5:1
22:4 2 Sa 24:13-14, 1 Sa 24:1-6, Isa 8:12, Ec 10:23

19 or, the LORD be witness of that which etc
21
1 Heb. found
2 or, especially when this day there is other sanctified in the vessel
3 or, Abimelech
4 or, made marks
5 or, playeth the mad man

22
1 Heb. had a creditor
2 Heb. bitter of soul

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is *here* wrapped in a cloth behind the ephod: if thou wilt take that, take it: for *there is* no other save that here. And David said, *There is none like that: give it me.*

Escape to Achish at Gath

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, *Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?*

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and *scrabbled on the doors of the gate, and let his spittle fall down upon his beard.*

14 Then said Achish unto his servants, Lo, ye see the man *is* mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this fellow to play the mad man in my presence? shall this fellow come into my house?

Departure to Cave of Adullam

22 David therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard it, they went down thither to him.

2 And every one that *was* in distress, and every one that *was* in debt, and every one that *was* *discontented*, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.

Flight to Moab

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and *be* with you, till I know what God will do for me.

4 And he brought them before the king of

channel of his own hatred in hunting down an innocent man. All this had a demoralizing influence upon Israel. And while Saul was giving loose reign to his passion, Satan was weaving a snare to compass his ruin, and the ruin of his kingdom. While the king and his counselors were planning for the capture of David, the affairs of the nation were being mismanaged and neglected. While imaginary foes were constantly presented before the minds of the people, the real enemies were strengthening themselves without arousing suspicion or alarm. By following the dictates of Satan, Saul was himself hastening the very result which, with unsanctified ability, he was endeavoring to avert.

The counsel of the Lord had been disregarded again and again by the rebellious king, and the Lord had given him up to the folly of his own wisdom. The influences of the Spirit of God would have restrained him from the course of evil which he had chosen, that eventually worked out his ruin. God hates all sin, and when man persistently refuses

all the counsel of heaven, he is left to the deceptions of the enemy, to be drawn away of his own lusts, and enticed (ST Sept. 7, 1888).

22:9, 10. Humanity Was Extinguished From Saul.—Doeg knew well that the action of the priest toward David did not proceed from any malice toward the king. The priest thought that in doing a kindness to an ambassador of his court, he was showing respect to the king. He was altogether innocent of any evil intention toward Saul or his realm. David had not taken a straightforward course before the priest, he had dissimulated, and on this account he had brought the whole family of the priesthood into peril.

But Doeg was a slanderer, and Saul had such a spirit of envy and hatred and murder, that he desired the report to be true. The partial and exaggerated statement of the chief of the herdsmen, was suited for the use of the adversary of God and man. It was presented to the mind of Saul in such a light that the king lost all control of himself, and acted

Moab: and they dwelt with him all the while that David was in the hold.

Return to Judah

- 5 And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

Saul's Vengeance on People of Nob

- 6 When Saul heard that David was discovered, and the men that were with him, (now Saul abode in Gibeath under a tree in Ramah, having his spear in his hand, and all his servants were standing about him);

- 7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds;

- 1Sa 8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

- 9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

- 10 And he inquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

- 11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

- 12 And Saul said, Hear now, thou son of Ahitub. And he answered, 'Here I am, my lord.

- 13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him, that he should rise against me, to lie in wait, as at this day?

- 14 Then Ahimelech answered the king, and

22:6 1 Sa 18:10; 1

Sa 19:9; 1 Sa 20:35

22:7 1 Sa 22:9; 1 Sa

22:15; 1Sa 11:10;

22:8 1 Sa 20:2; Job

45:16;

22:9 1 Sa 21:7; Ps

52:1-5; Pr 19:5; Mt

26:59-61; 1 Sa 21:3

22:10 1 Sa 22:15; 1

Sa 22:15; 1 Sa 24:2;

22:11 Rom 5:15;

22:12 1 Sa 22:7; 2

Sa 9:6; Isa 65:1

22:13 1 Sa 22:8; Ps

119:69; Am 7:10; Lk

24:25

22:14 1 Sa 19:4-5;

Pr 24:11-12; Pr 31:8-9;

22:15 Ge 20:5-6; 2

Sa 15:11; 2 Co 1:12; 1

Pr 4:15-17

22:16 1 Sa 14:44; 1

Sa 20:41; Da 3:19-20;

Ac 12:19; Mt 2:16

22:17 1 Sa 8:11; 2

Sa 15:1; Ac 4:19

22:18 1 Sa 22:9;

Jos 5:11; Mic 6:16

Zep 3:3; Ac 26:10-11;

22:19 1 Sa 22:9; Ne

11:32; Isa 10:32; Jos

6:17; Hos 10:14; Jos

2:15

22:20 1 Sa 23:6; 1

Sa 30:7; 2 Sa 20:25

Jeb 11:5-7

22:22 1 Sa 21:1-9;

Ps 41:22

22:23 1 Ki 2:26; Mt

24:9; Jn 15:20; Jn

16:2-3; Heb 12:1-3;

23:1 Jos 15:11; Ne

4:17-18; Lev 26:16;

Mic 6:15

23:2 1 Sa 23:4; 1 Sa

24:6; Jdg 1:1; 2 Sa

5:19

3 or, grove in a high

place

4 Heb, uncovereth

mine ear

5 Heb, Behold me

6 Heb, little or great

7 or, guard: Heb

runners

said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

- 15 Did I then begin to inquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, 'less or more.

- 16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

- 17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD: because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.

- 18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

- 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

- 20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.

- 21 And Abiathar shewed David that Saul had slain the LORD's priests.

- 22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

- 23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard.

David's Help to Keilah; Their Ingratitude

(23:1-12)

- 23 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.

- 2 Therefore David inquired of the LORD, saying, Shall I go and smite these

like a madman. If he had but calmly waited until he could have heard the whole story, and had exercised his reasoning faculties, how different would have been the terrible record of that day's doings!

How Satan exults when he is enabled to set the soul into a white heat of anger! A glance, a gesture, an intonation, may be seized upon and used, as the arrow of Satan, to wound and poison the heart that is open to receive it. If the Spirit of Christ possesses us wholly, and we have been transformed by His grace, there will be no disposition to speak evil, or to bear reports freighted with falsehood. The falsifier, the accuser of the brethren, is a chosen agent of the great deceiver. Ahimelech was not present on this occasion to vindicate himself, and to state the facts as they existed; but Doeg cared not for this. Like Satan his father, he read the mind of Saul, and improved the opportunity of increasing the misery of the king by the words of his mischievous tongue, which was set on fire of hell. He

stirred up the very worst passions of the human heart (cf Sept. 21, 1888).

22:16. The Inconsistency of Jealousy.—The inconsistency of jealousy was shown in this verdict. Without proving the guilt of any one of the priests, the king commanded that all the line of Eli should be slain. He had determined upon this course of action before he had sent for them or heard their side of the case. And no amount of proof could undo his malignant purpose. To vent his wrath upon one man seemed too small a matter to satisfy the fury of his revenge (cf Sept. 21, 1888).

22:17, 18. Cruelty of Saul and Doeg.—Saul's rage was not appeased by the noble stand of his footmen, and he turned to the man whom he had connected with himself as a friend, because he had reported against the priests. Thus this Edomite, who was as base a character as was Barabbas, slew with his own hand eighty-five priests of the Lord in one day; and he and Saul, and he who was a

- Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.
- 3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?
- 4 Then David inquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah: for I will deliver the Philistines into thine hand.
- 5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.
- 6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.
- 7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand: for he is shut in, by entering into a town that hath gates and bars.
- 8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.
- 9 And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the priest, Bring hither the ephod.
- 10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.
- 11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant, And the LORD said, He will come down.
- 12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up.

David's Second Flight From Saul

(23:13-24:22)

Flight to Wilderness of Ziph

- 13 Then David and his men, which were about six hundred, arose and departed

23:3 1 Sa 23:15; 1
23:23;
23:4 1 Sa 28:6; Jdg
6:9; Jos 8:7; Jdg 7:7;
23:6 1 Sa 22:20; 1
Sa 14:3; Ex 28:30-31;
23:7 1 Sa 23:14; 1
Sa 24:6; Ps 71:10-11;
23:8 Jer 11:18-19;
Ac 9:20; Ac 14:6; Jcs
33:3;
23:10 1 Sa 23:8; 1
Sa 22:19; Ge 18:24;
Rom 14:15-16;
23:11 Ps 50:15; Jcs
33:3; Mt 7:7-8;
23:12 Ps 31:8; 1 Sa
23:7; Ps 62:1; Heb
1:15;
23:13 1 Sa 22:2; 1
Sa 25:13;
23:14 Ps 11:3-5; Jos
15:24; Ps 32:7; Jer
40:26; Rom 8:31; 2 Ti
3:11;
23:15 Dt 3:28; Ne
2:18; Job 4:5-4; Eze
13:22; Lk 22:32; Eph
6:10; 2 Ti 2:1;
23:16 Dt 3:28; Ne
2:18; Job 4:5-4; Job
16:5; Lk 22:32; Eph
6:10;
23:17 1 Sa 41:10;
Heb 13:6; Ps 27:1-3;
Lk 12:32; Ac 28:16;
Rom 15:24;
23:18 1 Sa 18:3; 1
Sa 20:12-17; 1 Sa
20:32; 2 Sa 9:1;
23:19 1 Sa 22:7-8; 1
Sa 26:1; Ps 50:1; Pr
20:12;
23:20 Dt 18:6; 2 Sa
5:21; Ps 112:10; Pr
20:26;
23:21 1 Sa 22:8;
Jdg 17:2; Ps 10:3; Isa
66:5;
23:22 Job 5:13;
23:23 Mk 1:1; Mk
14:10-11; Jn 18:2-4; 2
Sa 17:11-13; 1 Ki
18:10;
23:24 1 Sa 25:2; Jos
15:55; 1 Sa 23:19

23

- 1 Heb. shut up
2 Heb. on the right
hand
3 or, the wilderness
4 it becometh me
5 Heb. foot shall be

out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbore to go forth.

- 14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.
- 15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

Visit of Jonathan

- 16 And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.
- 17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.
- 18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

Saul's Ineffectual March Against David

- 19 Then came up the Ziphites to Saul to Gibeath, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is to the south of Jeshimon?
- 20 Now therefore, O king, come down according to all the desire of thy soul to come down; and 'your part shall be to deliver him into the king's hand.
- 21 And Saul said, Blessed be ye of the LORD; for ye have compassed on me.
- 22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealth very subtilly.
- 23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.
- 24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the

1Sa

murderer from the beginning, gloried over the massacre of the servants of the Lord. Like savage beasts who have tasted of blood, so were Saul and Doeg (ST Sept. 21, 1888).

23:3, 4. David Seeks Assurance.—He [David] had been anointed as king, and he thought that some measure of responsibility rested upon him for the protection of his people. If he could but have the positive assurance that he was moving in the path of duty, he would start out with his limited forces, and stand faithfully at his post whatever might be the consequences (ST Oct. 5, 1888).

23:9-12. Saul's Unreasonableness.—Although a great deliverance had been wrought for Keilah, and the men of the city were very grateful to David and his men for the preservation of their lives, yet so fiendish had become the soul of the God-forsaken Saul, that he could demand from the men of Keilah that they yield up their deliverer to certain and unmerited death. Saul had determined that if they should offer any resistance they would suffer the bitter

consequences of opposing the command of their king. The long-desired opportunity seemed to have come, and he determined to leave nothing undone in securing the arrest of his rival (ST Oct. 5, 1888).

23:12. People Knew Not Their Own Mind.—The inhabitants of the city did not for a moment think themselves capable of such an act of ingratitude and treachery; but David knew, from the light that God had given him, that they could not be trusted, that in the hour of need they would fail (ST Oct. 5, 1888).

23:19-26. Hypocrisy of Citizens of Ziph.—The citizens of Keilah, who should have repaid the interest and zeal of David in delivering them from the hands of the Philistines, would have given him up because of their fear of Saul rather than to have suffered a siege for his sake. But the men of Ziph would do worse; they would betray David into the hands of his enemy, not because of their loyalty to the king, but because of their hatred of David.

- south of Jeshimon.
- 25 Saul also and his men went to seek him. And they told David; wherefore he came down into a rock, and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.
- 26 And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.
- 27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.
- 28 Wherefore Saul returned from pursuing after David, and went against the Philistines; therefore they called that place 'Selahammalekoth.

David's Departure to En-gedi

- 1Sa 29 And David went up from thence, and dwelt in strong holds at Engedi.
- 24 And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of Engedi.
- 2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

David's Magnanimity to Saul at En-gedi

- 3 And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet; and David and his men remained in the sides of the cave.
- 4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.
- 5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.
- 6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch

23:25 1 Sa 23:28, Jdg 15:9
23:26 1 Sa 19:12, 1 Sa 20:48, Ps 31:22, Ps 17:9, 2 Co 1:8; Rev 20:9
23:27 Ge 22:14, Dt 32:36, 2 Ki 19:9, Ps 116:3, Rev 12:16
23:29 1 Sa 24:1, Ge 13:7, Jos 15:62, 2 Ch 20:2
24:1 1 Sa 23:28-29, 1 Sa 24:19, Pr 25:5, Pr 20:12, Eccl 22:9
24:2 1 Sa 13:2, Ps 57:32, Ps 38:12, Ps 104:18
24:3 Ps 141:6, Jdg 3:21, Ps 57:1
24:4 1 Sa 30:8-11, 2 Sa 1:8, Job 31:31, 1 Sa 24:10, 1 Sa 24:18
24:5 2 Sa 12:9, 2 Sa 24:10, 1 Ch 5:20-21
24:6 1 Sa 30:9-11, 1 Ki 21:3, Mt 5:44, Rom 12:14-15, 1 Th 5:15
24:7 Ps 7:4, Mt 5:44, Rom 12:17-21
24:8 1 Sa 26:17, 1 Sa 20:11, 1 Sa 25:23, 24: Ge 17:8, Rom 13:7, 1 Pe 2:17
24:9 1 Sa 26:19, 1 Ch 19:16, Ps 101:5, Pr 26:20-22, Eccl 7:21, 22, Jas 3:6
24:10 1 Sa 24:4, Ps 105:15
24:11 1 Sa 18:27, 2 Ki 5:13, Pr 15:1, Jn 15:25, 1 Sa 23:14
24:12 1 Sa 26:10, 1 Sa 26:23, Jdg 11:27, Job 5:8, Ps 7:6-9, Rom 12:19, 1 Pe 2:23, Rev 6:10
24:13 Mt 7:16-18, Mt 12:43-44
24:14 2 Sa 6:20, 1 Ki 21:1, 1 Sa 17:45
24:15 1 Sa 24:12, 2 Ch 24:22, Mic 7:9
24:16 1 Sa 26:17, Job 6:25, 1 Ki 21:15, Ac 6:10, Ge 43:1
24:17 1 Sa 26:21, Ge 38:26, Mt 27:4, Mt 5:44, Rom 12:20-21
24:18 1 Sa 24:10, 1 Sa 25:7, 1 Sa 26:23

6 or, from the rock
7 Heb. spread themselves upon, etc
8 that is, The rock of divisions

24

1 Heb. after

forth mine hand against him, seeing he is the anointed of the LORD.

- 7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.
- 8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.
- 9 And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?
- 10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.
- 11 Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.
- 12 The LORD judge between me and thee, and the LORD avenge me of thee; but mine hand shall not be upon thee.
- 13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.
- 14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.
- 15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.
- 16 And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul lifted up his voice, and wept.
- 17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.
- 18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had delivered me into

Their interest for the king was only a pretense. They were of their own accord acting the part of hypocrites when they offered to assist in the capture of David. It was upon these false-hearted betrayers that Saul invoked the blessing of the Lord. He praised their satanic spirit in betraying an innocent man, as the spirit and act of virtue in showing compassion to himself. Apparently David was in greater danger than he had ever been before. Upon learning the perils to which he was exposed, he changed his position, seeking refuge in the mountains between Maon and the Dead Sea (ST Oct. 12, 1888).

23:27-29. **Saul Angry but Afraid.**—The disappointed king was in a frenzy of anger to be thus cheated of his prey; but he feared the dissatisfaction of the nation; for, if the Philistines should ravage the country while he was destroying its defender, a reaction would be likely to take place, and he would become the object of the people's hate. So he relinquished his pursuit of David, and went

against the Philistines, and this gave David an opportunity to escape to the stronghold of En-gedi (ST Oct. 12, 1888).

24:6 (Prov. 16:32). **Who Am I to Raise My Hand?**—The course of David made it manifest that he had a ruler whom he obeyed. He could not permit his natural passions to gain the victory over him; for he knew that he that ruleth his own spirit, is greater than he who taketh a city. If he had been led and controlled by human feelings, he would have reasoned that the Lord had brought his enemy under his power in order that he might slay him, and take the government of Israel upon himself. Saul's mind was in such a condition that his authority was not respected, and the people were becoming irreligious and demoralized. Yet the fact that Saul had been divinely chosen king of Israel kept him in safety, for David conscientiously served God, and he would not in any wise harm the anointed of the Lord (ST Oct. 12, 1888).

25:1. **Relation of Youth and Old Age Illustrated.**

2 Heb. the robe which was Saul's 3 Heb. cut off 4 Heb. judge 5 Heb. shut up

- thine hand, thou killedst me not.
- 19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.
- 20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.
- 21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.
- 22 And David swore unto Saul. And Saul went home; but David and his men gat them up unto the hold.

Death of Samuel (25:1)

- 25** And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.

David's Experience with Nabal and Abigail (25:2-44)

- 2 And *there was* a man in Maon, whose 'possessions *were* in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats; and he was shearing his sheep in Carmel.
- 3 Now the name of the man was Nabal; and the name of his wife Abigail; and *she was* a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings; and he was of the house of Caleb.
- 4 And David heard in the wilderness that Nabal did shear his sheep.
- 5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet ²him in my name:
- 6 And thus shall ye say to him that liveth in prosperity, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.
- 7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we ³hurt them not, neither was there ought missing unto them, all the

24:19 1 Sa 23:21; 1 Sa 26:25; Jdg 17:2; 24:20 1 Sa 20:30; 31:1 1 Sa 23:17; Job 15:25; Mt 2:3-6; Mt 2:14; 24:21 1 Sa 20:14; 17:13; Ge 21:24; Ge 31:39; Ge 31:53; Heb 6:16; 24:22 Pr 26:24-25; Mt 10:16-17; Jn 2:24; 1 Sa 25:29

25:1 1 Sa 28:3; Ge 50:11; Nu 20:29; Dt 5:14; Ac 8:2; 25:2 1 Sa 23:24; Ge 26:13; Lk 16:19-25; Job 1:3; Ge 48:13; 25:3 Pr 1:1; 1 Sa 25:17; Ps 10:3; Isa 32:5-7

25:4 Ge 38:13; 2 Sa 13:23; 25:5 1 Sa 17:22; Ge 33:23

25:6 1 Th 3:8; 1 Ti 4:6; Ps 122:7; Mt 10:12-13; Lk 10:5; Jn 14:27; 25:7 1 Sa 1:25; 1 Sa 1:15-16; Isa 11:6-9; Lk 5:14; Php 2:15; Php 1:8

25:8 Ne 8:10-12; Est 9:19; Ecc 11:2; Lk 11:11; Lk 14:12-14; 25:10 1 Sa 20:30; 1 Sa 22:7-8; Ex 5:2; Jdg 9:26

25:11 1 Sa 25:4; 1 Sa 21:13; Dt 8:17; Job 31:37; 1 Pe 4:9; Gal 6:10

25:12 2 Sa 21:13; Isa 56:21-23; Heb 13:17

25:13 Jos 9:14; Pr 13:29; Pr 16:32; Pr 19:24; Is 1:19-20; Rom 12:19-21

25:14 Mk 15:29; 25:15 1 Sa 25:7; 1 Sa 25:21; Php 2:15

25:16 Is 11:22; Job 1:10; Jer 15:20; Zec 2:5

25:17 1 Sa 20:7; 1 Sa 20:9; 1 Sa 20:33; 25:19 Ge 32:16; Ge 32:20; Pr 31:11-12; Pr 31:27

25
1 or, business
2 Heb. ask him in my name of peace
3 Heb. shamed
4 Heb. rested
5 Heb. slaughter

while they were in Carmel.

- 8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.
- 9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and 'ceased.
- 10 And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.
- 11 Shall I then take my bread, and my water, and my ⁴flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?
- 12 So David's young men turned their way, and went again, and came and told him all those sayings.
- 13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.
- 14 But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he ⁵trailed on them.
- 15 But the men *were* very good unto us, and we were not ⁶hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:
- 16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.
- 17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he *is* such a son of Belial, that a *man* cannot speak to him.
- 18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred ⁷clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.
- 19 And she said unto her servants, Go on before me; behold, I come after you. But

1 Sa

The life of Samuel from early childhood had been a life of piety and devotion. He had been placed under the care of Eli in his youth, and the loveliness of his character drew forth the warm affection of the aged priest. He was kind, generous, diligent, obedient, and respectful. The contrast between the course of the youth Samuel and that of the priest's own sons was very marked, and Eli found rest and comfort and blessing in the presence of his charge. It was a singular thing that between Eli, the chief magistrate of the nation, and the simple child so warm a friendship should exist. Samuel was helpful and affectionate, and no father ever loved his child more tenderly than did Eli this youth. As the infirmities of age came upon Eli, he felt more keenly the disheartening, reckless, profligate course of his own sons, and he turned to Samuel for comfort and support.

How touching to see youth and old age relying one upon the other, the youth looking up to the aged for counsel and wisdom, the aged looking to the youth for

help and sympathy. This is as it should be. God would have the young possess such qualifications of character that they shall find delight in the friendship of the old, that they may be united in the endearing bonds of affection to those who are approaching the borders of the grave (ST Oct. 19, 1888).

25:10, 11 (Luke 12:16-21). Gain Was Nabal's God.—Nabal thought nothing of spending an extravagant amount of his wealth to indulge and glorify himself; but it seemed too painful a sacrifice for him to make to bestow compensation which he never would have missed, upon those who had been like a wall to his flocks and herds. Nabal was like the rich man in the parable. He had only one thought,—to use God's merciful gifts to gratify his selfish animal appetites. He had no thought of gratitude to the Giver. He was not rich toward God; for eternal treasure had no attraction for him. Present luxury, present gain, was the one absorbing thought of his life. This was his god (ST

⁶ Heb. flew upon them. ⁷ Heb. shamed. ⁸ or, lumps

- she told not her husband Nabal.
- 20 And it was so, as she rode on the ass, that she came down by the covert on the hill, and, behold, David and his men came down against her; and she met them.
- 21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.
- 22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.
- 23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground.
- 24 And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.
- 25 Let not my lord, I pray thee, "regard this man of Belial, *even Nabal*: for as his name is, so is he; "Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.
- 26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to *shed blood*, and from "avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.
- 27 And now this "blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that "follow my lord.
- 28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.
- 29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, "as out of the middle of a sling.

25:20 2 Ki 4:21
25:21 1 Sa 25:15; Job 30:8; Ps 47:6; Eph 4:26; Eph 4:31; 1 Th 5:15; 1 Pe 2:21-23;
25:22 1 Sa 25:52-54; 1 Sa 3:17; 1 Sa 14:9; Ro 1:17;
25:23 Jos 15:18; Jdg 1:4; 1 Sa 20:11;
25:24 2 Ki 4:7; Mt 18:29; Ge 44:53-54; Phn 18;
25:25 2 Sa 15:53; Isa 42:25; Mal 2:2
25:26 1 Sa 25:34; 1 Sa 22:3; Ge 20:6; Rom 12:19-20;
25:27 1 Sa 30:26; Ge 33:11; 2 Ki 5:15; 2 Co 9:5;
25:28 1 Sa 25:43; 2 Sa 16; Ps 89:29; Eph 6:10-11; Mt 5:16; Lk 25:41;
25:29 1 Sa 29; Ge 15:1; Dt 33:19; Mal 3:17; Mt 10:29-30; Jo 10:27-30;
25:30 1 Sa 15:14; 1 Sa 15:28; 1 Sa 24:17;
25:31 Pr 5:12-15; Rom 14:21; 2 Co 1:12;
2 Sa 22:48; Rom 12:19;
25:32 Ge 24:27; Ex 18:10; Ezr 7:27; Ps 11:12-13; Lk 1:68;
25:33 Ps 141:5; Pr 9:9; Pr 28:23;
25:34 1 Sa 1:26; 1 Sa 25:18; 1 Sa 11:11; Jos 10:6;
25:35 1 Sa 20:12; 2 Sa 15:9; Lk 7:50; Lk 8:9;
25:36 2 Sa 18:23; Lk 14:12; 2 Sa 18:28;
25:37 1 Sa 25:22; 1 Sa 25:44; Dt 28:28;
25:38 1 Sa 25:53; 1 Sa 6:9; Ex 12:29; 2 Ki 15:8; Ac 12:25;
25:39 1 Sa 25:42; Jdg 5:2; Ps 58:10-11;

9 Heb. ears
10 Heb. lay it to his heart
11 that is, Fool
12 Heb. saving thyself
13 or, present
14 Heb. walk at the feet of, etc.
15 Heb. in the midst of the bought of a sling
16 Heb. no staggering, or, stumbling

- 30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;
- 31 That this shall be "no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; but when the LORD shall have dealt well with my lord, then remember thine handmaid.
- 32 And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me:
- 33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to *shed blood*, and from avenging myself with mine own hand.
- 34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.
- 35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person.
- 36 And Abigail came to Nabal: and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.
- 37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.
- 38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.
- 39 And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

Oct. 26, 1888).

25:18-31. A Contrast of Characters.—In the character of Abigail, the wife of Nabal, we have an illustration of womanhood after the order of Christ, while her husband illustrates what a man may become who yields himself to the control of Satan (MS 17, 1891).

25:39. God Will Set Matters Right.—When David heard the tidings of the death of Nabal, he gave thanks that God had taken vengeance into His own hands. He had been restrained from evil, and the Lord had returned the wickedness of the wicked upon his own head. In this dealing of God with Nabal and David, men may be encouraged to put their cases into the hands of God, for in His own good time He will set matters right (ST Oct. 26, 1888).

26:7-12. David's Generosity.—As they sought to ascertain the exact number of their foes, they came upon Saul sleeping, his spear stuck in the ground, and a cruse of water at his head. Beside him lay Abner, his chief

commander, and all around them were the soldiers, locked in slumber. Abishai raised his spear, and said to David, "God hath delivered thine enemy unto thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time." He waited for the word of permission; but there fell upon his ear the whispered words: "Destroy him not, for who can stretch forth his hand against the Lord's anointed, and be guiltless? . . . As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. So David took the spear and the cruse of water from Saul's bolster, and they got them away, and no man saw it, nor knew it, neither awakened for they were all asleep; because a deep sleep from the Lord was fallen upon them." How easily the

- 40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.
- 41 And she arose, and bowed herself on her face to the earth, and said, Behold, *let* thine handmaid be a servant to wash the feet of the servants of my lord.
- 42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went *after* her; and she went after the messengers of David, and became his wife.
- 43 David also took Ahinoam of Jezreel; and they were also both of them his wives.
- 44 But Saul had given Michal his daughter, David's wife, to *Phalti* the son of Laish, which was of Gallim.

**Saul's Last Attempt to Kill David;
Its Results (26:1-25)**

- 26** And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?
- 2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.
- 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.
- 4 David therefore sent out spies, and understood that Saul was come in very deed.
- 5 And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay in the trench, and the people pitched round about him.
- 6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.
- 7 So David and Abishai came to the people by night; and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and

25:40 Ge 24:37-38; 25:41 Ru 2:10; Ps 15:33; Ge 18:4; Jo 13:35; 1 Ti 5:10
25:42 Ge 26:61-67; Ps 45:10-11; 1 Sa 25:27
25:43 Jos 15:56; 2 Sa 3:2; Ge 2:24; Mt 19:5; Mt 19:8; 1 Sa 25:27
25:44 1 Sa 18:20; 1 Sa 18:27; 2 Sa 3:13
26:1 Jos 15:23; Jos 15:55; 1 Sa 26:3; Ps 54:4
26:2 1 Sa 24:23-25; 1 Sa 24:17; Ps 38:12; Ps 110:4-9
26:3 1 Sa 26:1; 1 Sa 23:19
26:4 Jos 2:1; Mt 10:16
26:5 1 Sa 9:1; 1 Sa 14:50-51; 1 Sa 17:55; 2 Sa 2:8; 2 Sa 5:7-8
26:6 Ge 10:15; Ge 15:20; 2 Sa 11:21; 1 Ch 2:10; Jdg 7:10-11; 26:7 1 Th 5:2-3
26:8 1 Sa 26:23; Jos 21:4; Jdg 1:1; 1 Sa 24:18; Rom 11:32; Gal 3:22-24; Sa 19
26:9 1 Sa 24:6-7; 2 Sa 1:14; 2 Sa 1:16; Ps 105:15
26:10 1 Sa 24:15; 1 Sa 25:26; Ps 94:1-2; Lk 10:7; Rom 12:19; Rev 10:8; Ecc 3:2; Heb 9:27
26:11 1 Sa 24:6; 1 Sa 24:12; 2 Sa 1:14; 2 Sa 1:16
26:12 1 Sa 26:7; 1 Sa 24:3; Ge 2:21; Ge 15:12; Isa 29:10
26:13 1 Sa 24:8; Jdg 9:7
26:14 1 Sa 26:8
26:15 1 Sa 26:8
26:16 1 Sa 20:41; 2 Sa 12:5; Ps 102:20
26:17 1 Sa 24:8; 1 Sa 24:16
26:18 1 Sa 24:9; 1 Sa 24:11-14; Ps 7:3-5
26:19 1 Sa 25:24; Ge 49:18; Gal 1:8-9; Gal 5:12; Dt 4:27-28

17 Heb. at her feet
18 Phaltai

26

1 or, midst of his carriages
2 Heb. shut up

3 Heb. the soris of death

the people lay round about him.

- 8 Then said Abishai to David, God hath *delivered* thine enemy unto thine hand this day; now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.
- 9 And David said to Abishai, Destroy him not; for who can stretch forth his hand against the LORD's anointed, and be guiltless?
- 10 David said furthermore, *As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.*
- 11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed; but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.
- 12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew *it*, neither awaked; for they were all asleep; because a deep sleep from the LORD was fallen upon them.
- 13 Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:
- 14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou that criest to the king?
- 15 And David said to Abner, *Art* not thou a *valiant* man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.
- 16 This thing is not good that thou hast done. *As the LORD liveth, ye are* worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear is, and the cruse of water that was at his bolster.
- 17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.
- 18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?
- 19 Now therefore, I pray thee, let my lord

1 Sa

Lord can weaken the strongest, remove prudence from the wisest, and baffle the skill of the most watchful! (PP 668-671).

27:1. A Failure in David's Faith.—David's faith in God had been strong, but it had failed him when he placed himself under the protection of the Philistines. He had taken this step without seeking the counsel of the Lord; but when he had sought and obtained the favor of the Philistines, it was poor policy to repay their kindness by deception. In the favor they had shown him they had been actuated by selfishness. They had reason to remember the son of Jesse, for his valor had cost them their champion, Goliath, and had turned the tide of the battle against them. The Philistines were glad of an opportunity to separate David's forces from the army under Saul. They hoped that David would avenge his wrongs by joining them in battle against Saul and Israel (ST Nov. 16, 1888).

Failure to Pray Leads to Mistakes.—This demonstrates

the fact that great and good men, men with whom God has worked, will make grievous mistakes when they cease to watch and pray, and to fully trust in God.

There is a precious experience, an experience more precious than fine gold, to be gained by everyone who will walk by faith. He who will walk in the way of unwavering trust in God will have a connection with heaven. The child of God is to do his work, looking to God alone for strength and guidance. He must toil on without despondency and full of hope, even though he is placed in most trying and aggravating circumstances.

David's experiences are recorded for the instruction of the people of God in these last days. In his warfare against Satan, this servant of God had received light and direction from heaven, but, because the conflict was long continued, and because the question of his receiving the throne was unsettled, he became weary and discouraged (ST Nov. 9, 1888).

the king hear the words of his servant. If the LORD have stirred thee up against me, let him 'accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from 'abiding in the inheritance of the LORD, saying, Go, serve other gods.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

David's Second Flight to Gath (27:1-28:2)

His Residence at Ziklag

27 And David said in his heart, I shall now 'perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Maach, king of Gath.

26:20 1 Sa 29:1, 1 Sa 25:29, 1 Sa 29:14, Mi 26:17, Mi 26:55

26:21 1 Sa 15:24, 1 Sa 15:30, Ex 9:27, Nu 22:54, Mi 27:1

26:23 1 Ki 9:32, Nu 13:14, Ps 8:9, Ps 18:20-26, 1 Sa 26:9

26:24 Ps 18:25, Mi 5:7, Mi 7:2, Ge 49:16, Ps 100:1, Ac 14:22, 2 Co 19:10, 2 Th 3:5, Rev 7:14

26:25 1 Sa 21:19, Nu 219:10, Ge 32:28, 1 Sa 54:17, Hos 12:1, Rom 8:35

27:1 1 Sa 16:1, 1 Sa 16:13, Ps 116:11, Pr 13:12, 1 Sa 30:27, 31, Mi 4:6, 2 Co 7:5

27:2 1 Sa 25:13, 1 Sa 30:8, 1 Sa 21:10, 1 Ki 2:40

27:3 1 Sa 25:4, 1 Sa 25:18-15, 1 Sa 25:12, 1 Sa 30:5

27:4 1 Sa 26:21

27:5 Ge 36:34, 2 Co 6:1

27:6 1 Sa 30:1, 1 Sa 30:14, Nu 11:28

27:7 1 Sa 29:4

27:8 Jos 13:2, Jos 13:13, 2 Sa 14:37, Jos 2:8, 1 Sa 15:8, Jdg 1:29

27:9 1 Sa 15:7, Ge 16:7, Ex 15:22

27:10 1 Sa 21:2, Ge 27:19-20, Gal 2:11-13, Eph 4:25

27:11 1 Sa 22:22, Pr 12:19, Pr 29:25

27:12 1 Sa 13:4, Ge 54:30

28:1 1 Sa 7:7, 1 Sa 13:5, 1 Sa 17:1

28:2 1 Sa 17:1

28:3 1 Sa 17:1

28:4 1 Sa 17:1

28:5 1 Sa 17:1

28:6 1 Sa 17:1

28:7 1 Sa 17:1

28:8 1 Sa 17:1

28:9 1 Sa 17:1

28:10 1 Sa 17:1

28:11 1 Sa 17:1

28:12 1 Sa 17:1

28:13 1 Sa 17:1

28:14 1 Sa 17:1

28:15 1 Sa 17:1

28:16 1 Sa 17:1

28:17 1 Sa 17:1

28:18 1 Sa 17:1

28:19 1 Sa 17:1

28:20 1 Sa 17:1

28:21 1 Sa 17:1

28:22 1 Sa 17:1

28:23 1 Sa 17:1

28:24 1 Sa 17:1

28:25 1 Sa 17:1

28:26 1 Sa 17:1

28:27 1 Sa 17:1

28:28 1 Sa 17:1

28:29 1 Sa 17:1

28:30 1 Sa 17:1

28:31 1 Sa 17:1

28:32 1 Sa 17:1

28:33 1 Sa 17:1

28:34 1 Sa 17:1

28:35 1 Sa 17:1

28:36 1 Sa 17:1

28:37 1 Sa 17:1

28:38 1 Sa 17:1

28:39 1 Sa 17:1

28:40 1 Sa 17:1

28:41 1 Sa 17:1

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28:44 1 Sa 17:1

28:45 1 Sa 17:1

28:46 1 Sa 17:1

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28:48 1 Sa 17:1

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28:50 1 Sa 17:1

28:51 1 Sa 17:1

28:52 1 Sa 17:1

28:53 1 Sa 17:1

28:54 1 Sa 17:1

28:55 1 Sa 17:1

28:56 1 Sa 17:1

28:57 1 Sa 17:1

28:58 1 Sa 17:1

28:59 1 Sa 17:1

28:60 1 Sa 17:1

28:61 1 Sa 17:1

28:62 1 Sa 17:1

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And the time that David dwelt in the country of the Philistines was a full year and four months.

8 And David and his men went up, and invaded the Geshurites, and the 'Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, 'Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner: all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath 'made his people Israel utterly to abhor him; therefore he shall be my servant for ever.

Achish Orders David to Go With Him to Battle

28 And it came to pass in those days, that the Philistines gathered their armies

28:7. The Witch and Satan Had An Agreement.—The witch of Endor had made agreement with Satan to follow his directions in all things; and he would perform wonders and miracles for her, and would reveal to her the most secret things, if she would yield herself unreservedly to be controlled by his Satanic majesty. This she had done (ISP 375, 376).

28:8-19. Saul's Final Step.—When Saul inquired for Samuel, the Lord did not cause Samuel to appear to Saul. He saw nothing. Satan was not allowed to disturb the rest of Samuel in the grave, and bring him up in reality to the witch of Endor. God does not give Satan power to resurrect the dead. But Satan's angels assume the form of dead friends, and speak and act like them, that through professed dead friends he can the better carry on his work of deception. Satan knew Samuel well, and he knew how to represent him before the witch of Endor, and to utter correctly the fate of Saul and his sons.

Satan will come in a very plausible manner to such as he can deceive, and will insinuate himself into their favor,

and lead them almost imperceptibly from God. He wins them under his control, cautiously at first, until their perceptibilities become blunted. Then he will make bolder suggestions, until he can lead them to commit almost any degree of crime. When he has led them fully into his snare, he is then willing that they should see where they are, and he exults in their confusion, as in the case of Saul. He had suffered Satan to lead him a willing captive, and now Satan spreads before Saul a correct description of his fate. By giving Saul a correct statement of his end, through the woman of Endor, Satan opens a way for Israel to be instructed by his satanic cunning, that they may, in their rebellion against God, learn of him, and by thus doing, sever the last link which would hold them to God.

Saul knew that in this last act, of consulting the witch of Endor, he cut the last shroud which held him to God. He knew that if he had not before willfully separated himself from God, this act sealed that separation, and made it final. He had made an agreement with death, and a covenant with hell. The cup of his iniquity was full (ISP 376, 377).

- together for warfare, to fight with Israel. And Achish said unto David, 'Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.
- 2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Saul's Recourse to Necromancy (28:3-25)

- 3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.
- 4 And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul gathered all Israel together, and they pitched in Gilboa.
- 5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.
- 6 And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.
- 7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at Endor.
- 8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.
- 9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?
- 10 And Saul swore to her by the LORD, saying, As the LORD liveth, there shall no punishment happen to thee for this thing.
- 11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.
- 12 And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.
- 13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.
- 14 And he said unto her, 'What form is he of?' And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with his face to the ground, and bowed himself.
- 15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me

28:2 1 Sa 27:10; 2 Sa 16:16-19; Rom 12:9
28:3 1 Sa 25:1; Isa 57:1-2; Lev 20:27; Ac 16:16-19
28:4 Jos 19:18; 2 Ki 19:3; 1 Sa 41:1
28:5 Job 15:21; Job 18:11; Ps 48:5-6; Isa 7:2, 1
28:6 1 Sa 19:37; 1 Ch 10:11; Is 43:9; Ec 20:1-4; Jn 9:31; Jas 4:5
28:7 2 Ki 1:2-3; Isa 8:19-20; La 3:25-26; Jer 2:3, 4; 16:16
28:8 1 Ki 14:2-3; 1 Ki 22:30; Jn 5:19; Dt 18:11
28:9 1 Sa 28:3, 2 Sa 19:3; 2 Ki 5:7
28:10 1 Sa 14:39; 1 Sa 19:6; Ge 4:5; Dt 18:10-12; Mt 26:72; Mk 6:23
28:12 1 Sa 28:3, 1 Ki 1:5
28:13 Ex 1:16; Ex 22:28; Ps 82:6-7; Jn 10:41-45
28:14 1 Sa 15:27; 2 Ki 2:8; 2 Ki 2:13-14
28:15 1 Sa 28:9; Jer 2:17-18; 1 Sa 28:3, 38:25-11; 1 Ki 16:23-26
28:16 Jdg 5:31; 2 Ki 6:27; Ps 68:1-3; Rev 19:20; Rev 19:20-19:6
28:17 16:16; 1 Sa 13:14-16; 1 Sa 15:27-29
28:18 1 Sa 13:9; 1 Sa 15:9; 1 Ki 20:42; Jer 40:10
28:19 1 Sa 12:25; Ex 9:18; Jer 28:16-17; Da 5:25-28; Mt 26:24; Ac 5:5
28:20 1 Sa 28:5; 1 Sa 25:37; Job 15:20; 29: Ps 50:21-22
28:21 1 Sa 19:5; Jdg 12:3; Job 13:11
28:22 1 Ki 21:3; Pr 25:20; 2 Ki 4:8; Lk 14:23; Ac 16:15; 2 Co 5:14
28:23 Ge 18:7-8; Lk 15:23
29:1 1 Sa 28:1-2; 1 Sa 11; Jn 19:30; Jdg 6:33; Hos 1:3-11
29:2 1 Sa 29:6-7; 1 Sa 58:11; 1 Sa 6:1
29:3 1 Sa 27:7; 1 Sa 25:28; Da 6:5; Jn 19:6; Rom 12:17; 1 Pe 3:16

28

- 1 knowing, know
2 Heb. What is his form?
3 Heb. by the hand of prophets
4 or, for himself
5 Heb. mine hand
6 Heb. made haste, and fell with the fullness of his stature

no more, neither ³by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

- 16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?
- 17 And the LORD hath done ⁴to him, as he spake by ⁵me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:
- 18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.
- 19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.
- 20 Then Saul ^{1Sa} 'fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.
- 21 And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.
- 22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.
- 23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.
- 24 And the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:
- 25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

Achish' Dismissal of David (29:1-11)

29 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

- 2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rearward with Achish.
- 3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he

fell unto me unto this day?

- 4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it not be with the heads of these men?*
- 5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?
- 6 Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host is good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.
- 7 Wherefore now return, and go in peace, that thou ⁴displease not the lords of the Philistines.
- 8 And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?
- 9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.
- 10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.
- 11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

The Raid of the Amalekites and Its Results (30:1-31)

- 30** And it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire:
- 2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.
- 3 So David and his men came to the city, and behold, it was burned with fire: and their wives, and their sons, and their daughters, were taken captives.
- 4 Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.
- 5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.
- 6 And David was greatly distressed; for the

29:4 1 Sa 14:21, 1

Ch 12:19, 18:46

29:5 1 Sa 18:6-7, 1

Sa 21:11, Pe 27:14

29:6 1 Sa 20:3, Di

10:20, Ba 65:16, Jer

12:16, Mt 5:16, 1 Pe

2:12, 1 Pe 3:16

29:8 1 Sa 12:3, 1 Sa

17:29, 1 Sa 20:8, 1 Sa

26:18

29:9 2 Sa 14:17, 2

Sa 14:20, 2 Sa 19:27,

Gal 4:11

29:10 1 Sa 30:1-2,

Ge 22:14, Ps 37:24,

24, 1 Co 10:13, 2 Pe

2:9

29:11 1 Sa 29:1, Jos

19:18, 2 Sa 4:3

30:1 1 Sa 29:11, 2

Sa 1:2, 1 Sa 15:7, 1 Sa

27:8-10, Ge 24:62,

30:2 1 Sa 30:19, 1

Sa 27:11, Job 48:11,

Ps 76:10

30:3 Ps 31:19, Heb

12:6, 1 Pe 1:6-7, Rev

5:9

30:4 1 Sa 4:13, 1 Sa

11:1, Ge 27:35-35, Nu

14:1, Nu 14:9

30:5 1 Sa 1:2, 1 Sa

25:42-43, 1 Sa 2:3, 2

Sa 2:2

30:6 Ge 42:7, Ps

25:17, 2 Co 1:8-9, 2

Co 4:8, Ex 17:4, Nu

14:10, Mt 21:9, Job

13:15, Rom 4:18, Rom

8:31, Heb 13:6

30:7 1 Sa 22:20-21,

1 Sa 23:2-9, 1 Ki 2:26,

Mk 2:26

30:8 1 Sa 23:2, 1 Sa

23:4, Jdg 20:18, Jdg

20:28

30:10 1 Sa 14:20, 1

Sa 14:11, Jdg 8:1-5,

Jos 15:4

30:11 Ge 15:7-11,

De 33:7, R 45:21, Mt

25:15, 1k 10:46-47,

Rom 12:20-21

30:12 1 Sa 14:27,

Jdg 15:19, Isa 40:29,

51, 1 Sa 30:13, Mt

27:63

30:13 Job 31:14-15,

Pr 12:10, Jos 2:13

30:14 1 Sa 30:16,

Eze 25:16, Zep 2:5,

Jos 14:15

30:15 1 Sa 29:6, Jos

2:12, Eze 17:13, Eze

17:19, De 24:15-16

30:16 Jdg 1:24-25,

1 Sa 25:36-38, 2 Sa

13:28, Da 5:1-4, 1k

12:19-20, 1 Th 5:3,

Rev 11:10-13, Job

20:5

30:17 1 Sa 11:11,

Jdg 4:16, 1 Ki 20:29,

30

30:19 1 Sa 30:8, Ge

14:14-16, Nu 31:19,

Job 1:10

30:20 1 Sa 30:26,

Nu 31:9-12, Isa 55:12,

Rom 8:37

29

1 Heb. thou art not

good in the eyes of

the lords

2 Heb. do not evil in

the eyes of the

lords

3 Heb. before thee

30

1 Heb. bitter

2 Heb. their marrow

people spake of stoning him, because the soul of all the people was 'grieved, every man for his sons and for his daughters; but David encouraged himself in the LORD his God.

- 7 And David said to Abiathar the priest, Ahimelech's son. I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.
- 8 And David inquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.
- 9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed.
- 10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.
- 11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat: and they made him drink water;
- 12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.
- 13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I am a young man of Egypt, servant to an Amalekite: and my master left me, because three days ago I fell sick.
- 14 We made an invasion upon the south of the Cherethites, and upon the coast which *belongeth* to Judah, and upon the south of Caleb: and we burned Ziklag with fire.
- 15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.
- 16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.
- 17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.
- 18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.
- 19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.
- 20 And David took all the flocks and the herds, which they drove before those other cattle, and said, This is David's spoil.

- 21 And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he *saluted* them.
- 22 Then answered all the wicked men and *men* of Belial, of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.
- 23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.
- 24 For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so *shall* his part *be* that tarryeth by the stuff: they shall part alike.
- 25 And it was so from that day *forward*, that he made it a statute and an ordinance for Israel unto this day.
- 26 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a *present* for you of the spoil of the enemies of the LORD:
- 27 To *them* which *were* in Bethel, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir.
- 28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,
- 29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,
- 30 And to *them* which *were* in Hormah, and to *them* which *were* in Chorashan, and to *them* which *were* in Athach,
- 31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.

Saul's Death (31:1-13)

- 31** Now the Philistines fought against Israel: and the men of Israel fled from

30:21 1 Sa 30:10; Heb 13:1; 1 Pe 3:8; Jdg 8:15

30:22 1 Sa 22:2; 1 Sa 25:17; Mt 7:12

30:23 Ge 19:7; Jdg 19:23; Ac 7:2; Ac 22:11; 2 Co 40:8

30:24 Nu 31:27; Jos 22:8; Ps 68:12; 1 Sa 25:15

30:26 1 Ch 12:1; Ps 35:27; Ps 66:16; 2 Co 9:5

30:27 Ge 28:19; Jos 16:2; Jdg 1:22-23

30:28 Jos 13:16; Jos 15:50

30:29 1 Sa 25:19; 1 Sa 27:10

30:30 Jos 19:3; Jdg 1:17; Jos 15:42

30:31 2 Sa 2:1; 3:1

31:1 1 Sa 28:1; 1 Sa 28:15; 1 Sa 29:1

31:2 1 Sa 1:22; 2 Sa 16:2

31:3 2 Sa 1:4; Am 2:14; Ge 49:25

31:4 Jdg 9:54; 1 Ch 10:4; 1 Sa 14:6; Jer 9:25-26

31:5 1 Ch 10:5

31:6 1 Sa 10:11; 1 Sa 11:15; 1 Sa 12:17; Hos 13:10-11

31:7 1 Sa 13:6; Lev 26:32; Lev 26:36

31:8 1 Ch 10:8; 2 Ch 20:25

31:9 1 Sa 31:4; 1 Sa 17:51; 1 Sa 17:53

31:10 1 Sa 21:9; Jdg 2:13; Jos 17:11

31:11 1 Sa 11:1; 2 Sa 2:4

31:12 2 Ch 16:14; Jer 34:5; Am 6:10

31:13 Ge 35:8; 2 Sa 2:4-5

3 or, asked them how they did

4 Heb. men

5 Heb. and forward

6 Heb. blessing

31

1 or, wounded

2 Heb. and the shooters, men with bows

3 Heb. found him

4 or, mock me

5 or, concerning him that

before the Philistines, and fell down 'slain in mount Gilboa.

- 2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

- 3 And the battle went sore against Saul, and the 'archers 'hit him; and he was sore wounded of the archers.

- 4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and 'abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

- 5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

- 6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

- 7 And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

- 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

- 9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it* in the house of their idols, and among the people.

- 10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Bethshan.

- 11 And when the inhabitants of Jabeshgilead heard 'of that which the Philistines had done to Saul;

- 12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there.

- 13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

1Sa

31:9-13. The Burial of Saul and His Sons.—On the day following the engagement, the Philistines, searching the battle-field to rob the slain, discovered the bodies of Saul and his three sons. To complete their triumph, they cut off the head of Saul and stripped him of his armor; then the head and the armor, reeking with blood, were sent to the country of the Philistines as a trophy of victory, "to publish it in the house of their idols, and among the people." The armor was finally put in "the house of Ashtaroth," while the head was fastened in the temple of Dagon. Thus the glory of the victory was ascribed to the power of these false gods, and the name of Jehovah was dishonored.

The dead bodies of Saul and his sons were dragged to

Beth-shan, a city not far from Gilboa, and near the river Jordan. Here they were hung up in chains, to be devoured by birds of prey. But the brave men of Jabesh-gilead, remembering Saul's deliverance of their city in his earlier and happier years, now manifested their gratitude by rescuing the bodies of the king and princes, and giving them honorable burial. Crossing the Jordan by night, they "took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days." Thus the noble deed performed forty years before, secured for Saul and his sons burial by tender and pitying hands in that dark hour of defeat and dishonor (PP 682).

Scripture Index to the Ellen G. White Writings

- 1 PP 569-71
1:3 SR 184
1:8 2BC 1008
1:9-11 2BC 1008; PP 575, 592; ST 301
1:14 2BC 1008
1:19-20 MH 372 (AH 242)
1:19-28 AH 546; 2BC 1008; FE 96; PP 592
1:20 marg. PP 570
1:24-28 CG 197; CT 537 (GW 69); MM 42
1:27, 28 ISM 319; ST 301
2 AH 336
2:1 ST 301
2:1-26 PP 571-4
2:3 CH 342; TM 438
2:8 CCH 301
2:9 MH 179
2:11 2BC 1008-9; MM 42; PP 572
2:12 2BC 1009-10; ST 453
2:12-17 2BC 1010; CG 275; 4SG-a 103; SR 184-5; ST 472 (ITT 398); 4T 106; ST 29 (CG 334; CT 91)
2:12-36 PP 575-80
2:18-21 AH 297; CT 388 (MM 74); 576 (CG 69); LS 120; PP 572; 2SG 108; TT 17
2:22-25 PK 416; SR 184; ST 620
2:22-26 FE 96; ST 472 (ITT 398)
2:22-36 4SG-a 103-4; 4T 166, 199-200, 516-7; ST 29 (CG 334; CT 91); 57 (CG 527)
2:26 2BC 1010
2:27-34 SR 184
2:29, 30 4SG-a 103; ISM 298-9
2:30 2BC 1135; CH 50; CSW 138; CT 371, 426; FE 81; MH 180 (Te 106); MM 36; PK 485; PP 529 (CSW 136); 2T 40; 4T 538; ST 136 (SD 201; 2TT 31); 421 (AH 28, 322; MH 294); 480 (CH 329; 2TT 147); 6T 144 (2TT 422); 356 (4TT 253); 7T 195; 8T 123
2:34 4SG-a 104
3 PP 581-2; 4T 172-3 (ITT 398)
3:1-10 ISM 419
3:4 2BC 1010
3:9 SL 15 (ML 253)
3:10-18 4T 516
3:11 TM 410
3:11-14 2BC 1010-11; CG 276, 278; 4SG-a 103-4; SR 184-7; 1T 119 (ITT 27); 190, 217 (ITT 75); 235; 4T 166, 199-200, 383, 651
3:13 FE 96; PP 575-80
3:13, 14 2BC 997; 2SG 229; 2T 471, 624
3:16-21 PP 589-90
10 4SG-a 104; SR 185; 1T 119 (ITT 27); 4T 200
3:19 AH 297; CT 143
3:20, 21 PP 604
4 PK 415-6; PP 582-5; 4T 106
4:1-10 4SG-a 105-6; SR 185-7; 4T 346
4:3-5 2BC 1011
4:3-11 PP 622
4:4 GC 415
4:4-6 PP 569
4:9 ST 584 (2TT 229)
4:10, 11 PP 514
4:10-18 CG 276; 1T 119 (ITT 27); 345; 4T 200
4:19-24 4T 651
4:19-22 4SG-a 106; SR 187
5 PP 586-8; 4SG-a 106-8; SR 188-9
6 PP 586-9
6:1-6 2BC 1011; 4SG-a 108-9; SR 188-9
6:2 RV, Amer. Sup. PP 587
6:7-14 PP 706
6:7-18 4SG-a 109-10; SR 189-91
6:19 2BC 1011; MH 146
6:19, 20 ARV 8T 283-4
6:19-21 4SG-a 110; SR 191
7:1, 2 FE 96-7; PP 593, 704; 4SG-a 110-11; SR 191
7:1-14 PP 589-91
7:2 var. PP 590
7:3 2BC 1011-2
7:3-13 4SG-a 111; 4T 517-8
7:6 PP 604
7:7-12 2BC 1012; SR 191
7:12 SC 125; 2T 274
7:12 marg. PP 591
7:12 RV, Amer. Sup. PP 591
7:15 PP 603; 4SG-a 65
7:17 Ed 46; FE 96; PP 593
8 PP 604-7; 4SG-a 65-8
8:1-5 2BC 1012-3
8:1-5 PP 604
8:4-6 TT 249-50
8:5 Ed 50
8:7 4SG-a 67
8:19, 20 PP 607, 614
8:22 MH 184
9 PP 608-10
9:1, 2 PP 636; 4SG-a 68
9:15, 16 4SG-a 67-8
9:19 PP 604
10 PP 610-12
10:1 MH 184
10:1 RV, Amer. Sup. PP 610
10:3-5 FE 97
10:5 CT 473
10:5-13 PP 593-4
10:6 PP 632
10:6, 7 RV, Amer. Sup. PP 610
10:8 PP 617
10:9 2BC 1013
10:10 Ed 46; FE 96; PP 610, 622, 636
10:12 PP 654
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12:12 RV, Amer. Sup. PP 615
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14:50 PP 698
15 PP 627-86
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15:2, 3 2BC 1016; PP 659
15:6 PP 628
15:7-23 2BC 1016-7; ST 88
15:8, 9 PP 659
15:17 2BC 1016-7; 2T 297
15:22 2BC 1017-8; 6BC 1072; DA 590; 2T 653; 4T 57, 116 (ITT 311); TM 241
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28:1, 2 PP 674
28:3 AA 287; PP 635
28:4-25 PP 675-81, 683, 686
28:6 4SG-a 102
28:7 AA 290; CH 458; Ev 608; 51 (193-2TT 51-2); 197 (2TT 56)
28:7-9 GC 556
28:7-19 2BC 1022-3; Ev 608
28:9 PP 635
29 PP 698-1
29:6, 7 RV, Amer. Sup. PP 691
30 PP 692-4
30:1, 2 PP 694
30:8 RV PP 694
31:1-6 Ed 157 (ML 210); PP 681-2
31:13 PP 697-1

The Second Book of **SAMUEL**

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2 SAMUEL

David After the Death of Saul (1:1-27)

The Tidings of Saul's Death

- 1** Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag;
- 2** It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and so it was, when he came to David, that he fell to the earth, and did obeisance.
- 3** And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.
- 4** And David said unto him, 'How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead: and Saul and Jonathan his son are dead also.
- 5** And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?
- 6** And the young man that told him said, 'As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.
- 7** And when he looked behind him, he saw me, and called unto me. And I answered, 'Here am I.
- 8** And he said unto me, Who art thou? And I answered him, I am an Amalekite.
- 9** He said unto me again, Stand, I pray thee, upon me, and slay me: for 'anguish is come upon me, because my life is yet whole in me.
- 10** So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.
- 11** Then David took hold on his clothes, and rent them; and likewise all the men that were with him:
- 12** And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel: because they were fallen by the sword.
- 13** And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite.
- 14** And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed?
- 15** And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.
- 16** And David said unto him, Thy blood be

1:1 1 Sa 30:17-26, 1 Sa 27:6
1:2 Ge 22:4, Est 1:16, Hos 6:2, Mt 12:40, 2 Sa 1:10, Ge 37:34
1:3 2 Ki 5:25, Job 1:15-19
1:4 1 Sa 1:16, 1 Sa 51:16
1:5 Pr 1:15, Pr 25:2
1:6 Ru 2:5, 1 Sa 6:9, Ik 10:41, 2 Sa 1:21
1:7 2 Sa 9:6, Jdg 9:54, 1 Sa 22:12, Isa 68:1, Isa 65:1
1:8 Ge 1:17, Ex 17:4-16, Nu 21:20, Dt 25:17-19
1:10 Jdg 1:7, Jdg 9:51, 1 Sa 22:18, Mt 2:2, La 5:16
1:11 2 Sa 3:51, 2 Sa 13:51, Ge 37:29, Rom 12:15
1:12 Ps 45:14-16, 2 Pt 2:17, Mt 5:11, 2 Co 11:29
1:13 2 Sa 28
1:14 1 Sa 1:10-12, 3 Pt 2:10
1:15 2 Sa 1:18-12, Jdg 8:20, 1 Sa 22:17-18
1:16 Ge 9:56, Lev 20:10, 2 Pt 1:15, Dt 19:10, Jos 2:19, Eze 38:13
1:17 2 Sa 1:19, Ge 50:11, Jer 9:17-21
1:18 Ge 49:8, Dt 1:10, Jos 10:15
1:19 2 Sa 1:23, Dt 17:8, 1 Sa 31:8, Isa 53:2, La 2:1
1:20 Dt 32:20-27, Jdg 11:19, Jdg 16:23-24
1:21 1 Sa 31:1-11, Ch 10:1, 1 Ch 10:8, Jdg 5:23, Isa 50: Jer 20:10, Jer 19:9
1:22 1 Sa 1:16-14, 1 Sa 18:1, Isa 46:7
1:23 1 Sa 18:1, 1 Sa 20:2, 2 Sa 2:18, Dt 28:49
1:24 Jdg 5:30, Ps 68:12, Isa 3:16-26, Jer 2:32, 1 Ti 2:9-10, 1 Pe 3:35
1:25 2 Sa 2:19, 2 Sa 2:27, La 5:16, Jdg 5:18
1:26 1 Sa 18:1-11, 1 Sa 19:2, 1 Sa 20:17
1:27 2 Sa 1:19, 2 Sa 1:28, 2 Ki 2:12

2:1 2 Sa 5:19, 2 Sa 5:25, Nu 27:21, Ge 42:2
2:2 1 Sa 25:12-13, 1 Sa 30:5, Ik 22:28-29
2:3 1 Sa 22:2, 1 Sa 27:2, 1 Sa 30:1
2:4 2 Sa 2:11, 2 Sa 19:11, 2 Sa 19:12, Ge 9:8-10

1
1 Heb. What was, etc.
2 Meeting, I met
3 Heb. Behold me
4 or, my coat of mail (or, my embroidered coat) hindereth me, that my, etc.

upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORD's anointed.

David's Lament for Saul

- 17** And David lamented with this lamentation over Saul and over Jonathan his son:
- 18** (Also he bade them teach the children of Judah 'the use of the bow: behold, it is written in the book 'of Jasher.)
- 19** The beauty of Israel is slain upon thy high places: how are the mighty fallen!
- 20** Tell it not in Gath, publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.
- 21** Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil.
- 22** From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.
- 23** Saul and Jonathan were lovely and 'pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions.
- 24** Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel.
- 25** How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places.
- 26** I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.
- 27** How are the mighty fallen, and the weapons of war perished!

David Opposed by the House of Saul

(2:1-5:30)

David Anointed King Over Judah and His Rule at Hebron

- 2** And it came to pass after this, that David inquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.
- 2** So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.
- 3** And his men that were with him did David bring up, every man with his household: and they dwelt in the 'cities of Hebron.
- 4** And the men of Judah came, and there

they anointed David king over the house of Judah. And they told David, saying, *That the men of Jabeshgilead were they that buried Saul.*

5 And David sent messengers unto the men of Jabeshgilead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

Ishbosheth Made King Over Israel by Abner

8 But Abner the son of Ner, captain of Saul's host, took Ishbosheth the son of Saul, and brought him over to Mahanaim;

9 And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ishbosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time that David was king in Hebron over the house of Judah was seven years and six months.

Defeat of Abner and Death of Asahel

12 And Abner the son of Ner, and the servants of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which pertained to Ishbosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkathazurim, which is in Gibeon.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild roe.

19 And Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I am.

21 And Abner said to him, Turn thee aside

2:5 Ro 1:8; Ru 2:20; Ru 3:10; 1 Sa 23:21; 2:6 2 Sa 15:20; Ps 57:4; Pr 14:22; Mt 5:7; 2 Ti 1:10-18;

2:7 2 Sa 10:12; Ge 15:1; 1 Sa 4:9; 1 Co 16:13; Eph 6:10;

2:8 1 Sa 11:56; 1 Sa 17:55; Ge 32:2;

2:9 Sa 32:1; Jos 13:8-11; Ps 100:8; Nu 1:40;

2:11 2 Sa 5:4-5; 1 Ki 2:11; 1 Ch 3:4; 1 Ch 29:27;

2:12 2 Sa 17:14; Ge 42:2; Jos 9:3; Jos 10:2;

2:13 2 Sa 2:18; 2 Sa 10:16; 2 Sa 20:23;

2:14 2 Sa 17:26-27; Pr 10:24; Pr 17:14;

2:17 2 Sa 3:1; 2:17;

2:18 1 Ch 2:15-16; Ps 147:10-11; Eccl 9:11; Am 2:14; Ps 18:45;

2:19 2 Sa 2:21; Jos 1:7; Jos 23:6; 2 Ki 22:2;

2:21 Jdg 14:19;

2:22 2 Ki 14:10-12; Pr 29:1; Eccl 6:10; 2 Sa 3:27;

2:23 2 Sa 4:27; 2 Sa 4:6; 2 Sa 5:6; 2 Sa 20:10;

2:26 2 Sa 2:13; Ac 7:26; Isa 1:20; Jer 2:9;

2:27 1 Sa 25:26; Job 27:2; 2 Sa 2:14; Isa 47:7; Lk 14:31-32;

2:29 SS 2:17; 2 Sa 12:12;

2:31 2 Sa 3:1; 1 Ki 20:11;

2:32 1 Sa 17:58; 1 Ch 2:14-16; 2 Ch 16:13; Pr 22:29;

3:1 1 Ki 14:30; 1 Ki 15:16; 1 Ki 15:42; Ge 4:15; Mt 10:45-46; Gal 5:17; Eph 6:12;

3:2 1 Ch 3:1-3; 2 Sa 13:1-29; Ge 49:3-4; 1 Sa 25:43;

3:3 1 Ch 3:1; 2 Sa 2:2; 1 Sa 25:5; 1 Sa 25:42; 2 Sa 13:20-28;

2 Heb. be ye the sons of valour

3 Heb. the host which was Saul's

4 or, Eshbaal

5 Heb. number of days

6 Heb. them together

7 that is, the field of strong men

8 Heb. of his feet

9 Heb. as one of the roes that is in the field

10 Heb. from after Abner

11 or, spoil

12 Heb. from the morning

13 or, gone away

1 or, Daniel

to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

27 And Joab said, As God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.

31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

32 And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

Increase of the House of David; the Names of His Sons

3 Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 And unto David were sons born in Hebron: and his firstborn was Amnon, of Ahinoam the Jezreelitess;

3 And his second, Chileab, of Abigail the

2Sa

- wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmi king of Geshur;
- 4 And the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;
- 5 And the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron.

Abner's Submission to David

- 6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.
- 7 And Saul had a concubine, whose name was Rizpah, the daughter of Aiah; and Ishbosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?
- 8 Then was Abner very wroth for the words of Ishbosheth, and said, *Am I a dog's head*, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault concerning this woman?

2Sa

- 9 So do God to Abner, and more also, except as the LORD hath sworn to David, even so I do to him;
- 10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba.
- 11 And he could not answer Abner a word again, because he feared him.
- 12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying *also*, Make thy league with me, and, behold, my hand *shall be* with thee, to bring about all Israel unto thee.
- 13 And he said, Well; I will make a league with thee; but one thing I require of thee, ²that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.
- 14 And David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.
- 15 And Ishbosheth sent, and took her from her husband, *even* from Phaltiel the son of Laish.
- 16 And her husband went with her 'along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.
- 17 And Abner had communication with the elders of Israel, saying, Ye sought for David ⁴in times past *to be king* over you:
- 18 Now then do *it*: for the LORD hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.
- 19 And Abner also spake in the ears of

3:4 1 Ki 1:5, 1 Ki 2:13-25
3:6 2 Sa 28:9, 2 Ki 10:23, Isa 8:9-10, Joel 3:9-15, Mt 12:40
3:7 2 Sa 21:8-11, 2 Sa 12:26
3:8 Ps 76:10, Mk 6:18-19, 2 Sa 9:8
3:9 2 Sa 4:5, 2 Sa 19:13, 1 Sa 16:1-13, 1 Sa 26:17
3:10 2 Sa 17:11, 2 Sa 21:2, Jdg 20:1
3:11 2 Sa 3:39
3:12 2 Sa 19:6, 2 Sa 20:1-13, Ps 62:9, Lk 16:5-8
3:13 Ge 4:3-5, Ge 4:23, Ge 4:26, 2 Sa 3:20-23
3:14 2 Sa 2:10, 1 Sa 18:25, 1 Sa 18:27
3:15 1 Sa 25:11
3:16 Pr 9:17-18, 2 Sa 16:5, 2 Sa 17:18
3:18 2 Sa 19:1 Sa 13:14, 1 Sa 15:28, Jn 12:42-13, Ps 89:4-1
3:19 1 Sa 10:20-21, Ps 68:27
3:20 Ge 26:30, Ge 31:51
3:21 2 Sa 4:10, 2 Sa 4:12, Php 2:21, Ps 20:4
3:24 2 Sa 3:8, 2 Sa 4:9, 2 Sa 19:5-7, Nu 23:11, Jn 18:45
3:25 2 Sa 5:27, 2 Ki 18:42, Jn 7:12, Jn 17:1, Rom 2:1
3:26 Pr 26:23-26, Pr 27:46
3:27 2 Sa 20:9-10, Dt 27:21, 1 Ki 2:5, 1 Ki 2:32
3:28 Ge 9:6, Ex 21:12, Nu 35:43, Dt 21:1-9, Mt 27:21
3:29 1 Sa 11:6, Jdg 9:21, Ac 28:1, Rev 16:1, 1 Sa 2:52-56
3:30 Pr 28:17, Ac 28:1
3:31 2 Sa 1:2, 2 Sa 1:11, Ge 37:29, Lk 7:11
3:32 2 Sa 1:12, 2 Sa 18:33, 1 Sa 30:4
3:33 2 Sa 13:12-13, 2 Sa 13:28-29

² Heb. saying

³ also called, Phalti

⁴ Heb. going and weeping

⁵ Heb. both yesterday and the third day

⁶ or, peaceably

⁷ Heb. bloods

⁸ Heb. be cut off

⁹ Heb. bed

Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

20 So Abner came to David in Hebron, and twenty men with him. And David made Abner and the men that *were* with him a feast.

21 And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace.

Murder of Abner by Joab

22 And, behold, the servants of David and Joab came from *pursuing* a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it *that* thou hast sent him away, and he is ²quite gone?

25 Thou knowest Abner the son of Ner, that he came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest.

26 And when Joab was come out from David, he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him ³quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother.

28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the blood of Abner the son of Ner:

29 Let it rest on the head of Joab, and on all his father's house; and let there not ⁴fall from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

31 And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the bier.

32 And they buried Abner in Hebron; and the king lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and

said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. And all the people wept again over him.

35 And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people.

37 For all the people and all Israel understood that day that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel?

39 And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.

David Gains Sole Authority Over All Israel (4:1-5:5)

Murder of Ishbosheth

4 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

2 And Saul's son had two men that were captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin: (for Beeroth also was reckoned to Benjamin.)

3 And the Beerothites fled to Gittaim, and were sojourners there until this day.)

4 And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled; and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon.

6 And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Ishbosheth unto David to Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul thine enemy, which sought thy life; and the LORD hath avenged my

3:34 Jdg 16:21; Ps 107:10-11; Job 24:14.

3:35 1 Sa 12:17; Jer 16:7; Eze 24:17; Jdg 20:26.

3:36 2 Sa 15:16; Ps 62:9; Mk 7:37; Mk 15:11-13.

3:38 2 Sa 4:12; 2 Sa 2:8; 1 Sa 14:50-51; Job 42:9.

3:39 Ex 21:12; 2 Ch 19:6-7; Ps 75:10; Pr 20:8; Isa 7:9; Rom 13:4.

4:1 2 Sa 17:2; Eze 4:1; Nu 6:9; Jer 13:7; Jer 50:15; Mt 2:3.

4:2 2 Sa 4:22; 2 Ki 5:2; 2 Ki 6:24.

4:3 1 Sa 31:7; Ne 11:33.

4:4 2 Sa 9:3; 1 Sa 29:1; 1 Sa 29:11.

4:5 2 Ch 24:25; 2 Ch 25:27; 2 Ch 33:24.

4:6 2 Sa 2:25; 2 Sa 3:27; 2 Sa 20:10.

4:7 1 Sa 17:54; 2 Ki 10:6-7; Mt 11:11; Mk 6:26-29.

4:8 1 Sa 18:11; 1 Sa 19:2-11; Ps 64:9-10; Mt 2:20; 2 Sa 18:19.

4:9 Ge 48:16; 1 Ki 1:29; Ps 31:5-7; Ps 41:6-7.

4:10 2 Sa 12:16.

4:11 1 Ki 2:42; Pr 25:26; Hab 1:4; 1 Jo 4:12; 2 Sa 3:27.

4:12 2 Sa 1:15; Ps 55:23; Mt 7:2; 2 Sa 21:9.

5:1 1 Ch 11:1-3; 1 Ch 12:23-10; 2 Sa 19:13.

5:2 2 Sa 27:17; 1 Sa 18:11; 1 Sa 18:16.

5:3 Ex 3:16; 1 Ch 11:3; 1 Sa 11:15.

5:4 Lk 3:23; 1 Ch 26:41.

5:5 2 Sa 2:11; 1 Ki 2:11.

5:6 Ge 14:18; Jos 10:3; Heb 7:1; Jos 15:63.

5:7 Ps 26; Ps 9:11; Ps 18:12; Ps 51:18.

5:8 Jos 15:16-17; 1 Sa 17:25.

5:9 2 Sa 5:7; Jdg 9:6; Jdg 9:20.

10 Heb. children of iniquity

11 Heb. was good in their eyes

12 Heb. tender

4

1 Heb. second

2 or, Meribbaal

3 Heb. he was in his own eyes as a bringer, etc

4 or, which was the reward I gave him for his tidings

5

1 or, saying David shall not, etc

2 or, Because they had said, even the blind and the lame

lord the king this day of Saul, and of his seed.

Punishment of Rechab and Baanah

9 And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings:

11 How much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now require his blood of your hand, and take you away from the earth?

12 And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

David Anointed King Over All Israel

5 Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.

2 Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel.

3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

4 David was thirty years old when he began to reign, and he reigned forty years.

5 In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.

David's Early Reign in Power and Splendor (5:6-10:19)

Capture of Jerusalem

6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round

- about from Millo and inward.
- 10 And David went on, and grew great, and the LORD God of hosts was with him.
- 11 And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house.
- 12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.
- 13 And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.
- 14 And these be the names of those that were born unto him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon.
- 15 Ithra also, and Elishua, and Nepheg, and Japhia.
- 16 And Elishama, and Eliada, and Eliphalet.

Victory Over the Philistines

2Sa

- 17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David: and David heard of it, and went down to the hold.
- 18 The Philistines also came and spread themselves in the valley of Rephaim.
- 19 And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.
- 20 And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baalperazim.
- 21 And there they left their images, and David and his men burned them.
- 22 And the Philistines came up yet again, and spread themselves in the valley of Rephaim.
- 23 And when David inquired of the LORD, he said, Thou shalt not go up: but fetch a compass behind them, and come upon them over against the mulberry trees.
- 24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.
- 25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba until thou come to Gazer.

Transfer of the Ark to Jerusalem

- 6 Again, David gathered together all the chosen men of Israel, thirty thousand.
- 2 And David arose, and went with all the people that were with him from Baale of

5:10 2 Sa 5:1, Job 17:9, Pr 4:6.
5:11 1 Ki 5:1-2, 1 Ki 5:9.
5:12 2 Sa 7:16, 1 Ch 14:2, 1 Ki 10:9.
5:13 Ge 45:5-6, Dt 17:17, 1 Ch 5:9.
5:14 1 Ch 5:9, 1 Ch 14:1, 1 Ch 15:5.
5:15 1 Ch 16:1, 1 Ch 16:11.
5:16 1 Ch 17:1, 1 Ch 18.
5:17 1 Ch 14:8-9, Ps 2:1-5, Rev 11:15-18.
5:18 2 Sa 23:15, Ge 14:5, Jos 15:8, Isa 17:5.
5:19 2 Sa 21, 1 Sa 23:1, 2 Sa 23:1.
5:20 Isa 28:21.
5:21 Dt 7:5, Dt 25, 1 Sa 5:2-6, Isa 10:12, Jer 3:12.
5:22 1 Ki 20:22, 1 Ch 14:15.
5:23 2 Sa 5:19, Jos 8:2, Jos 8:7, Mt 9:29-30, Jo 9:6.
5:24 2 Ki 7:6, Jdg 4:14, Php 2:11-12.
5:25 1 Ch 14:16, Jos 3:10.
6:1 1 Ch 5:1, 1 Ki 8:1, 1 Ch 13:1-4, Ps 132:1-6.
6:2 Jos 15:9-10, Jos 15:60, Lev 24:11-16, Isa 47:4.
6:3 Nu 4:5-12, Nu 7:9, 1 Sa 6:7.
6:4 1 Sa 7:1-2, 1 Ch 13:7.
6:5 1 Sa 10:5, 1 Sa 10:16, 2 Ki 3:15.
6:6 1 Ch 13:9, Nu 1:15.
6:7 Lev 10:1-3, 1 Sa 6:19.
6:8 1 Ch 13:11-12, Jos 14:1, Jdg 9:9.
6:9 Nu 17:12-13, 1 Sa 5:10-11, 1 Ki 5:8-9, 1 Pe 3:6.
6:10 1 Ch 13:13-14, 1 Ch 15:18, 1 Ch 16:5.
6:11 Ge 30:27, Ge 49:5, Ge 49:25, Mal 3:10.
6:12 Mt 10:42, 1 Ch 15:13, Ps 24:7-10.
6:13 Nu 1:15, Nu 7:9, Jos 3:3.
6:14 Ex 15:20, Jdg 11:34, Jdg 21:21, 1 Ki 15:25, Dt 6:5, Col 3:24.
6:15 1 Ch 15:16, 1 Ch 15:25, 1 Ch 15:28.
6:16 1 Ch 15:29, 2 Sa 5:14, 1 Ch 15:29.
6:17 1 Ch 15:1, 1 Ch 16:1, 1 Ch 16:16-17.

3 Heb. went, going and growing

4 Heb. hewers of the stone of the wall

5 or, Giant

6 that is, the plain of breaches

7 or, took them away

8

1 or, Baalah, that is, Kirjathjearim

2 or, at which the name, even the name of the LORD of hosts, was called upon

- Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.
- 3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.
- 4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.
- 5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.
- 6 And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it.
- 7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error: and there he died by the ark of God.
- 8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.
- 9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?
- 10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.
- 11 And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.
- 12 And it was told King David, saying, The LORD hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.
- 13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.
- 14 And David danced before the LORD with all his might; and David was girded with a linen ephod.
- 15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.
- 16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.
- 17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt

3 Heb. made to ride 4 or, the hill 5 Heb. with 6 also called Chidon 7 or, stumbled 8 or, rashness 9 Heb. broken 10 that is, the breach of Uzzah 11 Heb. stretch

offerings and peace offerings before the LORD.

18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of *flesh*, and a flagon of *wine*. So all the people departed every one to his house.

20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows "shamelessly uncovereth himself!"

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet be more vile than thus, and will be base in mine own sight: and "of the maidservants which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

David's Desire to Build a Temple

7 And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;

2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.

3 And Nathan said to the king, Go, do all that is in thine heart: for the LORD is with thee.

4 And it came to pass that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell 'my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all the *places* wherein I have walked with all the children of Israel spake I a word with 'any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, "from following the sheep, to be ruler over my people, over Israel:

9 And I was with thee whithersoever thou wentest, and have cut off all thine

6:18 1 Ki 8:55, 1 Ki 8:24; Ac 3:26; Ge 14:19; Ex 40:33; Heb 7:17.

6:19 1 Ch 16:3; 2 Ch 30:24; Eze 45:17; Ps 20:45; Eph 4:8.

6:20 2 Sa 6:18; Ge 18:19; Jos 24:15; 1 Ch 16:43.

6:21 2 Sa 6:11; 2 Sa 6:16; 1 Co 10:31; 1 Sa 13:16.

6:22 Isa 50:6; Mt 5:11-12; Ac 5:41-42; Heb 12:2.

6:23 1 Sa 16:8; Isa 41:1; Hos 9:11; Lk 1:25.

7:1 1 Ch 17:1; Da 2:20-23; Jos 24:26; Ps 101:13; 17:75.

7:2 2 Sa 12:1; 1 Ch 29:29; 1 Ch 13:1; Jer 22:13-15; Jo 2:17; Ac 7:46.

7:3 2 Ki 4:27; 1 Sa 10:7; 1 Ki 8:17-18; 1 Ch 22:7.

7:4 Nu 12:6; 1 Ch 17:4; Am 4:7.

7:5 1 Ki 5:3; 1 Ki 8:10-19.

7:6 Jos 18:1; 1 Ki 8:16; 1 Ch 17:5-6.

7:7 Lev 26:11-12; 1 Ch 17:6; 2 Sa 5:2; Jer 23:4.

7:8 1 Sa 16:11-12; 2 Sa 6:21.

7:9 2 Sa 5:10; 2 Sa 8:6; Ge 12:2; 1 Sa 28; Lk 1:52.

7:10 1 Ch 17:9; Ps 134; Ps 80:8; Jer 18:9.

7:11 Jdg 2:14-16; 1 Sa 12:9-11; Ps 106:2.

7:12 1 Ki 2:1; Ac 13:36; 1 Co 15:51; 1 Th 4:14; Ge 15:4; Ps 89:29.

7:13 1 Ki 5:5; 1 Ch 17:11-12; Mt 16:18; Lk 13:34; Heb 5:3.

7:14 1 Ch 17:13; 1 Ch 28:6; Ps 89:20-27; Mt 4:7.

7:15 2 Sa 7:14; 2 Sa 7:16; 1 Sa 19:21; Ps 89:26.

7:16 2 Sa 7:15; Ge 49:10; 2 Ki 19:34.

7:17 1 Ch 17:15; Ac 20:20; Ac 20:27.

7:18 1 Ch 17:16; Isa 47:14; Ge 32:10.

7:19 2 Sa 12:8; Nu 16:9; Ps 46:7; Isa 55:8-9; Eph 2:7.

7:20 Ge 18:19; 1 Sa 16:7; Ps 139:1; Jo 2:25; Jo 21:17; Heb 1:13; Rev 2:25.

7:21 Nu 23:19; Dt 9:5; Mt 24:35; Lk 1:54; 55; 1 Co 11; Eph 1:9.

7:22 Lk 4:23; 1 Ch 16:2; 2 Ch 25.

7:23 Dt 4:7-8; Dt 4:32-34.

7:24 Ge 17:7; Dt 26:18; 2 Sa 7:24.

7:25 Ge 32:12; Ps 119:49.

12 or, openly
13 or, of the handmaids of my servants
7
1 Heb. to my servant, to David
2 any of the judges
3 Heb. from after

enemies 'out of thy sight, and have made thee a great name, like unto the name of the great *men* that *are* in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy howels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 Then went king David in, and sat before the LORD, and he said, *Who am I, O Lord God?* and what is my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And *is* this the 'manner of man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever; and thou, LORD, art become their God.

25 And now, O LORD God, the word that

4 Heb. from thy face 5 Heb. law

thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said.

- 26 And let thy name be magnified for ever, saying, The LORD of hosts is the God over Israel: and let the house of thy servant David be established before thee.
- 27 For thou, O LORD of hosts, God of Israel, hast ^{revealed} to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.
- 28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:
- 29 Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

Victories Over Foreign Foes

- 2Sa 8 And after this it came to pass, that David smote the Philistines, and subdued them: and David took 'Methegammah out of the hand of the Philistines.
- 2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.
- 3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.
- 4 And David took ^{from him} a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.
- 5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.
- 6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.
- 7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.
- 8 And from 'Bethai, and from 'Berothai, cities of Hadadezer, king David took exceeding much brass.
- 9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer,
- 10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer ^{had wars with Toi}. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:
- 11 Which also king David did dedicate unto

7:26 1 Ch 17:24-26;

1 Ch 20:13-14;

7:27 Ro 1:1, 1 Sa

9:15, Ps 40:6.

7:28 Nu 23:19; Jo

13:17; Dt 1:2.

7:29 Nu 6:24-26, 1

Ch 17:27; Ps 115:12-

15.

8:1 2 Sa 7:9, 2 Sa

23:15-22, 2 Sa 2:24;

8:2 2 Sa 24:17; Jdg

4:29-50, 1 Sa 11:47;

8:3 1 Ch 18:5, 2 Sa

10:6, 1 Sa 14:7;

8:4 Dt 17:16; Jos

11:6; Jos 11:9; Ps

20:7.

8:7 1 Ki 10:16-17, 1

Ki 11:26-27, 1 Ch

10:7, 2 Ch 9:15-16;

8:8 1 Ch 18:8, 1 Ch

22:14, 1 Ch 22:16, 1

Ch 27.

8:9 1 Ch 18:9; Am

6:2.

8:10 1 Ch 18:10;

Ge 15:27; Isa 49:1.

8:11 1 Ki 7:51, 1

Ch 18:11, 1 Ch 22:13-

16.

8:12 2 Sa 10:11, 2

Sa 10:11, 2 Sa 12:26-

41.

8:13 2 Sa 7:9, 1 Ch

18:12; Ps 60:1.

8:14 Ge 25:23; Ge

27:29; Ge 27:47.

8:15 2 Sa 5:12, 2 Sa

5:5; 2 Sa 23:4.

8:16 2 Sa 19:15, 2

Sa 20:23, 1 Ch 11:6.

8:17 1 Ch 6:8, 1 Ch

6:54, 1 Ch 24:3-4.

8:18 1 Ki 1:1, 1 Ki

2:31-35, 1 Ch 18:17;

Zep 2:5.

9:1 2 Sa 1:26, 1 Sa

18:1-4, 1 Sa 20:14-17;

9:2 Ge 15:2-5; Ge

21:2; Ge 49:9.

9:3 Dt 4:37, Dt

10:15; Mt 5:14-15; Lk

6:36; Mt 5:3-4.

9:4 2 Sa 17:27-29;

Jos 13:26.

9:5 1 Ch 8:34, 1 Ch

9:10; Ge 18:2; Ge

33:4, 1 Sa 20:41, 1 Sa

25:23.

9:7 Ge 18:23; Isa

35:4; Mt 5:34-35.

9:8 2 Sa 4:8, 2 Sa

16:9, 1 Sa 24:13-15;

9:9 2 Sa 16:4, 2 Sa

19:29, 1 Sa 9:1.

6 Heb. opened the

ear

7 Heb. be thou

pleased and bless

8

1 or, the bridle of

Amnah

2 or, Hadadezer

3 or, of his

4 also called,

Hadoram

5 Heb. ask him of

peace

6 Heb. was a man of

war with

7 Heb. in his hand

were

8 Heb. his smiting

9 or, slaying

10 or, remem-

brancer, or, writer

of chronicles

11 or, secretary

the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

- 12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.
- 13 And David gave him a name when he returned from smiting of the Syrians in the valley of salt, ^{being} eighteen thousand men.
- 14 And he put garrisons in Edom: throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

Organization of the Kingdom

- 15 And David reigned over all Israel; and David executed judgment and justice unto all his people.
- 16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;
- 17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;
- 18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

David's Reception of Mephibosheth

- 9 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?
- 2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, Thy servant is he.
- 3 And the king said, Is there not yet any of the house of Saul, that I may shew the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet.
- 4 And the king said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir, the son of Ammiel, in Lodbar.
- 5 Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodbar.
- 6 Now when Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered, Behold thy servant!
- 7 And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.
- 8 And he bowed himself, and said, What is thy servant, that thou shouldst look upon such a dead dog as I am?
- 9 Then the king called to Ziba, Saul's

- servant, and said unto him, I have given unto thy master's son all that pertained to Saul and to all his house.
- 10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread always at my table. Now Ziba had fifteen sons and twenty servants.
- 11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.
- 12 And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba *were* servants unto Mephibosheth.
- 13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet.

Defeat of the Ammonites and Syrians

- 10 And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead.
- 2 Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.
- 3 And the princes of the children of Ammon said unto Hanun their lord, 'Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow it?'
- 4 Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and sent them away.
- 5 When they told it unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.
- 6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Bethrehab, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ishob twelve thousand men.
- 7 And when David heard of it, he sent Joab, and all the host of the mighty men.
- 8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of Rehob, and Ishob, and Maacah, *were* by themselves in the field.
- 9 When Joab saw that the front of the battle was against him before and behind,

9:10 2 Sa 9:7, 2 Sa 9:11-13;
9:11 2 Sa 19:17, 2 Sa 16:1-6;
9:12 1 Ch 8:8, 1 Ch 8:33-40, Mic 7:5-6;
9:13 2 Sa 9:7, 2 Sa 9:10-11.

10:1 Jdg 10:7-9, Jdg 11:12-28;
10:2 1b 23:46; Ne 4:7, Ec 1:13-14;
10:3 Ge 12:9, Ge 12:16, 1 Co 13:5;
10:4 Lev 19:27, 1 Ch 19:4-1, Ps 109:4-5;
10:5 Jos 6:24-26, 1 Ki 16:31, 1 Ch 19:5;
10:6 Ge 41:40, Ex 5:21, 1 Sa 13:4, 2 Sa 8:5, Jdg 11:5;
10:7 2 Sa 23:8, 1 Ch 19:8;
10:8 1 Ch 19:7, 2 Sa 10:6, Jos 19:28, Jdg 1:31;
10:9 Jos 8:21-22, Jdg 20:12-13;
10:10 1 Ch 19:9-12, Ne 4:20, Lk 22:32, Rom 15:1, Gal 6:2, Php 1:27-28;
10:12 1b 15:20, 1b 15:6, Jos 1:6-7, 1b 15:6, 1 Sa 4:9;
10:13 1 Ki 20:14-21, 1 Ki 20:26-30, 1 Ch 19:13-15;
10:15 Ps 2:1, 1 Sa 8:9-10, Mic 4:11-12;
10:16 2 Sa 8:3-8, 1 Ch 18:3, 1 Ch 18:5;
10:17 1 Ch 19:17;
10:18 2 Sa 8:4, Ps 18:38, Ps 36:11;
10:19 Ge 14:1-5, Jos 11:10, Jdg 1:7.

11:1 1 Ki 20:22, 1 Ki 20:26, 2 Ch 36:10, Ex 18:
11:2 2 Sa 3:5, 2 Sa 3:7, Pr 19:15, Mt 26:10-11, 1 Th 5:6-7, 1 Pt 2:7;
11:3 Jer 5:8, Hos 7:6-7, Jas 1:14-15, 1 Ch 3:5.

10
1 Heb. in thy eyes doth David
2 Probably some village near to it compare
3 or, the men of Tob
4 that is, Euphrates
5 or, Shophach
6 also called, footmen
11
1 Heb. at the return of the year
2 or, Bathshuah
3 or, and when she had purified herself, etc. she returned

he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

- 11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.
- 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good.
- 13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him.
- 14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.
- 15 And when the Syrians saw that they were smitten before Israel, they gathered themselves together.
- 16 And Hadarezer sent, and brought out the Syrians that *were* beyond the river: and they came to Helam; and Shobach the captain of the host of Hadarezer *went* before them.
- 17 And when it was told David, he gathered all Israel together, and passed over Jordan, and came to Helam. And the Syrians set themselves in array against David, and fought with him.
- 18 And the Syrians fled before Israel; and David slew *the men* of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there.
- 19 And when all the kings *that were* servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

David's Sin and Troubles (11:1-21:22)

David's Adultery With Bath-sheba and the Death of Uriah

- 11 And it came to pass, 'after the year was expired, at the time when kings go forth *to battle*, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.
- 2 And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman *was* very beautiful to look upon.
- 3 And David sent and inquired after the woman. And *one* said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?

11:1-5. The Motive of David's Sin.—It was the spirit of self-confidence and self-exaltation that prepared the way for David's fall. Flattery and the subtle allurements of power and luxury were not without effect upon him. Intercourse with surrounding nations also exerted an influence for evil. According to the customs prevailing among Eastern rulers, crimes not to be tolerated in subjects were uncondemned in the king; the monarch was not under obligation to exercise the same self-restraint as the subject. All this tended to lessen David's sense of the exceeding sinfulness of sin. And instead of relying in humility upon the power of Jehovah, he began to trust to his own wisdom and might. As soon as Satan can separate the soul from God, the only Source of strength, he will seek to arouse the unholy desires of man's carnal nature. The work of the enemy is not abrupt; it is not, at the outset, sudden and startling; it is a secret undermining of the strongholds of principle. It begins in apparently small things—the neglect to be true to God and to rely upon Him wholly, the disposition to follow the customs and practices of the world.

Before the conclusion of the war with the Ammonites, David, leaving the conduct of the army to Joab, returned to Jerusalem. The Syrians had already submitted to Israel, and the complete overthrow of the Ammonites appeared certain. David was surrounded by the fruits of victory and the honors of his wise and able rule. It was now, while he was at ease and unguarded, that the tempter seized the opportunity to occupy his mind. The fact that God had taken David into so close connection with Himself and had manifested so great favor toward him, should have been to him the strongest of incentives to preserve his character unblemished. But when in ease and self-security he let go his hold upon God, David yielded to Satan and brought upon his soul the stain of guilt. He, the Heaven-appointed leader of the nation, chosen by God to execute His law, himself trampled upon its precepts. He who should have been a terror to evildoers, by his own act strengthened their hands (PP 717, 718).

12:1-14. David's Conviction of Guilt Led to His Salvation.—The prophet Nathan's parable of the ewe lamb, given to King David, may be studied by all. The light was flashed sharply upon the king, while he was in utter darkness as to what was thought of his actions in regard to Uriah. While he was following his course of self-indulgence and commandment breaking, the parable of a rich man who took from a poor man his one ewe lamb, was presented before him. But the king was so completely wrapped in his garments of sin, that he did not see that he was the sinner. He fell into the trap, and with great indignation, he passed his sentence upon another man, as he supposed, condemning him to death. When the application was made, and the facts brought home to him, when Nathan said, "Thou art the man; unknowingly thou hast condemned thyself," David was overwhelmed. He had not one word to say in defence of his course of action.

This experience was most painful to David, but it was most beneficial. But for the mirror which Nathan held up before him, in which he so clearly recognized his own likeness, he would have gone on unconvinced of his heinous sin, and would have been ruined. The conviction of his guilt was the saving of his soul. He saw himself in another light, as the Lord saw him, and as long as he lived he repented of his sin (Letter 57, 1897).

12:7. The Stern Rebuke for Sin.—"Thou art the man," 2 Samuel 12:7. Words as unmistakably plain as these spoken by Nathan to David are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men. The Lord's messengers should not complain that their efforts are without fruit until they repent of their own love of approbation and their desire to please men, which leads them to suppress truth.

Those ministers who are men pleasers, who cry, "Peace, peace," when God has not spoken peace; might well humble their hearts before God, asking pardon for their insincerity and their lack of moral courage. It is not from

love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. True love seeks first the honor of God and the salvation of souls. Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. When souls are in peril, God's ministers will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil.

Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed! As divinely appointed messengers, ministers are in a position of awful responsibility. They are to "reprove, rebuke, exhort with all long suffering," 2 Timothy 4:2. In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist—men who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have (PK 141, 142).

12:13. See EGW on 1 Kings 3:14.

David Offered No Excuses.—David awakens as from a dream. He feels the sense of his sin. He did not seek to excuse his course, or palliate his sin, as did Saul; but with remorse and sincere grief, he bows his head before the prophet of God, and acknowledges his guilt....

David does not manifest the spirit of an unconverted man. If he had possessed the spirit of the rulers of the nations around him, he would not have borne, from Nathan, the picture of his crime before him in its truly abominable colors, but would have taken the life of the faithful reprover. But notwithstanding the loftiness of his throne, and his unlimited power, his humble acknowledgment of all with which he was charged, is evidence that he still feared and trembled at the word of the Lord (ISP 578, 381).

12:25 (1 Kings 3:3). Failure to Sense Need Leads to Presumption.—Solomon's youth was illustrious, because he was connected with heaven, and made God his dependence and his strength. God had called him Jedidiah, which, interpreted, meant The Beloved of God. He had been the pride and hope of his father, and well beloved in the sight of his mother. He had been surrounded by every worldly advantage that could improve his education and increase his wisdom. But, on the other hand, the corruption of court life was calculated to lead him to love amusement and the gratification of his appetite. He never felt the want of means by which to gratify his desires, and never had need to exercise self-denial.

Notwithstanding all these objectionable surroundings, the character of Solomon was preserved in purity during his youth. God's angel could talk with him in the night season; and the divine promise to give him understanding and judgment, and to fully qualify him for his responsible work, was faithfully kept. In the history of Solomon we have the assurance that God will do great things for those who love Him, who are obedient to His commandments, and trust in Him as their surety and strength.

Many of our youth suffer shipwreck in the dangerous voyage of life, because they are self-confident and presumptuous. They follow their inclinations, and are allured by amusements, and indulgence of appetite, till habits are formed which become shackles, impossible for them to break, and which drag them down to ruin.... If the youth of our day would, like young King Solomon, feel their need of heavenly wisdom, and seek to develop and strengthen their higher faculties, and consecrate them to the service of God, their lives would show great and noble results, and bring pure and holy happiness to themselves and many others (HR April, 1878).

- 4 And David sent messengers, and took her: and she came in unto him, and he lay with her: for she was purified from her uncleanness: and she returned unto her house.
- 5 And the woman conceived, and sent and told David, and said, *I am* with child.
- 6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.
- 7 And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered.
- 8 And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king's house, and there followed him a mess of meat from the king.
- 9 But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.
- 10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? why then didst thou not go down unto thine house?
- 11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liveth, I will not do this thing.
- 12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow.
- 13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.
- 14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.
- 15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.
- 16 And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were.
- 17 And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.
- 18 Then Joab sent and told David all the things concerning the war;
- 19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,
- 20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would

shoot from the wall?

- 21 Who smote Abimelech the son of Jerubesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.
- 22 So the messenger went, and came and shewed David all that Joab had sent him for.
- 23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.
- 24 And the shooters shot from off the wall upon thy servants; and some of the king's servants be dead, and thy servant Uriah the Hittite is dead also.
- 25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing displease thee, for the sword devoureth none as well as another: make thy battle more strong against the city, and overthrow it: and encourage thou him.
- 26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.
- 27 And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

Nathan's Reproof and David's Repentance

- 12 David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor.
- 2 The rich man had exceeding many flocks and herds:
- 3 But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children: it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.
- 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.
- 5 And David's anger was greatly kindled against the man: and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die:
- 6 And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
- 7 And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul:
- 8 And I gave thee thy master's house, and

4 Heb. of the peace of, etc.

5 Heb. went out after him

6 Heb. strong

7 Heb. from after him

8 also called, Jerubbaal

9 Heb. be evil in thine eyes

10 Heb. so and such

11 Heb. was evil in the eyes of

12

1 Heb. morsel

2 or, is worthy to die, or, is a son of death

thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

9 Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* secretly; but I will do this thing before all Israel, and before the sun.

2Sa

13 And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die.

15 And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore besought God for the child; and David *fasted*, and went in, and lay all night upon the earth.

17 And the elders of his house arose, and *went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, *while it* was alive; but when the child was dead, thou didst rise and eat bread.

12:9 2 Sa 12:10; 2 Sa 11:4; 2 Sa 11:14; 17;
12:10 2 Sa 13:28; 29; 1 Ki 2:24-25; Am 7:9; Mt 26:52; Nu 11:20; Mt 6:21;
12:11 2 Sa 13:1-13; 2 Sa 15:28-29; 2 Sa 15:6;
12:12 2 Sa 11:4; Ec 12:1; Lk 12:1-2; 1 Co 6:5;
12:13 1 Sa 15:20; 1 Sa 15:21; 1 Ki 13:4;
12:14 Ne 5:9; Ps 7:10; Isa 52:5; Mt 18:7; Rom 2:24;
12:15 Dt 32:39; 1 Sa 25:38; 1 Sa 26:10;
12:16 2 Sa 12:22; Joel 2:12-13; Job 5:9;
12:17 2 Sa 5:45; 1 Sa 28:23;
12:20 Job 1:20; Ps 49:9; La 3:39-41; Ec 9:8; Job 1:20;
12:21 1 Co 2:15;
12:22 1 Sa 38:1-3; Joel 1:1; Job 1:6; Jas 1:9-10;
12:23 Ge 37:45; Job 30:24; 1 Ki 24:13;
12:24 2 Sa 12:1; Ch 35; Mt 1:6;
12:25 2 Sa 12:1-14; Mt 3:7; Mt 17:5;
12:26 2 Sa 11:25; 1 Ch 20:1;
12:27 2 Sa 11:1; Dt 3:11; Ec 2:20;
12:28 Job 7:18;
12:30 1 Ch 20:2;
12:31 1 Ch 20:3; 2 Sa 8:2; Ps 24:8-9;
13:1 2 Sa 3:2-4; 1 Ch 3:2; 2 Sa 11:2; Ge 9:2;
13:2 1 Ki 21:4; SS 5:8; 2 Co 7:10;
13:3 Ge 38:1-2; Jdg 11:30; Pr 19:4; 1 Co 5:19; Jas 5:15;
13:4 1 Ki 21:7; Est 5:14-16; Lk 12:52; Isa 5:9;
13:5 2 Sa 16:21; 17:1; Ps 50:18-19; Pr 19:27; Mk 6:24-25; Ac 23:15;
3 Heb. tasted a fast
4 Heb. do hurt
5 that is, Peaceable and perfect
6 that is, Beloved of the LORD
7 that part where the cisterns were
8 Heb. my name be called upon it
9 Heb. very great
10 or, made them saw wood and stones, dig iron, and labour about furnaces
13
1 Heb. it was marvellous, or, hidden in the eyes of Ammon
2 Heb. thin
3 Heb. morning by morning

22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name 'Solomon': and the LORD loved him.

25 And he sent by the hand of Nathan the prophet; and he called his name 'Jedidiah', because of the LORD.

Capture of Rabbah

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city.

27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken *the* city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and 'it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it.

30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones; and it was set on David's head. And he brought forth the spoil of the city *in* great abundance.

31 And he brought forth the people that *were* therein, and *put them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Amnon and Tamar

13 And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.

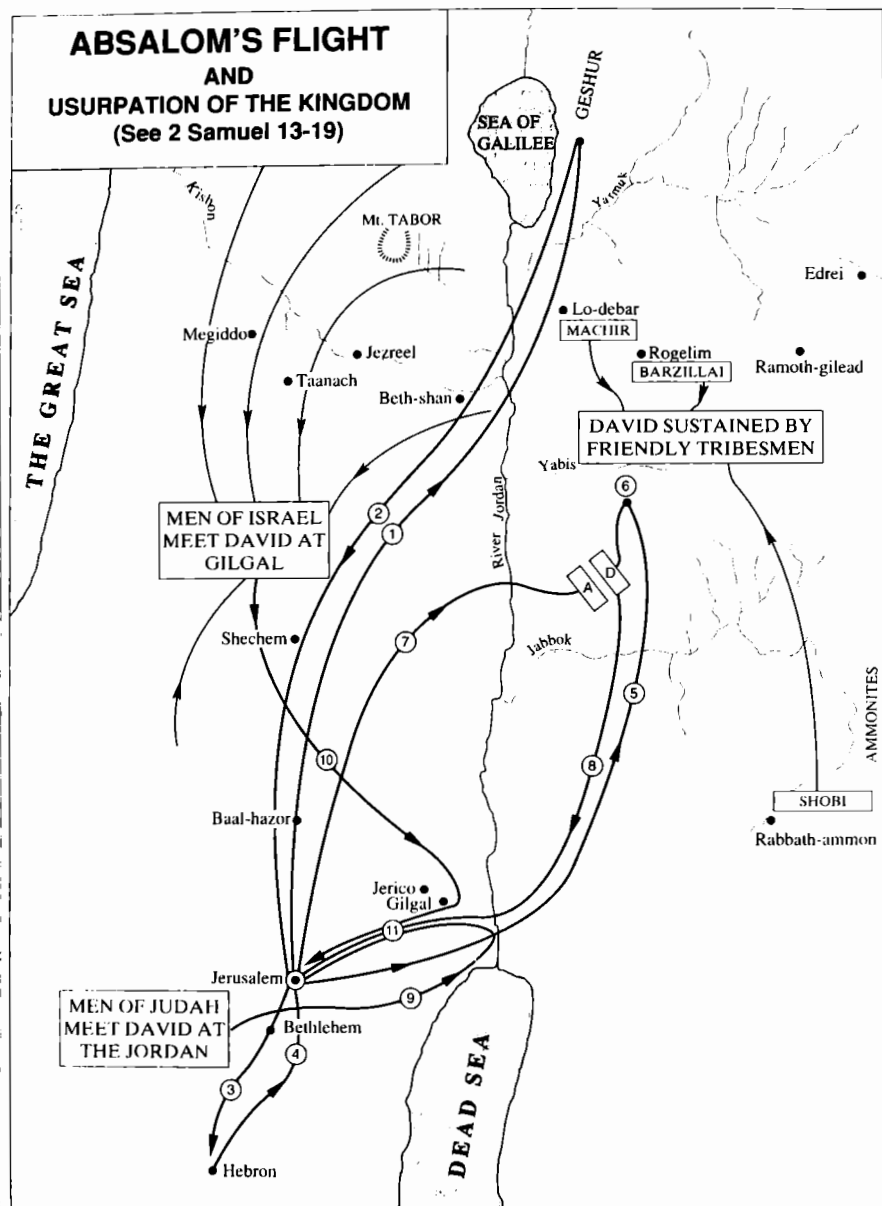
2 And Amnon so vexed, that he fell sick for his sister Tamar; for she was a virgin; and 'Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.

4 And he said unto him, Why *art* thou, *being* the king's son, clean *from* day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress

ABSALOM'S FLIGHT AND USURPATION OF THE KINGDOM (See 2 Samuel 13-19)



Having lured Amnon to his death at Baal-hazor, Absalom fled (1) to Geshur. Brought home by Joab (2), but unforgiven two years, he sought and won the people's sympathy. Went to Hebron (3), summoned Ahithophel, gathered

forces to march on Jerusalem (4). David fled (5), found aid at Mahanaim (6). Absalom attacked (7), was slain in wood of Ephraim. David went home (8), welcomed by Judah and Israel (9, 10), to Jerusalem (11).

- the meat in my sight, that I may see it, and eat it at her hand.
- 6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.
- 7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.
- 8 So Tamar went to her brother Amnon's house: and he was laid down. And she took "flour, and kneaded it, and made cakes in his sight, and did bake the cakes.
- 9 And she took a pan, and poured *them* out before him: but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.
- 10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.
- 11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.
- 12 And she answered him, Nay, my brother, do not force me; for "no such thing ought to be done in Israel: do not thou this folly.
- 13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king: for he will not withhold me from thee.
- 14 Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.
- 15 Then Amnon hated her "exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.
- 16 And she said unto him, *There is no cause:* this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.
- 17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.
- 18 And *she* had a garment of divers colours upon her: for with such robes were the king's daughters that *were* virgins apparelled. Then his servant brought her out, and bolted the door after her.
- 19 And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.
- 20 And Absalom her brother said unto her, Hath "Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So Tamar remained "desolate in her brother Absalom's house.
- 21 But when king David heard of all these things, he was very wroth.

13:6 Ge 38:6; Mt

13:8 Ge 35:1; Jdg

3:9; Jo 5:20

13:10 Ge 39:11-12

13:11 Ge 39:11-12

13:12 Ge 38:2; Dt

22:29; Lev 18:9; Lev

18:11; Lev 20:17

13:13 Ge 19:8; Jdg

19:21

13:14 2 Sa 12:11

Dt 22:25, 27; Jdg 20:5

Est 7:8

13:15 1 Ks 23:17

13:16 Ge 37:5; Ge

C 42; Jdg 5:30

13:19 2 Sa 12; Jos

7:6; Job 2:12

13:20 Pr 26:24

Rom 12:19; Ge 39:2

13:21 2 Sa 3:26-29

2 Sa 12:5; 2 Sa 12:10

13:22 Lev 19:17-18

Pr 25:9; Mt 18:15

Eph 4:31; 1 Jo 3:15

13:23 Ge 38:12-13

2 Ki 5:1; 1 Ki 1:19

13:24 2 Sa 11:6-13

Ps 55:21; Jer 41:6-7

13:25 Ge 19:2-3; 1k

11:24; Ac 16:15

13:26 2 Sa 3:27; 2

Sa 11:14-15

13:27 Pr 26:24-26

13:28 2 Sa 11:15

Ex 1:10-17; Ac 5:29; 2

Sa 11:15

13:29 1 Sa 22:18-

19; 1 Ki 2:11-13; Mk

7:5; 1 Ki 1:35

13:31 2 Sa 12:16

Ge 47:29

13:32 2 Sa 13:6-8; 1

Sa 10:9; Ge 27:11; Ps

14

13:33 2 Sa 19:19

13:34 2 Sa 13:48

Ge 18:11; Am 5:19

13:36 2 Sa 15:15; 2

Sa 12:21; 2 Sa 18:33

4 or, paste

5 Heb. humble me

6 Heb. it ought not

so to be done

7 Heb. with great

hatred greatly

8 Heb. Amnon

9 Heb. set not thy

heart

10 Heb. and desolate

11 or, will you not,

since I have com-

manded you?

12 Heb. sons of

valour

13 Heb. rode

14 Heb. mouth

15 or, settled

16 Heb. according to

the word of thy

servant

Murder of Amnon by Absalom

- 22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.
- 23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.
- 24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.
- 25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.
- 26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?
- 27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.
- 28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon: then kill him, fear not: "have not I commanded you? be courageous, and be "valiant.
- 29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man "gat him up upon his mule, and fled.
- 30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.
- 31 Then the king arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent.
- 32 And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons: for Amnon only is dead: for by the "appointment of Absalom this hath been "determined from the day that he forced his sister Tamar.
- 33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

The Flight of Absalom

- 34 But Absalom fled, and the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way of the hill side behind him.
- 35 And Jonadab said unto the king, Behold, the king's sons come: "as thy servant said, so it is.
- 36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all

- his servants wept ¹⁷very sore.
- 37 But Absalom fled, and went to Talmai, the son of ¹⁸"Amihud, king of Geshur. And *David* mourned for his son every day.
- 38 So Absalom fled, and went to Geshur, and was there three years.
- 39 And *the soul* of king David ¹⁹"longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

The Return of Absalom

- 14** Now Joab the son of Zeruiah perceived that the king's heart was toward Absalom.
- 2 And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead:
- 3 And come to the king, and speak on this manner unto him. So Joab put the words in her mouth.
- 4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, ²⁰"Help, O king.
- 5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.
- 6 And thy handmaid had two sons, and they two strove together in the field, and *there was* ²¹'none to part them, but the one smote the other, and slew him.
- 7 And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder ²²'upon the earth.
- 8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.
- 9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.
- 10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.
- 11 Then said she, I pray thee, let the king remember the LORD thy God, ²³'that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth.
- 12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.
- 13 And the woman said, Wherefore then

13:37 2 Sa 3:3, 1 Ch 3:2
13:38 Jos 13:13, 1 Sa 27:8, 2 Sa 14:32
13:39 Ge 31:30, Dt 26:32, Phil 2:26

14:1 2 Sa 2:18, 1 Ch 2:16, 2 Sa 13:39
14:2 2 Ch 11:6, 2 Ch 20:20, Ne 4:5, Ne 4:27, Am 1:1, Ec 9:8
14:3 2 Sa 14:19, Es 1:15, Is 51:16, Jer 1:9
14:4 2 Sa 1:2, 1 Sa 20:11, 1 Sa 25:23
14:5 2 Sa 12:1-3, Jdg 9:8-15
14:6 Ge 1:8, Es 2:13, Dt 22:26
14:7 Ge 1:11, Nu 35:19, Dt 19:12
14:8 2 Sa 12:5-6, 2 Sa 16:1, Jer 19:16
14:9 Ge 27:13, 1 Sa 25:20, Mt 27:25
14:11 Ge 1:22, Ge 21:2-3, Jos 20:3-6, Jer 2:2, Mt 10:30, Ac 27:30
14:12 1 Sa 25:23, Ge 18:27, Ge 18:32, Ac 26:1
14:13 2 Sa 12:7, 1 Ch 20:42, 1 K 7:2, 1 K 2:78
14:14 2 Sa 11:25, Job 30:23, Job 3:15
14:17 2 Sa 11:20, Job 6:10, Heb 5:11
14:18 1 Sa 31:7-18, Jer 38:14-15
14:19 2 Sa 3:27, Dt 5:32, Lk 21:15
14:20 2 Sa 5:23, Jer 32:21-22, Ge 3:3, 4 Co 8:1-2
14:21 2 Sa 14:11, Mk 6:26
14:22 2 Sa 19:39, Jdt 5:1-20, Jr 31:28
14:23 2 Sa 3:5, 2 Sa 14:37
14:24 2 Sa 14:28, 2 Sa 3:14, Rev 22:1
14:25 1 Sa 9:2, 1 Sa 17:53-57
14:26 2 Sa 18:9, Is 42:1, 1 Co 11:14

17 Heb. with a great weeping greatly
18 or, Amihur
19 or, was consumed
20

1 Heb. Save
2 Heb. no deliverer between them
3 Heb. upon the face of the earth
4 Heb. that the revenger of blood do not multiply to destroy
5 or, because God hath not taken away his life, he hath also devised means, etc
6 Heb. for rest
7 Heb. to hear
8 Heb. blessed
9 or, thy servant
10 Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly

hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

- 14 For we must needs die, and *are* as water spill on the ground, which cannot be gathered up again: ²⁴'neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him.
- 15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.
- 16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.
- 17 Then thine handmaid said, The word of my lord the king shall now be ²⁵'comfortable: for as an angel of God, so *is* my lord the king ²⁶'to discern good and bad: therefore the LORD thy God will be with thee.
- 18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.
- 19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, As thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid:
- 20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all *things* that *are* in the earth.
- 21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.
- 22 And Joab fell to the ground on his face, and bowed himself, and ²⁷'thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ²⁸'thy servant.
- 23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.
- 24 And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face.

Absalom's Beauty and His Reconciliation With David

- 25 ²⁹"But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.
- 26 And when he polled his head, (for it was

at every year's end that he polled it; because the hair was heavy on him, therefore he polled it: he weighed the hair of his head at "two hundred shekels after the king's weight.

- 27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.
- 28 So Absalom dwelt two full years in Jerusalem, and saw not the king's face.
- 29 Therefore Absalom sent for Joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come.
- 30 Therefore he said unto his servants, See, Joab's field is "near mine, and he hath barley there: go and set it on fire. And Absalom's servants set the field on fire.
- 31 Then Joab arose, and came to Absalom unto his house, and said unto him, Wherefore have thy servants set my field on fire?
- 32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been good for me to have been there still: now therefore let me see the king's face; and if there be any iniquity in me, let him kill me.*
- 33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom.

Absalom Ingratiates Himself With the People

- 15 And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.
- 2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.
- 3 And Absalom said unto him, See, thy matters are good and right; but *there is no man deputed of the king to hear thee.*
- 4 Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!
- 5 And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.
- 6 And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

The Conspiracy

- 7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I

14:27 2 Sa 10:18; Job 10:16-19;
14:28 2 Sa 11:21;
14:29 2 Sa 11:30; Mt 22:4;
14:30 2 Sa 13:26; 29;
14:32 Ps 112; Ge 4:12; 1 Sa 15:15; Mt 25:11; Rom 3:19;
14:33 Ge 27:26; Ge 35:1; Lk 15:20

15:1 2 Sa 12:11; Dt 17:16; Jer 22:11-16;
15:2 Job 21:11; Pr 1:10; Mt 27:1; 1 Ki 4:10-28;
15:3 Mt 16:3; 2 Pe 2:10; Ex 20:12; Mt 15:4; 1 Pe 2:17;
15:4 Jdg 1:15; Jdg 1:20; Pr 25:6; Lk 13:9; 11;
15:5 Ps 109:10; Ps 55:21; Pr 26:25;
15:6 Pr 11:9; Rom 10:10; 2 Pe 2:4;
15:7 2 Sa 13:58; Isa 58:1; Mt 2:8;
15:8 Ge 28:20-21; 1 Sa 11:1; Isa 28:15; Jer 9:4, 5;
15:10 2 Sa 13:28; Ps 73:18-19;
15:11 1 Sa 9:13; Ge 20:5; Mt 10:16; Rom 16:18-19;
15:12 2 Sa 15:41; 2 Sa 16:20-23;
15:13 2 Sa 15:6; Jdg 9:3; Ps 62:9; Mt 21:9; Mt 22:2;
15:14 2 Sa 19:9; Ps 3:1; Eccl 10:18; Mt 11:12; Lk 10:15;
15:15 Pr 18:24; Lk 22:28-29; In 6:60-69;
15:16 Ps 4:1; Jdg 4:10; 1 Sa 25:27; Rom 12:2;
15:17 Ps 3:1-2; Ps 66:12; Eccl 10:7;
15:18 2 Sa 8:18; 2 Sa 20:7;
15:19 2 Sa 18:2; Ru 1:11-13;
15:20 Ps 50:8; Am 8:12; Heb 11:37-38; 1 Sa 25:13;
15:21 1 Sa 20:3; 1 Sa 25:26; 2 Ki 2:2

11 Six pounds and a quarter avoirdupois
12 Heb. near my place
15

1 Heb. to come
2 or, none will hear thee from the king downward
3 Forty years from David's anointing, as recorded in
4 Heb. thrust
5 Heb. choose
6 Heb. at his feet
7 Heb. wander in going

have vowed unto the LORD, in Hebron.

- 8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD.
- 9 And the king said unto him, Go in peace. So he arose, and went to Hebron.
- 10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.
- 11 And with Absalom went two hundred men out of Jerusalem, *that were called*, and they went in their simplicity, and they knew not any thing.
- 12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even* from Giloh, while he offered sacrifices. And the conspiracy was strong: for the people increased continually with Absalom.

The Flight of David

- 13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.
- 14 And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee: for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword.
- 15 And the king's servants said unto the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.
- 16 And the king went forth, and all his household after him. And the king left ten women, *which were* concubines, to keep the house.
- 17 And the king went forth, and all the people after him, and tarried in a place that was far off.
- 18 And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.
- 19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.
- 20 Whereas thou camest *but* yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.
- 21 And Ittai answered the king, and said, As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.
- 22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness.

24 And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God: and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation:

26 But if he thus say, I have no delight in thee; behold, *here am I*, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not thou a seer?* return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

30 And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

32 And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king: as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and Abiathar the priests.

36 Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear.

37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

15:23 Rom 12:15; 1 Ki 2:37; Jo 18:3; 2 Sa 16:2; Mt 5:1; Mt 3:3; Lk 1:90
15:24 2 Sa 15:27; Pse 18:11
15:25 2 Sa 12:10; 11

15:26 2 Sa 22:20
15:27 2 Sa 24:11
15:28 2 Sa 15:23
15:30 Pse 130; Lk 19:12; Pse 12:34-32
15:31 2 Sa 15:12; Ps 3:1; Ps 41:9; Mt 26:13-15; Jo 13:18; Ps 55:12

15:32 2 Sa 15:40; 1 Ki 11:7; Lk 19:29
15:33 2 Sa 19:35
15:34 2 Sa 15:20; Jos 8:2; Mt 10:16
15:35 2 Sa 17:15-16
15:36 2 Sa 15:27; 2 Sa 17:17
15:37 2 Sa 16:16; 1 Ch 27:33

16:1 2 Sa 15:30; 2 Sa 15:32; 2 Sa 9:2
16:2 Ge 21:29; Pse 37:18; 2 Sa 15:1
16:3 2 Sa 19:10; 1 Ti 6:9-10; Jude 11
16:4 2 Sa 16:10-11; 2 Sa 14:22

16:5 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:7 2 Sa 4:37; 2 Sa 11:15-17; 2 Sa 12:9; Ps 5:6; Ps 51:14; Dt 14:13
16:8 Jdg 9:24; Jdg 9:56-57; 1 Ki 2:32-33; Ac 29:3-5; Rev 16:6
16:9 2 Sa 4:30; 1 Sa 26:6-8; Ac 24:5; 1 Pe 2:17
16:10 2 Sa 4:39; 2 Sa 22:1; 1 Ki 2:5; Mt 16:23
16:11 2 Sa 12:11; 12; 2 Sa 7; Ge 15:4
16:12 Ge 29:32-33; Ex 22:4-25; Isa 2:7; Mt 5:11-12; Rom 8:28; 2 Co 1:17
16:13 2 Sa 16:5; 6; Ac 23:23

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16:100 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12

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16:8 Jdg 9:24; Jdg 9:56-57; 1 Ki 2:32-33; Ac 29:3-5; Rev 16:6
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16:12 Ge 29:32-33; Ex 22:4-25; Isa 2:7; Mt 5:11-12; Rom 8:28; 2 Co 1:17
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16:86 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:87 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:88 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:89 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:90 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:91 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:92 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:93 2 Sa 16:14; 2 Sa 4:16; Mt 5:11-12
16:94

and threw stones at him, and ⁶cast dust.

- 14 And the king, and all the people that were with him, came weary, and refreshed themselves there.

Hushai Sent to Absalom

- 15 And Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

- 16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, "God save the king, God save the king."

- 17 And Absalom said to Hushai, *Is this thy kindness to thy friend? why wentest thou not with thy friend?*

- 18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

- 19 And again, whom should I serve? *should I not serve in the presence of his son?* as I have served in thy father's presence, so will I be in thy presence.

Ahithophel's Counsel

- 20 Then said Absalom to Ahithophel, Give counsel among you what we shall do.

- 21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.

- 22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

- 23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the "oracle of God; so was all the counsel of Ahithophel both with David and with Absalom.

Ahithophel's Counsel Defeated by Hushai

- 17 Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night:

- 2 And I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

16:14 2 Sa 16:5

16:15 2 Sa 15:37

16:16 1 Sa 10:21, 1

Ki 1:25, 10:21, 1 Da

5:10, Mt 21:9

16:17 Dt 32:6, 2 Sa

15:42-47, 2 Sa 19:25

16:18 2 Sa 5:13, 1

16:19 2 Sa 15:31, 1

Sa 20:2, Gal 2:13

16:20 1 Sa 1:10, Ps

22, Ps 47:12-15, Mt

27:1, Ac 25:28

16:21 Ge 6:1, Ge

39:16, 2 Sa 12:11, 1

Co 5:1

16:22 2 Sa 11:2, 2

Sa 12:11, 12, 2 Sa

15:10

16:23 Sa 27:21, 1

Sa 30:8, Ps 28:2, 1 Pe

1:11

17:1 Ps 1:10, Ps

106

17:2 2 Sa 16:11, Dt

25:18, 1 Ki 22:31, Zec

14:7, Mt 21:98

17:3 2 Sa 3:21, Is

66:2, 1 Jo 5:4

17:4 1 Sa 18:20-21

1 Sa 24:21, Rom 1:42

17:5 2 Sa 15:42-47

2 Sa 16:16-19

17:7 Ps 31:8

17:8 2 Sa 15:18, 2

Sa 21:18-22, Heb

11:32-31, Jdg 18:25

17:9 Jdg 20:35, 1 Sa

24:1, Jdg 20:2

17:10 2 Sa 1:25, 2

Sa 23:20, Ex 15:15

17:11 2 Sa 21:2

Jdg 20:1, Ps 9:16

17:12 1 Sa 24:23, 1

Ki 20:10, Isa 10:15-11

Ob 4

17:13 Mt 21:2

17:14 2 Sa 15:31

Ge 42:28, Am 9:3, 1

Co 3:19, Lk 10:8

6 Heb. dusted him

with dust

7 Heb. Let the king

live

8 Heb. word

17

1 Heb. was right in

the eyes of, etc

2 Heb. what is in his

mouth

3 Heb. his word?

4 Heb. counselled

5 Heb. bitter of soul

6 Heb. fallen

7 a son of valour

8 Heb. that thy face,

or, presence go,

etc

- 3 And I will bring back all the people unto thee: the man whom thou seekest is as it all returned: so all the people shall be in peace.

- 4 And the saying pleased Absalom well, and all the elders of Israel.

- 5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith.

- 6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying? if not; speak thou.

- 7 And Hushai said unto Absalom, The counsel that Ahithophel hath given is not good at this time.

- 8 For, said Hushai, thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field; and thy father is a man of war, and will not lodge with the people.

- 9 Behold, he is hid now in some pit, or in some other place; and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

- 10 And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt; for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men.

- 11 Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person.

- 12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one.

- 13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

- 14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the LORD had appointed to defeat the good counsel of Ahithophel, to the

16:10, 11. David Accepted Humiliation as Necessary.—[2 Sam. 16:10, 11 quoted.] He [David] thus acknowledges, before his people and chief men, that this is the punishment God has brought upon him because of his sin, which has given the enemies of the Lord occasion to blaspheme; that the enraged Benjaminite might be accomplishing his part of the punishment predicted, and that if he bore these things with humility, the Lord would lessen his affliction, and turn the curse of Shimei into a blessing. David does not manifest the spirit of an unconverted man. He shows that he has had an experience in the things of God. He manifests a disposition to receive correction from God, and, in confidence turns to Him as his only trust. God rewards David's humble trust in Him, by defeating the counsel of Ahithophel, and preserving his life (1SP 383).

16:13. Satan's Spirit Possessed by Shimei.—In

David's prosperity Shimei had not shown by word or act that he was not a loyal subject. But in the affliction of the king this Benjaminite revealed his true character. He had honored David upon his throne, but he cursed him in his humiliation. Base and selfish, he looked upon others as of the same character as himself, and, inspired by Satan, he wreaked his hatred upon him whom God had chastened. The spirit that leads man to triumph over, to revile or distress, one who is in affliction is the spirit of Satan.

Shimei's accusations against David were utterly false—a baseless and malignant slander. David had not been guilty of wrong toward Saul or his house. When Saul was wholly in his power, and he could have slain him, he merely cut the skirt of his robe, and he reproached himself for showing even this disrespect for the Lord's anointed (1Pe 7:36).

intent that the LORD might bring evil upon Absalom.

15 Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him.

17 Now Jonathan and Ahimaaz stayed by Enrogel; for they might not be seen to come into the city; and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where is Ahimaaz and Jonathan? And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find them, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

David at Mahanaim

24 Then David came to Mahanaim. And Absalom passed over Jordan, he and all the men of Israel with him.

25 And Absalom made Amasa captain of the host instead of Joab: which Amasa was a man's son, whose name was Ithra an Israelite, that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 And it came to pass, when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel

17:19 2 Sa 15:45

17:16 2 Sa 15:28

Pr 6:6-8; Mt 2:16-18

17:17 2 Sa 15:27

2 Sa 15:30; Jos 2:1; Jos 15:7

17:18 2 Sa 4:10

2 Sa 16:5

17:19 Jos 2:10; 13:19

17:20 2 Sa 15:34

Ex 1:19; Jos 2:15

17:21 2 Sa 17:15

16:2 Sa 17:15

17:22 2 Sa 17:24

Pr 2:12; Mt 10:16; Jo 18:9

17:23 Pr 16:18; Job 41:5; Ps 55:25; Mt 27:5

17:24 2 Sa 28; Ge 32:2; Jos 14:20

17:25 2 Sa 19:14

2 Sa 20:1

17:26 Nu 32:1; Dt 3:15; Jos 17:1

17:27 2 Sa 10:1-2

2 Sa 12:29-30

17:28 2 Sa 16:1-2

Jos 32:8; Ob 3

17:29 1 Sa 17:18

18:8-5; Php 1:15-19

2 Sa 17:2

18:1 1 Sa 17:9

8:10 1 Sa 8:12

18:2 Jdg 7:16; Jdg 7:19; Jdg 9:13; Ps 118:6-8

18:3 2 Sa 21:17

2 Sa 17:2; Zec 13:7; Lu 1:20

18:4 2 Sa 18:21

24:6; 2 Sa 18:1

18:5 2 Sa 16:11

2 Sa 17:1

18:6 Jos 17:15; Jos 17:18

18:7 2 Sa 21:7

2 Sa 15:6; Ps 11:21

18:8 Ps 18:10; Jos 10:11; Ps 37; Ps 43:1

18:9 2 Sa 18:11

2 Sa 14:26; Mt 27:5; Dt 21:23; Job 18:8-10

of Lodebar, and Barzillai the Gileadite of Rogelim.

28 Brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse.

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, in the wilderness.

The Revolt Subdued, and the Death of Absalom

18 And David numbered the people that were with him, and set captains of thousands and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city.

4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands.

5 And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim;

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men.

8 For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

9 And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

10 And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle.

10 Heb. done

11 Heb. gave charge concerning his house

12 or, Jether an Ishmaelite

13 Heb. Abigail

14 or, cups

18

1 Heb. set their heart on us

2 Heb. as ten thousand of us

3 Heb. be to succour or help

4 Heb. multiplied to devour

2Sa

12 And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, *Beware that none touch the young man Absalom.*

13 Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me.

14 Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

19 Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies.

20 And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushai, Go tell the king what thou hast seen. And Cushai bowed himself unto Joab, and ran.

22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let me, I pray thee, also run after Cushai. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?

23 But howsoever, said he, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushai.

24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also

bringeth tidings.

27 And the watchman said, "Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings."

28 And Ahimaaz called, and said unto the king, "All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king."

29 And the king said, "Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was."

30 And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31 And, behold, Cushai came: and Cushai said, "Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee."

32 And the king said unto Cushai, Is the young man Absalom safe? And Cushai answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33 And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

David Weeps for Absalom

19 And it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.

4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

6 "In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well."

7 Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth,

18:12 2 Sa 18:5
18:13 2 Sa 1:15-16; Heb 3:15
18:14 2 Sa 18:5; Jdg 9:21, 1 Th 5:5; Mt 12:40
18:16 2 Sa 2:28, 2 Sa 20:22, 10:19-20; 1 Co 14:8
18:17 Jos 7:20; Jos 8:29; Jos 10:27
18:18 1 Sa 15:12; Ge 14:17; Da 4:30; Ac 1:18-19
18:19 2 Sa 18:25, 2 Sa 18:27-29; Ps 9:16; Rom 12:19
18:20 2 Sa 17:16-21; 2 Sa 18:5
18:22 Rom 1:28; Eph 5:9
18:23 In 20:4
18:24 2 Sa 18:1, 1 Sa 1:15
18:27 2 Ki 9:20, 1 Ki 1:42; Pr 25:13; Rom 10:15
18:28 2 Sa 1:2, 2 Sa 14:1; Ps 115:1; Rev 19:1-5; 1 Sa 21:8
18:29 2 Sa 18:19-20; 2 Sa 18:22
18:31 2 Sa 19:28, 2 Sa 22:48; Pr 18:12, 18:18
18:32 Jdg 5:31; Ps 68:1-2; Da 4:19
18:33 2 Sa 19:1, 2 Sa 12:10-25; Ps 103:15; Jos 5:17
19:1 2 Sa 18:5, 2 Sa 18:12, 2 Sa 18:14
19:2 Pr 16:15; Pr 19:12
19:3 2 Sa 19:32, 2 Sa 17:24
19:4 2 Sa 15:30, 2 Sa 18:35
19:5 Ne 9:27; Ps 58:15; Ps 18:17-18
19:6 2 Sa 3:24-25; Job 5:18; Pr 19:9-10; Ac 25:5
19:7 Ge 3:1, Ps 19:15; Isa 40:1; Ps 129:1-2
5 Heb weigh upon mine hand
6 Heb Beware whosoever ye be of, etc
7 Heb before thee
8 Heb heart
9 Heb judged him from the hand, etc
10 Heb be a man of tidings, etc
11 the Ethiopian
12 Heb be what may
13 or, convenient
14 Heb I see the running
15 or, Peace be to thee: Heb Peace
16 Heb shut up
17 Heb Is there peace?
18 Heb Tidings is brought
19
1 Heb salvation, or, deliverance
2 Heb By loving, etc
3 Heb that princes or servants are not to thee

2Sa

4 Heb. to the heart of thy servants

there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.

8 Then the king arose, and sat in the gate. And they stood unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

David's Return to Jerusalem

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

10 And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?

11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house.

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to Amasa, Art thou not of my bone, and of my flesh? God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

14 And he bowed the heart of all the men of Judah, even as the heart of one man; so that they sent *this word* unto the king. Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 And Shimei the son of Gera, a Benjamite, which was of Bahurim, hasted and came down with the men of Judah to meet king David.

17 And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan;

19 And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart.

19:8 2 Sa 18:4; 2 Sa 19:24; 2 Sa 19:34;
19:9 Ge 3:12-13; Ex 32:21; Jas 3:14-16;
19:10 2 Sa 15:12;
15:10s 8:4;
19:11 2 Sa 15:29; 2 Sa 15:35-36;
19:12 2 Sa 5:1; Eph 5:9

19:13 2 Sa 17:25; 1 Ki 19:2;
19:14 Job 20:1; Ps 110:2-3; Ac 9:32;
19:15 Jos 5:9; 1 Sa 11:13-15;
19:16 2 Sa 16:5-13; 1 Ki 2:8; Mt 5:25;
19:17 2 Sa 19:26-27; 2 Sa 9:2

19:18 Ps 66:3; Ps 81:15; Rev 3:9;
19:19 Eccl 10:4; Rom 6:6-8; 2 Co 5:19;
19:20 Ps 78:44-57; Jer 22:23; Hos 5:15;
19:21 Ex 22:28; 1 Ki 21:10-11;
19:22 2 Sa 4:39; 2 Sa 16:10

19:23 1 Ki 2:8-9; 1 Ki 2:57; 1 Heb 6:16;
19:24 2 Sa 9:6; 2 Sa 16:8;
19:25 2 Sa 16:17;
19:26 2 Sa 16:2-3; 2 Sa 1:4;
19:27 2 Sa 16:3; Ex 30:16;

19:28 Ge 32:10; 1 Sa 26:16;
19:29 Job 19:16-17; Ac 18:15;
19:30 2 Sa 1:26; Ac 20:24; Phil 1:21;
19:31 1 Ki 2:7; Est 2:61; Ne 7:63;
19:32 Ge 5:27; Ge 9:29; Ge 25:7

19:33 2 Sa 9:11; Mt 23:41-49; 1K 22:28-30; 2 Th 1:17;
19:34 Ge 17:9; Job 14:4; 1 Co 7:29; Jas 1:14

5 Heb. are ye silent?

6 Heb. the good in his eyes

7 Heb. men of death

8 Heb. How many days are the years of my life

20 For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed?

22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

23 Therefore the king said unto Shimei, Thou shalt not die. And the king swore unto him.

24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

27 And he hath slandered thy servant unto my lord the king: but my lord the king is as an angel of God: do therefore what is good in thine eyes.

28 For all of my father's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I yet to cry any more unto the king?

29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

30 And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.

31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

33 And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

2Sa

19:16, 18-23. **Shimei Confessed, David Forgave.**—After the death of Absalom, God turned the hearts of Israel, as the heart of one man, to David, Shimei, who had cursed David in his humility, through fear of his life, was among the first of the rebellious to meet David on his return to Jerusalem. He made confession of his rebellious conduct toward David. Those who witnessed his abusive

course urged David not to spare his life, because he cursed the Lord's anointed. But David rebuked them. He not only spared the life of Shimei, but mercifully forgave him. Had David possessed a revengeful spirit, he could readily have gratified it, by putting the offender to death (1SP 384).

35 *I am* this day fourscore years old; *and can* I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king; and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and "Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

41 And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more *right* in David than ye: why then did ye "despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

The Revolt of Sheba

20 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So every man of Israel went up from after David, *and followed* Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward,

19:35 Job 6:9; Job 12:1; Job 5:1; 1 Pe 2:6; Eccl 12:15;
19:36 1K 6:48

19:37 Ge 18:21; Jos 23:1; 1K 2:29-30; 2 Ti 4:6; 2 Ti 1:11

19:39 Ge 51:55; Ac 20:3; 1 Th 5:26; Ge 14:19; 1K 2:9

19:40 2 Sa 19:11; 15; Ge 49:10; Mt 21:9

19:41 Jdg 8:1; Jdg 12:1; Jo 7:5-6; 2 Sa 19:3

19:42 2 Sa 19:12; 2 Sa 5:1; 1 Ch 2:47

19:43 2 Sa 20:1; 2 Sa 20:6; 1 Ki 12:16

20:1 2 Sa 19:11-15; Ps 50:19; 1K 19:14; 1K 19:27

20:2 2 Sa 19:11; Ps 62:9; Ac 11:25; 2 Sa 19:15

20:3 2 Sa 15:16; 2 Sa 16:21-22

20:4 2 Sa 17:25; 2 Sa 19:13

20:5 2 Sa 19:13; 1 Sa 15:8

20:6 2 Sa 2:18; 2 Sa 4:30; 2 Sa 4:39

20:7 2 Sa 20:25; 2 Sa 8:16; 2 Sa 8:18

20:8 2 Sa 2:15; 2 Sa 4:30; 2 Sa 20:15

20:9 Ps 55:21; Pr 26:24-26; Mic 7:2; Mt 26:48; 1K 22:47-48

20:10 2 Sa 20:9; Jdg 8:21; 1 Ch 12:2; 2 Sa 2:23

20:11 2 Sa 20:6-7; 2 Sa 20:13; 2 Sa 20:21

20:12 2 Sa 17:25; Ps 9:16; Ps 55:25

20:14 1 Ki 15:20; 2 Ki 15:29; Jos 18:25

20:15 2 Ki 19:32; Jer 42:21; Jer 35:4; 1K 19:45

20:16 2 Sa 14:2; 1 Sa 25:3; Eccl 9:11-16

20:17 2 Sa 14:12; 1 Sa 25:24

9 Heb. choose

10 Heb. Chimham

11 Heb. set us at light

20

1 Heb. an house of ward

2 Heb. bound

3 Heb. in widowhood of life

4 Heb. Call

5 Heb. deliver himself from our eyes

6 Heb. doubled not his stroke

7 or, against the outmost wall

8 Heb. married to throw down

and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood.

4 Then said the king to Amasa, "Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble the men of Judah; but he tarried longer than the set time which he had appointed him.

6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us.

7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the men saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites; and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench; and all the people that were with Joab battered the wall, to throw it down.

16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, *I am* he. Then she said unto him, Hear the words of thine handmaid,

And he answered, I do hear.

- 18 Then she spake, saying, 'They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended the matter.

- 19 I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a "mother in Israel: why wilt thou swallow up the inheritance of the LORD?

- 20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy.

- 21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri "by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

- 22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they "retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

David's Officers

- 23 Now Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites and over the Pelethites:

- 24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was "recorder:

- 25 And Sheva was scribe: and Zadok and Abiathar were the priests:

- 26 And Ira also the Jairite was "a chief ruler about David.

Three Years' Famine and the Hanging of Saul's Sons

- 21 Then there was a famine in the days of David three years, year after year; and David "inquired of the LORD. And the LORD answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

- 2 And the king called the Gibeonites, and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and Judah.)

- 3 Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

- 4 And the Gibeonites said unto him, "We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, that will I do for you.

- 5 And they answered the king, The man that consumed us, and that "devised

20:18 Dt 10:10-11;
20:19 Ge 18:23;
Rout 13:3-4, 1 T 2:2,
Jdg 5:7.

20:20 2 Sa 23:17;
Job 21:16; Job 22:18;
2 Sa 20:10.

20:21 2 Sa 20:1;
Jdg 2:9; Jdg 7:24; 2 Ki
5:22.

20:22 Ec 7:19; Ec
9:14-18; 2 Sa 20:1.

20:23 2 Sa 8:16-18;
20:24 1 Ki 6:6; 1 Ki
12:18.

20:25 2 Sa 8:17, 1
Ki 1:4.

20:26 2 Sa 23:38; 1
Ch 11:40.

21:1 Ge 12:10; Ge
26:1; Ge 41:57-62; 1.

21:2 Jos 9:3-21; Ge
15:16; Dt 7:10.

21:3 Ex 32:30; Lev
1:4; Mic 6:6-7; Heb
9:22; Heb 10:4-12.

21:4 Ps 49:6-8; 1 Pe
1:19-19.

21:5 2 Sa 20:1; Mt
7:2; Da 9:26.

21:6 2 Sa 17:25; Ge
30:19; Dt 21:22.

21:7 2 Sa 1:4; 2 Sa
9:10; 2 Sa 16:4.

21:8 2 Sa 3:7; 1 Sa
18:19.

21:9 2 Sa 20:6; 2 Sa
6:17.

21:10 2 Sa 20:8; 2
Sa 5:7; Joel 1:18; 2 Sa
20:9.

21:11 2 Sa 2:3; Ru
2:11-12.

21:12 2 Sa 2:5-7; 1
Sa 31:11-13.

21:13 2 Sa 3:32; 2
Sa 4:12; Jos 18:28;
Zec 6:8.

21:14 2 Sa 5:17; 2
Sa 5:22; 1 Ch 20:4.

21:15 Ge 6:4; Nu
13:42-43.

21:16 2 Sa 20:6-10;
2 Sa 22:19; Jn 1:8-9.

9 or, They plainly
spoke in the begin-
ning, saying, Surely
they will ask of
Abel, and so make
and end

10 that is, a chief
city

11 Heb. by his name

12 Heb. were scat-
tered

13 or, remem-
brance

14 or, a prince

21
1 Heb. sought the
face, etc

2 or, It is not silver
nor gold that we
have to do with
Saul or his house,
neither pertains it
to us to kill, etc

3 or, cut us off

4 or, chosen of the
LORD

5 or, the sister of
Michal

6 Heb. to Adriel

7 or, Rapha

8 Heb. the staff, or,
the head

9 nine pounds and a
half avoirdupois

against us *that* we should be destroyed from remaining in any of the coasts of Israel,

- 6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, "whom the LORD did choose. And the king said, I will give them.

- 7 But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that *was* between them: between David and Jonathan the son of Saul.

- 8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth: and the five sons of "Michal the daughter of Saul, whom she "brought up for Adriel the son of Barzillai the Meholahite:

- 9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

- 10 And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

- 11 And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

- 12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabeshgilead, which had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

- 13 And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

- 14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that God was intreated for the land.

War With the Philistines

- 15 Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

- 16 And Ishbubenob, which *was* of the sons of "the giant, the weight of whose "spear weighed "three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

- 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David swore unto him, saying, Thou shalt go no more out

2Sa

with us to battle, that thou quench not the "light of Israel.

- 18 And it came to pass after this, that there was again a battle with the Philistines at Gob; then Sibbechai the Hushathite slew "Saph, which was of the sons of "the giant.
- 19 And there was again a battle in Gob with the Philistines, where Elhanan the son of "Jaareoregim, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.
- 20 And there was yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to "the giant.
- 21 And when he "defied Israel, Jonathan the son of Shimeah the brother of David slew him.
- 22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

Appendix (22:1-24:25)

David's Plan of Thanksgiving

22 And David spake unto the LORD the words of this song in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:

- 2 And he said, The LORD is my rock, and my fortress, and my deliverer;
- 3 The God of my rock; in him will I trust: *he* is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.
- 4 I will call on the LORD, *who* is worthy to be praised: so shall I be saved from mine enemies.
- 5 When the "waves of death compassed me, the floods of "ungodly men made me afraid;
- 6 The "sorrows of hell compassed me about: the snares of death prevented me;
- 7 In my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did* enter into his ears.
- 8 Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wrath.
- 9 There went up a smoke "out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
- 10 He bowed the heavens also, and came down; and darkness was under his feet.
- 11 And he rode upon a cherub, and did fly; and he was seen upon the wings of the wind.
- 12 And he made darkness pavilions round about him, "dark waters, and thick clouds of the skies.
- 13 Through the brightness before him were coals of fire kindled.
- 14 The LORD thundered from heaven, and the most High uttered his voice.

21:18 1 Ch 11:29;
21:19 1 Ch 11:26;
21:20 1 Ch 20:6, 2
Sa 20:6;
21:21 1 Sa 17:10; 1
Sa 17:25, 26;
21:22 1 Ch 20:8;

22:1 Ps 50:14; Ps
103:16; Ps 116:1;
22:2 Dt 32:4; 1 Sa
2:2; Ps 102:1; Ps 41:1;
22:3 Heb 2:13; Ge
15:1; Dt 33:29; Ps 55:
22:4 Ps 116:2;
22:5 1 Th 5:3; Ps
18:1; Ps 69:14-15;
22:6 Job 36:8; Ps
18:5; Ps 116:3;
22:7 Ps 116:4;
22:8 Jdg 5:4; Ps
18:7; 116:5-11;
22:9 2 Sa 22:16;
22:10 Ps 14:5; Isa
63:1-5; Dt 1:1;
22:11 Ge 5:21; Ps
99:1; Job 9:4;
22:12 2 Sa 22:10;
22:13 2 Sa 22:9;
22:14 Ex 19:6; Jdg
5:20; 1 Sa 2:10;
22:15 Dt 32:23; Jos
10:10; Ps "32:13;
22:16 Ex 14:21, 27;
22:17 Ps 18:16; Ps
114:7; Ps 82:6;
22:18 2 Sa 22:1;
22:19 2 Sa 15:10;
18:1; 1 Sa 19:11-17;
22:20 Ge 26:22;
22:21 2 Sa 22:25;
22:22 No 16:15;
22:23 Ps 119:6;
22:24 Ge 6:9; Ge
17:1; Ps 51:6; Jn 1:7;
22:25 2 Sa 22:21;
22:26 Mk 5:5;
22:27 Mt 5:8; Lev
26:25-28; Dt 28:51, 61;
22:28 Ex 3:7-8; Ps
100:12; Isa 61:1-3;
22:29 Job 29:5; Ps
27:10; Job 12;
22:30 Ps 18:29; Ps
118:10-12; Rom 8:37;
22:31 Dt 32:1; Dt
1:37; Mt 5:48;
22:32 Dt 32:31; Dt
32:39; 1 Sa 22;
22:33 Ex 15:2; Ps
18:42; Ps 27:1;
22:34 2 Sa 2:18;
22:35 Ps 18:33-34;
22:36 Ge 15:1; Ps
84:11; Eph 6:16;
22:37 Ps 4:1; Ps
18:40; Pr 1:12;
22:38 2 Sa 5:18-25;
22:39 Ps 18:47;
22:40 Ps 18:42;

10 Heb. candle, or,
lamp
11 or, Sippar
12 or, Rapha
13 or, Jair
14 or, Rapha
15 or, reproached
22
1 or, pangs
2 Heb. Belial
3 or, cords
4 Heb. by, etc
5 Heb. binding of
waters
6 anger
7 or, great
8 Heb. to him
9 Heb. before his
eyes

- 15 And he sent out arrows, and scattered them; lightning, and discomfited them.
- 16 And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the LORD, at the blast of the breath of his "nostrils.
- 17 He sent from above, he took me; he drew me out of "many waters;
- 18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.
- 19 They prevented me in the day of my calamity; but the LORD was my stay.
- 20 He brought me forth also into a large place: he delivered me, because he delighted in me.
- 21 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.
- 22 For I have kept the ways of the LORD, and have not wickedly departed from my God.
- 23 For all his judgments *were* before me: and *as* for his statutes, I did not depart from them.
- 24 I was also upright "before him, and have kept myself from mine iniquity.
- 25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness "in his eye sight.
- 26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.
- 27 With the pure thou wilt shew thyself pure; and with the froward thou wilt "shew thyself unsavoury.
- 28 And the afflicted people thou wilt save; but thine eyes are upon the haughty, *that* thou mayest bring them down.
- 29 For thou *art* my "lamp, O LORD: and the LORD will lighten my darkness.
- 30 For by thee I have "run through a troop: by my God have I leaped over a wall.
- 31 *As* for God, his way is perfect: the word of the LORD is "tried: he is a buckler to all them that trust in him.
- 32 For who is God, save the LORD? and who is a rock, save our God?
- 33 God is my strength and power: And he "maketh my way perfect.
- 34 He "maketh my feet like hinds' feet: and setteth me upon my high places.
- 35 He teacheth my hands "to war; so that a bow of steel is broken by mine arms.
- 36 Thou hast also given me the shield of thy salvation: and thy gentleness hath "made me great.
- 37 Thou hast enlarged my steps under me; so that my "feet did not slip.
- 38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.
- 39 And I have consumed them, and "wounded them, that they could not arise: yea, they are fallen under my feet.
- 40 For thou hast girded me with strength to battle: them that rose up against me hast

10 or, wrestle 11 or, candle 12 or, broken 13 or, refined 14 Heb. riddeth, or, looseth 15 Heb. equallest 16 Heb. for the war 17 Heb. multiplied me 18 Heb. ankles

- thou "subdued under me.
- 41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.
- 42 They looked, but *there* was none to save; *even* unto the LORD, but he answered them not.
- 43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad.
- 44 Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.
- 45 "Strangers shall "submit themselves unto me: as soon as they hear, they shall be obedient unto me.
- 46 Strangers shall fade away, and they shall be afraid out of their close places.
- 47 The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.
- 48 It is God that "avengeth me, and that bringeth down the people under me.
- 49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.
- 50 Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name.
- 51 *He* is the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

David's Last Words of Instruction

- 23** Now these be the last words of David. David the son of Jesse said, and the man *who* was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,
- 2 The Spirit of the LORD spake by me, and his word *was* in my tongue.
- 3 The God of Israel said, the Rock of Israel spake to me, "He that ruleth over men *must be* just, ruling in the fear of God.
- 4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; as the tender grass *springing* out of the earth by clear shining after rain.

22:36. The Lord's Meekness Exalted Me High.—My brother, I have an intense desire that you shall be a man after God's heart. You must make a change in your life. You have most precious truth to present, but you must put on the gospel shoes—your feet must be "shod with the preparation of the gospel of peace." Your manner of addressing people is not always pleasing to God. You need to feel His converting power upon your soul every day. You are full of physical strength and energy, and you need much of the grace of Christ, that it may be said of you as it was of Him, "Thy gentleness hath made me great." When the Holy Spirit takes possession of your mind and controls your strong feelings, you will be more Christlike (Eph. 6:39).

24:1-10. The Meaning of God's Punishment on Israel.—Intercourse with heathen peoples led to a desire to follow their national customs and kindled ambition for worldly greatness. As the people of Jehovah, Israel was to

22:41 Ge. 49:8; Jos. 10:24; 1k. 14:27;
22:42 1 Sa. 28:6;
Job 29; Pr. 1:24;
22:43 2 Ki. 15:7; Ps. 45:5; Da. 2:35;
22:44 2 Sa. 3:1, 2 Sa. 5:1; 2 Sa. 18:9-10;
22:45 Isa. 56:3; Isa. 56:6, Dt. 33:29; Ps. 18:44-45;
22:46 Isa. 61:6; Jas. 1:11;
22:47 Dt. 32:29; Dt. 32:40; 1k. 1:7;
22:48 2 Sa. 18:19; 2 Sa. 18:31; Ps. 110:1;
22:49 2 Sa. 5:12; 2 Sa. 8:9; Nu. 24:7; Nu. 24:17-19;
22:50 Rom. 15:9; Ps. 18:49; Ps. 145:1-2;
22:51 2 Sa. 22:2; Ps. 53; Ps. 89:46; Jer. 50:9; 1k. 1:31-33; Rev. 11:15

23:1 Ge. 49:1; Dt. 33:1; Jos. 23:1-24:32; Ps. 72:20; 2 Pe. 1:13-15;
23:3 Ge. 43:20; Ex. 3:15; Dt. 32:30-31; Ps. 82:4; Zec. 9:9;
23:4 Jos. 5:31; Ps. 89:36; Ps. 110:3; Pr. 1:18; Isa. 60:1;
23:5 2 Sa. 7:18; 2 Sa. 12:10; 2 Sa. 13:14;
23:6 2 Sa. 20:1; Dt. 15:1; 1 Sa. 2:12;
23:7 2 Sa. 22:8-10; Isa. 27:4; Mt. 5:10-12;
23:8 1 Ch. 11:11-12; 1 Ch. 27:2; 1 Ch. 27:32;
23:9 1 Ch. 11:12-14; 1 Ch. 27:1; Nu. 24:7-8;
23:10 Jos. 10:10; Jos. 10:42; Ps. 134:10;
23:11 1 Ch. 11:27; 1 Ch. 11:33-34;
23:12 2 Sa. 23:10; Ps. 58; Ps. 91:4;
23:13 1 Ch. 11:15-19; Jos. 12:15;
23:14 1 Sa. 22:1; 1 Sa. 22:45; 1 Sa. 24:42;
23:15 Nu. 11:1-5; Ps. 42:1-2; Ps. 63:1;
23:16 2 Sa. 24:9; Ac.

19 Heb. caused to bow

20 Heb. Sons of the stranger

21 or, yield feigned obedience: Heb. lie

22 Heb. giveth avengement for me

23 1 or, be thou ruler, etc

- 5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this* is all my salvation, and all my desire, although he make it not to grow.
- 6 But the sons of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:
- 7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

David's Mighty Men and Their Exploits

- 8 These *be* the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: *he lift up his spear* against eight hundred, whom he slew at one time.
- 9 And after him was Eleazar the son of Dodo the Ahoite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away;
- 10 He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.
- 11 And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together *into* a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.
- 12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.
- 13 And "three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.
- 14 And David *was* then in an hold, and the garrison of the Philistines *was* then in Bethlehem.
- 15 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!
- 16 And the three mighty men brake through

2Sa

² Heb. lifted ³ or, Joshebbassebet the Tachmonite, head of the three ⁴ Heb. slain ⁵ or, for foraging ⁶ or, the three captains over the thirty

be honored; but as pride and self-confidence increased, the Israelites were not content with this pre-eminence. They cared rather for their standing among other nations. This spirit could not fail to invite temptation. With a view to extending his conquests among foreign nations, David determined to increase his army by requiring military service from all who were of proper age. To effect this, it became necessary to take a census of the population. It was pride and ambition that prompted this action of the king. The numbering of the people would show the contrast between the weakness of the kingdom when David ascended the throne and its strength and prosperity under his rule. This would tend still further to foster the already too great self-confidence of both king and people. The Scripture says, "Satan stood up against Israel, and provoked David to number Israel." The prosperity of Israel under David had been due to the blessing of God rather than to the ability of her king or the strength of her armies.

- the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.
- 17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.
- 18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and slew them*, and had the name among three.
- 19 Was he not more honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.
- 20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, *who had done many acts*, he slew two lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow:
- 21 And he slew an Egyptian. *"A goodly man; and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear."*
- 22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.
- 23 He was *"more honourable than the thirty, but he attained not to the first three. And David set him over his guard."*
- 24 Asahel the brother of Joab was one of the thirty: Elhanan the son of Dodo of Bethlehem.
- 25 Shammah the Harodite, Elikah the Harodite.
- 26 Helez the Paltite, Ira the son of Ikkesh the Tekoite.
- 27 Abiezer the Anethothite, Mebunnai the Hushathite.
- 28 Zalmon the Ahohite, Maharai the Netophathite.
- 29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeath of the children of Benjamin.
- 30 Benaiah the Pirathonite, Hiddai of the "brooks of Gaash,
- 31 Abiahbon the Arbathite, Azmaveth the Barhumite,

20:21 Rom 5:7, 2 Co 5:14
23:17 2 Sa 20:29, Ge 44:17, 1 Sa 2:40, 1 Sa 26:11
23:18 2 Sa 2:18, 2 Sa 4:9, 2 Sa 10:19
23:19 2 Sa 24:9, 2 Sa 24:13, 2 Sa 24:16
23:20 2 Sa 8:16, 2 Sa 20:23, 1 Ki 1:8
23:21 1 Ch 11:23, Col 2:15
23:23 1 Ch 27:6, 2 Sa 8:8, 2 Sa 20:23
23:24 2 Sa 2:18, 1 Ch 11:36
23:25 1 Ch 11:27, 28
23:26 1 Ch 11:27, 1 Ch 27:10, 1 Ch 11:28
23:27 1 Ch 11:28, 1 Ch 27:12, 1 Ch 11:19
23:28 1 Ch 11:30, 1 Ch 27:13
23:29 1 Ch 11:30, 1 Ch 27:15
23:30 1 Ch 11:31, 1 Ch 27:14
23:31 1 Ch 11:32, 33
23:32 1 Ch 11:34
23:33 1 Ch 11:27, 1 Ch 11:45
23:34 2 Sa 11:3, 2 Sa 15:31
23:35 1 Ch 11:37
23:36 1 Ch 11:38
23:37 1 Ch 11:39, 1 Ch 11:37
23:38 2 Sa 20:26, 1 Ch 2:53, 1 Ch 11:40
23:39 2 Sa 11:3, 2 Sa 11:6, 2 Sa 12:9, Mt 1:6
24:1 2 Sa 21:1, Jos 1:13-11, Ac 4:28, 2 Th 2:11
24:2 2 Sa 2:13, Jdg 20:1, Jer 17:5
24:3 2 Ch 10:12, 1 Ch 21:4
24:4 1 Ch 21:4, Ec 8:1, Ac 5:29
24:5 Dt 4:36, Jos 13:9, Jos 13:16
24:6 Ge 31:21, Ge 31:17-18, Jdg 18:29, Jdg 18:28
24:7 Jos 19:29, 2 Sa 24:2, Ge 21:31-33
7 Heb. slain
8 Heb. great of acts
9 Heb. lion of God
10 Heb. a man of countenance, or, sight; also called, a man of great stature

- 32 Eliahba the Shaalbomite, of the sons of Jashen, Jonathan.
- 33 Shammah the Hararite, Ahiam the son of Sharar the Hararite.
- 34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite.
- 35 Hezrai the Carmelite, Paarai the Arbite.
- 36 Igal the son of Nathan of Zobah, Bani the Gadite.
- 37 Zelek the Ammonite, Naharai the Beerothite, armourbearer to Joab the son of Zeruiah.
- 38 Ira an Ithrite, Gareb an Ithrite.
- 39 Uriah the Hittite: thirty and seven in all.

David Numbers the People

- 24 And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.
- 2 For the king said to Joab the captain of the host, which was with him, "Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people."
- 3 And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?
- 4 Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.
- 5 And they passed over Jordan, and pitched in Arero, on the right side of the city, that lieth in the midst of the river of Gad, and toward Jazer:
- 6 Then they came to Gilead, and to the land of Tahtimhodshi; and they came to Danjaan, and about to Zidon.
- 7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the south of Judah, even to Beersheba.
- 8 So when they had gone through all the land, they came to Jerusalem at the end

But the increasing of the military resources of the kingdom would give the impression to surrounding nations that Israel's trust was in her armies, and not in the power of Jehovah.

Though the people of Israel were proud of their national greatness, they did not look with favor upon David's plan for so greatly extending the military service. The proposed enrollment caused much dissatisfaction; consequently it was thought necessary to employ the military officers in place of the priests and magistrates, who had formerly taken the census. The object of the undertaking was directly contrary to the principles of a theocracy. Even Joab remonstrated, unscrupulous as he had heretofore shown himself. He said, "The Lord make His people a hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? Nevertheless the king's word prevailed against Joab."

Wherefore Joab departed, and went throughout all Israel and came to Jerusalem. The numbering was not finished when David was convicted of his sin. Self-condemned, he "said unto God, I have sinned greatly, because I have done this thing: but now, I beseech Thee, do away the iniquity of Thy servant, for I have done very foolishly." The next morning a message was brought to David by the prophet Gad: "Thus saith the Lord, Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now therefore," said the prophet, "advise thyself what word I shall bring again to Him that sent me" (PP 746-748).

24:1-14 See EGW on 1 Chron. 21:1-13.

24:15-25 See EGW on 1 Chron. 21:14-27.

11 or, honourable among the thirty 12 or, council. Heb. at his command 13 or, valleys 24 1 Satan 2 or, Compass 3 or, valley 4 or, neither land newly inhabited

The First Book of the KINGS

INTRODUCTION

1. TITLE

The present two books of Kings were originally one, known in Hebrew as *Melakim*, "Kings." In the Hebrew Bible, Kings continued undivided until the time of the printed edition of Daniel Bomberg, 1516-17. The Greek translators of the LXX, who divided the "book of Samuel" into two books, also divided the "book of Kings" into two books, and treated the four as parts 1 to 4 of "Kingdoms."

The title "Kings" indicates the contents of the books; our present first book of Kings gives the history of the Hebrew monarchs beginning with the death of David and the reign of Solomon and closing with the accession of Jehoram in Judah and Ahaziah in Israel. Second Kings begins with a continuation of the account of Ahaziah's reign and closes with the end of the kingdom of Judah.

2. AUTHORSHIP

The books of Kings are more in the nature of a compilation of selected materials brought together by an editor rather than an original production from a single hand. They contain highly valuable and reliable historical material. Items drawn by inspired men from early sources have been brought together and arranged into a framework following a specific pattern, with comments indicating a deep religious purpose. Many items have been taken directly or indirectly from official court or temple records. Archeological research touching many of these items has proved beyond question the striking accuracy of the accounts in Kings. There are narratives taken over, no doubt, from records preserved in the schools of the prophets. Stories are presented at times with great dramatic appeal, and yet again with sober moralizing judgments. Historical contributions are found in these writings without parallel anywhere in the records of Assyria, Egypt, or Babylon. Even when judged from the standpoint of profane history, these writings, with their deep human appeal, their matchless charm, sagacious political judgments, and penetrating moral philosophy, are among the most outstanding productions that have come to us from the ancient East.

With all the diversity of source material, there exists a striking evidence of unity and regularity of

plan. The accounts of the various kings are presented with a fixed formula for the beginning and ending of each reign. Judgments are pronounced in which the kings are compared with either the good or evil monarchs who preceded them. Certain peculiarities of thought and expression which pervade the entire two books of Kings point definitely to some single individual who played a prominent part in bringing together this material in its present form.

The date of the composition is provided by the conclusion of the book itself, the final period of Judean history, when the southern kingdom was brought to its end by Nebuchadnezzar and its people were taken into Babylonian captivity. We cannot identify with certainty the individual who brought together the materials of Kings in their present form, but Jewish tradition has a report in the Talmud, *Baba Bathra*, 15a, that it was Jeremiah. If 2 Kings 25:27-30 be regarded as a postscript, the editor could well have been Jeremiah or an inspired contemporary of his.

3. HISTORICAL SETTING

The books of Kings parallel one of the most interesting and eventful periods of ancient Near Eastern history. This is the period when Assyria rose to the height of its power and when its king went out to conquer the world, including in their schemes of conquest the monarchies of Israel and Judah. This is the time of the Twenty-first to the Twenty-sixth Dynasty in Egypt, when Egypt had not yet given up its plans of conquest and when it vied with the Mesopotamian powers for the control of Palestine and Syria. This is the time of the Neo-Babylonian Empire, when the Medes and Chaldeans defeated the Assyrian Empire and brought much of the Near East under their sway, destroying the nation of Judah and taking the southern tribes into captivity to Babylon.

Throughout this period the kingdoms of Israel and Judah were in almost constant and vital contact with the nations of the East. Among the wives of Solomon was a daughter of Pharaoh. Hiram of Tyre was regarded by Solomon as a personal friend, and lent great assistance in the construction of the Temple. Jeroboam, who was destined to become the first king of Israel, was a political refugee from Solomon and sought asylum in Egypt. Rehoboam, in the fifth year of his reign,

was attacked by Shishak of Egypt. This Biblical "Shishak" was the famous Sheshonk I, founder of Egypt's Twenty-second Dynasty, who also left his own record of his attack on the cities of Israel and Judah. Omri was a king who left such an imprint upon posterity that the kingdom of Israel came to be known among the Assyrians as *Mat Humri*, "Omri-Land." Shalmaneser III mentions Ahab as having fought with the western allies against Assyria at the battle of Qarqar in Shalmaneser's sixth year and that in his eighteenth year he received tribute from Jehu.

Mesha of Moab is reported as having paid tribute to Ahab and as having rebelled against Israel after Ahab's death. Further interesting details of this incident come to us from the famous Moabite Stone—that he received tribute from King "Joash, the Samaritan." The record in Kings mentions Menahem's payment of tribute to Pul of Assyria and of Tiglath-pileser's attack on the northern tribes during the reign of Pekah. We also possess the records of Tiglath-pileser III in which he mentions his contacts with Menahem, Pekah, and Hoshea of Israel, and with Azariah and Ahaz of Judah.

The Bible also mentions the payment of tribute by Hoshea to Shalmaneser V, Hoshea's subsequent conspiracy against Assyria and with So of Egypt, and Shalmaneser's three-year siege of Samaria, ending in the capture of Samaria and the end of the northern kingdom (2 Kings 17).

During the 14th year of Hezekiah, Sennacherib made his famous invasion of Palestine, with "all the fenced cities of Judah" falling into his hands and with Hezekiah himself besieged at Jerusalem. Sennacherib has left to posterity his own vivid account of this campaign. It was about the time of Hezekiah's heroic resistance against Sennacherib that Merodach-baladan of Babylon (see on 2 Kings 20:12) sent his envoys to the Judean king.

Josiah met his death at the hands of Necho of Egypt while endeavoring to resist an Egyptian thrust through Palestine. Finally there are detailed accounts of Nebuchadnezzar's numerous campaigns against Jerusalem in the days of Jehoiakim, Jehoiachin, and Zedekiah, which resulted in the destruction of Jerusalem and the end of the southern kingdom.

To appreciate this important period of Hebrew history it is necessary to understand the events then taking place in Assyria, Egypt, and Babylon. To integrate correctly the affairs of these various nations it is necessary to arrange these into a chronological pattern, so that events may be correctly placed in the historical framework and contemporaneous kings and events may appear side by side. Except for the last three or four rulers of Assyria, the Assyrian and Babylonian dates for this period are generally accepted as fully established. For Egypt the chronology is not nearly so certain. See pp. 17, 124.

Though the books of Kings present the history of the Hebrew rulers from the death of David and the reign of Solomon to the final destruction of the kingdoms of Israel and Judah, the primary purpose is not to present the facts of history for the sake of history. There is history, but it is presented with a purpose—to show how the experiences of the Hebrews relate to the plans and purposes of God. The object was not so much to write a detailed chronicle of the bald facts of history as to present the lessons of history. The compiler of these books had a deep religious motive and a very practical aim. The children of Israel were the people of God, and it was their task to fulfill the divine purpose and live out on earth the principles of the kingdom of heaven. Righteousness was to be the foundation for national prosperity. Sin could end only in ruin. If true to its divine mission, the nation would grow in strength and greatness. If kings and rulers failed to live up to the divine purpose, Israel as a people would perish. The nation could not exist without righteousness and without God.

The amazing thing is that when the Israelites had failed as a nation and were face to face with utter and seemingly irretrievable ruin, someone found in the dark history of Israel's sorrows and defeats something worth recording for generations to come. The lessons of Israel's failure were to bring light and hope to the world. Upon the ashes of defeat there must yet be reared a new structure of success and victory. Israel might perish, but righteousness must not perish. If the lessons of Israel's failure were learned, the world would yet find hope in God.

The age when the book of Kings came into being was the age of the prophets. In the pronouncements of this book are to be found the courage and spiritual insight of the prophets, bringing home to the hearts of men lessons from God.

The record of Kings begins with the glorious reign of Solomon, and the building of the Temple, with the nation virile and strong. It ends with the reign of a weak and infamous king, the Temple destroyed, and the land of Judah a desolate ruin. Yet this lesson of ruin was to rouse a new spirit of hope, and to focus attention upon a new and better age to come, with Israel ruled by its eternal King. "Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it" (Jer. 30: 3). "They shall serve the Lord their God, and David their king, whom I will raise up unto them" (v. 9). "Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (v. 10). "I will give them one heart, and one way, that they may fear me for

ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good. and I will plant them in this land" (ch. 32:39-41).

Even though the primary purpose of Kings is not the presentation of history as such, it contains history of great importance and remarkable accuracy. There are items concerning the Hebrew rulers such as are never found in the annals of neighboring states. Secular annals of Israel's neighbors were written to extol the king, to glorify him as builder, hunter, or statesman, to make public his acts of piety in the service of the gods, and to relate his exploits in war. Hebrew records as they have come down to us were to glorify not man but God. So we find in these records of Kings not only the outstanding accomplishments of the Israelite rulers but also their foibles and defeats.

Kings contains items of historical importance not only concerning the kingdoms of Israel and Judah but concerning the nations round about. There are items of interest concerning Tyre and Egypt, ships of Tarshish going to Ophir for gold, Solomon's navy at Ezion-geber on the shores of the Red Sea, the queen of Sheba's coming to Jerusalem with a train of camels carrying spices and gold, Sennacherib's being slain by his sons Adrammelech and Sharezer while worshipping in the house of his god, Syrian fears of Hittite kings, the tribute to Ahab of 100,000 lambs from Mesha, the sheepmaster king of Moab, the sending of the Egyptian forces of Tirhakah to harass the Assyrian hosts besieging Lachish and Libnah, Hiram's importation of almug trees from Ophir to make pillars for the house of the Lord, the offering of the heir apparent as a burnt sacrifice upon a Moabite city wall to purchase the aid of the gods, Assyrian envoys speaking Aramaic and Hebrew in the 8th-7th centuries B.C., Zif and Ethan and Bul as month names in the early history of Canaan—all interesting and vital ingredients of the basic stuff of which history is made.

One of the outstanding features of the books of Kings is their basic chronological framework. Generally speaking, the kings are introduced in the order of their coming to the throne, regardless of whether they ruled in Israel or Judah. Two principal items of chronological information are given for each: (1) a synchronism, dating the beginning of the reign of a king of Judah in a specific year of the contemporary king of Israel, and vice versa, and (2) the length of each reign. Sometimes there are other time statements, such as intervals, regnal dates of events, or synchronisms between certain Hebrew reigns and those of other nations.

However, there are many difficulties in reconciling the figures given for Israel with those of Judah, and in harmonizing both with non-Biblical

chronology. Even in a series of reigns beginning and ending together in Israel and Judah, the totals are not the same. Such difficulties have led some Biblical scholars to conclude that the chronology of the Hebrew kings has become hopelessly confused, through the centuries, because of copyists' errors. The efforts of others to harmonize the data have resulted in numerous theories (though not wide in range), based mostly on varying conjectural revisions of the figures in an effort to reconcile them with non-Biblical chronology.

Actually, the seeming discrepancies are due largely, if not altogether, to our lack of information as to the various technical methods of reckoning used in Bible times. Our increasing understanding of the basic chronological principles employed by the Hebrew scribes make possible, through recent studies, the construction of a coherent pattern that aligns the reigns of both Hebrew kingdoms in harmony with practically all of the Biblical data, and with the generally accepted chronology of Assyria and Babylonia.

The dates employed in this commentary for convenient reference are derived from chronological systems of the kings based on thorough studies, and are chosen as showing the greatest degree of harmony among the biblical data and as coming nearest to a complete solution of the problem. They are presented only as a tentative outline, for it is possible that future discoveries throwing more light on those times may require more or less adjustment of this arrangement as a result of more exact knowledge of the chronology of the period.

5. OUTLINE

I. From the Death of David to the Disruption. 1 Kings 1:1 to 11:43.

- A. The last days of David, 1:1 to 2:11.
 1. David's last illness, 1:1-4.
 2. Adonijah's effort to obtain the kingdom 1:5-53.
 - a. Preparations to seize the throne, 1:5-10.
 - b. Nathan confers with Bath-sheba, 1:11-14.
 - c. Bath-sheba confers with David, 1:15-21.
 - d. Nathan confers with David, 1:22-27.
 - e. David promises the kingdom to Solomon 1:28-31.
 - f. David makes Solomon king, 1:32-40.
 - g. Adonijah hears that Solomon is king 1:41-49.
 - h. Solomon spares the life of Adonijah, 1:50-53.
 3. David's last charge to Solomon, 2:1-9.
 4. The death of David, 2:10, 11.
- B. The reign of Solomon, 2:12 to 11:43.
 1. The kingdom made secure to Solomon, 2:12.
 2. Solomon's dealings with his opponents.

2:13-46.

3. Solomon's marriage to Pharaoh's daughter, 3:1.
4. Solomon's sacrifice at Gibeon and his message from God, 3:2-15.
5. Solomon's notable judicial decision, 3:16-28.
6. The officers of the court, 4:1-28.
7. The wisdom of Solomon, 4:29-34.
8. The building of the Temple, 5:1 to 8:66.
9. Solomon's buildings, offerings, and ships, 9:1-28.
10. The visit of the queen of Sheba, 10:1-13.
11. Solomon's gold, his throne, navy, and chariots, 10:14-29.
12. Solomon's many wives and his idolatry, 11:1-8.
13. The adversaries of Solomon, 11:9-40.
14. The death of Solomon, 11:41-43.

II. From the Disruption to the Fall of Samaria, 1 Kings 12:1 to 2 Kings 17:41.

A. Jeroboam I to Tibni, 1 Kings 12:1 to 16:22.

1. The coronation of Rehoboam and the disruption of the kingdom, 12:1-24.
2. Jeroboam I, 12:25 to 14:20.
 - a. Altars established at Dan and Bethel, 12:25-33.
 - b. The man of God and the disobedient

, prophet, 13:1-32.

c. Jeroboam's evil ways, 13:33, 34.

d. Divine judgments pronounced against the house of Jeroboam, 14:1-20.

3. Rehoboam, 14:21-31.

4. Abijah, 15:1-8.

5. Asa, 15:9-24.

6. Nadab, 15:25-27.

7. Baasha, 15:27 to 16:7.

8. Elah, 16:8, 9.

9. Zimri, 16:10-20.

10. Tibni, 16:21, 22.

B. Omri to Ahaziah, 1 Kings 16:23 to 2 Kings 8:29.

1. Omri, 1 Kings 16:23-28.

2. Ahab, 16:29 to 22:40.

a. The iniquities of Ahab's reign, 16:29-34.

b. The rebukes by Elijah the prophet, 17:1 to 19:18.

c. The call of Elisha, 19:19-21.

d. War and peace with Syria, 20:1-43.

e. The seizure of Naboth's vineyard and Elijah's rebuke, 21:1-29.

f. The attack on Ramoth-gilead, 22:1-40.

3. Jehoshaphat, 22:41-50.

4. Ahaziah in Israel, 1 Kings 22:51 to 2 Kings 1:17.

1 KINGS

The Last Days of David (1:1-2:11)

David's Last Illness

- 1 Now king David was old and 'stricken in years; and they covered him with clothes, but he gat no heat.
- 2 Wherefore his servants said unto him, 'Let there be sought for my lord the king 'a young virgin: and let her stand before the king, and let her 'cherish him, and let her lie in thy bosom, that my lord the king may get heat.
- 3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.
- 4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

Preparations to Seize the Throne

- 5 Then Adonijah the son of Haggith exalted himself, saying, I will 'be king; and he prepared him chariots and horsemen, and fifty men to run before him.
- 6 And his father had not displeased him 'at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.
- 7 And 'he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they 'following Adonijah helped him.
- 8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.
- 9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zohaleth, which is by 'Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants:
- 10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

Nathan Confers With Bath-sheba

- 11 Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou

1:1 2 Sa 5:4; Ps 90:10; Ge 18:11; Ge 21:1.
1:2 Dt 10:8; 2 Ch 29:11; Ge 16:5; Dt 14:6.
1:3 Est 2:2; Jos 19:18; 1 Sa 28:4; 2 Ki 4:8.
1:4 Mt 1:25.
1:5 2 Sa 5:4; 1 Ki 2:24; Ex 9:17; Pr 16:18.
1:6 1 Sa 3:14; Pr 22:15; 1 Sa 9:2; 1 Sa 10:23.
1:7 2 Sa 15:12; Ps 2:2; 1 Ki 2:28; 2 Sa 8:16.
1:8 1 Ki 2:35; 2 Sa 20:25; Eze 14:15; Zec 12:13.
1:9 2 Sa 15:12; Pr 15:8; 2 Sa 17:17; 2 Sa 15:11.
1:10 1 Ki 1:8; 1 Ki 1:19; 2 Sa 12:1.
1:11 1 Ch 29:1; 1 Ki 1:5; 2 Sa 5:4.
1:12 Pr 11:14; Pr 20:18; Jer 38:15; 1 Ki 1:21.
1:13 1 Ki 1:11; 1 Ki 1:17; 1 Ki 1:40; 1 Ki 1:24.
1:14 2 Co 13:1.
1:16 1 Ki 1:25; 1 Sa 20:11; 1 Sa 21:8; 1 Sa 25:25.
1:17 Ge 18:12; 1 Pe 3:6; 1 Ki 1:14.
1:18 1 Ki 1:1; 1 Ki 1:5; 2 Sa 15:10; Ac 5:17.
1:19 1 Ki 1:25.
1:20 2 Ch 20:12; Ps 25:15; Ps 123:2; Zec 5:9.
1:21 1 Ki 2:10; Ge 15:15; Dt 31:16; 1 Ki 2:15.
1:22 Ge 2:15; Da 9:20.

1
1 Heb. entered into days
2 Heb. Let them seek
3 Heb. a damsel, a virgin
4 Heb. be a cherisher unto him
5 Heb. reign
6 Heb. from his days
7 Heb. his words were with
8 Heb. helped after Adonijah

- not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not?
- 12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son, Solomon.
- 13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?
- 14 Behold, while thou yet talkest there with the king, I also will come in after thee, and 'confirm thy words.

Bath-sheba Confers With David

- 15 And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.
- 16 And Bathsheba bowed, and did obeisance unto the king. And the king said, 'What wouldst thou?
- 17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.
- 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:
- 19 And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.
- 20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on the throne of my lord the king after him.
- 21 Otherwise it shall come to pass, when my lord the king shall 'sleep with his fathers, that I and my son Solomon shall be counted 'offenders.

Nathan Confers With David

- 22 And, lo, while she yet talked with the

1. **David's Last Year.**—Still another shadow was to gather over the last years of David. He had reached the age of threescore and ten. The hardships and exposures of his early wanderings, his many wars, the cares and afflictions of his later years, had sapped the fountain of life. Though his mind retained its clearness and strength, feebleness and age, with their desire for seclusion, prevented a quick apprehension of what was passing in the kingdom, and again rebellion sprang up in the very shadow of the throne. Again the fruit of David's parental indulgence was manifest. The one who now aspired to the throne was Adonijah, "a very goodly man" in person and bearing, but unprincipled and reckless. In his youth he had been subjected to but little restraint, for "his father had not displeased him at any time in saying, Why hast thou done so?" He now rebelled against the authority of God, who

had appointed Solomon to the throne. Both by natural endowments and religious character Solomon was better qualified than his elder brother to become ruler of Israel, yet although the choice of God had been clearly indicated, Adonijah did not fail to find sympathizers. Joab, though guilty of many crimes, had heretofore been loyal to the throne; but he now joined the conspiracy against Solomon, as did also Abiathar the priest.

The rebellion was ripe; the conspirators had assembled at a great feast just without the city to proclaim Adonijah king, when their plans were thwarted by the prompt action of a few faithful persons, chief among whom were Zadok the priest, Nathan the prophet, and Bathsheba the mother of Solomon. They represented the state of affairs to the king, reminding him of the divine direction that Solomon should succeed to the throne. David at once abdicated in

king. Nathan the prophet also came in.
23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest: and, behold, they eat and drink before him, and say, "God save king Adonijah.

26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king,
and thou hast not shewed *it* unto thy
servant, who should sit on the throne of
my lord the king after him?

David Promises the Kingdom to Solomon

28 Then king David answered and said, Call me Bathsheba. And she came ¹⁵into the king's presence, and stood before the king.

29 And the king sware, and said, As the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I swarc unto thee by the LORD
God of Israel, saying, Assuredly Solomon
thy son shall reign after me, and he shall
sit upon my throne in my stead; even so
will I certainly do this day.

31 Then Bathsheba bowed with *her* face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.

David Makes Solomon King

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon ¹⁶mine own mule, and bring him down to Gihon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel:

1:23 1 Ki 1:16;
Rom 13:7; 1 Pe 2:17
1:24 1 Ki 1:10; 1 Ki
1:18; 1 Ki 1:5;
1:25 1 Ki 1:9; 1 Ki
1:19; 1 Sa 10:21;
1:26 1 Ki 1:8; 1 Ki

and blow ye with the trumpet, and say,
God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet: and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with "pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

Adonijah Hears That Solomon Is King

41 And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest and Nathan the prophet have anointed him king in

favor of Solomon, who was immediately anointed and proclaimed king. The conspiracy was crushed. Its chief actors had incurred the penalty of death. Abiathar's life was spared, out of respect to his office and his former fidelity to David, but he was degraded from the office of high priest, which passed to the line of Zadok. Joab and Adonijah were spared for the time, but after the death of David they suffered the penalty of their crime. The execution of the sentence upon the son of David completed the fearful judgment that testified to God's abhorrence of the father's sin (2 SAM. 19).

1:5, 6. David Faithfully Withstood Pressure by Adonijah.—Adonijah had ever had his own way, and he thought that if he made a demonstration showing his desire to reign, David would yield to his wishes. But David was true to God and to his convictions (MS 6 1/2 1904).

2:1-9. David Prepared the Way for Solomon.—

David's public labor was about to close. He knew that he should soon die, and he does not leave his business matters in confusion, to vex the soul of his son; but while he has sufficient physical and mental strength, he arranges the affairs of his kingdom, even to the minutest matters, not forgetting to warn Solomon in regard to the case of Shimei. He knew that the latter would cause trouble in his kingdom, as he was angry and bitter against him, and that he was in control only through fear. Whenever he dared, he would cause rebellion, or, if he had a favorable opportunity, would not hesitate to take the life of Solomon.

David, in arranging his business, sets a good example to all who are advanced in years, to settle their matters while they are capable of doing so, that when they shall be drawing near to death, and their mental faculties are

Gihon: and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed.

48 And also thus said the king, Blessed be the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing it.

49 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way.

Solomon Sparing the Life of Adonijah

50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

David's Last Charge to Solomon

2 Now the days of David drew nigh that he should die: and he charged Solomon his son, saying,

2 I go the way of all the earth: be thou strong therefore, and shew thyself a man:

3 And keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself:

4 That the LORD may continue his word which he spake concerning me, saying, If

1:47 Ex 12:52; 2 Sa 8:10; 2 Sa 21:3; Ezr 6:10;
1:48 Ge 14:20; 1 Ch 29:10; Ne 9:5; Ps 51:1;
1:49 Pr 28:1; 1 Sa 21:5; Da 5:4-6;
1:50 1 Ki 2:28; Ex 21:11; Ex 38:2; Ps 118:27;
1:52 1 Sa 14:45; 2 Sa 14:11; Mt 10:30; Lk 21:18;
1:53 1 Ki 1:16; 2 Sa 1:2; 1 Ki 2:36; Pr 24:21

2:1 Ge 47:29; Dt 33:1; 2 Ti 4:6; Nu 27:19;

2:2 Jos 23:14; Job 16:22; Ps 89:38; Heb 9:27;

2:3 Dt 29:9; Jos 1:7; 1 Ch 29:19; Dt 4:1;

2:4 Ge 18:19; Dt 7:12; 1 Ch 28:9; Jude 24;

2:5 1 Ki 1:7; 2 Sa 4:39; 2 Sa 18:12; 2 Sa 18:11;

2:6 1 Ki 2:9; Pr 20:26; Ge 9:6; Nu 33:4; Eccl 8:11;

2:7 Pr 27:10; 2 Sa 9:10; Lk 12:35;

2:8 Jer 42;

2:9 Jdg 5:30; 1 Sa 24:3; Ps 15; Ps 38:1;

2:10 1 Ki 1:24; Ac 2:20; 1 Ki 5:1;

2:11 2 Sa 5:4;

2:12 1 Ki 1:16; 2 Ch 1:1; Ps 152:12; 2 Sa 29;

2

1 or, do wisely

2 Heb. be cut off from these from the throne

3 Heb. put

4 Heb. strong

thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him: but his hoar head bring thou down to the grave with blood.

The Death of David

10 So David slept with his fathers, and was buried in the city of David.

11 And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

The Reign of Solomon (2:12-11:43)

The Kingdom Made Secure to Solomon

12 Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.

Solomon's Dealings With His Opponents

13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably?

dimmed, they shall have nothing of a worldly nature to divert their minds from God (1SP 389, 390).

2:19. Solomon's Honor to His Mother.—We take the position that the fifth commandment is binding upon the son and daughter, although they may be old and gray-headed. However high or humble their station in life they will never rise above or fall below their obligation to obey the fifth precept of the decalogue, that commands them to honor their father and mother. Solomon, the wisest and most exalted monarch that ever sat upon an earthly throne, has given us an example of filial love and reverence. He was surrounded by his courtly train, consisting of the wisest sages and counselors, yet, when visited by his mother, he laid aside all the customary ceremonies attending the approach of a subject to an oriental monarch. The mighty king, in the presence of his mother, was only

her son. His royalty was laid aside, as he rose from his throne and bowed before her. He then seated her on his throne, at his right hand (ST Feb. 28, 1878).

3:2. A Temporary Place of Worship Should Have Been Prepared.

—Solomon knew that it would take much time to carry out the grand designs given for the building of the temple; and before building the house of the Lord or the walls about Jerusalem, he should have prepared a temporary place of worship for the people of God. He should not have encouraged them, by his own example, to go to the high places to offer sacrifice. But we read, "Only the people of Israel sacrificed in high places. This is mentioned as a matter that should have been otherwise."

Solomon changed his place of worship to Jerusalem, but his former act in sacrificing in a place not made sacred by

- And he said, Peaceably.
- 14 He said moreover, I have somewhat to say unto thee. And she said, Say on.
- 15 And he said, Thou knowest that the kingdom was mine, and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was his from the LORD.
- 16 And now I ask one petition of thee, 'deny me not. And she said unto him, Say on.
- 17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.
- 18 And Bathsheba said, Well; I will speak for thee unto the king.
- 19 Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother: and she sat on his right hand.
- 20 Then she said, I desire one small petition of thee: *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay.
- 21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.
- 22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother: even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.
- 23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.
- 24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.
- 25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died.
- 26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* 'worthy of death: but I will not at this time put thee to

2:34 2 Sa 14:12; 1k

2:15 1 Ki 1:5; 2 Sa

15:6; 2 Sa 16:18;

2:16 Ps 152:10; Pr

30:7

2:17 2 Sa 3:7; 2 Sa

12:8

2:18 Pr 14:15

2:19 Ex 20:12; Lev

19:3; Ps 15:9; Mt

25:7

2:20 Mt 16:19; Mt

11:21; Jn 15:16

2:22 Mt 20:22; Mk

10:38; Jas 1:4; 1 Ki

1:11

2:23 1 Ki 20:10; Ru

1:17; 1 Sa 14:13; 2 Sa

5:9

2:24 1 Ki 1:29; 1 Ki

10:9; Ex 1:21; 1 Sa

25:28

2:25 1 Ki 2:41; 1 Ki

2:54; 1 Sa 15:33

2:26 1 Ki 2:45; 1 Ki

1:7; Jos 21:18; Isa

10:40

2:27 Mt 26:56; Jn

12:48; Jn 19:23; Jn

19:28

2:28 1 Ki 1:7; Dt

32:35; 2 Sa 18:2; Ex

27:2

2:29 Ex 21:14; Ex

9:6; 1 Pe 1:17; 1 Ki

2:25

2:31 Ex 21:14; Nu

35:33; 2 Ki 9:26; Pr

20:17

2:32 1 Ki 2:43; Ge

1:11; Jdg 9:23; Ps

7:16

2:33 1 Ki 2:42; 2 Sa

5:29; Ps 104:8; Mt

27:25

2:34 1 Ki 2:25; 1 Ki

2:41; 2 Ki 21:18; Jos

15:61

2:35 Job 54:2; 1 Ki

2:27; 1 Sa 2:55; 1 Ch

21:4

2:36 Pr 20:8; 1 Ki

1:55; 2 Sa 11:21; 2 Sa

11:28

5 Heb. turn not away

my face

6 Heb. a man of

death

death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD: and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing *thereof*, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

33 Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: hut upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness.

35 And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

36 And the king sent and called for Shimei, and said unto him, Build thee an house in

the presence of the Lord, but dedicated to the worship of idols, removed from the minds of the people something of the repulsion with which they should have regarded the horrible performances practiced by idolaters. This mingling of the sacred and the profane was the first step in the practice of Solomon which led him to suppose that the Lord was not so particular in regard to the worship of His people. Thus he was educating himself to make still greater departures from God and His work. Little by little his heathen wives led him to make them altars on which to sacrifice to their gods (MS 5, 1912).

3:3. See EGW on 2 Sam. 12:25.

3:4 (2 Chron. 1:3-6). A Token of Earnest Desire.—These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they

were insufficient, in their own strength, for the responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit (RH Oct. 19, 1905).

3:5-9 (2 Chron. 1:7-10). A Most Precious Lesson.—

This prayer is a most precious lesson of instruction. Especially is it of value to those entrusted with responsibilities in the Lord's work. It is a sample prayer, indited by the Lord, to guide aright the desires of His servants. It is given also for the guidance of those who today are striving to serve the Lord with singleness of heart. . . .

It was in the night season that the Lord appeared to Solomon. During the busy hours of the day Solomon had much to do. Many came to him for advice and counsel, and his mind was fully occupied. The hours of the night, when all was silent, and Solomon was free from confusion,

Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Solomon's Marriage to Pharaoh's Daughter

3 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the

237 1 Ki 15:13; 2 Sa 15:23; 2 Ki 25:6; Jer 31:40.

238 1 Ki 20:1, 2 Ki 20:19.

239 1 Sa 21:10; 24:40; Pr 15:27; Lk 12:15; 1 Ti 6:10.

242 Ps 15:4; Lk 19:22; Lk 15:22.

243 2 Sa 21:2; 2 Ch 30:12; Ecc 8:2; Rom 15:5.

244 Jn 8:9; Rom 2:15; 1 Jo 3:20; Ps 7:16.

245 Ps 21:6; Ps 217; Pr 25:5.

246 1 Ki 2:12; 1 Ki 2:45; 2 Ch 1:1; Pr 29:1.

31 2 Ch 18:1; Eze 9:11; 1 Ki 11:1; 2 Sa 5:7.

32 1 Ki 22:15; Lev 26:40; 2 Ch 33:17.

33 Dt 6:5; Dt 30:10; Dt 30:20; 1 Ki 11:31.

34 1 Ki 9:2; Jos 9:3; 1 Ch 21:29; 2 Ch 1:3.

35 1 Ki 9:2; Ge 28:2; Nu 12:6; Mt 1:20.

36 Nu 12:7; 2 Sa 5:5; Ps 116:7; 2 Co 9:5.

37 Da 2:21; Da 1:25; Da 1:32; Da 5:18.

38 1 Sa 12:22; Ps 78:1; Ec 13:19.

39 1 Ch 22:12; 1 Ch 29:19; 2 Ch 1:10; Ps 119:41.

310 Pr 15:8; 31:11; Ps 4:6; Pr 16:41; Rom 8:26; 1 Ki 3:9.

312 Ps 10:17; Isa 65:21; 1 Ki 3:28; 2 Ch 2:12.

house of the LORD, and the wall of Jerusalem round about.

Solomon's Sacrifice at Gibeon and His Message From God

2 Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there: for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king instead of David my father; and I *am but* a little child: I know not *how* to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life: neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment:

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

3

1 or, bounty

2 Heb. hearing

3 Heb. many days

4 Heb. hear

was the time that the Lord chose in which to reveal Himself to him.

God often chooses the silence of the night to give His servants instruction. He can then gain freer access to their hearts than during the day. There is less to draw the mind from Him.

The Lord was testing Solomon. He placed in his mind a desire for the things that would enable him to rule wisely the people of Israel. . . . [Verses 7-9 quoted.] It was such a prayer as this that Solomon was continually to offer in the days of exaltation and glory awaiting him. And thus those who today are standing in positions of trust in the Lord's work are to pray. Let them beware of lifting up their hearts unto vanity. Only the prayers of those whose hearts are not filled with self-exaltation and haughtiness will the Lord hear. [Isa. 58:9 quoted.]

God commended Solomon's prayer. And He will today hear and commend the prayers of those who in faith and humility cry to Him for aid. He will certainly answer the fervent prayer for a preparation for service. In answer He will say, Here I am. What wilt thou that I shall do for thee?

The lesson to be drawn from this record is more precious than any earthly treasure. He who led Solomon's mind as he made this prayer will today teach His servants how to pray for what they need (MS 164, 1902).

Possibilities of a Heavenly Commerce.—This is a lesson for us. Our petitions to God should not proceed from hearts that are filled with selfish aspirations. God exhorts us to choose those gifts that will redound to His glory. He would have us choose the heavenly instead of the earthly. He throws open before us the possibilities and advantages of a heavenly commerce. He gives encourage-

- 13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.
- 14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.
- 15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Solomon's Notable Judicial Decision

- 16 Then came there two women, *that were* harlots, unto the king, and stood before him.
- 17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.
- 18 And it came to pass the third day after that I was delivered, that this woman was delivered also; and we were together; *there was* no stranger with us in the house, save we two in the house.
- 19 And this woman's child died in the night; because she overlaid it.
- 20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
- 21 And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son, which I did bear.
- 22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.
- 23 Then said the king, The one saith, This is my son that liveth, and thy son is the dead; and the other saith, Nay; but thy son is the dead, and my son is the living.
- 24 And the king said, Bring me a sword.
- 25 And they brought a sword before the king.
- 25 And the king said, Divide the living child in two, and give half to the one, and half

3:13 Mt 6:33; Rom 8:32; Eph 3:20; Pr 3:16
3:14 1 Ki 2:5-6; Ps 132:12; Zec 3:7; 1 Ki 3:3

3:15 Ge 41:7; Jer 41:26; 2 Sa 6:17; 1 Ki 8:64

3:16 Lev 19:29; Dt 23:17; Jos 2:1; Jdg 11:1

3:17 Ge 43:20; Rom 15:7

3:20 Ps 139:11; Mt 15:25; Jo 3:20; 1 Ki 4:21

3:21 Ge 21:7; 1 Sa 12:5

3:25 Pr 2:8
3:26 Ge 43:30; Isa 49:15; Hos 11:8; Php 1:9

3:28 Ex 14:31; Jos 4:14; 1 Sa 12:18; 1 Ch 29:24

4:1 1 Ki 11:13; 2 Sa 5:5; 1 Ch 12:38; Eccl 1:12

4:2 Ex 18:21; 1 Co 12:28; 1 Ch 27:17

4:3 2 Sa 20:25; 1 Ch 18:6; 2 Sa 8:16

4:4 1 Ki 2:5; 1 Ki 2:5

4:5 1 Ki 1:10; 2 Sa 7:2; 1 Ki 1:7; 2 Sa 16:16

4:6 1 Ki 12:13; 2 Sa 20:24; 1 Ki 9:15

4:8 Jdg 17:1; Jdg 19:1

4:9 Jos 19:42; 1 Sa 6:12; 1 Sa 6:20

4:10 Jos 15:45; Jos 12:17; Jos 12:23

4:11 Jos 12:23; Jos 17:11; Jdg 12:7

4:12 Jos 17:11; Jdg 5:19; 1 Sa 31:10

5 or, hath not been

6 Heb. were hot

7 Heb. in the midst of him

4

1 or, chief officer

2 or, secretaries

3 or, remembrancer

4 or, levy

5 or, Ben-hur

6 or, Ben-dokar

7 or, Ben-hesed

8 or, Ben-abinadab

to the other.

- 26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.
- 27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.
- 28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

The Officers of the Court

- 4 So king Solomon was king over all Israel.
- 2 And these were the princes which he had; Azariah the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, scribes; Jehoshaphat the son of Ahilud, the recorder.
- 4 And Benaiah the son of Jehoiada was over the host; and Zadok and Abiathar were the priests:
- 5 And Azariah the son of Nathan was over the officers; and Zabud the son of Nathan was principal officer, and the king's friend:
- 6 And Ahishar was over the household; and Adoniram the son of Abda was over the tribute.
- 7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.
- 8 And these are their names: The son of Hur, in mount Ephraim:
- 9 The son of Dekar, in Makaz, and in Shaalbim, and Bethshemesh, and Elonbethanan:
- 10 The son of Hesei, in Aruboth: to him pertained Sochoh, and all the land of Hephher:
- 11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife:
- 12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Bethshean, which is by Zartanah beneath Jezreel, from Bethshean to Abelmeholah, even unto the place that is beyond

ment to our loftiest aims, security to our choicest treasure. When the worldly possession is swept away, the believer will rejoice in his heavenly treasure, the riches that cannot be lost in any earthly disaster (RII Aug. 16, 1898).

3:5-15 (2 Chron. 1:7-12). Study Every Point Carefully.—[1 Kings 3:5-15 quoted.] It would be well for us carefully to study Solomon's prayer, and to consider every point on which depended his receiving the rich blessings that the Lord was ready to give him (MS., 1902).

3:6. God Dealt According to Faithfulness.—[1 Kings 3:6 quoted.] There is enough contained in these words to silence every skeptic in regard to God's sanctioning the sins of David and Solomon. God was merciful to them according as they walked before Him in truth, righteousness, and uprightness of heart. Just according to their faithfulness, God dealt with them (1 SP 395).

3:14 (2 Sam. 12:13). David Reproved for Walking in Own Counsel.—[1 Kings 3:14 quoted.] Several times during his reign David walked in the counsel of his own heart, and greatly injured his influence by following his impulses. But he always received the words of reproof sent to him by the Lord. These words cut him to the quick. He did not seek to evade the matter, but bore the punishment of his transgression, saying, "I have sinned" (MS 164, 1902).

4:29-43. The Wisdom of Solomon.—Solomon took an especial interest in natural history, but his researchers were not confined to any one branch of learning. Through a diligent study of all created things, both animate and inanimate, he gained a clear conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's wisdom; and as he sought to learn more and more,

- Jokneam:
 13 The son of Geber, in Ramothgilead; to him *pertained* the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars:
 14 Ahinadab the son of Iddo had "Mahanaim;
 15 Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife;
 16 Baanah the son of Hushai was in Asher and in Aloth;
 17 Jehoshaphat the son of Paruah, in Issachar;
 18 Shimei the son of Elah, in Benjamin;
 19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.
 20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.
 21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.
 22 And Solomon's "provision for one day was thirty "measures of fine flour, and threescore measures of meal.
 23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.
 24 For he had dominion over all the region on this side the river, from Tiphshah even to Azzah, over all the kings on this side the river; and he had peace on all sides round about him.
 25 And Judah and Israel dwelt "safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.
 26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.
 27 And those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.
 28 Barley also and straw for the horses and

4:13 1 Ki 22:3; Dt 4:35; Jos 20:9; 2 Ki 9:1.
 4:14 Ge 32:2; 2 Sa 28:2; 2 Sa 17:24; 2 Sa 17:27.
 4:15 1 Ki 11:1; 1 Sa 18:18.
 4:16 1 Ki 18; Zec 12:13.
 4:20 1 Ki 3:8; Ge 15:16; Ge 15:5; Pr 14:28.
 4:21 1 Ki 4:2; Ge 15:18; Ex 24:31; Dt 11:2.
 4:22 Ne 5:17-18.
 4:23 Ge 10:19; Jdg 16:1; 1 Ki 4:21; Ps 7:28.
 4:25 Isa 60:18; Eze 38:11; 2 Ki 18:31; Mt 1:1.
 4:26 Dt 17:16; 2 Sa 8:4; 2 Ch 1:14; Ps 20:7.
 4:28 Ps 8:10; Est 8:11; Mt 1:15.
 4:29 1 Ki 4:12; 1 Ki 5:28; Ps 119:54; Ecc 1:16.
 4:30 Ge 25:6; Job 1:3; Da 1:20; Da 4:7; Mt 2:1.
 4:31 1 Ki 5:12; Mt 12:12; Jk 11:31; Col 2:3.
 4:32 Ecc 12:9; Mt 13:55; Mt 1:1.
 4:33 Nu 21:6; 2 Ki 19:23; Ps 92:12; Ec 12:2.
 4:34 1 Ki 10:1; 2 Ch 9:1; Isa 2:2; Zec 8:23.
 5:1 1 Ki 5:10; 2 Ch 2:3; 2 Sa 8:10; Ps 15:12.
 5:3 1 Ch 22:8; Jos 10:24; Ps 86; Mal 1:3.
 5:4 1 Ki 4:21; Ps 127; Isa 9:7; Ac 9:41.
 5:5 1 Ch 17:12; 1 Ch 22:10; 1 Ch 28:10.
 5:6 1 Ki 6:16; 1 Ki 6:20; Ps 29:5; Rom 12:17.
 9 or Ben-geber
 10 or to Mahanaim
 11 Heb bread
 12 Heb cors
 13 Heb confidently
 14 or, mules, or, swift beasts
 5
 1 also called, Huram

"dromedaries brought they unto the place where the officers were, every man according to his charge.

The Wisdom of Solomon

- 29 And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.
 30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.
 31 For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about.
 32 And he spake three thousand proverbs; and his songs were a thousand and five.
 33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes.
 34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

The Building of the Temple

- 5 And Hiram king of Tyre sent his servants unto Solomon: for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.
 2 And Solomon sent to Hiram, saying,
 3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.
 4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.
 5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.
 6 Now therefore command thou that they, hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy

his knowledge of God and his love for Him constantly increased.

Solomon's divinely inspired wisdom found expression in songs of praise and in many proverbs.

In the proverbs of Solomon are outlined principles of holy living and high endeavor, principles that are heaven-born and that lead to godliness, principles that should govern every act of life. It was the wide dissemination of these principles, and the recognition of God as the One to whom all praise and honor belong, that made Solomon's early reign a time of moral uplift as well as of material prosperity.

O that in later years Solomon had heeded these wonderful words of wisdom! O that he who had declared, "The lips of the wise disperse knowledge" (Proverbs 15:17), and who had himself taught the kings of the earth

to render to the King of kings the praise they desired to give to an earthly ruler, had never with a "forward mouth," in "pride and arrogance," taken to himself the glory due to God alone! (PK 33, 34).

5:2-9. David's Public Relations.—[1 Kings 5, 2-9 quoted.] David had lived in friendship with the people of Tyre and Sidon, who had not in any way molested Israel. Hiram, king of Tyre, acknowledged Jehovah as the true God, and some of the Sidonians were turning from idol worship.

Today, in our dealings with our neighbors, we are to be kind and courteous. We are to be as signs in the world testifying to the power of divine grace to refine and ennoble those who give themselves to God's service (Mt 18, 1905).

5:3-18 (ch. 7:13, 14, 40; 2 Chron. 2:3-14). A Spirit of

Sacrifice Vital In Every Phase of Our Work.—The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness.

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only free-will offerings. "Of every man that giveth it willingly with his heart ye shall take my offering" was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling-place for the Most High.

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his service this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple.

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences cooperated with the workmen whom God Himself chose.

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and His truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker.

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with cunning men . . . in Judah and in Jerusalem."

The Phœnician king responded by sending Hiram, "a cunning man, endowed with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant,

on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world—Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

The harmful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost.

Herein lies a most important lesson for God's people today,—a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom He made, "Follow me, and I will make you fishers of men." He offered no stated sum as a reward for their services. They were to share with Him His self-denial and sacrifice.

Those who claim to be followers of the Master Worker, and who engage in His service as collaborators with God, are to bring into their work the exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into His work.

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of His servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institutions should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearied vigilance.

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance—barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practiced the closest economy, in order that as many other laborers as possible might be planting the standard of truth

servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

10 So Hiram gave Solomon cedar trees and fir trees according to all his desire.

11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a levy out of all Israel: and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains;

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stones-

5:7 1 Ki 10:9; Ps 137:6; 1 Ki 1:8; Ge 35:5.
5:8 2 Ki 15:3; 2 Sa 6:5; 2 Ch 3:5.
5:9 Dt 3:25; 2 Ch 2:16; Eze 3:7; Eze 27:17.
5:11 1 Ki 4:22; 2 Ch 2:10.
5:12 1 Ki 3:12; 2 Ch 1:2; Jos 1:5; 1 Ki 15:19.
5:13 1 Ki 1:6; 1 Ki 9:15.
5:14 1 Ki 1:6.
5:15 Eze 2:58; Ne 7:7; Ne 7:60.
5:16 1 Ki 9:23; 2 Ch 2:2.
5:17 1 Ki 6:7; 1 Ki 9:2; 2 Ch 2:16; 1 Pe 2:6-7.
5:18 Jos 1:5; Ps 83:7; Eze 27:9.
6:1 Jdg 11:26; 1 Ki 6:37; Nu 1:1; Ac 7:17.
6:2 Eze 6:3-11; Eze 11:1; Rev 21:16-17.
6:3 1 Ch 28:11; Eze 11:15; Mt 1:5; Jn 10:23.
6:4 1 Ki 6:4; 2 Sa 2:9; Eze 40:16; Eze 41:26.
6:5 1 Ch 9:26; Ne 10:37; Nu 1:1; Jer 45:1.
6:7 Pr 24:27; Rom 9:23; 2 Co 5:5; Col 1:12.
6:9 1 Ki 6:11; 1 Ki 6:38.
6:12 1 Ki 3:11; 1 Ch 28:9; Ps 132:12; Zec 3:7.
2 Heb. say.
3 Heb. say.
4 Heb. heard.
5 Heb. send.
6 Heb. cors.
7 Heb. tribute of men.
8 or, Giblites.

6:12 1 Ki 3:11; 1 Ch 28:9; Ps 132:12; Zec 3:7.

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8 or, Giblites.

6:12 1 Ki 3:11; 1 Ch 28:9; Ps 132:12; Zec 3:7.

quarters: so they prepared timber and stones to build the house.

6 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

4 And for the house he made windows of narrow lights.

5 And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about:

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrow rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 And the word of the LORD came to Solomon, saying,

12 Concerning this house which thou art in building, if thou wilt walk in my statutes,

in new places.

But in time a change came. The spirit of sacrifice was not manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings.

God in His providence called for a reform in His sacred

10 or, the vaultbeams and the panelings with cedar

work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation.

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of

and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, "both the floor of the house, and the walls of the ceiling: and he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy place.

17 And the house, that is, the temple before it, was forty cubits *long*.

18 And the cedar of the house within was carved with "knops and "open flowers: all was cedar: there was no stone seen.

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with "pure gold: and so covered the altar which was of cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23 And within the oracle he made two cherubims of "olive tree, *each* ten cubits high.

24 And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25 And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26 The height of the one cherub was ten

6:13 1 Ki 8:27, Ex 25:8, Ps 68:18, Isa 57:15

6:14 1 Ki 6:9, 1 Ki 6:38

6:16 1 Ki 6:5, Ex 26:23, Lev 16:2, Eze 15:3, Heb 9:5

6:19 1 Ki 6:5, Ps 28:2, 2 Ch 5:7, 1 Heb 9:5-4

6:20 1 Ki 5:2-3, 1 Ki 6:22, 1 Ki 7:48

6:21 Ex 26:32, Ex 36:3-1, 1 Ki 6:5; Ex 26:32-33

6:22 1 Ki 6:20; Ex 36:1, Ex 40:5-6

6:23 Ge 3:2-6; Isa 57:16, Heb 1:14, 1 Pe 1:12

6:27 Ex 25:20; Ex 37:9, 2 Ch 3:11, 2 Ch 3:8

6:29 Ex 26:8, Ps 104:20, Eph 3:10, Rev 7:9

6:30 Isa 66:17, 6:31 Jo 10:9, Jo 1:6, Eph 3:18

6:32 1 Ki 6:18, 1 Ki 6:29

6:34 1 Ki 5:8, 6:35 2 Ch 3:9, 2 Ch 7:5, Rev 11:2

6:37 1 Ki 6:1, 2 Ch 3:2

6:38 Zec 4:9; 1 Ki 7:1, Eze 6:15, Jo 2:20

7:1 1 Ki 9:10, 2 Ch 8:1, Mt 6:33

7:2 1 Ki 9:19, 1 Ki 10:17, SS 7:4

11 or, from the floor of the house unto the walls, etc

12 or, gourds

13 Heb, openings of

14 Heb, shut up

15 or, only: Heb

16 or, the cherubims stretched forth their wings

17 Heb, openings of flowers

18 or, fivesquare

19 or, leaves of the doors

20 Heb, openings of flowers

21 or, foursquare

22 about the end of October

23 or, with all the parts thereof, and with all the ordinances thereof

cubits, and so was it of the other cherub.

27 And he set the cherubims within the inner house: and "they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and "open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were "a fifth part of the wall.

32 The "two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and "open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

33 So also made he for the door of the temple posts of olive tree, "a fourth part of the wall.

34 And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

35 And he carved *thereon* cherubims and palm trees and open flowers; and covered *them* with gold fitted upon the carved work.

36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.

37 In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in "the month Bul, which is the eighth month, was the house finished "throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

7 But Solomon was building his own house thirteen years, and he finished all his house.

2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars,

the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them, for He can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward.

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sake He became poor, that we through His poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for Him. It is our privilege to be partakers with Christ in His sacrifice (RII Jan. 4, 1906).

Contact With Worldly Wise Men Paved Way for

Ruin.—Solomon prepared the way for his own ruin when he sought for wise men from other nations to build the temple. God had been the educator of His people, and He designed that they should stand in His wisdom, and with His imparted talents should be second to none. If they had the clean hands, the pure heart, and the noble, sanctified purpose, the Lord would communicate to them His grace. But Solomon looked to man instead of God, and he found his supposed strength to be weakness. He brought to Jerusalem the leaven of the evil influences which were perpetuated in polygamy and idolatry (GCB Feb. 25, 1895).

6:7 (Eph. 2:19-22). A Type of God's Spiritual Temple.—The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewn, polished, and tested, before it was brought to Jerusalem. And when all were

- with cedar beams upon the pillars.
- 3 And it was covered with cedar above upon the 'beams, that lay on forty five pillars, fifteen in a row.
- 4 And there were windows in three rows, and light was against light in three ranks.
- 5 And all the 'doors and posts were square, with the windows; and light was against light in three ranks.
- 6 And he made a porch of pillars: the length thereof was fifty cubits, and the breadth thereof thirty cubits; and the porch was before them; and the other pillars and the thick beam were before them.
- 7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other.
- 8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.
- 9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.
- 10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.
- 11 And above were costly stones, after the measures of hewed stones, and cedars.
- 12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.
- 13 And king Solomon sent and fetched Hiram out of Tyre.
- 14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.
- 15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.
- 16 And he made two chapters of molten brass, to set upon the tops of the pillars:

7:3 1 Ki 6:5
7:4 1 Ki 6:5; Isa 54:12; Eze 40:16; Eze 40:33;
7:7 1 Ki 6:3; Ps 122:5; Isa 9:7; Pr 20:8;
7:8 2 Ki 20:1; 1 Ki 3:1; 1 Ki 9:29; 2 Ch 8:11
7:9 1 Ki 5:17
7:10 Isa 28:16; Isa 54:11; Rev 21:19-20
7:11 1 Pe 2:5
7:12 1 Ki 6:50
7:13 1 Ki 7:10; 2 Ch 2:13; 2 Ch 4:11
7:14 2 Ch 2:14; Isa 28:26
7:15 1 Ki 7:21; 2 Ch 4:12; 2 Ki 25:13;
7:16 Ex 36:38; Ex 38:17; Ex 38:19; Ex 38:28;
7:17 Ex 28:10; Ex 28:22;
7:18 Ex 28:10; Ex 28:22; 2 Ki 25:17
7:19 1 Ki 7:22; 1 Ki 6:18;
7:20 2 Ki 25:17; 2 Ch 4:16; 2 Ch 4:15;
7:21 2 Ch 3:17; Gal 2:9; Rev 5:12; 1 Ki 7:12;
7:23 Ex 38:8; 2 Ki 25:13; Jer 52:17; Jer 52:20
7:24 1 Ki 6:18; 2 Ch 4:3
7:25 Jer 52:20; Eze 1:10; Mt 28:19; Lk 24:47
7:26 Jer 52:21; 1 Ki 7:19; 1 Ki 7:6; Eze 45:11
7:27 2 Ki 25:13; 1 Ki 25:16; Jer 52:17; Jer 52:20

7

- 1 Heb. ribs
2 Heb. sight against sight
3 or, spaces and pillars were square in prospect
4 or, according to them
5 Heb. from floor to floor
6 also called, Huram
7 Heb. the son of a widow woman
8 Heb. fashioned
9 that is, He shall establish
10 that is, In it is strength
11 Heb. from his brim to his brim

the height of the one chapter was five cubits, and the height of the other chapter was five cubits:

- 17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter.
- 18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter.
- 19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.
- 20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.
- 21 And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof 'Jachin: and he set up the left pillar, and called the name thereof 'Boaz.
- 22 And upon the top of the pillars was lily work: so was the work of the pillars finished.
- 23 And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.
- 24 And under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast.
- 25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.
- 26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.
- 27 And he made ten bases of brass: four cubits was the length of one base, and four cubits the breadth thereof, and three

brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its Builder and Maker is God.

Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another.

Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified (1Ts 1:5, 13:7).

6:11-13. Building and Character to Reveal God's Greatness.—[1 Kings 6:11-13 quoted.] The preparations made for the building of this house for the Lord, must be in accordance with the instructions He had given. No pains must be spared in its erection; for in it God was to meet with His people. The building must show forth to the nations of the earth the greatness of Israel's God. In every part it must represent the perfection of Him whom the Israelites were called upon to honor before all the world.

The specifications regarding the building were often repeated. In all the work done, these specifications were to be followed with the utmost exactness. Believers and un-

¹² There were but 2000 baths in it usually, but when quite filled it contained 3000, or 22,210 gallons, wine measure

- cubits the height of it.
- 28 And the work of the bases *was* on this manner: they had borders, and the "borders were between the ledges:
- 29 And on the borders that *were* between the ledges were lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.
- 30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at the side of every addition.
- 31 And the mouth of it within the chapter and above *was* a cubit: but the mouth thereof *was* round after the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round.
- 32 And under the borders *were* four wheels: and the axletrees of the wheels *were* "joined to the base: and the height of a wheel *was* a cubit and half a cubit.
- 33 And the work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their fellows, and their spokes, *were* all molten.
- 34 And *there were* four undersetters to the four corners of one base: and the undersetters *were* of the very base itself.
- 35 And in the top of the base *was there* a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same.
- 36 For on the plates of the "ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the "proportion of every one, and additions round about.
- 37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.
- 38 Then made he ten lavers of brass: one laver contained forty baths: and every laver *was* four cubits: and upon every one of the ten bases one laver.
- 39 And he put five bases on the right "side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.
- 40 And Hiram made the lavers, and the

7:29 1 Ki 7:25; Eze 1:10; Eze 10:14; Hos 5:14; Rev 5:5;
7:30 Eze 4:13;
7:33 Eze 1:16; Eze 1:18;
7:36 1 Ki 7:29; 1 Ki 6:35; Eze 40:51; Eze 40:47;
7:38 Ex 40:28; Ex 38:8; Zec 13:1; Heb 9:10;
7:50 1 Ki 7:13; 1 Ki 7:45; Ex 2:6;
7:41 2 Ch 4:12; 1 Ki 7:17-18;
7:45 Ex 27:3; Ex 38:1; Lev 8:51; Zec 14:21;
7:46 Ge 33:17; 1 Ki 4:12; Jos 2:16; 2 Ch 4:17;
7:47 2 Ch 4:18; 1 Ch 22:14; 1 Ch 22:16;
7:48 Ex 39:46; Ex 40:26; Eze 40:49; Mal 1:12;
7:49 Ex 25:31; 2 Ch 4:20; Ex 25:30; Nu 4:9;
7:50 Ex 25:29; Nu 7:86; Lev 16:12;
7:51 Ex 40:34; Eze 6:15; Zec 4:9; 2 Ch 5:1

8:1 2 Ch 5:2; Eze 5:1; Isa 46:13; 1 Pe 2:6

13 shootings
14 Heb. in the base
15 Heb. nakedness
16 Heb. shoulder
17 Heb. And Hiram
18 Heb. upon the face of the pillars
19 Heb. made bright or, scoured
20 Heb. in the thickness of the ground
21 Heb. for the exceeding multitude
22 Heb. searched
23 Heb. ash pans
24 Heb. holy things of David
8
1 Heb. princes

shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD:

- 41 The two pillars, and the two howls of the chapters that *were* on the top of the two pillars; and the two networks, to cover the two howls of the chapters which *were* upon the top of the pillars;
- 42 And four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two howls of the chapters that *were* upon the pillars;
- 43 And the ten bases, and ten lavers on the bases;
- 44 And one sea, and twelve oxen under the sea;
- 45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were* of "bright brass.
- 46 In the plain of Jordan did the king cast them, "in the clay ground between Succoth and Zarthan.
- 47 And Solomon left all the vessels *unweighed*, "because they were exceeding many: neither *was* the weight of the brass "found out.
- 48 And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread *was*,
- 49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,
- 50 And the bowls, and the snuffers, and the basons, and the spoons, and the "censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.
- 51 So *was* ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the "things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.
- 8 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the "chief of the fathers of the children of Israel, unto king Solomon in Jerusalem.

1K1

lievers were to learn of the importance of the work from the care shown in its performance.

The care shown in the building of the temple is a lesson to us regarding the care that we are to show in our character-building. No cheap material was to be used. No haphazard work was to be done in matching the different parts. Piece must fit piece perfectly. Just as God's temple was, so must His church be. Into their character-building His people are to bring no worthless timbers, no careless, indifferent work. . . .

In times of perplexity and distress, when a heavy strain is brought to bear, it will plainly be seen what kind of timbers have been used in the character-building (MS 18, 1905).

6:12, 13. **God Gives Skill, Understanding, Adaptability.**—[1 Kings 6:12, 13 quoted.] This word was

sent to Solomon while he was engaged in the building of the temple. The Lord assured him that He was taking notice of his efforts and of the efforts of the others engaged on the building. God exercises the same watchcare over His work today. Those who labor with a sincere desire to fulfill the Word of the Lord, and to glorify His name, will gain increased knowledge; for the Lord will cooperate with them. He watches with approval those who keep His glory in view. He will give them skill and understanding and adaptability for their work. Each one who enters the service of God with a determination to do his best, will receive a valuable education, if he heeds the instruction given by the Lord, and does not follow his own wisdom and his own ideas. All are to be teachable, seeking the Lord with humility, and using for Him, with cheerfulness and gratitude, the knowledge gained (MS 18, 1905).

- that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
- 2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.
- 3 And all the elders of Israel came, and the priests took up the ark.
- 4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.
- 5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.
- 6 And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims.
- 7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.
- 8 And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without; and there they are unto this day.
- 9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.
- 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD.
- 11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.
- 12 Then spake Solomon. The LORD said that he would dwell in the thick darkness.
- 13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.
- 14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)
- 15 And he said, *be* the LORD God of

8:2 Lev 24:33; Nu 29:12; Dt 16:13; 2 Ch 5:5
8:3 Nu 1:15; Dt 31:9; Jos 3:6; Jos 4:9
8:4 1 Ki 3:1, 2 Ch 1:4
8:5 2 Sa 6:13; 1 Ch 16:1
8:6 1 Ki 8:4, 2 Sa 6:17; 1 Ki 6:19; 1 Ki 6:27
8:8 Ex 40:20; Jos 9:8; Mt 28:15
8:9 Ex 25:21; Dt 10:2; Ex 16:33; Heb 9:8
8:11 Lev 9:6; Eze 43:2; Eze 41:1, 10, 11
8:12 Dt 1:11; Ps 97:2; Isa 45:15; Heb 12:18
8:13 2 Sa 7:13; 1 Ch 17:12; 1 Ch 28:6; 1 Ch 28:10
8:14 Jos 22:6; 2 Sa 6:18; 2 Ch 6:8; Ps 118:20
8:15 1 Ch 29:10; 2 Ch 6:4; Ne 9:5; Ps 11:4
8:16 2 Ch 6:5; Ps 132:15; 1 Ki 8:29; Dt 12:11
8:17 1 Ch 22:7; 1 Ch 28:2
8:18 2 Co 8:12
8:19 2 Sa 7:5; 1 Ch 17:1; 1 Ch 28:6
8:20 1 Ki 8:15; Ne 9:8; Isa 9:7; Eze 12:25
8:21 1 Ki 8:9; Ex 31:28; Dt 9:9; Dt 9:11
8:22 1 Ki 8:51; 2 Ki 23:5; Ex 9:20; 1 Pt 9:5
8:23 Ge 5:30; Ex 31:5; 2 Sa 7:22; Ps 35:10
8:24 1 Ki 8:15; 2 Sa 7:12; 2 Sa 7:16
8:25 1 Ki 2:1; 1 Ki 12:1; 1 Ki 14
8:26 1 Ki 8:23; Ex 21:10; Ps 41:13; Isa 41:7

2 Heb. heads

3 or, ark

4 or, where the

5 Heb. be cut off unto thee a man from my sight

6 Heb. only if

Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying,

- 16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.
- 17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel.
- 18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart.
- 19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name.
- 20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.
- 21 And I have set there a place for the ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.
- 22 And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven:
- 23 And he said, LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart:
- 24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.
- 25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, 'There shall not fail thee a man in my sight to sit on the throne of Israel: 'so that thy children take heed to their way, that they walk before me as thou hast walked before me.'
- 26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

6:23-28 (ch. 8:6, 7; 2 Chron. 5:7, 8, 12-14). **Two Additional Angels Placed by Ark.**—A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor.

The sacred choir lifted their voices in praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took

possession of the house, as it had formerly filled the wilderness tabernacle (Rt 1 Nov. 9, 1905).

7:13, 14, 40 (ch. 5:3-18; 2 Chron. 2:13, 14; 4:11). **Solomon Should Have Used Available Talent.**—The first thing that Solomon should have thought of in connection with the building of the temple was how to obtain all the strength and ability possible from the people whom Christ had been training by the communications given through Moses for Israel (Mt 5, 19:12).

8:6, 7. See EGW on ch. 6:23-28.

8:54. See EGW on 2 Chron. 6:13.

10:18-27 (Eccl. 1:14). **Pity the Man Who Was Envied.**—Many envied the popularity and abundant glory of Solomon, thinking that of all men he must be the most happy. But amid all that glory of artificial display the man envied is the one to be most pitied. His countenance is

- 27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?
- 28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:
- 29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ^{toward} this place.
- 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ^{toward} this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.
- 31 If any man trespass against his neighbour, ^{and} an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:
- 32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.
- 33 When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee ⁱⁿ this house:
- 34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.
- 35 When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them:
- 36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.
- 37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their ^{cities};

8:27 2 Ch 6:18; Isa 66:1; Jn 1:14; Ac 17:34;
8:28 2 Ch 6:19; Ps 141:2; Lk 18:1; Lk 18:5;
8:29 1 Ki 8:52; 2 Ki 19:16; Ne 1:6; Da 9:18;
8:30 1 Ki 8:36; 1 Ki 8:39; 1 Ki 8:43; 1 Ki 8:49;
8:31 Pr 9:9;
8:32 1 Ki 8:40; Ex 34:7; Nu 5:27; Eze 18:13;
8:33 Lev 26:25; Dt 28:25; Ps 14:10; Job 5:10;
8:34 1 Ki 8:30; Ps 106:17; Jer 31:27; Jer 32:47;
8:35 1 Ki 17:1; Eze 1:13; Mal 3:19; Lk 4:25; Rev 11:6;
8:36 Ps 25:12; Isa 55:8; Mic 1:2; Jer 42:3; Mt 22:10;
8:37 Lev 26:16; Dt 28:25; 1 Ch 21:12; Jer 32:2;
8:38 Ps 50:15; Ps 91:15; Isa 57:9; Joel 2:17;
8:39 1 Ki 8:52; Jer 42:19; Eze 18:30; Rev 22:12;
8:40 Ge 22:12; Dt 6:2; Ps 115:13; Jer 32:29;
8:41 Ru 1:16; 2 Ch 6:32; Mt 8:5; Lk 17:18;
8:42 Ex 15:14; Dt 16:1; Da 2:7; 3:28;
8:43 1 Sa 17:46; Ps 114:27; Isa 11:9; Rev 11:15;
8:44 2 Ch 6:34; Nu 31:1; Jdg 9:6; 1 Sa 15:4;
8:45 Ge 18:25; Ps 9:6; Jer 5:28;
8:46 2 Ch 6:36; Job 14:4; Ps 19:12; Eccl 7:20;
8:47 2 Ch 6:37; Eze 16:61; Eze 16:63; Hag 1:7;
8:48 Dt 29:9; Ne 1:9; Ps 119:2; Da 9:15;

7 or, in this place

8 or, in this place

9 Heb. and he require an oath of him

10 or, toward

11 or, jurisdiction

12 Heb. thy name is called upon this house

13 Heb. the way of the city

whatsoever plague, whatsoever sickness ^{there be};

- 38 What prayer and supplication soever be ^{made} by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:
- 39 Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;)
- 40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.
- 41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake:
- 42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house:
- 43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that ^{this house, which I have builded, is called by thy name.} **1 Ki**
- 44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD ^{toward} the city which thou hast chosen, and toward the house that I have built for thy name:
- 45 Then hear thou in heaven their prayer and their supplication, and maintain their ^{cause}.
- 46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;
- 47 Yet if they shall ^{bethink} themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;
- 48 And so return unto thee with all their heart, and with all their soul, in the land

dark with despair. All the splendor about him is but to him mockery of the distress and anguish of his thoughts as he reviews his misspent life in seeking for happiness through indulgence and selfish gratification of every desire (ST Feb. 7, 1878).

11:1 Unsanctified Marriages Cause Downfall.—All the sins and excesses of Solomon can be traced to his great mistake in ceasing to rely upon God for wisdom, and to walk in humility before Him. . . .

The lesson for us to learn from the history of this perverted life is the necessity of continual dependence upon the counsels of God; to carefully watch the tendency of our course, and to reform every habit calculated to draw us from God. It teaches us that great caution, watchfulness, and prayer are needed to keep undefiled the simplicity and purity of our faith. If we would rise to the

highest moral excellence, and attain to the perfection of religious character, what discrimination should be used in the formation of friendships, and the choice of a companion for life!

Many, like the king of Israel, follow their own carnal desires, and enter into unsanctified marriages. Many who started out in life with as fair and promising a morning, in their limited sphere, as Solomon had in his exalted station, through one false and irrevocable step in the marriage relation, lose their souls, and draw others down to ruin with them. As Solomon's wives turned his heart away from God to idolatry, so do frivolous companions, who have no depth of principle, turn away the hearts of those who were once noble and true, to vanity, corrupting pleasures, and downright vice (HR May, 1878).

11:1-4 (1 Cor. 10:12). A Special Lesson to the

14 or, right 15 Heb. bring back to their heart

- of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:
- 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their ¹⁶cause.
- 50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:
- 51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:
- 52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.
- 53 For thou didst separate them from among all the people of the earth, to *be* thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.
- 54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven.
- 55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,
- 56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not ¹⁷failed one word of all his good promise, which he promised by the hand of Moses his servant.
- 57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:
- 58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.
- 59 And let these my words, wherewith I have made supplication before the

8:49 1 Ki 8:50; 1 Ki 9:5; 2 Ki 19:19;
8:50 2 Ch 6:9; Ezr 7:6; Ps 106:46; Ac 7:40
8:51 1 Ki 8:55; 2 Ch 6:59; 1 Ti 1:16; Isa 64:9
8:52 1 Ki 8:29; 2 Ch 6:40; Ps 86:5; Ps 135:18
8:53 Ex 34:16; Nu 23:9; Th 2:11; 1 Pe 2:9
8:54 1 Ki 11:1; 1 Ki 22:15; Ps 95:6; 1 Ki 22:41
8:55 1 Ki 8:11; 2 Sa 6:18; 1 Ch 16:2
8:56 1 Ki 8:15; De 3:20; Jos 24:4; 1 Ki 21:31
8:57 De 31:6; Jos 1:5; Ps 46:7; Isa 8:10
8:58 Ps 110:3; SS 1:1; Jer 31:33; Php 2:13; Heb 13:21
8:59 Ps 111:2; Jo 17:9; 1 Jo 2:2; 1 Ki 11:3
8:60 1 Ki 8:13; Jos 6:6; 1 Sa 17:46; Isa 40:1
8:61 1 Ki 11:4; 1 Ki 15:3; 1 Ki 15:14; Ge 17:4
8:62 2 Sa 6:17; Ps 9:3; 1 Ch 29:21; 2 Ch 30:24; Eze 45:17; Mic 6:7
8:64 2 Ch 7:7; 2 Ch 7:1
8:65 1 Ki 8:2; 2 Ch 30:13; 1 Ki 4:21
8:66 2 Ch 7:10; 1 Ki 8:47; De 12:12; Php 1:1
9:1 1 Ki 7:51; 2 Ch 7:11; Eze 2:4; Eze 2:10
9:2 1 Ki 4:5; 1 Ki 11:9; 2 Ch 7:12
9:3 2 Ki 20:5; Da 9:23; Jo 11:42; Ac 10:41

16 or, right
17 Heb. fallen
18 Heb. the thing of a day in his day
19 or, thanked

LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel ¹⁸"at all times, as the matter shall require:

- 60 That all the people of the earth may know that the LORD *is* God, and that *there is* none else.
- 61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.
- 62 And the king, and all Israel with him, offered sacrifice before the LORD.
- 63 And Solomon offered a sacrifice of peace offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the LORD.
- 64 The same day did the king hallow the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: because the brasen altar that was before the LORD was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.
- 65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, *even* fourteen days.
- 66 On the eighth day he sent the people away: and they ¹⁹"blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

Solomon's Buildings, Offerings, and Ships

- 9 And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do,
- 2 That the LORD appeared to Solomon the second time, as he had appeared unto him at Gibeon.
- 3 And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have

Agd.—Of Solomon the inspired record says, "His wives turned away his heart after other gods: and his heart was not perfect with the Lord his God."

This is no theme to be treated with a smile. The heart that loves Jesus will not desire the unlawful affections of another. Every want is supplied in Christ. This superficial affection is of the same character as that exalted enjoyment which Satan promised Eve. It is coveting that which God has forbidden. When it is too late hundreds can warn others not to venture upon the precipice. Intellect, position, wealth can never, never take the place of moral qualities. Clean hands, a pure heart, and noble, earnest devotion to God and the truth the Lord esteems above the golden wedge of Ophir. An evil influence has a perpetuating power. I wish I could set this matter before God's commandment-keeping people just as it has been shown

me, let the sad memory of Solomon's apostasy warn every soul to shun the same precipice. His weakness and sin are handed down from generation to generation. The greatest king that ever wielded a scepter, of whom it had been said that he was the beloved of God, through misplaced affection became contaminated and was miserably forsaken of his God. The mightiest ruler of the earth had failed to rule his own passions. Solomon may have been saved "as by fire," yet his repentance could not efface those high places, nor demolish those stones, which remained as evidences of his crimes. He dishonored God, choosing rather to be controlled by lust than to be a partaker of the divine nature. What a legacy Solomon's life has committed to those who would use his example to cover their own base actions. We must either transmit a heritage of good or evil. Shall our lives and our example be a blessing or a curse?

hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss: and they shall say, Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (Now Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of 'Cabul unto this day.

14 And Hiram sent to the king sixscore

9:4 1 Ki 3:14; 1 Ki 11:4; Zec 3:7; 1k 1:6; 9:5 1 Sa 2:1; 1 Sa 6:12; 1 Sa 8:15; 1 Sa 8:20;

9:6 1 Sa 2:30; 1 Ch 26:9; 2 Ch 15:2; 9:7 Dt 4:26; 2 Ki 25:9; Jer -15; Jer 24:9;

9:8 2 Ch 7:21; 1sa 63:11; Jer 19:8; Jer 39:17;

9:9 2 Ch 7:22; Jer 21:9; Jer 51:9;

9:10 1 Ki 9:1; 2 Ch 8:1;

9:11 2 Ch 2:16; 2 Ch 8:2; Jos 20:7;

9:12 Nu 22:34; Jdg 1:4;

9:13 Am 1:9; Jos 19:27;

9:14 1 Ki 9:11; 1 Ki 9:28; 1 Ki 10:10;

9:15 1 Ki 9:21; 1 Ki 15:14; Zec 12:11; 1 Ki 9:10;

9:16 1 Ki 9:24; 1 Ki 11:1;

9:17 Jos 16:3; Jos 19:14; Jos 21:22;

9:18 Jos 19:34; 2 Ch 8:4;

9:19 Ex 1:11; 1 Ki 9:1; Eccl 6:9;

9:21 Jdg 1:21; Jos 15:65; Jos 17:12; 1 Ki 9:15;

9:22 Eccl 25:49;

9:23 1 Ki 5:16; 2 Ch 2:18; 2 Ch 8:10;

9:24 1 Ki 9:16; 1 Ki 11:1; 1 Ki 7:8; 2 Ch 8:11;

talents of gold.

15 And this is the reason of the levy which king Solomon raised; for to build the house of the LORD, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David unto her house which Solomon had built for her: then did he build Millo.

25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. So he finished the house.

26 And king Solomon made a navy of ships in Eziongaber, which is beside Elath, on the shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants,

9

1 Which were ingabited Canaanites

2 Heb. were not right in his eyes

3 that is, displeasing, or, dirty

4 Heb. the desire of Solomon which he desired

5 Heb. upon it, etc

6 Heb. lip

Shall people look at our graves and say, He ruined me, or, He saved me?

The lesson to be learned from the life of Solomon has a special moral bearing upon the life of the aged, of those who are no longer climbing the mountain but are descending and facing the western sun. We expect to see defects in the characters of youth who are not controlled by love and faith in Jesus Christ. We see youth wavering between right and wrong, vacillating between fixed principle and the almost overpowering current of evil that is bearing them off their feet to ruin. But of those of mature age we expect better things. We look for the character to be established, for principles to be rooted, and for them to be beyond the danger of pollution. But the case of Solomon is before us as a beacon of warning. When thou, aged pilgrim who hast fought the battles of life, thinkest

that thou standest take heed lest thou fall. How, in Solomon's case, was weak, vacillating character, naturally bold, firm, and determined, shaken like a reed in the wind under the tempter's power! How was an old gnarled cedar of Lebanon, a sturdy oak of Bashan, bent before the blast of temptation! What a lesson for all who desire to save their souls to watch unto prayer continually! What a warning to keep the grace of Christ ever in their heart, to battle with inward corruptions and outward temptations! (Letter 51, 1886).

As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. There is inward corruption, there are outward temptations, and wherever the work of God shall be advanced, Satan plans so to arrange circumstances that temptation shall come with overpowering force upon the soul. Not one moment

shipmen that had knowledge of the sea, with the servants of Solomon.

- 28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

The Visit of the Queen of Sheba

- 10 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

- 2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart.

- 3 And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

- 4 And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built,

- 5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD: there was no more spirit in her.

- 6 And she said to the king, It was a true report that I heard in mine own land of thy facts and of thy wisdom.

- 7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

- 8 Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.

- 9 Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.

- 10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

- 11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir

9:28 1 Ki 10:11, Ge 10:29, 1 Ch 29:4, 2 Ch 8:16, Job 22:24.

10:1 2 Ch 9:1, Mt 12:42, Lk 11:31, Ge 10:7.

10:2 2 Ki 5:5, 2 Ki 5:9, Ac 25:25, Ex 25:6.

10:3 2 Ch 9:2, Pr 15:20, Isa 42:16, Mt 13:11.

10:4 1 Ki 5:28, Ec 12:9, Mt 12:42.

10:5 2 Ki 16:18, 2 Ch 23:15, Ezr 1:15, Ec 40:2.

10:7 Isa 61:1, Zec 9:17, Mk 16:11, 1 Co 2:9.

10:8 Pr 8:34, Pr 10:21, Pr 13:20, Lk 11:28.

10:9 1 Ki 5:7, Ps 18:19, Ps 22:8, Isa 42:12.

10:10 1 Ki 10:2, Ps 72:10, Ps 72:15, Mt 2:11.

10:11 2 Ch 8:18, Ps 65:9, 2 Ch 2:6.

10:12 1 Ch 25:5, Rev 11:2, 5.

10:13 1 Ki 10:2, Ps 20:4, Mt 15:28, Eph 3:20.

10:14 1 Ki 9:28.

10:15 1 Ch 9:21, Ps 72:10, Isa 21:13, Gal 4:25.

10:16 2 Ch 9:15, Jo 2:12, 19:10.

10:17 1 Ki 7:2.

10:18 Ps 45:6, Ps 110:1, Heb 1:3, Heb 1:8, Rev 20:11.

10:20 Ge 49:9, Nu 25:21, Nu 24:9, Rev 5:5.

10:21 1 Ki 10:17, 1 Ki 7:2.

10:22 1 Ki 22:48, Ge 10:1, Ps 18:7.

10:23 Ps 89:27, Eph 5:8, Col 2:2, 3.

10:24 Heb. words.

10:25 Heb. standing.

10:26 or, butlers.

10:27 Heb. word.

10:28 or, sayings.

10:29 Heb. thou hast added wisdom and goodness to.

10:30 also called, alghum trees.

10:31 or, rails: Heb. a prop.

10:32 Heb. according to the hand of king Solomon.

great plenty of ⁷almug trees, and precious stones.

- 12 And the king made of the almag trees ⁸pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almag trees, nor were seen unto this day.

- 13 And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside ⁹that which Solomon gave her ¹⁰of his royal bounty. So she turned and went to her own country, she and her servants.

Solomon's Gold, His Throne, Navy, and Chariots

- 14 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,

- 15 Beside ¹¹that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the ¹²governors of the country.

- 16 And king Solomon made two hundred targets of beaten gold: six hundred ¹³shekels of gold went to one target.

- 17 And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

- 18 Moreover the king made a great throne of ivory, and overlaid it with the best gold.

- 19 The throne had six steps, and the top of the throne was round ¹⁴behind: and ¹⁵there were ¹⁶stays on either side on the place of the seat, and two lions stood beside the stays.

- 20 And twelve lions stood there on the one side and on the other upon the six steps: there was not ¹⁷the like made in any kingdom.

- 21 And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: ¹⁸none were of silver: it was nothing accounted of in the days of Solomon.

- 22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ¹⁹ivory, and apes, and peacocks.

- 23 So king Solomon exceeded all the kings of the earth for riches and for wisdom.

can we be secure only as we are relying upon God, the life hid with Christ in God (Letter 85, 1891).

11:4-6. Why God Broke His Covenant With Solomon.—[1 Kings 11:4-6 quoted.] Solomon lost his connection with heaven, and set Israel an example so misleading that God could not vindicate him. God broke His covenant with Solomon because Solomon was disloyal. Had Solomon heeded the instruction given him, God would have worked through him to reveal to the world His power and majesty.

Those today to whom the Lord has given great light will find their only safety in walking in the way of the Lord, placing themselves where He can carry out His will through them. God will do large things for those who will learn of him, not taking counsel of themselves, but of Him who never makes a mistake. Our safety, our wisdom, is in

recognizing and heeding God's instructions. The most valuable knowledge that we can obtain is the knowledge of God. Those who walk humbly before Him, loving Him supremely and obeying His Word, will be blessed with wisdom. They will be given the knowledge of heaven to impart to others. Wisdom is God's gift, to be kept pure from all contamination. Its possession lays upon every one on whom it is bestowed a peculiar obligation to glorify God by blessing his fellow men. He is ever to keep before him the fear of God, enquiring at every step, "Is this the way of the Lord?"

God desires to have upon this earth righteous representatives, through whom He can communicate to His people His peculiar favor. These representatives are to be men who honor God by keeping His commandments,—wise, true men, who can act as leaders, walking circumspectly,

10 or, captains 11 Heb. on the hinder part thereof 12 Heb. hands 13 Heb. so 14 or, there was no silver in them 15 or, elephants' teeth

- 24 And all the earth ¹⁶sought to Solomon, to hear his wisdom, which God had put in his heart.
- 25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.
- 26 And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.
- 27 And the king ¹⁷made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance.
- 28 ¹⁸And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
- 29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out ¹⁹by their means.

Solomon's Many Wives and His Idolatry

- 11** But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;
- 2 Of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.
- 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.
- 4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father.
- 5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.
- 6 And Solomon did evil in the sight of the

10:24 1 Ki 4:9; Da 1:17; Dt 2:21; Da 5:11; Is 1:5
10:25 1 Ki 10:10; Jdg 4:15; 1 Ki 10:27; 2 Sa 8:2
10:26 1 Ki 4:26; Dt 17:16; 2 Ch 1:14; Isa 2:7
10:27 2 Ch 9:27; Job 22:24-25
10:28 Dt 17:16; Isa 46:9; Ec 11:42; Eze 27:7
10:29 Jos 14:2; Ki 7:6; Hos 12:10; Mal 1:1
11:1 1 Ki 11:8; Dt 17:17; Pr 2:16; Pr 6:24
11:2 Ex 34:16; Eze 9:12; Mal 2:11; 1 Ki 16:31-35
11:3 Jdg 9:5; 2 Ch 11:21; Ec 7:28
11:4 1 Ki 11:42; 1 Ki 6:1; 1 Ki 9:1; 1 Ki 15:5
11:5 1 Ki 11:43; Jdg 2:13; Jdg 10:6; 1 Sa 12:10
11:6 Nu 14:24; Jos 10:9; Jos 14:14
11:7 Lev 26:30; Da 11:31; Da 12:11; Rev 17:6-5
11:8 1 Ki 11:1; Hos 4:11-12; 1 Co 10:11-12
11:9 Ex 34:14; Nu 12:9; Dt 9:8; Dt 9:20; 2 Sa 6:7
11:11 1 Ki 11:31; 1 Ki 12:29; Nu 11:24
11:12 1 Ki 21:29; 2 Ki 20:17; 2 Ki 20:19; Ge 12:2
11:13 1 Ki 11:39; 1 Ki 12:20; 1 Ki 11:12; 1 Ki 11:32
11:14 1 Ki 12:15; 1 Sa 26:19; 2 Sa 24:1; Isa 10:5; Isa 10:26
11:15 Ps 60:1; Ps 106:10; Ge 25:3; Ge 27:30
11:17 2 Sa 4:2; Ki 11:2; Mt 2:15-14
11:18 Ge 25:2; Nu 22:4; Nu 25:6; Nu 25:11; Nu 25:18
16 Heb. sought the face of
17 Heb. gave
18 Heb. And the going forth of the horses which was Solomon's
19 Heb. by their hand
11
1 or, beside

LORD, and ²⁰went not fully after the LORD, as *did* David his father.

- 7 Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.
- 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

The Adversaries of Solomon

- 9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice,
- 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.
- 11 Wherefore the LORD said unto Solomon, Forasmuch as this ²¹is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.
- 12 Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it out of the hand of thy son.
- 13 Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.
- 14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.
- 15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom;
- 16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)
- 17 That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child.
- 18 And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

showing to the world the meaning of true loyalty to God (MS 1, 1912).

11:4 (Rev. 2:4, 5). A Candlestick Removed.—Did Solomon know God when he was doing according to the ways of idolaters?—No; he had forgotten the rich experience of his youth and the prayers he had made in the temple. [Rev. 2:4, 5 quoted.]

The candlestick was removed out of its place when Solomon forgot God. He lost the light of God, he lost the wisdom of God, he confounded idolatry with religion (RH March 29, 1892).

11:4-8 (2 Kings 23:13, 14). Monument to a Debased Character.—Few realize that, in their lives, they constantly exert an influence which will be perpetuated for good or evil. Hundreds of years had elapsed since Solomon caused those idolatrous shrines to be erected on the mount, and,

although Josiah had demolished them as places for worship, their *debris*, containing portions of architecture, were still remaining in the days of Christ. The prominence upon which those shrines had stood was called, by the true-hearted of Israel, the Mount of Offense.

Solomon, in his pride and enthusiasm, did not realize that in those pagan altars he was erecting a monument of his debased character, to endure for many generations, and to be commented on by thousands. In like manner, every act of life is great for good or evil; and it is only by acting upon principle in the tests of daily life, that we acquire power to stand firm and faithful in the most dangerous and most difficult positions.

The marks of Solomon's apostasy lived ages after him. In the days of Christ, the worshipers in the temple could look, just opposite them, upon the Mount of Offense, and

² Heb. fulfilled not after. ³ Heb. is with thee

- 19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.
- 20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household among the sons of Pharaoh.
- 21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, 'Let me depart, that I may go to mine own country.'
- 22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, 'Nothing: howbeit let me go in any wise.'
- 23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:
- 24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.
- 1Ki 25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.
- 26 And Jeroboam the son of Nebat, an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruiah, a widow woman, even he lifted up his hand against the king.
- 27 And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father.
- 28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.
- 29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field:
- 30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces:

11:19 Ge. 39:4; Ge. 42:21; Ac. 7:10; Ac. 7:21.
 11:20 Ge. 21:7; 1 Sa. 1:24.
 11:21 1 Ki. 2:10; 1 Ki. 2:34; Ex. 4:19; Mt. 2:20.
 11:22 Jer. 2:51; 1k. 22:35; Ps. 57:8; Mk. 14:51.
 11:23 1 Ki. 11:14; 2 Sa. 16:11; Eze. 1:1; Isa. 13:17.
 11:24 1 Ki. 19:15; 1 Ki. 20:31; Ge. 1:15.
 Ac. 9:2.
 11:25 1 Ki. 5:1; 2 Ch. 15:2; Ge. 4:30; Dt. 25:7.
 11:26 1 Ki. 11:11; 1 Ki. 11:28; 1 Ki. 12:2; 1 Ki. 12:20.
 11:27 2 Sa. 20:21; Pr. 30:32; Isa. 26:11; 1 Ki. 9:15.
 11:28 Pr. 22:29; 1 Ki. 5:10; Isa. 14:25; Mt. 11:40.
 11:29 1 Ki. 12:15; 1 Ki. 14:2; 2 Ch. 9:29; Jos. 18:1.
 11:30 1 Sa. 15:27; 28; 1 Sa. 24:15.
 11:31 1 Ki. 11:11-12.
 11:32 1 Ki. 12:20; 1 Ki. 11:13.
 11:33 1 Ki. 11:9; 1 Ki. 3:14; Jer. 2:13; Hos. 17:1.
 11:34 1 Ki. 11:31; Job. 11:6; Ps. 104:10; 11b. 3:2.
 11:35 1 Ki. 12:20; 2 Ch. 10:15-17.
 11:36 1 Ki. 15:4; 2 Sa. 7:16; 2 Sa. 7:29; 2 Sa. 21:17.
 11:37 1 Ki. 11:26; Dt. 11:26; 2 Sa. 5:21.
 11:38 1 Ki. 3:11; 1 Ki. 6:12; Ex. 19:5; Zec. 5:7.
 11:39 1 Ki. 12:16; 1 Ki. 11:8; 1 Ki. 11:30; Isa. 7:13.
 11:40 2 Ch. 16:10; Pr. 21:30; Isa. 49:10; La. 3:57.
 11:41 2 Ch. 9:29-31.

4 Heb. Send me away.
 5 Heb. Not.
 6 Heb. closed.
 7 Heb. did work.
 8 Heb. burden.
 9 Heb. lamp, or, candle.
 10 or, words, or, things.

- 31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:
- 32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)
- 33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.
- 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes:
- 35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes.
- 36 And unto his son will I give one tribe, that David my servant may have a 'light' always before me in Jerusalem, the city which I have chosen me to put my name there.
- 37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.
- 38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did: that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.
- 39 And I will for this afflict the seed of David, but not for ever.
- 40 Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

The Death of Solomon

- 41 And the rest of the 'acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of

be reminded that the builder of their rich and glorious temple, the most renowned of all kings, had separated himself from God, and reared altars to heathen idols; that the mightiest ruler on earth had failed in ruling his own spirit. Solomon went down to death a repentant man, but his repentance and tears could not efface from the Mount of Offense the signs of his miserable departure from God. Ruined walls and broken pillars bore silent witness for a thousand years to the apostasy of the greatest king that ever sat upon an earthly throne (1HR May, 1878).

11:4-11. Luxury, Wine, Idolatrous Women, Defeat Solomon.—Solomon, under all his honors, walked wisely and firmly in the counsels of God for a considerable time; but he was overcome at length by temptations that came through his prosperity. He had lived luxuriously from his youth. His appetite had been gratified with the most deli-

cate and expensive dainties. The effects of this luxurious living, and the free use of wine, finally clouded his intellect, and caused him to depart from God. He entered into rash and sinful marriage relations with idolatrous women (1HR April, 1878).

11:9-12 (ch. 14:21). Solomon's Influence on His Children.—It was this prophecy of impending ruin that had awakened the apostate king as from a dream, and had led him to repent, and to seek to stay, so far as possible the terrible tide of evil that during the later years of his reign had been rising high and still higher. But at the time of his repentance, only a few years of life remained to him, and he could not hope to avert the consequences of long years of wrong-doing. His course of evil had set in operation influences that afterward he could never fully control.

Solomon?

- 42 And the "time that Solomon reigned in Jerusalem over all Israel was forty years.
- 43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

Jeroboam I to Tibni (12:1-16:22)

*The Coronation of Rehoboam
and the Disruption of the Kingdom*

- 12** And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.
- 2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt:)
- 3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,
- 4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.
- 5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.
- 6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?
- 7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.
- 8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:
- 9 And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?
- 10 And the young men that were grown up with him spake unto him, saying, Thus

11:42 1 Ki 2:11
11:43 1 Ki 1:21; 1 Ki 19:20; 1 Ki 8:29; Dt 31:16;

12:1 1 Ki 11:43; Ge 12:6; Jos 20:7; Ac 7:16
12:2 1 Ki 11:10; 2 Ch 10:2-5

12:4 1 Ki 4:7; 1 Ki 4:20; Mt 23:1; 1 Jo 5:3
12:6 2 Sa 16:20; 2 Sa 17:5; Jer 43:2

12:7 Pr 15:1; 1 Ki 12:13; Ecc 10:4; Zec 1:13

12:8 2 Ch 10:8; Pr 1:25; Pr 25:12; Ecc 10:2-3

12:10 Pr 10:14; Pr 28:25; Pr 29:23; Isa 4:6

12:11 Es 5:18; 1 Sa 8:18; Isa 58:6; Jer 27:11

12:12 1 Ki 12:5
12:13 Ge 42:7; Ex 10:28; Ecc 10:12; Jos 5:17

12:14 Pr 12:5; Da 6:7; Pr 14:10; Pr 16:18

12:15 1 Ki 12:24; 1 Ki 22:23; Dt 2:40; Jdg 1:1

12:16 2 Sa 20:1; 1 Ki 22:17; 1 Ki 22:36; Lk 19:44

12:17 1 Ki 11:14; 1 Ki 11:36; 2 Ch 10:17
12:18 1 Ki 4:6; 1 Ki 5:14; 2 Sa 20:24; 2 Ch 10:18

12:19 1 Sa 10:19; 2 Ki 17:21; 2 Ch 10:19
12:20 1 Sa 10:23; Hos 8:4; 1 Ki 12:17

12:21 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:22 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:23 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:24 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:25 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:26 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:27 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:28 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:29 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:30 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:31 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:32 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

12:33 1 Ch 21:5; 2 Ch 10:18; Pr 21:30-31

shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.

- 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.
- 12 So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.
- 13 And the king answered the people roughly, and forsook the old men's counsel that they gave him;
- 14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.
- 15 Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.
- 16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
- 17 But *as for* the children of Israel which dwell in the cities of Judah, Rehoboam reigned over them.
- 18 Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
- 19 So Israel rebelled against the house of David unto this day.
- 20 And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.
- 21 And when Rehoboam was come to

1Ki

Especially was this the case in the training of the children born to him through marriage with idolatrous women. Rehoboam, the son whom Solomon chose to be his successor, had received from his mother, an Ammonitess, a stamp of character that led him to look upon sin as desirable. At times he endeavored to serve God, and was granted a measure of prosperity; but he was not steadfast, and at last he yielded to the influences for evil that had surrounded him from infancy (RII July 3, 1913).

12:25-33. Danger in Manifesting Jeroboam's Spirit.—Men today are in danger of manifesting the same spirit that Jeroboam manifested, and of doing a work similar in character to the work that he did. His plans, put into operation, led the children of Israel away from God into idolatry, and they performed and permitted terrible evils. The Judge of all the earth will lay to the charge of

Jeroboam the awful results of his course. And to the charge of those who follow his example will be laid the results of their wrong course (Letter 113, 1903).

13:11-19. God Alone Can Countermand His Orders.—The man of God had been fearless in delivering his message of rebuke. He had not hesitated to denounce the king's false system of worship. And he had refused Jeroboam's invitation, even though promised a reward. But he allowed himself to be over-persuaded by the one who claimed to have a message from heaven.

When the Lord gives a man a command such as He gave this messenger, He Himself must countermand the order. Upon those who turn from the voice of God to listen to counter orders, the threatened evil will come. Because this messenger obeyed false orders, God permitted him to be destroyed (MS 1, 1912).

- Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.
- 22 But the word of God came unto Shemaiah the man of God, saying,
- 23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,
- 24 Thus saith the LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Altars Established at Dan and Bethel

- 25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.
- 26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:
- 27 If this people go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.
- 28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: sacrifice thy gods, O Israel, which brought thee up out of the land of Egypt.
- 29 And he set the one in Bethel, and the other put he in Dan.
- 30 And this thing became a sin: for the people went to *worship* before the one, *even* unto Dan.
- 31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.
- 32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar. So did he in Bethel, sacrificing unto the calves that he had made: and he placed in Bethel the priests of the high places which he had made.
- 33 So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

The Man of God and the Disobedient Prophet

- 13 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood

12:22 2 Ch 11:2, 2

Ch 12:5, 2 Ch 12:7, 1

Ki 15:14

12:24 Nu 14:42, 2

Ch 11:6, 1 Ki 12:15,

108:84

12:25 1 Ki 9:15, 1

Ki 15:17, Jdg 9:1, Jdg

8:17

12:26 Ps 14:1, 1K

39:1 Ki 11:38, Isa

79:

12:27 1 Ki 8:41, 1

Ki 11:32, Dt 12:14

Ge 26:7

12:28 1 Ki 11:2, Ex

1:19, Isa 30:1, Ex

20:1

12:29 Ge 12:8, Ge

28:19, Hos 1:5, Ge

14:16

12:30 1 Ki 15:54, 2

Ki 19:31, 2 Ki 17:21

12:31 1 Ki 15:26, 1

Ki 15:52, Eze 16:25,

Hos 12:11

12:32 1 Ki 8:2, 1 Ki

8:5, Nu 29:12, Eze

138:

12:33 1 Ki 12:52

Ps 106:39, Isa 29:15,

Mr 15:6

13:1 1 Ki 12:22, 2

Ki 25:17, Jer 25:5, 1

Th 4:15

13:2 Dt 32:1, Isa

58:1, Jer 22:29, Eze

36:1

13:3 Ex 7:10, 1 Sa

2:34, 2 Ki 20:8, Isa

36:22

13:4 2 Ch 16:10, Mr

25:40, Jo 14:20

13:5 1 Ki 15:5, 1 Ki

22:28, 1 Ki 22:35, Mk

16:20

13:6 Ex 10:17, Nu

21:7, Jas 5:16, Rev

5:9

13:7 Ge 18:5, Jdg

13:15, Jer 10:5, Mal

1:10

13:8 Nu 22:18, Ex

5:4, Mk 6:25, Mk

6:11

13:9 1 Ki 12:1, 1 Sa

15:22, Jo 15:17, Jo

15:11

13:11 Nu 24:2, 1 Sa

10:11, 2 Ki 25:18, Eze

15:2

13:12 1 Ki 15:27

Nu 22:21, Jdg 5:10, 2

Sa 19:20

13:14 1 Ki 19:1, Jo

4:6, 2 Co 11:27, 1 Ki

18:1

13:16 Nu 22:15, Nu

22:19, Mt 4:10, Mr

16:25

4 or, went up to the

altar, etc

5 or, to sacrifice

6 or, went up to the

altar, etc

7 Heb. to burn

incense

13

1 or, offer

2 Heb. the face of

the LORD etc

3 son

by the altar to burn incense.

- 2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.
- 3 And he gave a sign the same day, saying, This is the sign which the LORD hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.
- 4 And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him.
- 5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.
- 6 And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as it was before.
- 7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward.
- 8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place:
- 9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest.
- 10 So he went another way, and returned not by the way that he came to Bethel.
- 11 Now there dwelt an old prophet in Bethel: and his sons came and told him all the works that the man of God had done that day in Bethel: the words which he had spoken unto the king, them they told also to their father.
- 12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah.
- 13 And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon.
- 14 And went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am.
- 15 Then he said unto him, Come home with me, and eat bread.
- 16 And he said, I may not return with thee, nor go in with thee: neither will I eat

- bread nor drink water with thee in this place:
- 17 For 'it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest.
- 18 He said unto him, *I am a prophet also as thou art*; and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But he lied unto him.*
- 19 So he went back with him, and did eat bread in his house, and drank water.
- 20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back:
- 21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,
- 22 But camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.
- 23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.
- 24 And when he was gone, a lion met him by the way, and slew him; and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.
- 25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.
- 26 And when the prophet that brought him back from the way heard *thereof*, he said, *It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him.*
- 27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.
- 28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.
- 29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him.
- 30 And he laid his carcase in his own grave; and they mourned over him, saying, Alas, my brother!
- 31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is*

13:17 1 Ki 13:1; 1 Ki 20:35; 1 Th 4:15
13:18 Nu 22:35; Jdg 13:5; Isa 9:15; Jer 5:12
13:19 Nu 22:35; Jdg 13:5; Isa 9:15; Jer 5:12
13:20 Nu 23:5; Mt 7:22; Jn 11:51; 1 Co 13:2

13:21 1 Ki 13:17; Ge 3:7; Jer 2:19; Lev 10:4
13:22 1 Ki 13:19; 1 Ki 13:9; Jer 22:18-19
13:23 1 Ki 20:36; Pr 22:13; Am 5:19; 1 Pe 1:12-19
13:26 Lev 19:3; Sa 12:10; Ec 9:6; 1 Co 11:30
13:28 1 Ki 17:4; Lev 10:2; Dt 32:2; Da 4:2-28
13:30 1 Ki 14:13; Jer 22:18; Ac 8:2
13:31 Nu 24:10; Ps 26:9; Ec 8:10
13:32 1 Ki 13:2; 1 Ki 12:29; Lev 26:30; Ec 4:10
13:33 2 Ch 11:15; Am 6:11; Jer 18:4; 2 Th 3:13
13:34 1 Ki 12:30; 2 Ki 10:31; 2 Ki 17:21; 1 Ki 12:26
14:1 1 Ex 20:5; 1 Sa 31:2; 2 Sa 12:15
14:2 1 Ki 22:40; 1 Sa 28:8; 2 Sa 14:2; Jk 12:2
14:3 1 Ki 13:7; 2 Ki 4:2; Jk 2:5; Jn 11:3
14:4 1 Ki 11:29; Jos 18:1; Ge 27:1; Ge 48:10
14:5 2 Ki 4:27; Pr 23:30; Am 5:7
14:6 Job 5:13; Ps 33:10; 1 Ki 1:2; Heb 1:15
14:7 1 Ki 12:2; 1 Ki 16:2; 1 Sa 15:10
14:8 1 Ki 5:14; 1 Ki 15:5; Ac 13:22; Ac 13:30
14:9 1 Ki 14:16; 1 Ki 12:28; 1 Ki 15:4
14:10 Am 5:6; 1 Ki 16:11; 1 Ki 21:21

buried; lay my bones beside his bones:

- 32 For the saying which he cried by the word of the LORD against the altar in Bethel, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

Jeroboam's Evil Ways

- 33 After this thing Jeroboam returned not from his evil way, but *'made again* of the lowest of the people priests of the high places: whosoever would, he *'consecrated* him, and he became *one* of the priests of the high places.
- 34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

Divine Judgments Pronounced Against the House of Jeroboam

- 14 At that time Abijah the son of Jeroboam fell sick.

- 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh: behold, there *is* Ahijah the prophet, which told me that *I should be* king over this people.

- 3 And take *'with* thee ten loaves, and *'cracknels*, and a *'cruse* of honey, and go to him: he shall tell thee what shall become of the child.

- 4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes *'were* set by reason of his age.

- 5 And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another woman.

- 6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with *'heavy tidings*.

- 7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

- 8 And rent the kingdom away from the house of David, and gave it thee: and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only which was right in mine eyes:

- 9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:

- 10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against

4 Heb. a word was

5 Heb. broken

6 Heb. broken

7 Heb. returned and made

8 Heb. filled his hand

14

1 Heb. in thine hand

2 or, cakes

3 or, bottle

4 Heb. stood for his

hoariness

5 Heb. hard

the wall, *and* him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

- 11 Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken *it*.

- 12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

- 13 And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam.

- 14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

- 15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

- 16 And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

- 17 And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died;

- 18 And they buried him; and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

- 19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

- 20 And the days which Jeroboam reigned were two and twenty years: and he *slept* with his fathers, and Nadab his son reigned in his stead.

Rehoboam

- 21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

- 22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

- 23 For they also built them high places, and images, and groves, on every high hill, and under every green tree.

- 24 And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the

14:11 1 Ki 16:3, 4; 21:19; Isa 66:24; Jer 15:3.

14:12 1 Ki 14:3, 2; 16:1, 2; 16:30; 20:52.

14:13 Nu 20:29; Jer 22:10; Job 19:28; Eccl 10:16.

14:14 Eccl 8:11; Jos 5:9; 2 Pt 2:3.

14:15 1 Sa 12:25; Mt 11:7; Lk 5:21; Ps 52:5.

14:16 Ps 81:12; Isa 10:24; 1 Ki 12:30; Ex 32:35.

14:17 1 Ki 15:21, 1; 15:35; 1 Ki 16:6, 1; 16:15.

14:19 1 Ki 14:30; 1 Ki 15:2; 1 Ki 16:5.

14:20 1 Ki 2:10, 1; 11:43; Job 14:12; Ps 3:5.

14:21 1 Ki 11:63; 2 Ch 12:15, 2; Ch 13:7; 1 Ki 8:16.

14:22 Jdg 5:7; Jer 5:12; 2 Ki 17:19; 1 Co 10:22.

14:23 1 Ki 32; Dt 12:2; Isa 57:5; Mic 5:14.

14:24 1 Ki 15:12, 1; 22:46; Ge 19:5; Job 24:17.

14:25 1 Ki 11:31; 14:26 1 Ki 7:51; 2 Ki 21:15; Ps 39:6; Pr 2:5.

14:27 1 Ki 14:1; 1 Ki 14:5; 1 Ki 18:46; 1 Sa 8:11.

14:28 2 Ch 12:31.

14:29 1 Ki 14:19; 1 Ki 11:1; 1 Ki 15:24.

14:30 1 Ki 12:21; 2 Ch 12:15.

14:31 1 Ki 11:20; 1 Ki 11:43; 1 Ki 15:3; Mt 17.

15:1 1 Ki 14:41; 2 Ch 13:12.

15:2 1 Ki 15:18; 2 Ch 11:20-22; 2 Ch 13:2.

15:3 1 Ki 15:1; 1 Ki 11:1; 1 Ki 15:2; 2 Ch 13:2.

15:4 1 Ki 11:42; Ge 12:2; Isa 57:35; Rom 11:28.

15:5 1 Ki 14:8; Ps 119:6; Lk 1:6; Ac 13:22.

15:6 2 Ch 13:5; 1 Ki 11:30.

15:7 1 Ki 11:29; 2 Ch 13:2.

15:8 1 Ki 14:1; 1 Ki 11:3; 2 Ch 11:1.

15:10 1 Ki 15:2; 1 Ki 15:18; 2 Ch 13:2.

6 Heb. lay down

7 or, standing images, or, statues

8 Heb. runners

15 1 or, candle

2 that is, grandmother's

LORD cast out before the children of Israel.

- 25 And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem:

- 26 And he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which Solomon had made.

- 27 And king Rehoboam made in their stead brassen shields, and committed *them* unto the hands of the chief of the guard, which kept the door of the king's house.

- 28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber.

- 29 Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

- 30 And there was war between Rehoboam and Jeroboam all their days.

- 31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

Abijam

- 15 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah.

- 2 Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

- 3 And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the LORD his God, as the heart of David his father.

- 4 Nevertheless for David's sake did the LORD his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

- 5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from *any thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

- 6 And there was war between Rehoboam and Jeroboam all the days of his life.

- 7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

- 8 And Abijam slept with his fathers: and they buried him in the city of David: and Asa his son reigned in his stead.

Asa

- 9 And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

- 10 And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Abishalom.

- 11 And Asa did *that which was* right in the eyes of the LORD, as *did David* his father.
- 12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.
- 13 And also Maachah his mother, even her he removed from *being* queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.
- 14 But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.
- 15 And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver, and gold, and vessels.
- 16 And there was war between Asa and Baasha king of Israel all their days.
- 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.
- 18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Benhadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying,
- 19 *There is* a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold: come and break thy league with Baasha king of Israel, that he may depart from me.
- 20 So Benhadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abelbethmaachah, and all Cinneroth, with all the land of Naphtali.
- 21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.
- 22 Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and Mizpah.

15:11 1 Ki 15:3; 2 Ch 14:2; 2 Ch 14:11; 2 Ch 15:17;
15:12 1 Ki 14:24; 1 Ki 22:46; Jude 7; 1 Pe 1:18
15:13 1 Ki 15:2; 2 Ch 14:5; Mt 10:37; 2 Co 5:16;
15:14 1 Ki 22:43; 2 Ki 12:5; 2 Ki 14:9;
15:15 1 Ki 7:51; 2 Ch 14:13; 2 Ch 15:19;
15:16 1 Ki 15:42; 1 Ki 14:30; 2 Ch 16:1;
15:17 1 Ki 15:27; Jer 31:15; 1 Ki 12:27;
15:18 1 Ki 15:15; 1 Ki 19:26; 2 Ki 12:10;
15:19 2 Ch 19:2; Isa 51:1; Rom 1:31; Rom 8:8
15:20 2 Ki 15:29; 1 Ki 12:29; Ge 14:1; Jos 11:2;
15:21 2 Ch 16:5; 1 Ki 14:17; SS 6:9
15:22 2 Ch 16:6; Jos 18:21; Jos 18:26; Jer 40:6
15:23 Ps 90:10
15:24 2 Ch 17:1; Mt 1:8
15:25 1 Ki 14:12; 1 Ki 13:20
15:26 1 Ki 16:7; 1 Ki 16:25; Jer 32:35; Rom 14:15
15:27 1 Ki 14:14; 2 Ki 12:20; 1 Ki 16:15; Jos 19:41
15:28 Dt 32:35
15:29 2 Ki 19:31; 2 Ki 19:25
15:30 1 Ki 15:26; 1 Ki 19:22
15:31 1 Ki 11:19; 1 Ki 16:6; 1 Ki 16:14;
15:32 1 Ki 15:16
15:33 1 Ki 16:8
15:34 1 Ki 15:26; 1 Ki 15:26; Isa 1:1

3 Heb. cut off
4 Heb. holy
5 Heb. go up
6 Heb. free
7 Heb. reigned

- 23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are they not* written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet.
- 24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

Nadab

- 25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years.
- 26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

Baasha

- 27 And Baasha the son of Ahijah, of the house of Issachar, conspired against him: and Baasha smote him at Gibbethon, which *belonged* to the Philistines; for Nadab and all Israel laid siege to Gibbethon.
- 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. **1Ki**
- 29 And it came to pass, when he reigned, that he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD, which he spake by his servant Ahijah the Shilonite:
- 30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.
- 31 Now the rest of the acts of Nadab, and all that he did, *are they not* written in the book of the chronicles of the kings of Israel?
- 32 And there was war between Asa and Baasha king of Israel all their days.
- 33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, twenty and four years.
- 34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

14:21. See EGW on ch. 11:9-12.

16:29-33. **The Sin of Ahab.**—Two years before the death of Asa, Ahab began to rule in the kingdom of Israel. From the beginning his reign was marked by a strange and terrible apostasy. His father, Omri, the founder of Samaria, had "wrought evil in the eyes of the Lord, and did worse than all that were before him" (1 Kings 16:25); but the sins of Ahab were even greater. He "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," acting "as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat." (Verses 33, 31). Not content with encouraging the forms of religious service followed at Bethel and Dan, he boldly led the people into the grossest heathenism, by setting aside the worship of Jehovah for Baal worship.

Not only did Ahab introduce Baal worship at the capital

city, but under the leadership of Jezebel he erected heathen altars in many "high places," where in the shelter of surrounding groves the priests and others connected with this seductive form of idolatry exerted their baleful influence, until well-nigh all Israel were following after Baal. "There was none like unto Ahab," who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel" (1 Kings 21:25, 26 (PK 114-116)).

16:31. **Jezebel Versus the Spirit of God.**—How few realize the power of an unconsecrated woman. I was carried back to the time of Ahab. God would have been with Ahab if he had walked in the counsel of heaven. But Ahab did not do this. He married a woman given to idol-

- 16** Then the word of the LORD came to Jehu the son of Hanani against Baasha, saying,
- 2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;
- 3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam the son of Nebat.
- 4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.
- 5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
- 6 So Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead.
- 7 And also by the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

Elah

- 8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.
- 9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.

Zimri

- 10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.
- 11 And it came to pass, when he began to reign, as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends.
- 12 Thus did Zimri destroy all the house of

16:1 1 Ki 16:7, 2 Ch 19:2, 2 Ch 29:31, 1 Ki 15:35.

16:2 1 Ki 16:7, 1 Sa 28:18, 15:2, Mic 5:19, 16:5 1 Ki 11:10, 15:35, Jer 22:19.

16:4 1 Ki 14:11, 16:5 1 Ki 14:19, 1 Ki 15:31, 2 Ch 16:1.

16:6 1 Ki 15:20, 1 Ki 15:25, 1 Ki 14:17, 16:7 Ex 20:5, 1 Ki 16:13, Ps 115:4, 154:28.

16:9 2 Ki 9:31, 2 Ki 12:20, Jer 51:57, Isa 5:30.

16:10 2 Ki 9:31, 1 Ki 16:15.

16:11 1 Ki 15:29, Job 1:7, 1 Ki 14:10, 1 Sa 25:22.

16:12 1 Ki 16:1, 1 Ki 16:7, 2 Ch 10:15, Pr 26:6.

16:13 1 Ki 15:49, Isa 11:29, Jer 10:8, Job 28.

16:14 1 Ki 16:5, 16:15 1 Ki 16:8, 2 Ki 9:31, Job 20:5, Ps 7:35.

16:16 1 Ki 16:40, 2 Ki 8:26, Mic 6:16.

16:17 Jdg 9:45, Jdg 9:50, 13:19, 14:4.

16:18 Jdg 9:54, 2 Sa 17:23, Job 2:9-10, Mt 27:5.

16:19 1 Ki 16:7, 1 Ki 16:13, 1 Ki 15:30, Ps 9:16.

16:20 1 Ki 16:5, 1 Ki 16:11, 1 Ki 16:27.

16:21 1 Ki 16:29, Pr 28:2, Isa 19:2, Mt 12:25.

16:23 2 Ch 22:2, 1 Ki 16:8, 1 Ki 16:29.

16

1 Heb. which was over

2 or, both his kinsmen and his friends

3 Heb. by the hand of

Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet.

- 13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

- 14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

- 15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which *belonged* to the Philistines.

- 16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp.

- 17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah.

- 18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

- 19 For his sins which he sinned in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.

- 20 Now the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the chronicles of the kings of Israel?

Tibni

- 21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

- 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

Omri to Ahaziah (1 Kings 16:23-2 Kings 8:20)

Omri

- 23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel twelve years: six years reigned he in

ary. Jezebel had more power over the king than God had. She led him into idolatry, and with him the people (MS 29, 1911).

The influence of Jezebel over Ahab was greater than the influence of the Spirit of God, however powerful and convincing the evidence from heaven (MS 19, 1906).

17:1. Elijah Took the Key of Heaven.—Before he [Ahab] could recover from his astonishment or frame a reply, Elijah disappeared, taking with him the key of heaven.

His word had locked up the treasures of heaven, and his word only could open them again. . . . Ahab did not realize that the prophet had left his presence unbeknown until the man of God had gone beyond recall (RI Aug. 14, 1913).

17:1, 2. God's Man With God's Message.—God always has men to whom He intrusts His message. His Spirit

moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty, without coldly calculating the consequences of speaking it. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property, are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and uncharitable spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish? No; it has signally failed, because the hearts of the hearers were unsanctified.

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made

- Tirzah.
- 24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, 'Samaria.
- 25 But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him.
- 26 For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities.
- 27 Now the rest of the acts of Omri which he did, and his might that he shewed, are they not written in the book of the chronicles of the kings of Israel?
- 28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.
- The Iniquities of Ahab's Reign*
- 29 And in the thirty and eighth year of Aza king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.
- 30 And Ahab the son of Omri did evil in the sight of the LORD above all that were before him.
- 31 And it came to pass, 'as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.
- 32 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.
- 33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.
- 34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

The Rebukes by Elijah the Prophet

- 17 And 'Elijah the Tishbite, who was of the inhabitants of Gilead, said unto

16:24 1 Ki 13:32; 1 Ki 18:2; Jn 4:45.
16:25 1 Ki 16:33; 1 Ki 19:9; Mic 6:16.
16:26 1 Ki 16:7; Ps 31:6; Jer 8:19; Ac 14:15.
16:27 1 Ki 16:14; 1 Ki 16:20; 1 Ki 15:31.
16:28 1 Ki 16:6.
16:29 1 Ki 16:29.
16:30 1 Ki 16:25; 1 Ki 16:31; 1 Ki 16:34.
16:31 Ge 40:15; Nu 16:9; Isa 7:13; Eze 8:17.
16:32 2 Ki 10:21.
16:33 18; 34:13; 2 Ki 13:16; 2 Ki 17:16; Jer 17:1-2.
16:34 Jos 6:26; Zec 15:10; Mt 20:35.

17:1 Mt 16:14; Mt 27:17; Lk 1:17; Lk 9:40.
17:2 1 Ki 12:22; 1 Ch 17:5; Jer 7:1; Hos 1:1-2.
17:3 1 Ki 22:25; Ps 41:20; Ps 83:5; Jer 36:19.
17:4 1 Ki 17:9; Nu 20:8; Mt 40; Mt 4:11.
17:5 1 Ki 19:9; Pr 3:5; Mt 16:24; Jn 15:14.
17:6 Ex 16:45; Jdg 14:14; Ps 37:3; Isa 53:16.
17:7 Isa 51:10.
17:8 1 Ki 17:2; Ge 22:14; Isa 41:17; Heb 13:6.
17:9 Ch 20; Lk 4:26; 1 Ki 17:4; Jdg 2:2; 2 Co 4:7.
17:11 Mt 10:42; Heb 13:2; 1 Ki 16:9; Ge 18:5.
17:12 1 Ki 17:1; 1 Sa 14:39; Jer 4:2; La 1:9.
17:13 Ex 16:13; 2 Ki 6:16; Isa 41:10; Mt 28:18.
17:14 2 Ki 3:16; 2 Ki 9:6.

⁴ Heb. Shomeron

⁵ Heb. was it a light thing, etc.

17

¹ Heb. Elijah; Gr. Elias

² Heb. at the end of days

³ Heb. giveth

Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

- 2 And the word of the LORD came unto him, saying,
- 3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
- 4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
- 5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan.
- 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
- 7 And it came to pass 'after a while, that the brook dried up, because there had been no rain in the land.
- 8 And the word of the LORD came unto him, saying,
- 9 Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
- 10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
- 11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
- 12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
- 13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.
- 14 For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth.

1 Ki

strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed (RH April 7, 1885).

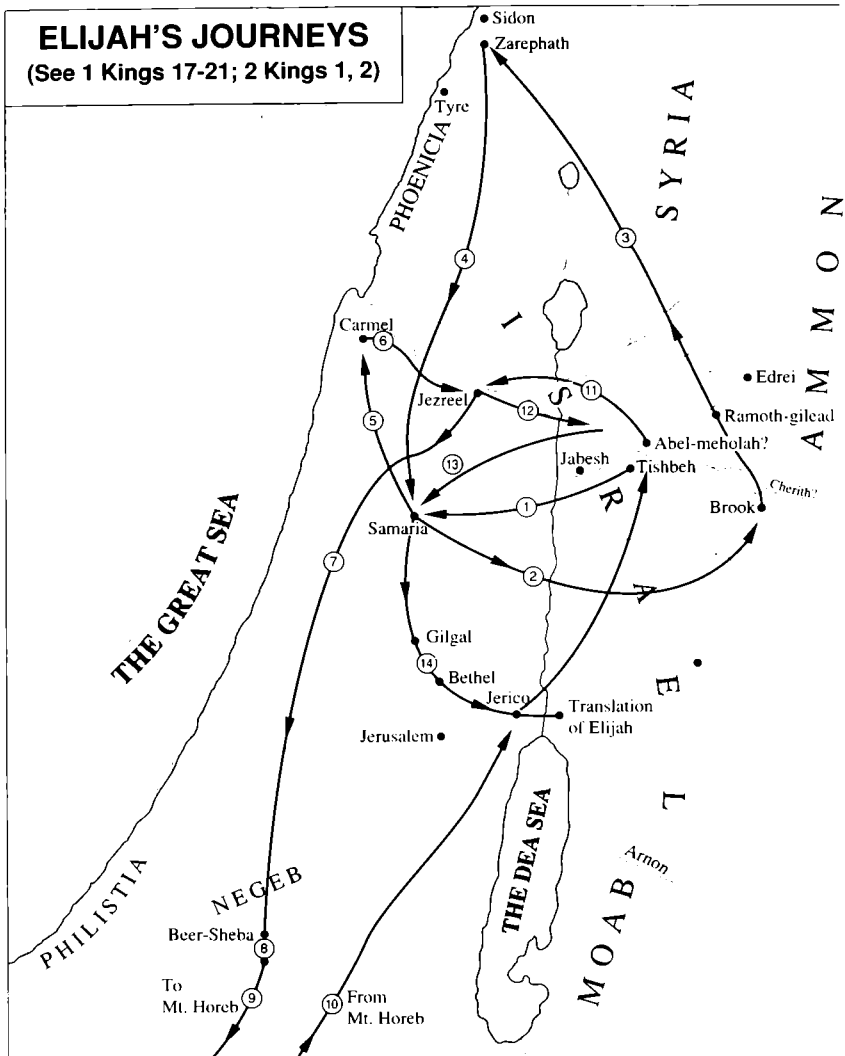
18:17. Rebels Blame Others for Troubles.—Those who refuse to receive reproof and to be corrected, will manifest enmity, malice, and hatred against the instrument that God has used. They will leave no means untried to cast stigma upon the one who bore to them the message.

They will feel as did Ahab toward Elijah, that God's servant is the one who is the hindrance, the curse. Said Ahab, "Art thou he that troubleth Israel?" (RH Jan. 8, 1884).

18:36-40. One Who Stood Wholly for God.—God would have His honor exalted before men as supreme, and His counsels confirmed in the eyes of the people. The witness of the prophet Elijah on Mount Carmel gives the example of one who stood wholly for God and His work in the earth. The prophet calls the Lord by His name, Jehovah God, which He Himself had given to denote His condescension and compassion. Elijah calls Him the God of Abraham and Isaac and Israel. He does this that He may excite in the hearts of His backslidden people humble remembrance of the Lord, and assure them of His rich, free grace. Elijah prays, Be it known this day that thou art the God of Israel. The honor of God is to be exalted as

ELIJAH'S JOURNEYS

(See 1 Kings 17-21; 2 Kings 1, 2)



Elijah of Tishbeh went (1) to Samaria to warn Ahab of a drought, then retired to Brook Cherith (2), where he was fed until the brook dried up. Thence he was sent to Zarephath (3), where he multiplied the widow's oil and meal. In third year he returned to Samaria (4), met Ahab, summoned Israel to Mt. Carmel (5) to decide between Jehovah and Baal. There, in the contest with priests of Baal, Jehovah was vindicated by fire consuming the altar and sacrifice. As rain came, Elijah ran before Ahab (6) to Jezreel. Threatened by Jezebel, he fled southward (7) through Beersheba, was visited by angel in desert under juniper tree (8), went on to Mt. Horeb (9). Returning (10)

to Gilgal, he appointed Elisha of Abel-meholah as prophet. Later he rebuked Ahab at Jezreel (11) for murder of Naboth, and possibly returned to Gilgal (12) until Ahab's messengers, then the king himself, and predicted the latter's death. Finally he went with Elisha from Gilgal (14) through Bethel and Jericho, across the Jordan, to the place of his ascension. For convenience this map presents all the incidents as if they represent continuous travels, but actually the events from No. 10 on may have been disconnected, and separated by considerable intervals of time or by various other travels not mentioned in the Bible.

- 15 And she went and did according to the saying of Elijah; and she, and he, and her house, did eat *'many days.*
- 16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake *'by Elijah.*
- 17 And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.
- 18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?
- 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.
- 20 And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?
- 21 And he *'stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come *'into him again.**
- 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived.
- 23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.
- 24 And the woman said to Elijah, Now by this I know that thou *art* a man of God, and that the word of the LORD in thy mouth is truth.
- 18** And it came to pass *after many days,* that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.
- 2 And Elijah went to shew himself unto Ahab. And *there* was a sore famine in Samaria.
- 3 And Ahab called 'Obadiah, which was *'the governor of his house.* (Now Obadiah feared the LORD greatly:
- 4 For it was so, when 'Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by

17:15 Ge 6:22; Ge 12:3; Mt 15:28; Mk 12:43.
17:16 Mt 19:26; Lk 13:7; 1 Ki 15:5; 1 Ki 16:12.
17:17 Zec 12:10; Jn 11:14; Jas 1:12; 1 Pe 1:7.
17:18 2 Sa 16:10; 2 Ki 3:13; Lk 9:31; Lk 5:8.
17:19 2 Ki 4:10; 2 Ki 4:21; 2 Ki 4:32; Ac 9:47.
17:20 Ex 17:4; 2 Ki 19:4; Ps 99:6; Mt 22:2.
17:21 Ac 10:19; Ac 9:9; Heb 11:19.
17:22 1 Sa 2:6; Lk 8:54; Jn 11:43; Ac 20:12; Rom 1:9.
17:23 Lk 7:15; Ac 9:11; Heb 11:35.
17:24 Jn 3:2; Jn 11:15; Jn 11:42; Eccl 12:10.
18:1 Lk 4:25; Jas 5:17; Rev 11:2; 1 Ki 17:1.
18:2 Ps 27:1; Pt 28:1; Isa 51:12; Lev 26:9; 2 Ki 6:25.
18:3 Ge 2:2; 1 Ki 18:12; Mal 3:46; Mt 10:28.
18:4 Ne 9:26; Mt 21:45; Heb 11:38; Mt 25:35.
18:5 Ps 103:14; Joel 1:18; Joel 2:22; Hab 3:17.
18:6 Jer 1:13.
18:7 1 Ki 11:29; Mt 11:8; Ge 18:2; Isa 60:14.
18:8 1 Ki 18:3; Rom 13:7.
18:9 1 Ki 18:12; 1 Ki 17:18; Ex 5:21.
18:10 1 Ki 18:15; 1 Ki 1:29; 1 Ki 2:24.
18:11 1 Ki 8:14.
18:12 2 Ki 2:11; Eccl 11:24; Mt 9:1; 2 Ki 4:15.
18:13 1 Ki 18:4; Ac 20:4; Mt 25:35.
18:14 Mt 10:28.
18:15 1 Ki 18:10; Ge 2:1; Isa 6:5; Jer 8:2.
18:17 1 Ki 21:20; Jer 49:4; Am 7:10; Ac 16:20.
18:18 Eccl 4:8; Mt 14:4; Ac 24:15; Ac 24:20.
4 or, a full year
5 Heb by the hand of
6 Heb. measured

- fifty in a cave, and fed them with bread and water.)
- 5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, *'that we lose not all the beasts.*
- 6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.
- 7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, *Art* thou that my lord Elijah?
- 8 And he answered him, *I am:* go, tell thy lord, Behold, Elijah is *here.*
- 9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?
- 10 As the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there;* he took an oath of the kingdom and nation, that they found thee not.
- 11 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here.*
- 12 And it shall come to pass, *as soon as I am gone from thee,* that the spirit of the LORD shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my youth.
- 13 Was it not told my lord what I did when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?
- 14 And now thou sayest, Go, tell thy lord, Behold, Elijah is *here:* and he shall slay me.
- 15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to day.
- 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.
- 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?
- 18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments

supreme, but the prophet asks further that his mission also may be confirmed. "Let it be known this day that thou art God in Israel," he prays, "and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord," he pleads, "hear me."

His zeal for God's glory and his deep love for the house of Israel present lessons for the instruction of all who stand today as representatives of God's work in the earth (Letter 22, 1911).

18:42-44. Important Lessons From Elijah.—Important lessons are presented to us in the experience of Elijah. When upon Mt. Carmel he offered the prayer for rain, his faith was tested, but he persevered in making known his request unto God. Six times he prayed earnestly, and yet there was no sign that his petition was granted, but with a strong faith he urged his plea to the

throne of grace. Had he given up in discouragement at the sixth time, his prayer would not have been answered, but he persevered till the answer came. We have a God whose ear is not closed to our petitions; and if we prove His word, He will honor our faith. He wants us to have all our interests interwoven with His interests, and then He can safely bless us; for we shall not then take glory to self when the blessing is ours, but shall render all the praise to God. God does not always answer our prayers the first time we call upon Him; for should He do this, we might take it for granted that we had a right to all the blessings and favors He bestowed upon us. Instead of searching our hearts to see if any evil was entertained by us, any sin indulged, we should become careless, and fail to realize our dependence upon Him, and our need of His help.

Elijah humbled himself until he was in a condition

⁷ Heb. into his inward parts. ¹⁸ ¹ Heb. Obadiah. ² Heb. over his house. ³ Heb. Jezebel. ⁴ Heb. that we cut not off ourselves from the beasts.

of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long halt ye between two ^oopinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

22 Then said Elijah unto the people, *I, even I* only, remain a prophet of the LORD; but Baal's prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire *under*; and I will dress the other bullock, and lay it on wood, and put no fire *under*.

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people answered and said, *It is well spoken.*

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, *hear* us. But *there* was no voice, nor any that *answered*. And they *leaped* upon the altar which was made.

27 And it came to pass at noon, that Elijah mocked them, and said, Cry *aloud*; for he is a god; either *he is talking*, or he *is pursuing*, or he is in a journey, *or* peradventure he sleepeth, and must be awaked.

28 And they cried aloud, and cut themselves after their manner with knives and lancets, till *the blood gushed out upon them*.

29 And it came to pass, when midday was past, and they prophesied until the *time* of the *offering of the evening sacrifice*,

18:19 Jos. 19:26; 1 Sa. 15:12; Jer. 46:18; Am. 1:2.

18:20 1 Ki. 22:9.

18:21 2 Ki. 17:41; Zep. 1:5; Mt. 6:24; Lk. 6:13.

18:22 1 Ki. 19:10; Rom. 11:3; 2 Pe. 2:1-3.

18:24 1 Ki. 18:38; Lev. 9:24; Jdg. 6:21; Isa. 59:8.

18:26 Mt. 6:7; 1 Ki. 18:24; Jer. 10:5; Da. 5:23.

18:27 1 Ki. 22:15; 2 Ch. 25:8; Jer. 11:9; Eze. 20:89.

18:28 Lev. 19:28; Mic. 6:7; Mk. 5:5.

18:29 1 Ki. 22:10; 1 Ki. 22:12; Gal. 4:8.

18:30 1 Ki. 19:10; 1 Ki. 19:11; 2 Ch. 33:16; Rom. 11:3.

18:31 Ex. 21:3; Jer. 31:1; Eph. 2:20; Rev. 21:12.

18:32 Jdg. 6:26; 1 Sa. 17:1; 1 Co. 10:31; Gal. 3:1.

18:33 Ge. 22:9; Da. 3:19; Da. 3:25; Jdg. 6:20.

18:34 2 Co. 1:2; 2 Co. 8:21.

18:35 1 Ki. 18:42; 1 Ki. 18:38.

18:36 1 Ki. 18:29; Ps. 141:2; Da. 8:13; Da. 9:21; Ac. 3:1.

18:37 1 Ki. 18:24; Ge. 42:21; 2 Ch. 14:11; Lk. 11:8.

18:38 Ge. 15:17; Lev. 9:24; Jdg. 6:21; 2 Ch. 1:1.

18:39 Jdg. 13:20; 1 Ki. 18:21; Jo. 5:35; Ac. 2:5.

18:40 2 Ki. 10:25; Jdg. 5:21; Jer. 48:10; Rev. 19:20.

18:41 Rev. 9:7; Ac. 2:34; 1 Ki. 18:1.

18:42 1 Ki. 18:19; Mt. 14:23; Lk. 6:12; Ac. 10:9.

5 or, thoughts?

6 Heb. The word is good.

7 or, answer.

8 or, heard.

9 or, leaped up and down at the altar.

10 Heb. with a great voice.

11 or, he meditateth.

12 Heb. hath a pursuit.

13 Heb. poured out blood upon them.

that *there* was neither voice, nor any to answer, nor any *that* regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that* was broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

32 And with the stones he built an altar in the name of the LORD; and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the wood.

34 And he said, *Do it* the second time. And they did *it* the second time. And he said, *Do it* the third time. And they did *it* the third time.

35 And the water *ran* round about the altar; and he filled the trench also with water.

36 And it came to pass at *the time* of the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that *I am* thy servant, and that *I have* done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and that thou hast turned their heart back again.

38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces; and they said, The LORD, he is the God; the LORD, he is the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* ^a sound of abundance of rain.

42 So Ahab went up to eat and to drink

where he would not take the glory to himself. This is the condition upon which the Lord hears prayer, for then we shall give the praise to Him. The custom of offering praise to men is one that results in great evil. One praises another, and thus men are led to feel that glory and honor belong to them. When you exalt man, you lay a snare for his soul, and do just as Satan would have you. You should praise God with all your heart, soul, might, mind, and strength; for God alone is worthy to be glorified (R11 March 27, 1913).

18:43, 44. Elijah's Heart Search.—The servant watched while Elijah prayed. Six times he returned from the watch, saying, There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to

afflict his soul before God, while watching for a token that his prayer was answered. As he searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came. The servant appeared, and said, "Behold, there ariseth a little cloud out of the sea, like a man's hand" (R11 May 26, 1891).

19:4. Looking to God Upholds Courage.—However courageous and successful a man may be in the performance of a special work, unless he looks constantly to God, when circumstances arise to test his faith he will lose his courage. Even after God has given him marked tokens of His power, after he has been strengthened to do God's work, he will fail unless he trusts implicitly in

¹⁴ Heb. ascending ¹⁵ Heb. attention ¹⁶ Heb. went ¹⁷ or, Apprehend ¹⁸ or, a sound of a noise of rain

- And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.
- 43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is nothing.* And he said, Go again seven times.
- 44 And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not.
- 45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.
- 46 And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab ^{to} the entrance of Jezreel.
- 19** And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.
- 2 Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time.
- 3 And when he saw that, he arose, and went for his life, and came to Beersheba, which *belongeth* to Judah, and left his servant there.
- 4 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested 'for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I *am* not better than my fathers.
- 5 And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise *and eat*.
- 6 And he looked, and, behold, *there was* a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.
- 7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and eat*; because the journey is too great for thee.
- 8 And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.
- 9 And he came thither unto a cave, and

18:43 Ps 5:3; Lk 18:1; Hab 2:3; Lk 18:7; Eph 6:18;
18:44 Job 8:7; Zec 4:10; 1 Sa 6:7; Mic 1:13
18:45 Nu 25:8; 2 Sa 21:10
18:46 2 Ki 3:15; Isa 8:11; Eze 1:4; Eze 3:14

19:1 1 Ki 16:31; 1 Ki 21:25; 1 Ki 18:9
19:2 1 Ki 2:28; Ro 1:17; Da 3:15; Pt 2:31
19:3 Ex 2:15; Mt 26:56; 2 Co 12:7; Ge 21:4
19:4 1 Ki 13:1; Jo 1:6; Nu 11:15; Job 3:3

19:5 Ps 3:6,7; Ps 33:10; Da 8:19; Da 9:21; Heb 1:5
19:6 1 Ki 17:6; Isa 33:16; Mt 4:11; Jo 21:5
19:7 1 Ki 19:5; Dt 33:25

19:8 Da 1:15; 2 Co 12:9; Ex 21:18; Mt 4:2
19:9 Jer 9:2; Heb 11:38; 1 Ki 19:15; Ge 31:14

19:10 Ex 20:5; Ex 33:14; Nu 25:11; Ps 69:9

19:11 Ex 19:20; Ex 24:12; Ex 24:18; Ex 34:2

19:12 1 Ki 18:38; Ge 15:17; Ex 3:2; Heb 12:29

19:13 1 Ki 18:42; Ex 33:25; Isa 6:2; Isa 9:5

19:14 1 Ki 9:10; Isa 62:1; Jer 22:9; Da 11:40

19:15 Ge 14:15; 2 Ki 9:7; Isa 45:1; Jer 1:10

19:16 Lk 4:27; 1 Ki 1:12; Jdg 7:22

19:17 Am 2:14; 2 Ki 8:12; 2 Ki 13:5; 2 Ki 13:22

19:18 Isa 1:9; Ex 20:5; Isa 49:23; Php 2:10

19:19 1 Ki 19:16; Jdg 6:11; Am 7:11; Zec 13:5

19 Heb. Tie, or, Bind

20 Heb. till thou come to Jezreel

19

1 Heb. for his life

2 Heb. bolster

3 or, I will leave

loded there; and, behold, the word of the LORD *came* to him, and he said unto him, What doest thou here, Elijah?

- 10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even I* only, am left; and they seek my life, to take it away.

- 11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the wind; and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

- 12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice.

- 13 And it *was so*, when Elijah heard *it* that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

- 14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even I* only, am left; and they seek my life, to take it away.

- 15 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

- 16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

- 17 And it shall come to pass, *that* him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay.

- 18 *Yea I have left me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

The Call of Elisha

- 19 So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with

Omnipotence (RH Oct. 16, 1915).

19:18. Many Have Not Bowed to Baal.—There are in our cities thousands who have the fear of God before them, who have not bowed the knee to Baal. It is because so many of these are in lowly circumstances that the world does not notice them. But though hidden in highways and hedges, these are seeking God (MS 17, 1898).

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness,

revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine.

What strange work Elijah would have done in numbering Israel at the time when God's judgments were falling upon the backsliding people! He could count only one on the Lord's side. But when he said, "I, even I only, am left; and they seek my life," the word of the Lord

1 Ki

twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him.

- 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, 'Go back again: for what have I done to thee?'
- 21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

War and Peace With Syria

- 20 And Benhadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

- 2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,

- 3 Thy silver and thy gold is mine: thy wives also and thy children, even the goodliest, are mine.

1Ki

- 4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have.

- 5 And the messengers came again, and said, Thus speaketh Benhadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children:

- 6 Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is 'pleasant in thine eyes, they shall put it in their hand, and take it away.

- 7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not.

- 8 And all the elders and all the people said unto him, Hearken not unto him, nor consent.

- 9 Wherefore he said unto the messengers of Benhadad, Tell my lord the king, All that thou didst send for to thy servant at

19:20 Mt 4:20; Mt 4:22; Mt 9:9; Ac 20:37
19:21 2 Sa 24:22; Ex 24:13; Ac 13:5, 2 Ti 4:11

20:1 1 Ki 15:16, 1 Ki 15:20; Jer 19:27; Am 1:6

20:2 2 Ki 19:9; Isa 40:2

20:3 Ex 15:9

20:4 Lev 26:46; Dt 28:48

20:6 2 Sa 21:14; Ge 27:15; Eze 8:27; Isa 9:19

20:7 1 Ki 8:1, 2 Ki 5:7; Pr 11:14; Job 15:45

20:10 1 Ki 19:2; Ac 23:12; Ex 11:8; Jdg 10:10

20:11 1 Sa 14:6; Pr 27:1; Ec 9:11; Mt 26:75

20:12 1 Ki 20:16; Da 5:2; Da 5:30; Eph 5:18

20:13 2 Ki 7:1, 2 Ki 13:24; Eze 20:14; Eze 20:22

20:14 1 Sa 17:50; 1 Ki 18:44

20:15 Jdg 7:7; 1 Sa 14:6; 1 Ki 19:18

20:16 1 Ki 16:7; Hos 1:11; Jer 5:13

20:17 1 Ki 20:19

20:18 1 Sa 17:44; Pr 18:12

20:20 2 Sa 2:16; Ec 9:11; Lev 20:9; Ps 33:16

20:21 Jdg 3:28; 1 Sa 17:52; 2 Ki 5:18

4 Heb. Go return

20

1 Heb. desirable

2 Heb. I kept not back from him

3 Heb. are at my feet

4 Heb. word

5 or, tents

6 or, Place the engines. And they placed the engines

7 Heb. approached

8 or, servants

9 Heb. bind, or, tie

the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

- 10 And Benhadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me.

- 11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

- 12 And it came to pass, when Benhadad heard this message, as he was drinking he and the kings in the pavilions, that he said unto his servants, Set yourselves in array. And they set themselves in array against the city.

- 13 And, behold, there came a prophet unto Ahab king of Israel, saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day: and thou shalt know that I am the LORD.

- 14 And Ahab said, By whom? And he said, Thus saith the LORD, Even by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou.

- 15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after that he numbered all the people, even all the children of Israel, being seven thousand.

- 16 And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

- 17 And the young men of the princes of the provinces went out first: and Benhadad sent out, and they told him, saying, Their men come out of Samaria.

- 18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

- 19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

- 20 And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad the king of Syria escaped on an horse with the horsemen.

- 21 And the king of Israel went out, and

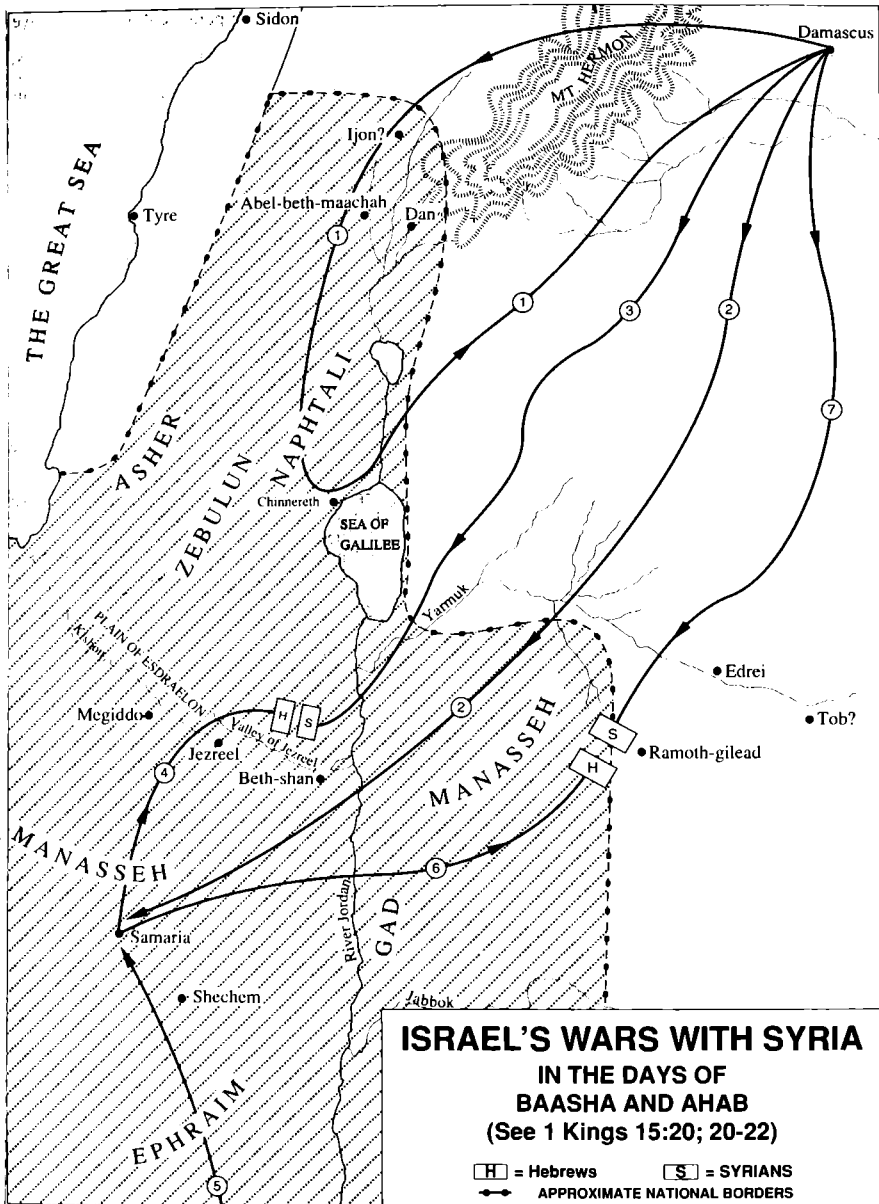
surprised him, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal." 1 Kings 19:14, 18 (PK 188, 189).

19:19-21. **The Character of Elisha.**—The attention of Elijah was attracted to Elisha, the son of Shaphat, who with the servants was plowing with twelve yoke of oxen. He was educator, director, and worker. Elisha did not live in the thickly populated cities. His father was a tiller of the soil, a farmer. Far from the city and court dissipation, Elisha had received his education. He had been trained in habits of simplicity, of obedience to his parents and to God. Thus in quietude and contentment he was prepared to do the humble work of cultivating the soil. But though of a meek and quiet spirit, Elisha had no changeable character. Integrity and fidelity and the love and fear of God were his. He had the characteristics of a ruler, but with it all was

the meekness of one who would serve. His mind had been exercised in the little things, to be faithful in whatsoever he should do; so that if God should call him to act more directly for Him, he would be prepared to hear His voice.

The surroundings of Elisha's home were those of wealth but he realized that in order to obtain an all-round education, he must be a constant worker in any work that needed to be done. He had not consented to be in any respect less informed than his father's servants. He had learned how to serve first, that he might know how to lead, instruct, and command.

Elisha waited contentedly, doing his work with fidelity. Day by day, through practical obedience and the divine grace in which he trusted, he obtained rectitude and strength of purpose. While doing all that he possibly could in cooperating with his father in the home firm, he was



Urged by Asa, Benhadad I broke his alliance with Baasha and took cities in Naphtali and Dan (1). Later Benhadad II unsuccessfully besieged Ahab in Samaria (2); returned the next year (3). Ahab met and defeated him (4) near Jezreel,

but let him go; was rebuked by prophet. Jehoshaphat joined Ahab (5) in an attempt to regain Ramoth-gilead (6). Despite warnings by Micaiah, Ahab attacked; was defeated by Benhadad (7) and fatally wounded.

- smote the horses and chariots, and slew the Syrians with a great slaughter.
- 22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.
- 23 And the servants of the king of Syria said unto him, Their gods *are* gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.
- 24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms:
- 25 And number thee an army, like the army that "thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.
- 26 And it came to pass at the return of the year, that Benhadad numbered the Syrians, and went up to Aphek, "to fight against Israel.
- 27 And the children of Israel were numbered, and "were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.
- 28 And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I *am* the LORD.
- 29 And they pitched one over against the other seven days. And *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day.
- 30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were* left. And Benhadad fled, and came into the city, "into an inner chamber.
- 31 And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the

20:22 1 Ki 20:13, 1 Ki 20:48, Ps 27:11, Eph 6:10.
20:23 1 Ki 20:28, 1 Sa 4:8; Isa 42:8.
20:24 1 Ki 20:1, 1 Ki 20:16, Pr 21:30.
20:25 Ps 10:3.
20:26 1 Ki 20:30, Jos 13:4, Jdg 1:1.
20:27 Jos 1:1, Jdg 9:6, Jdg 6:5; Ec 9:11.
20:28 1 Ki 20:13, 1 Ki 20:22, 1 Ki 13:1.
20:29 Jos 6:15, 1 Sa 17:16, Ps 10:16.
20:30 Ps 18:25, Isa 24:18, Jer 48:14.
20:31 1 Ki 20:25, 2 Ki 5:13, Isa 16:5, Isa 22:12.
20:32 Isa 10:12, Ob 5, 1 Ki 20:42.
20:33 Pr 25:13, 1k 16:8, 2 Ki 10:15, Ac 8:41.
20:34 1 Ki 15:20, Isa 43:2, Isa 26:10.
20:35 1 Ki 20:48, 1 Sa 10:12, 2 Ki 2:3.
20:36 1 Ki 13:26.
20:37 1 Ki 20:35, Ps 21:12.
20:38 1 Ki 22:40, 2 Sa 14:2, Mt 6:16.
20:39 1 Ki 20:42, 1k 21:30, Job 46:18, Ps 49:7.
20:40 Job 15:6, 1k 19:22.
20:41 1 Ki 20:38, 2 Sa 13:19, Job 2:8, Jer 6:26.

10 Heb. that was fallen.
11 Heb. to the war with Israel.
12 or, were nourished.
13 or, from chamber to chamber: Heb. into a chamber within a chamber.
14 Heb. smiting and wounding.
15 Heb. weigh.
16 Heb. he was not.

- king of Israel: peradventure he will save thy life.
- 32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live. And he said, *Is* he yet alive? *he is* my brother.
- 33 Now the men did diligently observe whether *any thing would come* from him: and did hastily catch it: and they said, Thy brother Benhadad. Then he said, Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot.
- 34 And Benhadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with this covenant. So he made a covenant with him, and sent him away.
- 35 And a certain man of the sons of the prophets said unto his neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him.
- 36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.
- 37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, "so that in smiting he wounded him.
- 38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.
- 39 And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle: and 'behold, a man turned aside, and brought a man unto me, and said, Keep this man, if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver.
- 40 And as thy servant was busy here and there, "he was gone. And the king of Israel said unto him, *So shall* thy judgment be: thyself hast decided it.
- 41 And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he was of the

doing God's service. He was learning how to cooperate with God (YI April 14, 1898).

21:17-25. The Voice of Stern Rebuke.—For several years after the call of Elisha, Elijah and Elisha labored together, the younger man daily gaining greater preparedness for his work. Elijah had been God's instrument for the overthrow of gigantic evils. The idolatry which, supported by Ahab and the heathen Jezebel, had seduced the nation, had been given a decided check. Baal's prophets had been slain. The whole people of Israel had been deeply stirred, and many were returning to the worship of God. As Elijah's successor, Elisha, by careful, patient instruction, must endeavor to guide Israel in safe paths, his association with Elijah, the greatest prophet since the days of Moses, prepared him for the work that he was soon to take up alone.

During these years of united ministry, Elijah from time to

time was called upon to meet flagrant evils with stern rebuke. When wicked Ahab seized Naboth's vineyard, it was the voice of Elijah that prophesied his doom and the doom of all his house. And when Ahaziah, after the death of his father Ahab, turned from the living God to Baal zebub, the god of Ekron, it was Elijah's voice that was heard once more in earnest protest (PK 224).

22:7,8. Prejudices Blind Eyes to Truth.—The more closely the Scriptures are studied, the more clearly shall we understand the true character of our thoughts and actions. But thousands put the Bible on one side for the same reason that Ahab hated Micah. Because it prophesies evil against the sinner, they claim that they find objections and contradictions in God's Word. While professing to be open to conviction, they allow prejudice to hold sway, and refuse to see the truth which that Word reveals (YI June 10, 1897).

prophets.
42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.

43 And the king of Israel went to his house heavy and displeased, and came to Samaria.

*The Seizure of Naboth's Vineyard
and Elijah's Rebuke*

21 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

9 And she wrote in the letters, saying, 'Proclaim a fast, and set Naboth on high among the people:

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

11 And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them.

12 They proclaimed a fast, and set Naboth on high among the people.

20:42 1 Ki 20:34; 2 Ki 6:29; 2 Ki 8:12;
20:43 1 Ki 21:4; 1 Ki 22:8; Est 5:13; Job 5:2.

21:1 2 Ch 28:22; Isa 9:14; Jer 5:3; 1 Ki 18:35.

21:2 Ge 3:6; Ex 20:17; Dt 5:21; Jer 42:17.

21:3 Ge 4:7; Ge 4:17; Jos 22:29; Jos 24:16.

21:4 Job 5:2; Jnh 4:1; Jnh 4:9; 1 Ki 21:5.

21:5 1 Ki 21:25; 1 Ki 16:31; 1 Ki 18:9; Ge 3:6.

21:6 1 Ki 21:2; Est 6:12; Pr 13:30.

21:7 1 Sa 8:4; 2 Sa 13:1; Eccl 8:4; Mic 7:3.

21:8 2 Ch 32:17; Eze 4:11; Ne 6:5; 2 Ki 10:11.

21:9 Isa 58:4; Mt 2:8; Mt 23:14; Jn 18:28.

21:10 Dt 19:15; Ac 0:11; Dt 15:13; Jdg 19:22.

21:11 Ex 1:17; Ex 1:21; Lev 19:15; 1 Sa 22:17.

21:12 Isa 58:4.

21:13 Ex 20:16; Dt 5:20; Ps 27:12; Ps 45:11.

21:14 Eccl 5:8; Eccl 8:14.

21:15 1 Ki 21:7; Pr 4:17.

21:16 Ps 50:18; Isa 55:15; Rom 1:32; 2 Pe 2:15.

21:17 2 Ki 5:26; Ps 9:12; Isa 26:21.

21:18 1 Ki 13:32; 2 Ch 22:9.

21:19 Ge 4:11; 2 Sa 12:9; Hab 2:9; Hab 2:10.

21:20 1 Ki 22:8; Am 5:10; Mk 12:12; Gal 1:16; Rev 11:10.

21:21 1 Ki 14:10; 2 Ki 10:17; 2 Ki 10:30; 1 Sa 25:22.

21:22 1 Ki 15:29; 1 Ki 16:25; 1 Ki 16:31.

21:23 1 Ki 21:25; 2 Ki 9:10.

21:24 1 Ki 14:11; 1 Ki 16:4; Isa 14:19; Jer 15:4.

21:25 2 Ki 23:25; Isa 50:1; Isa 52:3; Rom 6:19.

21:26 Isa 65:4; Jer 16:18; 1 Pe 4:3; Rev 21:8.

21:27 Ge 37:34; 2 Ki 6:30; 2 Ki 18:37; Jnh 3:6.

17 of my curse
21

1 Heb. be good in thine eyes
2 Or. call an assembly

3 Heb. in the top of the people
4 or, ditch

5 or, incited

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

15 And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel,

22 And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

24 Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

1 Ki

- 28 And the word of the LORD came to Elijah the Tishbite, saying,
29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

The Attack on Ramothgilead

- 22** And they continued three years without war between Syria and Israel.
2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel.
3 And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we *be* still, and take it not out of the hand of the king of Syria?
4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, *I am* as thou *art*, my people as thy people, my horses as thy horses.
5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.
6 Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up: for the LORD shall deliver it into the hand of the king.
7 And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might inquire of him?
8 And the king of Israel said unto Jehoshaphat, *There* is yet one man, Micaiah the son of Imlah, by whom we may inquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.
9 Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah.
10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.
11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.
12 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand.
13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which* is good.

21:29 Jer 7:17; Lk 7:44; Ex 10:3; Ps 18:48.

22:1 1 Ki 20:54
22:2 1 Ki 22:1, Mt 12:49; 1 Ki 22:41,
22:53 1 Ki 21:15, Dt 4:15; Jos 20:8, Jdg 16:2.

22:4 2 Ki 4:7, 2 Ch 19:2, Pr 13:20; 1 Co 15:58.

22:5 Nu 27:21; Jos 9:14; Jdg 1:1, Jdg 20:18.

22:6 1 Ki 18:19, 2 Ti 4:13; 1 Ki 22:15; Jer 5:1.

22:8 1 Ki 18:4, Ps 54:21; Isa 49:7; Mt 10:22.

22:9 2 Ki 9:42, 2 Ch 18:8; Isa 49:7; Do 1:18.

22:10 1 Ki 22:40; Est 5:1; Mt 11:8; Ac 12:21.

22:11 Jer 2:2, 2 Ti 3:8; Jer 23:17; Jer 24:25.

22:12 2 Ch 35:22
22:13 Ps 104:11; Ps 113:1; Hos 5:3; Am 5:13.

22:14 Nu 22:48; Jer 23:28; 2 Co 2:17; Gal 1:10.

22:15 1 Ki 22:6; 1 Ki 18:27; Ec 11:9; Mt 26:15.

22:16 Jos 6:26; 1 Sa 11:24; Mt 26:65; Mk 5:7.

22:17 1 Sa 9:9; Eze 1:4; Nu 27:17; Jer 50:6.

22:18 1 Ki 22:8; Pr 10:20; Pr 29:1, 1 Ki 11:45.

22:19 Isa 110; Isa 28:1; Jer 29:20; Eze 14:2.

22:20 Job 12:16; Jer 10; Eze 1:19.

22:22 Jo 8:44; 1 Ti 4:1; 1 Jo 4:6; Rev 13:11.

22:23 Ex 4:21; Isa 44:20; Eze 14:9; 1 Ki 20:42.

22:24 1 Ki 22:11; La 4:30; Mic 5:1; Mk 14:65.

22:25 Nu 31:8; Jer 29:32; Am 7:17; 2 Pe 2:1.

22:26 1 Ki 22:9.

22:27 2 Ch 16:10; Jer 20:2; Jer 29:26; Ac 26:10.

22:28 Nu 16:29; 2 Ki 1:10; 2 Ki 1:12; Isa 14:26.

22:29 2 Ch 18:28.

22:30 1 Ki 22:10; Ps 12:2; 1 Ki 20:88; 2 Sa 11:2.

22

¹ Heb. silent from taking it.

² They were prophets of the groves, hirelings of Jezebel.

³ or, eunuch

⁴ Heb. floor

⁵ or, deceive

⁶ or, from chamber to chamber

⁷ Heb. a chamber in a chamber

- 14 And Micaiah said, As the LORD liveth what the LORD saith unto me, that will I speak.
15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.
16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which* is true in the name of the LORD?
17 And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.
18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?
19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.
20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.
21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.
22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.
23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.
24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the spirit of the LORD from me to speak unto thee?
25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go *'into* an inner chamber to hide thyself.
26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son.
27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.
28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.
29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.
30 And the king of Israel said unto Jehoshaphat, *'I* will disguise myself, and

⁸ or, when he was to disguise himself, and enter into the battle

10:22 Ed 49	14:15, 16 PK 107-8	18:3, 4 PK 126; 1T 251	19:10-14 3T 291-2
10:23 CS 139; PK 51; 4SG-a 97; 9T 281 (1TT 420)	14:20 PK 107, 109	18:10 PK 137	19:11, 12 DA 217; MH 36
10:23, 24 3BC 1131; Ed 48 (ML 246)	14:21 2BC 1033; PK 88	18:13 1T 251	19:12, 13 7BC 944; 1SM 17, 143; 2SM 516
10:26 PK 56	14:25, 26 PK 94-5	18:17, 18 2BC 1034; DA 587; GC 104, 458, 590, 606; GW 150; ZSG 281	19:14 PK 189
11 7T 217-8	15:5 4SG-a 86	18:19 PK 116	19:15-17 PK 254-5; 5T 77-9
11:1-8 2BC 1031-3; Ed 49; FF 498-502; PK 56-9, 88, 673; PP 457; 2T 305-6 (11 582); 6T 250; Te 14	15:9-15 PK 110, 113, 190	18:19-40 1DA 120; PK 143-54; 5T 525-7	19:16-21 PK 217-20
11:1-11 4SG-a 100-1; 1SM 249, 269; 2SM 173	15:16-24 PK 113	18:21 C11 562; MM 96; PK 147, 188; 2SM 108; 4T 338, 350-1, 446; 5T 173-4, 199 (2TT 58); 6T 141 (2TT 419); 7T 155 (CW 13; 3TT 156); 8T 68; TM 141	19:18 2BC 1035; 7BC 978; CW 114; MM 503-4; PK 188-9 (CHS 165; Ev 706; SD 363); 225, 259; 9T 110 (Ev 66; GW 347)
11:4 4T 508 (1TT 577-8)	16:25 PK 113	18:21-46 Ed 151	19:19-21 2BC 1035-6; CH 548; Ed 58; EW 229; GC 331; GW 334 (CHS 60); MH 148; SD 93; 2SM 227; SR 357; 5T 82
11:4-6 4T 628 (1TT 592)	16:29-33 PK 114; 5T 262	18:22 DA 425; Ed 151	20-11 15M 315
11:6-8 2BC 1039; PK 402-5	16:31 2BC 1033	18:25, 28 1T 251	21 PK 204-7
11:9-12 2BC 1033; PK 75-7	16:34 PK 230; 3T 273	18:36-40 2BC 1034; Ed 60-1; GW 255; PK 224	21:17-24 PK 224
11:14-28 PK 77	17 PK 129-32 (CHS 188-9; CS 173-4)	18:38 DA 219; PK 158	21:25, 26 1BC 1093; PK 114-5, 204; 1T 251
11:20-35 PK 87-8, 90	17:1 2BC 1033-4; GC 323; 3T 263, 273	18:40 DA 487	22:1, 2 PK 207
11:29 PK 108	17:1-6 DA 65, 360; EW 56 (2TT 44); PK 119-28; 4T 253 (1TT 501)	18:41-46 2BC 1034-5; EW 73; PK 155-9; SD 206	22:2-17 PK 195-6
11:43 PK 87	17:1-16 Ed 138; PK 168; ZSG 244; 3T 288	18:46 PK 168	22:7, 8 2BC 1036
12:4 PK 55-6	17:3, 4 MB 111; MH 202	19:1-4 2BC 1035; DA 301; 1T 251; 3T 261-2	22:24, 25 1T 369; TM 409
12:6-15 PK 88-90	17:9-16 AA 416, 436; DA 238; 2T 294H 446; WM 211; 3T 274; 6T 345-6 (2TT 572-3)	19:1-8 GC 512, 626; PK 159-66	22:29-37 PK 196
12:16-24 PK 90-2	17:17-24 DA 219; PK 131 (CHS 188-9; CS 174); 168; 6T 346 (2TT 573)	19:1-9 DA 120, 425; Ed 151; 3T 288-91	22:34-37 PK 207, 244
12:25-33 2BC 1033; PK 99-101, 262, 401	18 3T 276-88	19:18 PK 167-76	22:40 PK 207; 5T 191 (2TT 50)
13 2SM 81	18:1 PK 137	19:19 GW 255	22:41-46 PK 190-1
13:1-3 PK 101-2	18:1-18 PK 137-40		22:50 PK 212
13:1-6 PK 101-2, 107			22:51-53 PK 207; 5T 191 (2TT 50)
13:4 PK 139; 5T 278			
13:7-26 PK 105-7			
13:11-19 2BC 1033			
13:33, 34 PK 107			

The Second Book of the **KINGS**

INTRODUCTION

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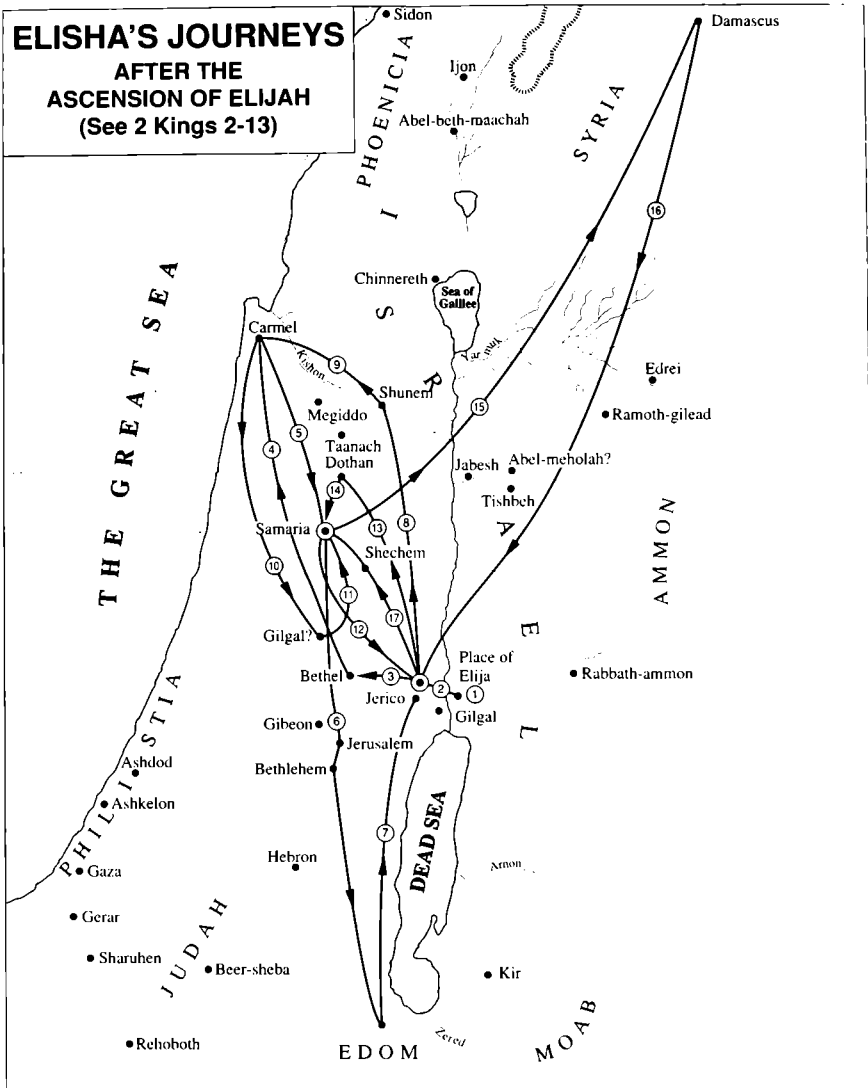
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ELISHA'S JOURNEYS AFTER THE ASCENSION OF ELIJAH (See 2 Kings 2-13)



Elisha witnessed Elijah's ascension (1); went to Jericho (2), where he healed the waters; on the way to Bethel (3) was mocked by youths, who were attacked by bear. Elisha continued on to Carmel (4), then Samaria (5). Was consulted by kings in distress in campaign against Moab via Edom (6); helped prophet's widow by multiplying oil, presumably at a school of the prophets (7). At Shunem (8) was entertained by childless couple, who were given a son; was at Carmel (9) when called to resurrect the child. At one of the schools (10) he healed the poison pottage; was

at Samaria (11) when Naaman came for healing. Visiting a school, made ax head float (12); at Dothan (13) was sought by Syrians, whom he led (14) to Samaria. There he predicted end of a siege. He went to Damascus (15), foretold Hazael's kingship; sent young man from a prophets' school (16) to anoint Jehu king; presumably returned to Samaria (17) and on his deathbed was visited by king. Nos. 6-17 probably do not indicate consecutive journeys, but detached incidents, doubtless with unrecorded travels intervening.

2 KINGS

- 1 Then Moab rebelled against Israel after the death of Ahab.
- 2 And Ahaziah fell down through a lattice in his upper chamber that *was* in Samaria, and *was* sick: and he sent messengers, and said unto them, Go, inquire of Baalzebub the god of Ekron whether I shall recover of this disease.
- 3 But the angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to inquire of Baalzebub the god of Ekron?*
- 4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed.
- 5 And when the messengers turned back unto him, he said unto them, Why are ye now turned back?
- 6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it not because there is not a God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron?* therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.
- 7 And he said unto them, What manner of man *was* he which came up to meet you, and told you these words?
- 8 And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.
- 9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down.
- 10 And Elijah answered and said to the captain of fifty, *If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and*

1:1 Nu 24:7, 2 Sa 8:2, Ps 60:8, 2 Ki 8:20.
1:2 Jdg 5:28, SS 2:9; Ac 20:9, 1 Ki 22:31.
1:3 2 Ki 1:15; Ac 8:26, Jnh 2:8, Mk 3:22.
1:4 Ge 2:17, Ge 3:4; Nu 26:65, 1 Sa 28:19.
1:6 Ps 16:1.
1:7 Jdg 8:18, 1 Sa 28:11.
1:8 Isa 20:2; Zec 13:4, Mt 3:4, Lk 1:17; Rev 11:3.
1:9 1 Ki 19:2, Mt 11:3, Mk 15:29; Heb 11:36.
1:10 1 Ki 22:28, Mt 21:41; Rev 11:5; Do 3:24.
1:11 Nu 16:41, 1 Sa 6:9; Jer 20:11; Jer 5:3.
1:13 Pr 27:22; Eze 9:3; Isa 1:5; Isa 66:2.
1:14 1 Sa 26:21; Ps 49:8; Ac 20:24.
1:15 Ge 15:1, 1 Ki 18:15; Ps 27:1; Isa 51:12.
1:16 2 Ki 1:6; 1 Ki 22:28; Ex 8:24; Ge 49:3.
1:17 2 Ki 3:1, 1 Ki 22:51.
1:18 1 Ki 14:19; 1 Ki 22:39.

- 1 The master of oiles
2 Heb. The bed whither thou art gone up, thou shalt not come down from it
3 Heb. What was the manner of the man
4 Heb. bowed
5 The second year that Jehoram was Prorox, and the eighteenth of Jehoshaphat

consumed him and his fifty.

- 11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly.
- 12 And Elijah answered and said unto them, *If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.*
- 13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.
- 14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight.
- 15 And the angel of the LORD said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.
- 16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to inquire of Baalzebub the god of Ekron, *is it not because there is no God in Israel to inquire of his word?* therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

Joram's Accession in the Second Year of Jehoram of Judah

- 17 So he died according to the word of the LORD which Elijah had spoken. And Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.
- 18 Now the rest of the acts of Ahaziah which he did, *are they not written in the book of the chronicles of the kings of Israel?*

1:2, 3. **Voice of the Prince of Darkness.**—The god of Ekron was supposed to give information, through the medium of its priests, concerning future events. Large numbers of people went to inquire of it; but the predictions there uttered and the information given, proceeded directly from the prince of darkness (RII Jan. 15, 1914).

1:3. **Is There No God in Israel?**—God is your counselor, and we are always in danger of showing distrust of God when we seek for the advice and counsel of men who do not make God their trust, and who are so devoid of wisdom in matters that they will, by following their own judgment, retard the work. They do not recognize God to be infinite in wisdom. We are to acknowledge God in all our counsels, and when we ask Him, we are to believe that we receive the things we ask of Him. If you depend upon men who do not love God and obey His commandments, you will surely be brought into very difficult places. Those that are not connected with God are connected with the

enemy of God, and the enemy will work with them to lead us in false paths. We do not honor God when we go aside from the only true God to inquire of the god of Ekron. The question is asked, Is it because there is not a God in Israel that ye have gone to the god of Ekron to inquire? (MS 41, 1894).

2:1-6. **Some Need Many Moves.**—Again, God sees that a worker needs to be more closely associated with Him; and to bring this about, He separates him from friends and acquaintances. When He was preparing Elijah for translation, He moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience.

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent tonight in one place, and tomorrow night in another place,

Elijah's Ascension

2 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said unto him, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

3 And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here. I pray thee; for the LORD hath sent me to Jericho. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, there appeared a

2:1 Ge 5:24; Lk 9:51; Heb 11:5, Rev 11:12;
2:2 2 Ki 2-4; 2 Ki 2:6; 1 Sa 1:26; 1 Sa 17:55;
2:3 2 Ki 2:5; 2 Ki 2:7; Isa 9:19; Ac 22:3;
2:4 Jos 6:26; 1 Ki 16:34; Lk 19:1; 2 Ki 2:2;
2:5 2 Ki 2:3; Lk 24:51; Ac 1:2; Ac 1:11;
2:7 2 Ki 2:7; 1 Ki 18:4; 1 Ki 18:15;
2:8 1 Ki 19:13; Isa 11:15; Heb 11:29; Rev 16:12;
2:9 Ps 72:1; Ps 2:20; Ac 1:8; Nu 11:17;
2:10 Jn 16:24; 2 Ki 2:12; Ac 1:9-10;
2:11 2 Ki 6:17; Ps 68:17; Eccl 1:4; Hab 5:8;
2:12 2 Ki 2:10; 2 Ki 13:14; Pr 11:11; Eccl 1:9;
2:13 2 Ki 2:8; 1 Ki 19:10; 1 Ki 9:36;
2:14 Mk 16:20; Jn 14:12; Ac 2:33; Jdg 6:13;
2:15 2 Ki 2:7; Nu 27:20; Jos 3:7; Isa 59:21;
2:16 1 Ki 18:12; Eccl 3:14; Eccl 8:5; Ac 8:39;
2:17 Lk 11:8; Rom 10:2; Heb 11:5;
2:19 Nu 12:11; 1 Ki 18:7; 1 Ki 18:13; 1 Ti 5:17;
2:20 Jdg 9:15; Eccl 1:11; Zeph 2:9;
2:21 2 Ki 4:1; 2 Ki 6:6; Lev 2:13; Mt 5:11.

2

1 Heb. in sight, or, over against

2 Heb. Thou hast done hard in asking

3 Heb. lip

4 Heb. sons of strength

5 Heb. one of the mountains

6 Heb. causing to miscarry

chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

Elisha Succeeds Elijah

12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the spirit of the LORD hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is nought, and the ground barren.

20 And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters: there shall not be from thence any more death or barren land.

22 So the waters were healed unto this day.

2Ki

remember that the Lord is leading them, and that this is His way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence (RH May 2, 1907).

2:1-8. Our Schools of the Prophets.—Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets (RH Oct. 24, 1907).

2:9. Linking One's Self With Holy Spirit Means

Success.—The success of the ministry of Elijah was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ (MS 148, 1899).

2:9, 15. Power United With Tender Compassion.—Elisha received a double portion of the spirit that had rested on Elijah. In him the power of Elijah's spirit was united with the gentleness, mercy, and tender compassion of the Spirit of Christ (Letter 93, 1902).

2:11. Elijah's Translation.—Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be "changed, in a moment, in the twinkling of an eye, at the last trump, without tasting of death." 1 Corinthians 15:51, 52. It was as a representative of those who shall be thus translated that Elijah, near the close of Christ's earthly ministry, was

according to the saying of Elisha which he spoke.

23 And he went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head: go up, thou bald head.

24 And he turned back, and looked on them, and cursed them in the name of the LORD. And there came forth two she bears out of the wood, and tare forty and two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

Joram's Accession in the Eighteenth Year of Jehoshaphat

3 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

The Evils of Joram's Reign

2 And he wrought evil in the sight of the LORD: but not like his father, and like his mother: for he put away the image of Baal that his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

The Moabites Overcome

4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 And king Jehoram went out of Samaria the same time, and numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses.

8 And he said, Which way shall we go up? And he answered, The way through the

2:23 Hos 4:15; Hos 10:5; Am 3:14; Am 5:5.

2:24 Ge 9:25; Jdg 9:20; Jer 28:16; 1:3 3:65.

2:25 2 Ki 9:25; 1 Ki 18:19; 1 Ki 18:42.

3:1 2 Ki 1:17; 2 Ki 8:10; 1 Ki 22:51.

3:2 2 Ki 21:6; 2 Ki 21:20; 1 Ki 16:19; 1 Ki 21:20.

3:3 1 Ki 16:16; 1 Ki 15:31; 1 Co 14:9-20.

3:4 Ge 13:2; 2 Ch 26:10; Job 42:12; 2 Sa 8:2.

3:5 2 Ki 1:1; 2 Ki 8:20.

3:6 1 Sa 11:8; 1 Sa 15:1; 2 Sa 21:1; 1 Ki 20:27.

3:7 1 Ki 22:1; 2 Ch 18:3; 2 Ch 19:2.

3:8 Nu 15:21; Nu 21:1; Mal 1:2-3.

3:9 1 Ki 22:27; Ex 15:22; Nu 20:2; Nu 20:4.

3:10 2 Ki 6:33; Ge 4:13; Pr 19:3; Isa 8:21.

3:11 1 Ki 22:7; Ps 7:9; Am 5:7; 2 Ki 5:1.

3:12 2 Ki 2:21; 2 Ki 2:25; Isa 49:24; Rev 5:9.

3:13 Mt 8:29; Jn 2:4; 2 Co 5:16; Jdg 10:14.

3:14 2 Ki 5:16; Ps 15:1; Jer 1:18; Mt 22:16.

3:15 1 Sa 10:5; Eze 1:3; Eze 3:14; Eze 4:22.

3:16 2 Ki 4:3; Nu 21:8.

3:17 Ps 84:6; Ps 107:45; Isa 48:21; Ex 17:6.

3:18 1 Ki 5:13; Jer 32:17; 1 K 1:57; Eph 3:30.

3:19 2 Ki 13:17; Nu 24:17; Jdg 6:16; 1 Sa 15:3.

3:20 1 Ki 18:36; Da 9:21; Ps 78:20.

wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

10 And the king of Israel said, Alas! that the LORD hath called these three kings together, to deliver them into the hand of Moab!

11 But Jehoshaphat said, Is there not here a prophet of the LORD, that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah.

12 And Jehoshaphat said, The word of the LORD is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him.

13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts.

18 And this is but a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

20 And it came to pass in the morning, when the meat offering was offered, that,

permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the "voice out of the cloud" (Luke 9:35), acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth's history will be changed from mortal to immortal and be translated to heaven without seeing death (PK 227).

2:11-15 (Zech. 4:6). Deviation Disqualifies for Service.—Henceforth Elisha stood in the place of Elijah. He was called to the position of highest honor because he had been faithful over a few things. The question arose in his mind, Am I qualified for such a position? But he would not allow his mind to question. The greatest qualification for any man in a position of trust is to obey implicitly the

Word of the Lord. Elisha might exercise his reasoning ability on every other subject but the one that would admit of no reasoning. He was to obey the Word of the Lord at all times and in all places. Elisha had put his hand to the plow, and he would not look back. He revealed his determination and firm reliance upon God.

This lesson is for us to study carefully. We are in no case to swerve from our allegiance. No duties that God presents before us should cause us to work at cross-purposes with Him. The Word of God is to be our counselor. It is only those who render perfect and thorough obedience to God that He will choose. Those who follow the Lord are to be firm and straightforward in obeying His directions. Any deviation to follow human devising or planning disqualifies them for being trustworthy. Even if they have to walk as did Enoch,—with God alone,—his children must separate from those who do not obey Him, who show that they are not in vital connection with Him. The

3

1 Heb statue

2 Heb. at their feet

3 Heb. grievance

2Ki

- behold, there came water by the way of Edom, and the country was filled with water.
- 21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to 'put on armour, and upward, and stood in the border.
- 22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood:
- 23 And they said: This is blood: the kings are surely 'slain, and they have smitten one another: now therefore, Moab, to the spoil.
- 24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but 'they went forward smiting the Moabites, even in their country.
- 25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: 'only in Kirharaseth left they the stones thereof; howbeit the slingers went about it, and smote it.
- 26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not.
- 27 Then he took 'his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed 'from him, and returned to their own land.

Miracles of Elisha

- 4 Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD: and the creditor is come to take unto him my two sons to be bondmen.
- 2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a

3:21 1 Ki 20:11; Eph 6:14
3:22 2 Ki 7:6; Ex 15:9; Jdg 5:30; Isa 10:11
3:23 2 Ki 7:6; Ex 15:9; Jdg 5:30; Isa 10:11
3:25 2 Ki 3:19; Jdg 9:45; 2 Sa 8:2; Ge 26:15
3:26 2 Ki 5:9; Am 2:1
3:27 Ge 22:2; Ge 22:13; Dt 12:31; Jdg 11:31
4:1 2 Ki 4:58; Ps 103:11; Mal 1:2; Rev 15:4
4:2 2 Ki 2:9; Mt 15:9; Ac 5:6; 2 Co 6:10
4:3 2 Ki 3:16; Jo 2:7; Ps 81:10; Jo 16:24
4:4 Isa 26:20; Mt 6:6; Mk 5:40; Ac 9:40
4:5 2 Ki 5:11; Lk 1:45; Heb 11:7-8
4:6 Mt 9:29; Mt 15:58; Lk 6:19; 2 Ki 15:19
4:7 Ps 37:21; Rom 12:17; Php 4:8; 1 Th 4:12
4:8 2 Ki 4:11; 2 Ki 4:18; 1 Sa 28:4; Job 1:5
4:9 1 Pe 3:1; Mt 5:16; 1 Th 2:10; Tit 1:8
4:10 Isa 32:8; Mt 25:10; Mk 9:41; Lk 8:3
4:12 2 Ki 4:11; 1 Ki 18:43; 1 Ki 19:3; Ac 13:5
4:13 Rom 16:2; Rom 16:6; Heb 6:10; Ge 14:24
4:14 Ge 1:17; Jdg 13:2; 1 Sa 18; Lk 1:7
4 Heb. were cried together
5 Heb. gird himself with a girdle
6 Heb. destroyed
7 or, they smote in it even smiting
8 Heb. until he left its stones in Kirharaseth
9 Perhaps the king of Edom's son
10 As they saw the Moabites so desperate resolute
4
1 or, scant not

pot of oil.

- 3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; 'borrow not a few.
- 4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.
- 5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.
- 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.
- 7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy 'debt, and live thou and thy children of the rest.
- 8 And 'it fell on a day, that Elisha passed to Shunem, where was a great woman; and she 'constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread.
- 9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually.
- 10 Let us make a little chamber. I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither.
- 11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.
- 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.
- 13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care: what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.
- 14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old.
- 15 And he said, Call her. And when he had called her, she stood in the door.

Lord God is a Host; and all who are in His service will realize the meaning of His words to Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (YI April 28, 1898).

2:15. Lessons from Elijah and Elisha.—The history of Elijah and Elisha needs to be brought out in clear lines, that our people may understand the importance of the work of reform to be carried on in this age. Oh, that our people might have the assurance that their feet are standing on the sure foundation!

The lessons to be learned from the life work of Elijah and Elisha mean much to all who are striving to plant the feet of men and women on the eternal Rock. The workers must humble their own hearts if they would understand God's purposes for them; they must themselves strive in the truest sense if they would influence others to enter the strait gate. The presentation of the truth must be made with grace and with power to those who stand in need of light

and uplifting (Letter 30, 1912).

4:38-44 (ch. 6:1-7). Schools Were Respected for Learning and Piety.—Samuel had founded the first regular establishments for religious instruction and the unfolding of the prophetic gifts. Among the chief subjects of study, were the law of God with the instructions given to Moses, sacred history, sacred music, and poetry. In these "schools of the prophets" young men were educated by those who were not only well versed in divine truth, but who themselves maintained close communion with God and had received the special endowment of His Spirit. These educators enjoyed the respect and confidence of the people both for learning and piety. The power of the Holy Spirit was often strikingly manifest in their assemblies, and the exercise of the prophetic gift was not infrequent. These schools, or colleges, were of untold value to Israel, not only as providing for the dissemination of religious truth, but as preserving the spirit of vital godliness (ST July 20, 1882).

2 or, creditor 3 Heb. there was a day 4 Heb. laid hold on him

- 16 And he said, About this ⁵season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid.
- 17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.
- 18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.
- 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.
- 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.
- 21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.
- 22 And she called unto her husband, and said, Send me. I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.
- 23 And he said, Wherefore wilt thou go to him to day? *it* is neither new moon, nor sabbath. And she said, *It shall be* well.
- 24 Then she saddled an ass, and said to her servant, Drive, and go forward: ⁶slack not thy riding for me, except I bid thee.
- 25 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder* is that Shunammite:
- 26 Run now, I pray thee, to meet her, and say unto her, *Is it well with thee? is it well with thy husband? is it well with the child?* And she answered, *It is well*.
- 27 And when she came to the man of God to the hill, she caught ⁷him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is ⁸vexed within her: and the LORD hath hid *it* from me, and hath not told me.
- 28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
- 29 Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.
- 30 And the mother of the child said, As the LORD liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.
- 31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there* was neither voice, nor ⁹hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.
- 32 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

41:16 Ge 17:21; Lk 1:13; 2 Ki 2:19; Ps 110:11.
41:17 Ge 21:1; Ps 114:9; Lk 1:36; Heb 11:11.
41:18 Ro 2:4.
41:19 Jer 4:19.
41:20 Isa 66:13; Lk 7:12; Ge 37:3; 1 Ki 17:17.
41:21 2 Ki 4:10; 1 Ki 17:19.
41:22 2 Ki 4:23; 2 Ki 4:26; Jn 11:3; Ac 9:30.
41:23 Nu 10:10; Nu 28:11; 1 Ch 23:31; 2 Ki 1:20.
41:24 Ex 1:20; 1 Sa 25:20; 1 Ki 14:13; 1 Sa 25:19.
41:25 2 Ki 2:25; 1 Ki 18:19; 1 Ki 18:42; Isa 55:2.
41:26 Zec 2:4; Ge 29:6; 1 Sa 17:18; Ac 15:36.
41:27 Mt 28:9; Lk 7:38; Mk 10:13; Jn 12:7.
41:28 Ge 30:1; 2 Ki 4:16.
41:29 2 Ki 9:1; 1 Ki 18:46; 1 Ph 6:14; 1 Pe 1:12.
41:30 2 Ki 2:2; 2 Ki 2:3.
41:31 1 Sa 14:37; 1 Sa 18:26; Eze 14:3; 1 Ki 18:26.
41:32 1 Ki 17:17; Jn 11:17.
41:33 2 Ki 9:4; Mt 6:6; 2 Ki 6:20; Ac 9:40.
41:34 1 Ki 17:21; Ac 20:10.
41:35 2 Ki 8:1; 2 Ki 8:5; Lk 8:55; Ac 9:40.
41:36 2 Ki 4:12; 1 Ki 17:23; Lk 7:15; Heb 11:35.
41:37 2 Ki 4:27; 2 Ki 2:15; 1 Ki 17:24.
41:38 2 Ki 2:1; Ac 10:38; 2 Ki 8:1; Lev 26:36.
41:39 Isa 54:1; Jer 2:21; Mt 15:15; Heb 12:15.
41:40 2 Ki 4:9; 2 Ki 13:9; Dt 35:1; Mk 16:18.
41:41 2 Ki 2:21; Jn 9:6; 1 Co 1:25; Ac 28:5.
41:42 1 Sa 9:4; 2 Ki 4:38; Ex 23:16; Gal 6:6.
41:43 2 Ki 4:12; Mk 8:4; Lk 9:13; Jn 6:9.
5:1 Lk 4:27; 2 Ki 6:9; Ex 11:3; Isa 10:5-6.
5:2 2 Ki 6:23; 2 Ki 13:20; Jdg 9:54; Ps 124:2.
5:3 Nu 11:29; Ac 20:29; 1 Co 3:8; 2 Ki 5:8.

- 33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD.
- 34 And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.
- 35 Then he returned; and walked in the house ¹⁰to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.
- 36 And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.
- 37 Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.
- 38 And Elisha came again to Gilgal: and *there* was a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.
- 39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.
- 40 So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there* is death in the pot. And they could not eat *thereof*.
- 41 But he said, Then bring meal. And he cast *it* into the pot; and he said, Pour out for the people, that they may eat. And *there* was no ¹¹harm in the pot.
- 42 And *there* came a man from Baalshalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn ¹²in the husk thereof. And he said, Give unto the people, that they may eat.
- 43 And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD. They shall eat, and shall leave *thereof*.
- 44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

Naaman Cured of His Leprosy

- 5 Now Naaman, captain of the host of the king of Syria, was a great man ¹³with his master, and ¹⁴honourable, because by him the LORD had given ¹⁵deliverance unto Syria: he was also a mighty man in valour, but he was a leper.
- 2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she ¹⁶waited on Naaman's wife.
- 3 And she said unto her mistress, Would

2Ki

⁵ Heb. before ² or, victory ³ or, gracious: Heb. lifted up, or, accepted in countenance ⁴ Heb. was before

5 Heb. set time
6 Heb. peace
7 Heb. restrain not for me to ride
8 Heb. by his feet
9 Heb. bitter
10 Heb. attention
11 Heb. once hither and one thither
12 Heb. evil thing
13 or, his scrip, or, garment

God my lord *were* ⁵with the prophet that is in Samaria! for he would ⁶recover him of his leprosy.

- 4 And *one* went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

- 5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took ⁷with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

- 6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

- 7 And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

- 8 And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

2Ki

- 9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

- 10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.

- 11 But Naaman was wroth, and went away, and said, Behold, ¹²'I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and ¹³'strike his hand over the place, and recover the leper.

- 12 *Are* not ¹⁴'Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.

- 13 And his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

- 14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

- 15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there* is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

- 16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*; but he refused.

5:4 Mk 5:19; Go

1:26-27

5:5 Ge 11:3, Eze 2:1, Isa 5:5, Jas 4:15, Jas 5:1

5:7 2 Ki 11:11, Nu 11:6, Jer 50:21, Mt 20:65

5:8 2 Ki 5:7, 2 Ki 5:3, Rom 11:15, Eze 2:5

5:9 2 Ki 4:12, 2 Ki 6:32, Isa 60:14

5:11 Pr 15:10, Mt 8:8, Mt 15:27, Lk 11:11

5:12 2 Ki 5:17, 2 Ki 2:14, Zs 13:1, Mk 16:1

5:13 2 Ki 5:3, Mal 1:6, Mt 24:9, 1 Co 1:5, Heb 10:22

5:14 Job 51:13, Pr 9:9, Zec 13:1, Zec 14:8, Jo 2:5

5:15 2 Ki 5:8, Jos 9:24, 1 Ki 18:46, Isa 6:6

5:16 2 Ki 5:11, 2 Ki 5:20, 2 Ki 5:26, Da 5:17

5:17 2 Ki 5:12, Rom 1:11, Ac 26:18, Th 1:9

5:18 2 Ki 7:2, 2 Ki 7:17, Ex 20:5, Jer 50:20

5:19 Jo 16:12, 1 Co 2:13, 1 Th 5:3, Lk 7:50

5:20 2 Ki 1:12, 2 Ki 1:36, Mt 10:4, Jo 6:70

5:21 Ac 8:31, 2 Ki 26

5:22 1 Ki 15:18, Isa 59:4, Jer 9:3, Rev 21:8

5:23 1 Ki 20:7, Lk 11:51, 2 Ki 5:16, Isa 9:6

5:24 Jos 7:1, Jos 7:21, 1 Ki 21:16, Isa 20:15

5:25 Pr 9:20, Eze 43:51, Jo 14:2, Ge 19

5:26 Ps 65:11, Pr 12:19, Pr 12:22, Ac 5:9

5:27 2 Ki 5:1, Hos 10:15, Ac 5:5, 2 Pe 2:5

6:1 2 Ki 2:3, 1 Ki 20:35, Jos 17:11, Isa 51:23

6:2 Jo 21:3, Ac 18:3, 1 Co 9:6, 1 Th 2:9, 1 Ti 6:6

6:3 2 Ki 5:23, Jdg 19:6, Job 6:28, Jdg 4:8

5 Heb. before

6 Heb. gather in

7 Heb. in his hand

8 Heb. I said

9 Heb. move up and down

10 or, Amara

11 Heb. a little piece of ground

12 Heb. Is there peace?

13 or, secret place

14 Heb. not hither or thither

6

1 sit before

- 17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD.

- 18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.

- 19 And he said unto him, Go in peace. So he departed from him ²⁰'a little way.

- 20 But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, *as* the LORD liveth, I will run after him, and take somewhat of him.

- 21 So Gehazi followed after Naaman. And when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, ²²'Is all well?

- 22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

- 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants: and they bare *them* before him.

- 24 And when he came to the ²⁵'tower, he took *them* from their hand, and bestowed *them* in the house: and he let the men go, and they departed.

- 25 But he went in, and stood before his master. And Elisha said unto him, Whence *comest thou*, Gehazi? And he said, Thy servant went ²⁶'no whither.

- 26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

- 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out by his presence a leper *as white* as snow.

Building by the Sons of the Prophets

- 6 And the sons of the prophets said unto Elisha, Behold now, the place where we ⁷'dwell with thee is too strait for us.

- 2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

- 3 And one said, Be content, I pray thee, and go with thy servants. And he:

- answered, I will go.
- 4 So he went with them. And when they came to Jordan, they cut down wood.
- 5 But as one was felling a beam, the ^{ax} head fell into the water; and he cried, and said, Alas, master! for it was borrowed.
- 6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.
- 7 Therefore said he, Take it up to thee. And he put out his hand, and took it.

The Syrians Smitten With Blindness

- 8 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place *shall he* my camp.
- 9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.
- 10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.
- 11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?
- 12 And one of his servants said, 'None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.
- 13 And he said, Go and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.
- 14 Therefore sent he his thither horses, and chariots, and a great host; and they came by night, and compassed the city about.
- 15 And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?
- 16 And he answered, Fear not: for they that *be* with us are more than they that *be* with them.
- 17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha.
- 18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people. I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.
- 19 And Elisha said unto them, This *is* not the way, neither *is* this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.
- 20 And it came to pass, when they were come into Samaria, that Elisha said,

6:4 Dt 19:5; Dt 29:11
6:5 Eccl 10:10; Isa 10:34; 2 Ki 6:15; Rev 18:10
6:6 2 Ki 2:21; 2 Ki 4:11
6:7 2 Ki 4:7; Lk 15; Ac 9:41; Ex 4:4
6:8 2 Ki 6:24; 1 Ki 20:34; 1 Ki 22:31; Isa 40:10
6:9 1 Ki 20:14; 1 Ki 20:28; Am 5:7; Rev 1:1
6:10 1 Ki 20:15; Pr 27:12; Mt 2:12; Heb 11:7
6:11 1 Sa 28:21; Mt 23:1; Sa 22:8
6:12 2 Ki 5:3; 2 Ki 5:8; Am 5:7; Isa 29:15; 6:13 Jer 30:26; Ge 37:17
6:14 1 Sa 23:26; 1 Sa 21:2; Mt 26:7; Mt 26:55
6:15 2 Ki 5:11; Ex 24:13; Ac 13:5; Ps 53:5
6:16 Ex 14:13; Ps 3:6; Mt 16:6; Php 1:28
6:17 Ps 91:15; Isa 42:7; Eph 1:18; Rev 3:7
6:18 Dt 28:28; Zec 12:4; Jn 9:39; Rom 11:19
6:19 Mt 16:24; Mk 8:54; Lk 9:23; Lk 24:16
6:20 2 Ki 6:17; Lk 24:13; Lk 16:23
6:21 2 Ki 2:12; Lk 24:49; 2 Ki 5:13; 2 Ki 8:9
6:22 Ge 48:22; Jos 24:12; Ps 44:6; Hos 1:5
6:23 2 Ch 28:15; Mt 5:47; Lk 6:35; 2 Ki 24:2
6:24 2 Ki 17:5; 2 Ki 18:9; 2 Ki 25:1; Dt 28:2
6:25 2 Ki 7:9; 2 Ki 25:3; 1 Ki 18:2; Jer 14:18
6:26 2 Sa 11:4; Isa 10:4; Lk 18:4; Ac 21:27
6:27 Ps 60:11; Ps 62:8; Ps 127:1; Isa 2:2
6:28 Ge 21:17; Jdg 18:23; Ps 114:5; Isa 22:1
6:29 1 Ki 4:26; Isa 19:15; Isa 66:13
6:30 2 Ki 5:7; 2 Ki 19:1; 1 Ki 21:27
6:31 Ru 1:17; 1 Sa 4:17; 1 Sa 14:4; 1 Sa 25:12
6:32 Eze 8:1; Eze 14:1; Eze 20:1; Eze 33:41
6:33 Ge 43:1; 1 Sa 41:4; Job 1:11; Isa 8:21
7:1 2 Ki 6:33; Isa 1:10; Eze 37:4; Ex 8:23
2 Heb. iron
3 or, encamping
4 Heb. No
5 Heb. heavy
6 or, the minister
7 Heb. come ye after me

- LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw; and, behold, they *were* in the midst of Samaria.
- 21 And the king of Israel said unto Elisha, when he saw them, My father, shall I smite *them*? shall I smite *them*?
- 22 And he answered, Thou shalt not smite *them*: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.
- 23 And he prepared great provision for them; and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.

Samaria Besieged by the Syrians

- 24 And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.
- 25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.
- 26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king.
- 27 And he said, 'If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?
- 28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.
- 29 So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son.
- 30 And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he* had sackcloth within upon his flesh.
- 31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.
- 32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?
- 33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD; what should I wait for the LORD any longer?
- 7 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time *shall* a measure

2Ki

⁸ That is, about three gills, a cab being about three pints ⁹ or, Let not the LORD save thee ¹⁰ Heb. other ¹¹ That is, Jehoram

of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

- 2 Then *a* lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing *be*? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.
- 3 And there were four leprous men at the entering in of the gate: and they said one to another, Why sit we here until we die?
- 4 If we say, We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.
- 5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.
- 6 For the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.
- 7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for their life.
- 8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*: and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.
- 9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.
- 10 So they came and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.
- 11 And he called the porters; and they told *it* to the king's house within.
- 12 And the king arose in the night, and said unto his servants, I will now shew you

7:2 2 Ki 5:16; Ps 78:11; Ge 7:11; Mal 4:30;
7:3 2 Ki 5:1; 2 Ki 8:9; Lev 15:16; Nu 12:14;
7:4 Jer 1:18; 1 Ch 12:19; Est 4:16; Jer 8:13;
7:5 1 Sa 30:17; Ecc 12:12; 19:26;
7:6 2 Ki 19:7; Ps 14:5; Ecc 10:5; Rev 9:9;
7:7 Job 18:11; Ps 68:12; Pr 24:1; Ps 43:17;
7:8 2 Ki 5:2; Jos 7:21; Jer 41:8; Mt 13:41;
7:9 2 Ki 7:3; 2 Ki 7:9; Isa 41:27; Isa 52:7;
7:10 2 Ki 7:11; 2 Sa 18:26; Ps 127:1;
7:11 2 Ki 6:8; Ge 20:8; Ge 41:58; 1 Ki 20:7;
7:13 2 Ki 5:13; 2 Ki 6:33; Jer 1:18; Lu 4:9;
7:15 Est 4:7; Isa 42:24; Isa 2:20; Mt 16:26;
7:16 1 Sa 17:53; 2 Ch 20:25; Ps 68:12; Isa 53:1;
7:17 2 Ki 7:2; Jde 20:13; Isa 25:10; Mic 7:10;
7:18 2 Ki 6:32; Ge 18:13;
7:20 Nu 20:12; 2 Ch 20:20; Job 20:23; Isa 7:9;

8:1 2 Ki 4:18; Ge 12:10; Ge 26:3; Ge 27:1;
8:2 1 Th 5:8; Jdg 5:5;

7

1 Heb. a lord which belonged to the king leaning upon his hand

2 Heb. we shall find punishment

3 Heb. in it

4 or, furniture

what the Syrians have done to us. They know that we *be* hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

- 13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left *'in* the city, (behold, they *are* as all the multitude of Israel that are left in it: behold, *I* say, they *are* even as all the multitude of the Israelites that are consumed;) and let us send and see.
- 14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.
- 15 And they went after them unto Jordan: and, lo, all the way *was* full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.
- 16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour *was sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.
- 17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.
- 18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:
- 19 And that lord answered the man of God, and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing *be*? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.
- 20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

Elisha's Message for Hazael

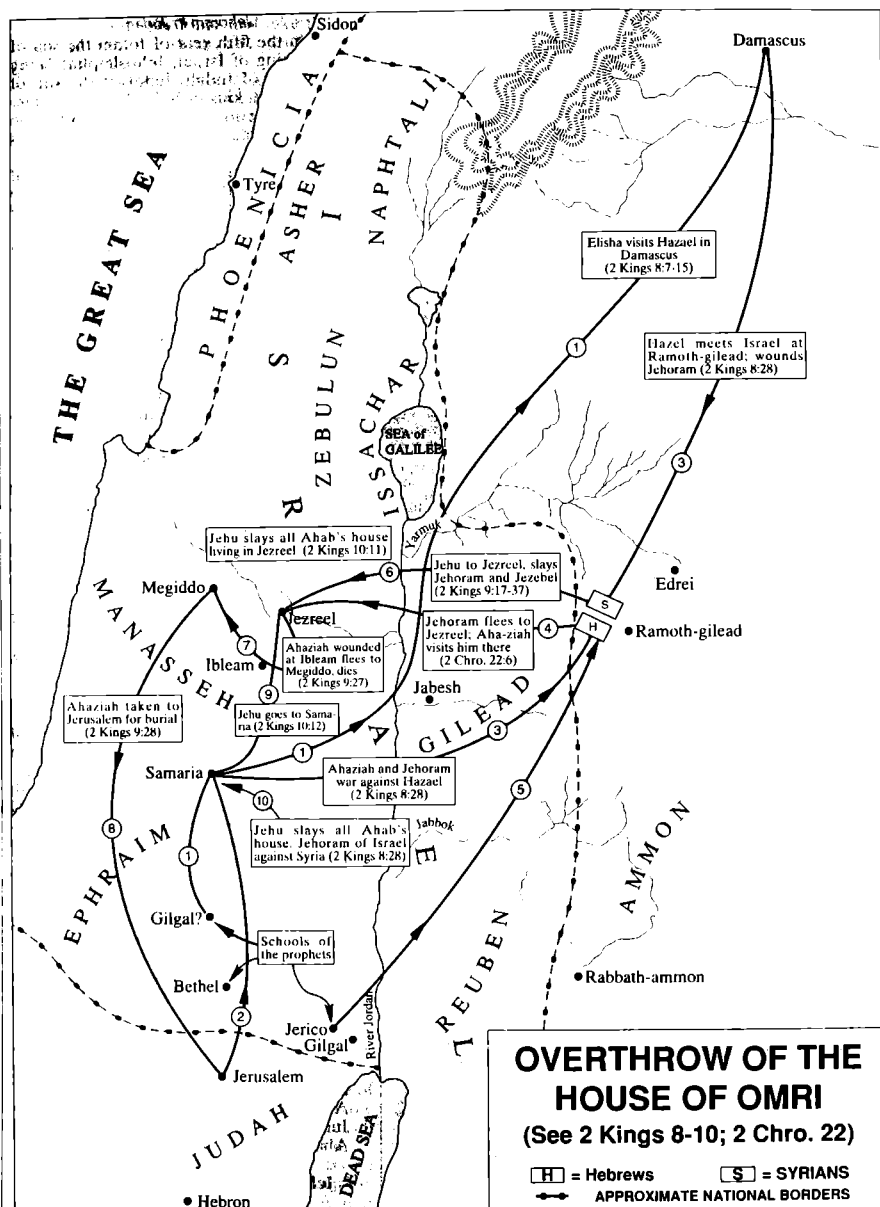
- 8 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.
- 2 And the woman arose, and did after the saying of the man of God: and she went

6:1-7. See EGV on ch. 4:38-41.

8:16, 18. Jezebel's Scheme Unsuccessful.—With her seductive arts, Jezebel made Jehoshaphat her friend. She arranged a marriage between her daughter Athaliah and Jehoram, the son of Jehoshaphat. She knew that her daughter, brought up under her guidance and as unscrupulous as herself, would carry out her designs. But did she? No, the sons of the prophets, who had been educated in the schools which Samuel established, were steadfast for truth and righteousness (MS 116, 1899).

10:1-31. Jehu Religion Unsafe.—Men are slow to learn

the lesson that the spirit manifested by Jehu will never bind hearts together. It is not safe for us to bind our interests with a Jehu religion; for this will result in bringing sadness of heart upon God's true workers. God has not given to any of His servants the work of punishing those who will not heed His warnings and reproofs. When the Holy Spirit is abiding in the heart, it will lead the human agent to see his own defects of character, to pity the weakness of others, to forgive as he wishes to be forgiven. He will be pitiful, courteous, Christlike (RII April 10, 1900).



Elisha went, presumably from a prophet's school or from Samaria (1) to Damascus; told Hazael he would rule Syria and afflict Israel. After Hazael became king, Aha-ziah of Judah came from Jerusalem (2), joined Jehoram (Joram)

of Israel to fight Hazael (3) at Ramoth-gilead (H, S). Joram, wounded, was visited by Aha-ziah (4). Elisha sent prophet (5) to anoint Jehu at Ramoth-gilead. Jehu slew both kings, seized the throne of Israel (6-10).

- with her household, and sojourned in the land of the Philistines seven years.
- 3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land.
- 4 And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.
- 5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life.
- 6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now.
- 7 And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither.
- 8 And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying, Shall I recover of this disease?
- 9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?
- 10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die.
- 11 And he settled his countenance stedfastly, until he was ashamed: and the man of God wept.
- 12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.
- 13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria.
- 14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shouldst surely recover.
- 15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

8:3 2 Ki 8:6; 2 Sa 14:3; Jer 22:16;
8:4 2 Ki 7:3; 2 Ki 7:10; Mt 2:8; Lk 9:9;
8:5 2 Ki 4:35; Ru 2:3; Est 5:11; Ecc 9:11;
8:6 2 Ki 9:32; Ge 37:36; 1 Ch 28:1; Dt 22:2;
8:7 Ge 1:15; 1 Ki 1:24; Isa 7:8; 2 Ki 6:21;
8:8 1 Ki 19:15; 2 Ki 5:5; 1 Sa 9:7; 1 Ki 14:3;
8:9 1 Ki 19:15; 2 Ki 5:5; 1 Ki 6:21; 2 Ki 13:14;
8:10 1 Ki 22:15; 2 Ki 8:13; Ge 11:39; Jer 36:21;
8:11 Ge 35:2; Ps 119:156; Jer 4:19; Jer 9:1;
8:12 2 Ki 4:26; 1 Ki 18:14; 2 Ki 12:17;
8:13 1 Sa 17:35; Ps 22:16; Mt 7:6; Php 3:2;
8:14 2 Ki 8:10; 2 Ki 5:25; Mt 26:16;
8:15 2 Ki 8:14; 1 Sa 21:15; Ps 36:3; Mic 2:1;
8:16 2 Ki 1:17; 1 Ki 22:50;
8:18 2 Ki 21:5; 2 Ki 21:13; Mic 6:16; Ge 6:15;
8:19 2 Ki 19:31; 2 Sa 7:15; Isa 37:35; Hb 11:32;
8:20 2 Ki 8:22; Ge 27:40; 2 Sa 8:14; 1 Ki 22:17;
8:22 Ge 27:40; 2 Ki 8:20; 2 Ki 19:8; Jos 21:15;
8:23 2 Ki 15:6; 1 Ki 11:41;
8:24 1 Ki 2:10; 1 Ki 11:43; 1 Ki 14:20; 1 Ki 11:31;
8:25 2 Ki 9:29; 2 Ch 21:20;
8:26 2 Ki 8:17; 2 Ki 11:1; 2 Ki 8:18;
8:27 2 Ki 8:18; 2 Ki 8:18; Ec 7:26;
8:28 2 Ki 3:7; 2 Ki 9:15; 1 Ki 22:34;
8:29 1 Ki 22:34;
9:1 2 Ki 4:1; Jer 1:17; 1 Pe 1:13; 1 Sa 10:1;

6

- 1 or, eunuch
2 Heb. in his hand
3 Heb. and set it
4 Heb. reigned
5 Heb. candle, or, lamp
6 and so fulfilled
7 also called, Azariah, and Jehoahaz
8 or, granddaughter
9 Heb. wherewith the Syrians had wounded
10 called Ramoth
11 Heb. wounded

Jehoram in Judah

- 16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign.
- 17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.
- 18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.
- 19 Yet the LORD would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children.
- 20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.
- 21 So Joram went over to Zair, and all the chariots with him: and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.
- 22 Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.
- 23 And the rest of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
- 24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and Ahaziah his son reigned in his stead.

Ahaziah in Judah

- 25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah the son of Jehoram king of Judah begin to reign.
- 26 Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel.
- 27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as did the house of Ahab: for he was the son in law of the house of Ahab.
- 28 And he went with Joram the son of Ahab to the war against Hazael king of Syria in Ramothgilead; and the Syrians wounded Joram.
- 29 And king Joram went back to be healed in Jezreel of the wounds which the Syrians had given him at Ramah, when he fought against Hazael king of Syria. And Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was sick.

Jehu to the End of the Northern Kingdom (9:1-17:41)

Jehu Anointed as King

- 9 And Elisha the prophet called one of the children of the prophets, and said unto

- him. Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead:
- 2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber;
- 3 Then take the box of oil, and pour it on his head, and say, Thus saith the LORD, I have anointed thee king over Israel. Then open the door, and flee, and carry not.
- 4 So the young man, *even* the young man the prophet, went to Ramothgilead.
- 5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.
- 6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, I have anointed thee king over the people of the LORD, *even* over Israel.
- 7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel.
- 8 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel:
- 9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah:
- 10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.
- 11 Then Jehu came forth to the servants of his lord: and *one* said unto him, Is all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.
- 12 And they said, *It is false*; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.
- 13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king.

Jehu Slays Joram and Ahaziah

- 14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramothgilead, he and all Israel, because of Hazael king of Syria.)
- 15 But king Joram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria. And Jehu said, If it be your minds, *then* let none go forth *nor* escape out of the city to go to tell it in Jezreel.

9:2 2 Ki 9:5; 2 Ki 9:11; 1 Ki 20:30; 1 Ki 22:45.
9:3 Ex 29:7; Lev 8:12; 1 Sa 16:13; Da 21; Da 4:35.
9:5 Jdg 3:19.
9:6 2 Ki 9:3; Ps 75:6; Isa 45:1; Da 2:21.
9:7 Dt 32:45; Dt 32:43; Mt 23:35; Rom 12:12; Heb 10:40.
9:8 1 Sa 25:22; 2 Ki 14:26; Dt 32:36.
9:9 1 Ki 15:29; 1 Ki 21:22; 1 Ki 21:24; Jer 24:19; 2 Ki 9:3; Jdg 4:20.
9:11 2 Ki 9:17; Isa 59:15; Hos 9:7; Mk 5:21.
9:13 2 Sa 15:10; 1 Ki 1:30; 1 Ki 1:39; Ps 98:6.
9:14 2 Ki 9:31; 2 Ki 10:9; 2 Ki 15:30.
9:15 2 Ki 8:29; 2 Ch 22:6.
9:16 2 Ki 8:28-29; 9:17 2 Sa 14:34; 2 Sa 18:24; Isa 56:10.
9:18 2 Ki 9:19; Isa 10:22; Isa 59:8; Rom 4:17.
9:20 Hab 3:12; 2 Ki 10:16; Isa 5:16; Da 11:44.
9:21 1 Ki 20:14; Mic 1:13; 2 Ch 22:7; Nu 20:9.
9:22 1 Ki 18:4; 1 Ki 21:25; Na 3:4; Rev 18:5.
9:23 2 Ki 11:14; 2 Ch 23:13.
9:24 1 Ki 22:34; Ps 50:22; Pr 21:30; 1 Th 5:3.
9:25 1 Ki 21:19; Isa 13:1; Na 1:1; Mol 1:1.
9:26 Dt 24:16; 2 Ch 24:25; Ex 20:5; Eze 18:19.
9:27 2 Ki 8:29; Nu 16:26; Pr 13:20; 2 Co 6:17.
9:28 2 Ki 12:21; 2 Ki 23:20; 2 Ch 25:28.
9:29 2 Ki 8:16; 2 Ki 8:24; 2 Ki 8:25.

9

1 Heb. chamber in a chamber.
2 Heb. reigneth.
3 Heb. Jehoram but not in verse sixteen.
4 Heb. smote.
5 Heb. let no one who escapes go, etc.
6 or, marching.
7 Heb. in madness.
8 Heb. blind.
9 Heb. found.
10 Heb. filled his hand with a bow.
11 Heb. bowed.
12 Heb. bloods.
13 or, portion.

- 16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram.
- 17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, *Is it peace?*
- 18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it peace?* And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.
- 19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it peace?* And Jehu answered, What hast thou to do with peace? turn thee behind me.
- 20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.
- 21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.
- 22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?
- 23 And Joram turned his hands, and fled, and said to Ahaziah, *There is treachery, O Ahaziah.*
- 24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.
- 25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the LORD laid this burden upon him:
- 26 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the LORD; and I will require thee in this plat, saith the LORD. Now therefore take and cast him into the plat of ground, according to the word of the LORD.
- 27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there.
- 28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.
- 29 And in the eleventh year of Joram the

son of Ahab began Ahaziah to reign "over Judah.

Jezebel Slain

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she "painted her face, and tied her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three "eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter.

35 And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him. And he said, This is the word of the LORD, which he spake "by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel: so that they shall not say, This is Jezebel.

Jehu Slays All the Seed of Ahab

10 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to "them that brought up Ahab's children, saying,

2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and fight for your master's house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, *We are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the

9:30 Jer 4:30; Eze 29:40; Eze 24:17; 1 Pe 3:4

9:32 Ex 32:26; 2 Ch 11:12; Ps 118:6; Est 1:10

9:33 2 Ki 9:25; Isa 25:10; Mic 7:10; Mal 4:5

9:34 1 Ki 18:4; Est 5:15; Am 6:4; Isa 65:15

9:35 Job 31:4; Ecc 6:4; Jer 22:19; Ec 12:25

9:36 1 Ki 21:25; 2 Ki 10:15; Lev 8:36; 2 Sa 12:25

9:37 Ps 84:10; Ecc 6:3; Jer 8:2

10:1 Jdg 12:14; 2 Ki 5:3; Dt 16:18

10:2 2 Ki 5:6

10:3 1 Sa 10:2; 1 Sa 11:15; 1 Ki 12:20

10:4 2 Ki 9:24; Jer 2:1; Sa 14:6; Lk 14:31

10:5 2 Ki 18:14; Jos 9:11; Jer 27:17; Jn 12:26

10:6 2 Ki 9:42; Mt 12:30; Lk 9:50; Dn 5:9

10:7 2 Ki 10:9; 2 Ki 11:1; Jdg 9:5; 1 Ki 21:21

10:8 1 Ki 21:14; Mk 6:28; Dt 21:23

10:9 1 Sa 12:3; Isa 5:3; Hos 1:4

10:10 1 Sa 3:19; 1 Sa 15:29; Zec 1:6; Mk 15:31

10:11 Ps 125:5; Ps 13:20; 2 Ki 25:20; 1 Ki 18:19

10:12 2 Ki 8:24; 2 Ki 8:29; 2 Ch 21:17

10:13 2 Ki 10:6; 1 Ki 20:18; 2 Ki 8:18; 2 Ki 11:1

10:14 2 Ki 10:15; 2 Ki 9:21; Jer 35:6; Ge 41:55

10:15 2 Ki 10:41; Nu 23:4; 1 Ki 19:10; Eze 33:31

10:16 2 Ki 10:11; 2 Ki 9:8; Mal 4:1

10:17 2 Ki 3:2; 1 Ki 18:19; 1 Ki 18:22

10:18 2 Ki 3:13; 1 Ki 22:6; 2 Ki 10:11; Job 1:1

10:19 2 Ki 21:12; Jer 1:1

14 as viceroy to his father in his sickness

15 Heb. put her eyes in painting

16 or, chamberlains

17 Heb. by the hand of

10 1 Heb. nourishers

2 Heb. for me

3 Heb. by the hand of

4 or, acquaintance

5 Heb. house of shepherds binding sheep

6 Heb. found

7 Heb. to the peace of, etc.

8 Heb. found

9 Heb. blessed

10 Heb. Sanctify

city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake "by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his "kinsfolks, and his priests, until he left him none remaining.

12 And he arose and departed, and came to Samaria. *And as he was* at the "shearing house in the way.

13 Jehu "met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, *We are* the brethren of Ahaziah; and we go down "to salute the children of the king and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, *even* two and forty men: neither left he any of them.

15 And when he was departed thence, he "lighted on Jehonadab the son of Rechab coming to meet him: and he "saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand: and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

Jehu Destroys Baal Out of Israel

18 And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; *but* Jehu shall serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, "Proclaim a solemn

- assembly for Baal. And they proclaimed it.
- 21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was "full from one end to another.
- 22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.
- 23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.
- 24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, *If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.*
- 25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with "the edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.
- 26 And they brought forth the "images out of the house of Baal, and burned them.
- 27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day.
- 28 Thus Jehu destroyed Baal out of Israel.

The Evils of Jehu's Reign

- 29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that were in Bethel, and that were in Dan.
- 30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is right* in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.
- 31 But Jehu "took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin.
- 32 In those days the LORD began "to cut Israel short: and Hazael smote them in all the coasts of Israel;
- 33 From Jordan "eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, "even Gilead and Bashan.
- 34 Now the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of

10:21 Joel 4:2; Rev 16:16; 1 Ki 16:32; Jdg 16:27
 10:22 Ex 28:2; 2 Ki 10:15; Mt 13:30; Mk 13:31
 10:23 2 Ki 10:15; Mt 13:30; Mk 13:31
 10:25 Ex 32:27
 10:26 1 Ki 19:24; 2 Ki 19:18; 2 Sa 5:21
 10:27 2 Ki 18:4; Lev 26:30; Dt 7:5
 10:29 2 Ki 13:2; 2 Ki 13:11; 2 Ki 14:24; 10:30 1 Ki 21:29; Hos 1:4; 1 Ki 20:42; 2 Ki 13:17
 10:31 Dt 4:15; 1 Ki 2:4; Heb 2:1; Heb 12:15
 10:32 2 Ki 8:12; 2 Ki 13:22; 1 Ki 19:17
 10:34 2 Ki 13:8; 1 Ki 11:41; 1 Ki 14:19; 1 Ki 14:29
 10:35 2 Sa 7:12; 1 Ki 1:21; 1 Ki 2:10; 1 Ki 14:20
 11:1 2 Ch 22:10; Mt 2:16; 2 Ki 8:26; Jer 41:1
 11:2 2 Ch 22:11; 2 Ki 8:10; 2 Ki 8:19; Isa 57:35
 11:3 2 Ch 22:12; Ps 128; Mal 3:15
 11:4 2 Ch 23:1; 2 Ki 11:9; Ac 5:24; Ac 5:26
 11:5 1 Ch 9:25; 1 Ch 23:42; Jer 26:10; 11:7 2 Ki 11:5; 2 Ch 23:6
 11:8 2 Ki 11:15; Ex 21:19; 2 Ki 23:7
 11:9 2 Ki 11:6; 1 Ch 26:26; 2 Ch 23:8
 11:10 1 Sa 21:9; 2 Sa 8:7; 1 Ch 26:27; 2 Ch 5:1
 11:11 2 Ki 11:8; Ex 40:6; Eze 8:16; Joel 2:17
 11:12 2 Ki 11:2; 2 Ki 11:1; 2 Sa 1:10; Ps 21:3

11 or, so full that they stood mouth to mouth

12 Heb. the mouth

13 Heb. statues

14 Heb. observed

15 Heb. to cut off the ends

16 Heb. toward the rising of the sun

17 or, even to Gilead and Bashan

18 Heb. the days were

11 Heb. seed of the kingdom

2 also called, Jehoshabeath

3 also called, Jehoash

4 or, from breaking up

5 or, companies; Heb. hands

6 Heb. shoulder

the kings of Israel?

- 35 And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz his son reigned in his stead.
- 36 And "the time that Jehu reigned over Israel in Samaria was twenty and eight years.

Athaliah

- 11 And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the "seed royal.
- 2 But "Jehosheba, the daughter of king Joram, sister of Ahaziah, took "Joash the son of Ahaziah, and stole him from among the king's sons *which were slain*; and they hid him, *even him and his nurse*, in the bedchamber from Athaliah, so that he was not slain.
- 3 And he was with her hid in the house of the LORD six years. And Athaliah did reign over the land.
- 4 And the seventh year Jehoiaada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.
- 5 And he commanded them, saying, *This is the thing that ye shall do*: A third part of you that enter in on the sabbath shall even be keepers of the watch of the king's house;
- 6 And a third part *shall be* at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, "that it be not broken down.
- 7 And two "parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.
- 8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.
- 9 And the captains over the hundreds did according to all *things* that Jehoiaada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiaada the priest.
- 10 And to the captains over hundreds did the priest give king David's spears and shields, that were in the temple of the LORD.
- 11 And the guard stood, every man with his weapons in his hand, round about the king, from the right "corner of the temple to the left corner of the temple, *along by the altar and the temple.*
- 12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king,

2 Ki

- and anointed him; and they clapped their hands, and said, "God save the king."
- 13 And when Athaliah heard the noise of the guard *and* of the people, she came to the people into the temple of the LORD.
- 14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes, and cried, Treason, Treason.
- 15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.
- 16 And they laid hands on her; and she went by the way by which the horses came into the king's house: and there was she slain.
- 17 And Jehoiada made a covenant between the LORD and the king and the people; that they should be the LORD's people; between the king also and the people.
- 18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed ^aofficers over the house of the LORD.
- 19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.
- 20 And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword *beside* the king's house.
- 21 Seven years old *was* Jehoash when he began to reign.

Jehoash in Judah

- 12** In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name *was* Zibiah of Beersheba.
- 2 And Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.
- 3 But the high places were not taken away; the people still sacrificed and burnt incense in the high places.
- 4 And Jehoash said to the priests, All the money of the ^adedicated things that is brought into the house of the LORD, *even* the money of every one that passeth the account, ^bthe money that every man is set at, *and* all the money that ^ccometh into any man's heart to bring into the house of the LORD,

11:14 2 Ki 25:3; Pr 29:18, 19, 37;
11:15 2 Ki 11:4, 2 Ch 25:9; Eze 21:14; Eze 9:7
11:16 2 Ch 25:15; Jer 1:7, Mt 7:2; Jas 2:13
11:17 2 Ki 11:9; Jos 24:25; Eze 10:3; Ne 9:8
11:18 2 Ki 10:26; 2 Ch 25:17; Isa 2:16; Zec 13:2
11:19 2 Ki 11:5; 2 Ch 25:19; 1 Ki 1:13; Jer 17:25
11:20 2 Ki 11:14; 2 Ch 25:21; Pr 29:2; 2 Ki 11:15

12:1 2 Ki 9:27; 2 Ki 11:1; 2 Ki 11:21; 2 Ch 21:1
12:2 2 Ki 14:3; 2 Ch 21:2; 2 Ch 25:2; 2 Ch 26:1
12:3 2 Ki 11:4; 2 Ki 18:4; 1 Ki 15:14; Jer 2:20
12:4 2 Ki 22:4; Ex 35:5; Ex 36:5; Ex 14:6
12:5 2 Ch 21:5; 2 Ki 12:12; 1 Ki 11:27; Isa 58:12
12:6 2 Ch 29:34; Mt 1:10; Php 2:21; 1 Pe 5:2
12:7 2 Ki 12:2; 2 Ki 11:4; 2 Ch 24:1
12:9 2 Ch 21:8; Mk 12:41; 2 Ch 24:10; 2 Ki 22:4
12:10 2 Ki 19:2; 2 Ki 22:8; 2 Ki 22:12; 2 Ki 5:24
12:12 Eze 3:7; Eze 5:8; Lk 21:5
12:13 2 Ch 24:14; Nu 10:2
12:15 2 Ki 22:7; Mt 21:15; Lk 19:1; Jo 5:1
12:16 Lev 7:7; Hos 1:8
12:17 1 Sa 27:2; 1 Ch 8:15; Jer 12:15; Lk 19:51
12:18 1 Ki 15:18; 2 Ch 16:2

7 Heb. Let the king live

8 Heb. offices

12

1 or, holy things; Heb. holinesses

2 Heb. of the souls of his estimation

3 Heb. ascendeth upon the hear of a man

4 Heb. twentieth year and third year

5 Heb. threshold

6 or, secretary

7 Heb. bound up

8 Heb. brought it forth

9 Heb. went forth

10 Heb. went up

- 5 Let the priests take *it* to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.
- 6 But it *was so*, that in the three and twentieth year of king Jehoash the priests had not repaired the breaches of the house.
- 7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive *no more* money of your acquaintance, but deliver it for the breaches of the house.
- 8 And the priests consented to receive *no more* money of the people, neither to repair the breaches of the house.
- 9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and the priests that kept the ^ddoor put therein all the money that *was* brought into the house of the LORD.
- 10 And it *was so*, when they saw that *there was much* money in the chest, that the king's ^escribe and the high priest came up and they ^fput up in bags, and told the money that *was* found in the house of the LORD.
- 11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they ^glaid it out to the carpenters and builders, that wrought upon the house of the LORD.
- 12 And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that ^hwas laid out for the house to repair *it*.
- 13 Howbeit there were not made for the house of the LORD bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:
- 14 But they gave that to the workmen, and repaired therewith the house of the LORD.
- 15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.
- 16 The trespass money and sin money was not brought into the house of the LORD: it *was* the priests'.
- 17 Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.
- 18 And Jehoash king of Judah took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that *was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria: and he ⁱwent

away from Jerusalem.

- 19 And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?
- 20 And his servants arose, and made a conspiracy, and slew Joash in "the house of Millo, which goeth down to Silla.
- 21 For Jozachar the son of Shimeath, and Jehozabad the son of "Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David; and Amaziah his son reigned in his stead.

Jehoahaz

- 13** In "the three and twentieth year of Joash the son of Azariah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.
- 2 And he did *that which* was evil in the sight of the LORD, and "followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.
- 3 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Benhadad the son of Hazael, all *their* days.
- 4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.
- 5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwell in their tents, *as* beforetime.
- 6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* "walked therein: and there "remained the grove also in Samaria.)
- 7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.
- 8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?
- 9 And Jehoahaz slept with his fathers: and they buried him in Samaria: and Joash his son reigned in his stead.*

Jehoash in Israel: His Evil Deeds and War With Amaziah

- 10 In the thirty and seventh year of Joash king of Judah began "Jehoash the son of Jehoahaz to reign over Israel in Samaria, and reigned sixteen years.
- 11 And he did *that which* was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.
- 12 And the rest of the acts of Joash, and all

12:19 2 Ki 8:23; 1 Ki 11:41; 1 Ki 16:10; 12:20 2 Ki 14:5; 2 Ch 25:27; Jdg 9:6; 12:21 2 Ch 24:26;

13:1 2 Ki 8:26; 2 Ki 10:36; 2 Ki 11:4; 2 Ki 11:21;

13:2 2 Ki 14:11; 2 Ki 10:29; Hos 5:11

13:3 Lev 26:17; Dt 28:25; Jdg 2:14; Heb 12:29;

13:4 Nu 21:7; Jdg 10:10; Ps 78:34; Isa 26:16;

13:5 2 Ki 13:25; 2 Ki 11:25; Ne 9:27; Isa 19:20;

13:6 2 Ki 13:2; 2 Ki 10:29; 1 Ki 15:4; 2 Ki 17:16;

13:7 1 Sa 15:15; 1 Ki 20:15; Isa 30:8;

13:8 1 Ki 11:4; 1 Ki 14:29; 1 Ki 14:31

13:9 2 Ki 13:14; 2 Ki 10:35; 1 Ki 14:13;

13:11 2 Ki 13:2; 2 Ki 13:6; 2 Ki 3:3;

13:12 2 Ki 14:15; 2 Ki 11:25;

13:13 2 Sa 7:12; 1 Ki 13:19; 1 Ki 2:10; 2 Ki 13:9;

13:14 2 Ki 20:1; Ge 48:1; Php 2:26; Isa 57:1;

13:16 2 Ki 14:1; Ge 49:29; Ps 10:1;

13:17 Ex 4:2; Ex 17:2; 2 Sa 5:2; 1 Co 1:18;

13:18 2 Ki 4:6; Ex 17:11

13:19 2 Ki 4:16; 2 Ki 4:10; Lev 19:16; Mk 3:5;

13:20 2 Ch 24:16; Ac 8:2; 2 Ki 5:2; 2 Ki 6:24;

13:21 2 Ki 6:35; Isa 26:19; Jn 5:25; Jn 11:44;

13:22 2 Ki 8:12;

13:23 2 Ki 14:27; Ex 33:19; Jdg 10:16; Is 5:32;

13:24 Ps 125:3; Lk 18:7;

11 or, Bethmillo

12 or, Shimith

13

1 Heb. twentieth year and third year

2 Heb. walked after

3 Heb. as yesterday, and third day

4 Heb. he walked

5 Heb. stood

6 Alone

7 In consort with his father

8 Heb. Make thine hand to ride

9 He prophesied about sixty years

10 Heb. went down

11 Heb. lace

12 Heb. returned and took

that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

- 13 And Joash slept with his fathers; and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.

The Death of Elisha

- 14 Now Elisha was fallen sick of his sickness wherof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof.
- 15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows.
- 16 And he said to the king of Israel, "Put thine hand upon the bow. And he put his hand *upon it*; and Elisha put his hands upon the king's hands.
- 17 And he said, Open the window eastward. And he opened *it*. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them*.
- 18 And he said, Take the arrows. And he took *them*. And he said unto the king of Israel, Smite upon the ground. And he smote *thrice*, and stayed.
- 19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.
- 20 And "Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.
- 21 And it came to pass, as they were burying a man, that, behold, they spied a band of *men*; and they cast the man into the sepulchre of Elisha: and when the man "was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Cities Recovered From Syria

- 22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz.
- 23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his "presence as yet.
- 24 So Hazael king of Syria died; and Benhadad his son reigned in his stead.
- 25 And Jehoash the son of Jehoahaz "took again out of the hand of Benhadad the son of Hazael the cities, which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israel.

2Ki

Amaziah

- 14** In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.
- 2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.
- 3 And he did *that which was right* in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.
- 4 Howbeit the high places were not taken away: as yet the people did sacrifice and burnt incense on the high places.
- 5 And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father.
- 6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers: but every man shall be put to death for his own sin.
- 7 He slew of Edom in the valley of salt ten thousand, and took 'Selah by war, and called the name of it Joktheel unto this day.
- 2Ki** 8 Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face.
- 9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle *that was* in Lebanon sent to the cedar *that was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast *that was* in Lebanon, and trode down the thistle.
- 10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry 'at home: for why shouldst thou meddle to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee?
- 11 But Amaziah would not hear. Therefore Jehoash king of Israel went up: and he and Amaziah king of Judah looked one another in the face at Bethshemesh, which *belongeth* to Judah.
- 12 And Judah *'was* put to the worse before Israel: and they fled every man to their tents.
- 13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.
- 14 And he took all the gold and silver, and all the vessels that were found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.
- 15 Now the rest of the acts of Jehoash which

14:1-2 Kt 14:15, 2

14:10, 11 Ch 5:12,

14:13-2 Kt 14:22, 1 Kt 14:1, Jer 16:19, 1 Pe 1:18

14:14-2 Kt 14:23, 2 Kt 15:1, 2 Kt 15:15

14:15 Ge 9:6, Nu 35:33

14:16 Dt 24:16, Eccl 18:4, Eccl 18:20

14:17-2 Kt 14:15, Ps 60:1, Jos 15:58

14:18-2 Kt 14:11, Pr 13:10, Pr 17:14

14:19-1 Kt 14:33, Eccl 20:9

14:20 Dt 8:14, Eccl 38:2, Hab 2:3, Jas 4:6

14:21-2 Ch 25:16, Jos 19:48, Jos 21:16, 1 Sa 6:9

14:22-1 Sa 10:10, 2 Sa 18:17, 1 Kt 22:36

14:23-2 Kt 25:6, Pr 16:18, Da 4:37, 1 Kt 14:11

14:24-2 Kt 24:15, 2 Kt 25:15, 1 Kt 7:51, 1 Kt 14:26

14:25-2 Kt 10:45, 2 Kt 15:12

14:26-2 Sa 7:12, 1 Kt 14:11, Hos 1:1, Am 1:1

14:27-2 Kt 14:23, 2 Kt 15:10, 2 Ch 25:25

14:28-2 Kt 14:15, 2 Kt 18:1, 2 Kt 14:12, 1 Kt 14:11

14:29-2 Kt 15:10, 2 Kt 15:14, 2 Kt 15:25

14:30-2 Kt 8:21, 2 Kt 9:28, 2 Kt 12:21

14:31-2 Kt 15:13, 2 Ch 26:1, 2 Kt 21:24

14:32-2 Kt 16:6, Dt 28:1, 1 Kt 9:26

14:33-2 Kt 14:17, 2 Kt 14:27, Hos 1:1, Am 1:1

14:34-2 Kt 21:6, Ge 48:7, Dt 9:18, 1 Kt 21:25

14:35 Nu 13:21, Am 6:14, Job 1:1, Mt 16:4

14:36-2 Kt 14:9, Ex 47, Ex 49, Jdg 10:16, Isa 63:9

14:37-2 Kt 13:23, Hos 1:6, Ex 32:23, Ex 32:35

14:38-2 Kt 14:15, 2 Sa 8:6, 1 Kt 11:24

14:39-2 Kt 15:8

15:1-2 Kt 15:8, 2 Kt 15:13, 2 Kt 15:30, 2 Kt 14:21

15:2-1 or, the rock

2 Heb. at thy house

3 Heb. smitten

4 Now he begins to reign alone

5 After an in terregnum of 11 years

15

1 This is the 27th year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the 16th year of Jeroboam's monarchy

he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel: and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

21 And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah.

22 He built Elath, and restored it to Judah, after that the king slept with his fathers.

Jeroboam II

23 In the 'fifteenth year of Amaziah the son of Joash king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gathhepher.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which *belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel: and 'Zachariah his son reigned in his stead.

Azariah

15 In the 'twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

- 2 Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jeholiah of Jerusalem.
- 3 And he did *that which was right* in the sight of the LORD, according to all that his father Amaziah had done;
- 4 Save that the high places were not removed; the people sacrificed and burnt incense still on the high places.
- 5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.
- 6 And the rest of the acts of Azariah, and all that he did, *are they not written in the book of the chronicles of the kings of Judah?*
- 7 So Azariah slept with his fathers; and they buried him with his fathers in the city of David: and Jotham his son reigned in his stead.

Zachariah

- 8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.
- 9 And he did *that which was evil* in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.
- 10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and slew him, and reigned in his stead.
- 11 And the rest of the acts of Zachariah, behold, *they are written in the book of the chronicles of the kings of Israel.*
- 12 This was the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

Shallum

- 13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uziah king of Judah; and he reigned *a full month* in Samaria.
- 14 For Menahem the son of Gadi went up

15:3 2 Ki 14:3-4, 2 Ch 26:1
15:4 2 Ki 15:35, 2 Ki 14:4, 2 Ki 18:4, 1 Ki 15:14
15:5 2 Sa 3:29, Job 34:19, 2 Ki 5:27, Nu 12:10
15:6 2 Ki 14:18
15:8 2 Ki 15:1, 2 Ki 14:21, 2 Ki 14:29
15:9 2 Ki 10:29, 2 Ki 10:31, 2 Ki 15:2
15:10 2 Ki 15:14, 2 Ki 15:25, 2 Ki 15:30
15:11 2 Ki 14:28
15:12 2 Ki 10:30, Jn 10:35, Jn 19:24, Ac 1:16
15:13 2 Ki 15:1, 1 Ki 16:15, Job 20:15, Ps 55:23
15:14 1 Ki 14:17, 1 Ki 15:21, 1 Ki 15:33
15:15 2 Ki 15:11, 1 Ki 14:19, 1 Ki 22:39
15:16 1 Ki 24:2, 2 Ki 14:12, Am 1:13
15:17 2 Ki 15:13
15:18 2 Ki 15:9
15:19 Isa 9:1, 2 Ki 12:18, Hos 5:13, Jer 17:5
15:20 2 Ki 23:35, 2 Sa 19:42, Job 1:3, 2 Ki 15:29
15:21 2 Ki 15:15
15:23 2 Ki 21:19, 1 Ki 16:8, 1 Ki 22:51, Job 20:5
15:24 2 Ki 15:9, 2 Ki 15:18
15:25 2 Ki 15:27, 2 Ch 28:6, 2 Ki 9:5

2 Heb. a month of days
3 Heb. caused to come forth

from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, *they are written in the book of the chronicles of the kings of Israel.*

Menahem

- 16 Then Menahem smote Tiphshah, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.
- 17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria.
- 18 And he did *that which was evil* in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.
- 19 And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand.
- 20 And Menahem exacted the money of Israel, *even of all the mighty men of wealth*, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.
- 21 And the rest of the acts of Menahem, and all that he did, *are they not written in the book of the chronicles of the kings of Israel?*
- 22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

Pekahiah

- 23 In the fiftieth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria, and reigned two years.
- 24 And he did *that which was evil* in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.
- 25 But Pekah the son of Remaliah, a captain

2 Ki

15:5. See EGW on 2 Chron. 26:16-21.

16. **The Apostasy of Ahaz.**—Had Ahaz and the chief men of his realm been true servants of the Most High, they would have had no fear of so unnatural an alliance as had been formed against them. But repeated transgression had shorn them of strength. Stricken with a nameless dread of the retributive judgments of an offended God, the heart of the king was moved, and the heart of his people, as the trees of the wood are moved with the wind." Isaiah 7:2. In this crisis the word of the Lord came to Isaiah, bidding him meet the trembling king and say:

"Take heed, and be quiet; fear not, neither be faint-hearted. . . . Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it: . . . thus saith the Lord God, It shall not stand, neither shall it come to pass." The prophet declared that the kingdom of

Israel, and Syria as well, would soon come to an end. "If ye will not believe," he concluded, "surely ye shall not be established." Verses 4-7, 9.

Well would it have been for the kingdom of Judah had Ahaz received this message as from heaven. But choosing to lean on the arm of flesh, he sought help from the heathen. In desperation he sent word to Tiglath-pileser, king of Assyria: "I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." 2 Kings 16:7. The request was accompanied by a rich present from the king's treasure and from the temple storehouse.

The help asked for was sent, and King Ahaz was given temporary relief, but at what a cost to Judah! The tribute offered aroused the cupidity of Assyria, and that treacherous nation soon threatened to overflow and spoil Judah. Ahaz and his unhappy subjects were now harassed by the

of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arich, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

- 26 And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Pekah

- 27 In the two and fiftieth year of Azariah king of Judah Pekah the son of Remaliah began to reign over Israel in Samaria, and reigned twenty years.

- 28 And he did that which was evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

- 29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

- 30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

2K

- 31 And the rest of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

Jotham

- 32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

- 33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusha, the daughter of Zadok.

- 34 And he did that which was right in the sight of the LORD: he did according to all that his father Uzziah had done.

- 35 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. He built the higher gate of the house of the LORD.

15:26 2 Ki 15:15
15:27 2 Ki 15:2, 2 Ki 15:8, Isa 7:9
15:28 2 Ki 15:9, 2 Ki 15:18, 2 Ki 15:4, 15:29 2 Ki 16:7, 1 Ch 5:26, Isa 9:1, Jdg 9:2
15:30 2 Ki 15:10, 2 Ki 15:25, Hos 10:5, Hos 10:7
15:32 2 Ki 15:1, 1 Ch 5:12, 2 Ch 27:1, Mt 19, 15:33 2 Ch 27:1
15:34 2 Ki 15:3-4, 2 Ch 27:2
15:35 2 Ki 15:1, 2 Ki 18:1, 2 Ch 32:12, 2 Ch 27:3
15:37 2 Ki 16:3, 2 Ki 10:32, Jer 25:29, 1K 21:28
15:38 2 Sa 7:12, 1 Ki 1:2, 1 Ki 14:20, Mt 19
16:1 2 Ki 15:48, Isa 7:1, Hos 1:1, Mic 1:1
16:2 2 Ki 14:3, 2 Ki 15:3, 1 Ki 15:8, 2 Ch 17:3
16:3 2 Ki 18:1, 1 Ki 21:25, 2 Ch 22:5, Eze 20:26
16:4 Da 12:2, 1 Ki 14:23, Isa 65:4, Jer 17:2
16:5 2 Ki 15:3, 1 Ki 11:36, 1 Ki 15:4, Isa 7:11
16:6 2 Ki 14:22, Da 2:8, 1 Ki 9:26, 2 Ch 26:2
16:7 2 Ki 15:29, 1 Ki 20:1, Jer 17:5, Hos 14:1
16:8 2 Ch 16:2, Isa 7:17
16:9 2 Ch 26:5, Isa 22:6, Am 9:7, Isa 7:10,
4 After an anarchy for some years
5 In the fourth year of Agaz, in the 20th year after Jotham had begun to reign
16
1 Heb. from Elath
2 Tiglath-pileser
3 Heb. Dammesek
4 That is, Media

- 36 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

- 37 In those days the LORD began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah.

- 38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

Ahaz

- 16 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign.

- 2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the LORD his God, like David his father.

- 3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

- 4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

- 5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

- 6 At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from 'Elath: and the Syrians came to Elath, and dwelt there unto this day.

- 7 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

- 8 And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasures of the king's house, and sent it for a present to the king of Assyria.

- 9 And the king of Assyria hearkened unto him: for the king of Assyria went up against 'Damascus, and took it, and carried the people of it captive to 'Kir,

fear of falling completely into the hands of the cruel Assyrians.

"The Lord brought Judah low" because of continued transgression. In this time of chastisement Ahaz, instead of repenting, trespassed "yet more against the Lord: . . . for he sacrificed unto the gods of Damascus." "Because the gods of the kings of Syria help them," he said, "therefore will I sacrifice to them, that they may help me." 2 Chronicles 28:19, 22, 23.

As the apostate king neared the end of his reign, he caused the doors of the temple to be closed. The sacred services were interrupted. No longer were the candlesticks kept burning before the altar. No longer were offerings made for the sins of the people. No longer did sweet incense ascend on high at the time of the morning and the evening sacrifice. Deserting the courts of the house of God and locking fast its doors, the inhabitants of the godless city boldly set up altars for the worship of heathen deities

on the street corners throughout Jerusalem. Heathenism had seemingly triumphed; the powers of darkness had well-nigh prevailed.

But in Judah there dwelt some who maintained their allegiance to Jehovah, steadfastly refusing to be led into idolatry. It was to these that Isaiah and Micah and their associates looked in hope as they surveyed the ruin wrought during the last years of Ahaz. Their sanctuary was closed, but the faithful ones were assured: "God is with us." Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Isaiah 8:10, 13, 14 (PK 328-330).

17:1-3. The Destruction of Israel.—"From city to city through the country of Ephraim and Manasseh even unto Zebulun," the couriers sent out by Hezekiah carried the message. Israel should have recognized in this invitation an appeal to repent and turn to God. But the remnant of the ten tribes still dwelling within the territory of the once-

and slew Rezin.
10 And king Ahaz went to Damascus to meet Tiglathpileser king of Assyria, and saw an altar that was at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made it against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon.

13 And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

14 And he brought also the brasen altar, which was before the LORD, from the forefront of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to inquire by.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 And king Ahaz cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was

16:10 Dt 12:30; Jer 10:2; Rom 12:2; 1 Pe 1:18.

16:11 Jer 23:11; Eze 22:26; Da 3:7; Hos 4:6.

16:12 1 Ki 13:1; 2 Ch 28:23; 2 Ch 28:25.

16:13 Ex 40:6; Ex 40:29; 2 Ch 3:1; Mt 23:35.

16:15 2 Ki 3:20; Da 9:21; Da 9:27; Da 11:1.

16:16 2 Ki 16:11; Ac 4:19; Ac 5:29; 1 Th 2:1; Jude 11.

16:17 2 Ch 28:24; 2 Ch 29:19; 1 Ki 7:24; 2 Ch 4:13.

16:18 2 Ki 11:5; 1 Ki 10:5; Eze 46:2.

16:19 2 Ki 15:36; 2 Ki 15:38; 1 Ki 13:29.

16:20 2 Ki 21:18; Isa 1:1; Hos 1:1; Mic 1:1; Mt 1:9.

17:1 2 Ki 15:30; 2 Ki 18:9.

17:2 2 Ki 3:2; 2 Ki 10:41; 2 Ki 13:2.

17:3 2 Ki 18:9; Hos 1:9; 2 Ki 15:10.

17:4 2 Ki 24:1; 2 Ki 24:20; 2 Ki 18:21; Eze 17:15.

17:5 2 Ki 18:9; Jer 52:4-5.

17:6 Hos 1:6; Hos 1:9; Hos 13:10; Lev 26:38.

17:7 Dt 31:29; Dt 32:15; Jos 23:16; Ne 9:26.

17:8 2 Ki 16:3; Lev 10:3; Ps 106:45; Jer 18:2.

17:9 Dt 15:6; Job 31:27; Eze 8:12; Hos 12:1.

17:10 2 Ki 16:4; Ex 34:13; Lev 26:1; Isa 57:5.

17:11 1 Ki 15:1; 2 Ch 28:25; Jer 44:17.

5 Which were his

17

1 Heb. rendered

2 or, tribute

3 Heb. statues

buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

Hoshea: Revolt Against Assyria and the Fall of Samaria

17 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did that which was evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

The Evils of Israel That Brought About Its Ruin

2Ki

7 For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

9 And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10 And they set them up images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the

flourishing northern kingdom treated the royal messengers from Judah with indifference and even with contempt. "They laughed them to scorn, and mocked them." There were a few, however, who gladly responded. "Divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem, . . . to keep the feast of unleavened bread." Verses 10-13.

About two years later, Samaria was invested by the hosts of Assyria under Shalmaneser; and in the siege that followed, multitudes perished miserably of hunger and disease as well as by the sword. The city and nation fell, and the broken remnant of the ten tribes were carried away captive and scattered in the provinces of the Assyrian realm.

The destruction that befell the northern kingdom was a direct judgment from Heaven. The Assyrians were merely the instruments that God used to carry out His purpose. Through Isaiah, who began to prophesy shortly before the

fall of Samaria, the Lord referred to the Assyrian hosts as "the rod of Mine anger." "The staff in their hand," He said, "is Mine indignation." Isaiah 10:5.

Gravely had the children of Israel "sinned against the Lord their God, . . . and wrought wicked things." "They would not hear, but . . . rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them." It was because they had "left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal," and refused steadfastly to repent, that the Lord "afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight," in harmony with the plain warnings He had sent them "by all His servants the prophets."

"So was Israel carried away out of their own land to Assyria," "because they obeyed not the voice of the Lord

high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

13 Yet the LORD testified against Israel, and against Judah, "by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God.

15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king; and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away

17:12 Ex 30:14, Lev 26:4, Dt 4:19, Dt 12:4
17:13 Dt 31:21; Ps 50:7; Jer 42:19; Ac 20:21

17:14 Dt 31:27; Jer 29:1; Isa 48:9; Jer 7:26

17:15 Jer 8:9; Jer 31:32; Ne 9:26; Jer 1:4

17:16 Ex 32:4, Ex 32:8, 1 Ki 12:28, 2 Ki 17:20

17:17 2 Ki 16:4, 2 Ki 21:6, Lev 18:21, Ex 20:26

17:18 2 Ki 15:25, 2 Ki 23:27; Jos 23:15; Jer 15:1

17:19 2 Ch 21:11, 2 Ch 21:15; Jer 2:28, 2 Ki 8:18

17:20 2 Ki 17:15, 1 Sa 15:23, 1 Sa 15:26; Jer 6:30

17:21 1 Ki 11:11, 1 Ki 11:31; Isa 17:1

17:22 2 Ki 5:5, 2 Ki 10:29, 2 Ki 15:9

17:23 2 Ki 17:20, 1 Ki 13:2; Am 5:27; Mic 1:6

17:24 2 Ki 17:40, 2 Ch 33:11; Isa 37:35

17:25 2 Ki 17:42; Jer 10:7; Da 6:26; Jnh 1:9

17:26 2 Ki 17:24, 2 Ki 17:27, 1 Sa 10:25; Am 8:10

17:27 Jdg 17:14, 1 Ki 12:31, 1 Ki 13:2, 2 Ch 13:15

17:28 Isa 29:13; Mt 15:14

17:29 Mic 4:5; Rom 1:24

17:30 2 Ki 17:21, 17:31, 2 Ki 17:24, Eze 49; Lev 18:21; Dt 12:31

17:32 1 Ki 12:31, 1 Ki 15:55, 2 Ki 17:29, 2 Ki 23:19

17:33 2 Ki 17:41; Hos 10:2; Zep 1:5; Mt 6:24

17:34 2 Ki 17:25, 2 Ki 17:34; Ge 42:28; Ge 35:10

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out of their own land to Assyria unto this day.

The Mixed Worship of the Samaritans

24 And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And so it was at the beginning of their dwelling there, that they feared not the LORD: therefore the LORD sent lions among them, which slew some of them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence: and let them go and dwell there, and let him teach them the manner of the God of the land.

28 Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the LORD.

29 Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adramelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

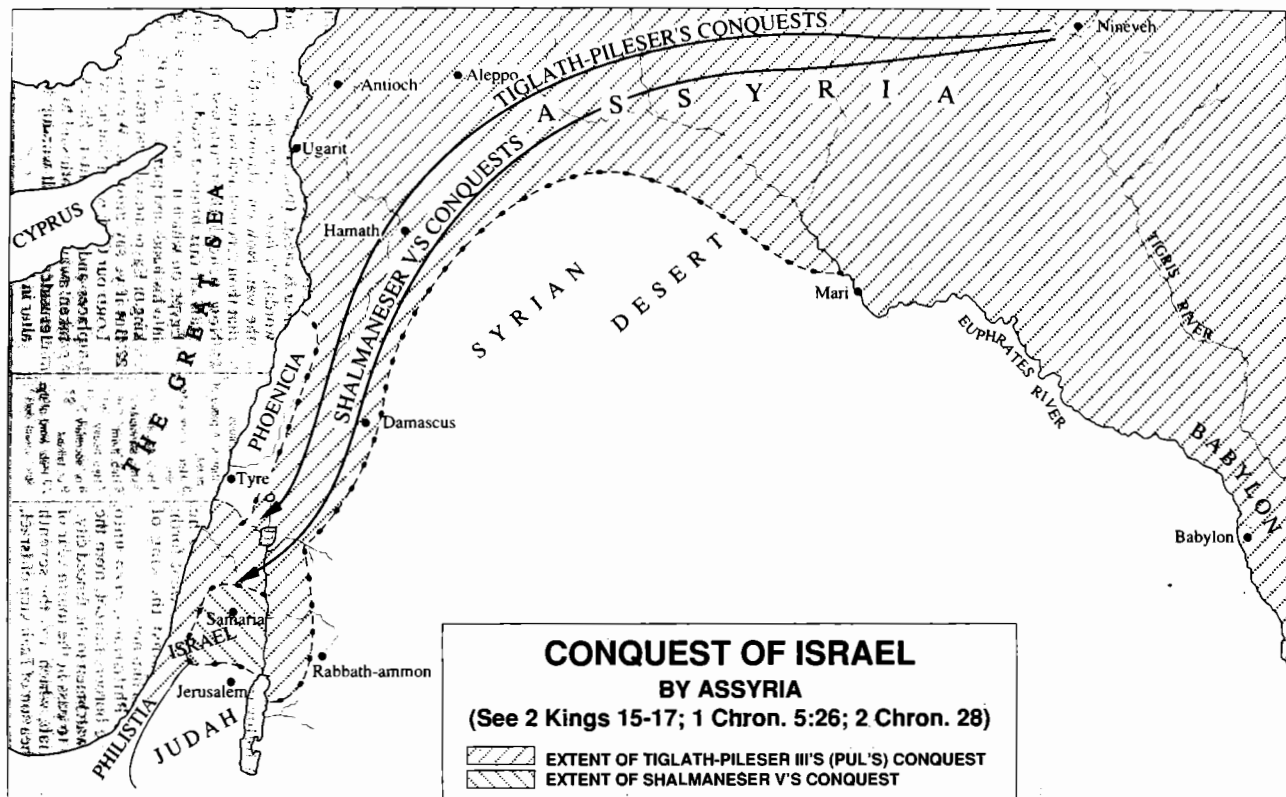
33 They feared the LORD, and served their own gods, after the manner of the nations, whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom

their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded." 2 Kings 17:7, 11, 14-16, 20, 23, 18:12.

In the terrible judgments brought upon the ten tribes the Lord had a wise and merciful purpose. That which He could no longer do through them in the land of their fathers He would seek to accomplish by scattering them among the heathen. His plan for the salvation of all who should choose to avail themselves of pardon through the Saviour of the human race must yet be fulfilled; and in the

afflictions brought upon Israel, He was preparing the way for His glory to be revealed to the nations of earth. Not all who were carried captive were impenitent. Among them were some who had remained true to God, and others who had humbled themselves before Him. Through the "the sons of the living God" (Hosea 1:10), He would bring multitudes in the Assyrian realm to a knowledge of the attributes of His character and the beneficence of His Law (PK 291, 292).



A century after Jeroboam II had brought under tribute Syrian lands that had been in the Assyrian sphere of influence, Assyria grew strong again. Rezin of Damascus and Pekah of Israel attacked Judah, Edom and Philistines

regained territory from Judah. Called in by Ahaz, Tiglath-pileser III of Assyria conquered Syria, killing Rezin, and took Naphtali from Israel, but took only tribute from Judah. Hoshea slew Pekah, made submission to Tiglath-

pileser III, but later sought alliance with Egypt against Assyria. After long siege Assyria overthrew Samaria, took remainder of Israel, deported large part of its people, and brought in settlers from other parts of Assyrian Empire.

- he named Israel;
- 35 With whom the LORD had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:
- 36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.
- 37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.
- 38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.
- 39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.
- 40 Howbeit they did not hearken, but they did after their former manner.
- 41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

A Period of Reform (18:1-20:21)

2Ki Hezekiah Serves the Lord and Destroys Idolatry

- 18 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.
- 2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was Abi, the daughter of Zachariah.
- 3 And he did that which was right in the sight of the LORD, according to all that David his father did.
- 4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it 'Nehushtan.
- 5 He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.
- 6 For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.
- 7 And the LORD was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not.
- 8 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.
- 9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel,

17:35 2 Ki 17:15, Dt 13:1, Jos 23:7, Jos 24:16
 17:36 Ex 6:6; Jer 52:21; Ac 3:30; Mt 10:28; Rev 15:4
 17:37 Lev 19:37, Dt 10:2, 2 Ki 17:35
 17:38 Dt 1:23, Dt 6:12
 17:39 2 Ki 17:36, 1 Sa 12:24, Jer 10:7, Mt 10:28
 17:40 Jer 13:23, 2 Ki 17:8, 2 Ki 17:34, Dt 10:28
 17:41 1 Ki 18:21, Zep 1:5, Mt 6:24
 18:1 2 Ki 18:9, 2 Ki 15:30
 18:2 2 Ch 29:1
 18:3 2 Ki 20:3, Dt 6:18, Ps 119:128, Rom 7:12
 18:4 2 Ki 12:3, 2 Ki 13:4, Lev 26:30, Ps 76:36
 18:5 2 Ki 19:10, Job 14:15, Ps 81:12, Eph 1:12
 18:6 Dt 10:20, Jos 23:8, Ac 11:25, 2 Ki 17:13
 18:7 Ge 21:22, 1 Sa 18:14, Ps 16:11, Mt 12:24
 18:8 1 Ch 4:1, 2 Ch 28:18, Isa 14:29
 18:9 2 Ki 18:1, 2 Ki 17:3, Hos 10:14
 18:10 Hos 13:16, Am 9:7, Mic 6:16, Mic 7:13
 18:11 2 Ki 17:6, 2 Ki 19:11, 1 Ch 5:26, Isa 7:8
 18:12 Dt 8:20, Dt 11:28, Ne 9:17, Isa 1:19
 18:13 2 Ch 32:1, Isa 36:1, Isa 37:17, Isa 10:5
 18:14 2 Ki 18:7, 1 Ki 20:1, Pr 29:25, Lk 14:32
 18:15 2 Ki 18:2, 2 Ki 16:9, 1 Ki 15:15, 2 Ch 16:2
 18:16 2 Ch 29:3
 18:17 2 Ch 32:9, Isa 36:2, 2 Ki 20:20, Isa 7:3
 18:18 2 Ki 19:2, Isa 36:3, Isa 36:22, Isa 57:2
 18:19 2 Ch 32:10, Isa 36:4, Isa 37:15, Da 1:30
 18:20 2 Ki 18:14
 18:21 Isa 39:2, Isa 30:7, 2 Ki 17:4, Jer 40:17
 18:22 2 Ki 18:5, Da 4:15, Mt 27:15, 2 Ki 18:4
 18
 1 Heb. statues
 2 that is, A piece of brass
 3 Heb. from after him
 4 Heb. Azzah
 5 Heb. Sanherib
 6 Heb. them
 7 Heb. heavy
 8 or, secretary
 9 or, tallest
 10 Heb. word of the lips

that Shalmaneser king of Assyria came up against Samaria, and besieged it.

- 10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.
- 11 And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes:
- 12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that Moses the servant of the LORD commanded, and would not hear them, nor do them.

Sennacherib's Campaigns

- 13 Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.
- 14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.
- 15 And Hezekiah gave him all the silver that was found in the house of the LORD, and in the treasures of the king's house.
- 16 At that time did Hezekiah cut off the gold from the doors of the temple of the LORD, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.
- 17 And the king of Assyria sent Tartan and Rabsharis and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.
- 18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.
- 19 And Rabshakeh said unto them, Speak ye now to Hezekiah. Thus saith the great king, the king of Assyria. What confidence is this wherein thou trustest?
- 20 Thou sayest, (but they are but vain words), I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?
- 21 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.
- 22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

11 or, but counsel and strength are for the war 12 Heb. trustest thee

- 23 Now therefore, I pray thee, give ¹pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.
- 24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?
- 25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.
- 26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh. Speak, I pray thee, to thy servants in the Syrian language; for we understand it; and talk not with us in the Jews' language in the ears of the people that are on the wall.
- 27 But Rabshakeh said unto them, Hath my master sent me to thy masters, and to thee, to speak these words? *hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?*
- 28 Then Rabshakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:
- 29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:
- 30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.
- 31 Harken not to Hezekiah: for thus saith the king of Assyria, "Make an agreement with me by a present, and come out to me, and *then* eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:
- 32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die; and hearken not unto Hezekiah, when he *"persuadeth* you, saying, The LORD will deliver us.
- 33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?
- 34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?
- 35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?
- 36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

18:23 1 Sa 17:42; 1 Sa 17:44; 1 Ki 20:10;
18:24 Isa 10:8; Da 4:22; Da 4:37; Isa 31:3;
18:25 2 Ki 19:6; 2 Ki 19:22; Am 3:6; Jn 19:10-11;
18:26 Eze 4:7; Da 2:4;
18:27 2 Ki 6:25; Ps 73:4; La 4:5; Pse 4:13;
18:28 2 Ch 32:18; 2 Ki 18:19; Eze 7:12; Ps 17:2;
18:29 2 Ch 32:11; 2 Ch 32:15; Da 6:16; 2 Th 2:2;
18:30 2 Ki 19:10; Ps 4:2; Mt 27:45; Lk 23:35;
18:31 Ge 32:20; Ge 33:11; Ps 18:16; 1 Ki 19:1;
18:32 2 Ki 18:11; 2 Ki 17:6; Ex 5:8; Nu 14:8;
18:33 2 Ch 32:19; Isa 10:10;
18:34 2 Ki 19:13; Nu 13:21; 2 Sa 8:9; Jer 49:23;
18:35 2 Ki 19:17; Da 3:15; Ex 5:2; Isa 10:15;
18:36 Ps 39:1; Pr 26:4; Am 5:13; Mt 7:6;
18:37 2 Ki 5:7; Isa 54:7; Jer 36:24; Mt 26:65;
19:1 Isa 37:1; 2 Ki 18:37; Jer 36:24; Mt 26:65;
19:2 2 Ki 18:18; Mt 26:65;
19:3 2 Ki 18:29; Ps 95:8; Isa 66:9; Hos 13:15;
19:4 Ge 22:14; Dt 32:46; 1 Sa 11:6; Ps 50:21;
19:6 2 Ki 6:16; Ex 14:14; Dt 20:1; Jos 11:6;
19:7 Ps 11:6; Isa 11:4; Jer 51:1;
19:8 2 Ki 8:22; Jos 12:11; Jos 15:49; Mic 1:13;
19:9 1 Sa 24:27; Isa 57:9; 2 Ki 18:17;
19:10 2 Ki 18:5;
19:11 2 Ki 17:5;
19:12 2 Ki 17:6; Ge 11:31; Ac 7:4; Isa 37:12;
19:13 2 Ki 17:24; Nu 14:21; Isa 11:11; Jer 39:5;
19:14 Isa 37:14; Eze 9:5;
19:15 2 Sa 7:18; 2 Ch 20:6; Ge 32:26; 1 Ki 8:23.

13 or, hostages

14 Heb. the water of their feet

15 or, Seek my favour: Heb. Make with me a blessing

16 or, pit

17 or, deceiveth

19

1 or, provocation

2 Heb. found

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

19 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, ^{2Ki} Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed before the LORD,

- and said, O LORD God of Israel, which dwellest between the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.
- 16 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God.
- 17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands.
- 18 And have ^{cast} their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
- 19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, *even* thou only.
- 20 Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* which thou hast prayed to me against Sennacherib king of Assyria I have heard.
- 21 This is the word that the LORD hath spoken concerning him: The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
- 22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.
- 23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down ^{the} tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into ^{the} forest of his Carmel.
- 24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of ^{the} besieged places.
- 25 Hast thou not heard long ago *how* I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps.
- 26 Therefore their inhabitants were ^{of} small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up.
- 27 But I know thy ^{abode}, and thy going out, and thy coming in, and thy rage against me.
- 28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.
- 29 And this shall be a sign unto thee, Ye

19:16 Ps 31:2; Isa 47:17; 1 Ki 8:29; Da 9:18.
19:17 Isa 5:9; Jer 26:15; Da 2:47; Lk 22:59.
19:18 2 Sa 5:21; Ac 17:29.
19:19 Jer 7:9; 1 Ki 8:43; 1 Ki 20:26; Ps 83:10.
19:20 2 Sa 15:31; 2 Sa 17:23; Job 22:27; Isa 58:9.
19:21 Isa 23:12; Jer 47:1; Jer 14:17; Jer 18:15; Am 5:2.
19:22 Ex 5:2; Ps 73:9; Ex 9:17; Pr 30:13; Isa 10:15.
19:23 2 Ki 18:17; 2 Ki 18:23; Ps 20:7; Isa 10:14.
19:24 Ex 15:9; 2 Sa 17:13; Da 3:50.
19:25 Ps 33:11; Ps 76:10; Isa 10:15; Isa 35:7.
19:26 Nu 11:23; Nu 14:9; Ps 127:1; Jer 57:10.
19:27 Dt 28:46; Dt 28:39; Ps 121:6.
19:28 Ps 7:6; Ps 46:6; Lk 6:11; Jn 15:18.
19:29 2 Ki 19:21; Ex 3:12; 1 Sa 2:34; Lk 2:12.
19:30 2 Ki 19:4; Isa 19; Ps 80:9; Isa 27:6.
19:31 2 Ki 19:4; Jer 40:14; Rom 9:27; Isa 40:7.
19:32 2 Sa 20:15; Eze 21:22.
19:33 2 Ki 20:6; Isa 41:5; Isa 48:9; Eze 36:22; Eph 1:9.
19:35 Ex 12:29; Da 5:30; 2 Sa 21:16; Ac 12:23.
19:36 2 Ki 19:7; 2 Ki 19:35; Jn 1:2; Na 1:1.
19:37 2 Ki 19:10; 2 Ki 18:5; 2 Ch 32:21.
20:1 2 Ch 32:24; Isa 38:1; Php 2:7.
20:2 1 Ki 8:30; Ps 50:15; Mt 6:6.
20:3 Ge 8:1; Ne 5:19; Ps 25:7; Isa 38:14; Heb 5:7.
20:5 1 Sa 9:16; Heb 2:10; Isa 48:5; Mt 22:32.
20:6 Ps 116:15; Ac 27:24; 2 Ki 19:34.
20:7 2 Ki 4:41; Isa 48:21.

3 Heb. given
4 Heb. By the hand of
5 Heb. tallness, etc.
6 or, and his fruitful field
7 or, fenced
8 or, how I have made it long ago, and formed it of ancient times?
9 should I now bring it to be laid waste, and fenced cities to be ruinous heaps?
9 Heb. short of hand
10 or, sitting
11 Heb. escaping of the house of Judah that remaineth

- shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.
- 30 And ^{the} remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.
- 31 For out of Jerusalem shall go forth a remnant, and ^{they} that escape out of mount Zion: the zeal of the LORD ^{of} hosts shall do this.
- 32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.
- 33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.
- 34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.
- 35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.
- 36 So Sennacherib king of Assyria departed and went and returned, and dwelt at Nineveh.
- 37 And it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of ^{the} Armenia. And Esarhaddon his son reigned in his stead.

Hezekiah Cured From His Serious Illness

- 20 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, 'Set thine house in order: for thou shalt die, and not live.
- 2 Then he turned his face to the wall, and prayed unto the LORD, saying,
- 3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.
- 4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,
- 5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.
- 6 And I will add unto thy days fifteen years: and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.
- 7 And Isaiah said, Take a lump of figs, and lay it on the boil, and he

12 Heb. the escaping 13 Heb. Ararat 20 1 Heb. Give charge concerning thine house 2 Heb. with a great weeping 3 or, city

- recovered.
- 8 And Hezekiah said unto Isaiah, *What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?*
- 9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees?
- 10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.
- 11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

The Embassy From Merodach-Baladan

- 12 At that time ^{20:12} Berodachbaladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.
- 13 And Hezekiah hearkened unto them, and shewed them all the house of his ^{20:13} precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ^{20:14} armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.
- 14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, *even* from Babylon.
- 15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.
- 16 And Isaiah said unto Hezekiah, Hear the word of the LORD.
- 17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

^{20:8} 2 Ki 20:5; 2 Ki 19:29; Jdg 6:17; Isa 7:11

^{20:9} Isa 38:7-8; Mk 8:11-12; ^{20:10} 2 Ki 2:10; 2 Ki 1:18; Isa 49:6; Jn 1:12

^{20:11} Ex 1:15; Ac 9:40; 2 Ch 32:24; Isa 38:8

^{20:12} Isa 39:1; 2 Ch 32:31; Ge 10:10; Isa 13:1

^{20:13} 2 Ch 32:27; Isa 39:2; 1 Ki 10:15; Eccl 7:20

^{20:14} 2 Sa 12:7; Ps 141:5; Pr 25:12; Isa 13:5

^{20:15} 2 Ki 20:13; Jos 7:19; Job 31:33; Pr 29:13

^{20:16} 2 Ki 7:1; 1 Ki 22:19; Isa 1:10; Am 7:16

^{20:17} 2 Ki 24:13; Lev 26:19

^{20:18} 2 Ki 24:12; 2 Ki 25:6; 2 Ch 33:11; ^{20:19} Lev 10:4; 1 Sa 3:18; Job 1:21; Ps 49:9

^{20:20} 2 Ch 42:4; 2 Ch 32:40; 1 Ki 15:23

^{20:21} 2 Ki 21:18; 1 Ki 2:10; 1 Ki 1:31

^{21:1} 2 Ki 20:21; 1 Ch 3:15; Mt 1:10; Isa 62:4

^{21:2} 2 Ki 21:7; 2 Ki 22:17; Dt 12:51; Psa 16:51

^{21:3} 2 Ki 19:4; 2 Ki 19:22; 2 Ch 34:5; Mic 6:16

^{21:4} Jer 32:41; Ex 20:23; Ps 76:68-69

^{21:5} 2 Ki 23:4; 2 Ki 23:6; Eccl 30:28; Eccl 32:5

^{21:6} 2 Ki 16:4; Lev 18:21; Mic 6:7; Lev 19:26

^{21:7} 2 Ki 23:6; 2 Ch 33:7; 2 Ch 33:15; 2 Ki 21:4

⁴ Heb degrees
⁵ or, Merodach-baladan
⁶ or, spicery
⁷ or, jewels: Heb, vessels
⁸ fulfilled
⁹ or, Shall there not be peace and truth, etc

- 18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; ^{20:18} and they shall be eunuchs in the palace of the king of Babylon.
- 19 Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, ^{20:19} *Is it not good, if peace and truth be in my days?*

Hezekiah's Accomplishments

- 20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are they not written in the book of the chronicles of the kings of Judah?*
- 21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

A Period of Decline (21:1-26)

Manasseh

- 21** Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.
- 2 And he did that which was evil in the sight of the LORD, after the abominations of the heathen, whom the LORD cast out before the children of Israel.
- 3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.
- 4 And he built altars in the house of the LORD, of which the LORD said, In Jerusalem will I put my name.
- 5 And he built altars for all the host of heaven in the two courts of the house of the LORD.
- 6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger.
- 7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of

2 Ki

20:12-15 (Isa. 39:1-4). What Have They Seen?—What have your friends and acquaintances seen in your house? Are you, instead of revealing the treasures of the grace of Christ, displaying those things that will perish with the using? Or do you, to those with whom you are brought in contact, communicate some new thought of Christ's character and work? Have you always some fresh revelation of His pitying love to impart to those who know Him not? (ST Oct. 1, 1902)

20:12-19. The Proud Spirit Manifested by Hezekiah—The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme

sovereignty of the living God!

But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people. The king "showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isaiah 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation.

The story of Hezekiah's failure to prove true to his trust at the time of the visit of the ambassadors is fraught with an important lesson for all. Far more than we do, we need

- Israel, will I put my name for ever:
- 8 Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.
- 9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel.
- 10 And the LORD spake by his servants the prophets, saying,
- 11 Because Manasseh king of Judah hath done these abominations, *and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols;*
- 12 Therefore thus saith the LORD God of Israel, Behold, *I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle.*
- 13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, *wiping it, and turning it upside down.*
- 14 And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;
- 15 Because they have done *that which was evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt, even unto this day.*
- 16 Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was evil in the sight of the LORD.*
- 17 Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are they not written in the book of the chronicles of the kings of Judah?*
- 18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

21:8 2 Ki 18:11, 2 Sa 7:10; 1 Ch 17:9; Jer 26:5.
 21:9 2 Ch 36:16, Ne 9:26, Ps 81:10, Da 9:6.
 21:10 2 Ch 35:10, 2 Ch 36:15, Ne 9:26.
 21:11 Jer 15:1, 2 Ki 21:9; Eze 16:5.
 21:12 2 Ki 22:16, Da 9:12, Mic 5:12, Isa 28:16.
 21:13 2 Ki 17:6, Isa 10:22, Isa 28:17, Isa 54:11.
 21:14 1 Ch 31:17, 2 Ch 15:2, Ps 57:26, Jer 12:7.
 21:15 1 Ch 9:21, Eze 16:15, Eze 20:14, Eze 20:21.
 21:16 Nu 33:53, Jer 2:34, Mic 2:7-9, Lk 13:31, Heb 11:37.
 21:17 2 Ki 20:20-21.
 21:18 2 Ch 21:20, 2 Ch 33:20, Jer 22:19.
 21:19 1 Ch 3:14, Mt 1:10, 2 Ki 15:25, 1 Ki 22:51.
 21:20 Nu 32:14, Mt 23:32, Ac 7:51.
 21:22 2 Ki 22:17, 1 Ki 11:35, Jer 2:13, Jer 2:8.
 21:23 2 Ki 12:20, 2 Ki 14:19, 1 Ki 16:9.
 21:24 2 Ki 14:5, 2 Ki 11:17, 2 Ki 14:21, 1 Sa 11:15.
 21:25 2 Ki 21:17, 2 Ki 20:20.
 21:26 2 Ki 21:18, 1 Ki 13:5, Mt 1:10.

22:1 1 Ki 13:2, Jer 1:2, Zep 1:1, Mt 1:10.
 22:2 2 Ki 16:2, 2 Ki 18:5, 2 Ch 17:5, Pr 20:11.
 22:4 1 Ch 6:15, 1 Ch 9:11, 2 Ki 12:4.
 22:5 2 Ki 12:5, 2 Ch 24:7, 2 Ch 24:27, Eze 3:7.

21

¹ Heb. he wipeth and turneth it upon the face thereof

² Heb. from mouth to mouth

22

¹ Heb. threshold

Amon

- 19 Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah.
- 20 And he did *that which was evil in the sight of the LORD, as his father Manasseh did.*
- 21 And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them.
- 22 And he forsook the LORD God of his fathers, and walked not in the way of the LORD.
- 23 And the servants of Amon conspired against him, and slew the king in his own house.
- 24 And the people of the land slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.
- 25 Now the rest of the acts of Amon which he did, *are they not written in the book of the chronicles of the kings of Judah?*
- 26 And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

The Last Reform (22:1-23:30)

Josiah: The Repair of the House of the Lord

- 22 Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.
- 2 And he did *that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.*
- 3 And it came to pass in the eighteenth year of king Josiah, *that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,*
- 4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:
- 5 And let them deliver it into the hand of

to speak of the precious chapters in our experience, of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. When mind and heart are filled with the love of God, it will not be difficult to impart that which enters into the spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will find expression in words that reveal the character of the heart treasure.

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word spoken in season will be as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. What is our influence over these fellow travelers?

Every day of life is freighted with responsibilities which we must bear. Every day, our words and acts are making impressions upon those with whom we associate. How great the need that we set a watch upon our lips and guard

carefully our steps! One reckless movement, one imprudent step, and the surging waves of some strong temptation may sweep a soul into the downward path. We cannot gather up the thoughts we have planted in human minds. If they have been evil, we may have set in motion a train of circumstances, a tide of evil, which we are powerless to stay.

On the other hand, if by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same beneficial influence over others. Thus hundreds and thousands are helped by our unconscious influence. The true follower of Christ strengthens the good purposes of all with whom he comes in contact. Before an unbelieving, sin-loving world he reveals the power of God's grace and the perfection of His character (PK 344, 347, 348).

22:10, 11 (2 Chron. 34:18, 19). **Josiah's Repentance Points to Our Work.**—When Josiah heard the words of

- the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house,
- 6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.
- 7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

The Finding of the Book of the Law

- 8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it.
- 9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.
- 10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.
- 11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.
- 12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,
- 13 Go ye, inquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.
- 14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe: (now she dwelt in Jerusalem in the college:)

22:7 2 Ki 12:15; Ne 7:2; 1 Co 4:2; 2 Ti 2:2;
22:8 Ch 3:11-15;
22:9 2 Ki 22:3; Jer 26:24; Jer 39:14; Eze 8:11;
22:10 2 Ch 34:18; Ne 9:18; Jer 36:6;
22:11 2 Ki 22:19; 2 Ch 34:19; Jer 36:24; Jer 42:13;
22:12 2 Ki 22:9; Jer 26:22; Jer 26:24; 2 Ch 34:20;
22:13 2 Ki 3:11; Ps 25:14; Pr 3:6; Am 3:7;
22:14 Ex 15:20; Mic 6:1; 1K 2:46; Ac 21:9;
22:15 2 Ki 1:6; 2 Ki 1:16; Jer 24:28;
22:16 2 Ki 20:17; Lev 26:15; Dt 28:15;
22:17 Ex 32:34; Mic 5:15; 1 Th 2:16;
22:18 Isa 3:10;
22:19 1 Sa 24:5; Ps 51:17; Isa 56:12; Jer 36:24;
22:20 Ge 25:9; Dt 31:16; Ps 47:37; Jer 22:10;
23:1 Dt 31:28; 2 Sa 6:6;
23:2 Ge 19:11; Ps 115:13; Ac 26:22; Rev 20:12;
23:3 2 Ki 11:11; 2 Ch 23:13; Dt 29:1; Ezr 10:5.

² Heb. melled
³ or, Micah
⁴ or, Hasrah
⁵ Heb. garments
⁶ or, in the second part

23
¹ Heb. from small even unto great

and they communed with her.

- 15 And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,
- 16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read:
- 17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.
- 18 But to the king of Judah which sent you to enquire of the LORD, thus shall ye say to him, Thus saith the LORD God of Israel, *As touching the words which thou hast heard;*
- 19 Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.
- 20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

2 Ki

The Gathering of the Elders

- 23 And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.
- 2 And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD.

Idolatry Destroyed From Judah

- 3 And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his

warning and condemnation because Israel had trampled upon the precepts of heaven, he humbled himself. He wept before the Lord. He made a thorough work of repentance and reformation, and God accepted his efforts. The whole congregation of Israel entered into a solemn covenant to keep the commandments of Jehovah. This is our work today. We must repent of the past evil of our doings, and seek God with all our hearts. We must believe that God means just what He says, and make no compromise with evil in any way. We should greatly humble ourselves before God, and consider any loss preferable to the loss of His favor (RII Jan. 31, 1888).

22:13. See EGW on 2 Chron. 34:21.

22:14. See EGW on 2 Chron. 34:22.

23:1-3 (2 Chron. 34:29-31). **Need for a Reform.**—Josiah had read to priests and people the Book of the law found in the side of the ark in the house of God. His sensitive conscience was deeply stirred as he saw how far the

people had departed from the requirements of the covenant they had made with God. He saw that they were indulging appetite to a fearful extent, and perverting their senses by the use of wine. Men in sacred offices were frequently incapacitated for the duties of their positions, because of their indulgence in wine.

Appetite and passion were fast gaining the ascendancy over the reason and judgment of the people; till they could not discern that the retribution of God would follow upon their corrupt course. Josiah, the youthful reformer, in the fear of God demolished the profane sanctuaries and hideous idols built for heathen worship, and the altars reared for sacrifices to heathen deities. Yet there were still to be seen in Christ's time the memorials of the sad apostasy of the king of Israel and his people (H R April, 1878).

The Book an Ally in Work of Reform.—In his position as king, it was the work of Josiah to carry out in the Jewish nation the principles taught in the Book of the law.

commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

- 4 And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

- 5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the 'planets, and to all the host of heaven.

- 6 And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people.

2Ki

- 7 And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove.

- 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

- 9 Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

- 10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

- 11 And he took away the horses that the

23:4 Mt 26:5, Mt 27:1, 2 Ki 22:1, Jdg 2:14;
23:5 Hos 1:5, Zep 1:4-5, 2 Ki 21:5-4;
23:6 2 Ki 21:7, Jdg 4:7, 1 Ki 16:33; Jer 17:2;
23:7 1 Ki 11:24, 1 Ki 22:36, Eze 8:14, Hos 2:13;
23:8 Jos 21:17, 1 Ki 15:22, Isa 10:29, Zec 14:10;
23:9 1 Sa 2:36;
23:10 1 Ki 20:53, Jer 19:6, Jos 15:8, Jer 19:2, Mic 5:22;
23:11 2 Ki 23:5, 2 Ch 14:5, Eze 8:16;
23:12 Dt 22:8, Jer 19:13, Zep 1:5, 2 Ch 33:5;
23:13 1 Ki 11:7, Ne 13:26, Jdg 2:13, 1 Sa 7:1;
23:14 Eze 23:24, Nu 33:52, Dt 7:5, Mic 1:7;
23:15 2 Ki 10:31, 1 Ki 11:16, 1 Ki 15:50;
23:16 1 Ki 15:52, Mic 2:15, Jo 10:45;
23:17 1 Ki 15:1;
23:18 1 Ki 15:51;
23:19 2 Ki 17:9, 1 Ki 12:31, 1 Ki 13:32, Mic 6:16;

2 Heb. caused to cease

3 Heb. Chemamm

4 or, twelve signs or, constellations

5 Heb. houses

6 or, eunuch, or, officer

7 or, ran from thence

8 that is, the mount of Olives

9 or, Molech

10 Heb. statues

11 Heb. bones to escape

kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the 'chamberlain, which was in the suburbs, and burned the chariots of the sun with fire.

- 12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron.

- 13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

- 14 And he brake in pieces the 'images, and cut down the groves, and filled their places with the bones of men.

- 15 Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

- 16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

- 17 Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel.

- 18 And he said, Let him alone; let no man move his bones. So they let his bones 'alone, with the bones of the prophet that came out of Samaria.

- 19 And all the houses also of the high places

This he endeavored to do faithfully. In the Book of the law itself he found a treasure of knowledge, a powerful ally in the work of reform (GCBI April 1, 1903).

23:2 (2 Chron. 34:30). Josiah's View of His Highest Position.—To be a reader of the Book of the law, containing a "Thus saith the Lord." Josiah regarded as the highest position that he could occupy. . . . The highest work of princes in Israel—of physicians, of teachers in our schools, as well as of ministers and those who are in positions of trust in the Lord's institutions,—is to fulfill the responsibility resting upon them to fasten the Scriptures in the minds of the people as a nail in a sure place; to use their God-given talent of influence to impress the truth that "the fear of the Lord is the beginning of wisdom." For the leaders in Israel to extend a knowledge of the Scriptures in all their borders is to promote spiritual health; for God's Word is a leaf from the tree of life (MS 14, 1903).

23:10. Children Need Not Be Sacrificed to Molech.—

Religion in the home—what will it not accomplish? It will do the very work that God designed should be done in every family. Children will be brought up in the nurture and admonition of the Lord. They will be educated and trained, not to be society devotees, but members of the Lord's family. They will not be sacrificed to Molech. Parents will become willing subjects of Christ. Both father and mother will consecrate themselves to the work of properly training the children given them. They will firmly decide to work in the love of God with the utmost tenderness and compassion to save the souls under their guidance. They will not allow themselves to be absorbed with the customs of the world. They will not give themselves up to parties, concerts, dances, to give feasts and attend feasts, because after this manner do the Gentiles (NL No. 29, p. 2).

23:13, 14 (1 Kings 11:4-8). Memorials of Apostasy.— Goodness alone is true greatness. Everyone will transmit a heritage of good or of evil. On the southern eminence of

that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

- 20 And he "slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

The Passover Observed

- 21 And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant.
- 22 Surely there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah;
- 23 But in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

Josiah's Widespread Reforms

- 24 Moreover the workers with familiar spirits, and the wizards, and the "images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the LORD.
- 25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.
- 26 Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the "provocations that Manasseh had provoked him withal.
- 27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.
- 28 Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

23:20 2 Ki 10:25; 2 Ki 11:18; Dt 15:5; Isai 24:6.

23:21 2 Ch 25:1; Ex 12:4.

23:24 2 Ki 21:6; Isai 49:19; Rev 22:15; Jdg 17:5.

23:25 2 Ki 18:5; Jer 29:15; Mal 4:3; Jn 7:19.

23:26 2 Ki 24:2; 2 Ki 24:4; 2 Ch 36:16.

23:27 2 Ki 17:18; 2 Ki 17:20; Ps 51:11; Jer 51:47.

23:28 2 Ki 20:20.

23:29 Jer 46:2; Ecc 8:14; Rom 11:35; Jdg 1:27.

23:30 2 Ki 9:28; 2 Ch 35:21; 2 Ki 21:24.

23:31 1 Ch 5:15.

23:32 2 Ki 21:21-22.

23:33 2 Ch 36:3-4.

2 Ki 25:6; 2 Ki 18:14.

23:34 2 Ki 24:17.

Ge 41:45; Da 1:7; Mt 1:11.

23:35 2 Ki 23:33.

23:36 1 Ch 3:15; 2 Ch 36:5; Jer 1:5.

23:37 Jer 36:31.

12 or, sacrificed

13 or, teraphim

14 Heb. angers

15 or, because he

reigned

16 Heb. set a line

upon the land

Josiah Slain by Necho

- 29 In his days Pharaohnechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.
- 30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

The Final Decline and the End of the Southern Kingdom (23:31-25:30)

Jehoahaz

- 31 Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.
- 32 And he did that which was evil in the sight of the LORD, according to all that his fathers had done.
- 33 And Pharaohnechoh put him in bands at Riblah in the land of Hamath, "that he might not reign in Jerusalem; and "put the land to a tribute of an hundred talents of silver, and a talent of gold.
- 34 And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiaikim, and took Jehoahaz away: and he came to Egypt, and died there.

Jehoiaikim

- 35 And Jehoiaikim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaohnechoh.
- 36 Jehoiaikim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.
- 37 And he did that which was evil in the

the Mount of Olives were the memorial stones of Solomon's apostasy. Huge idols, unshapely blocks of wood and stone, appeared above the groves of myrtle and olive. Josiah, the youthful reformer, in his religious zeal destroyed these images of Ashtoreth and Chemosh and Moloch, but the broken fragments and masses of ruins remained opposite Mount Moriah, where stood the temple of God. As strangers in after generations asked, "What mean these ruins confronting the temple of the Lord?" they were answered, "There is Solomon's Mount of Offense, where he built altars for idol worship to please his heathen wives" (Letter 8b, 1891).

23:29, 30 (2 Kings 22:19, 20; 2 Chron. 34: 26-33; 35:20-24). **Josiah's Mistake.**—Those who will not take God's Word as assurance, need not hope that human wisdom can help them; for human wisdom, aside from God, is like the waves of the sea, driven with the wind, and tossed. The word of Christ is, "He shall guide you into

all truth." Reject not the light given.

Read the history of Josiah. He had done a good work. During his reign idolatry was put down, and apparently successfully uprooted. The temple was reopened and the sacrificial offerings re-established. His work was done well. But at the last he died in battle. Why?—Because he did not heed the warnings given. . . . [2 Chron. 34:26-33; 35:20-24 quoted.] Because Josiah died in battle, who will charge God with denying His word that Josiah should go to his grave in peace? The Lord did not give orders for Josiah to make war on the king of Egypt. When the Lord gave the king of Egypt orders that the time had come to serve Him by warfare, and the ambassadors told Josiah not to make war on Necho, no doubt Josiah congratulated himself that no word from the Lord had come directly to him. To turn back with his army would have been humiliating, so he went on. And because of this, he was killed in battle, a battle that he should not have had anything to do with.

sight of the LORD, according to all that his fathers had done.

24 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did;

4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

2Ki

Jehoiachin

8 Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did that which was evil in the sight of the LORD, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon

24:1 Jer 25:1; Jer 25:9; Da 1:1

24:2 2 Ki 6:24; Job 1:17; Isa 13:5; Eze 19:6

24:3 2 Ki 18:25; Ge 50:20; Isa 45:7; Am 5:6

24:4 2 Ki 23:16; Nu 35:45; Dt 19:10; Jer 2:34

24:5 2 Ch 36:8

24:6 2 Ch 26:6; 2 Ch 26:8; Jer 36:30

24:7 Jer 16:2; Ge 15:18; Nu 34:5; Isa 27:12

24:8 1 Ch 5:16; Jer 21:1; Jer 22:21

24:9 Da 1:1-2; 2 Ki 25:2

24:12 2 Ch 36:10; Jer 24:1; Eze 17:12; Jer 52:28

24:13 2 Ki 20:17; Isa 49:6; Jer 36:6; Da 5:2

24:14 Jer 52:28; 2 Ki 25:12; Jer 39:10; Eze 17:14

24:15 2 Ki 25:8; 2 Ch 36:10; Eze 2:6

24:16 Jer 29:2; Jer 52:28

24:17 Jer 37:1; Jer 52:1; 2 Ch 36:10

24:18 2 Ch 36:11; Jer 37:1; Jer 52:1; 2 Ki 25:31

24:19 2 Ki 24:8; 2 Ch 36:12; Jer 24:8; Eze 21:25

24:20 2 Ki 22:17; Dt 2:30; 1 Co 1:20; 2 Ch 36:13

25:1 2 Ch 36:17; Jer 54:2; Jer 39:1; 2 Ki 24:1

took him in the eighth year of his reign.

13 And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

16 And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.

Zedekiah's Evil Reign

17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah.

19 And he did that which was evil in the sight of the LORD, according to all that Jehoiachim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Nebuchadnezzar Captures Jerusalem and Takes the People to Babylon

24

¹ Heb. by the hand of

² also called Jechoniah and Coniah

³ Heb. came into siege

⁴ or, eunuchs

⁵ or, eunuchs

25 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it: and they built forts against it round about.

The man who had been so greatly honored by the Lord, did not honor the word of God. The Lord had spoken in his favor, predicted good things for him; and Josiah became self-confident, and failed to heed the warning. He went against the word of God, choosing to follow his own way, and God could not shield him from the consequences of his act. In this our day men choose to follow their own desires and their own will. Can we be surprised that there is so much spiritual blindness? (MS 163, 1903).

24:10-16 (2 Chron. 36:20). Israelites Proved Themselves Untrustworthy.—The children of Israel were taken captive to Babylon because they separated from God, and no longer maintained the principles that had been given to keep them free from the methods and practices of the nations who dishonored God. The Lord could not give them prosperity, he could not fulfill His covenant with them, while they were untrue to the principles He had given them zealously to maintain. By their spirit and their

actions they misrepresented His character, and He permitted them to be taken captive. Because of their separation from Him, He humbled them. He left them to their own ways, and the innocent suffered with the guilty.

The Lord's chosen people proved themselves untrustworthy. They showed themselves to be selfish, scheming, dishonorable. But among the children of Israel there were Christian patriots, who were as true as steel to principle, and upon these loyal men the Lord looked with great pleasure. These were men who would not be corrupted by selfishness, who would not mar the work of God by following erroneous methods and practices, men who would honor God at the loss of all things. They had to suffer with the guilty, but in the providence of God their captivity at Babylon was the means of bringing them to the front, and their example of untarnished integrity shines with heaven's luster (RH May 2, 1899).

24:17-20 (2 Kings 25:7; 2 Chron. 36:11-13; Jer-

- 2 And the city was besieged unto the eleventh year of king Zedekiah.
- 3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.
- 4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.
- 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.
- 6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.
- 7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.
- 8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:
- 9 And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.
- 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.
- 11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.
- 12 But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.
- 13 And the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.
- 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.
- 15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

25:3 Jer. 39:2; Jer. 52:6; Zec. 8:19; Lev. 26:36.
 25:4 Jer. 5:10; Eze. 33:21; Lev. 26:17; Eze. 12:12.
 25:5 Isa. 40:16; Jer. 23:48; Jer. 39:5; Jer. 52:6.
 25:6 2 Ch. 33:11; Jer. 21:7; Jer. 38:25; Jer. 52:6.
 25:7 Ge. 21:16; Jer. 22:30; Eze. 12:13; Jdg. 16:21.
 25:8 Zec. 8:19; 2 Ki. 25:27; 2 Ki. 24:12; Isa. 41:2.
 25:9 1 Ki. 9:8; 2 Ch. 36:19; Ps. 79:1; Jer. 2:13.
 25:10 No. 1:4; Jer. 5:10; Jer. 39:8; Jer. 52:11.
 25:11 Jer. 49:9; Jer. 52:12; Eze. 5:2.
 25:12 2 Ki. 24:13; Jer. 39:10; Jer. 40:7; Eze. 43:21.
 25:13 2 Ki. 20:17; 2 Ch. 36:18; Isa. 1:10; Ex. 27:4.
 25:14 Ex. 27:3; Ex. 38:3; 2 Ch. 24:14.
 25:15 Ex. 37:23; 2 Ch. 24:11; Dan. 5:2-3.
 25:16 1 Ki. 7:17.
 25:17 1 Ki. 7:15-16.
 25:18 2 Ki. 25:21; 25:11 Ch. 6:14; Eze. 7:1.
 25:19 Est. 1:11.
 25:20 Jer. 52:26-27; Isa. 4:16.
 25:21 2 Ki. 17:20; 2 Ki. 23:27; Eze. 24:14; Am. 5:27.
 25:22 2 Ki. 25:25; Jer. 39:11; Jer. 11:2; 2 Ki. 22:12.
 25:24 2 Sa. 14:11; 2 Sa. 19:23; Jer. 40:9; Jer. 43:6.
 25:25 Zec. 7:5; Zec. 8:19; 2 Ki. 11:1.

25

- 1 Heb. spake judgment with him.
 2 Heb. made blind.
 3 or, chief marshal.
 4 Heb. fallen away.
 5 Heb. the one sea.
 6 Heb. threshold.
 7 or, eunuch.
 8 Heb. saw the king's face.
 9 or, scribe of the captain of the host.
 10 Heb. of the kingdom.

- 16 The two pillars, one sea, and the bases which Solomon had made for the house of the LORD: the brass of all these vessels was without weight.
- 17 The height of the one pillar was eighteen cubits, and the chapter upon it was brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.
- 18 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door:
- 19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city:
- 20 And Nebuzaradan captain of the guard took these, and brought them to the king of Babylon to Riblah:
- 21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

Gedaliah Made Governor

2Ki

- 22 And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.
- 23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.
- 24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you.
- 25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and

27:12-22; 39:4-7). Zedekiah Refused God's Protection.

—Zedekiah was faithfully instructed through the prophet Jeremiah, how he might be preserved from the calamities that would surely come upon him if he did not change his course and serve the Lord. The calamities came, because he would not, through obedience, place himself under the protection of God. With his eyes put out, he was led in chains of captivity to Babylon. What a sad and awful warning is this to those who harden themselves under reproof, and who will not humble themselves in repentance, that God may save them! (Letter 281, 1905).

25:9 (2 Chron. 36:19; Jer. 39:8). **Failure as Missionaries.**—Why did the Lord permit Jerusalem to be destroyed by fire the first time? Why did He permit His people to be overcome by their enemies and carried into heathen lands?—It was because they had failed to be His missionaries, and had built walls of division between themselves and the people round them. The Lord scattered them, and that the knowledge of His truth might be carried to the world. If they were loyal and true and submissive, God would bring them again into their own land (GCB April 7, 1903).

the Chaldees that were with him at Mizpah.

- 26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees.

Jehoiachin's Release From Prison

- 27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evilmerodach king of

25:27 Jer 52:31-34; Pr 21:1; Ge 40:13; Ge 40:20
25:28 Da 2:47; Da 5:18-19
25:29 2 Ki 24:12; Ge 41:1-2; Isa 61:3; Lk 15:22
25:30 Ne 11:23; Da 1:5; Mt 6:11; Lk 11:3

11 Heb. good things with him

Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison;

- 28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon;

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

- 30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

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The First Book of the CHRONICLES

INTRODUCTION

1. TITLE

Like the books of Kings, the two books of Chronicles originally formed a single continuous work, known in Hebrew as *dibre bayyamim*, "events of the days." This title seems to be an abbreviation of *sepher dibre bayyamim*, literally, "book of events of the days," a journal kept at Oriental courts for the recording of daily events (see 2 Kings 14:18, 28; 15:6, 21, 31; 1 Chron. 27:24; Neh. 12:23; cf. Esther 6:1, 2). The LXX translators divided the book into two parts, called *parakeipomenon a* and *b*, literally, "first and second parts of matters omitted." This title of the Greek translators indicates that they regarded the book as a kind of supplement to the books of Samuel and Kings, written for the purpose of supplying details that had been omitted in the earlier histories. The English title, "Chronicles," is derived from the term *Chronicon*, employed by Jerome as fittingly representing the Hebrew designation of the book, and this term, in the plural form of *Chronica* or *Chronicorum liber*, "Chronicles," or "Book of Chronicles," was employed in some editions of the Vulgate, whence it was taken over by the English translators.

That Chronicles was originally a single, undivided book is indicated by a Masoretic note at the end of the Hebrew text, stating that 1 Chron. 27:25 is the middle verse of the book. Moreover, Josephus, Origen, Jerome, and the Talmud regarded the book as one. The LXX division into two books was followed by the Vulgate, and so passed into other versions and into the modern printed editions of the Hebrew Bible.

2. AUTHORSHIP

A careful examination of the Hebrew text of the books of Chronicles, Ezra, and Nehemiah indicates that these three books are closely related to one another in language, style, and general point of view. These resemblances may suggest unity of authorship. Some see in the fact that Chronicles ends in the middle of an unfinished sentence, which is completed in the opening verses of Ezra, an indication that both books originally formed a single volume, with no break between the two (2 Chron. 36:22, 23; cf. Ezra 1:1-3). There is no real break in the narrative between 2 Chron. 36 and Ezra 1. It may be that when a break was made, dividing the

original volume into two, the closing verses of Chronicles were repeated as the opening verses of Ezra. Others, however, see the possibility that the first few verses of Ezra were added to Chronicles so that the book would not end on the note of the destruction of Jerusalem. Early Jewish writers generally agree that Chronicles was written by Ezra.

There are many indications of a close relationship between the books of Ezra and Nehemiah. The ancients did not separate them into two books as is now the case. The Talmud and the Christian fathers Origen and Jerome regarded Ezra-Nehemiah as a single volume. It appears that throughout the books of Chronicles, Ezra, and Nehemiah one may trace a single hand, and hence modern scholarship generally regards them as the product of the same author. Since the tone and spirit of the work indicates that the books are the product of a priest connected with the Temple in Jerusalem during the latter half of the 5th century B.C., it seems highly likely that Ezra the priest and scribe (see Neh. 12:26) was the author. Both Ezra (Ezra 7:1-21) and Nehemiah (Neh. 2:1; 5:14) mention Artaxerxes, during whose time Ezra flourished. This was evidently Artaxerxes I (465-423 B.C.; see pp. 61, 62). If Ezra is the author of Chronicles-Ezra-Nehemiah, our present two books of Chronicles must be dated to the latter part of the 5th century B.C.

Internal evidence also points to the fact that the book was written or at least completed in the Persian period, about 400 B.C. Monetary values are calculated in "drachms," or darics (1 Chron. 29:7), coins believed to have been introduced by Darius I (522-486 B.C.). The genealogy of David's family is brought down several generations beyond Zerubbabel (1 Chron. 3:19-24), who returned to Judea during the reign of Cyrus, 539-530 B.C. (Ezra 1:1, 2; cf. 2:2). However, it is possible that these names were added later (see on 1 Chron. 3:19). Based on the average descent of the Hebrew kings, a generation would be about 23 years. On this calculation six generations after Zerubbabel would extend nearly to 400 B.C. Since Chronicles was presumably once joined to Ezra-Nehemiah, the time of the chronicler can also be secured from the internal evidence of those books. The list of the high priests given in Neh. 12:10, 11, 22, 23, extends to Jonathan, or Johanan, and Jaddua. Jonathan is known from the Elephantine papyri to have been high priest at least as early as 410. The evidence thus points to the end of the 5th century B.C., or about 400, as the time of the completion of Chronicles.

The writer of Chronicles repeatedly refers to a volume in general Hebrew history, "the book of the kings of Judah and Israel" (see 2 Chron. 16:11; 25:26; 28:26; cf. 35:27; 36:8). This book seems to have been a final compilation of the two histories so frequently mentioned in Kings—"the book of the chronicles of the kings of Israel" (1 Kings 15:31; 16:5, 14, 20, 27; 22:39; 2 Kings 10:34; 14:28; 15:21, 26), and "the book of the chronicles of the kings of Judah" (1 Kings 14:29; 15:7, 23; 2 Kings 8:23; 12:19; 15:6, 36, 16:19). This "book of the kings of Judah and Israel" seems to have been a complete volume containing all the records of the kings, since it contained an account of their deeds "first and last" (see 2 Chron. 16:11; 25:26; 28:26; 35:27). Furthermore, he frequently refers to historical works of a more limited scope, dealing with particular individuals or topics. Among these are "the chronicles of king David" (1 Chron. 27:24), "the book of Samuel the seer," "the book of Nathan the prophet," "the book of Gad the seer" (see 1 Chron. 29:29), "the prophecy of Ahijah the Shilonite," "the visions of Iddo the seer against Jeroboam the son of Nebat" (2 Chron. 9:29), "the book of Shemaiah the prophet," the book of "Iddo the seer concerning genealogies" (2 Chron. 12:15), "the story of the prophet Iddo" (2 Chron. 13:22), "the book of Jehu the son of Hanani" (2 Chron. 20:34), "the story of the book of the kings" (2 Chron. 24:27), "the acts of Uzziah" by the prophet Isaiah (2 Chron. 26:22), "the vision of Isaiah the prophet" (2 Chron. 32:32), and "the sayings of the seers" (2 Chron. 33:19).

The foregoing list of reference works is evidence that there was available a vast amount of source material. There are indications that in the days of Ezra and Nehemiah such sources were available. If the statement of 2 Macc. 2:13 can be depended upon, Nehemiah founded a library in which he "gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts."

3. HISTORICAL SETTING

The books of Chronicles basically consist of an outline record of the people of God from creation to the Persian period. The main emphasis is on the history of David and his successors in the nation of Judah. If Chronicles-Ezra-Nehemiah was originally one work, written by Ezra, who returned to Judea during the reign of Artaxerxes I (465-423), the historical setting of the books of Chronicles, as far as the time of production is concerned, would be the same as the historical setting of the books of Ezra and Nehemiah. The books of Chronicles, however, do not deal with the period in which they were completed, and only in minor genealogical items do they appear to extend to that time. That period is dealt with in Ezra and Nehemiah. For a discussion of the historical background of that period see the

Introductions to the books of Ezra and Nehemiah in this commentary. For a brief discussion of the main historical period covered by Chronicles see the Introductions to the books of Samuel and Kings.

4. THE BOOK OF CHRONICLES

The books of Chronicles open with a genealogical outline of ancient history from Adam to the time of David. The history of creation, Paradise, the Fall, the early patriarchs, the Deluge, the later patriarchs, the stay in Egypt, the Exodus, the period of the judges, and the reign of Saul are passed over. The writer had little or nothing to add to the material already found in the Pentateuch and other books such as Joshua and Judges. For this early period he presents merely a series of genealogical tables, occasionally interspersed with brief biographical or historical notices (1 Chron. 4:9, 10, 38-43; 5:9, 10, 16-26; 6:31, 32, 48, 49, 54-81; 7:21-24; 9:17-34). First the author traces the generations from Adam to Jacob. He follows this genealogy with a survey of the 12 tribes, with emphasis on Judah, the tribe of David, and Levi, the tribe of the priests. Then the horizon narrows down from all Israel to the southern kingdom, Benjamin and Judah, and the city of Jerusalem. This introductory material covers the first nine chapters of the first book of Chronicles.

The second and main portion of the book begins with a brief discussion of the death of Saul (1 Chron. 10). Then follows a history of David (1 Chron. 11 to 29) and of his successors in the line of Judah down to Zedekiah, the destruction of Jerusalem, and the Babylonian captivity (2 Chron. 1 to 36). It would seem that the third section of the original work covered the return from captivity and the re-establishment of Jerusalem as the religious center of the restored Jewish community (Ezra-Nehemiah).

Considerable emphasis is given to the reign of David, the golden age of Israel's history. However, many items concerning David are omitted, such as his reign at Hebron, his sin in the matter of Uriah the Hittite, the revolt of Absalom, and similar matters.

The reign of Solomon (2 Chron. 1 to 9) is treated more briefly, though at much greater length, than any subsequent reign. There is considerable emphasis upon the Temple and its services. Events connected with the building of the Temple occupy by far the largest part of the account of Solomon's reign (chs. 2 to 7).

Many of the incidents recorded in Kings for this reign are not found in Chronicles, such as the attempted usurpation by Adonijah; the anointing of Solomon (1 Kings 1, 2); his marriage to the daughter of Pharaoh and the worship at the high places (1 Kings 3:1, 2); the decision concerning this disputed child (1 Kings 3:16-28); Solomon's officers, wisdom, and proverbs (1 Kings 4); his palace (1 Kings 7:1-12); his worship of foreign gods, and

his adversaries (1 Kings 11). Certain items concerning the building of the Temple have been omitted, others are presented more briefly, others are given in the same wording as Kings, while others are entirely new.

In the remaining portion of the history the record is primarily of Judah, not Israel. Items connected with Israel are presented only incidentally. No chronological data are given for any kings of Israel, and the synchronisms of the kings of Judah in terms of the contemporary ruler in Israel, with one exception (2 Chron. 13:1), are not given. While the history of Israel is almost entirely ignored, the history of Judah is presented primarily from a religious viewpoint, with political, military, and personal facts or incidents subordinated to those of a spiritual interest. The object of the history is to set forth God's purpose in the experiences of the chosen people and to show how the nation declined and even the holy Temple with its sacred ritual was finally destroyed as a result of sin. The reigns of the good kings of Judah, good for at least a portion of their reigns—Jehoshaphat, Joash, Hezekiah, and Josiah—are given particular prominence, and those incidents are especially emphasized in which the rulers concerned themselves with religious reforms and the restoration of the Temple and its services.

It is thus apparent that Chronicles is not a mere historical supplement to the books of Kings, but rather a distinct and independent work, having its own purpose, and written from its own distinctive point of view. After the services in the Temple had been re-established following the return from the Babylonian exile, and Jerusalem had been restored, the devout Jews, no doubt fondly hoped, as they looked into the future, that these services might never again be interrupted. They trusted that, under the blessing of God, Israel might henceforth prosper and go on from glory to glory. The time was, doubtless, peculiarly appropriate to remind the people of their past history to the end that Israel might enter into all the glorious privileges vouchsafed to them in the promises of God.

The chronicler thus introduced new materials concerning the Temple and its ministry, and the religious festivals. He was, however, interested, not so much with ritual as with life, not so much with the Temple as with the hearts of men. Israel was to pattern its life after the holy law of God, with constant attention to the rewards and punishments that would be the result of obedience and transgression. There was a new emphasis upon righteousness, a fuller presentation of the close connection between piety and prosperity, and between perversity and adversity.

The reigns of the kings are treated in such a way that the reader may understand clearly that the way of obedience to the divine standards is the way of peace and prosperity, and that the way of wickedness is the way of ruin and desolation. Each

signal calamity and success is ascribed in the most direct manner to the action of Divine Providence, with the Lord rewarding the righteous and punishing the doers of evil. Thus, "Saul died for his transgression which he committed against the Lord" (1 Chron. 10:13); "David waxed greater and greater: for the Lord of hosts was with him" (ch. 11:9); "God was displeased with this thing; therefore he smote Israel" (ch. 21:7); "the children of Judah prevailed, because they relied upon the Lord" (2 Chron. 13:18; see also 2 Chron. 16:7; 17:3, 5; 22:7; 25:20; 28:6; 32:25; 33:10,11; 36:15-17).

Israel is treated in Chronicles as an apostate nation, walking in the ways of wickedness and death. Judah is treated as a nation that prospers under reigns of righteousness and suffers the penalties of transgression under kings who forsake the Lord.

There are some distinct differences in the manner in which the same incidents are treated in Kings and in Chronicles. In Kings nothing commendable is presented in the account of Rehoboam, but in Chronicles an approving record is given, so that his ways may stand out in sharp contrast to the evils of Jeroboam (2 Chron. 11:13-17). When later Rehoboam "forsook the law of the Lord," the explanation is given that Shishak's attack on Jerusalem came "because they had transgressed against the Lord" (2 Chron. 12:1, 2).

In the record of Kings practically nothing is said of Abijah other than that "he walked in all the sins of his father" and that "his heart was not perfect with the Lord" (1 Kings 15:3). But Chronicles mentions also some commendable deeds. He is presented as remonstrating with Jeroboam for his rebellion against the Lord and for his establishment of a false priesthood in Israel. The record declares that he gained a great victory over the northern kingdom because he depended upon the Lord (2 Chron. 13:4-18).

As to Asa, Chronicles records a great victory over Zerah the Ethiopian, regarding which Kings is silent. It further reports a turning to Judah of many of the people of Israel when they saw that the Lord was with them, and tells of a great religious gathering at which the covenant with God was renewed (2 Chron. 14:9-15; 15:1-15).

Kings mentions the fact that Jehoshaphat was a good ruler but gives a brief record of his reign (1 Kings 22:42-50). Chronicles gives a longer record of an incident in which Jehoshaphat prayed to God at a time of national crisis and received from God a marvelous victory, the forces of the enemy being led to destroy one another (2 Chron. 20:1-30).

The evil reign of Jehoram is given only a brief treatment in Kings (2 Kings 8:16-24); in Chronicles there is an account of sore judgments against him from the Lord because of his evil ways (2 Chron. 21:8-19).

Kings makes brief mention of the death of Ahaziah at the hands of Jehu (2 Kings 9:27, 28); Chronicles gives a more extensive account that

mentions the fact that the evil counsel he followed was "to his destruction," and that his destruction was "of God" (2 Chron. 22:4-9).

Kings reports the death of Joash at the hands of his own servants (2 Kings 12:20, 21). Chronicles adds these significant details: (1) that after the death of Jehoiada the people "left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for their trespass"; (2) that at the command of the king, the son of Jehoiada was slain for daring to remind the people that because of their transgression against the Lord, they could not prosper, for He had forsaken them as they had forsaken Him; (3) that consequently a great host of Judah was delivered into the hands of a small company of Syrians, "because they had forsaken the Lord God of their fathers"; (4) that it was while lying in bed recovering from the wounds received in this encounter, that Joash was slain by his servants (2 Chron. 24:17-25).

Kings reports the victory of Amaziah against Edom and the king's consequent defeat at the hands of Jehoash of Israel (2 Kings 14:7-14), but Chronicles adds the revealing detail that after Amaziah had returned from his victory, "he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. Wherefore the anger of the Lord was kindled against Amaziah," and that the Lord had determined to destroy him because of the course he had taken (2 Chron. 25:14-16).

In connection with the brief account of the reign of Azariah (Uzziah) as given in Kings (2 Kings 15:1-7), mention is made of his leprosy, but no cause is given. In Chronicles, however, there is a much longer account of Azariah's reign (2 Chron. 26:1-23), and the reason for his leprosy is plainly stated, namely, that when he was strong, "his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense," whereupon he was reprimanded by the priests for his trespass and immediately became leprous, "because the Lord had smitten him."

The record of the good king Jotham's reign in Kings again is brief (2 Kings 15:32-38), but the more extensive record in Chronicles tells how he was victorious against the Ammonites, who became tributary to him, and how he "became mighty, because he prepared his ways before the Lord his God" (2 Chron. 27:5, 6).

According to Kings, Ahaz was attacked by the kings of Israel and Syria, apparently without serious consequences, for he secured the help of Tiglath-pileser, who took Damascus and slew its king (2 Kings 16:1-9). According to Chronicles, however, because of Ahaz' idolatry the Lord "delivered him into the hand of the king of Syria," who smote him and carried away a great multitude of captives, and he was also "delivered into the hand of the king of

Israel, who smote him with a great slaughter, carrying away captive "two hundred thousand women, sons, and daughters," together with much spoil, and when Tiglath-pileser, was appealed to he came and "distressed him, but strengthened him not," for the Lord brought Judah low because of Ahaz...; for he made Judah naked, and transgressed sore against the Lord" (2 Chron. 28:3-20).

Kings gives and extensive account of the reign of the good king Hezekiah (2 Kings 18 to 20), but Chronicles greatly magnifies the record of Hezekiah's good deeds, with a detailed account of his cleansing the Temple, restoring its services, and inviting the people of all Israel to attend a great Passover at Jerusalem, with numbers responding from the northern tribes of Asher, Manasseh, and Zebulun. Chronicles tells of the Passover service being followed by a destruction of the images, groves, and high places, not only in all Judah and Benjamin, but also Ephraim and Manasseh, and with a restoration of the various offerings, obligations, and priestly services (2 Chron. 29 to 31).

Kings describes in detail the iniquities of Manasseh (2 Kings 21:1-18), but Chronicle mentions not only his iniquities but his being bound in fetters by the king of Assyria to be taken "among the thorns" to Babylon, where in his affliction "he besought the Lord his God, and humbled himself greatly," whereupon the Lord heard his supplication and permitted his return to Jerusalem, where he put away the strange gods, "repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel" (2 Chron. 33:11-16).

Of Amon the record in Kings states that he did "evil in the sight of the Lord, as his father Manasseh did" (2 Kings 21:20), while Chronicle adds that he "humbled not himself before the Lord as Manasseh his father had humbled himself" (2 Chron. 33:23).

Kings relates in some detail how Josiah restored the worship of Jehovah and took measures to institute a general reform, closing the record of his reign with a statement of how he met his death at the hands of the Egyptian king Necho (2 Kings 23:1-30); Chronicles gives a somewhat longer record of his efforts at restoration and reformation and in the matter of his encounter with Necho adds the detail that Necho sought to dissuade Josiah from his purpose to fight against him, but that Josiah "hearkened not unto the words of Necho from the mouth of God," and hence met his death in this encounter (2 Chron. 34, 35).

Kings deals at some length with the reigns of the last four evil kings of Judah and the fall of Jerusalem (2 Kings 23:30-37; 24:1-20; 25:1-30), giving only a brief statement to the effect that was "through the anger of the Lord" that Jerusalem and Judah were cast out from His presence (24:20), while Chronicles gives only a very short account of these last four reigns (2 Chron. 36:1-14).

but gives the specific reasons for Judah's fall, since priests and people "transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem," mocking the messengers sent by God and misusing His prophets, "until the wrath of the Lord arose against his people till there was no remedy" (ch. 36:14-16).

All through his book the chronicler magnifies the prophets and their work. Additional information is given concerning some of the prominent prophets that is not found elsewhere in the Old Testament. There is also information concerning prophets who are not mentioned elsewhere in the Bible. These divine messengers are pictured as giving warnings and exhortations on critical occasions. Thus Shemaiah informs Rehoboam that the invasion of Shishak is due to the fact that the people forsook the Lord (2 Chron. 12:5); Azariah encourages Asa (ch. 15:1-8); Hanani rebukes Asa for invoking aid from Syria (ch. 16:7-10); Jehu reproves Jehoshaphat for joining himself to Ahab (ch. 19:2); Jahaziel encourages Jehoshaphat in his encounter with the forces of Moab, Ammon, and Mt. Seir (ch. 20:14-17); Eliezer reproves Jehoshaphat for joining himself with Ahaziah (ch. 20:37); Zechariah informs the people in the days of Joash that there can be no prosperity because of transgression (ch. 24:20); and Dded remonstrates with Israel in the days of Pekah and Ahaz (ch. 28:9-11).

From these observations it will be seen that the record of Chronicles is not so much mere history as it is a sermon, and that the chronicler is not so much a mere narrator of events as he is a preacher. When his record of an incident differs from that in Kings, it is no proof that there is any basic disagreement in the two accounts, but there is a difference in emphasis. The chronicler shows a disposition to moralize. He says what he has to say because it teaches some lesson or presents a warning. He completed his work after Judah had fallen and gone into captivity, and after Jerusalem had been rebuilt and the services of the Temple restored. It was doubtless his earnest hope that sin might not again come in to bring the nation down in ruin. But this is exactly the danger that threatened. Sin was once more manifesting itself (Ezra 9:1-15; 10:1-19; Neh. 5:1-13; 13:3-11, 15-30), and here was the danger that the wrath of God would again be visited upon His people. This he would by all means seek to prevent. It is a reasonable assumption that the great book of Chronicles-Ezra-Nehemiah was written with the objective of forestalling a second apostasy and desolation of Judah.

Generations of Bible commentators have been puzzled by some of the extremely large numbers that are found in the books of Chronicles. For example, 1 Chron. 22:14 states that David dedicated 100,000 talents of gold and a million talents of silver for the Temple to be built by his son Solomon. To this sum must be added other enor-

mous contributions by David and the nobles of Israel for the same purpose (ch. 29:3-7). A computation in modern values shows that 100,000 talents of gold alone would amount to more than 3 billion dollars, a figure that can hardly be assumed as correct, in view of the fact that the total amount of gold known in ancient times throughout the world would scarcely have been 3 billion dollars.

For this reason modern scholars have declared that the chronicler exaggerated and that his information is incorrect. This verdict cannot be upheld since recent discoveries have demonstrated the historical reliability of the author. Consequently another explanation must be sought if we are to solve the difficulties posed by some of the extremely large figures in the books of Chronicles.

Chronicles was composed, or at least completed, in the late 5th century B.C., as can be learned from the genealogical lists found in the book, which go down to the time of Nehemiah. It was probably the last of the Biblical books written, as is indicated by its place at the end of the Hebrew Bible. In its preparation official documents, written by prophets and other inspired writers, were used, like "the book of Nathan the prophet," "the book of Gad the seer," or "the chronicles of king David" (1 Chron. 29:29; 27:24). These were written in the pre-exilic Hebrew script, whereas Chronicles was composed in the Aramaic square script which came into use after the Exile. This script, which, according to Jewish tradition, was introduced by Ezra, has remained in use in some modified form as the Hebrew script to the present time.

All numbers in any known Hebrew Bible manuscript are fully written out, and no numerals are used. Yet, numerals were used in ancient Hebrew inscriptions, as well as in Phoenician, Aramaic, Nabataean, Palmyrenian, Egyptian, and Babylonian documents. The paucity of ancient Hebrew source material is responsible for our insufficient knowledge concerning the use of numerals among the authors of the Hebrew Bible. When Mark Lidzbarski published his handbook on North Semitic epigraphy in 1898 he stated that the Hebrews apparently did not use numerals, but wrote out their numbers. He based this assertion on the Siloam inscription and the Moabite Stone, in which the numbers are written out. These were the only Hebrew inscriptions known at that time which contained numbers, and one of them, the Moabite Stone, was not even a true Hebrew inscription, although the difference between the Moabite script and language and the Hebrew script and language is very slight.

However, during the last 50 years, several Hebrew pre-exilic inscriptions—the ostraca from Samaria, Lachish, and *Tell Qasile*—have come to light, which contain numbers, some of which are fully written out, others of which are represented by numerals. Also the Aramaic papyri from Elephantine, discovered during the last 50 years,

show a wide use of numerals and contain written-out numbers as well.

In these documents the numerals for figures below "ten" are vertical strokes arranged together in groups of three strokes, written from right to left, of which the last is usually longer than the others: |||| =6; ||||| =8. The figure "ten" is represented by a crescent-shaped symbol, ☾ , and "twenty" is a combination of two "tens," ☾☾ . The next higher numeral, ☼ , expresses "hundred," but "thousand" in the Elephantine papyri (no Palestine Hebrew inscription contains such a high number) is always written out in the form *'lph*, mostly abbreviated to *lph*. Sometimes one or more vertical strokes in front of the *lph* indicate the number of thousands given: I lph =1,000; III lph =3,000. However, the vertical stroke before the *lph* is also used in these documents to represent the Hebrew letter waw which is the conjunction "and," and it might not have been easy to ascertain in all cases whether the stroke stood for the conjunction "and" or indicated that only "one" thousand was meant.

Although there is insufficient extant material to give clear examples of how numbers were misread, what is available shows nevertheless that ancient documents (where in some instances numerals were employed, in others, full words) can easily give rise to misunderstandings. If the documents used by the chronicler in the preparation of his books contained some numbers written in numerals, others in fully spelled-out forms, it is possible to see how some of them might have been misunderstood. A document which, for example, contained the reading ☼ lph , "100 thousand," may possibly have been misunderstood to read "one hundred thousand," whereas the author meant to convey the idea of "hundred [and] thousand" (1,100).

The question also arises as to whether the writer of Chronicles in giving such large numbers intended them to be regarded as exact and literal figures. Those who have lived in Eastern lands know how common it is to employ such expressions as "a thousand thousand," meaning, only, a very large number. Those using numbers in such a sense would be much surprised to find others, not acquainted with such usage, interpreting them literally. Such expressions of the chronicler as "brass and iron without weight" (1 Chron. 22:14) and "the people were without number" (2 Chron. 12:3), must likewise be interpreted, not literally, but according to the original intention. It would thus be a mistake to construe the figures in Chronicles according to the strict letter and sense in which they might be used by a modern historian if such was not the spirit and general intention of the chronicler.

Every careful reader of Chronicles has been impressed by the writer's predilection toward genealogical and statistical items. Lists of names are repeatedly given of Temple or palace officials,

civil administrators, army officers, and others. Among these are the following:

1 Chron. 11:26-47	Valiant men in David's army
" 12:1-14	Those who came to David at Ziklag
14:4-7	David's sons
15:5-24	Levitical officials who deal with the ark
18:15-17	David's principal state officers
23:6-24	David's Levitical officials
24:1-31	Twenty-four divisions of the sons of Aaron
1 Chron. 25:1-31	Twenty-four orders of musicians
1 Chron. 26:1-32	The Temple porters and officers
1 Chron. 27:1-34	David's captains and stewards
2 Chron. 11:5-10	Rehoboam's cities of defense
2 Chron. 17:7-18	Jehoshaphat's Levites and captains
2 Chron. 23:1	Jehoada's captains
2 Chron. 28:12	The heads of Ephraim
2 Chron. 29:12-14	The chief Levites
2 Chron. 31:12-15	Overseers of the offerings
2 Chron. 34:12	Overseers of the Temple-repair workmen
2 Chron. 35:9	Chief of the Levites

Similar items of a statistical nature are found in Ezra and Nehemiah:

Ezra 1:9-11	Tabulation of vessels returned from Babylon
Ezra 2:2-65	The numbers of those who returned from Babylon
Ezra 2:66, 67	The numbers of the horses, mules, and camels
Ezra 4:9, 10	The peoples brought to Samaria by Ashurbanipal
Ezra 7:1-6	The genealogy of Ezra
Ezra 8:1-14	The list of those who returned with Ezra
Ezra 8:16-19	The sons of Levi who returned with Ezra
Ezra 8:20	The Nethinim who returned with Ezra
Ezra 8:26, 27, 33, 34	The gold and silver contributed
Ezra 10:18-44	The names of those who had taken strange wives
Neh. 3:1-32	The names of those who built the wall
Neh. 7:6-73	The numbers of those who returned with Zerubbabel
Neh. 8:4	The names of those who stood with Ezra
Neh. 8:7	The names of those who read the law
Neh. 10:1-27	The names of those who sealed the covenant

- Neh. 11:3-24 The names of those who dwell at Jerusalem
 Neh. 12:1-42 Lists of priests and Levites

The numerous lists of genealogical and statistical materials in Chronicles Ezra-Nehemiah may be an indication that these three books are all the product of one hand. If this is the case, the writer, in all probability, was Ezra, "the priest, the scribe" (see Ezra 7:6, 10-12; Neh. 8:1, 4, 9, 13; 12:26, 36).



I. Genealogical Tables, 1 Chron. 1 to 9:44.

- A. From Adam to Israel and Edom, 1:1 to 2:2.
1. The patriarchs from Adam to Noah, 1:1-4.
 2. The descendants of Noah, 1:4-54.
 - a. The descendants of Japheth, 1:5-7.
 - b. The descendants of Ham, 1:8-16.
 - c. The descendants of Shem, 1:17-54.
 - (1) Shem to Abraham, 1:17-27.
 - (2) The descendants of Abraham, 1:28 to 2:2.
 - (a) The sons of Ishmael, 1:28-31.
 - (b) The sons of Abraham by Keturah, 1:32, 33.
 - (c) The descendants of Isaac, 1:34 to 2:2.
 - 1) The descendants of Esau, 1:34-54.
 - 2) The sons of Israel, 2:1, 2.

B. The descendants of Israel, 2:3 to 7:40.

 1. The posterity of Judah, 2:3 to 4:23.
 - a. Judah to Jesse, 2:3-12.
 - b. The sons and grandsons of Jesse, 2:13-17.
 - c. The sons of Caleb, 2:18-20.
 - d. The descendants of Hezron, 2:21-41.
 - e. The descendants of Caleb, 2:42-55.
 - f. The posterity of David, 3:1-24.
 - (1) The sons of David, 3:1-9.
 - (2) The royal line from Solomon to Zedekiah, 3:10-16.
 - (3) The sons of Jeconiah, 3:17-24.
 - g. Clans of Judah, 4:1-23.
 - (1) The descendants of Judah, 4:1.
 - (2) The descendants of Hur, 4:2-4.
 - (3) The descendants of Ashur, 4:5-7.
 - (4) The sons of Coz, 4:8.
 - (5) Jabez and his prayer, 4:9, 10.
 - (6) The sons of Chelub, 4:11, 12.
 - (7) The sons of Kenaz, 4:13-15.
 - (8) The sons of Caleb and others, 4:15-20.
 - (9) The sons of Shelah, 4:21-23.
 2. The posterity of Simeon, 4:24-43.
 - a. The sons of Simeon, 4:24-27.
 - b. The habitations of the Simeonites, 4:28-33.
 - c. The emigration of the Simeonites, 4:34-43.
 - (1) The princes of Simeon, 4:34-38.
 - (2) The conquest at Gedor, 4:39-43.
 3. The posterity of Reuben, 5:1-10.
 4. The posterity of Gad, 5:11-17.
 5. The conquests of the sons of Reuben, Gad, and Manasseh, 5:18-22.

6. The inheritance of the half tribe of Manasseh, 5:23-26.
 7. The posterity of Levi, 6:1-81.
 - a. The family of Aaron traced from Levi to the Babylonian captivity, 6:1-15.
 - b. The three branches of Levi, 6:16-48.
 - c. The priestly descendants of Aaron, 6:49-53.
 - d. The Levitical cities, 6:54-81.
 8. The clans of Issachar, 7:1-5.
 9. The clans of Benjamin, 7:6-12.
 10. The sons of Naphtali, 7:13.
 11. The posterity of Manasseh, 7:14-19.
 12. The posterity of Ephraim, 7:20-29.
 13. The posterity of Asher, 7:30-40.
 - C. Genealogies of Benjamin, 8:1-40.
 1. Generations of chief men who dwell at Jerusalem, 8:1-28.
 2. The families of Gibeon and the royal house of Saul, 8:29-40.
 - D. Genealogy of inhabitants of Jerusalem, 9:1-34.
 - E. The inhabitants of Gibeon; the ancestors and descendants of Saul, 9:35-44.
- ### II. History of the Kings in Jerusalem, 1 Chron. 10:1 to 2 Chron. 36:23.
- A. The death of Saul, 1 Chron. 10:1-14.
1. Saul slain in Mt. Gilboa, 10:1-7.
 2. The Philistines triumph over Saul, 10:8-10.
 3. Saul's burial at Jabesh-gilead, 10:11, 12.
 4. Saul's death as a result of transgression, 10:13, 14.
- B. David, 1 Chron. 11:1 to 29:30.
1. The anointing at Hebron, 11:1-3.
 2. The capture of Jerusalem, 11:4-9.
 3. Register of David's warriors, 11:10 to 12:40.
 4. The ark brought from Kirjath-jearim, 13:1-14.
 5. David's house and household, 14:1-7.
 6. The victories of David against the Philistines, 14:8-17.
 7. The ark brought to Jerusalem, 15:1 to 16:43.
 8. David's purpose to build the Temple, 17:1-27.
 9. David's wars, 18:1 to 20:8.
 10. David's numbering of the people, 21:1-30.
 11. David's preparations for Solomon's reign, 22:1 to 29:25.
 - a. Preparations of material, 22:1-5.
 - b. Directions to Solomon, 22:6-19.
 - c. Solomon made king the first time, 23:1.
 - d. Divisions of the Levites, 23:2-32.
 - e. Divisions of the priests, 24:1-19.
 - f. Divisions of other Levites, 24:20-31.
 - g. Divisions of the singers, 25:1-31.
 - h. Divisions of the porters and other officers, 26:1-32.
 - i. Captains and rulers, 27:1-34.
 - j. Final instructions concerning the Temple, 28:1-21.
 - k. Offerings for the Temple, 29:1-21.
 - l. Solomon made king the second time, 29:22-25.
 12. The death of David, 29:26-30.

1 CHRONICLES

From Adam to Israel and Edom (1:1-2:2)

The Patriarchs From Adam to Noah

- 1** Adam, Sheth, Enosh,
- 2 Kenan, Mahalalel, Jared,
- 3 Henoch, Methuselah, Lamech,
- 4 Noah, Shem, Ham, and Japheth.

The Descendants of Japheth

- 5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 6 And the sons of Gomer: Ashchenaz, and 'Riphat, and Togarmah.
- 7 And the sons of Javan: Elishah, and Tarshish, Kittim, and 'Dodanim.

The Descendants of Ham

- 8 The sons of Ham: Cush, and Mizraim, Put, and Canaan.
- 9 And the sons of Cush: Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah: Sheba, and Dedan.
- 10 And Cush begat Nimrod: he began to be mighty upon the earth.
- 11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.
- 12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.
- 13 And Canaan begat Zidon his firstborn, and Heth.
- 14 The Jebusite also, and the Amorite, and the Gargashite,
- 15 And the Hivite, and the Arkite, and the Sinite,
- 16 And the Arvadite, and the Zemarite, and the Hamathite.

Shem to Abraham

- 17 The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and 'Meshech.
- 18 And Arphaxad begat Shelah, and Shelah begat Eber.
- 19 And unto Eber were born two sons: the name of the one was 'Peleg: because in his days the earth was divided: and his brother's name was Joktan.
- 20 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram also, and Uzal, and Diklah,
- 22 And Ebal, and Abimael, and Sheba,
- 23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.
- 24 Shem, Arphaxad, Shelah,
- 25 Eber, Peleg, Reu,
- 26 Serug, Nahor, Terah,
- 27 Abram; the same is Abraham.

The Sons of Ishmael

- 28 The sons of Abraham: Isaac, and Ishmael.
- 29 These are their generations: The firstborn

1:1 Ge 5:3, Ge 5:8, Lk 3:38, Lk 3:39

1:2 Lk 3:37

1:3 Heb 11:5, Jude 1:1, Lk 3:37, Lk 3:38

1:4 Ge 5:32, Eze 1:1-11, Lk 3:38, Heb 11:7

1:5 Eze 2:13, Eze 8:6, Eze 9:1

1:6 Ge 10:5

1:7 Ps 72:10, Isa 66:19, Nu 24:24, Jer 2:10

1:8 Ge 10:6-7, Ge 10:6

1:10 Mic 5:6

1:11 Ge 10:13-14

1:12 Dt 2:25, Jer 9:1, Am 9:7

1:13 Ge 25:3, Ge 27:46, Es 25:28, Jos 9:1

1:14 Ge 15:21, Es 45:2, Es 47:11, Jdg 1:21

1:15 Es 48:8, Es 47:17, Es 15:5, 1 Ki 9:20

1:16 Nu 31:8, 1 Ki 8:65

1:17 Ge 11:10, Ge 14:1, Isa 11:11, Jer 25:25

1:18 Ge 10:24

1:19 Ge 10:21, Ge 10:25, Nu 24:24

1:21 Ge 10:28

1:22 Ge 10:28

1:23 Ge 10:29, 1 Ki 9:28, Job 22:24, Isa 14:12

1:24 Lk 3:45

1:25 Lk 3:45

1:26 Lk 3:45

1:27 Ge 17:5, Jos 24:2, Ne 9:7

1:28 Ge 21:12

1:29 Ge 28:9, Isa 60:7, Ps 120:4, SS 1:5

1:30 Isa 21:11, Ge 25:15

1:32 Ge 27:28, Nu 25:6, Job 6:19, Ps 22:10

1:33 Isa 60:6

1:34 Mt 1:2, Lk 3:34, Ac 7:8, Ge 32:28

1:35 Ge 36:1-5

1:36 1 Ch 1:53, Jer 49:7, Jer 20: Am 1:12

1:38 Ge 36:20, Ge 36:21

1:39 Dt 2:12, Dt 2:22, Ge 36:22

1:41 Ge 36:25-26

1:42 Lk 3:41

1:43 Ge 36:30

1:44 Isa 41:6, Jer 49:15, Am 1:12, Mic 2:12

1:48 Ge 36:47

1:50 Ge 36:49, Ge 36:59

1

¹ or, Diphath as it is in some copies

² or, Rodanim, according to some copies

³ or, Mash

⁴ that is, division

⁵ also called, Hadar

⁶ or, Zepho

⁷ or, Hemam

⁸ also called, Alvan

of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam.

30 Mishma, and Dumah, Massa, 'Hadad, and Tema.

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

The Sons of Abraham by Keturah

32 Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba, and Dedan.

33 And the sons of Midian: Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

The Descendants of Esau

34 And Abraham begat Isaac. The sons of Isaac: Esau and Israel.

35 The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz: Teman, and Omar, 'Zephi, and Gatam, Kenaz, and Timna, and Amalek.

37 The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan.

39 And the sons of Lotan: Hori, and 'Homam: and Timna was Lotan's sister.

40 The sons of Shobal: 'Alian, and Manahath, and Ebal, 'Shephi, and Onam. And the sons of Zibeon: Aiah, and Anah.

41 The sons of Anah: Dishon. And the sons of Dishon: 'Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer: Bilhan, and Zavan, and 'Jakan. The sons of Dishan: Uz, and Aran.

43 Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel: Bela the son of Beor: and the name of his city was Dinhabah.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.

50 And when Baalhanan was dead, 'Hadaah reigned in his stead: and the name of his

- city was "Pai; and his wife's name was Mchetabel, the daughter of Matred, the daughter of Mezahab.
- 51 Hadad died also. And the dukes of Edom were: duke Timnah, duke "Aliah, duke Jetheth.
- 52 Duke Aholibamah, duke Elah, duke Pinon.
- 53 Duke Kenaz, duke Teman, duke Mibzar.
- 54 Duke Magdiel, duke Iram. These *are* the dukes of Edom.

The Sons of Israel

2 These *are* the sons of 'Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

- 2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The Descendants of Israel (2:3-7:40)

Judah to Jesse

- 3 The sons of Judah: Er, and Onan, and Shelah; *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.
- 4 And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.
- 5 The sons of Pharez: Hezron, and Hamul.
- 6 And the sons of Zerah: "Zimri, and Ethan, and Heman, and Calcol, and "Dara: five of them in all.
- 7 And the sons of Carmi: "Achar, the troubler of Israel, who transgressed in the thing accursed.
- 8 And the sons of Ethan: Azariah.
- 9 The sons also of Hezron, that were born unto him: Jerahmeel, and "Ram, and "Chelubai.
- 10 And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;
- 11 And Nahshon begat "Salma, and Salma begat Boaz.
- 12 And Boaz begat Obed, and Obed begat Jesse.

The Sons and Grandsons of Jesse

- 13 And Jesse begat his firstborn Eliab, and Abinadab the second, and "Shimma the third,
- 14 Nethaneel the fourth, Raddai the fifth,
- 15 Ozem the sixth, David the seventh:
- 16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah: Abishai, and Joab, and Asahel, three.
- 17 And Abigail bare Amasa: and the father of Amasa was "Jether the Ishmeelite.

The Sons of Caleb

- 18 And Caleb the son of Hezron begat *children* of Azubah his wife, and of Jerioth: her sons are these: Jeshur, and Shobab, and Ardon.
- 19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

1:51 Ge 36:40

2:1 Ge 32:28; Ge 49:2; Ge 35:18; Ge 46:8;
2:3 1 Ch 9:5; Ge 46:12; Nu 26:19;
2:4 Ru 4:12; Mt 1:3; Ru 1:18; Mt 1:3; Lk 3:33;
2:5 Ge 36:12; Nu 26:21; Mt 1:3; Lk 3:33;
2:6 Jos 7:1; 1 Ki 1:1; 1 Ki 8:31;
2:7 1 Ch 4:1; Dt 7:26; Jos 6:18; Jos 7:24;
2:9 Ru 4:19; Mt 1:3; Lk 3:33; 1 Ch 2:24;
2:10 Mt 1:3; Lk 3:33; Nu 17; Nu 2:3;
2:11 Ru 4:21; Lk 3:32;
2:12 1 Ch 10:14; Ru 4:22; Isa 11:10; Mt 1:5;
2:13 1 Sa 16:6; 1 Sa 17:13; 1 Sa 17:28;
2:15 1 Sa 16:10-11;
2:16 1 Sa 26:6; 2 Sa 3:39;
2:17 2 Sa 17:25; 2 Sa 19:13; 1 Ki 2:5; 2 Sa 17:25;
2:18 1 Ch 2:9; 1 Ch 2:32;
2:19 1 Ch 2:24; 1 Ch 2:50; 1 Ch 4:4; Mc 5:2;
2:20 Ex 31:2; Ex 32:1; Ex 38:22; 2 Ch 1:5;
2:21 Ge 50:23; Nu 26:29; Nu 27:1; Dt 3:15;
2:22 Nu 32:41; Dt 3:13; Jos 15:30;
2:23 Jos 15:13; 2 Sa 13:38; Nu 32:42;
2:24 1 Ch 2:9; 1 Sa 19:13; 1 Ch 4:5; Am 1:1;
2:25 1 Ch 2:9;
2:27 1 Ch 2:25;
2:28 1 Ch 2:26;
2:29 1 Ch 2:26;
2:30 1 Ch 2:34-35;
2:36 1 Ch 11:41;
2:42 1 Ch 2:9; Ge 49:3; Rom 8:29; Heb 12:23;

2:13 1 Sa 16:6; 1 Sa 17:13; 1 Sa 17:28;
2:15 1 Sa 16:10-11;
2:16 1 Sa 26:6; 2 Sa 3:39;
2:17 2 Sa 17:25; 2 Sa 19:13; 1 Ki 2:5; 2 Sa 17:25;
2:18 1 Ch 2:9; 1 Ch 2:32;
2:19 1 Ch 2:24; 1 Ch 2:50; 1 Ch 4:4; Mc 5:2;
2:20 Ex 31:2; Ex 32:1; Ex 38:22; 2 Ch 1:5;
2:21 Ge 50:23; Nu 26:29; Nu 27:1; Dt 3:15;
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2:23 Jos 15:13; 2 Sa 13:38; Nu 32:42;
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2:42 1 Ch 2:9; Ge 49:3; Rom 8:29; Heb 12:23;

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2:30 1 Ch 2:34-35;
2:36 1 Ch 11:41;
2:42 1 Ch 2:9; Ge 49:3; Rom 8:29; Heb 12:23;

- 20 And Hur begat Uri, and Uri begat Bezaleel.

The Descendants of Hezron

- 21 And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he "married when he was three-score years old; and she bare him Segub.
- 22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.
- 23 And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities. All these *belonged* to the sons of Machir, the father of Gilead.
- 24 And after that Hezron was dead in Calebephrata, then Abiah Hezron's wife bare him Ashur the father of Tekoa.
- 25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, *and* Ahijah. Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.
- 27 And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.
- 28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
- 29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.
- 30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.
- 31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.
- 32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
- 33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
- 34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.
- 35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.
- 36 And Attai begat Nathan, and Nathan begat Zabab.
- 37 And Zabab begat Ephlal, and Ephlal begat Obed.
- 38 And Obed begat Jehu, and Jehu begat Azariah.
- 39 And Azariah begat Helez, and Helez begat Eleasah.
- 40 And Eleasah begat Sisamai, and Sisamai begat Shallum.
- 41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

The Descendants of Caleb

- 42 Now the sons of Caleb the brother of Jerahmeel *were*, Mesha his firstborn, which was the "father of Ziph; and the sons of Maresah the father of Hebron.
- 43 And the sons of Hebron; Korah, and

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- Tappuah, and Rekem, and Shema.
- 44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.
- 45 And the son of Shammai was Maon: and Maon was the father of Bethzur.
- 46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
- 47 And the sons of Jahdai: Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph.
- 48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
- 49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsah.
- 50 These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjathjearim.
- 51 Salma the father of Bethlehem, Hareph the father of Bethgader.
- 52 And Shobal the father of Kirjathjearim had sons: "Haroeh, and "half of the Manahethites.
- 53 And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.
- 54 The sons of Salma; Bethlehem, and the Netophathites, "Ataroth, the house of Joab, and half of the Manahethites, the Zorites.
- 55 And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

The Sons of David

- 3 Now these were the sons of David, which were born unto him in Hebron: the firstborn Amnon, of Ahinoam the Jezreelitess; the second "Daniel, of Abigail the Carmelitess;
- 2 The third, Absalom the son of Maachah the daughter of Talmi king of Geshur: the fourth, Adonijah the son of Haggith;
- 3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.
- 4 These six were born unto him in Hebron; and there he reigned seven years and six months; and in Jerusalem he reigned thirty and three years.
- 5 And these were born unto him in Jerusalem; "Shimea, and Shobab, and Nathan, and Solomon, four, of "Bathsua the daughter of "Ammiel;
- 6 Ithar also, and "Elishama, and Eliphelet, and Nogah, and Nepheg, and Japhia.
- 7 And Elishama, and "Eliada, and Eliphelet, nine.
- 9 These were all the sons of David, beside the sons of the concubines, and Tamar their sister.

The Royal Line From Solomon to Zedekiah

- 10 And Solomon's son was Rehoboam,

2:46 1 Ch 2:46
2:48 1 Ch 2:46, Ge 25:6
2:49 1 Ch 2:42, Jos 15:31, Isa 10:31, Jos 15:37
2:50 1 Ch 2:54, Jos 15:9, Jos 15:60, 1 Sa 7:1
2:51 1 Ch 3:1, Ge 35:10, Mt 1:3, Jn 7:42
2:52 1 Ch 2:2
2:53 1 Ch 11:40, 2 Sa 23:38, Jos 15:43, Jos 19:11
2:54 1 Ch 2:51, 2 Ch 11:20, 2 Sa 23:29, Eze 2:22
2:55 Eze 7:6, Jer 8:8, Jdg 1:6
3:1 2 Sa 13:1, 2 Sa 13:29, Jos 15:56, 2 Sa 5:5
3:2 2 Sa 13:1, 2 Sa 15:38, 2 Sa 18:11, 2 Sa 18:33
3:3 2 Sa 5:5
3:4 2 Sa 2:11, 1 Ki 2:11, 2 Sa 5:4, 2 Sa 5:11
3:5 1 Ch 11:1, 2 Sa 5:14, 1 Ki 3:41, Mt 1:6
3:6 1 Ch 11:5, 2 Sa 5:15, 1 Sa 1:5
3:7 2 Sa 5:15-16
3:8 1 Ch 17:1, 1 Ch 17:2
3:9 2 Sa 5:13
3:10 1 Ki 11:25, 1 Ki 11:31, Mt 1:7, Mt 1:8
3:11 1 Ki 22:50, 2 Ch 21:1, 2 Ki 8:24
3:12 2 Ki 14:1, 2 Ch 25:1, Mt 1:8-9
3:13 2 Ki 16:1, Mt 1:9, Mt 1:10
3:14 2 Ki 21:9, 2 Ki 22:1, 2 Ki 23:30, Jer 22:11
3:16 2 Ki 2:6, 2 Ki 2:8, 2 Ki 25:27, Jer 22:24, Mt 1:11
3:17 Eze 3:2, Eze 3:8, Eze 5:2
3:19 Eze 3:2, Hag 2:2, Hag 2:4, Mt 1:12
3:21 Ne 10:22
3:22 Eze 8:2

4:1 1 Ch 2:5, Ge 9:29, Mt 1:3, 1 Ki 3:45
4:2 Jos 15:53, Jdg 13:25
4:3 Jdg 15:11, 2 Ch 11:6
4:4 1 Ch 1:18, 1 Ch 1:49, Jos 15:46, 1 Ch 2:19, 1 Ch 2:50

12 or, Reaiah
13 or, half of the Menuchites, or, Hatshammenuchot
14 or, Atarites, or, crowns of the house of Joab
3
1 or, Chiteab
2 or, Shammua
3 or, Bathsheba
4 or, Eliam
5 also called, Elishua
6 or, Beellada
7 or, Abijam
8 Heb. Shealtiel
9 Heb. Hiskijahu

- *Abia his son, Asa his son, Jehoshaphat his son,
- 11 Joram his son, Ahaziah his son, Joash his son,
- 12 Amaziah his son, Azariah his son, Jotham his son,
- 13 Ahaz his son, Hezekiah his son, Manasseh his son,
- 14 Amon his son, Josiah his son.
- 15 And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
- 16 And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

The Sons of Jeconiah

- 17 And the sons of Jeconiah; Assir, "Salathiel his son,
- 18 Maichiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
- 19 And the sons of Pedaiiah were, Zerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister;
- 20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.
- 21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
- 22 And the sons of Shechaniah; Shemaiah; and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
- 23 And the sons of Neariah; Elioenai, and "Hezekiah, and Azriam, three.
- 24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

The Descendants of Judah

- 4 The sons of Judah; Pharez, Hezron, and "Carmi, and Hur, and Shobal.

The Descendants of Hur

- 2 And "Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.
- 3 And these were of the father of Etam; Jezeziel, and Ishma, and Idbash; and the name of their sister was Hazeleponi;
- 4 And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.

The Descendants of Ashur

- 5 And Ashur the father of Tekoa had two wives, Helah and Naarah.
- 6 And Naarah bare him Ahuzam, and "Hepher, and Temeni, and Haahashtari. These were the sons of Naarah.
- 7 And the sons of Helah were, Zereth, and "Jezoar, and Ethnan.

4 ¹ also called, Chelubai or Caleb ² or, Haroeh

The Sons of Coz

- 8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

Jabez and His Prayer

- 9 And Jabez was more honourable than his brethren: and his mother called his name ¹Jabez, saying, Because I bare him with sorrow.
- 10 And Jabez called on the God of Israel, saying, "Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.

The Sons of Chelub

- 11 And Chelub the brother of Shuah begat Mehri, which was the father of Eshton.
- 12 And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of ¹Irnhash. These are the men of Rechah.

The Sons of Kenaz

- 13 And the sons of Kenaz: Othniel, and Seraiah: and the sons of Othniel; ²Hathath.
- 14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the ³valley of ⁴Charashim; for they were craftsmen.

The Sons of Caleb and Others

- 15 And the sons of Caleb the son of Jephunneh: Iru, Elah, and Naam: and the sons of Elah, ⁵even Kenaz.
- 16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.
- 17 And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.
- 18 And his wife ⁶Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.
- 19 And the sons of ⁷his wife ⁸Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.
- 20 And the sons of Shimon were, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi were, Zoheth, and Benzotheth.

The Sons of Shelah

- 21 The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,
- 22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilechem. And these are ancient things.
- 23 These were the potters, and those that

4:9 Ge 34:19; Isa 43:4; Ac 17:11, 1 Ch 2:23.

4:10 1 Ch 16:8; Ge 12:8; Ps 55:16; 1 Co 12.

4:13 Jos 15:17; Jdg 1:13.

4:14 2 Ki 24:14; Ne 11:45.

4:15 Nu 13:6; Nu 13:30; Nu 13:24; Nu 13:30.

4:17 1 Ch 4:19; Jos 15:50; 1 Sa 40:28.

4:18 1 Ch 4:1; 1 Ch 4:39; Jos 15:58; Jos 15:68.

4:19 1 Ch 4:18; Jos 15:11; 1 Sa 23:1.

4:21 1 Ch 2:5; Ge 38:5; Nu 26:20; Ne 11:5.

4:23 1 Ch 4:19; Ps 81:6.

4:24 Ge 46:10; Ex 6:15; Ge 36:10.

4:27 Nu 2:4; Nu 2:13; Nu 26:14; Nu 26:22.

4:28 Jos 15:26-29; Jos 19:9.

4:29 Jos 19:5-4.

4:30 Jos 19:4; 1 Ch 12:1; Jos 15:31; Ne 11:28.

4:31 Jos 19:5-6.

4:32 Jos 19:7.

4:33 Jos 19:8.

4:38 1 Ch 5:24; Ge 6:4.

4:39 1 Ch 4:4; 1 Ch 4:18; Jos 12:13; Jos 15:58.

4:40 Ge 9:22; Ge 10:6; Ps 78:51; Ps 105:23.

4:41 2 Ki 18:8; Jdg 10:12; Jer 49:20; Ac 17:26.

4:42 Dt 1:2.

3 that is, Sorrowful

4 Heb. If thou wilt, etc

5 Heb. do me

6 or, the city of Nalhash

7 or, Hathath, and Meonothai, who begat, etc

8 or, inhabitants of the valley

9 that is, craftsmen

10 or, Uknaz

11 or, the Jewess

12 or, Jehudijah, mentioned before

13 or, Jemuel

14 or, Jachin Zohar

15 Heb. unto

16 or, Balah

17 or, Eliolad

18 or, Hazarsusah

19 or, Elther

20 or, Baalathbeer

21 or, as they divided themselves by nations among them

22 Heb. coming

dwelt among plants and hedges: there they dwelt with the king for his work.

The Sons of Simeon

- 24 The sons of Simeon were, ¹Ncmuel, and Jamin, ²Jarib, Zerah, and Shaul:
- 25 Shallum his son, Mibsam his son, Mishma his son.
- 26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
- 27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, ³like to the children of Judah.

The Habitations of the Simeonites

- 28 And they dwelt at Beersheba, and Moladah, and Hazarshual,
- 29 And at ⁴Bithah, and at Ezem, and at ⁵Tolad,
- 30 And at Bethuel, and at Hormah, and at Ziklag,
- 31 And at Bethmarcaboth, and ⁶Hazar-susim, and at Bethbirei, and at Shaaraim. These were their cities unto the reign of David.
- 32 And their villages were, ⁷Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:
- 33 And all their villages that were round about the same cities, unto ⁸Baal. These were their habitations, and ⁹their genealogy.

The Princes of Simeon

- 34 And Meshobab, and Jamlech, and Joshah, the son of Amaziah,
- 35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,
- 36 And Elioenai, and Jaakobah, and Jeshohai, and Asaiah, and Adiel, and Jesimiel, and Benaiah,
- 37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;
- 38 These ¹⁰mentioned by their names were princes in their families: and the house of their fathers increased greatly.

The Conquest at Gedor

- 39 And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.
- 40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.
- 41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.
- 42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and

1Ch

Uzziel, the sons of Ishi.

- 43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

The Posterity of Reuben

- 5 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

- 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

- 3 The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.

- 4 The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,

- 5 Micah his son, Reaia his son, Baal his son,

- 6 Beerah his son, whom Tiglathpileser king of Assyria carried away captive: he was prince of the Reubenites.

- 7 And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,

- 8 And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baalmeon:

1Ch

- 9 And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.

- 10 And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

The Posterity of Gad

- 11 And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:

- 12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

- 13 And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

- 14 These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

- 15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

- 16 And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.

- 17 All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The Conquests of the Sons of Reuben, Gad, and Manasseh

- 18 The sons of Reuben, and the Gadites, and

4:43 1 Sa. 30:17; 2 Sa. 8:12; Jer. 49:6; Mt. 27:8.

5:1 1 Ch. 2:1; Ge. 29:32; Nu. 16:1; Ge. 35:22; Nu. 2:3; Nu. 7:12; Jdg. 1:2; 1 Sa. 16:10.

5:3 Ge. 49:9; Ex. 6:11; Ge. 6:9.

5:6 1 Ch. 2:6; 2 Ki. 15:29; 2 Ki. 16:7.

5:7 1 Ch. 5:17.

5:8 1 Ch. 5:4; Nu. 32:34; Dt. 2:36; Isa. 17:2.

5:10 Ge. 21:9; Ge. 25:12; Ps. 85:6.

5:11 Jos. 15:11.

5:16 1 Ch. 27:29; 2 Sa. 1:1; Isa. 45:2.

5:17 1 Ch. 5:7; 2 Ki. 15:5; 2 Ki. 15:42; 2 Ki. 16:16.

5:19 1 Ch. 5:10; 1 Ch. 1:31; Ge. 25:15.

5:20 1 Ch. 5:22; Ex. 17:11; Na. 1:7; Eph. 1:12.

5:21 Nu. 31:45; Rev. 18:13.

5:22 Jos. 23:10; 2 Ch. 42:8; Rom. 8:31; 1 Ch. 5:26.

5:23 Dt. 3:48; Jos. 13:11; Ps. 135:3; 88:48.

5:24 1 Ch. 3:38.

5:25 Jdg. 2:17; Jdg. 8:34; Hos. 1:2; Hos. 9:1; Rev. 17:5.

5:26 2 Sa. 24:1; 2 Ch. 33:11; Eze. 1:5; 2 Ki. 15:19.

6:1 1 Ch. 23:6; Ge. 46:11; Ex. 6:16; Nu. 3:17.

6:2 1 Ch. 23:12; Ex. 6:18; 1 Ch. 6:22.

6:3 1 Ch. 23:13; Ex. 6:20; Ex. 2:1; Mt. 6:1.

6:4 1 Ch. 6:50; 1 Ch. 9:20; Ex. 6:25; Nu. 25:13.

6:8 2 Sa. 8:17; 2 Sa. 15:35; 1 Ki. 18; 2 Sa. 15:27.

half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.

- 19 And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

- 20 And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was entreated of them: because they put their trust in him.

- 21 And they took away their cattle: of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

- 22 For there fell down many slain, because the war was of God. And they dwelt in their steeds until the captivity.

The Inheritance of the Half Tribe of Manasseh

- 23 And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.

- 24 And these were the heads of the house of their fathers, even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.

- 25 And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

- 26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglathpileser king of Assyria, and he carried them away, even the Reubenites and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

The Family of Aaron Traced From Levi to the Babylonian Captivity

- 6 The sons of Levi: Gershon, Kohath, and Merari.

- 2 And the sons of Kohath: Amram, Izhar, and Hebron, and Uzziel.

- 3 And the children of Amram: Aaron, and Moses, and Miriam. The sons also of Aaron: Nadab, and Abihu, Eleazar, and Ithamar.

- 4 Eleazar begat Phinehas, Phinehas begat Abishua.

- 5 And Abishua begat Bukki, and Bukki begat Uzzi.

- 6 And Uzzi begat Zerariah, and Zerariah begat Meraioth.

- 7 Meraioth begat Amariah, and Amariah begat Ahiab.

- 8 And Ahiab begat Zadok, and Zadok begat Ahimaaz.

- 9 And Ahimaaz begat Azariah, and

5

1 or, prince

2 also called, Tiglathpileser

3 or, Shemaiah

4 Heb. upon all the face of the east

5 Heb. their goings forth

6 Heb. sons of valour

7 Heb. led captive

8 Heb. souls of men

9 Heb. men of names

- Azariah begat Johanan,
 10 And Johanan begat Azariah, (he *it* is that executed the priest's office in the temple that Solomon built in Jerusalem:)
 11 And Azariah begat Amariah, and Amariah begat Ahitub,
 12 And Ahitub begat Zadok, and Zadok begat Shallum,
 13 And Shallum begat Hilkiyah, and Hilkiyah begat Azariah.
 14 And Azariah begat Seraiah, and Seraiah begat Jehozadak,
 15 And Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

The Three Branches of Levi

- 16 The sons of Levi: Gershom, Kohath, and Merari.
 17 And *these be* the names of the sons of Gershom; Libni, and Shimei.
 18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.
 19 The sons of Merari; Mahli, and Mushi. And *these are* the families of the Levites according to their fathers.
 20 Of Gershom; Libni his son, Jahath his son, Zimmah his son,
 21 Joah his son, Iddo his son, Zerah his son, Jeaterai his son.
 22 The sons of Kohath: Amminadab his son, Korah his son, Assir his son,
 23 Elkanah his son, and Ebiasaph his son, and Assir his son,
 24 Tahath his son, Uriel his son, Uzziel his son, and Shaul his son.
 25 And the sons of Elkanah; Amasai, and Ahimoth.
 26 *As for* Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,
 27 Eliab his son, Jeroham his son, Elkanah his son.
 28 And the sons of Samuel; the firstborn ³Vashni, and Abiah.
 29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
 30 Shimea his son, Haggiah his son, Asaiah his son.
 31 And *these are they* whom David set over the service of song in the house of the LORD, after that the ark had rest.
 32 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and *then* they waited on their office according to their order.
 33 And *these are they* that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemeul,
 34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,
 35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,
 36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

6:10 2 Ch 3:4
 6:11 Ex 7:3
 6:12 1 Ch 9:11; Ne 11:11
 6:13 2 Ch 35:8
 6:14 2 Ki 25:18; Ezr 7:1; Ne 11:11; Zec 6:11
 6:15 Ezr 5:2; Hag 2:2; Jer 39:9; Rom 15:18
 6:16 1 Ch 6:1; Ex 6:16
 6:17 1 Ch 25:7; Nu 3:18; Nu 5:21
 6:18 1 Ch 23:12
 6:19 1 Ch 24:21; 1 Ch 21:26; Ex 6:19; Nu 5:20
 6:20 1 Ch 6:17; 1 Ch 6:12
 6:21 1 Ch 6:42; 1 Ch 6:41
 6:22 1 Ch 6:2; 1 Ch 6:18; Ex 6:21; Ex 6:24
 6:24 1 Ch 6:36
 6:25 Ex 6:24
 6:26 1 Ch 6:35; 1 Sa 1:1
 6:27 1 Ch 6:30; 1 Sa 1:1
 6:28 1 Ch 6:35; 1 Sa 8:2
 6:29 1 Ch 6:19; Nu 3:35
 6:31 1 Ch 15:27; 1 Ch 16:1; 2 Sa 6:17; Ps 132:8
 6:32 2 Ch 6:10; 1 Ch 9:35; 2 Ch 31:2; 2 Ch 35:15
 6:33 1 Ch 15:17; 1 Ch 15:19; Ps 88:1; 1 Sa 1:20
 6:34 1 Ch 6:27; 1 Ch 6:36
 6:35 1 Ch 6:26
 6:36 1 Ch 6:24
 6:37 Nu 16:1; Ps 42:1; Ps 44:1; Ps 45:1
 6:38 Nu 3:19; 1 Ch 16:1
 6:39 1 Ch 16:7; 1 Ch 25:2; 2 Ch 5:12; Ezr 2:41
 6:41 1 Ch 6:21; 1 Ch 6:21
 6:42 1 Ch 6:21
 6:43 1 Ch 6:20; 1 Ch 6:1; Ge 46:11; Ex 6:16
 6:44 1 Ch 25:1; 1 Ch 25:3; 1 Ch 25:6; Ps 89:1
 6:47 1 Ch 23:1; 1 Ch 23:28; Ex 6:19; Nu 5:20
 6:48 1 Ch 23:2; Nu 16:18
 6:49 Lev 1:5; Ex 29:33; Nu 16:46; Job 33:24
 6:50 1 Ch 24:1; Ex 6:15; Ex 28:1; Lev 10:16
 6:51 1 Ch 12:28; 1 Ch 23:16; 1 Ch 24:3; 1 Sa 2:35
 6:52 Ge 25:16
 6:53 Jos 14:13; Jos 15:14; Jdg 1:20
 6:57 Jos 10:29; Jos 15:12; 1 Ch 4:17; Jos 15:98
 6:58 Jos 15:15; Jos 21:15; Jos 10:36
 6:59 1 Ch 4:32; Jos 21:16; Jos 15:10; Jos 21:16
 6:60 1 Ch 8:6; Jos 18:24; 1 Ki 2:26; Isa 10:30

6

¹ Heb. in the house
 2 or, Meshullam

- 37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah.
 38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.
 39 And his brother Asaph, who stood on his right hand, *even* Asaph the son of Berachiah, the son of Shimea,
 40 The son of Michael, the son of Baaseiah, the son of Malchiah,
 41 The son of Ethni, the son of Zerah, the son of Adaiah,
 42 The son of Ethan, the son of Zimmah, the son of Shimei,
 43 The son of Jahath, the son of Gershom, the son of Levi.
 44 And their brethren the sons of Merari stood on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,
 45 The son of Hashabiah, the son of Amaziah, the son of Hilkiyah,
 46 The son of Amzi, the son of Bani, the son of Shamer,
 47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
 48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

The Priestly Descendants of Aaron

- 49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and *were appointed* for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
 50 And *these are* the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
 51 Bukki his son, Uzzi his son, Zerahiah his son,
 52 Meraioth his son, Amariah his son, Ahitub his son,
 53 Zadok his son, Ahimaaz his son.

The Levitical Cities

- 54 Now *these are* their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.
 55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
 56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
 57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
 58 And Hilen with her suburbs, Debir with her suburbs,
 59 And Ashan with her suburbs, and Bethshemesh with her suburbs:
 60 And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs.

³ called also Joel ⁴ stood ⁵ Nahath ⁶ or, Zaphai ⁷ called Jeduthun ⁸ or, Kushaiah

All their cities throughout their families were thirteen cities.

- 61 And unto the sons of Kohath, *which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh*, by lot, ten cities.

- 62 And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

- 63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

- 64 And the children of Israel gave to the Levites *these* cities with their suburbs.

- 65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

- 66 And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.

- 67 And they gave unto them, *of the cities of refuge*, Shechem in mount Ephraim with her suburbs; *they gave* also Gezer with her suburbs.

- 68 And J'okmeam with her suburbs, and Bethoron with her suburbs.

- 69 And Aijalon with her suburbs, and Gathrimmon with her suburbs:

- 70 And out of the half tribe of Manasseh: Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

- 71 Unto the sons of Gershom *were given* out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

- 72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

- 73 And Ramoth with her suburbs, and Anem with her suburbs:

- 74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

- 75 And Hukok with her suburbs, and Rehob with her suburbs:

- 76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

- 77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

- 78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

- 79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

6:61 1 Ch 6:18, 1

Ch 6:35, 1 Ch 6:46;

6:65 Nu 3:20; Jos

21:7.

6:66 1 Ch 6:61

6:67 Ge 35:4; Jos

20:7; Jos 20:7; Jos

21:21.

6:68 Jos 21:22; Jos

10:11; Jos 16:5; 1 Sa

13:18.

6:69 Jos 10:12, 1

Ch 21:21; Jos 21:21.

6:70 Jos 21:25

6:71 Dt 4:45; Jos

20:8; Jos 21:27; Dt

1:4; Jos 9:10.

6:72 Jos 19:57; Jos

21:32; Jdg 1:9.

6:74 Jos 19:26; Jos

21:30.

6:75 Jos 21:31

6:76 Jos 12:22; Jos

19:47; Jos 20:7; Jdg

6:6.

6:78 Jos 20:8; Jos

21:46.

6:80 1 Ki 22:8; 2 Ki

9:1; Ge 32:2; Jos

21:38.

6:81 Nu 42:47; Dt

2:4; Jos 13:20; SS

2:4.

7:1 Ge 46:15

7:2 1 Ch 27:1, 1 Ch

27:23, 1 Ch 27:34.

7:3 1 Ch 12:32

7:6 1 Ch 8:1; Ge

46:21, 1 Ch 7:10-11.

7:7 2 Ch 17:17-18

7:10 Jdg 3:15

7:11 2 Ch 17:13

7:12 1 Ch 7:15; Ge

46:21; Nu 26:59; Ge

46:25.

7:13 Ge 46:24; Nu

26:18; Ge 46:24; Nu

26:49.

7:14 Ge 50:23; Nu

27:1; Jos 13:51; Jdg

5:11.

- 80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs.

- 81 And Heshbon with her suburbs, and Jazer with her suburbs.

The Clans of Issachar

- 7 Now the sons of Issachar *were*, Tola, and Puah, Jashub, and Shimrom, four.

- 2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jisam, and Shemuel, heads of their father's house, *to wit*, of Tola: *they were* valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.

- 3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

- 4 And with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men*: for they had many wives and sons.

- 5 And their brethren among all the families of Issachar *were* valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

The Clans of Benjamin

- 6 The sons of Benjamin; Bela, and Becher, and Jediael, three.

- 7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five, heads of the house of their fathers, mighty men of valour; and *were* reckoned by their genealogies twenty and two thousand and thirty and four.

- 8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Eliezer, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

- 9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

- 10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

- 11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred soldiers, fit to go out for war and battle.

- 12 Shupim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.

The Sons of Naphtali

- 13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah

The Posterity of Manasseh

- 14 The sons of Manasseh; Ashriel, whom she bare: (*but* his concubine the Aramitess.

1Ch

9 see Josh 21:22-35, where many of these cities have other names. Perhaps some of the cities were exchanged for others 10 Josh

- bare Machir the father of Gilead:
- 15 And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah; and the name of the second was Zelophehad; and Zelophehad had daughters.
- 16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.
- 17 And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.
- 18 And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.
- 19 And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam.

The Posterity of Ephraim

- 20 And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,
- 21 And Zabab his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.
- 22 And Ephraim their father mourned many days, and his brethren came to comfort him.
- 23 And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house.
- 24 (And his daughter was Sherah, who built Bethoron the nether, and the upper, and Uzzensherah.)
- 25 And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,
- 26 Laadan his son, Ammihud his son, Elishama his son,
- 27 Non his son, Jehoshuah his son.
- 28 And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof.
- 29 And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The Posterity of Asher

- 30 The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriath, and Serah their sister.
- 31 And the sons of Beriath; Heber, and Malchiel, who is the father of Birzavith.
- 32 And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.
- 33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.
- 34 And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.
- 35 And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and

7:15 1 Ch 7:12; Nu 26:35;
7:17 1 Sa 12:11
7:18 Nu 26:30; Jdg 6:11; Jdg 6:24; Jdg 6:34;
7:20 Nu 26:35-36
7:22 Ge 37:34; Job 2:11
7:23 2 Sa 23:5
7:24 Jos 16:5; Jos 16:5; 1 Ki 9:17; 2 Ch 8:5
7:27 Nu 13:8; Ex 24:13; Ac 7:45; Heb 4:18
7:28 Ge 28:19; Jos 16:2; Jdg 1:22; 1 Ch 6:66-67
7:29 1 Sa 31:10; Jdg 5:19; 1 Ki 4:12; Jdg 12:7
7:30 Ge 46:17; Ge 46:17
7:32 1 Ch 7:34
7:34 1 Ch 7:32
7:37 1 Ch 7:48

8:1 Ge 46:21; Nu 26:48
8:3 Ge 46:21; Nu 26:49
8:5 Jdg 5:15; 1 Ch 7:12; Nu 26:49
8:6 1 Ch 7:10; Jdg 3:20; Jdg 4:1; 1 Ch 6:60
8:8 Ru 1:1; Ge 25:6
8:10 Eze 2:35; Ne 6:2; Ne 7:37; Ne 11:45
8:13 1 Ch 8:21; 1 Ch 25:2; 1 Ch 34; Jos 19:42
8:16 1 Ch 8:13
8:21 1 Ch 8:13

7

1 Herzon, a grandson of Judah, married Machir's daughter, and their child was reckoned to the tribe of Manasseh
2 that is, in evil
3 Heb. daughters

8

1 or, Ard
2 or, Shupham
3 or, Shema

Amal.

- 36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
- 37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
- 38 And the sons of Jether; Jephunneh, and Pispah, and Ara.
- 39 And the sons of Ulla; Arah, and Haniel, and Rezia.
- 40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

Genealogies of Benjamin (8:1-40)

Generations of Chief Men Who Dwell at Jerusalem

- 8 Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,
- 2 Nohah the fourth, and Rapha the fifth.
- 3 And the sons of Bela were, Addar, and Gera, and Abihud,
- 4 And Abishua, and Naaman, and Ahoah.
- 5 And Gera, and Shephuphan, and Huram.
- 6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:
- 7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.
- 8 And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.
- 9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
- 10 And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.
- 11 And of Hushim he begat Abitub, and Elpaal.
- 12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:
- 13 Beriath also, and Shema, who were heads of the fathers of the inhabitants of Ajalon, who drove away the inhabitants of Gath:
- 14 And Ahio, Shashak, and Jeremoth,
- 15 And Zebadiah, and Arad, and Ader,
- 16 And Michael, and Ispah, and Joha, the sons of Beriath:
- 17 And Zebadiah, and Meshullam, and Hezeki, and Heber,
- 18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
- 19 And Jakim, and Zichri, and Zabdi,
- 20 And Elienai, and Zilthai, and Eliel,
- 21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimihi:
- 22 And Ishpan, and Heber, and Eliel,
- 23 And Abdon, and Zichri, and Hanan.
- 24 And Hananiah, and Elam, and Antothijah,
- 25 And Iphedeiah, and Penuel, the sons of Shashak;
- 26 And Shamsheraiah, and Shehariah, and

1Ch

Athaliah.

- 27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
 28 These *were* heads of the fathers, by their generations, chief *men*. These dwell in Jerusalem.

*The Families of Gibeon
 and the Royal House of Saul*

- 29 And at Gibeon dwelt the 'father of Gibeon; whose wife's name was Maachah:
 30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
 31 And Gedor, and Ahio, and Zacher.
 32 And Mikloth begat Shimeah. And these also dwell with their brethren in Jerusalem, over against them.
 33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.
 34 And the son of Jonathan was Meribbaal; and Meribbaal begat Micah.
 35 And the sons of Micah *were*, Pitheon, and Melech, and Tarea, and Ahaz.
 36 And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza.
 37 And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son:
 38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.
 39 And the sons of Eshek his brother *were*, Ulam his firstborn, Jehush the second, and Eliphelet the third.
 40 And the sons of Ulam *were* mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

Genealogy of Inhabitants of Jerusalem
 (9:1-34)

- 9 So all Israel *were* reckoned by genealogies; and, behold, they *were* written in the book of the kings of Israel and Judah, *who* *were* carried away to Babylon for their transgression.
 2 Now the first inhabitants that *dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the Nethinims.
 3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh:
 4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.
 5 And of the Shilonites: Asaiah the first-born, and his sons.
 6 And of the sons of Zerah: Jeuel, and their brethren, six hundred and ninety.
 7 And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,
 8 And Ibneiah the son of Jeroham, and

8:28 Jos 15:63; Jos 18:26; Jdg 2:21. Ne 11:1. Ne 11:7-9.
 8:29 1 Ch 9:55-56.
 8:30 1 Ch 9:56-57.
 8:31 1 Ch 9:57.
 8:32 1 Ch 9:58.
 8:33 1 Ch 9:59. 1 Sa 9:1. Ac 15:21. 1 Sa 11:9.
 8:34 2 Sa 4:1. 2 Sa 9:6. 2 Sa 9:10. 2 Sa 9:12.
 8:35 1 Ch 9:11.
 8:36 1 Ch 9:42.
 8:37 1 Ch 9:43.
 8:40 1 Ch 12:2. 2 Ch 11:8.

9:1 Eze 2:59. Ne 7:5. Jer 39:9. Da 1:2.
 9:2 Eze 2:70. Ne 11:5. Eze 2:45. Ne 7:60.
 9:3 Ne 11:1. 2 Ch 11:16. 2 Ch 30:11.
 9:4 Ne 8:7. Ne 10:13. 1 Ch 2:5. 1 Ch 4:1. Ge 46:12.
 9:5 Nu 26:20. Ne 11:5.
 9:6 1 Ch 2:1. 1 Ch 2:6. Ge 38:30. Nu 26:20.
 9:7 Ne 8:4. Ne 10:20. Ne 11:7.
 9:8 Ne 11:10. Ne 12:19.
 9:10 Ne 11:10. Ne 12:19.
 9:11 Ne 10:2. 1 Ch 2:15. Ac 5:26.
 9:12 1 Ch 24:19. Eze 2:37. Ne 7:40.
 9:13 1 Ch 26:6. 1 Ch 26:30. 1 Ch 26:32. Ne 11:14.
 9:14 Ne 11:15. Ne 12:21. 1 Ch 6:49. Nu 26:57.
 9:15 Ne 11:17. Ne 11:22. 1 Ch 12:25. 1 Ch 25:2.
 9:16 Ne 11:17. 1 Ch 12:25. 1 Ch 25:3. Ne 26:6.
 9:17 1 Ch 25:5. Ne 11:19. 1 Ch 19:9.
 9:18 1 Ki 10:5. 2 Ki 11:19. Ac 5:11.
 9:19 Ps 12:1. Ps 14:1. Ps 49:1. Ps 84:10.
 9:20 Nu 3:52. Nu 4:16. Nu 4:28. Nu 9:55.
 9:21 1 Ch 26:14.
 9:22 1 Ch 9:16. 1 Ch 9:25. Ne 11:36. 1 Ch 28:15.
 9:23 1 Ch 25:32. 2 Ch 25:19. Ne 12:45. Eze 41:14.
 9:25 2 Ki 11:5. 2 Ki 11:7. 2 Ch 25:8.

⁴ also called Jehiel

9

¹ also called, Seraiah

² Heb. mighty men of valour

³ Heb. thresholds

⁴ Heb. founded

⁵ or, trust

Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibniah;

- 9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.
 10 And of the priests; Jedaiah, and Jehoiarib, and Jachin,
 11 And 'Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;
 12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiah the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;
 13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; *very* able men for the work of the service of the house of God.
 14 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
 15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;
 16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.
 17 And the porters *were*, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.
 18 Who hitherto *waited* in the king's gate eastward: they *were* porters in the companies of the children of Levi.
 19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the 'gates of the tabernacle; and their fathers, *being* over the host of the LORD, *were* keepers of the entry.
 20 And Phinehas the son of Eleazar *was* the ruler over them in time past, *and* the LORD *was* with him.
 21 And Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.
 22 All these *which* *were* chosen to be porters in the gates *were* two hundred and twelve. These *were* reckoned by their genealogy in their villages, whom David and Samuel the seer 'did ordain in their 'set office.
 23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.
 24 In four quarters *were* the porters, toward the east, west, north, and south.
 25 And their brethren, *which* *were* in their villages, *were* to come after seven days from time to time with them.

- 26 For these Levites, the four chief porters, were in *their* set office, and were over the chambers and treasuries of the house of God.
- 27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.
- 28 And *certain* of them had the charge of the ministering vessels, that they should bring them in and out by tale.
- 29 *Some* of them also were appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.
- 30 And *some* of the sons of the priests made the ointment of the spices.
- 31 And Mattithiah, *one* of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.
- 32 And *other* of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.
- 33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers were free: for they were employed in that work day and night.
- 34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

The Inhabitants of Gibeon; The Ancestors and Descendants of Saul (9:35-44)

- 35 And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name was Maachah:
- 36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor, and Ahio, and Zechariah, and Mikloth.
- 37 And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.
- 38 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.
- 40 And the son of Jonathan was Meribbaal; and Meribbaal begat Micah.
- 41 And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.
- 42 And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;
- 43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.
- 44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

The Death of Saul (10:1-14)

Saul Slain in Mt. Gilboa

- 10 Now the Philistines fought against Israel; and the men of Israel fled from

9:26 Ne 13:5
9:27 1 Ch 23:32;
Rom 12:7; 1 Sa 3:15;
Mal 1:10
9:28 Ne 12:44; Ne 13:4-5
9:29 Ex 27:20
9:30 Ex 30:25; Ex 30:33; Ex 37:29
9:31 1 Ch 9:17; 1 Ch 9:19; Lev 2:5; Lev 2:7
9:32 1 Ch 6:33
9:33 1 Ch 25:1; Eze 24; Ne 11:17
9:34 1 Ch 9:13
9:35 1 Ch 2:45
9:36 1 Ch 9:39; 1 Ch 8:33
9:37 1 Ch 8:41
9:38 1 Ch 8:42
9:39 1 Ch 8:43; 1 Ch 10:2; 1 Sa 13:22
9:40 1 Ch 8:35
9:42 1 Ch 8:46
9:43 1 Ch 8:47

10:1 1 Sa 28:1; 1 Ch 10:8; 1 Sa 31:1; 2 Sa 1:21
10:2 1 Ch 8:43; 1 Sa 1:6; 2 Ki 23:29; Ex 20:5
10:3 Am 2:14; Ge 49:24-25
10:4 Jdg 15:18; 1 Sa 14:6; 1 Sa 17:26
10:6 1 Sa 4:18; 1 Sa 12:25; Eccl 9:1-2
10:7 Lev 26:34; Lev 26:36; Dt 28:33; Jdg 6:2
10:8 1 Sa 31:8; 2 Ki 23:2; 2 Ch 20:25
10:9 1 Ch 10:4; 2 Sa 1:20; Mt 10:11; Da 5:23
10:10 1 Sa 31:10
10:12 Ge 35:8; 2 Sa 21:12-14; Ge 50:10; 2 Sa 4:3-5
10:13 1 Sa 13:13; 1 Sa 15:2; Ex 22:18; Lev 19:41
10:14 1 Sa 28:6; Pr 17:13; Isa 10:7; Isa 10:15
11:1 2 Sa 5:1; Nu 13:22; 1 Ki 2:11; Ge 29:14
11:2 Nu 27:17; 1 Sa 18:13; Isa 55:4; Jn 10:4

6 or, trust
7 or, storehouses
8 Heb. bring them in by tale, and carry them out by tale
9 or, vessels
10 or, trust
11 or, on flat plates, or, slices
12 Heb. bread of ordering
13 Heb. upon them
14 or, Tarea
15 or, Jehoadaah
16 or, Rapha

10
1 or, wounded
2 also called, Ishui
3 Heb. and the shooters with bows
4 Heb. found
5 or, mock me
6 Heb. transgressed
7 Heb. Isai

before the Philistines, and fell down slain in mount Gilboa.

- 2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.
- 3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.
- 4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.
- 5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.
- 6 So Saul died, and his three sons, and all his house died together.
- 7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled; and the Philistines came and dwelt in them.

The Philistines Triumph Over Saul

- 8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.
- 9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.
- 10 And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

Saul's Burial at Jabesh-Gilead

- 11 And when all Jabeshgilead heard all that the Philistines had done to Saul,
- 12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

Saul's Death as a Result of Transgression

- 13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;
- 14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

David (11:1-29:30)

The Anointing at Hebron

- 11 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.
- 2 And moreover in time past, even when Saul was king, thou wast he that leddest

1Ch

out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

- 3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD: and they anointed David king over Israel, according to the word of the LORD by Samuel.

The Capture of Jerusalem

- 4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.
- 5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.
- 6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.
- 7 And David dwelt in the castle: therefore they called it the city of David.
- 8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.
- 9 So David waxed greater and greater: for the LORD of hosts was with him.

Register of David's Warriors

1Ch

- 10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.
- 11 And this is the number of the mighty men whom David had: Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.
- 12 And after him was Eleazar the son of Dodo, the Ahoite, who was one of the three mighties.
- 13 He was with David at Pasdammin, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.
- 14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.
- 15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.
- 16 And David was then in the hold, and the Philistines' garrison was then at Bethlehem.
- 17 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!
- 18 And the three brake through the host of

11:3 2 Sa 5:5.
11:4 1 Ch 11:5.
11:5 1 Sa 17:26, 1 Sa 17:46, 1 Ki 8:1.
11:6 1 Sa 17:25; 2 Sa 2:16, 2 Sa 3:27.
11:7 Ps 26, 1 Ch 11:5, 2 Sa 5:5.
11:8 Jdg 9:6.
11:9 2 Sa 5:1, Job 1:9, Isa 9:7.
11:10 2 Sa 24:8, 1 Ch 12:49, 2 Sa 5:21.
11:11 1 Ch 27:2.
11:12 1 Ch 27:3.
11:13 1 Sa 17:1.
11:14 1 Sa 11:24, 1 Sa 19:5, Ps 18:50.
11:15 2 Sa 24:13.
11:16 1 Sa 22:1, Ps 132:1, Sa 14:24.
11:17 Ps 18, 14:6, Ps 63:1, Sa 12:3, Jn 1:10.
11:18 1 Sa 19:5, SS 8:6, Ac 20:24.
11:19 2 Sa 24:17, Jdg 17:10, 6:55.
11:20 1 Ch 2:16, 1 Sa 26:6, 2 Sa 2:18, 11:21 Mt 13:8, 1 Co 15:41.
11:22 2 Sa 8:18, 2 Sa 20:23, 1 Ki 1:8.
11:23 Dt 3:11, 1 Sa 17:1, 1 Ch 20:5.
11:25 1 Ch 11:21, 2 Sa 20:23.
11:26 1 Ch 27:7, 2 Sa 5:30, 2 Sa 24:24.
11:27 1 Ch 27:8.
11:28 1 Ch 27:9, 1 Ch 27:12, 2 Sa 23:7.
11:29 1 Ch 27:11, 1 Ch 11:12.
11:30 1 Ch 27:13, 1 Ch 27:15, 2 Sa 23:29.
11:31 2 Sa 23:29.
11:32 2 Sa 23:41.
11:33 2 Sa 23:43-44.
11:37 2 Sa 24:45.
11:38 2 Sa 24:50.
11:39 2 Sa 20:26.

11

1 Heb. both yesterday and the third day.
2 or, rule.
3 Heb. by the hand of.
4 Heb. head.
5 that is, Zion.
6 Heb. revived.
7 Heb. went in going and increasing.
8 or, held strongly with him.
9 or, son of Hachmoni.
10 also called, Ephesdammin.
11 or, stood.
12 or, salvation.
13 or, three captains over the thirty.
14 or, giants.
15 Heb. with their lives?
16 Heb. great of deeds.
17 Heb. measure.
18 or, Shamham.
19 or, Harodite.
20 or, Pallite.
21 or, Mebunnai.
22 or, Zalmon.
23 or, Heleb.

the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD.

- 19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mighty.
- 20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.
- 21 Of the three, he was more honourable than the two; for he was their captain, howbeit he attained not to the first three.
- 22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, "who had done many acts; he slew two lionlike men of Moab; also he went down and slew a lion in a pit in a snowy day.
- 23 And he slew an Egyptian, "a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
- 24 These things did Benaiah the son of Jehoiada, and had the name among the three mighty.
- 25 Behold, he was honourable among the thirty, but attained not to the first three; and David set him over his guard.
- 26 Also the valiant men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem.
- 27 "Shammoth the "Harorite, Helez the "Pelonite.
- 28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite.
- 29 "Sibbecai the Hushathite, "Ilai the Ahoite.
- 30 Maharai the Netophathite, "Heled the son of Baanah the Netophathite.
- 31 Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin.
- 32 Benaiah the Pirathonite.
- 33 "Hurai of the brooks of Gaash, "Abiel the Arbathite.
- 34 Azmaveth the Baharumite, Eliahba the Shaalbonte.
- 35 The sons of "Hashem the Gizonite, Jonathan the son of Shage the Hararite.
- 36 Ahiam the son of "Sacar the Hararite.
- 37 "Eliphal the son of "Ur.
- 38 Hephher the Mecherathite, Ahijah the Pelonite.
- 39 "Hezro the Carmelite, "Naarai the son of Ezbai.
- 40 Joel the brother of Nathan, Mibhar the son of Haggeri.
- 41 Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruiah.

- 40 Ira the Ithrite, Gareb the Ithrite,
 41 Uriah the Hittite, ³Zabad the son of Ahlai,
 42 Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,
 43 Hanan the son of Maachah, and Joshaphat the Mithnite,
 44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,
 45 Jedaiel the son of Shimri, and Joha his brother, the Tizite,
 46 Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
 47 Eliel, and Obed, and Jasiel the Mesobahite.

12 Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.

2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

3 The chief was Ahiezer, then Joash, the sons of 'Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachiah, and Jehu the Antiothite,

4 And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabab the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joazer, and Jashobeam, the Korhites,

7 And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabab the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.

15 These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto

11:40 2 Sa 20:26
 11:41 2 Sa 11:6; 12:29-39

12:1 1 Sa 27:2, Dt 32:42; 1 Ki 11:10, 1 Ki 21:21;
 12:2 Jdg 3:15, Jdg 20:16; 1 Sa 17:49
 12:3 1 Sa 11:4; 2 Sa 21:6; 1 Ch 11:53; 1 Ch 11:28

12:4 Jos 9:3; 1 Ch 11:15; Jos 15:46
 12:7 1 Ch 4:18; 1 Ch 4:39; Jos 15:58
 12:8 1 Ch 12:16; 1 Ch 11:16; 1 Sa 24:14; Jer 40:9
 12:14 Lev 26:8; Dt 32:40

12:15 Jos 3:5; Jos 4:18; Jer 12:5; Jer 49:19
 12:16 1 Ch 12:2; 1 Ch 12:8

12:17 1 Sa 16:3; 2 Co 13:11; Php 1:27; Jer 42:49
 12:18 Jdg 6:34; Jdg 15:25; Isa 59:17; 1 Ch 21:7

12:20 1 Sa 29:11; 1 Ch 18:21; Dt 1:15; Dt 15:17

12:21 1 Ch 12:20; 1 Ch 5:24; 1 Ch 11:10

12:22 2 Sa 5:1; Job 1:9; Ge 32:2; Ps 149:2

12:23 1 Sa 16:3; 2 Sa 3:18; Ps 2:6

12:27 1 Ch 9:20; 2 Ki 11:1; 2 Ki 11:9; 2 Ki 25:18

12:28 1 Ch 6:8; 1 Ch 6:53; 2 Sa 8:17; Eze 44:15

12:29 1 Ch 12:2; Ge 41:25

12:30 Ge 6:4

12:32 Ge 49:14; Isa 45:6; Mt 16:3; Eph 5:17

33 or, Shimrite

12

1 Heb. being yet shut up

2 or, Hasmaah

3 Heb. of the host

4 Heb. as the roes upon the mountains to make haste

5 or, one that was least could resist an hundred, and the greatest a thousand

6 Heb. filled over

7 Heb. before them

8 Heb. be one

9 or, violence

10 Heb. clothed

11 Heb. on our heads

12 or, with a band

13 or, captains, or, men: Heb. heads

14 or, prepared

15 Heb. brethren

16 Heb. a multitude of them

17 Heb. men of names

David.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

21 And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God.

23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the Lord.

24 The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi four thousand and six hundred.

27 And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

28 And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.

31 And of the half tribe of Manasse eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do;

1Ch

the heads of them *were* two hundred; and all their brethren *were* at their commandment.

- 33 Of Zebulun, such as went forth to battle, "expert in war, with all instruments of war, fifty thousand, which could "keep rank: *they were* "not of double heart.

- 34 And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.

- 35 And of the Danites expert in war twenty and eight thousand and six hundred.

- 36 And of Asher, such as went forth to battle, "expert in war, forty thousand.

- 37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.

- 38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel *were* of one heart to make David king.

- 39 And there they were with David three days, eating and drinking: for their brethren had prepared for them.

- 40 Moreover they that were nigh them, *even* unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and "meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel.

The Ark Brought From Kirjath-Jearim

- 13 And David consulted with the captains of thousands and hundreds, and with every leader.

- 2 And David said unto all the congregation of Israel, If it *seem* good unto you, and *that it be* of the LORD our God, let us send abroad unto our brethren every where, *that are left* in all the land of Israel, and with them *also* to the priests and Levites *which are* "in their cities and suburbs, that they may gather themselves unto us:

- 3 And let us "bring again the ark of our God to us: for we enquired not at it in the days of Saul.

- 4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

- 5 So David gathered all Israel together,

12:33 Ps 12:2, In

12:37 1 Ch 12:45, Jos 2:2

12:38 1 Ch 8:6, 1

12:39 Ge 26:30, Ge

12:40 2 Sa 16:1, 1

13:1 1 Ch 12:10, 2

13:2 1 Ch 12:7, 2

13:3 Ps 142:6, 1

13:4 1 Sa 18:20, 2

13:5 1 Sa 7:1, 2

13:6 Jos 15:9, Jos

13:7 1 Ch 14:9, 1

13:8 1 Ch 15:13, 1

13:9 2 Sa 6:6, Jos

13:10 1 Ch 15:13, 1

13:11 2 Sa 6:7, Jos

13:12 1 Sa 6:20, Ps

13:13 1 Ch 15:18, 1

13:14 1 Ch 26:5, 1

13:15 1 Ch 26:5, 1

13:16 1 Ch 26:5, 1

13:17 1 Ch 26:5, 1

13:18 1 Ch 26:5, 1

13:19 1 Ch 26:5, 1

13:20 1 Ch 26:5, 1

13:21 1 Ch 26:5, 1

13:22 1 Ch 26:5, 1

13:23 1 Ch 26:5, 1

13:24 1 Ch 26:5, 1

13:25 1 Ch 26:5, 1

13:26 1 Ch 26:5, 1

13:27 1 Ch 26:5, 1

13:28 1 Ch 26:5, 1

13:29 1 Ch 26:5, 1

13:30 1 Ch 26:5, 1

13:31 1 Ch 26:5, 1

13:32 1 Ch 26:5, 1

13:33 1 Ch 26:5, 1

13:34 1 Ch 26:5, 1

13:35 1 Ch 26:5, 1

13:36 1 Ch 26:5, 1

13:37 1 Ch 26:5, 1

13:38 1 Ch 26:5, 1

13:39 1 Ch 26:5, 1

13:40 1 Ch 26:5, 1

13:41 1 Ch 26:5, 1

13:42 1 Ch 26:5, 1

13:43 1 Ch 26:5, 1

13:44 1 Ch 26:5, 1

13:45 1 Ch 26:5, 1

13:46 1 Ch 26:5, 1

13:47 1 Ch 26:5, 1

13:48 1 Ch 26:5, 1

13:49 1 Ch 26:5, 1

13:50 1 Ch 26:5, 1

13:51 1 Ch 26:5, 1

13:52 1 Ch 26:5, 1

13:53 1 Ch 26:5, 1

13:54 1 Ch 26:5, 1

13:55 1 Ch 26:5, 1

13:56 1 Ch 26:5, 1

13:57 1 Ch 26:5, 1

13:58 1 Ch 26:5, 1

13:59 1 Ch 26:5, 1

13:60 1 Ch 26:5, 1

13:61 1 Ch 26:5, 1

13:62 1 Ch 26:5, 1

13:63 1 Ch 26:5, 1

13:64 1 Ch 26:5, 1

13:65 1 Ch 26:5, 1

13:66 1 Ch 26:5, 1

13:67 1 Ch 26:5, 1

13:68 1 Ch 26:5, 1

from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjathjearim.

- 6 And David went up, and all Israel, to Baalah, *that is*, to Kirjathjearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose name is called on it.

- 7 And they "carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart.

- 8 And David and all Israel played before God with all their might, and with "singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

- 9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark: for the oxen "stumbled.

- 10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

- 11 And David was displeased, because the LORD had made a breach upon Uzza, wherefore that place is called "Perezuzza to this day.

- 12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

- 13 So David "brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obbededom the Gittite.

- 14 And the ark of God remained with the family of Obbededom in his house three months. And the LORD blessed the house of Obbededom, and all that he had.

David's House and Household

- 14 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

- 2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

- 3 And David took "more wives at Jerusalem: and David begat more sons and daughters.

- 4 Now these are the names of *his* children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon.

13:1-14. **Uzza Smitten of God.**—The fate of Uzza was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. The divine direction was, "The sons of Kohath shall come to bear it, but they shall not touch any holy thing, lest they die." Numbers 4:15. The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings upon each side of the ark and were never removed. To the Gershonites and Merarites, who had in charge the curtains and boards and pillars of the tabernacle, Moses

gave carts and oxen for the transportation of that which was committed to them. "But unto the sons of Kohath he gave none; because the service of the sanctuary *belonged* unto them: that they should bear *upon their shoulders*." Numbers 7:9. Thus in the bringing of the ark from Kirjathjearim there had been a direct and inexcusable disregard of the Lord's directions.

David and his people had assembled to perform a sacred work, and they had engaged in it with glad and willing hearts; but the Lord could not accept the service, because it was not performed in accordance with His directions. The Philistines, who had not a knowledge of God's law, had placed the ark upon a cart when they returned it

³ Heb. bring about. ⁴ Heb. made the ark to ride. ⁵ Heb. songs. ⁶ Or, shook it. ⁷ That is, The breach of Uzza. ⁸ Heb. removed. ⁹ Heb. yet.

- 5 And Ibhar, and Elishua, and Elpalet,
6 And Nogah, and Nepheg, and Japhia,
7 And Elishama, and ²Beeliada, and Eliphalet.

The Victories of David Against the Philistines

- 8 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.
9 And the Philistines came and spread themselves in the valley of ³Rephaim.
10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.
11 So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place ⁴Baalperazim.
12 And when they had left their gods there, David gave a commandment, and they were burned with fire.
13 And the Philistines yet again spread themselves abroad in the valley.
14 Therefore David enquired again of God; and God said unto him, Go not up after them: turn away from them, and come upon them over against the mulberry trees.
15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, *that* then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.
16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.
17 And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

The Ark Brought to Jerusalem

- 15 And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.
2 Then David said, *'None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him forever.*

14:5 1 Ch 3:6; 2 Sa 5:15;
14:7 2 Sa 5:16; 1 Ch 3:8
14:8 1 Sa 21:11; 1 Ch 11:5;
14:9 1 Ch 11:15; 2 Sa 5:16; 2 Sa 23:13; Isa 17:5
14:10 1 Ch 14:1-11; 1 Ch 13:3; 2 Sa 2:1; 2 Sa 5:19;
14:11 2 Sa 5:20; Isa 26:21; Ps 14:5; Ps 144:1;
14:12 Ex 32:20; Dt 7:5; Dt 7:25; 2 Ki 19:34
14:13 1 Ch 14:9; 1 Ki 20:22
14:14 1 Ch 14:10; Ps 27:4
14:15 1 Lev 26:36; 2 Ki 7:9; Ac 2:2; Jdg 4:11;
14:16 Ge 6:22; Jo 2:5; Jo 13:17; Jo 15:14; Jos 10:10
14:17 Jos 6:27; 2 Ch 26:8; Ps 18:44; Dt 2:25;
15:1 2 Sa 5:9; 2 Sa 14:24; 1 Ch 16:1; Ps 132:5; Ac 7:46
15:2 Nu 7:9; Dt 10:8; Dt 33:9; Jos 4:3
15:3 1 Ch 15:5; 1 Ki 8:1; 1 Ch 15:1;
15:4 Nu 3:4
15:6 1 Ch 6:29-40
15:7 1 Ch 15:11; 1 Ch 23:8
15:8 Ex 6:22; 1 Ch 15:11
15:9 1 Ch 6:2; 1 Ch 23:19; Ex 6:18; Nu 26:58
15:10 1 Ch 6:18; 1 Ch 23:12; Ex 6:18; 1 Ch 6:22
15:11 1 Ch 12:29; 1 Ch 18:16; 2 Sa 8:17; 2 Sa 15:35;
15:12 1 Ch 9:34; 1 Ch 24:31; Eze 48:11; Jo 17:17
15:13 Nu 3:15; Pr 1:28; 1 Co 11:2; 1 Co 14:40
15:14 Lev 10:3; 2 Ch 29:15; 2 Ch 29:34; Jos 2:16-17
15:15 Ex 25:12; Ex 40:20; Nu 4:6; Nu 4:15; 2 Ch 5:9
15:16 Isa 49:23; Ac 14:23; 2 Ti 2:2; Tit 1:5
15:17 1 Ch 6:33; 1 Sa 8:2; Ps 74:1; Ps 85:1
15:18 1 Ch 15:20; 1 Ch 15:14; 1 Ch 16:5; 1 Ch 16:38

² also called, Eliada
³ or, giants

- 3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

- 5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:
6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:
7 Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:
8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:
9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore:
10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, *Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.*

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

16 And David spake to the chief of the Levites to appoint their brethren *to be* the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

18 And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheh,

inflicting judgments upon thousands.

Feeling that his own heart was not wholly right with God, David, seeing the stroke upon Uzzah, had feared the ark, lest some sin on his part should bring judgments upon him. But Obed-edom, though he rejoiced with trembling, welcomed the sacred symbol as the pledge of God's favor to the obedient. The attention of all Israel was now directed to the Gittite and his household; all watched to see how it would fare with them. "And the Lord blessed Obed-edom, and all his household" (PP 705).

16:31. God Reigneth.—Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth (PK 536).

to Israel, and the Lord accepted the effort which they made. But the Israelites had in their hands a plain statement of the will of God in all these matters, and their neglect of these instructions was dishonoring to God. Upon Uzzah rested the greater guilt of presumption. Transgression of God's law had lessened his sense of its sacredness, and with unconfessed sins upon him he had, in face of the divine prohibition, presumed to touch the symbol of God's presence. God can accept no partial obedience, no lax way of treating His commandments. By the judgment upon Uzzah He designed to impress upon all Israel the importance of giving strict heed to His requirements. Thus the death of that one man, by leading the people to repentance, might prevent the necessity of

⁴ that is, A place of breaches 15 ¹ Heb. It is not to carry the ark of God, but for the Levites ² or, kinsmen

and Mikneiah, and Obededom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;

20 And Zechariah, and 'Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on 'Alamoth;

21 And Mattithiah, and Eliphelch, and Mikneiah, and Obededom, and Jeiel, and Azaziah, with harps 'on the Sheminith to excel.

22 And Chenaniah, chief of the Levites, 'was for 'song: he instructed about the song, because he was skillful.

23 And Berechiah and Elkanah were doorkeepers for the ark.

24 And Shebaniah, and Jeshophat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obededom and Jehiah were doorkeepers for the ark.

25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obededom with joy.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

1Ch 27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the 'song with the singers: David also had upon him an ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

16 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him

15:20 1 Ch 15:18;

Ps 40:1

15:21 1 Ch 15:10, 1

Ch 16:5, 1 Sa 10:5;

15:22 1 Ch 15:16, 1

Ch 15:27;

15:23 2 Ki 22:4, 2

Ki 25:18, Ps 84:10

15:24 1 Ch 16:6; Ps

81:13, Joel 2:1;

15:25 1 Ki 8:1, Nu

31:11, Ps 15

15:26 1 Ch 29:1, 1

Sa 7:12, Ac 20:22;

15:27 1 Sa 2:10, 2

Sa 6:11, 1 Ch 15:22;

15:28 2 Sa 6:15, 1

Ch 15:16, 1 Ch 13:8;

15:29 1 Ch 17:1,

Nu 10:45, Jdg 20:27;

16:1 1 Ki 8:6, 2 Ch

5:7, 1 Ch 15:1

16:2 Lev 1:4, Ge

4:7, Jos 22:6;

16:3 2 Ch 40:24;

Nu 8:10, Ex 45:17;

16:4 1 Ch 15:16, 1

Ch 24:3, 1 Ch 16:8;

16:5 1 Ch 6:39, 2

Ch 29:25;

16:6 Nu 10:8, 2 Ch

13:12;

16:7 2 Sa 22:1, Ne

12:24, Ps 12:1, Ps 84:1

16:8 Isa 12:1, Ac

9:14, 1 Co 1:2, 1 Ki

8:45;

16:9 Mal 4:16, Mt

26:30, Eph 5:19, Col

3:16, Jas 5:13;

16:10 1 Ch 15:2, 1 Sa

15:25, Ps 7:7;

16:11 Am 5:6, 2 Ch

6:4, Ps 68:45, Ps 46:

16:12 Ps 103:2, Ps

111:1, Ps 139;

16:13 Ge 17:7, Ge

28:13, De 6:6;

16:14 Ex 15:2, Ps

63:1, Ps 95:7;

16:15 Ps 25:10, Ps

14:17, Ps 105:8;

16:16 Ge 15:18, Ge

17:2, Ac 3:25;

16:17 Ps 78:10, 2

Sa 23:5, Isa 55:3, Jer

11:2, Hab 1:3, 20;

16:18 Ge 12:7, Ge

13:15, Mic 2:5;

16:19 Ge 31:30, Ac

7:5, Heb 11:13;

16:20 Ge 12:10, Ge

20:1, Ge 40:5;

16:21 Ge 31:24, Ge

31:29, Ge 31:42;

16:22 1 Ki 19:16,

Ps 105:15, 1 Jo 2:7;

16:23 1 Ch 16:9, Ps

15:21, Ps 80:4;

16:24 2 Ki 19:19,

Ps 22:27, Da 4:13;

16:25 Ps 89:7, Ex

15:11, Jo 5:22;

16:26 Ex 19:1, Isa

41:9, Ac 19:26;

16:27 Ps 8:1, Ps

16:11, Jo 17:24;

16:28 Ps 68:41, Ps

67:1, Ps 67;

16:29 Isa 6:3, Rev

12: Ps 62:10;

16:30 1 Ch 16:25,

Ps 90:9, Rev 11:15;

16:31 Ps 19:1, Ps

89:5, Lk 15:10;

3 Jaaziel

4 that is, virginal, or,

treble

5 or, on the eighth to

oversee

6 or, was for the

carriage: he in-

structed about the

carriage

Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel 'with psalteries and with harps: but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 Then on that day David delivered first *this psalm* to thank the LORD into the hand of Asaph and his brethren.

8 Give thanks unto the LORD, call upon his name, make known his deeds among the people.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth:

13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

14 He is the LORD our God: his judgments are in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations;

16 *Even of the covenant* which he made with Abraham, and of his oath unto Isaac:

17 And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.

18 Saying, Unto thee will I give the land of Canaan, 'the lot of your inheritance:

19 When ye were but 'few, even a few, and strangers in it.

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He suffered no man to do them wrong, yea, he reproved kings for their sakes.

22 *Saying*, Touch not mine anointed, and do my prophets no harm.

23 Sing unto the LORD, all the earth: shew forth from day to day his salvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence: strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the

⁷ Heb. lifting up ⁸ or, carriage ¹⁶ ¹ Heb. with instruments of psalteries and harps ² Heb. the cord ³ Heb. men of number, etc

- nations. The LORD reigneth.
- 32 Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.
- 33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.
- 34 O give thanks unto the LORD; for *he is good*; for his mercy *endureth* for ever.
- 35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.
- 36 Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.
- 37 So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:
- 38 And Obededom with their brethren, threescore and eight; Obededom also the son of Jeduthun and Hosah *to be* porters:
- 39 And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that *was* at Gibeon.
- 40 To offer burnt offerings unto the LORD upon the altar of the burnt offering continually *morning and evening*, and *to do* according to all that is written in the law of the LORD, which he commanded Israel:
- 41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever;
- 42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* porters.
- 43 And all the people departed every man to his house: and David returned to bless his house.

David's Purpose to Build the Temple

- 17 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, I, O, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.
- 2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee.
- 3 And it came to pass the same night, that the word of God came to Nathan, saying,
- 4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:
- 5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but *have* gone from tent to tent, and from *one* tabernacle to *another*.
- 6 Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my

16:32 Ps 93:4; Ps 98:7; Isa 44:23
16:33 Ps 96:9; 2 Th 1:8; 2 Th 1:10; 2 Pe 3:14
16:34 2 Ch 5:13; 2 Ch 7:3; Eze 3:11; Ps 100
16:35 Ps 53:6; Ps 105:45; Isa 13:21; Eph 1:12
16:36 1 Ki 8:15; 1 Ki 8:26; Ps 106:48; Eph 1:3
16:37 2 Ch 8:13; Eze 3:1
16:38 1 Ch 13:14; 1 Ch 25:3
16:39 1 Ch 12:28; 1 Ch 21:29; 2 Ch 1:15; 1 Ki 3:4
16:40 1 Ki 18:29; 2 Ch 13:3; Eze 3:3; Am 4:4
16:41 2 Ch 5:13; Eze 3:11; Jer 33:11; Jk 1:50
16:42 1 Ch 25:6; Ps 86:10
16:43 1 Ki 8:66; Ge 18:19; Jos 21:15; Ps 101:2

17:1 Da 4:4; 2 Sa 1:1; Jer 22:15; Hag 1:1
17:2 1 Ch 22:7; 1 Ch 28:2; Jos 9:14; 1 Co 15:9
17:3 Nu 12:6; Isa 40:2; Am 5:7
17:4 1 Ki 8:19
17:5 2 Sa 7:6; 1 Ki 8:27; 2 Ch 2:6; 2 Sa 6:17
17:6 Ex 35:14; Dt 25:11; 2 Co 6:16; Rev 2:1
17:7 1 Sa 17:15; 2 Sa 7:8; Jk 5:10; Mt 2:6
17:8 1 Ch 17:2; Ge 28:15; 2 Sa 7:9; Ps 18:1
17:9 Eze 3:13; Ps 49:2; Ps 92:13; Isa 61:4
17:10 Eze 3:8; Jdg 4:5; Ps 18:49; Ps 89:25
17:11 1 Ch 29:15; 1 Ch 29:28; Ac 13:46
17:12 1 Ki 5:5; Eze 1:11; Gal 2:9; Da 2:11
17:13 2 Sa 7:14; Isa 55:4; Heb 1:5; Ps 27:7
17:14 Ps 2:6; Ps 72:17; Ps 89:46; Heb 4:6
17:15 2 Sa 7:17; Jer 25:28; Ac 20:27
17:16 2 Sa 7:18; Ge 32:10; Ps 110:5; Eph 3:8
17:17 2 Sa 7:19; 2 Ki 5:18; Isa 49:0; Eph 4:20
17:18 1 Sa 2:30; Ps 139:1; Jn 21:17; Rev 22:3
17:19 Isa 49:3; Da 9:17; Mt 11:26; Eph 3:11
17:20 Ex 15:11; Dt 3:24; Ps 86:8; Isa 40:18
17:21 Dt 15:15; Ps 77:15; Isa 63:9; Tit 2:14
17:22 Ge 17:7; 1 Sa 12:22; Zec 13:9; 1 Pe 2:9

4 Heb in the morning, and in the evening

5 Heb. for the gate

people, saying, Why have ye not built me an house of cedars?

- 7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, *even* *from* following the sheep, that thou shouldst be ruler over my people Israel:
- 8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.
- 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning.
- 10 And since the time that I commanded judges *to be* over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.
- 11 And it shall come to pass, when thy days be expired that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
- 12 He shall build me an house, and I will stablish his throne for ever.
- 13 I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took *it* from *him* that was before thee:
- 14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.
- 15 According to all these words, and according to all this vision, so did Nathan speak unto David.
- 16 And David the king came and sat before the LORD, and said, Who *am* I, O LORD God, and what is mine house, that thou hast brought me hitherto?
- 17 And yet this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.
- 18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.
- 19 O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all *these* great things.
- 20 O LORD, *there* is none like thee, neither is *there* any God beside thee, according to all that we have heard with our ears.
- 21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?
- 22 For thy people Israel didst thou make

1Ch

thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, 'hast told thy servant that thou wilt build him an house: therefore thy servant hath found in *his heart* to pray before thee.

26 And now, LORD, thou art God, and hast promised this goodness unto thy servant:

27 Now therefore 'let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall* be blessed for ever.

David's Wars

18 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.

2 And he smote Moab; and the Moabites became David's servants, and brought gifts.

3 And David smote 'Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates.

1Ch 4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of 'Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syriadamascus: and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from 'Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

10 He sent Hadoram his son to king David, 'to enquire of his welfare, and 'to congratulate him, because he had fought against Hadarezer, and smitten him: (for Hadarezer 'had war with Tou): and *with him* all manner of vessels of gold and silver and brass.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he

17:23 Ge 32:12; Ps 119:49; Jer 11:5; Lk 1:36

17:24 2 Ch 6:33; Ps 21:13; Mt 6:9; Jn 12:28

17:25 1 Sa 9:15; 1 Ch 17:19; Ps 10:17; Eccl 46:37

17:26 Ex 36:47; 1 Jn 5:14-15

17:27 Ge 27:43; Ps 72:17; Rom 11:29; Eph 1:5

18:1 1 Sa 5:8; 1 Sa 27:4; 2 Sa 1:20; 2 Sa 8:1

18:2 Sa 24:17; 2 Sa 8:2; Ps 60:8; Isa 11:14

18:3 2 Sa 8:3; 1 Sa 14:47; 2 Sa 10:6; Ps 60:1

18:4 2 Sa 8:4; Dt 17:16; Jos 11:6; Ps 20:7

18:5 1 Sa 8:9-10; 1 Ch 17:1; 1 Sa 14:17

18:6 1 Ch 18:2; 1 Ch 17:8; Ps 120:8; Pr 21:41

18:7 1 Ki 10:16-17; 2 Ch 9:15-16

18:8 2 Sa 8:8; 1 Ch 22:14

18:9 2 Sa 8:9

18:10 2 Sa 8:10; 2 Ch 9:1; Isa 49:1

18:11 1 Ch 22:11; 1 Ch 26:20; 1 Ch 29:14; Ex 35:5

18:12 1 Ch 21:6; 1 Ch 21:20; 1 Sa 26:6; Ps 60:1

18:13 1 Ch 18:6; 1 Sa 10:5; 1 Sa 15:3; 2 Co 11:42

18:14 1 Ch 22:38; 2 Sa 8:15; Ps 89:14; Isa 9:7

18:15 1 Ch 11:6; 2 Sa 8:16; 1 Ki 4:3

18:16 2 Sa 17:2; 2 Sa 20:2; 1 Ki 2:35

18:17 2 Sa 8:18; 2 Sa 15:18; 2 Sa 20:7

19:1 1 Sa 12:12

19:2 1 Sa 30:26; 2 Sa 9:1; Eccl 9:15

19:3 1 Sa 29:1; 1 Sa 29:9; Jdg 18:2

19:4 Ps 35:12; Lev 19:27; Isa 15:2; Jer 41:5

19:5 Mt 18:31; 1 Ki 16:33; Jdg 16:22

19:6 1 Ki 10:16; 1 Th 2:8; Ge 31:30

19:7 1 Ch 18:1; Ex 14:9; Jdg 4:3

19:8 1 Ch 11:6; 1 Ch 11:10; 2 Sa 23:8

19:9 1 Sa 17:2; 2 Ch 13:5; Isa 28:6

4 Heb. hast revealed the ear of thy servant

5 or, it hath pleased thee

18 1 or, Hadadozer

2 Heb. Darneseek

3 called in the book of Samuel Betah, and Berothai

4 or, to salute

5 Heb. to bless

6 Heb. was the man of wars

7 Heb. Abshai

8 or, remembrance

brought from all *these* nations: from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 Moreover 'Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

13 And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.

16 And Zadok the son of Ahitub, and 'Abimelech the son of Abiathar, were the priests; and 'Shavsha was scribe:

17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and the sons of David were chief 'about the king.

19 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, 'Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search and to overthrow, and to spy out the land?

4 Wherefore Hanun took David's servants and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they had made themselves 'odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people: who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out

⁹ also called, Ahimelech ¹⁰ also called Seraiah or Shisha ¹¹ Heb. at the hand of the king ¹⁹ Heb. in thine eyes doth David, etc. ² Heb. to strike

and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.

10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.

14 So Joab and the people that were with him drew nigh before the Syrians unto the battle: and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

20 And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.

21 And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.

22 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the chil-

19:10 Jos 8:22;
19:11 1 Ch 11:29; 1 Ch 18:12;
19:12 Ne 4:20; Gal 6:2; Php 1:27-28;
19:13 1 Sa 4:9; Prr 10:4; Ne 4:14; 1 Co 16:15;
19:14 1 Ki 20:15;
19:15 Lev 26:7;
Rom 8:31;
19:16 Ps 2:1; Isa 8:9; 2 Sa 10:16;
19:17 1 Ch 19:9; Isa 22:6-7;
19:18 Ps 18:32; Ps 55:16; Ps 96:11; 2 Sa 10:19;
19:19 2 Sa 10:19; 1 Ki 20:1; Isa 10:8; Ps 18:44;
20:1 2 Sa 11:1; 1 Ki 20:22; Isa 54:16; Am 1:14;
20:2 1 Ch 18:11; 2 Sa 8:11-12;
20:3 Ex 1:14; Jos 9:24; 1 Ki 9:21;
20:4 2 Sa 21:15; Jos 12:12; Jos 16:3;
20:5 2 Sa 21:19; 1 Sa 17:1; Isa 42:10; 2 Sa 21:19;
20:6 2 Sa 21:20;
20:7 1 Sa 17:10; 1 Sa 17:36; Isa 37:23;
20:8 Jos 14:12; Ecc 9:11; Jer 9:23; Rom 8:31;
20:9 2 Sa 21:1; Mt 4:3; Lk 22:31; Ac 5:3; Jas 1:13; Rev 12:10;
21:2 Jdg 20:1; 2 Sa 17:11; 2 Co 12:7;
21:3 1 Ch 19:15; Ps 115:14; Pr 14:28; Isa 26:15;
21:4 Ecc 8:4; Ex 1:17; Da 5:18; Ac 5:20;
21:5 1 Ch 27:23; 2 Sa 21:9;
21:6 2 Sa 3:27;
21:7 2 Sa 11:27; 1 Ki 15:5; Jos 7:1;
21:8 2 Sa 12:13; 2 Sa 24:10; Ps 25:11; Jer 5:14;
21:9 1 Ch 29:29; 1 Sa 9:9; 2 Sa 24:11;
21:10 Jos 24:15; Nu 10:12; Pr 5:12; Rev 5:19;
21:12 2 Sa 21:1; 2 Sa 24:13; Isa 4:9; Lk 4:25;

19:10 Jos 8:22;
19:11 1 Ch 11:29; 1 Ch 18:12;
19:12 Ne 4:20; Gal 6:2; Php 1:27-28;
19:13 1 Sa 4:9; Prr 10:4; Ne 4:14; 1 Co 16:15;
19:14 1 Ki 20:15;
19:15 Lev 26:7;
Rom 8:31;
19:16 Ps 2:1; Isa 8:9; 2 Sa 10:16;
19:17 1 Ch 19:9; Isa 22:6-7;
19:18 Ps 18:32; Ps 55:16; Ps 96:11; 2 Sa 10:19;
19:19 2 Sa 10:19; 1 Ki 20:1; Isa 10:8; Ps 18:44;
20:1 2 Sa 11:1; 1 Ki 20:22; Isa 54:16; Am 1:14;
20:2 1 Ch 18:11; 2 Sa 8:11-12;
20:3 Ex 1:14; Jos 9:24; 1 Ki 9:21;
20:4 2 Sa 21:15; Jos 12:12; Jos 16:3;
20:5 2 Sa 21:19; 1 Sa 17:1; Isa 42:10; 2 Sa 21:19;
20:6 2 Sa 21:20;
20:7 1 Sa 17:10; 1 Sa 17:36; Isa 37:23;
20:8 Jos 14:12; Ecc 9:11; Jer 9:23; Rom 8:31;
20:9 2 Sa 21:1; Mt 4:3; Lk 22:31; Ac 5:3; Jas 1:13; Rev 12:10;
21:2 Jdg 20:1; 2 Sa 17:11; 2 Co 12:7;
21:3 1 Ch 19:15; Ps 115:14; Pr 14:28; Isa 26:15;
21:4 Ecc 8:4; Ex 1:17; Da 5:18; Ac 5:20;
21:5 1 Ch 27:23; 2 Sa 21:9;
21:6 2 Sa 3:27;
21:7 2 Sa 11:27; 1 Ki 15:5; Jos 7:1;
21:8 2 Sa 12:13; 2 Sa 24:10; Ps 25:11; Jer 5:14;
21:9 1 Ch 29:29; 1 Sa 9:9; 2 Sa 24:11;
21:10 Jos 24:15; Nu 10:12; Pr 5:12; Rev 5:19;
21:12 2 Sa 21:1; 2 Sa 24:13; Isa 4:9; Lk 4:25;

20:1 2 Sa 11:1; 1 Ki 20:22; Isa 54:16; Am 1:14;
20:2 1 Ch 18:11; 2 Sa 8:11-12;
20:3 Ex 1:14; Jos 9:24; 1 Ki 9:21;
20:4 2 Sa 21:15; Jos 12:12; Jos 16:3;
20:5 2 Sa 21:19; 1 Sa 17:1; Isa 42:10; 2 Sa 21:19;
20:6 2 Sa 21:20;
20:7 1 Sa 17:10; 1 Sa 17:36; Isa 37:23;
20:8 Jos 14:12; Ecc 9:11; Jer 9:23; Rom 8:31;
20:9 2 Sa 21:1; Mt 4:3; Lk 22:31; Ac 5:3; Jas 1:13; Rev 12:10;
21:2 Jdg 20:1; 2 Sa 17:11; 2 Co 12:7;
21:3 1 Ch 19:15; Ps 115:14; Pr 14:28; Isa 26:15;
21:4 Ecc 8:4; Ex 1:17; Da 5:18; Ac 5:20;
21:5 1 Ch 27:23; 2 Sa 21:9;
21:6 2 Sa 3:27;
21:7 2 Sa 11:27; 1 Ki 15:5; Jos 7:1;
21:8 2 Sa 12:13; 2 Sa 24:10; Ps 25:11; Jer 5:14;
21:9 1 Ch 29:29; 1 Sa 9:9; 2 Sa 24:11;
21:10 Jos 24:15; Nu 10:12; Pr 5:12; Rev 5:19;
21:12 2 Sa 21:1; 2 Sa 24:13; Isa 4:9; Lk 4:25;

20:1 2 Sa 11:1; 1 Ki 20:22; Isa 54:16; Am 1:14;
20:2 1 Ch 18:11; 2 Sa 8:11-12;
20:3 Ex 1:14; Jos 9:24; 1 Ki 9:21;
20:4 2 Sa 21:15; Jos 12:12; Jos 16:3;
20:5 2 Sa 21:19; 1 Sa 17:1; Isa 42:10; 2 Sa 21:19;
20:6 2 Sa 21:20;
20:7 1 Sa 17:10; 1 Sa 17:36; Isa 37:23;
20:8 Jos 14:12; Ecc 9:11; Jer 9:23; Rom 8:31;
20:9 2 Sa 21:1; Mt 4:3; Lk 22:31; Ac 5:3; Jas 1:13; Rev 12:10;
21:2 Jdg 20:1; 2 Sa 17:11; 2 Co 12:7;
21:3 1 Ch 19:15; Ps 115:14; Pr 14:28; Isa 26:15;
21:4 Ecc 8:4; Ex 1:17; Da 5:18; Ac 5:20;
21:5 1 Ch 27:23; 2 Sa 21:9;
21:6 2 Sa 3:27;
21:7 2 Sa 11:27; 1 Ki 15:5; Jos 7:1;
21:8 2 Sa 12:13; 2 Sa 24:10; Ps 25:11; Jer 5:14;
21:9 1 Ch 29:29; 1 Sa 9:9; 2 Sa 24:11;
21:10 Jos 24:15; Nu 10:12; Pr 5:12; Rev 5:19;
21:12 2 Sa 21:1; 2 Sa 24:13; Isa 4:9; Lk 4:25;

20:1 2 Sa 11:1; 1 Ki 20:22; Isa 54:16; Am 1:14;
20:2 1 Ch 18:11; 2 Sa 8:11-12;
20:3 Ex 1:14; Jos 9:24; 1 Ki 9:21;
20:4 2 Sa 21:15; Jos 12:12; Jos 16:3;
20:5 2 Sa 21:19; 1 Sa 17:1; Isa 42:10; 2 Sa 21:19;
20:6 2 Sa 21:20;
20:7 1 Sa 17:10; 1 Sa 17:36; Isa 37:23;
20:8 Jos 14:12; Ecc 9:11; Jer 9:23; Rom 8:31;
20:9 2 Sa 21:1; Mt 4:3; Lk 22:31; Ac 5:3; Jas 1:13; Rev 12:10;
21:2 Jdg 20:1; 2 Sa 17:11; 2 Co 12:7;
21:3 1 Ch 19:15; Ps 115:14; Pr 14:28; Isa 26:15;
21:4 Ecc 8:4; Ex 1:17; Da 5:18; Ac 5:20;
21:5 1 Ch 27:23; 2 Sa 21:9;
21:6 2 Sa 3:27;
21:7 2 Sa 11:27; 1 Ki 15:5; Jos 7:1;
21:8 2 Sa 12:13; 2 Sa 24:10; Ps 25:11; Jer 5:14;
21:9 1 Ch 29:29; 1 Sa 9:9; 2 Sa 24:11;
21:10 Jos 24:15; Nu 10:12; Pr 5:12; Rev 5:19;
21:12 2 Sa 21:1; 2 Sa 24:13; Isa 4:9; Lk 4:25;

20:1 2 Sa 11:1; 1 Ki 20:22; Isa 54:16; Am 1:14;
20:2 1 Ch 18:11; 2 Sa 8:11-12;
20:3 Ex 1:14; Jos 9:24; 1 Ki 9:21;
20:4 2 Sa 21:15; Jos 12:12; Jos 16:3;
20:5 2 Sa 21:19; 1 Sa 17:1; Isa 42:10; 2 Sa 21:19;
20:6 2 Sa 21:20;
20:7 1 Sa 17:10; 1 Sa 17:36; Isa 37:23;
20:8 Jos 14:12; Ecc 9:11; Jer 9:23; Rom 8:31;
20:9 2 Sa 21:1; Mt 4:3; Lk 22:31; Ac 5:3; Jas 1:13; Rev 12:10;
21:2 Jdg 20:1; 2 Sa 17:11; 2 Co 12:7;
21:3 1 Ch 19:15; Ps 115:14; Pr 14:28; Isa 26:15;
21:4 Ecc 8:4; Ex 1:17; Da 5:18; Ac 5:20;
21:5 1 Ch 27:23; 2 Sa 21:9;
21:6 2 Sa 3:27;
21:7 2 Sa 11:27; 1 Ki 15:5; Jos 7:1;
21:8 2 Sa 12:13; 2 Sa 24:10; Ps 25:11; Jer 5:14;
21:9 1 Ch 29:29; 1 Sa 9:9; 2 Sa 24:11;
21:10 Jos 24:15; Nu 10:12; Pr 5:12; Rev 5:19;
21:12 2 Sa 21:1; 2 Sa 24:13; Isa 4:9; Lk 4:25;

3 Heb. the face of the battle was
4 or, young men
5 Heb. Abshai
6 that is, Euphrates
20
1 Heb. at the return of the year
2 Heb. the weight of
3 or, made them sawers of stone, diggers of iron, and cutters of wood
4 or, continued: Heb. stood
5 also called, Gob
6 also called, Saph
7 or, Rapha
8 also called, Jaaregim
9 Heb. measure
10 Heb. born to the giant, or, Rapha

dren of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Ja'ir slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

6 And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

7 But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

8 These were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his servants.

David's Numbering of the People

21 And Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, 'Choose thee

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies

¹ or, reproached ¹² also called Shammah ²¹ ¹ Heb. And it was evil in the eyes of the LORD concerning this thing ² Heb. stretch out ³ Heb. Take to thee

- overtaketh *thee*; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.
- 13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD: for very *great are his mercies*: but let me not fall into the hand of man.
- 14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.
- 15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.
- 16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.
- 17 And David said unto God, *Is it not I that* commanded the people to be numbered? even I it is that have sinned and done evil indeed; but *as for these sheep*, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.
- 18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.
- 19 And David went up at the saying of Gad, which he spake in the name of the LORD.
- 20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.
- 21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to

21:13-2 Ki 6:15; Ps 9:11; Jo 12:27; Pph 1:24; Job 10:31.
 21:14-2 Sa 24:15; Ex 12:20; Nu 25:9; 1 Sa 6:19.
 21:15-2 Sa 24:16; Jer 7:12; Jer 20:9; Ge 6:6.
 21:16-Ge 5:20; Nu 22:31; 2 Ki 6:17; Nu 10:9.
 21:17-1 Ch 21:8; 2 Sa 24:17; Ps 51:4; Eze 10:64.
 21:18-1 Ch 21:11; Ac 8:26; 1 Ch 21:15; 2 Sa 21:18.
 21:19-Jo 2:5; Ac 9:6.
 21:20-Jdg 6:11.
 21:21-1 Sa 25:24.
 21:22-1 Ki 21:2; 2 Sa 24:21; Nu 16:46.
 21:23-Jer 32:6; 1 Sa 6:14; 1 Ki 19:21.
 21:24-Ge 13:24; Ge 24:15; Rom 12:17.
 21:26-Ps 51:15; Ps 99:9; Pr 15:8; Isa 65:24; Jer 33:5.
 21:27-2 Sa 24:16; Heb 1:14; Eze 21:40; Mt 26:52.
 21:29-1 Ch 16:39; 1 Ki 5:4; 2 Ch 1:5; 2 Ch 1:13.
 21:30-1 Ch 21:16; 1 Ch 15:12; 2 Sa 6:9; Job 13:21.
 22:1-Ge 28:17; Dt 12:11; 2 Sa 24:18; 2 Ch 3:1; Ps 76:9.
 22:2-2 Ch 2:17; Eph 2:12; 1 Sa 1:1; Eze 4:7.
 22:3-1 Ch 29:2; 1 Ch 29:7; 1 Ki 7:7; Jer 52:20.
 4 or, very many
 5 also called, Araunah
 6 or, When Ornan turned back and saw the angel, then he and his four sons with him hid themselves
 7 Heb. Give

David with *his* face to the ground.

- 22 Then David said to Ornan, "Grant me the place of *this* threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.
- 23 And Ornan said unto David, Take it to thee, and let my lord the king do *that which is good* in his eyes: lo, I give thee the oxen *also* for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering: I give it all.
- 24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take *that which is thine* for the LORD, nor offer burnt offerings without cost.
- 25 So David gave to Ornan for the place six hundred shekels of gold by weight.
- 26 And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD: and he answered him from heaven by fire upon the altar of burnt offering.
- 27 And the LORD commanded the angel; and he put up his sword again into the sheath thereof.
- 28 At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.
- 29 For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.
- 30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD.

Preparations of Material

- 22 Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel.
- 2 And David commanded to gather together the strangers that *were* in the land of Israel: and he set masons to hew wrought stones to build the house of God.
- 3 And David prepared iron in abundance for the nails for the doors of the gates:

21:1-13 (2 Sam 24:1-14). David Trusted Himself to God's Mercies.—The work of numbering Israel is not fully completed before David feels convicted that he has committed a great sin against God. He sees his error, and humbles himself before God, confessing his great sin in foolishly numbering the people. But his repentance came too late. The word had already gone forth from the Lord to His faithful prophet, to carry a message to David, and offer him his choice of punishments for his transgression. David still shows that he has confidence in God. He chooses to fall into the hands of a merciful God, rather than to be left to the cruel mercies of wicked men (2SP 385).

21:14-27 (2 Sam. 24:15-25). David's Repentance Accepted and Destruction Stayed.—Swift destruction followed. Seventy thousand were destroyed by pestilence. David and the elders of Israel were in the deepest humiliation, mourning before the Lord. As the angel of the Lord was on his way to destroy Jerusalem, God bade him stay

his work of death. A pitiful God loves His people still notwithstanding their rebellion. The angel, clad in white garments, with a drawn sword in his hand, stretched out over Jerusalem, is revealed to David, and to those who are with him. David is terribly afraid, yet he cries out in his distress, and his compassion for Israel. He begs of God to save the sheep. In anguish he confesses, "I have sinned and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." God speaks to David, by His prophet, and bids him make atonement for his sin. David's heart was in the work, and his repentance was accepted. The threshing floor of Araunah is offered him freely, when to build an altar unto the Lord; also cattle, and everything needful for the sacrifice. But David tells him who would make this generous offering, that the Lord will accept the sacrifice which he is willing to make, but that he would not come before the Lord with an offering which cost him

- and for the joinings; and brass in abundance without weight;
- 4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.
- 5 And David said, Solomon my son is young and tender, and the house that is to be build for the LORD *must* be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

Directions to Solomon

- 6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.
- 7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:
- 8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.
- 9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be 'Solomon, and I will give peace and quietness unto Israel in his days.
- 10 He shall build an house for my name; and he shall be my son, and I *will* be his father; and I will establish the throne of his kingdom over Israel for ever.
- 11 Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.
- 12 Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.
- 13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.
- 14 Now, behold, 'in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a

22:4 2 Sa 5:11; 2 Ch 23: 13; 37: 22:5 1 Ch 29:1; Est 3:12; Isa 64:11; Lk 21:5;

22:6 Nu 27:23; Dt 31:23; Ac 1:2; 1 Ti 5:21;

22:7 1 Ch 17:1; 1 Ch 28:2; 2 Sa 7:2; Ps 132:5;

22:8 1 Ch 28:3; Nu 31:20; Nu 31:21; 1 Ki 5:3;

22:9 1 Ch 17:11; 1 Ch 17:11; 1 Ki 4:20; Ps 72:7;

22:10 1 Ch 28:6; 2 Sa 15:1; 1 Ki 5:5; Ps 89:26; Heb 1:5;

22:11 1 Ch 28:20; Isa 26:12; Mt 28:20; Rom 15:33;

22:12 2 Ch 1:10; Ps 72:1; Lk 21:15; Jas 1:5;

22:13 1 Ch 28:7; Ps 119:6; Mt 3:15; Ac 13:22;

22:14 2 Co 8:2; 1 Ki 10:14; 1 Ch 22:5; Jer 52:20;

22:15 Ex 28:6; Ex 35:32; Ex 35:35; 1 Ki 10:14;

22:16 1 Ch 22:4; Ege 4:14; 1 Co 15:58; Eph 5:14;

22:17 1 Ch 28:21; 1 Ch 29:6; Php 4:5; 3 Jo 4;

22:18 Rom 8:31; 1 Ch 22:9; 1 Ch 25:25;

22:19 1 Ch 16:11; Ps 27:4; Da 9:3; Hag 1:5; Ac 11:23;

23:1 1 Ch 29:28; Ge 25:8; Ge 35:29; Job 28:1;

23:2 1 Ch 13:1; 1 Ch 28:1; Jos 23:2; Jos 24:1;

23:3 Nu 4:23; Nu 1:9; Nu 4:35;

23:4 Ne 11:9; Ne 11:22; Ac 20:28; Dt 16:18; Mal 2:7;

23:5 1 Ch 16:38; 2 Ch 8:11; Est 7:7; Am 6:5;

23:6 2 Ch 8:14; 2 Ch 29:25; Est 6:18;

23:7 1 Ch 15:7; 1 Ch 26:21; Ex 6:17;

23:8 1 Ch 15:18; 1 Ch 15:7; 1 Ch 15:11; 1 Ch 15:17;

22

1 that is, Peaceable

2 or, poverty

3 that is, masons and carpenters

thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

- 15 Moreover *there* are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.
- 16 Of the gold, the silver, and the brass, and the iron, *there* is no number. Arise *therefore*, and be doing, and the LORD be with thee.
- 17 David also commanded all the princes of Israel to help Solomon his son, *saying*,
- 18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.
- 19 Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

Solomon Made King the First Time

- 23 So when David was old and full of days, he made Solomon his son king over Israel.

Divisions of the Levites

- 2 And he gathered together all the princes of Israel, with the priests and the Levites.
- 3 Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.
- 4 Of which, twenty and four thousand *were* 'to set forward the work of the house of the LORD; and six thousand *were* officers and judges:
- 5 Moreover four thousand *were* porters; and four thousand praised the LORD with the instruments which I made, *said David*, to praise *therewith*.
- 6 And David divided them into *three* courses among the sons of Levi, *namely*, Gershon, Kohath, and Merari.
- 7 Of the Gershonites *were*, Laadan, and Shimei.
- 8 The sons of Laadan; the chief *was* Jehiel,

1Ch

nothing. He would buy it of him for full price. He offered there burnt-offerings and peace-offerings. God accepted the offerings by answering David in sending fire from heaven to consume the sacrifice. The angel of the Lord was commanded to put his sword into his sheath, and cease his work of destruction (1SP 385, 386).

22:13. **God Blesses Those Who Cherish Principle.**—Did the Lord make a mistake in placing Solomon in a position of so great responsibility? Nay. God prepared him to bear these responsibilities, and promised him grace and strength on condition of obedience. [1 Chron. 22:13 quoted.]

The Lord sets men in responsible places, not to act out their own wills, but His will. So long as they cherish His pure principles of government, He will bless and strengthen them, recognizing them as His instrumentalities.

23 ¹ or, oversee ² Heb. divisions

God never forsakes the one who is true to principle. (MS 164, 1902).

23:1-5 (2 Chron. 8:14). **Organization for the Temple Services.**—[1 Chron. 23:1-5 quoted.] The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skillful in the use of musical instruments. The work of the porters was also definitely arranged.

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary.

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision (RH Oct. 5, 1905).

- and Zetham, and Joel, three.
- 9 The sons of Shimei: Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.
- 10 And the sons of Shimei *were*, Jahath, Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.
- 11 And Jahath was the chief, and Zizah the second; but Jeush and Beriah *had* not many sons; therefore they *were* in one reckoning, according to *their* father's house.
- 12 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, four.
- 13 The sons of Amram: Aaron and Moses; and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.
- 14 Now concerning Moses the man of God, his sons *were* named of the tribe of Levi.
- 15 The sons of Moses *were*, Gershom, and Eliezer.
- 16 Of the sons of Gershom, Shebuel *was* the chief.
- 17 And the sons of Eliezer *were*, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah *were* very many.
- 18 Of the sons of Izhar: Shelomith the chief.
- 19 Of the sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, and Jckameam the fourth.
- 1Ch 20 Of the sons of Uzziel: Micah the first, and Jesiah the second.
- 21 The sons of Merari: Mahli, and Mushi. The sons of Mahli: Eleazar, and Kish.
- 22 And Eleazar died, and had no sons, but daughters; and their *brethren* the sons of Kish took them.
- 23 The sons of Mushi: Mahli, and Eder, and Jeremoth, three.
- 24 These *were* the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they *were* counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.
- 25 For David said, The LORD God of Israel hath given rest unto his people, *that* they may dwell in Jerusalem for ever:
- 26 And also unto the Levites; they shall no *more* carry the tabernacle, nor any vessels of it for the service thereof.
- 27 For by the last words of David the Levites *were* *numbered* from twenty years old and above:
- 28 Because *their* office *was* to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;
- 29 Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for *that which is*

- 23:10 1 Ch 23:11
23:11 1 Ch 23:10
23:12 1 Ch 6:2; Ex 6:18; Nu 26:58
23:13 1 Ch 6:4; Ex 6:20; Ac 13:2; Rom 11:1; Gal 1:15
23:14 1 Ch 55:1; Ps 90:1
23:15 Ps 22:2; Ex 4:20
23:16 1 Ch 24:20; 1 Ch 25:20; 1 Ch 26:24
23:17 1 Ch 26:25
23:18 1 Ch 24:22; 1 Ch 26:26
23:19 1 Ch 25:12; 1 Ch 25:9; 1 Ch 24:23
23:21 1 Ch 25:6; 1 Ch 6:20; 1 Ch 6:50; Ex 6:19
23:22 1 Ch 24:28
23:23 1 Ch 24:30
23:24 Nu 10:17; Nu 10:21; Nu 1:6; Nu 2:32
23:25 1 Ch 22:18; 2 Nu 1:1; 1 Ch 8:15; Ps 9:11
23:26 Nu 4:5; Nu 1:9; Nu 7:9
23:27 1 Ch 25:3; 2 Nu 25:1; Ps 72:20
23:28 1 Ch 18:17; Ne 11:21; 1 Ki 6:5; Ezr 8:29
23:29 Ex 25:40; 1 Ki 7:48; Mt 12:1; Heb 9:2
23:30 1 Ch 9:33; 2 Ch 31:2; Rev 1:5
23:31 Lev 25:24; Lev 25:49; Nu 10:10; Ex 1:12
23:32 1 Ch 9:27; Nu 1:53; 1 Ki 8:4; Nu 4:38
24:1 1 Ch 25:6; 1 Ch 6:5; Ex 6:25; Ex 28:1
24:2 Ex 24:1; Ex 24:9; Lev 10:2; Nu 5:1
24:3 1 Ch 24:6; 1 Ch 24:9; 1 Ch 15:11; 24:4; Nu 25:11-13; 1 Ch 23:24
24:5 Jos 18:10; Pr 16:45; Job 4:7; Ac 1:26
24:6 1 Ki 4:5; Ezr 6: Ne 8:1; Mt 8:19; Mt 13:52
24:7 1 Ch 9:10; Ne 12:19; Ezr 2:56; Ne 3:9
24:8 Ezr 2:39; Ezr 10:21; Ne 7:58; Ne 12:15
24:9 Ne 12:17
24:10 Ne 12:4; Ne 12:17; 1 Ki 15
24:11 Ezr 2:86; Ne 4:9; Ne 12:10
24:12 Ne 12:10
24:14 Ezr 2:57; Ezr 10:20; Ne 7:40
3 Heb. did not multiply sons
4 or, the first
5 Heb. highly multiplied
6 or, kinsmen
7 or, he dwelleth in Jerusalem, etc.
8 Heb. number
9 Heb. their station was at the hand of the sons of Aaron
10 or, flat plate

- baked* in the *pan*, and for that which is fried, and for all manner of measure and size;
- 30 And to stand every morning to thank and praise the LORD, and likewise at even;
- 31 And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:
- 32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

Divisions of the Priests

- 24 Now these are the divisions of the sons of Aaron. The sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar.
- 2 But Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office.
- 3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.
- 4 And there *were* more chief men found of the sons of Eleazar than of the sons of Ithamar; and *thus* *were* they divided. Among the sons of Eleazar *there* *were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar according to the house of their fathers.
- 5 Thus *were* they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the *house* of God, *were* of the sons of Eleazar, and of the sons of Ithamar.
- 6 And Shemaiah the son of Nathaneele the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: *one* *principal* household being taken for Eleazar, and *one* taken for Ithamar.
- 7 Now the first lot came forth to Jehoiarib, the second to Jedaiah.
- 8 The third to Harim, the fourth to Seorim.
- 9 The fifth to Malchijah, the sixth to Mijamin.
- 10 The seventh to Hakkoz, the eighth to Abijah.
- 11 The ninth to Jeshuah, the tenth to Shecaniah.
- 12 The eleventh to Eliashib, the twelfth to Jakim.
- 13 The thirteenth to Huppah, the fourteenth to Jeshebeab.
- 14 The fifteenth to Bilgah, the sixteenth to Immer.
- 15 The seventeenth to Hezir, the eighteenth to Apsahs.

- 16 The nineteenth to Pethahiah, the twentieth to Jehzekiel.
 17 The one and twentieth to Jachin, the two and twentieth to Gamul,
 18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.
 19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

Divisions of Other Levites

- 20 And the rest of the sons of Levi were these: Of the sons of Amram: Shubael: of the sons of Shubael: Jehdeiah.
 21 Concerning Rehabiah: of the sons of Rehabiah, the first was Isshiah.
 22 Of the Izharites: Shelomoth: of the sons of Shelomoth: Jahath.
 23 And the sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.
 24 Of the sons of Uzziel: Michah: of the sons of Michah: Shamir.
 25 The brother of Michah was Isshiah: of the sons of Isshiah: Zechariah.
 26 The sons of Merari were Mahli and Mushi: the sons of Jaaziah: Beno.
 27 The sons of Merari by Jaaziah: Beno, and Shoham, and Zaccur, and Ibri.
 28 Of Mahli came Eleazar, who had no sons.
 29 Concerning Kish: the son of Kish was Jerahmeel.
 30 The sons also of Mushi: Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.
 31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

Divisions of the Singers

- 25** Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:
 2 Of the sons of Asaph: Zaccur, and Joseph, and Nathaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.
 3 Of Jeduthun: the sons of Jeduthun: Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD.
 4 Of Heman: the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer,

24:19 1 Ch 9:25, 2 Ch 23:9, 1 Co 14:40, Heb 7:11

24:20 1 Ch 6:18, 1 Ch 23:16, 1 Ch 26:24, 24:21 1 Ch 23:17, 1 Ch 26:25

24:22 1 Ch 23:18, Ex 6:21, Nu 3:19, 1 Ch 23:18

24:23 1 Ch 23:19, 1 Ch 26:31

24:24 1 Ch 23:20, 24:25 1 Ch 23:20, 1 Ch 15:18, 1 Ch 15:20

24:27 1 Ch 6:19, 1 Ch 23:21, Ex 6:19, Nu 3:20

24:28 1 Ch 23:22, 24:30 1 Ch 6:47, 1 Ch 23:24

24:31 Nu 26:56, 1 Ch 25:8, 1 Ch 26:13

25:1 1 Ch 12:28, 1 Ch 23:2, 1 Ch 6:43, 1 Ch 6:44, 12:21

25:2 1 Ch 25:1, 1 Ch 6:49, 1 Ch 15:17, Ps 73:1

25:3 1 Ch 9:16, 2 Ch 29:1, Ps 92:1, Jer 33:11

25:4 1 Ch 6:43, 1 Ch 15:17, Ps 88:1, 1 Ch 25:13

25:5 1 Ch 21:9, Ge 33:5, Ps 127:3, Isa 8:18

25:6 1 Ch 15:22, 1 Ch 23:5, Ps 68:25, Eph 5:19, Col 3:16

25:7 1 Ch 23:5, 25:8 1 Ch 23:5, Lev 16:8, Pr 16:33, Ac 1:26

25:9 1 Ch 25:2, 25:10 1 Ch 25:2

25:11 1 Ch 25:3, 25:12 1 Ch 25:2

25:13 1 Ch 25:2, 25:18 1 Ch 25:4

25:19 1 Ch 25:3, 25:20 1 Ch 25:4

25:30 1 Ch 25:4

25:31 1 Ch 25:4

25:32 1 Ch 25:4

25:33 1 Ch 25:4

25:34 1 Ch 25:4

25:35 1 Ch 25:4

25:36 1 Ch 25:4

25:37 1 Ch 25:4

25:38 1 Ch 25:4

25:39 1 Ch 25:4

25:40 1 Ch 25:4

25:41 1 Ch 25:4

25:42 1 Ch 25:4

25:43 1 Ch 25:4

25:44 1 Ch 25:4

25:45 1 Ch 25:4

25:46 1 Ch 25:4

25:47 1 Ch 25:4

25:48 1 Ch 25:4

Joshbekashah, Mallothi, Hothir, and Mahazioth:

- 5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.
 6 All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman.
 7 So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.
 8 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.
 9 Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:
 10 The third to Zaccur, he, his sons, and his brethren, were twelve:
 11 The fourth to Izri, he, his sons, and his brethren, were twelve:
 12 The fifth to Nathaniah, he, his sons, and his brethren, were twelve:
 13 The sixth to Bukkiah, he, his sons, and his brethren, were twelve:
 14 The seventh to Jesharelah, he, his sons, and his brethren, were twelve:
 15 The eighth to Jeshaiah, he, his sons, and his brethren, were twelve:
 16 The ninth to Mattaniah, he, his sons, and his brethren, were twelve:
 17 The tenth to Shimei, he, his sons, and his brethren, were twelve:
 18 The eleventh to Azareel, he, his sons, and his brethren, were twelve:
 19 The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:
 20 The thirteenth to Shubael, he, his sons, and his brethren, were twelve:
 21 The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:
 22 The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:
 23 The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:
 24 The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve:
 25 The eighteenth to Hanani, he, his sons, and his brethren, were twelve:
 26 The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:
 27 The twentieth to Eliathah, he, his sons, and his brethren, were twelve:
 28 The one and twentieth to Hothir, he, his sons, and his brethren, were twelve:
 29 The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:
 30 The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve:
 31 The four and twentieth to Romamtiezer, he, his sons, and his brethren, were twelve.

1Ch

25

1 otherwise called Jesharelah

2 Heb. by the hands of the king

3 With Shimei mentioned

4 or, matters

5 Heb. by the hands of the king

Divisions of the Porters and Other Officers

- 26** Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of 'Asaph.
- 2 And the sons of Meshelemiah were, Zechariah the firstborn, Jedaiel the second, Zebadiah the third, Jathniel the fourth.
- 3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.
- 4 Moreover the sons of Obedom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.
- 5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him.
- 6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.
- 7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men. Elihu, and Semachiah.
- 8 All these of the sons of Obedom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obedom.
- 9 And Meshelemiah had sons and brethren, strong men, eighteen.
- 10 Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief.)
- 11 Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.
- 12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.
- 13 And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.
- 14 And the lot eastward fell to 'Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.
- 15 To Obedom southward; and to his sons the house of 'Asuppim.
- 16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.
- 17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.
- 18 At Parbar westward, four at the causeway, and two at 'Parbar.
- 19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.
- 20 And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the 'dedicated things.
- 21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief

26:1 1 Ch 15:18, 2 Ch 23:19, Ps 93:1, Ps 97:1
26:4 1 Ch 15:18, 1 Ch 15:21, 1 Ch 15:21, 1 Ch 16:5, 26:5 1 Ch 16:12
26:6 1 Ch 26:8, 2 Ch 26:17, Ne 11:11, 1 Ti 6:12, 2 Ti 2:5
26:8 Mt 25:15, 2 Co 3:6, 1 Pe 3:11
26:9 1 Ch 26:1, 1 Ch 26:11
26:10 1 Ch 16:38
26:12 1 Ch 25:8
26:13 1 Ch 24:41
26:14 1 Ch 25:12
26:15 1 Ch 26:17, 2 Ch 25:24
26:16 1 Ki 10:5, 2 Ch 9:4, 1 Ch 25:12, Ne 12:24
26:17 1 Ch 9:21, 2 Ch 31:1, 1 Ch 26:15
26:18 2 Ki 23:11
26:19 Nu 16:11
26:20 1 Ch 26:22, 1 Ki 14:26, 1 Ki 15:18, Mal 4:6
26:21 1 Ch 6:17, 1 Ch 23:1
26:22 1 Ch 25:8, 1 Ch 29:8, 1 Ch 26:20, Ne 10:8
26:23 1 Ch 23:12, Nu 9:19, Nu 5:27
26:24 1 Ch 21:20
26:25 1 Ch 23:15, Ex 18:4
26:26 1 Ch 18:11, 1 Ch 22:11, Nu 31:50-52
26:27 Jos 6:19, 2 Ki 12:14
26:28 1 Sa 9:9, 1 Sa 17:55
26:29 1 Ch 26:24, 1 Ch 23:12, Ne 11:16
26:30 1 Ch 24:12, 1 Ch 23:19, 1 Ch 26:6
26:31 1 Ch 24:19, 1 Ch 29:27, 1 Ki 2:11, Isai 10:9
26:32 1 Ch 15:12, 1 Ch 23:21, 1 Ch 23:51
27:1 1 Ch 28:1, 1 Ki 17, 1 Ki 17:27
27:2 1 Ch 11:11, 2 Sa 23:8
27:3 Ge 38:29, Nu 26:20, Nu 10:11
27:4 1 Ch 11:12, 2 Sa 23:9

26

- 1 also called, Ebasaph
2 that is, Obedom
3 or, as well for the small as for the great
4 also called Meshelemiah
5 Heb. gatherings
6 or, out part
7 Heb. holy things
8 Heb. battles and spoils
9 Heb. over the charge
10 Heb. thing

fathers, even of Laadan the Gershonite, were Jehieli.

- 22 The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.
- 23 Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites.
- 24 And Shebuel the son of Gershon, the son of Moses, was ruler of the treasures.
- 25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.
- 26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.
- 27 'Out of the spoils won in battles did they dedicate to maintain the house of the LORD.
- 28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.
- 29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.
- 30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were 'officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.
- 31 Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.
- 32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manassch, for every matter pertaining to God, and 'affairs of the king.

Captains and Rulers

- 27** Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.
- 2 Over the first course for the first month was Jashobeam the son of Zabdiel; and in his course were twenty and four thousand.
- 3 Of the children of Perez was the chief of all the captains of the host for the first month.
- 4 And over the course of the second month

- was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.
- 5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.
- 6 This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.
- 7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.
- 8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.
- 9 The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.
- 10 The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.
- 11 The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarahites: and in his course were twenty and four thousand.
- 12 The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.
- 13 The tenth captain for the tenth month was Maharai the Netophathite, of the Zarahites: and in his course were twenty and four thousand.
- 14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.
- 15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.
- 16 Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:
- 17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:
- 18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of

27:5 1 Ch 18:17; 1 Ki 4:4-5
27:7 1 Ch 11:26; 2 Sa 23:24
27:8 1 Ch 11:27; 1 Ch 26:29; 2 Sa 23:25
27:9 1 Ch 11:28; 2 Sa 23:26
27:10 1 Ch 11:27; 2 Sa 23:26
27:11 1 Ch 11:29; 2 Sa 21:18; Nu 26:20
27:12 1 Ch 11:28; 2 Sa 23:27
27:13 1 Ch 11:30; 2 Sa 23:28; 1 Ch 27:11
27:14 1 Ch 11:31; 2 Sa 23:30
27:15 1 Ch 11:30; 2 Sa 23:29; 1 Ch 4:13; Jdg 3:9
27:17 1 Ch 26:30; 1 Ch 24:1; 1 Ch 24:31
27:18 1 Sa 16:6; 1 Sa 17:13; 1 Sa 17:29
27:21 1 Ki 4:14; 2 Sa 3:27; 2 Sa 3:47
27:23 Nu 1:18; Ge 15:5; Heb 11:12
27:25 2 Ki 18:15; Ge 41:48; Ex 1:11; Jer 41:8
27:28 1 Ki 4:7; 1 Ki 20:10
27:29 1 Ch 5:16; 1 Sa 65:10
27:30 Job 1:3; Ge 47:6
27:32 2 Sa 13:3; 2 Sa 21:21; 1 Ch 11:11

27

- 1 or, principal officer
2 Heb. ascended
3 Heb. over that which was of the vineyards
4 or, nephew
5 or, secretary
6 or, Hachmoni

Michael:

- 19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:
- 20 Of the children of Ephraim, Hoshea the son of Azariah: of the half tribe of Manasseh, Joel the son of Pedaiah:
- 21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:
- 22 Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.
- 23 But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.
- 24 Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel: neither was the number put in the account of the chronicles of king David.
- 25 And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziab:
- 26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:
- 27 And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:
- 28 And over the olive trees and the sycamore trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash:
- 29 And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:
- 30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:
- 31 And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.
- 32 Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons:

1Ch

27:1, 32-34 (Prov. 11:14; 24:6). **Wide Distribution of Responsibility Lessened Burdens.**—In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures.

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The general of the king's army was Joab." "The courses . . . came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year.

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe"; Ahithophel also was "the king's counselor. . . . And after Ahithophel was Jehoiada . . . and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king-taught Solomon that "in the multitude of counselors there is safety."

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign: the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,—these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow.

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the

33 And Ahithophel *was* the king's counsellor: and Hushai the Archite *was* the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

Final Instructions Concerning the Temple

28 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and 'possession of the king, 'and of his sons, with the 'officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: *As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:*

3 But God said unto me, Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed 'blood.

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel:

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7 Moreover I will establish his kingdom for ever, if he be 'constant to do my commandments and my judgments, as at this day.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your

27:33 2 Sa 16:23; 2 Sa 17:25; Ps 55:13; Zec 13:7.
27:34 1 Ki 1:7; 1 Ch 11:6.

28:1 1 Ch 23:2; Jos 24:2; Jos 24:1; 1 Ch 27:25.

28:2 Ge 48:2; 1 Ki 1:7; Dt 17:15; Ps 22:22; Ac 9:9.

28:3 1 Ch 17:4; 1 Ch 22:8; 1 Ki 5:8.

28:4 1 Ch 5:2; Ps 60:7; Ps 108:8; Heb 1:1; 1 Sa 16:1.

28:5 1 Ch 24:1; 1 Ch 29:1; 1 Ch 17:14; 1 Ch 29:24.

28:6 2 Ch 19; Heb 4:5; Heb 5:6; Heb 4:5.

28:7 Ps 132:12; Da 2:44; 1 Ch 22:13; 1 Ch 28:10.

28:8 Dt 4:6; Php 1:15-16; Heb 12:1-2; Dt 1:26.

28:9 Dt 4:35; 1 Ki 8:44; Ps 9:10; Rom 1:29; Heb 12:28; 2 Co 8:12; Jer 9:21.

28:10 1 Ch 28:6; 1 Ch 4:16.

28:11 1 Ch 28:19; Ex 25:10; Ex 26:30; 2 Ch 5:5; Heb 8:5.

28:12 Ex 41:2; Ex 25:10; Heb 8:5; 1 Ch 26:20.

28:13 1 Ch 24:1; 1 Ch 25:1; 1 Ch 9:29; Est 8:43.

28:15 1 Ki 7:19; 2 Ch 4:7.

28:16 1 Ki 7:18; 2 Ch 4:8; 2 Ch 1:19.

28:17 1 Ki 10:21.

28:18 1 Ki 7:18; 1 Sa 4:1; Ps 48:10; Ps 68:17; Ps 80:11.

28 1 or, cattle
2 or, and his sons
3 or, eunuchs
4 Heb. bloods
5 Heb. strong
6 Heb. of all that was with him

God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9 And thou, Solomon my son, know thou the God thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat.

12 And the pattern 'of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight for things of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the tables of shewbread, for every table: and *likewise* silver for the tables of silver:

17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins *he gave* gold by weight for every bason: and *likewise* silver by weight for every bason of silver:

18 And for the altar of incense refined gold

Carpenter of Nazareth Was Heavenly Architect.

Christ was the foundation of the Jewish economy. He planned the arrangements of the first earthly tabernacle. He gave every specification in regard to the building of Solomon's temple. He who worked as a carpenter in the village of Nazareth was the heavenly Architect who marked out the plan of the house where His name should be honored. The things of heaven and earth are more directly under Christ's supervision than many realize (MS 34, 1889).

28:20, 21. God Gives Wisdom to Accomplish This Work.—[1 Chron. 28:20, 21 quoted.] David's solemn charge should be kept in mind by those who are in positions of trust today; for it is as very binding upon these men as it was upon Solomon at the time it was given. In this our day of probation God's people are being tested and tried as surely as they were in the days of Solomon.

This whole chapter is of importance to all the people of God living in this age. In the business that He desires men

king for a portion of each year, is one from which we may gather many helpful suggestions (RII Oct. 12, 1905).

28:9. Fidelity Must Precede Blessings.—[1 Chron. 28:9 quoted.] This charge is given to the men in positions of trust in the work of God today as verily as it was given to Solomon. The day of test and trial is upon them, as verily as it was then upon Solomon.

Fidelity is required before God can bestow the blessings that He has promised. Those who offer God acceptable service must obey all His commandments. Thus they become representatives of Christ (MS 164, 1902).

28:11-13, 19. An Angel Guided David's Writing.—[The Lord, through His angel, instructed David, and gave him a pattern of the house which Solomon should build for Him. An angel was commissioned to stand by David while he was writing out, for the benefit of Solomon, the important directions in regard to the arrangements of the house. David's heart was in the work (1SP 387, 388).

by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the LORD.

- 19 All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern.
- 20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.
- 21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service; also the princes and all the people will be wholly at thy commandment.

Offerings for the Temple

- 29 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

- 2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.
- 3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house,
- 4 Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal:
- 5 The gold for things of gold, and the silver for things of silver, and for all manner of

28:19 Ex 25:10; Ex 26:30; Eze 1:3; Eze 4:22.
28:20 1 Ch 28:10, 1 Co 16:13; Isa 41:10; Rom 8:31; Heb 13:5.
28:21 Ex 31:3; Rom 15:1; Ps 119:5; Tit 5:1.

29:1 1 Ch 28:1; 1 Ch 28:8; 1 Ki 3:7; Pr 4:3.

29:2 Eze 9:10; 2 Co 8:3; Col 5:23; 1 Pe 4:10-11.

29:3 Ps 26:8; Ps 27:4; Ps 80:1; 1 Ch 21:24.

29:4 1 Ki 9:28; Job 28:16.

29:5 Ex 35:5; Nu 7:23; Eze 2:68-69.

29:6 1 Ch 27:1; 1 Ch 27:25; 2 Co 9:7.

29:8 1 Ch 26:21-22.

29:9 Jdg 5:9; Ps 110:3; 2 Co 8:3; 1k 15:6.

29:10 1 Ch 29:20; Ps 138:1; Ps 146:2; 1 Ki 8:15.

29:11 Da 4:30; Mt 6:14; 1 Th 1:17; Jude 25; Rev 5:12.

29:12 Dt 8:18; Job 42:10; Ecc 5:19; Da 6:26.

29:13 Ps 105:1; Da 2:23; 2 Co 2:14; 1 Th 2:15.

29:14 Ge 32:10; 2 Sa 7:18; Da 1:30; 2 Co 5:5.

29:15 Ge 47:9; Ps 39:12; 1 Pe 2:11; Job 14:2.

29:16 1 Ch 29:14; Ps 24:1; Hos 2:8; Lk 19:16.

29

1 Heb. fill his hand

2 Heb. retain, or, obtain strength

3 Heb. of thine hand

4 Heb. expectation

work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?

- 6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,
- 7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.
- 8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.
- 9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.
- 10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.
- 11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.
- 12 Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.
- 13 Now therefore, our God, we thank thee, and praise thy glorious name.
- 14 But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.
- 15 For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.
- 16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

1 Ch

of this appointment to carry on for the safety and prosperity of His kingdom, the Lord does not link together scattered elements that have not had a genuine experience, and that give no promise of developing characters that may be depended upon to bear responsibilities in connection with the work of molding and fashioning a nation to do a most solemn, sacred service for God, consistent with the uplifted, purified state of a people who represent Him.

God's service is not committed to one man's judgment and option, but is divided among those who are found willing to labor interestedly and self-sacrificingly. Thus all, according to the skill and ability God has given them, bear the responsibilities that He has appointed to them. The important interests of a great nation were entrusted to men whose talents fitted them to handle these responsibilities. Some were chosen to direct the business affairs; others were chosen to look after spiritual matters connected with the worship of God. All the religious service and every

branch of the business was to bear the signature of heaven. "Holiness unto the Lord" was to be the motto of the laborers in every department. It was regarded as essential that everything be conducted with regularity, propriety, fidelity, and dispatch.

To all who are engaged in His service, the Lord gives wisdom. The tabernacle to be borne in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. In the very beginning, He was particular as to the design and the accomplishment of His work. In this age of the world He has given His people much light and instruction in regard to how His work is to be carried forward,—on an elevated, refined, ennobling basis; and He is displeased with those who in their service do not carry out His design. He will separate such men from His cause, and prove others, who, if self-sufficient, will in turn be replaced by still other laborers (MS 81, 1900).

- 17 I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are 'present here, to offer willingly unto thee.
- 18 O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and 'prepare their heart unto thee:
- 19 And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, for the which I have made provision.
- 20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.
- 21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:

Solomon Made King the Second Time

- 22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the

29:17 1 Ch 28:9; Dt 8:2; 1 Sa 16:7; Ps 7:9;
29:18 Ps 5:15; Ex 4:5; Mt 22:32; Ac 5:13;
29:19 1 Ch 28:9; Ps 72:1; Ps 119:80; Jas 1:7;
29:20 1 Ch 16:36; Ps 150:2; Ge 24:26; Ex 3:31;
29:21 1 Ch 6:17; Lev 23:13; Nu 15:5; Nu 15:7;
29:22 Ps 2:11; Dt 12:2; 2 Ch 7:10; Eccl 2:24;
29:23 1 Ch 28:5; Ps 132:11; 1 Ch 22:11; Rom 15:1;
29:24 1 Ch 22:17; 1 Ch 28:21; Eccl 24:2; Eccl 17:18;
29:25 Jos 4:14; 2 Ch 1:1; Job 17:17; Ac 19:17;
29:26 1 Ch 18:14; Ps 78:1-2;
29:27 1 Ch 5:6; 2 Sa 5:5; 1 Ki 2:11;
29:28 Ge 15:15; Ge 25:8; Job 5:26; Ac 13:46;
29:29 1 Ki 14:29; Heb 11:32-33; 1 Sa 9:9;
29:30 2 Ki 10:34; 2 Ki 14:28; Da 2:21; Da 4:24;
5 Heb found
6 or, stablish
7 Heb. gave the hand under Solomon
8 or, history: Heb. words.

second time, and anointed *him* unto the LORD to be the chief governor, and Zadok to be priest.

- 23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.
- 24 And all the princes, and the mighty men, and all the sons likewise of king David, 'submitted themselves unto Solomon the king.
- 25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

The Death of David

- 26 Thus David the son of Jesse reigned over all Israel.
- 27 And the time that he reigned over Israel was forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
- 28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.
- 29 Now the acts of David the king, first and last, behold, they are written in the 'book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.
- 30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries,

29:5. Half-hearted Service Cannot Please God.—[1 Chron. 29:5 quoted.] The response came not only in literal offerings of treasures to meet the expense of the building, but also in willing service in the various lines of God's work. Hearts were filled with a desire to return to the Lord His own, by consecrating to His service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability He had given them.

David's exhortation to Solomon, and his appeal to the burden-bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause today. In this our day God's people will prosper only so long as they keep His precepts; and those who bear responsibilities are called upon to *consecrate their service* to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in

the field at home and abroad,—all are to render faithful service by using their talents wholly for God. The Lord is not pleased with half-hearted service. To Him we owe all that we have and are (RH Sept. 14, 1905).

29:14. David and God Were Partners.—This subject of the use of the means entrusted to us should be carefully considered; for the Lord will require His own with usury. While in poverty, many regard systematic giving as a Bible requirement; but when they come into possession of money or property, they do not acknowledge God's claim upon them. They look upon their means as their own. But not so did King David regard his possessions. He understood that God is the great proprietor of all things, and that he himself was highly honored in that he had been taken into partnership with God. His heart was filled with gratitude for the favor and mercy of God, and in his prayer when presenting offerings for the building of the temple, he said, "Of thine own have we given thee" (RH Dec. 8, 1896).

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The Second Book of the **CHRONICLES**

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2 CHRONICLES

Solomon (1:1-9:31)

Solomon's Sacrifices at Gibeon

- 1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly.
- 2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.
- 3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.
- 4 But the ark of God had David brought up from Kirjathjearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.
- 5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, 'he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.
- 6 And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

Solomon's Choice of Wisdom

- 7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.
- 8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.
- 9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people 'like the dust of the earth in multitude.
- 10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?
- 11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou

1:1 1 Ki 2:12; Ge 21:22; Ge 39:2; Mt 24:30.

1:2 2 Ch 29:20, 2 Ch 30:4; 1 Ch 13:1; 1 Ch 15:3.

1:3 1 Ki 4:1; 1 Ch 2:19; 1 Ch 21:29; Ex 26:1.

1:4 2 Sa 7:2, 2 Sa 7:17; 1 Ch 15:1.

1:5 Ex 41:2.

1:6 1 Ki 3:4; 1 Ki 8:63; 1 Ch 29:21; Isa 40:16.

1:7 Mk 10:46; Mk 10:27; Mk 10:51; Jn 16:23.

1:8 Ps 86:13; Ps 89:9; Isa 55:4; 1 Ch 28:5.

1:9 Ge 13:16; Ge 22:17; Nu 23:10.

1:10 1 Ki 5:9; Ps 119:34; Pr 17; Jas 1:5.

1:11 1 Sa 16:7; 1 Ki 8:18; 1 Ch 28:2; Pr 23:7; Ac 5:4.

1:12 Mt 6:33; Eph 4:20; 2 Ch 9:22; Ec 2:9; Jas 1:5.

1:13 2 Ch 1:3.

1:14 2 Ch 9:25; Dt 17:16; 1 Ki 4:26.

1:15 2 Ch 1:12; 1 Ki 10:27; Isa 60:17; Am 7:34.

1:16 2 Ch 9:28.

1:17 2 Ki 10:29.

2:1 1 Ki 5:5; Dt 12:5; Dt 28:58; 1 Ki 9:1.

2:2 2 Ch 2:18.

2:3 1 Ki 5:1; 2 Sa 5:11; 1 Ch 14:1.

2:4 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:5 1 Ki 5:1; 2 Sa 5:11; 1 Ch 14:1.

2:6 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:7 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:8 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:9 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:10 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:11 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:12 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:13 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:14 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:15 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:16 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:17 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:18 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:19 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:20 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

2:21 2 Ch 2:1; 1 Ki 8:18; Ex 30:7.

mayest judge my people, over whom I have made thee king:

- 12 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

Solomon's Chariots and Wealth

- 13 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.
- 14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.
- 15 And the king 'made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.
- 16 'And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
- 17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, 'by their means.

Solomon's Preparations for the Building of the Temple

- 2 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.
- 2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.
- 3 And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me*.
- 4 Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him 'sweet incense, and for the continual shewbread, and for

2Ch

1:3-6. See EGW on 1 Kings 3:4, Vol. 2, p. 1025.

1:7-10. See EGW on 1 Kings 3:5-9, Vol. 2, p. 1025.

1:7-12. See EGW on 1 Kings 3:5-15, Vol. 2, p. 1026.

2:3-14. See EGW on 1 Kings 5:3-18, Vol. 2, p. 1026.

2:13, 14. See EGW on 1 Kings 7:13, 14, Vol. 2, p. 1030.

4:1-23. **The Furnishings of the Sanctuary.**—The long-cherished plan of David to erect a temple to the Lord, Solomon wisely carried out. For seven years Jerusalem was filled with busy workers engaged in leveling the chosen site, in building vast retaining walls, in laying broad founda-

tations,—“great stones, costly stones, and hewed stones,”—in shaping the heavy timbers brought from the Lebanon forests, and in erecting the magnificent sanctuary. 1 Kings 5:17.

Simultaneously with the preparation of wood and stone, to which task many thousands were bending their energies, the manufacture of the furnishings for the temple was steadily progressing under the leadership of Hiram of Tyre, “a cunning man, endowed with understanding, . . . skillful to work in gold, and in silver, in brass, in iron, in stone, and

the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.

8 Send me also cedar trees, fir trees, and 'algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon: and, behold, my servants shall be with thy servants.

9 Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11 Then Huram the king of Tyre answered in writing, which he sent to Solomon. Because the LORD hath loved his people, he hath made thee king over them.

12 Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, 'endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

13 And now I have sent a cunning man, endued with understanding, of Huram thy father's,

14 The son of a woman of the daughters of Dan, and his father was a man of Tyre, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley,

2:5 2 Ch 29: 1 Ki

9:8, 1 Ti 6:15, Eze

7:20

2:6 2 Ch 6:18, 1 Ki

8:27, Isa 66:1, 2 Co

2:16

2:7 1 Ki 7:14, Isa

28:26, 1 Sa 28:29, Isa

60:10

2:8 1 Ki 5:6, 1 Ki

10:11

2:9 2 Ch 2:5, 2 Ch

7:21, 1 Ki 9:8

2:10 1 Ki 5:11, 1 Ki

10:7 1 Ki 7:20, Eze

22

2:11 2 Ch 9:8, 1 Ki

10:9, Ps 72:17

2:12 1 Ki 5:7, 1 Ch

29:20, 1 Ki 1:68, 1 Pe

1:5

2:13 2 Ch 3:16

2:14 2 Ch 2:7

2:15 2 Ch 2:10, 1

Ki 5:11

2:16 Jos 19:46, Eze

3:7, Jn 1:3, Ac 9:46

2:17 2 Ch 2:2, 1 Ch

2:2

3:1 1 Ki 6:1, Ge

22:2, Ge 22:11, 1 Ch

21:18, 1 Ch 22:1

3:2 1 Ki 6:1

3:3 1 Ki 6:2-3

3:4 Jn 10:23, Ac

3:11, Ac 5:12

3:5 1 Ki 6:21-22

3:6 1 Ch 29:2, 1 Ch

29:8, Isa 5:11-12

3:7 Ex 26:29, 1 Ki

6:30, 1 Co 7:20, Ex

26:1

3:8 Ex 26:35, Heb

9:5, Heb 9:9, Heb

10:19

2 Heb. hath

retained, or,

obtained strength.

3 Heb. to grave

gravings

4 also called,

almuggim

5 Heb. great and

wonderful

6 Heb. knowing

prudence and

understanding

7 Heb. according to

all thy need

8 Heb. Japho

9 Heb. the men the

strangers

3

1 or, which was

seen of David his

father

2 also called,

Araunah

3 Heb. founded

4 Heb. covered

5 house of holiness

of holinesses, or,

oracle

the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.

17 And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father, had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

The Site and Date of Building

3 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

2 And he began to build in the second day of the second month, in the fourth year of his reign.

The Porch and the Holy Place

3 Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.

4 And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty; and he overlaid it within with pure gold.

5 And the greater house he cycled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

The Most Holy Place

8 And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits; and he overlaid it with fine gold, amounting to

in timber, in purple, in blue, and in fine linen, and in crimson." 2 Chronicles 2:13, 14.

Thus as the building on Mount Moriah was noiselessly upreared with "stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building," the beautiful fittings were perfected according to the patterns committed by David to his son, "all the vessels that were for the house of God." 1 King 6:7; 2 Chronicles 3:19. These included the altar of incense, the table of shew-

bread, the candlestick and lamps, with the vessels and instruments connected with the ministrations of the priests in the holy place, all "of gold, and that perfect gold." 2 Chronicles 4:21. The brazen furniture,—the altar of burnt offering, the great laver supported by twelve oxen, the lavers of smaller size, with many other vessels,—in the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah." 2 Chronicles 3:17. These furnishings were provided in abundance, that there should be no lack.

- six hundred talents.
- 9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.
- 10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.
- 11 And the wings of the cherubims *were* twenty cubits long: one wing of the *one cherub* *was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.
- 12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also*, joining to the wing of the other cherub.
- 13 The wings of these cherubims spread themselves forth twenty cubits; and they stood on their feet, and their faces *were* inward.
- 14 And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

The Bronze Pillars of the Porch

- 15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that *was* on the top of each of them *was* five cubits.
- 16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.
- 17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand "Jachin, and the name of that on the left "Boaz.

The Objects of Brass and Gold

- 4 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.
- 2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.
- 3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it *was* cast.
- 4 It stood upon twelve oxen, three looking toward the north, and three looking

3:13 Ex 25:20
3:14 Mt 27:51; Heb 9:4; Heb 10:20
3:15 Jer 52:20-23
3:16 1 Ki 6:21; 1 Ki 7:20
3:17 1 Ki 7:21

4:1 2 Ch 1:5; 1 Ki 8:22; 1 Ki 8:6; 4:2 1 Ki 7:24; Zec 13:1; Tit 2:5; Rev 7:11
4:3 Ex 1:10; Ex 10:11; 1 Co 9:9-10; Rev 4:7
4:4 Mt 16:18; Eph 2:20; Rev 21:14; Mk 13:1; Ac 9:15
4:5 1 Ki 7:26
4:6 1 Ki 7:38; 1 Ki 7:40; Ps 51:2; 1 Co 6:11; 1 Jo 1:7
4:7 1 Ki 7:49; 1 Ch 22:15; Jo 8:12; Rev 1:20
4:8 1 Ki 7:48; Isa 25:6; Eze 41:16; Mal 1:12; 1 Co 10:21
4:9 1 Ki 6:36; 1 Ki 7:12
4:10 1 Ki 7:49
4:11 1 Ki 7:40; 1 Ki 7:45
4:12 1 Ki 7:41
4:13 1 Ki 7:20; 1 Ki 7:12; Sb 4:13; Jer 52:23
4:14 2 Ch 1:6
4:16 2 Ch 4:11; Ex 27:4; 1 Ch 28:17
4:17 1 Ki 7:40
4:18 1 Ki 7:47; 1 Ch 22:14; Jer 52:20

6 or, (as some think) of moveable work
7 or, toward the house
8 Heb. caused to ascend
9 Heb. long
10 that is, He shall establish
11 that is, in it is strength
4
1 Heb. from his brim to his brim
2 or, like a lilyflower
3 Heb. the work of burnt offering
4 or, bowls
5 or, bowls
6 Heb. finished to make
7 Heb. upon the face of
8 or, caldrons
9 Heb. made bright, or, scoured
10 Heb. thicknesses of the ground

toward the west, and three looking toward the south, and three looking toward the east; and the sea *was set* above upon them, and all their hinder parts *were* inward.

- 5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.
- 6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.
- 7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.
- 8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.
- 9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.
- 10 And he set the sea on the right side of the east end, over against the south.
- 11 And Huram made the pots, and the shovels, and the basons. And Huram finished the work that he *was* to make for king Solomon for the house of God;
- 12 *To wit*, the two pillars, and the pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the top of the pillars;
- 13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* upon the pillars.
- 14 He made also bases, and lavers made he upon the bases;
- 15 One sea, and twelve oxen under it.
- 16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make to king Solomon for the house of the LORD of bright brass.
- 17 In the plain of Jordan did the king cast them, in the "clay ground between Succoth and Zeredathah.
- 18 Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

2Ch

Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to "gold, silver, precious stones," "polished after the similitude of a palace." 1 Corinthians

3:12; Psalm 144:12. Of this spiritual temple Christ is "the chief Cornerstone, in whom all the building fully framed together groweth unto an holy temple in the Lord." Ephesians 2:20, 21. (PK 35-36)

4:11. See EGW on 1 Kings 7:13, 1-4. Vol. 2, p. 1030.
5:7, 8, 12-14. See EGW on 1 Kings 6:23-28, Vol. 2, p. 1030.

6:13 (1 Kings 8:54). **Kneel for Prayer in Public Worship.**—I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where

- 19 And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set;
- 20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;
- 21 And the flowers, and the lamps, and the tongs, made he of gold, and that "perfect gold;
- 22 And the snuffers, and the "basons, and the spoons, and the censers, of pure gold; and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of "gold.

The Temple Completed

- 5 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

The Ark Brought to the Temple

- 2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
- 3 Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.
- 4 And all the elders of Israel came; and the Levites took up the ark.
- 5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.
- 6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.
- 7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims;
- 8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.
- 9 And they drew out the staves of the ark,

4:19 2 Ch 36:10; 2 Ch 36:18; 2 Ki 20:13; Jer 26:4;
4:20 2 Ch 3:7; 1 Ki 6:5; 1 Ki 8:6; Ps 28:2;
4:21 2 Ch 4:5; Ps 25:31; Ex 5:20; 1 Ki 6:18;
4:22 Ex 5:24; 1 Ki 7:50; 2 Ki 12:15; Jer 52:18;

5:1 1 Ki 7:51; 1 Ch 22:14;
5:2 2 Ch 5:1; 2 Ch 5:12; 1 Ki 28:1; Ps 2:6;
5:3 1 Ki 8:2; 1 Ki 8:2;
5:4 Nu 1:15; Jos 3:6; Jos 6:6; 1 Ki 8:5; 1 Ch 15:2;
5:5 2 Ch 1:3; 1 Ki 8:6;
5:6 2 Sa 6:15; 1 Ki 8:5; 1 Ch 29:21;
5:7 Ps 132:8; 2 Ch 1:20;
5:8 Nu 1:6;
5:9 1 Ki 8:8;
5:10 2 Ki 6:11; Ex 31:18; Ex 32:19; Heb 9:4;

5:11 2 Ch 29:5; 2 Ch 29:15; 2 Ch 29:31; Ex 19:10;
5:12 2 Ch 29:25; 1 Ch 16:41; Rev 15:6; Rev 19:8;
5:13 Isa 52:8; Jer 42:39; Ac 4:32; Rom 15:6;
5:14 2 Ch 7:2; 1 Ti 6:16; Ex 10:55; Eze 10:1; Rev 15:8;

6:1 Ex 20:21; Lev 10:2; Ps 97:2; Na 1:3; Heb 12:18;
6:2 2 Sa 7:15; 1 Ki 8:15; 1 Ch 17:12; 1 Ch 28:6;
6:3 1 Ki 8:14; 2 Ch 29:29; Jos 22:6;
6:4 1 Ki 8:15; 1 Ch 29:10; 1 Ch 29:15; Ps 11:13; Eph 1:5;
6:5 1 Ki 8:16; Ex 20:24; Ex 23:21; Dt 12:8; Da 9:19;

6:1 Ex 20:21; Lev 10:2; Ps 97:2; Na 1:3; Heb 12:18;
6:2 2 Sa 7:15; 1 Ki 8:15; 1 Ch 17:12; 1 Ch 28:6;
6:3 1 Ki 8:14; 2 Ch 29:29; Jos 22:6;
6:4 1 Ki 8:15; 1 Ch 29:10; 1 Ch 29:15; Ps 11:13; Eph 1:5;
6:5 1 Ki 8:16; Ex 20:24; Ex 23:21; Dt 12:8; Da 9:19;

6:1 Ex 20:21; Lev 10:2; Ps 97:2; Na 1:3; Heb 12:18;
6:2 2 Sa 7:15; 1 Ki 8:15; 1 Ch 17:12; 1 Ch 28:6;
6:3 1 Ki 8:14; 2 Ch 29:29; Jos 22:6;
6:4 1 Ki 8:15; 1 Ch 29:10; 1 Ch 29:15; Ps 11:13; Eph 1:5;
6:5 1 Ki 8:16; Ex 20:24; Ex 23:21; Dt 12:8; Da 9:19;

11 Heb. perfections of gold
12 or, bowls
13 that is, overlaid with gold

5
1 or, they are there
2 or, where, etc
3 Heb. found

that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And "there it is unto this day.

- 10 There was nothing in the ark save the two tables which Moses put therein at Horeb, "when the LORD made a covenant with the children of Israel, when they came out of Egypt.

The Manifestation of God's Glory

- 11 And it came to pass, when the priests were come out of the holy place: (for all the priests that were "present were sanctified, and did not then wait by course:
- 12 Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)
- 13 It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD: and when they lifted up *their voice* with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;
- 14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Solomon's Prayer of Consecration

- 6 Then said Solomon, The LORD hath said that he would dwell in the thick darkness.
- 2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.
- 3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.
- 4 And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,
- 5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there: neither chose I any man to be a ruler over my people Israel:

have our brethren obtained the idea that they should stand upon their feet when praying to God?

[Luke 22:41; Acts 9:40; 7:59, 60; 20:36; 21:5; Ezra 9:5, 6; Ps. 95:6; Eph. 3:14 quoted.]

Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God.

[2 Chron. 6:1-13 quoted.]

Is it possible that with all the light that God has given to His people on the subject of reverence, that ministers, prin-

cipals, and teachers in our schools, by precept and example teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous?

We hope that our brethren will not manifest less reverence and awe as they approach the only true and living God than the heathen manifest for their idol deities, or these people will be our judges in the day of final decision. I would speak to all who occupy the place of teachers in our schools. Men and women, do not dishonor God by

- 6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.
- 7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.
- 8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:
- 9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.
- 10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.
- 11 And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.
- 12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:
- 13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,
- 14 And said, O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:
- 15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as *it is* this day.
- 16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, 'There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.'
- 17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.
- 18 But will God in very deed dwell with men on the earth? behold, heaven and the

6:6 2 Ch 12:15; Ps 108:1; Ps 152:15; Isa 14:32.
6:7 1 Ki 5:3; 1 Ki 8:17; 1 Ch 17:1; 1 Ch 22:7.
6:8 Mk 14:8; 2 Co 9:12.
6:9 1 Ch 17:4.
6:10 2 Ch 6:4; 2 Ch 1:1; 1 Ki 2:12; 1 Ch 29:15; Ec 1:1.
6:11 2 Ch 5:7; 2 Ch 5:10; Ex 40:20; 1 Ki 8:9; Heb 9:1.
6:12 1 Ki 8:22; Ex 9:33; Ps 28:2; 1 Ti 2:8.
6:13 Ne 8:1; 1 Ki 6:36; Ez 9:5; Ps 95:6; Da 6:10.
6:14 Ge 33:20; Ex 3:15; Ex 15:11; Lk 1:6; 1 Th 2:12.
6:15 2 Sa 7:12; 1 Ki 8:21; 1 Ch 22:9; 2 Ch 6:4.
6:16 2 Pe 36:47; 2 Ch 7:18; 1 Ki 6:12; Ps 132:12.
6:17 2 Ch 6:9; Isa 31:17; Isa 45:3; Jer 11:5.
6:18 1 Ki 8:27; Ps 68:18; Isa 57:15; Ac 17:24.
6:19 1 Ki 8:28; Ps 74:20; Ps 150:2; Ps 91; Jn 17:20.
6:20 2 Ch 16:9; Ps 34:15; Col 2:9; Da 6:10.
6:21 2 Ch 6:49; Ec 5:2; Isa 57:15; Mt 6:9.
6:22 Ex 22:11; Lev 5:1; Jn 30:9; Mt 23:18.
6:23 2 Ch 6:21; 2 Ki 9:26; Ps 10:11; Isa 41:1.
6:24 Lev 26:47; Lev 26:37; Dt 28:25; Dt 28:36; Pr 9:5.
6:25 Ge 13:15; Ex 6:8; Jos 21:43.
6:26 Lev 26:19; Lk 4:25; Isa 5:6; Eze 14:13.
6:27 Ps 25:8; Ps 25:12; Ps 94:12; Mt 4:2; Jn 6:45.
6:28 Lev 26:16; 2 Ki 6:1; Joel 1:11.
6:29 Ps 50:15; Ps 91:15; Pr 14:10.

6

- 1 Heb. the length thereof, etc.
2 Heb. There shall not a man be cut off.
3 or, in this place.
4 Heb. pray.
5 Heb. and he require an oath of him.
6 or, be smitten.
7 or, toward.
8 Heb. in the land of their gates.

heaven of heavens cannot contain thee; how much less this house which I have built!

- 19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:
- 20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.
- 21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall 'make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.
- 22 If a man sin against his neighbour, 'and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;
- 23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.
- 24 And if thy people Israel 'be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee 'in this house;
- 25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.
- 26 When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;
- 27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.
- 28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them 'in the cities of their land: whatsoever sore or whatsoever sickness *there be*:
- 29 Then what prayer or what supplication soever shall be made of any man, or of all

2Ch

your inreverence and pomposity. Do not stand up in your Phariseism and offer your prayers to God. Mistrust your own strength. Depend not in it; but often bow down on your knees before God, and worship Him.

And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. Who have searched the Word closely for examples and direction in this respect? . . .

Man must come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. And as he receives

daily mercies at the hand of God, he is ever to cherish gratitude in his heart, and give expression to it in the words of thanksgiving and praise for these unmerited favors (NL 37, pp. 1-3).

The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner.

Herein is a lesson for God's people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. . . . Let man come on bended knee, as a subject of grace, a suppliant at the foot-

thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, "so long as they live "in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that "this house which I have built is called by thy name.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name:

35 Then hear thou from the heavens their prayer and their supplication, and maintain their "cause.

36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and "they carry them away captives unto a land far off or near;

37 Yet *if* they "bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their "cause, and forgive thy people which have sinned against thee.

6:30 Ps. 62:12; Jer. 17:10; Eze. 18:30; Mt. 16:27; Lu. 2:25.
6:31 Ex. 20:20; Ps. 128:1; Ps. 130:1; Ac. 9:31.

6:32 Jer. 1:16; Mt. 2:1; Jn. 10:15; Jn. 12:20.
6:33 1 Sa. 17:46; 2 Ki. 19:19; Ps. 22:27; Ps. 66:10.

6:34 2 Ch. 20:4; 1 Sa. 15:4; 1 Sa. 19:32; Da. 6:10.
6:35 Ps. 9:3; Jer. 5:29.

6:36 1 Ki. 8:10; Ps. 130:3; Eccl. 7:20; Jas. 5:2.

6:37 Ek. 15:17; Ne. 16:19; Dan. 6:10.
6:38 2 Ch. 6:31; Da. 6:10.

6:39 2 Ch. 6:35; Ps. 25:18.
6:40 Ps. 7:4; Ps. 119:3; Ps. 88:1; 2 Ch. 7:15.

6:41 Ps. 132:16; 1 Ch. 28:2; 1 Sa. 60:1; Rom. 1:16.

6:42 1 Ki. 2:16; Ps. 22; Isa. 61:1; 1 Sa. 55:3; Ac. 13:51.

7:1 1 Ki. 8:54; 1 Sa. 65:24; Da. 9:20; Da. 9:31.

7:2 2 Ch. 5:14; Ex. 24:17; 1 Sa. 6:5; Rev. 15:8.

7:3 Ex. 1:51; Lev. 9:21; Nu. 14:5; Nu. 16:22.

7:4 2 Ch. 5:6; 2 Ch. 15:11; Eze. 45:17; Mic. 6:7.

7:5 2 Ch. 29:25; Ps. 87:7; Am. 6:5; 2 Ch. 7:4.

7:6 2 Ch. 36:14; 1 Ki. 8:64; 2 Ch. 11:1.

7:7 1 Ki. 8:65; Jn. 7:2; 2 Ch. 30:15; Ge. 15:18.

9 or, toward
10 Heb. all the days which

11 Heb. upon the face of the land
12 Heb. thy name is called upon this house

13 or, right
14 Heb. they that take them captives carry them away

15 Heb. bring back to their heart
16 or, right
17 Heb. to the prayer of this place

7
1 Heb. by their hand

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent "unto the prayer that is made in this place.

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Fire Sent From Heaven

7 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.

The Sacrifices and the Festival

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised "by their ministry; and the priests sounded trumpets before them, and all Israel stood.

7 Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of

stool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator (RH Nov. 30, 1905).

7:1-3. The Presence of the Holy Spirit.—Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. But those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of

holiness, their coming together will be of no avail. Of such the Lord declares, "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." Matthew 15:8,9. Those who worship God must worship Him "in spirit and in truth: for the Father seeketh such to worship Him." John 4:23 (PK 50).

8:14. See EGW on 1 Chron. 23:1-5.

9:17-22. See EGW on Eccl. 1:14.

9:22, 23 (1 Kings 10:23, 24). God Endows Man With Talent.—12 Chron. 9:22, 23 quoted.] This honor was not brought about by Solomon himself. God gave to him the

Egypt.

- 9 And in the eighth day they made ^a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

- 10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

- 11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

God's Message to Solomon

- 12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

- 13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

- 14 If my people, ^a which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

- 15 Now mine eyes shall be open, and mine ears attent ^a unto the prayer that is made in this place.

- 16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

- 17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

- 18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, ^a There shall not fail thee a man to be ruler in Israel.

- 19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

- 20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

7:9 Lev 23:36; Ne

8:18 Joel 1:14;

7:10 1 Ki 8:66; 2

Ch 29:36; 2 Ch 30:26;

10:12; 7:

7:11 2 Ch 2:1; 1 Ki

9:1; Ex 24;

7:12 2 Ch 1:7; Ge

7:13; Ps 10:17; Lk

1:15; Ac 10:31;

7:13 Job 11:10; Job

12:14; Lk 4:25; Rev

5:7;

7:14 Isa 63:19; Eze

53:11; Ac 9:11; Isa

45:19;

7:15 2 Ch 6:20; Dt

1:12; Ps 65:2; 1 Pe

7:16 Dt 12:1; 1 Ki

8:16; Ps 132:14; Zec

3:2;

7:17 18 28:1; 1 Ki

2:3; Zec 3:7; Ps

105:45;

7:18 1 Ki 9:5; 2 Ch

6:16;

7:19 Lev 26:14; Lev

26:35; Dt 28:15; 1 Sa

12:25;

7:20 2 Ki 17:20; Ps

52:5; Jer 12:17; Jer

18:7; Jude 12;

7:21 1 Ki 9:8; 2 Ch

29:4; Jer 49:17; Jer

50:13;

7:22 Jer 1:16; Eze

14:23; 2 Ch 36:17; Da

9:12

8:1 1 Ki 9:10;

8:3 Nu 13:21; Nu

34:8; 2 Sa 8:5; 1 Ch

18:5;

8:5 Jos 16:4; Jos

16:5; 1 Ch 7:21;

8:6 Jos 19:4; 1 Ki

9:18; 2 Ch 8:4; Ecc

4:4;

8:7 Ge 15:19-21; Dt

7:1

8:8 Ps 106:34; Jos

16:10; Ex 17:13;

8:9 Ex 19:5-6; Gal

4:26; Gal 4:31;

8:10 2 Ch 2:18; 1

Ki 5:16; 1 Ki 9:25;

8:11 1 Ki 5:1; Ex

29:43; Eze 21:2; 2 Pe

1:18

2 Heb. a restraint

3 Heb. upon whom

my name is called

4 Heb. to the prayer

of this place

5 Heb. There shall

not be cut off to

these

8

1 Heb. all the desire

of Solomon which

he desired to build

- 21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

- 22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Solomon's Public Works

- 8 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house.

- 2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

- 3 And Solomon went to Hamathzobah, and prevailed against it.

- 4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

- 5 Also he built Bethhoron the upper, and Bethhoron the nether, fenced cities, with walls, gates, and bars;

- 6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and ^a all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

Solomon's Servants and Officers

- 7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel.

- 8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

- 9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

- 10 And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.

The House of the Daughter of Pharaoh

- 11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he

2 Ch

talents of influence and of great wisdom. Let all remember that tact and ability do not come from the natural man. Those who depend upon ministers or upon any other men whom they regard as superior to themselves, should understand that God is the One who endows man with talent.

We see danger in the bestowal of rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride or self-esteem obtain the supremacy. He who has an unusual following, he who has received words of commendation from the Lord, needs the special prayers of God's

faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Faithfully should his brethren warn him of his dangers; for, if left to himself, he will surely make mistakes, and reveal human frailties.

In studying Solomon's history, we can see clearly that the very ones who flattered and praised and glorified the man of ability are the ones who did not recognize and glorify God for the blessings He bestowed upon them through the human instrumentality. They supported and

said, My wife shall not dwell in the house of David king of Israel, because *the places are* 'holy, whereunto the ark of the LORD hath come.

Offerings and Priestly Appointments

- 12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch.
- 13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.
- 14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.
- 15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.
- 16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.

The Ships of Solomon

- 2Ch 17 Then went Solomon to Eziongeber, and to Eloth, at the sea side in the land of Edom.
- 18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

The Visit of the Queen of Sheba

- 9 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.
- 2 And Solomon told her all her questions: and there was nothing hid from Solomon

8:12 2 Ch 3:1; Ec 8:16; Joel 2:17; Jn 10:23
8:13 Ec 4:17; Dt 16:16; 1 Ki 9:25
9:14 2 Ch 5:11; 2 Ch 31:2; 1 Ki 1:5; Lk 1:8
9:15 2 Ch 40:12; 1 Ki 7:51; 1 Ch 9:29
9:16 1 Ki 5:18; 1 Ki 6:7
9:17 2 Ch 20:46; No 33:45; 1 Ki 22:46
9:18 2 Ch 9:10; 2 Ch 9:13; 1 Ki 10:22; Ec 2:8
9:19 Mt 12:42; Lk 11:41; Ge 10:7; Isa 60:6
9:20 Pr 13:20; Pr 18:1; Mk 4:11; Jn 15:15; Jas 1:5
9:21 1 Ki 10:5; Ac 11:23
9:22 Pr 9:5; 1 Ki 10:5; Lk 12:57; Rev 5:20
9:23 1 Ki 10:6
9:24 1 Ki 10:7; Ps 51:19; Zec 9:17; 1 Co 2:9
9:25 Dt 33:9; 1 Ki 10:6; Ps 27:4; Pr 4:3; Lk 11:28
9:26 1 Ch 29:10; 1 Ch 29:20; 1 Ki 10:9; Ps 18:19; Isa 42:1
9:27 2 Ch 9:24; 1 Ki 9:14; Ps 72:10; Ex 30:31
9:28 2 Ch 8:18; 1 Ki 10:22; 1 Ki 10:11; 1 Ch 23:5; Rev 5:8
9:29 1 Ki 10:13; Ps 20:4; Eph 5:20

2 Heb. holiness
3 Heb. so was the commandment of David the man of God
9

1 Heb. word
2 or, butlers
3 word
4 or, sayings
5 hast added to
6 or, stairs: Heb. highways
7 or, captains

which he told her not.

- 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,
- 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel: his 'cupbearers also, and their apparel: and his ascent by which he went up into the house of the LORD; there was no more spirit in her.
- 5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:
- 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou 'exceedest the fame that I heard.
- 7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.
- 8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.
- 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.
- 10 And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought algum trees and precious stones.
- 11 And the king made of the algum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.
- 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Solomon's Gold and Glory

- 13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold:
- 14 Beside *that* which chapmen and merchants brought. And all the kings of Arabia and 'governors of the country

glorified the man; God was dishonored; and therefore the Lord found the vessel He had ordained and used in His sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltations. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course of action helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he went on to exalt his own wisdom, and made not God his trust. He would not be counseled; he would

walk in his own way....

The Lord sets men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek Him and depend upon Him as their Counselor. So long as men represent the pure principles of His government, He will continue to bless and maintain them as His instrumentalities to carry out His purposes concerning His people. He cooperates with those who cooperate with Him.... The test by which Solomon was measured, is used to measure all (MS 81, 1900).

brought gold and silver to Solomon.

- 15 And king Solomon made two hundred targets of beaten gold: six hundred *shekels* of beaten gold went to one target.
- 16 And three hundred shields made he of beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon.
- 17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.
- 18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:
- 19 And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.
- 20 And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.
- 21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.
- 22 And king Solomon passed all the kings of the earth in riches and wisdom.
- 23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.
- 24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.
- 25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.
- 26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.
- 27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance.
- 28 And they brought unto Solomon horses out of Egypt, and out of all lands.

The Close of Solomon's Reign

- 29 Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?
- 30 And Solomon reigned in Jerusalem over all Israel forty years.
- 31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

9:15 2 Ch 12:9-10;
9:16 1 Ki 7:2
9:17 Ps 45:8; Rev 20:11
9:18 Nu 23:24; Nu 24:9; Rev 5:5
9:19 Mt 19:28; Rev 21:12
9:20 1 Ki 10:21; Est 1:7; Isa 2:22; Jer 31:5
9:21 1 Ki 10:22; 1 Ki 22:40; Job 49:13
9:22 2 Ch 1:12; Ps 89:27; Mt 12:42
9:23 1 Ki 4:34; Isa 11:2; Isa 11:10; Da 1:17
9:24 2 Ch 9:9; 1 Sa 10:27; 1 Ki 9:10; Job 42:11
9:25 2 Ch 1:14; Dt 17:16; 1 Ki 4:26; 1 Ki 10:26
9:26 1 Ki 4:21; 1 Ki 4:21; Da 7:14; Rev 19:16
9:27 2 Ch 9:20; Ps 78:7; Isa 9:10; Am 7:14; 19:1
9:28 2 Ch 9:25; 2 Ch 1:16; 1 Ki 10:28; Isa 31:1
9:29 2 Sa 12:1; 2 Sa 12:5; 1 Ki 11:29; 1 Ki 14:2
9:30 1 Ki 11:24-45
9:31 2 Sa 7:12; 1 Ki 1:21; 1 Ki 2:10

10:1 1 Ki 12:1; 1 Ch 3:10; Mt 1:7; Ge 12:6
10:2 1 Ki 11:26; 1 Ki 11:40; 1 Ki 12:2
10:3 1 Ki 12:3
10:4 1 Ki 12:4; Isa 47:6; Mt 23:4; 1 Ju 5:3
10:5 1 Ki 12:5; Pr 3:28
10:6 Job 32:7; Pr 12:15; Pr 19:20; Jer 42:20
10:7 1 Ki 12:7; Pr 15:1; Ge 49:21
10:8 2 Sa 17:14; Pr 1:25; Pr 29; Eccl 10:16
10:9 2 Ch 10:6; 2 Ch 10:4
10:10 Pr 21:30; Pr 10:14; Pr 13:16; Pr 14:16
10:11 2 Ch 10:4; Isa 47:6; Mt 11:29; Rev 9:5; Rev 9:10
10:12 2 Ch 10:5
10:13 Ge 42:7; Pr 15:1; 2 Ch 10:8; Pr 19:27
10:14 Pr 12:5; Da 6:7; Pr 17:14; Eccl 2:19; Eccl 10:16
10:15 Dt 2:30; Jdg 1:4; 1 Sa 2:25; 1 Ki 12:15

^a Heb. hands

^b Heb. shut up

^c or, there was no silver in them

^d or, elephants' teeth

^e that is, Euphrates

^f Heb. gave silver

^g Heb. words

^h that is, Enlarger of the people

ⁱ 10

^j for good

^k Heb. my father laded

The Kings of Judah (10:1-36:21)

The Revolt of the Ten Tribes

- 10 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.
- 2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.
- 3 And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,
- 4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.
- 5 And he said unto them, Come again unto me after three days. And the people departed.
- 6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?
- 7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.
- 8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.
- 9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?
- 10 And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.
- 11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.
- 12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.
- 13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men.
- 14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.
- 15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite

to Jeroboam the son of Nebat.

- 16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

- 17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

- 18 Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

- 19 And Israel rebelled against the house of David unto this day.

- 11** And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

- 2 But the word of the LORD came to Shemaiah the man of God, saying,

- 3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

- 4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

The Strengthening of the Defenses of Judah

- 5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

- 6 He built even Bethlehem, and Etam, and Tekoa,

- 7 And Bethzur, and Shoco, and Adullam.

- 8 And Gath, and Mareshah, and Ziph.

- 9 And Adoraim, and Lachish, and Azekah.

- 10 And Zorah, and Ajalon, and Hebron: which are in Judah and in Benjamin fenced cities.

- 11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

- 12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

The Desertion of the Priests and Levites of Israel to Rehoboam

- 13 And the priests and the Levites that were in all Israel resorted to him out of all their coasts.

- 14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

10:16 1 Sa 20:27, Jo 6:66, Jo 7:53, 1 Co 15:25, Rev 22:16.
10:17 2 Ch 11:1, 1 Ki 11:36, 1 Ki 12:17.
10:18 1 Ki 6:1, 1 Ki 8:13, 2 Ch 24:21.
10:19 2 Ch 10:16, Ps 89:30, 2 Ch 5:9, Eze 9:7.
11:1 1 Ki 12:21, Ps 33:10, Ps 35:16.
11:2 2 Ch 12:5, 2 Ch 12:7, 1 Ti 6:11.
11:3 Ge 49:28, Ex 24:2, 2 Ki 17:31, Psa 35.
11:4 Ge 13:8, 2 Sa 2:26, Ac 7:26, Heb 13:1, 1 Pe 3:8.
11:5 2 Ch 16:9, 2 Ch 17:12, 2 Ch 26:6.
11:6 Ge 45:19, Jdg 15:8, 1 Ch 1:52, Jer 6:1.
11:7 Jos 15:56, Jos 15:45, Jos 12:15, Mt 1:15.
11:8 1 Ch 18:1, Jos 15:49, Ps 59:1.
11:9 2 Ch 4:29, Jos 10:5, Jos 10:11, Jos 15:49.
11:10 Jos 15:45, Ge 24:2, Nu 14:22, Jos 14:6.
11:11 2 Ch 11:25, 2 Ch 17:19.
11:12 2 Ch 32:5, 2 Sa 13:19, 2 Sa 13:22, 2 Ch 11:1.
11:13 2 Ch 13:9, 1 Ki 15:34.
11:15 Dt 32:17, 1 Ti 4:1, Rev 16:14, Ex 32:31.
11:16 2 Ch 15:9, Jos 22:19, Dt 6:14, Hos 1:8.
11:17 2 Ch 12:1, 2 Ch 11:12, Hos 6:4.
11:18 1 Sa 10:6, 1 Sa 17:15, 1 Ch 2:13.
11:20 2 Ch 11:21, 2 Ch 13:2, 1 Ki 15:2, Mt 17.
11:21 2 Ch 11:25, Dt 17:17, Jdg 8:30, 2 Sa 5:14.
11:22 1 Ch 29:1.
11:23 1 Ki 16:8, 2 Ch 21:5, Ge 25:6, 2 Ch 11:1.
12:1 2 Ch 12:13, Dt 32:15, Jer 2:31, Hos 15:1.
12:2 1 Ki 11:40, 1 Ch 28:9, 1 Sa 6:16, Jer 2:19.
12:3 Jdg 4:13, 1 Sa 13:5, Jdg 6:5, Rev 9:16.
12:4 1 Sa 30:1, Jer 5:10, 2 Ki 18:17, Isa 8:8.
12:5 2 Ch 11:2, 1 Ki 12:22, 1 Ch 28:9, Jer 2:19.
12:6 2 Ch 11:2, 1 Ki 12:22, Jer 4:18, Jer 5:19.

3 Heb. strengthened himself
11

1 Heb. presented themselves to him

2 Heb. a multitude of wives

- 15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

- 16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

- 17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

Rehoboam's Family

- 18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse:

- 19 Which bare him children: Jeush, and Shamariah, and Zaphan.

- 20 And after her he took Maachah the daughter of Absalom: which bare him Abijah, and Attai, and Ziza, and Shelomith.

- 21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

- 22 And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

- 23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

Shishak's Invasion

- 12** And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

- 2 And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD.

- 3 With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt: the Lubims, the Sukkiims, and the Ethiopians.

- 4 And he took the fenced cities which pertained to Judah, and came to Jerusalem.

- 5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

- 6 Whereupon the princes of Israel and the king humbled themselves: and they said, The LORD is righteous.

- 7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them *'some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.*
- 8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.
- 9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all; he carried away also the shields of gold which Solomon had made.
- 10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.
- 11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.
- 12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: *'and also in Judah things went well.*

The Close of Rehoboam's Reign

- 13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name *was* Naamah an Ammonitess.
- 14 And he did evil, because he *'prepared* not his heart to seek the LORD.
- 15 Now the acts of Rehoboam, first and last, *are* they not written in the *'book* of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.
- 16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

Abijah's War With Jeroboam

- 13** Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.
- 2 He reigned three years in Jerusalem. His mother's name also *was* Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
- 3 And Abijah *'set* the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.
- 4 And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim,

12:7 2 Ch 32:26; 2 Ch 33:12; 2 Ch 33:23; Ex 10:3;
12:8 Ne 9:46; Isa 20:13; Jer 10:24; Hos 8:10
12:9 1 Ki 15:18; 2 Ki 16:16; La 1:10
12:10 1 Ki 14:27; La 4:1; 2 Sa 8:18; 2 Sa 23:23;
12:12 Isa 57:15; La 4:22; La 5:33; 1 Pe 5:6
12:13 2 Ch 13:7; 1 Ki 14:21; Ex 20:23;
12:14 2 Ch 11:16; 2 Ch 19:5; 1 Sa 7:3; Ps 137
12:15 2 Ch 9:29; 2 Ch 12:5; 1 Ki 12:22; 2 Ch 9:29
12:16 2 Ch 13:1; 1 Ki 14:41; 1 Ch 5:10; Mt 1:7
13:1 2 Ch 12:16; 1 Ki 15:1
13:2 2 Ch 11:20; 1 Ki 15:2; Jos 18:28
13:3 2 Ch 11:1; 2 Ch 14:8; 1 Ch 21:5; 2 Ch 14:9
13:4 Ge 10:18; Jos 18:22; 2 Ch 15:2; Jdg 9:7
13:5 Ne 5:9; Pr 1:29; 2 Pe 3:5; Da 5:18
13:6 2 Ch 10:19; 1 Ki 14:20; 13:7 Jdg 9:8; 1 Sa 22:2; Ac 17:5; Tit 1:10
13:8 2 Ch 9:8; Lk 19:14; Lk 19:27; Ps 58:10
13:9 1 Ki 14:33; Ex 32:29; Lev 16:32; 1 Ch 29:5
13:10 Zec 14:9; Ex 29:1; Nu 10:40; Nu 18:17
13:11 2 Ch 24; Ps 29:48; Nu 16:6; Lk 19
13:12 Nu 23:21; Isa 8:10; Zec 10:5; Rom 8:51
13:13 2 Ch 20:22; Jos 8:4; Pr 21:30; Jer 4:22
13:14 Ex 14:10; Jos 8:20; 2 Ch 11:11; Ps 50:15
13:15 2 Ch 20:21; Jos 6:16; Jos 6:20; Ps 47:1
13:16 Ge 11:20; Dt 2:36; Jos 10:12; Jdg 1:1
13:17 2 Ch 13:4; Isa 47:36; Na 1:5; 1 Co 10:22

12

- ¹ or, a little while
² or, and yet in Judah there were good things
³ or, fixed
⁴ Heb. words

13

- ¹ Heb. Abijah bound together
² that is, a perpetual covenant of friendship
³ Heb. to fill his hand

and said, Hear me, thou Jeroboam, and all Israel;

- 5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a *'covenant* of salt?
- 6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.
- 7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.
- 8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.
- 9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh *'to* consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them* that are no gods.
- 10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:
- 11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set* they in *order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.
- 12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.
- 13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.
- 14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.
- 15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.
- 16 And the children of Israel fled before Judah: and God delivered them into their hand.
- 17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

2Ch

18 Thus the children of Israel were 'brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

Abijah's Family and His Record

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, are written in the ⁵story of the prophet Iddo.

Efforts Against Idolatry

14 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did that which was good and right in the eyes of the LORD his God:

3 For he took away the altars of the strange gods, and the high places, and brake down the ⁴images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the ⁴images: and the kingdom was quiet before him.

Measures Taken to Strengthen the Kingdom

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land is yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side. So they built and prospered.

8 And Asa had an army of *men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

Victory Over Zerah the Ethiopian

9 And there came out against them Zerah the Ethiopian with an host of a thousand

13:18 2 Ch 20:20; 1

Ch 5:20; Ps 106:5; Da

5:20

13:19 Jos 10:19; 1

Sa 31:7; 2 Ch 15:8; Jo

11:51

13:20 Ps 106:57; 1

Sa 25:38; Eze 21:16;

Ac 12:25

13:21 2 Ch 11:23;

Jdg 9:5; Jdg 10:4

13:22 2 Ch 9:29; 2

Ch 12:15

14:1 2 Ch 9:31; 1

Ki 2:10; 1 Ki 13:41;

14:2 2 Ch 31:20; 1

Ki 15:11; 1 Ki 15:13;

1k 1:75

14:3 Dt 7:5; 2 Ch

15:17; Lev 26:30; 2 Ch

31:1

14:4 2 Ch 29:21; 2

Ch 29:27; Ge 18:19;

Am 5:1

14:5 2 Ch 31:1

14:6 Jdg 4:11; Jdg

5:30; Jdg 5:31; 1 Ki

5:4

14:7 2 Ch 32:5; Ac

9:31; Jo 9:4; 2 Ch

11:1

14:8 2 Ch 11:1; 2

Ch 13:4; 2 Ch 25:5

14:9 2 Ch 10:8; 2

Ki 19:9; Eze 30:5; Rev

16:14

14:10 Jos 19:1; Jdg

1:17

14:11 2 Ch 13:14;

Jo 14:1; Jo 14:27;

Rom 8:31; 2 Ch 28:51

14:12 2 Ch 13:15;

Ex 14:25; Dt 28:7; 1

Co 9:26

14:13 2 Ch 14:14;

Ge 20:1; Job 6:9; 2 Th

1:9

14:14 2 Ch 17:10;

Ge 55:5; Isa 55:23;

Rom 8:37

14:15 1 Ch 4:11;

Na 3:19; 1 Sa 30:20; 1

Ch 5:21

15:1 2 Ch 20:14; 2

Ch 24:20; Nu 21:2; 2

Pe 1:21

15:2 2 Ch 13:4; Jdg

9:7; Isa 7:15; Mt 14:9;

Rev 2:7

15:3 Hos 5:1; Jer

10:10; Jo 17:8; 1 Th

1:9

15:4 Dt 4:29-30; Ps

106:11; Hos 9:1; Isa

55:6

15:5 Jdg 5:6; 1 Sa

13:6; Ps 121:8; Lk

21:25

15:6 2 Ch 12:15; 2

Ch 13:7; Mk 15:8; 2

Ch 35:11

15:7 Jos 1:7; 1 Ch

28:20; Ps 27:14; Da

10:19; Eph 6:10

15:8 2 Ch 15:1; Isa

41:11; Ac 28:15; Lev

18:30

4 humbled

5 or, commentary

14

1 Heb statues

thousand, and three hundred chariots: and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God: let not man prevail against thee.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves: for they were ⁴destroyed before the LORD, and before his host; and they carried away very much spoil.

14 And they smote all the cities round about Gerar, for the fear of the LORD came upon them: and they spoiled all the cities: for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

The Prophecy of Azariah

15 And the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The LORD is with you, while ye be with him; and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

5 And in those times *there* was no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was ⁴destroyed of nation, and city of city: for God did vex them with all adversity.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

Asa's Work of Reform

8 And when Asa heard these words, and

14:11. **God Will Work With Us When We Trust Him.**—[2 Chron. 14:11 quoted.] This is an appropriate prayer for us to make. Our prospects are anything but flattering. There are vast numbers arrayed against the truth, whom we must meet in presenting the light to others. Our hope is not in our knowledge of the truth, and in our own ability, but in the living God. ... There should be ... living faith for the mighty God to manifest His power, else all will prove a failure. God defeated the enemies of Israel. He put

their forces into disorder. They fled they knew not whither. Who can stand before the Lord God of Israel?

Now we are not warring against flesh and blood, but against principalities and powers and spiritual wickedness in high places. The Lord would encourage us to look to Him as the source of all our strength, the One who is able to help us. We may look to men, and they will give us counsel, and yet this may be defeated; but when the God of Israel undertakes work for us, He will make it a success.

² Heb. sun images ³ or, mortal man ⁴ Heb. broken ⁵ 1 Heb. before Asa ² Heb. beaten in pieces

the prophecy of Oded the prophet, he took courage, and put away the 'abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD 'the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 And also concerning Maachah the 'mother of Asa the king, he removed her from *being* queen, because she had made an 'idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

War With Baasha

16 In the 'six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent

15:9 2 Ch 11:16; 2

Ch 30:25; 1 Ki 12:19;

Ge 39:3.

15:10 Est 9:9

15:11 Nu 31:50; 1

Na 15:15; 1 Sa 15:21;

15:12 2 Ch 25:16; 2

Ch 29:10; Dt 29:1; Ne

9:36

15:13 Ex 22:20; 1

Ki 18:40; Ge 19:11;

Job 34:19

15:14 1 Ne 5:13; Ne

10:29

15:15 2 Ch 29:10;

Isa 15:19; Php 1:23;

Ps 119:111

15:16 1 Ki 15:14;

2Sa 15:5; Mk 5:21; 2

Co 5:16

15:17 1 Ki 22:43; 1

Ki 11:4

15:18 1 Ki 7:51

15:19 2 Ch 16:1; 1

Ki 15:41; 1 Ki 15:53

16:1 2 Ch 15:5; 2

Ch 15:9; 1 Ki 12:27

16:2 2 Ch 20:21; 2

Ki 12:18; 2 Ki 16:8

16:3 2 Ch 18:3; 2

Ch 19:2; Job 2:2; 2 Co

6:16

16:4 1 Ti 6:10; 2 Pe

2:15; 1 Ki 15:20; Ge

1:14

16:5 2 Ch 16:1

16:6 1 Ki 15:22; 2

Ch 21:17; Isa 10:29;

Zec 14:10

16:7 2 Ch 19:2; 2

Ch 20:34; 1 Ki 16:1;

Isa 31:1

16:8 2 Ch 12:3; 2

Ch 12:3; Ps 9:9; Ps

9:19

16:9 2 Ch 6:20; Ps

34:15; Pr 5:21; Jer

16:17; Heb 4:13

16:10 2 Ch 25:16; 2

Ch 26:19; Ps 141:5; Lk

3:20

16:11 2 Ch 9:29; 2

Ch 12:15; 2 Ch 20:34;

2 Ch 26:22

16:12 Mt 7:2; Rev

5:19; 2 Ch 16:9; Jer

17:5

16:13 1 Ki 15:24

16:14 2 Ch 35:24;

Isa 22:16; Mk 16:1;

Lec 10:1

3 Heb. abomina-

tions

4 Heb. in that day

16

1 that is, grand-

mother

2 Heb. Darneseek

3 Heb. which were

his

4 Heb. in abun-

dance

5 or, strongly to hold

with them, etc

6 Heb. crushed

7 Heb. had digged

to Benhadad king of Syria, that dwelt at 'Damascus, saying,

3 *There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.*

4 And Benhadad hearkened unto king Asa, and sent the captains of 'his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

5 And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

Hanani Rebukes Asa and Is Imprisoned

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims 'a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, 'to shew himself strong in the behalf of *them* whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa 'oppressed *some* of the people the same time.

The Close of Asa's Reign

11 And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchre, which he had 'made for himself in

We want to know that we are right before God; if we are not right before Him, then we want to make an earnest effort to come in right relation to Him. We must individually do something ourselves. We are not to risk our eternal interest upon guesswork. We must set everything right; we must follow out the requirements of God, and then expect God to work with our efforts. 2 Chron. 20:15. God works in us by the light of His truth. We are to be obedient to all His commandments.

Oh, that we could take this point into consideration, that the work in which we are engaged is not our work, but God's work, and we as humble instruments are laborers together with Him; and with an eye single to God's glory, not mistake the beginning of the Christian life for its consummation, but see the necessity of training upon the earth to prepare us for doing God's will! We are not to lift up ourselves, not to be self-confident, but to trust in God, knowing that He is willing and able to help us. God will

2Ch

the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of *spices* prepared by the apothecaries' art; and they made a very great burning for him.

Jehoshaphat's Good Deeds and Prosperity

- 17** And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.
- 2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
- 3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;
- 4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.
- 5 Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.
- 6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.
- 7 Also in the third year of his reign he sent to his princes, *even* to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.
- 8 And with them he sent Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.
- 9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.
- 10 And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.
- 11 Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.
- 12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

Jehoshaphat's Captains and Armies

- 13 And he had much business in the cities of

17:1 1 Ki 15:24, 1 Ki 22:4; Mt 1:8; Eph 6:10.
17:2 2 Ch 15:8.
17:3 2 Ch 15:2; Ge 39:21; Mt 28:20; 2 Ti 4:22.
17:4 1 Ki 16:1, 1 Th 2:12; 1 Th 1:1, 1 Ki 12:28.
17:5 Ps 127:1; Ps 132:1; Ps 5:10; 2 Ch 32:24.
17:6 2 Ch 17:1; Job 22:26; Ps 119:1; Hos 12:9; Ac 14:10.
17:7 Dt 4:5; Ps 54:11; Ec 1:12; Isa 9:24.
17:8 Mal 2:7.
17:9 2 Ch 35:4; Ne 8:7; Is 48:20; Jo 5:89.
17:10 2 Ch 19:11; Ge 35:5; 2 Ch 16:9; Ex 31:24.
17:11 2 Ch 17:5; 2 Ch 9:11; 2 Ch 26:9.
17:12 2 Ch 18:1, 1 Ch 29:25; 2 Ch 27:4.
17:14 Ge 12:2; Ge 15:16; Ge 15:5; Nu 12:1.
17:16 Jdg 5:2; Jdg 5:9; 1 Ch 29:9; 1 Ch 29:11.
17:17 2 Ch 17:8.
17:19 2 Ch 17:2; 2 Ch 17:12; 2 Ch 17:12; 2 Ch 17:12; 2 Ch 17:12.
18:1 2 Ch 17:5; 2 Ch 17:12; Mt 6:43; 2 Ch 18:1.
18:2 1 Ki 17:7; Ne 14:6; 1 Ki 22:1; Dt 1:3.
18:3 1 Ki 22:1; 2 Ki 4:7; Ps 139:21; Eph 5:11.
18:4 2 Ch 34:26; 1 Sa 24:2; Ps 27:3; Jer 21:2.
18:5 1 Ki 18:19; 2 Ki 3:15; 2 Ti 4:3; Jer 38:11.
18:7 1 Ki 18:6; Ps 51:21; Gal 4:16; Isa 30:10.

17

- 1 or, of his father, and of David
2 Heb. gave
3 that is, was encouraged
4 Heb. was
5 or, palaces
6 Heb. at his hand

18

- 1 Heb. at the end of years
2 Heb. yet, or, more

Judah: and the men of war, mighty men of valour, were in Jerusalem.

- 14 And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.
- 15 And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.
- 16 And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.
- 17 And of Benjamin: Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.
- 18 And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.
- 19 These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Alliance With Ahab and War Against Syria

- 18** Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.
- 2 And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramothgilead.
- 3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Will thou go with me to Ramothgilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.
- 4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.
- 5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.
- 6 But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?
- 7 And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

with His people, but we want to be in that position where our trust and confidence will become firm in Him (RH May 10, 1887).

17:3-7, 9, 10. Obedience Brings God's Favor.—[2 Chron. 17:3-7, 9, 10 quoted.] Obedience to the Lord always brings favor, and a faithful discharge of righteous principles will bear the divine credentials; but the Lord is dishonored when those who are placed as stewards of God's flock, sustain and sanction an evil work.

The outward signs of fasting and prayer, without a

broken and contrite spirit, are of no value in God's sight. The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings.

Ministers and people need the work of purification in their souls, that God's judgments may be turned away from them. God is waiting, waiting for humiliation and repentance. He will receive all who will turn unto Him with their whole heart (MS 33, 1903).

- 8 And the king of Israel called for one of his officers, and said, 'Fetch quickly Micaiah the son of Imla.
- 9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.
- 10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.
- 11 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the hand of the king.
- 12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.
- 13 And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.
- 14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.
- 15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?
- 16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.
- 17 And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?
- 18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.
- 19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.
- 20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?
- 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.
- 22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.
- 23 Then Zedekiah the son of Chenaanah

18:8 1 Sa 8:15; 1 Ch 28:1; Isa 39:7; Da 1:3.
18:9 Isa 14:9; Eze 26:16; Da 7:9; Mt 19:28.
18:10 Jer 27:2; 2 Ti 3:8; Jer 24:17; Jer 29:21.
18:11 2 Ch 18:5; 2 Ch 18:12; Mic 5:5; Jude 16.
18:12 Job 22:13; Ps 10:11; Isa 30:10; Hos 7:3.
18:13 Nu 22:35; Nu 23:26; Eze 2:7; Ac 23:27.
18:14 1 Ki 18:27; Ecc 11:1; La 4:21; Mt 26:45.
18:15 1 Sa 14:24; Mt 26:63; Ac 19:13; Mk 5:7.
18:16 Mt 26:64; 1 Ki 22:17; Eze 31:8; Zec 10:2.
18:17 2 Ch 18:7; 1 Ki 22:18; 19:29.
18:18 Isa 28:14; Jer 2:1; Jer 19:3; Am 7:16; 12:19; 1 Ki 22:20; Job 1:19; Isa 54:16; Eze 1:19.
18:20 Job 1:6; Job 2:1; 2 Co 11:3.
18:21 Jn 8:1; 1 Jn 4:6; Rev 12:9; Rev 20:8.
18:22 Ex 4:21; Job 12:16; Isa 19:14; Eze 14:9.
18:23 2 Ch 18:10; Jer 20:2; La 3:30; Mic 5:1.
18:24 Isa 26:11; Jer 29:32; 1 Sa 19:16; Isa 26:20.
18:25 2 Ch 18:8.
18:26 2 Ch 18:15; 2 Ch 16:10; Mt 5:12; Ac 5:18.
18:27 Nu 16:29; Am 9:10; Mt 13:9; Mk 7:14.
18:28 1 Sa 28:8; 1 Ki 20:48; Job 24:15; Ps 12:2.
18:30 1 Ki 20:42; 2 Ch 15:13; Ge 19:11.
18:31 2 Ch 13:10; 2 Ch 14:11; Ex 14:10; Ps 34:7.
18:33 1 Ki 22:34; 2 Sa 15:11; 2 Ch 35:23.
18:34 2 Ch 18:16; 2 Ch 18:19; Nu 42:23; Pr 13:21.
19:1 2 Ch 18:31-32; 19:2; 2 Ch 20:50; 1 Ki 16:1; Rom 1:32; Ge 5:11.
19:3 2 Ch 12:12; 1 Ki 14:13; Rom 7:18; Eze 7:10.

3 or, eunuchs

4 Heb. Haslen

5 or, floor

6 Heb. thou

consume them

7 Heb. with one

mouth

8 or, but for evil

9 or, from chamber

to chamber

10 Heb. a chamber

in a chamber

11 Heb. from after

him

12 Heb. in his

simplicity

came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

- 24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

27 And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself: and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

Jehoshaphat's Rebuke by Jehu

19 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

2 Ch

¹³ between the joints and between the breastplate ¹⁴ Heb. made slick

Jehoshaphat's Instructions to the Judges and Priests

- 4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.
- 5 And he set judges in the land throughout all the fenced cities of Judah, city by city.
- 6 And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.
- 7 Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.
- 8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.
- 9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.
- 10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.
- 11 And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

Ammon, Moab, and Mt. Seir Defeated

- 20** It came to pass after this also, that the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.
- 2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria: and, behold, they be in Hazazontamar, which is Engedi.
- 3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.
- 4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.
- 5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court.
- 6 And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the

19:4 Ge 21:53; Jdg 20:1; Mal 6:1; 1 K 17:19; 2 Ch 19:8.
19:5 Jos 22:5; 1 Ch 28:10; 1 K 12:15; Ac 5:35.
19:7 Ge 12:18; Ne 5:15; Ge 18:25; Rom 9:14.
19:8 2 Ch 17:8; 1 Ch 25:4; Dt 21:5; Dt 25:1.
19:9 2 Ch 19:7; 2 Sa 23:5; 1 Sa 32:1.
19:10 1 K 17:8; Eze 33:6; Ac 20:31; 1 Th 5:11.
19:11 1 Ch 6:11; 2 Ch 19:8; Mal 2:7; 2 Ti 2:1.

20:1 2 Ch 19:5; 2 Ch 19:11; 1 Sa 7:1; 1 Sa 16:6.
20:2 Ge 1:3; Nu 5:12; Ge 14:7.
20:3 1 Jb 1:16; Mt 10:28; Jer 30:9; Da 9:3; Job 1:1.
20:4 Ps 50:15; 2 Ch 19:5; Ps 69:35.
20:5 2 Ch 6:12-13; 2 Ch 5:5.
20:6 Ex 5:6; 1 Ch 29:18; Ps 115:4; 1 Sa 66:1.
20:7 2 Ch 14:11; Ge 17:1; Jb 15:15; Jas 2:25.
20:8 2 Ch 2:4; 2 Ch 6:10.
20:9 1 K 8:55; 1 K 8:57; Mt 18:20; Ex 20:24.
20:10 Dt 2:9; Dt 2:19.
20:11 Ge 41:4; Ps 1:1; Ps 35:12; Jer 18:20.
20:12 Dt 32:36; Jdg 11:27; 1 Sa 3:15; Ps 76:1; 2.
20:13 Dt 29:10; Eze 10:1; Jb 45; Ac 21:5.
20:14 1 Sa 58:9; 1 Sa 65:24; Ac 10:9; Ac 10:31.
20:15 Dt 20:4; Dt 20:1; Dt 31:6; Jos 11:6.
20:17 Ex 14:25; 1 Sa 40:7; 1 Sa 50:15; 1 Sa 5:26.
20:18 2 Ch 7:8; Ge 21:26; Job 1:20; Ps 95:6.
20:19 1 Ch 16:5; 1 Ch 23:5; Ps 114; Ps 109:1.
20:20 2 Ch 11:6; Jer 6:1; Jb 11:30; Rom 8:31.

19

¹ Heb. he returned and went out

² Heb. in the matter of judgment

³ Heb. Take courage and do

20

¹ Heb. his face

² Heb. thou

³ Heb. ascent

⁴ or, valley

- heathen? and in thine hand is *there* not power and might, so that none is able to withstand thee?
- 7 Art not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?
- 8 And they dwell therein, and have built thee a sanctuary therein for thy name, saying,
- 9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.
- 10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not:
- 11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.
- 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do: but our eyes are upon thee.
- 13 And all Judah stood before the LORD, with their little ones, their wives, and their children.
- 14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation:
- 15 And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude: for the battle is not yours, but God's.
- 16 To morrow go ye down against them: behold, they come up by the cliff of Ziz: and ye shall find them at the end of the brook, before the wilderness of Jeruel.
- 17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.
- 18 And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.
- 19 And the Levites, of the children of the Kohathites, and of the children of the Korites, stood up to praise the LORD God of Israel with a loud voice on high.
- 20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the LORD your God, so shall ye be estab-

lished; believe his prophets, so shall ye prosper.

- 21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

- 22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

- 23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

- 24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.

- 25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away; and they were three days in gathering of the spoil, it was so much.

- 26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD; therefore the name of the same place was called, The valley of Berachah, unto this day.

- 27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

- 28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

- 29 And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.

- 30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

A Survey of Jehoshaphat's Reign

- 31 And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name was Azubah the daughter of Shilhi.

- 32 And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.

- 33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

- 34 Now the rest of the acts of Jehoshaphat,

20:21 Pr 11:14; 2 Ch 30:21; Ne 12:27; Ps 29:2.

20:22 Jdg 7:22; 1 Sa 14:16; Isa 19:2; Eze 38:21.

20:23 Ge 14:6; Dt 10:18; 24:10.

20:24 Ex 14:30; Ps 110:6; Isa 37:36; Eze 9:14.

20:25 Ps 68:12; Rom 8:37; Ex 3:22; Nu 31:15.

20:26 2 Sa 22:1; 1k 1:68; Isa 62:4; Ac 1:19.

20:27 Mic 2:13; Heb 6:20; 1 Sa 2:3; Ne 12:43.

20:28 2 Sa 6:5; 1 Ch 14:8; Ps 57:8; Rev 11:2-3.

20:29 2 Ch 17:10; Ge 35:5; Ex 24:27; Jos 5:1.

20:30 2 Ch 15:15; 2 Sa 7:1; Pr 16:7; Jo 14:27.

20:32 1 Ki 15:11; Ps 18:21; Ps 30:3.

20:33 2 Ch 14:3; 1 Ch 17:6; Dt 29:4; 1 Sa 17:1.

20:34 2 Ch 12:15; 2 Ch 14:22; 2 Ch 16:11.

20:35 1 Ki 22:48-49; 20:36 1 Ki 10:22; 1 Ki 9:26.

20:37 2 Ch 19:2; Pr 9:6; Heb 12:6; Rev 3:19.

21:1 1 Ki 22:50; 2 Ch 21:20; 2 Ch 9:31; 2 Ch 12:16.

21:3 2 Ch 11:23; Ge 25:6.

21:4 2 Ch 21:17; 2 Ch 22:8; Ge 48:1; Jo 5:12.

21:6 2 Ch 18:1; 2 Ch 22:2; 2 Ki 8:18.

21:7 2 Ch 22:11; 2 Sa 24:5; Ps 89:39; 1k 1:69; 1k 17:9.

21:8 Ge 27:40; 1 Ki 22:17; 2 Ki 4:9.

21:10 Jos 21:15; 2 Ki 19:8; Jer 2:15.

21:11 1 Ki 11:7; Ex 20:28; Hab 2:15; Rev 2:20.

5 Heb. praises

6 Heb. And in the time that they, etc.

7 Heb. in singing and praise

8 or, they smote one another

9 Heb. for the destruction

10 Heb. there was not an escaping

11 vessels of desire

12 that is, blessing

13 Heb. head

14 Heb. words, etc.

15 Heb. was made to ascend

16 at first Jehoshaphat was unwilling

21

1 alone

2 Jehoram made partner of the kingdom with his father

first and last, behold, they are written in the "book of Jehu the son of Hanani, who" is mentioned in the book of the kings of Israel.

- 35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

- 36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongaber.

- 37 Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

- 21 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.¹

- 2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

- 3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.

Jehoram's Slaughter of His Brethren

- 4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

Jehoram's Evil Ways and the Revolt of Edom and Libnah

- 5 Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

- 6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

- 7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

- 8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

- 9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

- 10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

- 11 Moreover he made high places in the

³ Heb. lamp, or, candle ⁴ Heb. hand

mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

*Divine Judgments Against Jehoram
Because of His Evil Ways*

12 And there came a ⁴writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father. Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with ^aa great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt* have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

17 And they came up into Judah, and brake into it, and ⁷carried away all the substance that was found in the king's house, and his sons also, and his wives: so that there was never a son left him, save ⁸Jehoahaz, the youngest of his sons.

18 And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed ⁹without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

Ahaziah

22 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

21:12 2 Ki 21: Jer 36:2, Jer 36:23; Da 9:5.

21:13 1 Ki 16:25; 2 Ch 21:11; Ex 34:15; Isa 26:21.

21:14 Lev 26:21; 1605; 5:11; Mic 6:16; Ex 20:5.

21:15 2 Ch 18:19; Nu 5:27; Ac 12:23; Ac 1:16.

21:16 2 Ch 34:11; 1 Sa 26:19; Eze 1:1; Am 5:6.

21:17 2 Ch 22:1; 2 Ch 21:7; 2 Ch 22:1; 2 Ch 22:5.

21:18 2 Ch 21:15; 2 Ki 9:29; Ac 12:23.

21:19 2 Ch 16:11; Jer 45:5.

21:20 2 Ch 21:5; 2 Ch 25:21; Pr 10:7; Jer 22:18.

22:1 2 Ch 25:3; 2 Ch 26:1; 2 Ch 30:1; 2 Ki 8:21.

22:2 2 Ki 8:26; 2 Ch 21:6; 1 Ki 16:28.

22:3 Mal 2:15; Mt 10:47; Ac 19:9.

22:4 Ps 119; Pr 12:5; Pr 15:20; Pr 19:27.

22:5 Ps 11; Mic 6:16; 2 Ch 18:3; 2 Ch 18:41.

22:6 2 Ki 9:15; 2 Ch 22:1; 2 Ch 22:7; 2 Ch 22:17.

22:7 Mal 4:5; 2 Ch 10:15; De 32:35; Jdg 1:4.

22:9 1 Ki 13:21; 1 Ki 11:14; 2 Ch 21:20.

22:10 2 Ki 11:1.

22:11 2 Ki 11:2; Ps 53:10; Isa 65:8; Ac 1:28.

22:12 Ps 27:5; Ps 54:4; Jer 12:1; Hab 1:12.

23:1 2 Ki 11:3; 2 Ch 15:12; Ne 9:34.

23:2 Ps 112:5; Mt 10:16; Eph 5:15; 1 Ch 15:12.

23:3 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:4 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:5 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:6 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:7 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:8 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:9 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:10 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:11 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:12 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:13 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:14 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:15 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:16 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:17 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:18 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:19 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:20 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:21 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:22 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:23 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:24 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:25 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:26 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:27 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:28 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:29 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:30 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:31 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:32 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:33 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:34 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:35 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:36 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:37 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:38 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:39 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:40 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:41 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:42 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:43 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:44 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:45 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:46 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:47 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:48 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:49 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:50 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:51 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:52 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:53 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:54 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:55 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:56 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:57 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:58 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

23:59 2 Ch 25:16; 2 Sa 5:5; Ps 89:29; Ps 89:30.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds ⁷which were given him at Ramah, when he fought with Hazael king of Syria. And ⁸Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the ⁹destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him. (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

Athaliah Seizes the Government

10 But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But ¹Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

*Jehoiada Overthrows Athaliah
and Makes Joash King*

23 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obediah, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath

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5 Which was writ before his death.

6 Heb. a great stroke.

7 Heb. carried captive.

8 also called, Ahaziah, or, Azariah.

9 Heb. without desire.

22

1 Heb. wherewith they wounded him.

2 also called, Ahaziah, or, Jehoahaz.

3 Heb. treading down.

4 also called, Jehosheba.

said of the sons of David.

4 This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy; but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, 'God save the king.'

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, 'Treason, Treason.'

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, 'Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.'

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the

23:4 1K 1:8-9;
23:5 Ac 3:2;
23:6 2 Ki 11:6-7;
23:7 2 Ki 11:8-9;
Nu 3:10; Nu 3:38
23:8 2 Ki 11:9;
23:9 1 Sa 21:9; 2 Sa 4:7

23:10 2 Ki 11:11; 2 Ch 6:12; Ex 40:6
23:11 2 Ch 22:11; Ps 21:3; Heb 2:9; Jas 1:12

23:13 Ps 14:5; 2 Ch 3:1; 1 Ch 15:24; Ex 9:12

23:14 Ex 21:14; 2 Ki 10:25; 2 Ki 8:15; Eze 9:7

23:15 Nu 3:28; 2 Ch 22:10; Mt 7:2; Jas 2:13

23:16 2 Ch 15:12; 2 Ch 15:14; Eze 10:3

23:17 2 Ch 34:6; 2 Ch 34:7; 2 Ki 11:18; Isa 2:18

23:18 2 Ch 29:25; 23:20 2 Ki 11:19

23:21 2 Ki 11:20; Pr 11:10; Rev 18:20

24:1 1 Ch 3:11
24:2 2 Ch 25:2; 2 Ki 12:2; Isa 29:13

24:3 2 Ch 24:15; Ge 1:19; Ge 2:4-9; Ge 1:19

24:5 2 Ch 29:3; 2 Ki 6:7

24:6 2 Sa 21:3; Nu 1:50; Nu 18:2; Ac 7:9

24:7 2 Ch 21:17; Ex 7:6; 2 Th 2:8; Rev 2:30

24:8 Mk 12:41
24:9 2 Ch 24:6

23

¹ Heb. thresholds

² holiness

³ Heb. shoulder

⁴ Heb. house

⁵ Heb. Let the king live

⁶ Heb. Conspiracy

⁷ Heb. by the hands of David

24

¹ Heb. to renew

² Heb. a voice

LORD's people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

19 And he set the porters at the gates of the house of the LORD, that none *which* was unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

The Repair of the Temple

24 Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba.

2 And Joash did that *which* was right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

4 And it came to pass after this, *that* Joash was minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, 'Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.'

6 And the king called for Jehoiada the chief, and said unto him, 'Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?'

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the

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servant of God *laid* upon Israel in the wilderness.

- 10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.
- 11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there* was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.
- 12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.
- 13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.
- 14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and *to offer withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

Death of Jehoiada and National Apostasy

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- 15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was* he when he died.
- 16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.
- 17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.
- 18 And they left the house of the LORD God of their fathers, and served groves and idols; and wrath came upon Judah and Jerusalem for this their trespass.
- 19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.
- 20 And the Spirit of God *came* upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.
- 21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.
- 22 Thus Joash the king remembered not the

24:10 1 Ch 29:9, Isa 61:5, 2 Co 8:2,
24:11 1 Co 16:2
24:12 1 Ki 5:15
24:13 Ne 4:7, 1 Ch 22:5, Hag 2:4
24:14 1 Ki 7:50, Ps 27:22, Nu 28:2, 2 Ch 24:2
24:15 Ge 15:15, Ge 25:8, 1 Ch 24:1, Ps 91:16
24:16 1 Sa 2:9, 1 Ki 2:10, Ac 2:29, Heb 6:10
24:17 Dt 31:27, 2 Pe 1:15, Pr 20:19, Da 11:32
24:18 2 Ch 24:4, 1 Ki 14:9, Jdg 5:8, Hos 10:11
24:19 Nu 9:26, 1 Ki 16:31, Isa 28:25, Isa 42:25
24:20 2 Ch 15:1, 2 Ch 20:14, Jdg 6:51, 1 Ch 12:18
24:21 Jer 11:19, Jer 18:18, Mic 2:15
24:22 Ps 109:4, Jn 10:32, Pr 17:13, Ge 9:5
24:23 1 Ki 20:22, 1 Ki 20:26, Dt 32:35, Ps 82:6
24:24 Lev 26:8, Lev 26:37, Dt 32:30, Isa 60:17
24:25 2 Ch 21:16, 2 Ch 22:6, Ps 10:14, Rev 16:6
24:26 2 Ki 12:21
24:27 2 Ki 12:18, 2 Ch 21:15, 2 Ch 9:29, 2 Ch 16:11
25:2 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8
25:3 2 Ki 11:5, Ex 21:14
25:4 Dt 21:16, Eze 18:1, Eze 18:20
25:5 1 Ki 18:25, Nu 14:2, 2 Ch 11:1, 2 Ch 14:8

25:2 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:3 2 Ki 11:5, Ex 21:14

25:4 Dt 21:16, Eze 18:1, Eze 18:20

25:5 1 Ki 18:25, Nu 14:2, 2 Ch 11:1, 2 Ch 14:8

25:6 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:7 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:8 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:9 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:10 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:11 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:12 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:13 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:14 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:15 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:16 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:17 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:18 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:19 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:20 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:21 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:22 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:23 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:24 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:25 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:26 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:27 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:28 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:29 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:30 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:31 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:32 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:33 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:34 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:35 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:36 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:37 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:38 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:39 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:40 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:41 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

25:42 2 Ch 25:14, Ps 78:47, Ac 8:21, Jas 1:8, Jas 1:8

kindness which Jehoiada his father had done to him, but slew his son. And where he died, he said, The LORD look upon it and require it.

The Syrian Invasion and the Murder of Joash

- 23 And it came to pass *at* the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people and sent all the spoil of them unto the king of Damascus.
- 24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.
- 25 And when they were departed from him (for they left him in great diseases,) his own servants conspired against him to the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him not in the sepulchres of the kings.
- 26 And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.
- 27 Now concerning his sons, and the greatness of the burdens *laid* upon him, and the "repairing of the house of God behold, they *are* written in the "story of the book of the kings. And Amaziah his son reigned in his stead.

Amaziah's Good Beginning

- 25 Amaziah was twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.
- 2 And he did *that which* was right in the sight of the LORD, but not with a perfect heart.
- 3 Now it came to pass, when the kingdom was *established* to him, that he slew his servants that had killed the king his father.
- 4 But he slew not their children, but *did* as it is written in the law in the book of Moses, where the LORD commanded saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Victory Over Edom

- 5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old, and above, and found them three hundred thousand choice *men*, able to go

3 Heb. the healing went up upon the work

4 or, pests

5 Heb. clothed

6 Heb. in the revolution of the year

7 Heb. Damesek

8 or, Jozacher

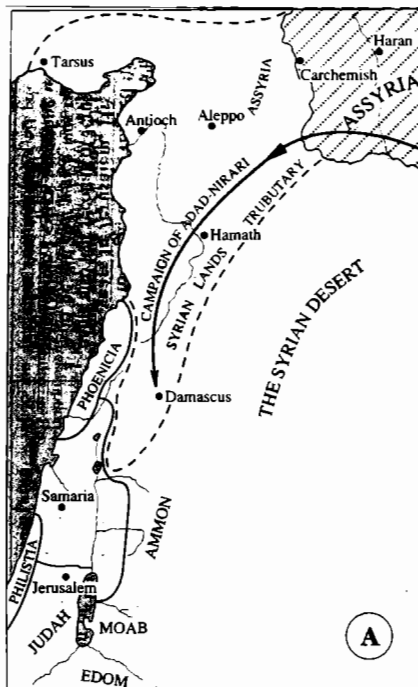
9 or, Shomer

10 Heb. founding

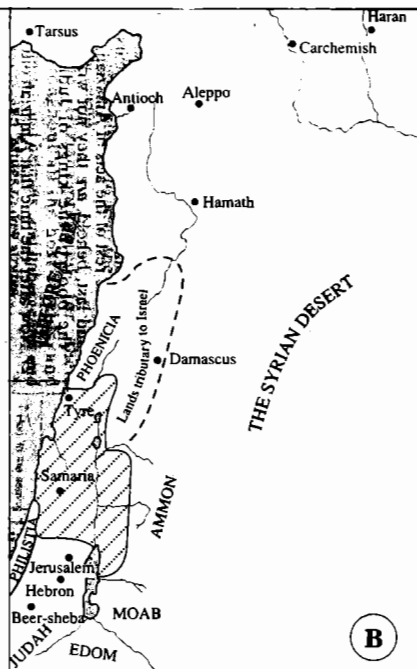
11 or, commentary

25

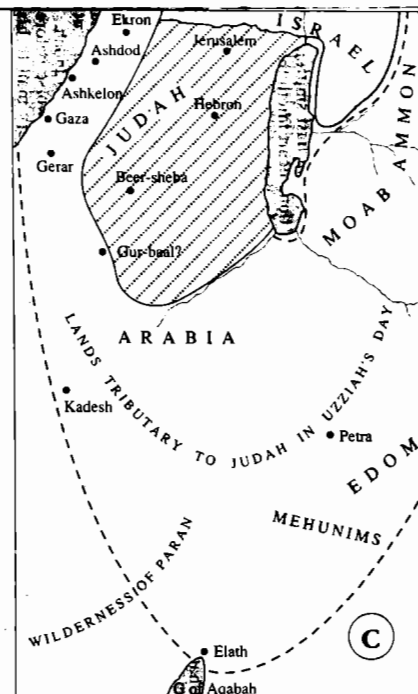
1 Heb. confirmed upon him



SILENCING OF SYRIAN AGGRESSION UNDER ADAD-NIRARI



ISRAEL'S EXPANSION UNDER JEROBOAM II



JUDAH'S EXPANSION UNDER AMAZIAH & UZZIAH

Shaded areas = governed territory

MATERIAL PROSPERITY AND SPIRITUAL ADVERSITY
(See 2 Kings 13-15; 2 Chron. 25, 26)

BROKEN LINES SURROUND TRIBUTARY LANDS

(A) Syria (under Hazael and Benhadad III) fought Jehoahaz and Jehoash of Israel. Adad-nirari III of Assyria crushed Syria and levied heavy tribute. Jehoash recovered Israelites cities that Syria had taken from Jehoahaz.

(B) During Assyrian weakness Jeroboam II of Israel put Syria as far as "the entering of Hamath" under tribute. Israel's increased wealth and pride brought prophetic rebuke and led eventually to Assyrian retaliation.

(C) Meanwhile Amaziah and Azariah (Uzziah) of Judah expanded south and east, subduing Edom, Ammon, Moab, Philistines, Arabs of Gur-baal, Mehunims. But Amaziah introduced Edom's gods; Uzziah's pride brought his fall.

forth to war, that could handle spear and shield.

- 6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

- 7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, *to wit*, with all the children of Ephraim.

- 8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

- 9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

- 10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

- 11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

- 12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

- 13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Bethhoron, and smote three thousand of them, and took much spoil.

Amaziah's Disastrous Defeat by Jehoash of Israel

- 14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

- 15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

- 16 And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

- 17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

- 18 And Joash king of Israel sent to Amaziah

25:7 2 Sa 12:1, 1 Ki 15:1, 1 Th 6:11, 2 Th 3:17.

25:8 2 Ch 18:14, Ecc 11:9, Mt 26:45, Php 4:19.

25:10 1 Ki 12:25, 2 Sa 19:13, Pr 29:22.

25:11 2 Sa 8:15, 2 Ki 11:7, Ps 60:1.

25:12 2 Sa 12:31, 1 Ch 20:5, 2 Ch 20:10.

25:13 2 Ch 25:9, 1 Ki 16:24, 1 Ki 16:29, 2 Ch 8:5.

25:14 2 Ch 28:25, Is 41:19, De 7:5, 2 Sa 5:21.

25:15 2 Ch 25:7, 2 Ch 19:2, Ps 96:5, Jer 10:7, 1 Co 8:4.

25:16 2 Ch 16:10, Mt 21:25, Jer 29:20, 2 Th 3:5, Rev 11:10.

25:17 2 Ch 25:15, 2 Sa 2:14, Pr 20:5.

25:18 1 Ki 1:53, Ps 80:14.

25:19 2 Ch 26:16, Pr 13:10, Hab 2:4, Jas 1:6.

25:20 2 Ch 25:16, 2 Ch 22:7, 1 Pe 2:8, 2 Ch 25:14.

25:21 2 Ch 25:17, Jos 21:16, 1 Sa 6:9.

25:22 1 Sa 10:9, 1 Ki 22:46.

25:23 2 Ch 34:11, 2 Ch 36:6, Da 4:37, Ak 14:11.

25:24 2 Ch 12:9, 2 Ki 14:14.

25:25 2 Ki 14:17, 25:26 2 Ch 20:34, 2 Ki 14:15.

25:27 2 Ch 15:2, 2 Ch 24:25, 2 Ki 14:19.

25:28 2 Ki 14:20.

26:1 2 Ch 22:1, 2 Ki 15:1, 1 Ch 31:2.

26:2 2 Ch 8:17, 2 Ki 14:22, 2 Ki 16:9, 2 Ch 25:25.

26:3 Isa 1:1, Isa 6:1, Hos 11, Am 1:1.

26:4 Zec 14:5.

26:5 2 Ch 25:2.

26:6 2 Ch 25:2.

26:7 2 Ch 25:2.

26:8 2 Ch 25:2.

26:9 2 Ch 25:2.

26:10 2 Ch 25:2.

26:11 2 Ch 25:2.

26:12 2 Ch 25:2.

26:13 2 Ch 25:2.

26:14 2 Ch 25:2.

26:15 2 Ch 25:2.

26:16 2 Ch 25:2.

26:17 2 Ch 25:2.

26:18 2 Ch 25:2.

king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

- 19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?

- 20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

- 21 So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which belongeth to Judah.

- 22 And Judah was put to the worse before Israel, and they fled every man to his tent.

- 23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

- 24 And he took all the gold and the silver and all the vessels that were found in the house of God with Obbededom, and the treasures of the king's house, the hostages also, and returned to Samaria.

The Close of Amaziah's Reign

- 25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

- 26 Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

- 27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

- 28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

Uzziah's Good Deeds

- 26 Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.

- 2 He built Eloth, and restored it to Judah after that the king slept with his fathers.

- 3 Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

- 4 And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.

2Ch

2 Heb. band.

3 Heb. to their place.

4 Heb. in heat of anger.

5 Heb. the sons of the band.

6 Heb. counselled.

7 or, furze bush, or, thorn.

8 Heb. a beast of the field.

9 Heb. smitten.

10 Heb. the gate of it that looketh.

11 sons of pledge, or, power.

12 Heb. from after.

13 Heb. conspired a conspiracy.

14 that is, the city of David.

26

1 or, Azariah.

- 5 And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

Uzziah's Military Prowess

- 6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities 'about Ashdod, and among the Philistines.
- 7 And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.
- 8 And the Ammonites gave gifts to Uzziah: and his name 'spread abroad *even* to the entering in of Egypt; for he strengthened himself exceedingly.
- 9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and 'fortified them.
- 10 Also he built towers in the desert, and 'dugged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in 'Carmel: for he loved 'husbandry.
- 11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maseiah the ruler, under the hand of Hananiah, *one* of the king's captains.
- 12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.
- 13 And under their hand was 'an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.
- 14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and 'slings to cast stones.
- 15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name 'spread far abroad; for he was marvellously helped, till he was strong.

Uzziah's Presumption and Leprosy

- 16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.
- 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:
- 18 And they withstood Uzziah the king, and

26:5 2 Ch 24:2; Jdg 2:7; 1 Hos 6:4; Ac 20:30; Da 1:17;
26:6 2 Ch 21:16; Isa 14:29; 2 Sa 8:1; 1 Ch 18:1;
26:7 2 Ch 14:11; 1 Ch 5:20; 1 Ch 12:18; Ps 10:29;
26:8 2 Ch 20:1; Ge 19:38; Dt 2:19; 1 Sa 11:1;
26:9 2 Ch 25:24; 2 Ki 14:13; Jer 41:38; Zec 14:10;
26:10 2 Ki 4:4; 2 Ki 19:25; Isa 29:17;
26:11 2 Ki 5:2;
26:13 2 Ch 13:1; 2 Ch 15:3; 2 Ch 14:8;
26:14 Jdg 20:16; 1 Sa 17:49;
26:15 2 Ch 2:7; 2 Ch 2:14; Ex 31:4; Mt 4:24;
26:16 2 Ch 25:19; Hab 2:4; Gal 2:18; Nu 16:1;
26:17 1 Ch 6:10; 1 Ch 12:29; 1 Ch 26:6;
26:18 2 Ch 19:2; Jer 15:18; 2 Co 5:16; Gal 2:11;
26:19 2 Ch 16:10; 2 Ch 25:16; Nu 12:10;
26:20 Est 6:12; Lev 14:44; Dt 28:22; Dt 28:35;
26:21 2 Ki 15:5; Lev 15:46; Nu 12:15; 2 Ki 7:3;
26:22 2 Ch 9:29; 2 Ch 12:15; Isa 1:1; Isa 6:1;
26:23 2 Ch 26:18; 2 Ch 21:20; 2 Ch 28:27;
27:1 1 Ch 3:12; Isa 1:1; Mic 1:1; Mt 1:9;
27:2 2 Ch 26:4; 2 Ki 15:54; Ps 119:120; Ac 5:13;
27:3 2 Ch 24:20; Jer 20:2; 2 Ch 33:14;
27:4 2 Ch 1:7; Lk 1:9;
27:5 2 Ch 20:1; Jdg 11:4;
27:6 2 Ch 26:5; 2 Ch 19:4;
27:7 2 Ch 20:34; 2 Ch 26:22-23;

2 Heb. in the seeing of God

3 or, in the country of Ashdod

4 Heb. went

5 or, repaired

6 or, cut out many cisterns

7 or, fruitful fields

8 Heb. ground

9 Heb. the power of an army

10 Heb. stones of slings

11 Heb. went forth

12 Heb. tree

27

1 or, the lower

2 Heb. This

3 or, established

said unto him, *It appertaineth not* unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

- 19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

- 20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.

- 21 And Uzziah the king was a leper unto the day of his death, and dwelt in a 'several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

- 22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

- 23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

Jotham

- 27 Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.

2 Ch

- 2 And he did that *which* was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

- 3 He built the high gate of the house of the LORD, and on the wall of 'Ophel he built much.

- 4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

- 5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. 'So much did the children of Ammon pay unto him, both the second year, and the third.

- 6 So Jotham became mighty, because he 'prepared his ways before the LORD his God.

- 7 Now the rest of the acts of Jotham, and

26:16-21 (2 Kings 15:5). Success Must Not Lift One Up.—(2 Chron. 26:16-21 quoted.) The case of Uzziah the king reveals how God will punish the sin of presumption... The Lord has ordained men to certain positions in His church, and He would not have them step out of the

places to which He has appointed them. When the Lord gives them a measure of success, they are not to become lifted up, and think themselves qualified to do a work for which they are not fitted, and to which God has not called them (RH Aug. 14, 1900).

all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

- 8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.
- 9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

The Wickedness of Ahaz

28 Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was right* in the sight of the LORD, like David his father:

- 2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.
- 3 Moreover he 'burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.
- 4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

Ahaz Delivered into the Hands of Syria and Israel

- 5 Wherefore the LORD his God delivered him into the hand of the king of Syria: and they smote him, and carried away a great multitude of them captives, and brought *them* to 'Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all 'valiant men; because they had forsaken the LORD God of their fathers.

- 7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* 'next to the king.
- 8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

The Captives Restored From Israel

- 9 But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

- 11 Now hear me therefore, and deliver the captives again, which ye have taken

27:9 2 Ki 15:38

28:1 1 Ch 3:13, Isa 1:1, Mic 1:1, Mt 1:9;

28:2 2 Ch 21:6, Ex 24:17, Lev 19:1, Jdg 2:11

28:3 2 Ki 23:10, Jer 19:13, 2 Ch 35:6, Lev 18:21

28:4 Lev 26:40, 2 Ki 16:4

28:5 2 Ch 36:5, 2 Ch 24:24, 2 Ch 33:11, 2 Ch 36:17

28:6 2 Ki 15:27, 2 Ki 15:37, Isa 7:9, Jer 9:21

28:8 Dt 28:25, Dt 28:11, 2 Ch 11:4, Ac 7:26, Ac 13:26

28:9 1 Ki 20:13, Jdg 3:8, Ps 69:26, Rev 18:5

28:10 Jer 25:29, 2 Ch 28:5

28:11 Isa 58:6, Eze 10:10, Mt 5:7, Is 2:13, Jer 26:6

28:13 Nu 32:14, Mt 23:32, Mt 23:35, Rom 2:5

28:15 2 Ch 28:12, Isa 58:7, Ac 9:39, 1 Ti 5:10

28:16 Isa 7:17

28:17 Lev 26:18, Ob 10

28:18 Eze 16:27, Eze 16:57, Jos 15:10, 1 Sa 6:9

28:19 Dt 28:43, 1 Sa 2:7, Job 40:12, Hos 5:11

28:20 2 Ki 15:29, 1 Ch 5:26, Hos 5:13, Isa 20

28:21 2 Ch 12:9, Pr 20:25

28:22 2 Ch 33:12, Ps 50:15, Isa 1:5, Eze 21:15

28:23 2 Ch 25:14, Hab 1:11, Jer 10:5, Isa 1:28

28:24 2 Ki 25:13, 2 Ch 29:3, 2 Ch 29:7, Jer 2:28

captivity of your brethren: for the fierce wrath of the LORD is upon you.

- 12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war.

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for *our* trespass is great, and *there is* fierce wrath against Israel.

- 14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

Ahaz' Appeal to Assyria for Help

- 16 At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away 'captives.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

- 19 For the LORD brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

Idolatry Encouraged and the Temple Closed

- 22 And in the time of his distress did he trespass yet more against the LORD: *this is that* king Ahaz.

23 For he sacrificed unto the gods of 'Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

- 24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and

28

1 or, offered sacrifice

2 Heb. Damesek

3 Heb. sons of valour

4 Heb. the second to the king

5 Heb. a captivity

6 Heb. Damesek

- he made him altars in every corner of Jerusalem.
- 25 And in every several city of Judah he made high places ^{to} burn incense unto other gods, and provoked to anger the LORD God of his fathers.
- 26 Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.
- 27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

*Hezekiah's Cleansing
and Restoration of the Temple*

29 Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.

- 2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.
- 3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.
- 4 And he brought in the priests and the Levites, and gathered them together into the east street.
- 5 And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the 'filthiness out of the holy place.
- 6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and ²turned their backs.
- 7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.
- 8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to 'trouble, to astonishment, and to hissing, as ye see with your eyes.
- 9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.
- 10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.
- 11 My sons, ^{he} not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and ⁴burn incense.
- 12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and

28:26 2 Ch 20:34;
28:27 2 Ch 21:20; 2
Ch 26:23; Pr 10:7

29:1 1 Ch 3:13; Isa
1:1; Hos 1:1; Mic 1:1;
29:3 2 Ch 34:3; Ecg
9:10; Mt 6:53; Gal
1:16

29:4 2 Ch 32:6; Ne
4:29; Jer 19:2

29:5 2 Ch 35:6; Eze
46:25; 2 Co 6:16; 2
Co 7:1

29:6 2 Ch 34:21;
Eze 5:12; Eze 9:7; Ne
9:16

29:7 2 Ch 29:4; 2
Ch 28:24; Mal 1:10

29:8 2 Ch 24:18; Dt
28:25; Lev 26:32; Dt
28:50

29:9 2 Ch 28:17;
Lev 26:17; La 5:7

29:10 2 Ch 23:16;
Eze 10:3; Jer 34:18; 2
Co 8:5

29:11 Gal 6:7-8; Nu
18:7

29:12 Nu 4:2; 1 Ch
15:5; 1 Ch 15:5; 1 Ch
6:19

29:13 Lev 10:4; 1
Ch 15:8; 1 Ch 6:39; 1
Ch 15:17

29:14 1 Ch 6:34; 1
Ch 15:19; 1 Ch 25:1

29:15 2 Ch 29:5; 2
Ch 30:12; 1 Ch 23:28

29:16 2 Ch 5:8; 2
Ch 5:7; Eze 36:29; Mt
23:27

29:17 2 Ch 29:7; 2
Ch 3:4; 1 Ki 6:3; 1 Ch
28:11

29:18 2 Ch 4:1; 2
Ch 13:11

29:19 2 Ch 28:24

29:20 Ge 22:3; Ex
24:4; Jos 6:12; Jer
25:4

29:21 Nu 23:1; Nu
23:29; Eze 3:5; Eze
45:23

29:22 Lev 1:5; Lev
8:19; Heb 9:21-22

29:23 Lev 1:4; Lev
4:15; Lev 4:24

29:24 Lev 8:15; Eze
45:15; Da 9:21; Heb
2:17

29:25 1 Ch 9:33; 1
Ch 16:42; 2 Ch 8:11;
2 Ch 35:15

7 or, to offer
29

1 that is, idols, etc
2 Heb. given the
neck

3 Heb. commotion
4 or, be not now
deceived

5 or, offer sacrifice
6 or, in the business
of the LORD

7 Heb. near

Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimma, and Eden the son of Joah;

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, ⁴by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

17 Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and

2Ch

with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And "when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have "consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

2Ch 32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD.

33 And the consecrated things were six hundred oxen and three thousand sheep.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites "did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

Israel and Judah Invited to the Passover

30 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

2 For the king had taken counsel, and his

29:26 1 Ch 23:5, Ps 87:7, Isa 38:20, Am 6:5.

29:27 2 Ch 7:3, 2 Ch 20:21, 2 Ch 23:18, Ps 150:1.

29:28 Ps 89:15.

29:29 2 Ch 20:19, 1 Ch 29:20, Ps 72:11, Rom 14:11.

29:30 Ps 95:6, Ps 109:2, Psa 9:4.

29:31 2 Ch 13:9, Lev 7:12, Lev 1:3, Ezr 1:3.

29:32 1 Ki 3:4, 1 Ki 8:65, 1 Ch 29:21, Ezr 6:17.

29:33 2 Ch 29:31.

29:34 2 Ch 29:5, 2 Ch 35:11, Nu 8:15, Ps 25:6.

29:35 2 Ch 29:32, Ezr 29:13, Ge 35:14, 1 Co 13:40.

29:36 1 Ch 29:9, Ezr 6:22, 1 Th 1:3, Ac 2:41.

30:1 2 Ch 11:15, 2 Ch 11:16, 2 Ch 25:7, Heb 5:1.

30:2 Pr 11:14, Pr 15:22, Ecc 4:13.

30:3 Ex 12:6, Ex 12:18, 2 Ch 29:34.

30:4 1 Ch 13:3.

30:5 Da 6:8, 2 Ch 24:9, Lev 23:2, Da 4:1.

30:6 Job 9:25, Est 8:13, Jer 51:31, Jer 4:1.

30:7 2 Ch 29:8.

30:8 2 Ch 36:13, Ex 32:9, Rom 10:21, Ps 65:2.

30:9 2 Ch 7:14, 1 Ki 8:50, Ps 106:46, Ne 9:17.

30:10 2 Ch 30:6, Ge 19:14, Lk 8:55, Lk 16:14.

30:11 2 Ch 30:18, Lev 20:41, Da 5:22, Lk 14:11, Jas 4:10.

30:12 2 Ch 29:36, Ezr 7:27, Jer 23:7, Psa 21:3.

30:13 Ps 81:7, 2 Ch 30:2.

30:14 2 Ch 28:24, 2 Ch 34:1, 2 Sa 15:23, Jo 18:1.

30:15 2 Ch 29:34, 2 Ch 30:21, 2 Ch 31:1.

8 Heb. commandment by the hand of the LORD.

9 Heb. by the hand of.

10 Heb. in the time.

11 Heb. hands of instruments.

12 Heb. song.

13 Heb. found.

14 or, filled your hand.

15 Heb. strengthened them.

30 1 Heb. was right in the eyes of the king.

2 Heb. from the hand.

3 Heb. harden not your necks.

4 Heb. give the hand.

princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.

8 Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

The Celebration of the Passover

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15 Then they killed the passover on the four-

teenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.

17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

18 For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one.

19 That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep: and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of

30:16 2 Ch 35:10; 2 Ch 35:15; 2 Ki 11:14; 19:34-11

30:17 2 Ch 29:34; Ex 12:6

30:18 2 Ch 30:11; Nu 9:10; 1 Co 11:28; 1 Jo 5:16

30:19 2 Ch 19:3; Ezr 7:10; Job 11:13; Nu 9:6

30:20 Ex 15:26; Ps 103:5

30:21 Ex 12:15; Lev 23:6; 1K 2:1; Ac 2:36; 1K 16:13

30:22 2 Ch 32:6; 1K 16:13; 2 Ch 35:3

30:23 2 Ch 30:2; 2 Ch 7:9; 1K 8:65

30:24 Eze 45:17; Eph 4:8; 2 Ch 29:34

30:25 2 Ch 30:11; 2 Ch 40:16; Ps 92:4; Ps 103:4

30:26 2 Ch 7:9-10

30:27 Dt 10:8; 1 Ki 8:30; Ac 10:4

31:1 Ge 19:15; Est 4:16; Ex 23:21; Dt 7:5; 31:2 2 Ch 5:11; 2 Ch 8:14; 2 Ch 23:8; 1 Ch 16:37

31:3 2 Ch 30:24; Eze 15:17; Col 2:16; 17

31:4 2 Ch 31:16; Gal 6:6; Mat 2:7

31:5 Ex 35:5; 1 Co 15:20; Jas 1:18; Rev 1:4

31:6 2 Ch 11:16-17; Lev 27:30; Dt 14:28

5 Heb. their standing

6 Heb. found

7 Heb. instruments of strength

8 Heb. to the heart of all

9 Heb. lifted up, or, offered

10 Heb. the habitation of his holiness

31

1 Heb. found

2 Heb. statues

3 Heb. until to make and end

4 Heb. brake forth

5 or, dates

6 Heb. heaps, heaps

Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to "his holy dwelling place, even unto heaven.

Hezekiah's Religious Reformation

31 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

6 And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.

7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

2Ch

31:1-21. Hezekiah's Reformation.—In the crisis, Hezekiah proved to be a man of opportunity. No sooner had he ascended the throne than he began to plan and to execute. He first turned his attention to the restoration of the temple services, so long neglected; and in this work he earnestly solicited the co-operation of a band of priests and Levites who had remained true to their sacred calling. Confident of their loyal support, he spoke with them freely concerning his desire to institute immediate and far-reaching reforms. "Our fathers have trespassed," he confessed, "and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord." "Now it is in mine heart to make a covenant with the Lord God of

Israel, that His fierce wrath may turn away from us." 2 Chronicles 29:6, 10.

In a few well-chosen words the king reviewed the situation they were facing—the closed temple and the cessation of all services within its precincts; the flagrant idolatry practiced in the streets of the city and throughout the kingdom; the apostasy of multitudes who might have remained true to God had the leaders in Judah set before them a right example; and the decline of the kingdom and loss of prestige in the estimation of surrounding nations. The northern kingdom was rapidly crumbling to pieces; many were perishing by the sword; a multitude had already been carried away captive; soon Israel would fall completely into the hands of the Assyrians, and be utterly

- 8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.
- 9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.
- 10 And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.
- 11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them.
- 12 And brought in the offerings and the tithes and the dedicated things faithfully: over which Conaniah the Levite was ruler, and Shimei his brother was the next.
- 13 And Jehiel, and Azariah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Conaniah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.
- 14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.
- 15 And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:
- 16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;
- 17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;
- 18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

31:8 Ge 1:20; Jdg 5:9; 2 Co 8:16; Eph 1:3; Php 4:10.
 31:10 2 Ch 26:17; Mal 3:10; 1 Th 5:8; Mt 13:57.
 31:11 Ne 13:5; Ne 13:12-13.
 31:12 2 Ki 12:15.
 31:13 2 Ch 31:4; 2 Ch 31:11; 2 Ch 30:12; 2 Ch 31:10.
 31:14 1 Ch 26:12; 1 Ch 26:13; Eze 1:4; Ps 119:108.
 31:15 2 Ch 31:13; 1 Ch 29:22.
 31:17 Nu 3:15; Nu 3:20; Nu 3:38; 2 Ch 31:2.
 31:18 2 Ch 31:15; 1 Ch 9:22; Isa 5:16; Rom 15:16.
 31:19 2 Ch 31:15; Lev 25:34; 1 Ch 6:54.
 31:20 1 Ki 15:5; Jn 1:17; Ac 24:16; 1 Th 2:10.
 31:21 Dt 6:5; Dt 10:12; 1 Ki 2:4; Ecc 9:10.
 32:1 2 Ki 18:13; Isa 36:1; 2 Ki 17:6.
 32:2 2 Ki 12:17; Pr 9:51; Lk 9:53.
 32:3 2 Ch 30:2; Pr 15:22; Isa 40:15; Rom 11:54.
 32:4 2 Ch 32:30; 2 Ki 18:9; Isa 10:8; 1 Ki 5:9.
 32:5 2 Ch 12:1; Jer 39:3; Jdg 9:6; 2 Sa 5:9.
 32:6 Eze 10:9; Ne 8:16; 2 Ch 40:22; Isa 60:2.
 32:7 Dt 31:24; 1 Ch 28:10; Isa 55:4; Da 10:19.
 32:8 Job 40:9; Jer 17:5; 1 Jo 4:4; 2 Ti 4:17.
 32:9 2 Ki 18:17; Isa 36:2; Jos 10:31; Jos 12:11.

7 or, storehouses
 8 Heb. at the hand
 9 holinesses of holinesses
 10 at his hand
 11 or, trust
 12 for the things of the day upon his day
 13 or, trust
 32
 1 Heb. to break them up
 2 Heb. his face was to war
 3 Heb. overflowed

19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

Sennacherib's Invasion

32 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem.

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

7 Be strong and courageous, be not afraid, nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:

8 With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people trusted themselves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib king of

ruined; and this fate would surely befall Judah as well, unless God should work mightily through chosen representatives.

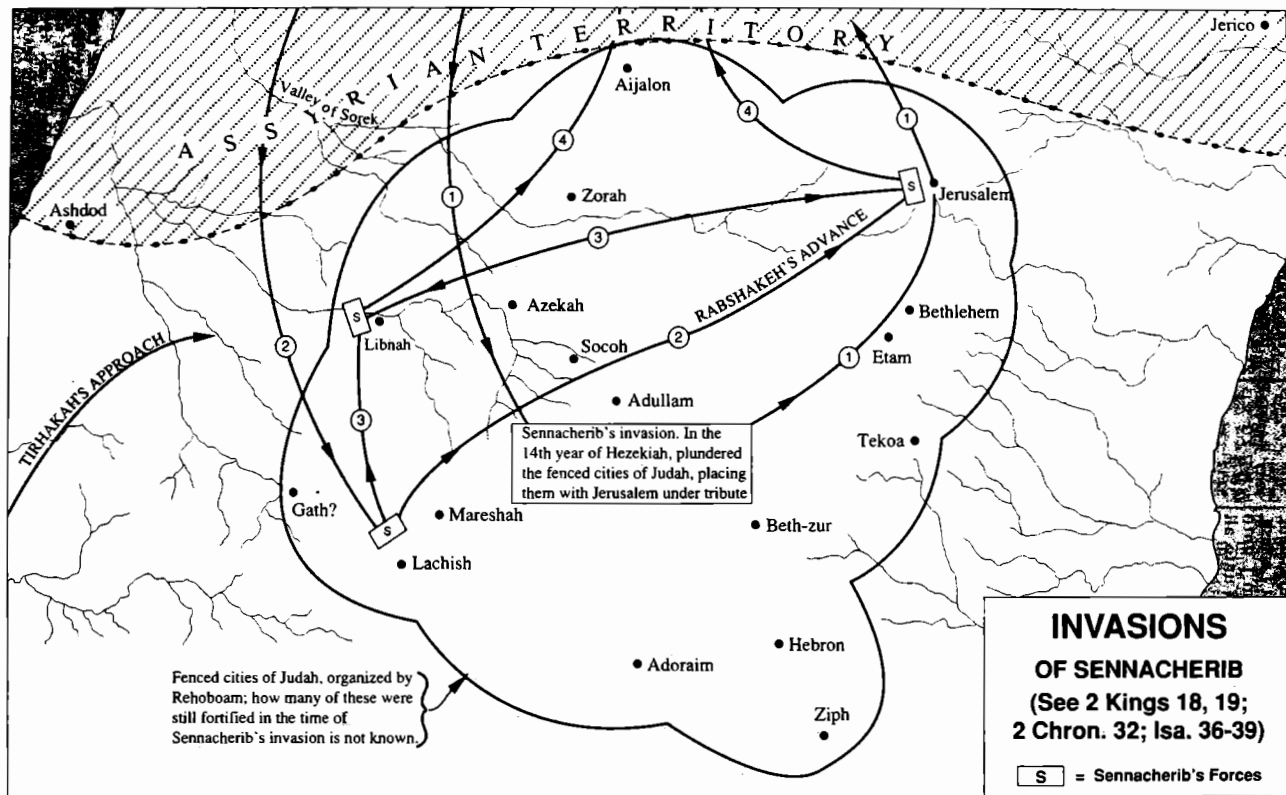
Hezekiah appealed directly to the priests to unite with him in bringing about the necessary reforms. "Be not now negligent," he exhorted them: "for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense." "Sanctify now yourselves, and sanctify the house of the Lord God of your fathers." Verses 11, 5.

It was a time for quick action. The priests began at once. Enlisting the co-operation of others of their number who had not been present during this conference, they engaged heartily in the work of cleansing and sanctifying

the temple. Because of the years of desecration and neglect, this was attended with many difficulties; but the priests and the Levites labored untiringly, and within a remarkably short time they were able to report their task completed. The temple doors had been repaired and thrown open; the sacred vessels had been assembled and put into place; and all was in readiness for the re-establishment of the sanctuary services.

In the first service held, the rulers of the city united with King Hezekiah and with the priests and Levites in seeking forgiveness for the sins of the nation. Upon the altar were placed sin offerings "to make an atonement for all Israel." "And when they had made an end of offering, the king and all that were present with him bowed themselves, and

4 or, swords, or, weapons 5 Heb. he spoke to their heart 6 Heb. leaned



In the 14th year of Hezekiah, Sennacherib of Assyria attacked Judah's fortified cities, carried off booty and tribute (1). Some time later Sennacherib returned (2), besieging Lachish while sending the Rabshakeh against Jerusalem. After Sennacherib went from Lachish (3), he heard of Tirhakah's approach from Egypt, and received the Rabshakeh,

who reported Hezekiah's continued defiance. Sennacherib then sent a further threatening message to Hezekiah, who appealed to God for help. As predicted by Isaiah, the Assyrian army sent against Jerusalem was mysteriously destroyed by divine intervention; Sennacherib returned home (4), and was later slain by his own sons.

Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

2Ch

16 And his servants spake yet more against the LORD God, and against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

20 And for this cause Hezekiah the king, and

32:10 2 Ki 18:19;

Isa 36:1

32:11 2 Ki 18:27;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

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Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

Isa 36:12; 2 Ch 32:15;

the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

Hezekiah's Illness, Pride, Prosperity, and Death

24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels:

28 Storehouses also for the increase of corn, and wine, and oil: and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in the business of the ambassadors of the princes of Babylon, who

7 Heb. dominion

8 or, strong hold

9 Heb. made him

fall

10 Heb. precious

things

11 or, wrought a

miracle for him

12 Heb. lifting up

13 Heb. instruments

of desire

14 Heb. interpreters

worshipped." Once more the temple courts resounded with words of praise and adoration. The songs of David and of Asaph were sung with joy, as the worshippers realized that they were being delivered from the bondage of sin and apostasy. Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly." Verses 24, 29, 36 (PK 331-333).

33:9-13. The Way God Works.—In the case of Manasseh the Lord gives us an instance of the way in which He works [2 Chron. 33:9-13 quoted].

The Lord has often spoken to His people in warning and reproof. He has revealed Himself in mercy, love, and kindness. He has not left His backsliding people to the will of the enemy, but has borne along with them, even during

obdurate apostasy. But after appeals have been made in vain, He prepares the rod for punishment. What compassionate love has been exercised toward the people of God! The Lord might have cut down in their sins those who were working at cross purposes with Him, but He has not done this. His hand is stretched out still. We have reason to offer thanksgiving to God that He has not taken His Spirit from those who have refused to walk in His way (Letter 94, 1899).

34:14-19. The Books of the Law Found in the Time of Josiah.—The silent yet powerful influences set in operation by the messages of the prophets regarding the Babylonian Captivity did much to prepare the way for a reformation that took place in the eighteenth year of

sent unto him to inquire of the wonder that was *done* in the land, God left him, to try him, that he might know *all that was* in his heart.

32 Now the rest of the acts of Hezekiah, and his "goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the "chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

Manasseh's Encouragement of Idolatry

33 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For "he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances

32:33 1 Ki 1:21; 1 Ki 2:10; 1 Ki 11:43.

33:1 2 Ch 32:33; Mt 1:10; Ecc 10:16; Isa 3:4.

33:2 2 Ch 28:3; Dt 12:31; Eze 9:13; Eze 11:12.

33:3 Ecc 2:19; 2 Ch 10:14; Zep 1:5; Ac 12.

33:4 2 Ch 33:15; Jer 7:40; 2 Ch 6:6; 2 Ch 7:16.

33:5 2 Ch 4:9.

33:6 2 Ch 28:3; Lev 18:21; Dt 12:31; Eze 18:27.

33:7 2 Ki 23:6; 1 Ki 8:29; 2 Ch 6:6; 1 Ki 8:48.

33:8 2 Sa 7:10; 1 Ch 17:9; 1 Ki 1:6; Gal 4:10-13.

33:9 1 Ki 14:16; 1 Ki 15:26; 2 Ki 21:16; Mic 6:16.

33:10 Zec 1:4; Ac 7:51-52.

33:11 Dt 28:36; Job 36:8; Isa 10:8; Eze 19:4.

33:12 2 Ch 28:22; Hos 5:15; Mic 6:9; Ac 9:11.

33:13 1 Ch 5:20; Jn 4:10; Jn 17:3; Heb 8:11.

33:14 2 Ch 42:5; 2 Ch 32:30; Ne 3:3; Zep 1:10.

33:15 2 Ki 21:7; Mt 3:8.

33:16 2 Ch 29:18; 2 Ch 30:12; Ge 18:19; Lk 22:42.

33:17 2 Ch 15:17; 2 Ch 32:12; 1 Ki 22:43.

33:18 2 Ch 20:34; 2 Ch 32:32; Isa 29:10.

33:19 2 Ch 48:19; Ps 15:8; Ac 9:11; 1 Jn 1:9.

33:20 2 Ch 33:15; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:21 2 Ch 33:16; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:22 2 Ch 33:17; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:23 2 Ch 33:18; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:24 2 Ch 33:19; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:25 2 Ch 33:20; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:26 2 Ch 33:21; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:27 2 Ch 33:22; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:28 2 Ch 33:23; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:29 2 Ch 33:24; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:30 2 Ch 33:25; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:31 2 Ch 33:26; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:32 2 Ch 33:27; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:33 2 Ch 33:28; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:34 2 Ch 33:29; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:35 2 Ch 33:30; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:36 2 Ch 33:31; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:37 2 Ch 33:32; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:38 2 Ch 33:33; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:39 2 Ch 33:34; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

33:40 2 Ch 33:35; Jer 7:40; 2 Ch 6:6; 1 Ki 8:48.

by the hand of Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

His Captivity and Repentance

11 Wherefore the LORD brought upon them the captains of the host "of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about "Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

19 His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of "the seers.

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Josiah's reign. This reform movement, by which threatened judgments were averted for a season, was brought about in a wholly unexpected manner through the discovery and study of a portion of Holy Scripture that for many years had been strangely misplaced and lost.

Nearly a century before, during the first Passover celebrated by Hezekiah, provision had been made for the daily public reading of the book of the law to the people by teaching priests. It was the observance of the statutes recorded by Moses, especially those given in the book of the covenant, which forms a part of Deuteronomy, that had made the reign of Hezekiah so prosperous. But Manasseh had dared set aside these statutes; and during his reign the temple copy of the book of the law, through careless

neglect, had become lost. Thus for many years the people generally were deprived of its instruction.

The long-lost manuscript was found in the temple by Hilkiah, the high priest, while the building was undergoing extensive repairs in harmony with King Josiah's plan for the preservation of the sacred structure. The high priest handed the precious volume to Shaphan, a learned scribe, who read it and then took it to the king with the story of its discovery.

Josiah was deeply stirred as he heard read for the first time the exhortations and warnings recorded in this ancient manuscript. Never before had he realized so fully the plainness with which God had set before Israel "life and death, blessing and cursing" (Deuteronomy 30:19): and how

- 20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Amon

- 21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.
- 22 But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;
- 23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.
- 24 And his servants conspired against him, and slew him in his own house.
- 25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

Josiah: Religious Reformation

- 34** Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

- 2 And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.
- 3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.
- 4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.
- 5 And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.
- 6 And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.
- 7 And when he had broken down the altars

33:20 2 Ch 32:33; 1 Ch 3:14; Mt 1:10
33:21 2 Ch 33:1
33:22 2 Ch 21:20, Isa 44:15
33:23 2 Ch 33:1, 2 Ch 33:12, 2 Ch 33:19, Jer 8:12
33:24 Ps 55:23, Rom 11:22
33:25 Nu 45:31, Nu 35:33, 2 Ch 26:1

34:1 2 Ch 33:25, 1 Ki 13:2, 2 Ki 22:1, Jer 1:2, Zep 1:1
34:2 2 Ch 14:2, 2 Ch 17:3, Dt 5:32, Pr 4:27

34:3 1 Ch 22:5, Ps 119:9, Ecc 12:1, 2 Ti 3:15

34:4 2 Ch 33:3, Lev 26:40, Ps 18:12, Isa 27:9

34:5 1 Ki 13:2, 2 Ch 34:7, Nu 35:33, Eze 22:21

34:6 2 Ch 30:1, 2 Ch 31:1, Pr 25:18, Isa 7:25

34:7 2 Ch 31:1, Dt 9:21, 2 Ch 31:1

34:8 2 Ki 22:5, 2 Ki 22:12, Jer 26:24, Jer 29:4

34:9 2 Ch 34:18, 2 Ch 31:20, Php 1:8, 2 Ch 31:1

34:10 2 Ki 12:14, Eze 5:7

34:11 2 Ch 34:22, 34:12 2 Ch 31:12, 2 Ki 12:15, Ne 7:2, 1 Co 9:2

34:13 2 Ch 2:18, Ne 4:10, Eze 7:6, Mt 26:3

34:14 2 Ki 22:8, 2 Ch 12:1, Jos 1:8, Eze 7:10

34:16 Jer 36:20-21

6 Heb. multiplied trespass

34

1 or, the sun images

2 face of the graves

3 or, mauls

4 Heb. to make powder

5 or, to rather

6 Heb. by the hand of

of

and the groves, and had beaten the graven images ⁴into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

The Temple Repaired

- 8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.
- 9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.
- 10 And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:
- 11 Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.
- 12 And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of music.
- 13 Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

The Book of the Law Found

- 14 And when they brought out the money, that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given ⁶by Moses.
- 15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.
- 16 And Shaphan carried the book to the

repeatedly they had been urged to choose the way of life, that they might become a praise in the earth, a blessing to all nations. "Be strong and of a good courage, fear not, nor be afraid," Israel had been exhorted through Moses; "for the Lord thy God, He it is that doeth good with thee; He will not fail thee, nor forsake thee." Deuteronomy 31:6.

The book abounded in assurances of God's willingness to save to the uttermost those who should place their trust fully in Him. As He had wrought in their deliverance from Egyptian bondage, so would He work mightily in establishing them in the Land of Promise and in placing them at the head of the nations of earth.

The encouragements offered as the reward of obedience were accompanied by prophecies of judgments against the

disobedient; and as the king heard the inspired words, he recognized, in the picture set before him, conditions that were similar to those actually existing in his kingdom. In connection with these prophetic portrayals of departure from God, he was startled to find plain statements to the effect that the day of calamity would follow swiftly and that there would be no remedy. The language was plain; there could be no mistaking the meaning of the words. And at the close of the volume, in a summary of God's dealings with Israel and a rehearsal of the events of the future, these matters were made doubly plain. In the hearing of all Israel, Moses had declared (Ps 39:2-39:4).

34:18, 19. See EGV on 2 Kings 22:10, 11, Vol. 2, p. 1058.

- king, and brought the king word back again, saying, All that was committed to thy servants, they do it.
- 17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.
- 18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.
- 19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

Huldah's Prophecy

- 20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,
- 21 Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.
- 22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Hasrah, keeper of the wardrobe: (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.
- 23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,
- 24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:
- 25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.
- 26 And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;

34:17 2 Ch 34:18-10
34:18 Dt 17:19; Jos 1:8; Ps 119:46;
34:19 Rom 3:20;
Gal 2:19; 2 Ki 19:1; 2 Ki 22:11.

34:20 2 Ki 25:22;
Jer 26:24; Jer 40:6; Jer 40:9;
34:21 Ex 18:15; 1 Sa 9:9; Jer 21:2; Eze 1:1.

34:22 Ex 15:20; Jdg 1:1; 1 Ks 2:46; Ac 21:9;
34:24 Jos 23:16; 2 Ki 21:12; Jer 6:19;
34:25 2 Ch 12:2; 2 Ch 15:2; Isa 42:25; Jer 2:20.

34:26 2 Ch 34:21; 2 Ch 34:25
34:27 Ps 34:18; Ps 51:17; Isa 57:15; Isa 66:2.

34:28 2 Ch 35:24; 2 Ki 22:20; Jer 15:1;
34:29 1 Sa 12:23; 1 Ch 29:4; Mk 14:8; 2 Ch 30:2.

34:30 2 Ch 18:30;
Dt 1:17; Job 3:19; 2 Ch 6:1.

34:31 2 Ch 6:14; 2 Ki 11:4; 2 Ki 23:3; Eze 16:2.

34:32 2 Ch 14:4; 2 Ch 30:12; Ge 18:19; Eze 8:2.

34:33 Jos 24:31; Jer 3:10; Hos 6:4.

35:1 Ex 12:6; Nu 9:3; Eze 6:19; Eze 45:21.

35:2 2 Ch 23:8; 2 Ch 24:18; 2 Ch 31:2; 1 Ch 22:19.

7 Heb. to the hand of, etc.

8 Heb. poured out, or, melted.

9 Heb. in it.

10 or, Achbor.

11 also called, Harhas.

12 Heb. garments.

13 or, in the school, or, in the second part.

14 Heb. from great even to small.

15 Heb. found.

16 Heb. from after.

- 27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.
- 28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

The Reading of the Law and the Renewing of the Covenant

- 29 Then the king sent and gathered together all the elders of Judah and Jerusalem.
- 30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, "great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.
- 31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.
- 32 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.
- 33 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

The Passover Observed

35 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.

- 2 And he set the priests in their charges, and encouraged them to the service of the

34:21 (2 Kings 22:13). **Word of the Lord Still Binding.**—[2 Kings 22:13 quoted.] Josiah did not say, "I knew nothing about this book. These are ancient precepts, and times have changed." He appointed men to investigate the matter, and these men went to Huldah, the prophetess. [2 Kings 22:15-20 quoted.]

In Josiah's day the Word of the Lord was as binding, and should have been as strictly enforced, as at the time it was spoken. And today it is as binding as it was then (GCB April 1, 1903).

34:22 (2 Kings 22:14). **Huldah Visited by Most Honored of the Kingdom.**—Josiah sent as messengers to the prophetess, the highest and most honored of the people. He sent the first men of his kingdom,—men who

occupied high positions of trust in the nation. Thus he conferred honor upon the oracles of God (GCB April 1, 1903).

34:29-31. See EGW on 2 Kings 23:1-3, Vol. 2, p. 1038.

34:30. See EGW on 2 Kings 23:2, Vol. 2, p. 1039.

34:26-33. See EGW on 2 Kings 23:29, 30, Vol. 2, p. 1039.

35:1-19. **The Passover Observed.**—On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mount Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11:6-8. For upwards of three centuries the great, misshapen images had stood on the "Mount of Offense," mute witnesses to the apostasy of Israel's wisest

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house of the LORD.

- 3 And said unto the Levites that taught all Israel, which were holy unto the LORD. Put the holy ark in the house which Solomon the son of David king of Israel did build: *it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel.*

- 4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

- 5 And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

- 6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

- 7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

- 8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.

- 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.

- 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

- 11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.

- 12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.

- 13 And they roasted the passover with fire according to the ordinance: but the other

35:3 2 Ch. 30:22, Dt. 35:10, Mt. 2:7, 2 Ch. 8:11.

35:4 2 Ch. 8:14.

35:5 Ps. 15:6-1, Ps. 135:2.

35:6 Ex. 12:6, 2 Ch. 29:5, 2 Ch. 29:15, Ge. 45:2.

35:7 2 Ch. 30:24, Isa. 52:8, Eze. 15:17.

35:8 1 Ch. 29:17, Eze. 1:6, Eze. 7:16, 2 Co. 8:12.

35:9 Jer. 3:10, Mic. 6:6-8.

35:10 2 Ch. 30:16, Eze. 6:18.

35:11 2 Ch. 30:16, 2 Ch. 30:16, Nu. 18:3.

35:12 Heb. 9:21-22.

35:13 Lev. 3:3, Lev. 3:5.

35:14 Dt. 16:7, Ps. 22:14, Lev. 6:28, Rom. 12:11.

35:15 1 Ch. 24:5, Ps. 78:1, Ps. 79:1.

35:16 Ex. 23:15, Ex. 34:18, Dt. 16:8, 1 Co. 5:7-8.

35:17 2 Ch. 30:5, Jer. 16:2, Isa. 10:9.

35:18 2 Sa. 16:10, Mt. 8:29, Jn. 2:4, Isa. 36:10.

35:19 2 Ch. 18:29, 1 Ki. 1:2, 1 Ki. 22:40, 1 Ki. 22:54.

35:20 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:21 2 Sa. 16:10, Mt. 8:29, Jn. 2:4, Isa. 36:10.

35:22 2 Ch. 18:29, 1 Ki. 1:2, 1 Ki. 22:40, 1 Ki. 22:54.

35:23 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:24 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:25 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:26 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:27 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:28 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:29 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:30 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:31 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:32 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:33 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:34 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:35 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:36 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:37 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:38 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:39 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:40 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:41 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:42 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

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35:48 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

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35:50 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:51 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:52 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:53 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:54 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:55 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:56 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:57 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:58 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:59 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:60 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:61 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:62 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:63 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:64 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:65 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:66 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:67 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:68 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:69 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:70 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:71 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:72 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:73 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:74 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

35:75 2 Ch. 30:29, Jer. 16:2, Isa. 10:9.

holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

- 14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

- 15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer: and the porters waited at every gate: they might not depart from their service; for their brethren the Levites prepared for them.

- 16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

- 17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

- 18 And there was no passover like to that kept in Israel from the days of Samuel the prophet: neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

- 19 In the eighteenth year of the reign of Josiah was this passover kept.

Josiah Slain

- 20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

- 21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

- 22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the

king. These, too, were removed and destroyed by Josiah.

The king sought further to establish the faith of Judah in the God of their fathers by holding a great Passover feast, in harmony with the provisions made in the book of the law. Preparation was made by those having the sacred services in charge, and on the great day of the feast, offerings were freely made. "There was not holden such a Passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah," 2 Kings 23:22. But the zeal of Josiah, acceptable though it was to God, could not atone for the sins of past generations; nor could the piety displayed by the king's followers effect a change of heart in many who stubbornly refused to turn from idolatry to the worship of the true

God (PK 402-405).

35:20-24. See EGW on 2 Kings 23:29, 30, Vol. 2, p. 1049.

36:11-13. See EGW on 2 Kings 24:17-20, Vol. 2, p. 1049.

36:14-21. **Jews Exemplified Termination of God's Forbearance.**—The Jewish nation is before us as an example of the termination of God's long forbearance. In the destruction of Jerusalem the destruction of the world is typified. The lips of Him who ever pronounced blessings upon the penitent, and spoke encouragement to the poor and suffering, and brought gladness to the humble, pronounced a curse upon those to whom He had presented light, who would not appreciate or accept light. Those who thought to evade the clear, distinct Word of

valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD,

27 And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

Jehoahaz

36 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

Jehoiachin

5 Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at

35:23 2 Ch. 18:35;

Ge. 49:23; La. 3:13;

35:24 Ge. 41:43; 2 Ki. 23:30; Ps. 36:6; Ec. 8:14;

35:25 Jer. 22:10; La. 4:20; Ec. 12:5; Mt. 9:23;

35:26 2 Ch. 31:20, 2 Ch. 32:32;

35:27 2 Ch. 20:34; 2 Ki. 24:27; 2 Ki. 10:34; 2 Ki. 16:19;

36:1 2 Ch. 26:1; 2 Ch. 33:25; 1 Ch. 3:15;

Jer. 22:11;

36:3 2 Ch. 23:33;

36:4 1 Ch. 3:15;

36:6 2 Ki. 24:13; Da. 1:1-2;

36:7 2 Ki. 24:13; Jer. 29:3;

36:8 2 Ki. 24:5-6; Jer. 22:24; Jer. 22:28;

36:10 Jer. 29:2; Ec. 1:2; 2 Ch. 36:7; Da. 5:2;

36:12 2 Ch. 32:26;

Ex. 10:3; Jos. 1:10; 1 Pt. 5:6;

36:13 2 Ki. 24:20;

Jos. 9:15; Isa. 38:4; Ex. 8:15; Heb. 3:8;

36:14 Eze. 9:7; Jer. 5:5; Jer. 38:4; Eze. 22:6; Da. 9:6;

36:15 2 Ch. 33:10;

Jer. 26:5; Jer. 35:15;

Jdg. 10:16;

36:16 2 Ch. 30:10;

Ps. 35:16; Isa. 28:22;

Jer. 20:7; 1k. 18:32;

36:17 2 Ch. 33:11;

1k. 28:29; Eze. 9:7; Jer. 15:8;

11 Heb. made sick

12 or, among the

sepulchres

13 Heb. kindnesses

36

1 Heb. removed him

2 or, chains

3 also called,

Jecaniah, or,

Coniah

4 Heb. at the return

of the year

5 Heb. vessels of

desire

6 or, Mattaniah, his

father's brother

7 Heb. by the hand of

8 that is, continually

and carefully

9 Heb. healing

Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

Jehoiachin

9 Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

Sin and Rebellion

11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

Transgression of Rulers and People

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.

Captivity to Babylon

17 Therefore he brought upon them the king

God, and cherish man-made traditions. He declared would be found guilty of all the blood of the prophets which had been slain from the foundation of the world.

Again and again God had arrested the Jews in their wicked course by severe chastisement, but they provoked Him by their wicked works, casting away the law of the Lord of Hosts, and finally refusing to reverence His only begotten Son. Each century of transgression treasured up wrath against the day of wrath. Jesus bade the stubborn and impenitent nation to fill up the measure of their iniquity. Their wicked works were not forgotten nor overlooked. When the time of retributive judgment was fully due, the mandate was sent forth from the sacred place of the Most High for the vindication of God's honor and the magnifying of His law (Undated MS 145).

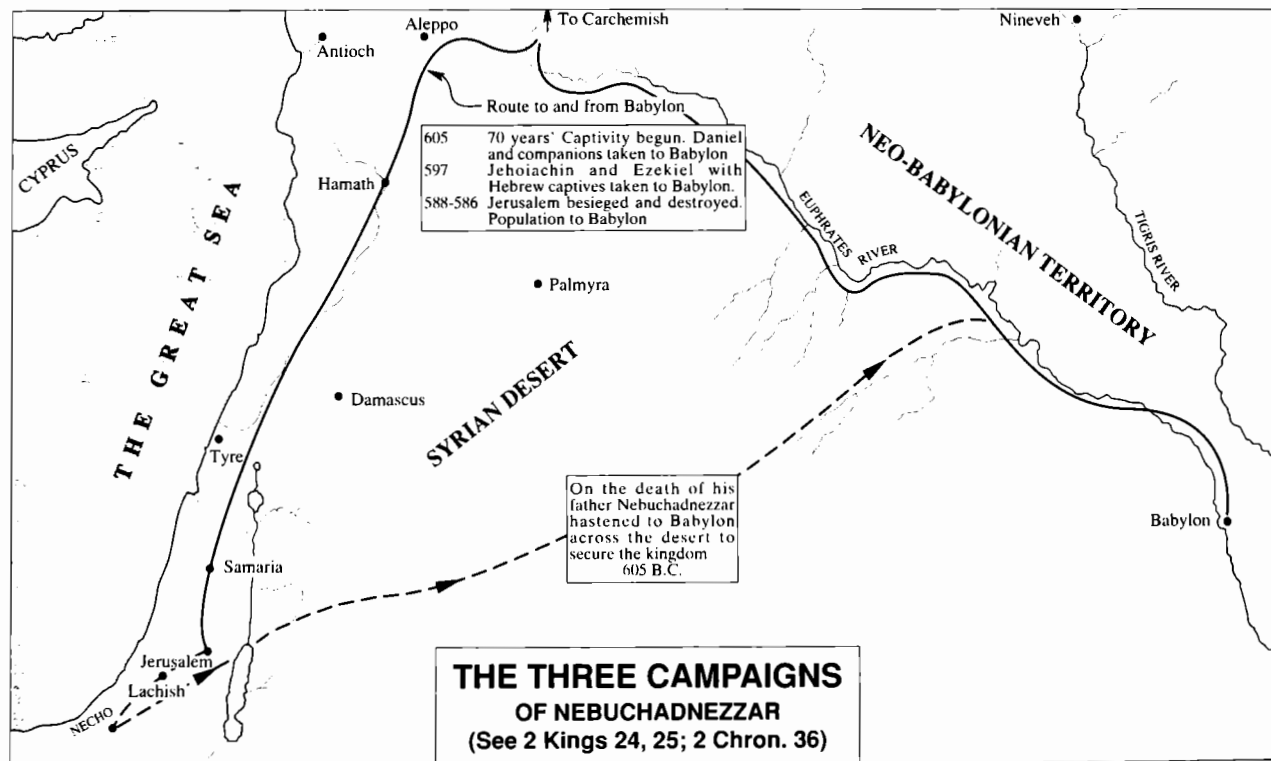
36:15. God's Endless Love.—Although Israel had

mocked the messengers of God, and despised his words, and misused his prophets," 2 Chron. 36:15, 16. he had still manifested himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth;" Ex. 34:6. notwithstanding repeated rejections, his mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place" 2 Chron. 36:15, 16. When remonstrance, entreaty, and rebuke had failed, he sent to them the best gift of Heaven; nay, he poured out all Heaven in that one gift (GC 19).

36:19. See EGW on 2 Kings 25:9, Vol. 2, p. 1040.

36:20. See EGW on 2 Kings 24:10-16, Vol. 2, p. 1040.

2Ch



The Neo-Babylonian Empire expanded after Nineveh fell (612 B.C.); Nabopolassar and Necho of Egypt fought; Necho placed Jehoiakim on throne of Judah. Nebuchadnezzar, just before his accession (605), defeated Egypt in

Syria and overran Palestine; hastened home across desert at father's death, leaving army to bring captives (including, presumably, Daniel) by longer route. In Nebuchadnezzar's next campaign to Palestine he took Jehoiachin (597 B.C.)

and many captives (including Ezekiel) to Babylon; left Zedekiah on throne. He returned in 588 to besiege Jerusalem; city was destroyed in his 19th year (about August, 586), and majority of people of Judah deported.

- of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.
- 18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; *all these* he brought to Babylon.
- 19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.
- 20 And *them* that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:
- 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had

36:18 2 Ch 35:7; Da 5:3; Isa 39:6; Zec 1:6
 36:19 2 Ki 25:9; Ps 79:1; Ps 79:7; Jer 7:4; Jer 7:14
 36:20 Jer 27:7, 2 Ch 36:22; Eze 1:1
 36:21 Jer 25:9; Jer 29:10; Da 9:2; Lev 26:43; Zec 1:12
 36:22 Isa 44:28; Da 10:1, 2 Ch 36:23; Jer 25:12; Heb 10:23
 36:23 Da 2:21; Da 2:37; Da 4:35; Da 5:23, 1 Ch 22:16

10 Heb. the remainder from the sword

enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfill threescore and ten years.

Epilogue; The Captivity Ended by Cyrus (36:22, 23)

- 22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,
- 23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

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2Ch

EZRA

INTRODUCTION

1. TITLE

In Hebrew Bible manuscripts Ezra and Nehemiah appeared as one volume, like the books of Samuel, Kings, and Chronicles, until A.D. 1448, when the Vulgate division into two volumes was introduced into a Hebrew manuscript for the first time. Originally, the united book was called "Ezra." But in the LXX this was divided in two parts called 2 and 3 Esdras, prefaced by the Apocryphal I Esdras, which contains excerpts from the two canonical books of Ezra and Nehemiah. Jerome was the first to give the two canonical books the names "Ezra" and "Nehemiah," names which they retain to the present day. He designated 1 Esdras of the LXX as 3 Esdras and classed it as an Apocryphal book.

2. AUTHORSHIP

Ezra and Nehemiah form the historical and literary continuation of the books of Chronicles, and a study of the style and language reveals that they probably had the same author. Jewish tradition (the Talmud) names Ezra as the chief author (*Baba Bathra* 15a) and Nehemiah as the one who completed the work.

Although the double book Ezra-Nehemiah does not claim to have been written in its entirety by Ezra, there is nothing in it which could not have been written by him. The author used official material of Zerubbabel's time and his own, and also reports probably written by Nehemiah. The change in pronouns from the 1st person to the 3rd person singular is no proof of a multiple authorship within the sections dealing with Ezra's (3rd person: chs. 7:1-26; 8:35, 36; 10:1-44; 1st person: chs. 7:27 to 8:34; 9:1-15) and Nehemiah's work (1st person: chs. 1:1 to 7:73; 12:27 to 13:31; 3rd person: chs. 8:1 to 12:26). Such changes appear also in ancient non-Biblical literature (see on Ezra 7:28).

Since the various lists of priests and Levites presented in Nehemiah 12 terminate about 400 B.C. (see on Neh. 12:10, 11, 22), the book seems to have been written at about that time, the time of Ezra and Nehemiah. Ezra was a scribe (Ezra 7:6), and was anxious to acquaint his people with the sacred writings (see Neh. 8:1-8). It would have been strange indeed for such a man not to make provision for preserving for the guidance and edifi-

cation of posterity an accurate account of the wonderful events of his time. It is therefore entirely appropriate to consider Ezra the inspired author of the books of Chronicles, Ezra, and Nehemiah. In writing, he was guided in making selections from available public records, such as decrees (see Ezra 1:2-4; 6:6-12; etc.), letters (see Ezra 4:11-16; 5:7-17 etc.), lists (see Ezra 2:1-67; etc.), and other source materials.

The fact that two sections of Ezra are written in Aramaic (chs. 4:8 to 6:18; 7:12-26) has been used in the past as evidence for a much later authorship than the time of Ezra. This argument was proposed at a time when there was only fragmentary knowledge of the spread and use of Aramaic in the Persian Empire. Since the discovery of numerous Aramaic documents from different parts of the Persian kingdom and of many Aramaic Jewish documents from Egypt, from the time of Ezra and Nehemiah, this argument is no longer valid. There is remarkably great similarity between the Aramaic of these documents and the Aramaic parts of Ezra. Aramaic had become the official language of the Persian Empire, and was used for the publication of decrees and directives as well as for correspondence and for economic and legal documents. Hence, lettered men like Ezra were bilingual and could use both their mother tongue and Aramaic in speaking and writing. In fact, the use of Aramaic spread so widely that any man who could read was expected to know Aramaic; thus the author of Ezra could expect his readers to be able to understand his Aramaic sections. This accounts for the fact that he did not deem it necessary to translate into Hebrew the Aramaic source materials he used. Concerning contemporary Aramaic documents, see pp. 79-83.

3. HISTORICAL SETTING

Aside from Esther, Ezra and Nehemiah are the only historical books of the postexilic period, and are of great importance for a reconstruction of the history of postexilic Jewry. However, they do not record the history of the people of God in unbroken sequence for the period covered by the two books, but only certain parts of it. There are large gaps for which little information is available.

Ezra records, first of all, the return of the Jews from exile under the guidance of Zerubbabel, the reorganization of the sacrificial service, and the

beginning of the rebuilding of the Temple. All these events took place within about two years, early in the reign of Cyrus. During the next 13 years the work progressed slowly against opposition. Then appears an account of the resumption of the building of the Temple and its completion and dedication under Darius I. Of the next nearly 60 years Ezra leaves no record. Then, in 457 B.C., Ezra was sent back to Judea by King Artaxerxes, with far-reaching authority to reorganize the nation's administration according to Mosaic law. He tells of his return and some of his reforms, but again breaks the thread of continuity for more than ten years, when Nehemiah appears on the scene of action as governor, and reports his activities in the book which bears his name.

All the events described in Ezra and Nehemiah took place during the first half of the period of the Persian Empire, which lasted from 539 B.C., when Babylon fell to the victorious forces of Cyrus, until, with the death of Darius III in 331 B.C., the empire ceased to exist and was succeeded by that of Alexander the Great. The history of postexilic Jewry begins "in the first year of Cyrus king of Persia" (Ezra 1:1). The Persian Empire stretched from the desert wastes of Iran in the east to the coast of Asia Minor in the west, and from the Armenian highlands in the north to the border of Egypt in the south. Cyrus, its founder, was a prudent and humane monarch. In harmony with his policy of appeasing nations subjugated by Babylon, he resettled them in their old homes and restored their places of worship. In accord with this generous policy, the Jews were allowed to return to their old homeland and rebuild their Temple. For the most part, the kings of Persia attempted to rule their empire with equity and consideration. Their officials were admonished to practice honesty and to work in the interests of the peoples whom they governed. The monotheistic religion of Zoroaster, the state religion at least from Darius I on, stood on a much higher level than that of the polytheistic and idolatrous predecessors of the Persians, the people of Babylonia.

When Cyrus took Babylon he became acquainted with the aged Daniel, trusted counselor of the great Nebuchadnezzar of a former era, and learned to appreciate his advice. Through Daniel, Cyrus must have become acquainted with Isaiah's prophecies concerning him and his appointed role in behalf of God's people (Isa. 44:21 to 45:13), and granted their restoration (PK 557). The great work of pacifying his far-flung empire in its years of infancy required the king's full attention. He lost his life in a campaign against unruly eastern tribes after a reign of about nine years, counted from the fall of Babylon.

Returning to Judea, the Jews found hostile neighbors, and were continually harassed by the Samaritans, a people of mixed racial and religious origins. Because Cyrus was busy unifying his far-

flung empire, these enemies succeeded in hindering the Jews and causing them untold trouble that slowed the work of rebuilding the Temple.

Cyrus' eldest son, Cambyses, reigned for less than eight years. His greatest achievement was the conquest of Egypt. That he was favorably disposed toward the Jews is known from a Jewish document found in Egypt, but we have no evidence that he actively assisted the Jews in rebuilding their Temple.

The short reign of the false Smerdis proved a great setback for the Jews. Under this king, described by Darius as a destroyer of temples, the work at Jerusalem was stopped. The stoppage may have been partly due to Samaritan enemies, for new foundations had to be laid as soon as stable conditions under the strong government of Darius I permitted resumption of the work. The era of Darius the Great was marked by prosperity and order. The Jews, like other nations, benefited from his wise and strong rule. Under the spiritual leadership of the prophets Haggai and Zechariah, they finished the Temple and dedicated it in the sixth regnal year of Darius, 515 B.C.

An era of unrest began, however, when late in his reign Darius decided to invade Greece. From that time on the empire experienced repeated reverses in Greece, Egypt, and elsewhere that disturbed the internal peace and stability of the empire. The next two kings, Xerxes and Artaxerxes I, were weaklings, opportunists, and unstable in character, and owed their throne to the strong hand of powerful counselors. Disastrous campaigns in Greece and rebellions in Egypt and other parts of the empire caused great unrest and led to vacillating domestic and foreign policies.

It was during a serious rebellion in Egypt (463-454 B.C.) that Ezra received major concessions for the Jews, whose good will Artaxerxes needed in this crucial period, since Judea lay athwart the highway to Egypt. Later, when the satrapy to which Judea belonged rebelled (after 450 B.C.), Artaxerxes apparently supported the supposedly loyal Samaritans under the erroneous assumption and fear that the Jews might join the rebellion. Accordingly Artaxerxes authorized the Samaritans to halt the rebuilding of the wall of Jerusalem, which had been in progress for some time. When order in the satrapy was restored, Nehemiah, a trusted Jewish court official, succeeded in obtaining a royal appointment as governor of Judea, and completed the rebuilding of the city wall. This he did under continuing threats of violence.

He served as governor for two terms, and proved to be an able organizer and religious leader. He laid a comparatively solid political, social, and moral foundation that proved of great value in the turbulent times that followed.

of the Bible, which is the only one of its kind in the world.

Ezra and Nehemiah are historical source books which record the outworking of the divine plan in the restoration of the Jews, whereby they were afforded another opportunity to cooperate with the eternal purposes and prove their right to exist as a nation. This record shows, furthermore, how the prophecies of Isaiah and Jeremiah were fulfilled, and provides invaluable source material by which other prophecies, those of Dan. 8 and 9, can securely be anchored to the facts of history.

Ezra and Nehemiah illustrate, by a series of instructive examples, how a few people can do great things for God when led by God-fearing, sincere, unselfish, but fearless and determined leaders. These books contain much that edifies and that strengthens faith in the unflinching leadership of God.

5. OUTLINE

I. The Decree of Cyrus and the Return Under Zerubbabel, Ezra 1:1 to 4:5, 24.

- A. The decree of Cyrus, 1:1-11.
 1. A copy of the decree, 1:1-4.
 2. The Jews respond to the call, 1:5, 6.
 3. Cyrus restores the sacred Temple vessels, 1:7-11.
- B. The list of returning exiles, 2:1-67.
 1. The leaders, 2:1, 2.
 2. The laity, 2:3-35.
 3. The Temple personnel, 2:36-63.
 4. The total number of the congregation, 2:64.
 5. The servants, entertainers, and beasts of burden, 2:65-67.
- C. Resumption of the daily offering; laying the foundation of the Temple, 2:68 to 3:13.
 1. Gifts for the new Temple, 2:68, 69.
 2. Settlement of the returned exiles, 2:70.
 3. Rebuilding of the altar and resumption of the daily sacrifices, 3:1-6.
 4. Contracts made for materials, and with workmen, 3:7.
 5. Laying of the foundation of the new Temple, 3:8-13.
- D. Building carried on under difficulties until it is stopped, 4:1-5, 24.
 1. The Samaritans offer assistance and are

rejected, 4:1-3.

2. Efforts of enemies to hinder the work, 4:4, 5.

II. Attempts to Harm the Jews During the Early Years of Ahasuerus, Ezra 4:6.

III. Artaxerxes Stops the Building of the Wall of Jerusalem, Ezra 4:7-23.

- A. Letter of Bishlam of Samaria to Artaxerxes, 4:7-16.
- B. Reply of Artaxerxes, permitting the Samaritans to stop the work, 4:17-22.
- C. Samaritans stop the work by force, 4:23.

IV. Resumption and Completion of the Building of the Temple in the Time of Darius I, Ezra 5:1 to 6:22.

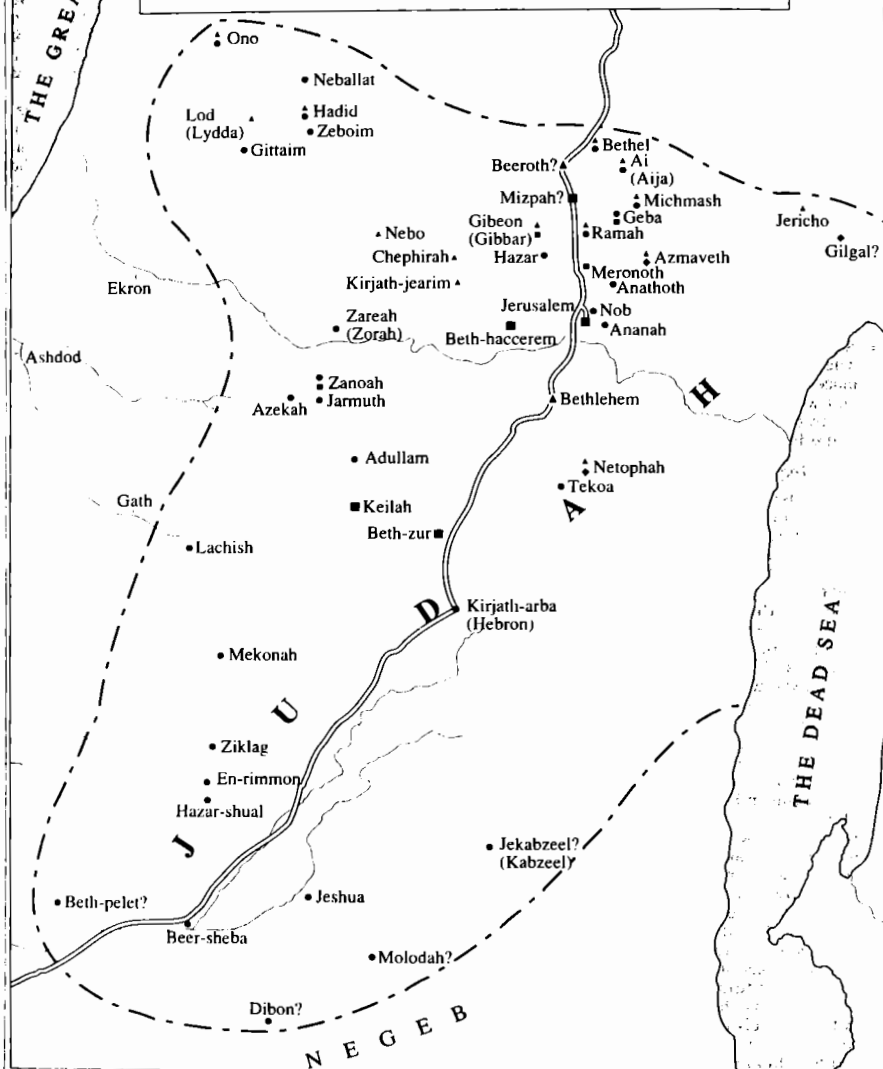
- A. Haggai and Zechariah bring about a resumption of the work on the Temple, 5:1, 2.
- B. Tatnai's visit to Jerusalem, 5:3-17.
 1. Tatnai's visit and talk with the elders, 5:3-5
 2. Tatnai's letter to Darius, 5:6-17.
- C. The decree of Darius, 6:1-12.
 1. The decree of Cyrus found at Achmetha, 6:1, 2.
 2. A copy of the decree of Cyrus, 6:3-5.
 3. Darius instructions to Tatnai, 6:6-12.
- D. The Temple finished and dedicated, 6:13-22.
 1. Tatnai aids the Jews, 6:13.
 2. The new Temple completed, 6:14, 15.
 3. The dedication of the new Temple, 6:16-18.
 4. Celebration of the Passover, 6:19-22.

V. The Decree of Artaxerxes I and the Return Under Ezra, Ezra 7:1 to 10:44.

- A. The decree of Artaxerxes, 7:1-28.
 1. Ezra's genealogy, 7:1-5.
 2. A brief account of the return, 7:6-10.
 3. A copy of the decree, 7:11-26.
 4. Ezra's expression of gratitude, 7:27, 28.
- B. The return from Babylon, 8:1-36.
 1. A list of the returning exiles, 8:1-14.
 2. The assembling at Ahava and the solicitation of Levites, 8:15-20.
 3. Preparations for the journey at Ahava, 8:21-30.
 4. Arrival at Jerusalem and delivery of gifts, 8:31-36.
- C. Ezra's reforms, 9:1 to 10:44.
 1. Ezra's distress over foreign marriages in Judea, and his prayer, 9:1-15.
 2. Leaders and people willingly divorce the foreign wives, 10:1-17.
 3. List of the transgressors, 10:18-44.

SETTLEMENTS OF THE PERSIAN PROVINCE OF JUDAH ACCORDING TO EZRA AND NEHEMIAH

- ▲ Places mentioned in Ezra 2 and Neh. 7
- District capitals mentioned in Neh. 3
- Places not capitals-mentioned in Neh. 3
- Places mentioned in Neh. 11
- ◆ Places where singers lived (Neh. 12)



The exact extent of the restored province of Judah is unknown. However, the cities and towns listed in Ezra and Nehemiah, plotted on a map, provide an approximate idea of the boundaries (broken line). Compare this territory

with the area fortified by Rehoboam (see map Vol. II, p. 954), and with the kingdom of Hezekiah's time (see map opposite p. 417). The double line represents the main highway through this area.

EZRA

The Decree of Cyrus (1:1-11)

A Copy of the Decree

- 1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he 'made a proclamation throughout all his kingdom, and put it also in writing, saying,
- 2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.
- 3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.
- 4 And whosoever remaineth in any place where he sojourneth, let the men of his place 'help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

The Jews Respond to the Call

- 5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.
- 6 And all they that were about them 'strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

Cyrus Restores the Sacred Temple Vessels

- 7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;
- 8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.
- 9 And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,
- 10 Thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand.
- 11 All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

The List of Returning Exiles (2:1-67)

1:1 2 Ch 36:22-23, Jer 25:12-14; Ezr 5:13-15; Ezr 6:22
 1:2 1 Ki 9:27; 2 Ch 2:12; Isa 60:1, Jer 10:11
 1:3 Jos 1:9, 1 Ch 28:20, Mt 26:20
 1:4 Ezr 1:6-18, Ac 2:17, 3 In 6-8, Ecc 4:9-10
 1:5 Ezr 1:1, 2 Ch 36:22, Ne 2:12, Pr 16:1, 2 Co 8:10
 1:6 Ezr 1:5-16, Ezr 8:25-28, Ezr 8:33, Ezr 1:4
 1:7 Ezr 5:11, Ezr 6:5, 2 Ch 24:13, 2 Ki 25:13-16
 1:8 Ezr 1:11, Ezr 5:14, Ezr 5:16, Hag 1:1, Hag 1:14
 1:9 Nu 7:13, Nu 7:19, 1 Ki 7:50, Mt 1:6, Mt 10:29-31
 1:11 Rom 9:25, 2 Ti 2:19-21, Mt 1:11-12
 2:1 1 Ch 5:8, Ezr 6:2, Ne 7:6, Est 3:1, Est 1:3
 2:2 Ezr 1:11, Ne 7:1, Hag 1:1, Hag 1:12, Hag 1:14
 2:3 Ezr 8:3, Ezr 10:25, Ne 8:7
 2:4 Ezr 8:8, Ne 7:9
 2:5 Ne 6:18, Ne 10
 2:6 Ezr 8:4, Ezr 10:30, Ne 7:11
 2:7 Ezr 2:51, Ezr 8:7, Ezr 10:20, Ne 12
 2:8 Ezr 10:27, Ne 13
 2:9 Ne 7:11
 2:10 Ezr 10:34, Ne 15
 2:11 Ezr 8:11, Ezr 10:28, Ne 7:16
 2:12 Ezr 8:12, Ne 17
 2:13 Ezr 8:13, Ne 18
 2:14 Ezr 8:14, Ne 19
 2:15 Ezr 8:6, Ne 20
 2:16 Ne 7:21
 2:17 Ne 7:23
 2:18 Ne 7:24
 2:19 Ezr 10:33, Ne 22
 2:20 Ne 7:25
 2:21 1 Ch 2:50-52
 2:22 2 Sa 23:28, Ne 26, Jer 40:8
 2:23 Jos 21:48, Ne 27, Isa 10:30, Jer 11, Jer 11:21
 2:24 Ne 7:28
 2:25 Jos 9:17, Ne 29
 2:26 Jos 18:21-25, Ne 7:30
 2:27 1 Sa 13:5, 1 Sa 13:23, Ne 7:31

1

1 Heb. caused a voice to pass

2 Heb. lift him up

3 that is, helped them

4 Heb. the transportation

2

1 also called, Azariah

The Leaders

- 2 Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city:
- 2 Which came with Zerubbabel: Jeshua, Nehemiah, 'Seraiah, 'Reelaiah, Mordecai, Bilshan, 'Mizpar, Bigvai, 'Rehum, Baanah. The number of the men of the people of Israel:

The Laity

- 3 The children of Parosh, two thousand and hundred seventy and two.
- 4 The children of Shephatiah, three hundred seventy and two.
- 5 The children of Arah, seven hundred and seventy and five.
- 6 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.
- 7 The children of Elam, a thousand two hundred fifty and four.
- 8 The children of Zattu, nine hundred forty and five.
- 9 The children of Zaccai, seven hundred and threescore.
- 10 The children of 'Bani, six hundred forty and two.
- 11 The children of Bebai, six hundred twenty and three.
- 12 The children of Azgad, a thousand two hundred twenty and two.
- 13 The children of Adonikam, six hundred sixty and six.
- 14 The children of Bigvai, two thousand fifty and six.
- 15 The children of Adin, four hundred fifty and four.
- 16 The children of Ater of Hezekiah, ninety and eight.
- 17 The children of Bezai, three hundred twenty and three.
- 18 The children of 'Jorah, an hundred and twelve.
- 19 The children of Hashum, two hundred twenty and three.
- 20 The children of 'Gibbar, ninety and five.
- 21 The children of Bethlehem, an hundred twenty and three.
- 22 The men of Netophah, fifty and six.
- 23 The men of Anathoth, an hundred twenty and eight.
- 24 The children of 'Azamveth, forty and two.
- 25 The children of Kirjatharim, Chephirah, and Beeroth, seven hundred and forty and three.
- 26 The children of Ramah and Gaba, six hundred twenty and one.
- 27 The men of Michmas, an hundred twenty

- and two.
 28 The men of Bethel and Ai, two hundred twenty and three.
 29 The children of Nebo, fifty and two.
 30 The children of Magbish, an hundred fifty and six.
 31 The children of the other Elam, a thousand two hundred fifty and four.
 32 The children of Harim, three hundred and twenty.
 33 The children of Lod, ⁹Hadid, and Ono, seven hundred twenty and five.
 34 The children of Jericho, three hundred forty and five.
 35 The children of Senaah, three thousand and six hundred and thirty.

The Temple Personnel

- 36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
 37 The children of Immer, a thousand fifty and two.
 38 The children of Pashur, a thousand two hundred forty and seven.
 39 The children of Harim, a thousand and seven.
 40 The Levites: the children of Jeshua and Kadmiel, of the children of ¹⁰Hodaviah, seventy and four.
 41 The singers: the children of Asaph, an hundred twenty and eight.
 42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.
 43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth.
 44 The children of Keros, the children of ¹¹Siaha, the children of Padon,
 45 The children of Lebanah, the children of Hagabab, the children of Akkub,
 46 The children of Hagab, the children of ¹²Shalmi, the children of Hanan,
 47 The children of Giddel, the children of Gahar, the children of Reaiah,
 48 The children of Rezin, the children of Nekoda, the children of Gazzam,
 49 The children of Uzza, the children of Paseah, the children of Besai,
 50 The children of Asnah, the children of Mehunim, the children of ¹³Nephusim,
 51 The children of Bakbuk, the children of Hakupha, the children of Harhur,
 52 The children of ¹⁴Bazluth, the children of Mehida, the children of Harsha,
 53 The children of Barkos, the children of Sisera, the children of Thamah,
 54 The children of Nezhiah, the children of Hatipha.
 55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of ¹⁵Peruda,
 56 The children of Jaalah, the children of Darkon, the children of Giddel,

2:28 Ge 12:8; Jos 7:2; Jos 8:9;
 2:29 Nu 32:3; Dt 32:49; Ne 7:33; Isa 15:2; Jer 38:1;
 2:31 Ezr 2:7; Ne 7:33
 2:32 Ezr 10:31; Ne 7:35
 2:33 1 Ch 8:12; Ne 6:2; Ne 7:37; Ne 11:34-35
 2:34 1 Ki 16:34; Ne 7:36
 2:35 Ne 7:38
 2:36 1 Ch 9:10; 1 Ch 24:7; Ezr 3:9; Ne 7:37
 2:37 Ezr 10:20; 1 Ch 24:14; Ne 7:40
 2:38 Ezr 10:22; 1 Ch 9:12; Ne 7:41
 2:39 Ezr 10:21; 1 Ch 29:8; Ne 7:12
 2:40 Ezr 3:9; Ne 7:43
 2:41 1 Ch 6:49; 1 Ch 15:17; 1 Ch 25:1-2; Ne 7:43; Ne 11:17
 2:42 1 Ch 26:1; Ne 7:45
 2:43 Ezr 2:58; 1 Ch 9:2; Ne 7:46-56; Ne 10:28; Ne 7:46
 2:44 Ne 7:47
 2:45 Ne 7:48
 2:49 Ne 7:51
 2:50 Ne 7:52
 2:52 Ne 7:53
 2:53 Ne 7:55
 2:55 1 Ki 9:21; Ne 7:57
 2:56 Ne 7:58
 2:57 Ne 7:59; Ne 7:60
 2:58 Ezr 7:7; Jos 9:21; Jos 9:23
 2:59 Ne 7:61
 2:60 Ne 7:62
 2:61 Ne 7:63-64; 2 Sa 17:27; 2 Sa 19:31-39; 1 Ki 2:7
 2:62 Lev 21:21-23; Nu 3:10; Ezr 44:10-14
 2:63 Ne 7:65; Ne 9:2; Ne 10:1; Lev 2:3; Lev 2:10
 2:64 Ezr 9:8; Ne 7:66-69; Isa 10:20-22; Jer 24:3
 2:65 Isa 14:1-2; Ex 15:20-21; 2 Sa 19:35; Mt 9:23
 2:68 Ex 35:5; Ex 35:29; Ex 36:3
 2:69 Ezr 8:25-34; 1 Ki 7:51
 2:70 Ezr 6:16-17; 1 Ch 11:2; Ne 7:73

9 or, Harid, as it is in some copies

10 also called, Judah or Hodevah

11 also called, Sia

12 also called, Shamai

13 also called, Nephtesim

14 also called, Bazlith

15 also called, Perida

16 also called, Amon

17 also called, Addon

18 or, pedigree

19 Heb. they were polluted from the priesthood

20 or, governor

- 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ¹⁶Ami.
 58 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
 59 And these were they which went up from Telmelah, Telharsa, Cherub, ¹⁷Addan, and Immer: but they could not shew their father's house, and their ¹⁸seed, whether they were of Israel:
 60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.
 61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:
 62 These sought their register among those that were reckoned by genealogy, but they were not found: ¹⁹therefore were they, as polluted, put from the priesthood.
 63 And the ²⁰Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

The Total Number of the Congregation

- 64 The whole congregation together was forty and two thousand three hundred and threescore,

The Servants, Entertainers, and Beasts of Burden

- 65 Beside their servants and their maids, of whom *there* were seven thousand three hundred thirty and seven: and *there* were among them two hundred singing men and singing women.
 66 Their horses were seven hundred thirty and six; their mules, two hundred forty and five;
 67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

Resumption of the Daily Offering; Laying the Foundation of the Temple (2:68-3:13)

Gifts for the New Temple

- 68 And *some* of the chief of the fathers, when they came to the house of the LORD which is at Jerusalem, offered freely for the house of God to set it up in his place:
 69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

Settlement of the Returned Exiles

- 70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

EZ

*Rebuilding of the Altar and Resumption
of the Daily Sacrifices*

- 3** And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.
- 2** Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.
- 3** And they set the altar upon his bases; for fear was upon them because of the people of those countries; and they offered burnt offerings thereon unto the LORD, even burnt offerings morning and evening.
- 4** They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;
- 5** And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.
- 6** From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not yet laid.

Contracts Made for Materials, and With Workmen

- 7** They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

Laying of the Foundation of the New Temple

- 8** Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.
- 9** Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons

3:1 Ex 25:14-17, Lev 16:29; Lev 25:24; Ac 2:46; Ac 4:32; 1 Co 1:10

3:2 Hag 1:1, Hag 1:12; Hag 1:14, Mt 1:12-13; Lk 3:27; Ex 20:21-25;

3:3 2 Ch 1:1, Ezr 4:11-16; Ezr 8:21-22; Ps 27:1-2;

3:4 Ez 24:16; Lev 24:51-56; Ne 8:14-17; Zec 1:16-19;

3:5 Ex 29:38-42; Nu 28:3-11;

3:7 2 Ki 12:11-12; 2 Ki 22:5-6; 2 Ch 24:12; 13; 1 Ki 5:6;

3:8 Nu 4:3; 1 Ch 25:20-32;

3:9 Ezr 2:40; Ezr 2:40; Ne 7:45;

3:10 Zec 4:10; Ex 28:10-12; 1 Ch 6:31; 1 Ch 16:47;

3:11 Ex 15:21; Ne 12:24; Ps 21:7-10; Isa 6:3; Zec 9:9; Ps 102:13-14; Rev 21:10-11;

3:12 Hag 2:3, Job 87; Isa 41:14; Isa 60:22; Da 2:35-35; Mt 13:31-32;

3:13 Jdg 2:5; Ne 12:45; Ps 5:11; Jer 33:11; Zec 4:7; Lk 19:45-40;

4:1 Ezr 7:9; 1 Ki 5:3-5; 1 Ch 22:9-10; Ne 1:11; Da 9:25; 1 Co 16:9; Da 5:15;

4:2 Ezr 1:5; Ezr 2:2; Ezr 3:2; Pr 26:23-26; 2 Co 11:15-15; Gal 2:4;

4:3 Ne 2:20; Jo 4:22-25; Ac 8:21; Rom 9:4-5;

4:4 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:5 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:6 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:7 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:8 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:9 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:10 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:11 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:12 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:13 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:14 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:15 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:16 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:17 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:18 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:19 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:20 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:21 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:22 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:23 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:24 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:25 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:26 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:27 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:28 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:29 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:30 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:31 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:32 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:33 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

4:34 Ezr 3:3; Ne 6:9; Isa 35:5-4; Jer 38:4; Ne 1:7-8;

of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

- 10** And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.
- 11** And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.
- 12** But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:
- 13** So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

**Building Carried on Under Difficulties
Until It Is Stopped** (4:1-5, 24)

The Samaritans Offer Assistance and Are Rejected

- 4** Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel:
- 2** Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.
- 3** But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God: but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

Efforts of Enemies to Hinder the Work

- 4** Then the people of the land weakened the hands of the people of Judah, and troubled them in building.

3:10-12. Some Praised and Others Mourned.—[Ezra 3:10, 11 quoted.] This praise and thanksgiving, we have no need to say, was entirely appropriate. The house upon which their eyes rested was of sufficient consequence for the Lord to send His word again and again to encourage the builders. The Lord gives His servants words to speak; and this gratitude all should have... expressed when they saw that the foundation of the house... was laid.

But there came another difficulty. Lamentation and weeping and mourning was heard because the temple was not outwardly so glorious as the first. There were those who used their conversational powers to talk of the inferi-

ority of the building to the one built by Solomon. Mingled with music and singing, with rejoicing and praise to God, was an inharmonious sound, not of joy or praise or thanksgiving, but of dissatisfaction. [Ezra 3:12 quoted.]

They saw enough to make them praise God. They saw that the Lord had visited them after He had scattered them for their ingratitude and disloyalty to His commandments. He had moved upon the heart of Cyrus to and those who were appointed to rebuild His house. But those who were easily discouraged did not walk by faith. They entertained discouraging sentiments, that were not a savor of life unto good works (Mt 116, 1897).

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

Attempts to Harm the Jews During the Early Years of Ahasuerus (4:6)

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

Artaxerxes Stops the Building of the Wall of Jerusalem (4:7-23)

Letter of Bishlam of Samaria to Artaxerxes

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Sushanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.

13 Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no

4:5 Ps 2:1-2; Na 1:11; Ac 24:1; Ezr 4:24; Ezr 5:7;
4:6 Mt 27:47; Ac 24:5-9; Ac 24:15; Ac 25:7; Rev 12:10
4:7 Ezr 4:9; Ezr 4:17; Ezr 5:6; 2 Ki 18:26
4:8 Ezr 4:9; 2 Sa 8:17; 2 Sa 20:5; 2 Ki 18:18
4:9 2 Ki 17:24; 2 Ki 17:30-31; Ezr 5:6; Ezr 6:6; Est 1:2; Est 2:5; Ac 2:9
4:10 Ezr 4:1; 2 Ki 17:24; Rom 13:7; Ezr 4:11; Ezr 4:17
4:12 Ezr 4:15; Ezr 4:19; 2 Ki 18:20; 2 Ki 24:1; Lk 23:2-5; Ac 24:5; 1 Th 5:22; 1 Pe 2:14-15
4:13 Ne 5:4; Ps 52:2; Ps 119:69; Ezr 7:24; Mt 9:9; Rom 13:6-7
4:14 Ezr 3:31; Jn 12:5-6
4:15 Ezr 4:12; Ne 2:19; Ne 6:6; Est 3:5; Da 6:4-13; Ac 17:6; 2 Ki 24:20-25; 1 Ki 16:15; Ezr 4:20; 2 Sa 8:5; 1 Ki 4:24
4:17 Ezr 4:7; Ezr 4:9; Ezr 5:7; Ezr 7:12; Lk 10:5; Ac 23:26; Rom 1:7
4:18
4:19 Ezr 4:15; Ezr 5:17-6:2; Dt 13:14; Pr 25:2; 2 Ki 18:7; 2 Ki 24:20
4:20 1 Ki 4:21; 1 Ki 4:24; 1 Ch 18:3; Ps 72:8; Ezr 4:16
4:21 Ezr 4:19
4:22 Ezr 4:13; Est 3:6; Ezr 7:3-4
4:23 Ezr 4:8-9; Ezr 4:17; Pr 4:16; Mic 2:1; Rom 3:15
4:24 Ne 6:3; Ne 6:19; Job 20:5; 1 Th 2:18; Ezr 5:3
5:1 Hag 1:1; Zec 1:1; Mic 5:4; Hag 1:2; Hc
5:2 Ezr 4:2; Hag 1:12-15; Zec 6:11; Ezr 6:14
5:3 Ezr 5:6; Ezr 6:6; Ezr 6:13; Ezr 7:21; Mt 21:23; Ac 4:7
5:4 Ezr 5:10

2 Heb. Ahashverosh

3 or, in peace

4 Heb. societies

5 or, secretary

6 Chaldee, societies

7 Chaldee, Cheeneth

8 or, finished

9 Chaldee, sewed together

10 Chaldee, give

11 or, strength

12 Chaldee, we are

salted with the salt of the palace

13 Chaldee, made

14 Chaldee, in the midst thereof

15 Chaldee, societies

16 Chaldee, by me a decree is set

portion on this side the river.

Reply of Artaxerxes, Permitting the Samaritans to Stop the Work

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Samaritans Stop the Work by Force

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

Haggai and Zechariah Bring About a Resumption of the Work on the Temple (5:1, 2)

5 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

Tatnai's Visit to Jerusalem (5:3-17)

Tatnai's Visit and Talk With the Elders

3 At the same time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 Then said we unto them after this manner, What are the names of the men that make this building?

17 Chaldee, lifted up itself 18 Chaldee, Make a decree 19 Chaldee, by arm and power 5:1 Westward of Euphrates 2 Chaldee, build

- 5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

Tatnai's Letter to Darius

- 6 The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king:
- 7 They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace.
- 8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.
- 9 Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?
- 10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them.
- 11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.
- 12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.
- 13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God.
- 14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor;
- 15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place.
- 16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished.
- 17 Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

5:5 Ezr 7:6, Ezr 7:26, Ezr 8:22, Ps 70:10, Psa 128:1 Ps 312.
5:6 Ezr 4:11, Ezr 4:23, Ezr 4:9.
5:7 Ezr 4:17, Da 3:9, Da 4:1, Jo 1:27, 2 Th 3:16.
5:8 Ezr 2:1, Ne 7:6, Ne 11:3, Est 1:1, Mk 13:12.
5:9 Ezr 5:4.
5:10 Ezr 5:4.
5:11 Jos 24:15, Gal 6:14, 1 Ki 6:17.
5:12 2 Ki 21:12, 15, 2 Ch 34:24-25, 2 Ch 36:16-17.
5:13 Ezr 1:18, Ezr 6:3-5.
5:14 Ezr 1:7, Ezr 6:5, 2 Ch 36:7, Jer 52:19, Ac 15:7-8, Ac 13:12.
5:15 Ezr 1:2, Ezr 5:3, Ezr 6:4.
5:16 Ezr 5:11, Ezr 5:2, Ezr 8:8, Ezr 4:10, 5:17 Ezr 4:15, Ezr 1:19, Ezr 6:1-2, Pr 25:2.
6:1 Ezr 4:15, Ezr 4:19, Ezr 5:17, Ps 40:7, Ezr 4:1, Rev 5:1.
6:3 Ezr 1:1, Ezr 5:14, 2 Ch 36:22, 23, Dt 12:5-6, Rev 21:16.
6:4 1 Ki 6:36, Ezr 20:23, Ps 68:29, Ps 72:10, Isa 60:10, Rev 12:10.
6:5 Ezr 1:7-8, Ezr 5:14, Jer 27:16, Jer 27:18-22.
6:6 Ezr 5:3, Ezr 5:6, Ge 42:28, Ge 43:14, Ac 1:26-28, Rom 8:41, 6:7 Ac 5:38-39.
6:8 Ezr 6:4, Ezr 4:16, Ezr 4:29.
6:9 Lev 1:3-5, Lev 1:10, Lev 9:2, Mk 9:49, Isa 49:23.
6:10 Ezr 8:21, Lev 1:9, Lev 1:13, Eph 5:2, Ezr 7:23.
6:11 Ezr 7:26, Est 5:4, Est 7:10, 2 Ki 9:37.
6:12 Ex 20:24, Dt 12:5, Dt 12:11, Dt 16:2, 1 Ki 9:3, 2 Ch 7:16, Ac 9:5, Rev 19:14-21, Est 3:1-15, Eccl 9:10.

5:5 Ezr 7:6, Ezr 7:26, Ezr 8:22, Ps 70:10, Psa 128:1 Ps 312.
5:6 Ezr 4:11, Ezr 4:23, Ezr 4:9.
5:7 Ezr 4:17, Da 3:9, Da 4:1, Jo 1:27, 2 Th 3:16.
5:8 Ezr 2:1, Ne 7:6, Ne 11:3, Est 1:1, Mk 13:12.
5:9 Ezr 5:4.
5:10 Ezr 5:4.
5:11 Jos 24:15, Gal 6:14, 1 Ki 6:17.
5:12 2 Ki 21:12, 15, 2 Ch 34:24-25, 2 Ch 36:16-17.
5:13 Ezr 1:18, Ezr 6:3-5.
5:14 Ezr 1:7, Ezr 6:5, 2 Ch 36:7, Jer 52:19, Ac 15:7-8, Ac 13:12.
5:15 Ezr 1:2, Ezr 5:3, Ezr 6:4.
5:16 Ezr 5:11, Ezr 5:2, Ezr 8:8, Ezr 4:10, 5:17 Ezr 4:15, Ezr 1:19, Ezr 6:1-2, Pr 25:2.
6:1 Ezr 4:15, Ezr 4:19, Ezr 5:17, Ps 40:7, Ezr 4:1, Rev 5:1.
6:3 Ezr 1:1, Ezr 5:14, 2 Ch 36:22, 23, Dt 12:5-6, Rev 21:16.
6:4 1 Ki 6:36, Ezr 20:23, Ps 68:29, Ps 72:10, Isa 60:10, Rev 12:10.
6:5 Ezr 1:7-8, Ezr 5:14, Jer 27:16, Jer 27:18-22.
6:6 Ezr 5:3, Ezr 5:6, Ge 42:28, Ge 43:14, Ac 1:26-28, Rom 8:41, 6:7 Ac 5:38-39.
6:8 Ezr 6:4, Ezr 4:16, Ezr 4:29.
6:9 Lev 1:3-5, Lev 1:10, Lev 9:2, Mk 9:49, Isa 49:23.
6:10 Ezr 8:21, Lev 1:9, Lev 1:13, Eph 5:2, Ezr 7:23.
6:11 Ezr 7:26, Est 5:4, Est 7:10, 2 Ki 9:37.
6:12 Ex 20:24, Dt 12:5, Dt 12:11, Dt 16:2, 1 Ki 9:3, 2 Ch 7:16, Ac 9:5, Rev 19:14-21, Est 3:1-15, Eccl 9:10.

6:1 Ezr 4:15, Ezr 4:19, Ezr 5:17, Ps 40:7, Ezr 4:1, Rev 5:1.
6:3 Ezr 1:1, Ezr 5:14, 2 Ch 36:22, 23, Dt 12:5-6, Rev 21:16.
6:4 1 Ki 6:36, Ezr 20:23, Ps 68:29, Ps 72:10, Isa 60:10, Rev 12:10.
6:5 Ezr 1:7-8, Ezr 5:14, Jer 27:16, Jer 27:18-22.
6:6 Ezr 5:3, Ezr 5:6, Ge 42:28, Ge 43:14, Ac 1:26-28, Rom 8:41, 6:7 Ac 5:38-39.
6:8 Ezr 6:4, Ezr 4:16, Ezr 4:29.
6:9 Lev 1:3-5, Lev 1:10, Lev 9:2, Mk 9:49, Isa 49:23.
6:10 Ezr 8:21, Lev 1:9, Lev 1:13, Eph 5:2, Ezr 7:23.
6:11 Ezr 7:26, Est 5:4, Est 7:10, 2 Ki 9:37.
6:12 Ex 20:24, Dt 12:5, Dt 12:11, Dt 16:2, 1 Ki 9:3, 2 Ch 7:16, Ac 9:5, Rev 19:14-21, Est 3:1-15, Eccl 9:10.

3 Chaldee, in the midst whereof

4 Chaldee, stones of rolling

5 or, deputy

6

1 Chaldee, books

2 Chaldee, made to descend

3 or, Ecclatana, or, in a collar

4 Chaldee, go

5 Chaldee, their societies

6 Chaldee, by me a decree is made

7 Chaldee, made to cease

8 Chaldee, of rest

9 Chaldee, let him be destroyed

The Decree of Darius (6:1-12)

The Decree of Cyrus Found at Achmetha

- 6 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.
- 2 And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

A Copy of the Decree of Cyrus

- 3 In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem. Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;
- 4 With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house:
- 5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

Darius Instructions to Tatnai

- 6 Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence:
- 7 Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.
- 8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.
- 9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail:
- 10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.
- 11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.
- 12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God!

which is at Jerusalem. I Darius have made a decree; let it be done with speed.

The Temple Finished and Dedicated (6:13-22)

Tatnai Aids the Jews

- 13 Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily.

The New Temple Completed

- 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the "commandment of Cyrus, and Darius, and Artaxerxes king of Persia.
- 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

The Dedication of the New Temple

- 16 And the children of Israel, the priests, and the Levites, and the rest of "the children of the captivity, kept the dedication of this house of God with joy,
- 17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.
- 18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; "as it is written in the book of Moses.

Celebration of the Passover

- 19 And the children of the captivity kept the passover upon the fourteenth day of the first month.
- 20 For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.
- 21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

6:13 Ezr 4:9; Ezr 4:23; Ezr 5:6;

6:14 Ezr 3:8; Ezr 3:13; Ezr 5:12; Ezr 7:1

6:15 Ezr 3:7; Est 1:13; Est 8:12; Est 9:1;

Est 9:15; 1 Ch 9:2; Ne 7:73; Ezr 1:1; 1 Ki 8:66; 2 Ch 7:5; 2 Ch 7:9; Jo 10:22; Ps 122:1; Psh 4:4

6:17 Ezr 8:35; Nu 7:7; 1 K 22:30; Rev 7:14; Rev 21:12

6:18 1 Ch 23:1-26:32; 2 Ch 35:4-5; Nu 3:6; Nu 8:9

6:19 Ezr 6:16; Ex 12:6; Jos 5:10;

6:20 2 Ch 29:4; 2 Ch 30:15-17; Ex 12:21; Heb 7:27

6:21 Ezr 9:11; Nu 9:6-7; Nu 9:10-14; Isa 52:11; 2 Co 6:17; 2 Co 7:3;

6:22 Ex 12:15-20; Ex 13:6-7;

7:1 Ezr 7:12; Ezr 7:21; Ezr 6:14; Ne 2:3; Ezr 7:10;

7:2 2 Sa 8:17; 1 Ki 2:35

7:5 Ex 6:25; Nu 25:7-13; Nu 31:6; Jos 22:13; Heb 5:4

7:6 Ezr 7:11-12; Ezr 7:21; 1 Co 1:20; Dt 4:5; Dt 28:1; Mt 28:20; 1 Co 15:1; 1 Th 4:1-2

7:7 Ezr 7:11-26; Ezr 7:9; Ezr 7:28;

7:7 Ezr 8:1-14; Ezr 2:40-41; Ezr 8:15-20;

7:9 Ezr 7:6; Ne 2:8; Ne 2:18

7:10 1 Sa 7:3; 1 Ch 29:18; 2 Ch 12:14; Dt 16:12; Mt 5:19; Mt 7:24; Jo 13:17;

7:11 Ezr 4:11; Ezr 5:6; Ezr 7:6; Mt 23:2; Mt 23:13; Mk 7:1-13

7:12 1 Ki 1:24; 1 Ki 20:1; Isa 10:8; Ezr 26:7;

10 Chaldee, decree

11 Chaldee, the sons of the transportation

12 Chaldee, according to the writing

7 Longimanus

2 Heb. was the foundation of the going up

3 or, to Ezra the priest, a perfect scribe of the law of the God of heaven, peace, etc

- 22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

The Decree of Artaxerxes (7:1-28)

Ezra's Genealogy

- 7 Now after these things, in the reign of 'Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,
- 2 The son of Shallum, the son of Zadok, the son of Ahiub,
- 3 The son of Amariah, the son of Azariah, the son of Meraioth,
- 4 The son of Zerahiah, the son of Uzzi, the son of Bukki,
- 5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

A Brief Account of the Return

- 6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.
- 7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.
- 8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.
- 9 For upon the first day of the first month ^{Ezr} began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.
- 10 For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

A Copy of the Decree

- 11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel.
- 12 Artaxerxes, king of kings, 'unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

7:6-10. Ezra Published Copies of the Law.—Ezra was of the sons of Aaron, a priest, whom God chose to be an instrument of good unto Israel, that He might put honor upon the priesthood, the glory of which had been greatly eclipsed during the captivity. Ezra was a man of great piety and holy zeal. He was also a man of learning, and a ready scribe in the law of Moses. These qualifications made him an eminent man.

Ezra was impressed by the Spirit of God to search the historical and poetical books of the Bible, and by this means he became familiar with the sense and understanding of the law. During the captivity the knowledge of

God's will had to some extent been lost. Ezra gathered all the copies of the law that he could find. He published copies of these among God's people, and became a teacher of the law and the prophecies in the schools of the prophets. The pure Word, thus diligently taught by Ezra, gave knowledge that was invaluable at that time (Letter 100, 1907).

God Gives Another Opportunity and Shows Forbearance.—The Lord raised up Ezra to be His servant. He moved upon the heart of the king, so that Ezra found favor with him. The king placed in his hands abundant means for the rebuilding of the temple, and made it

- 13 I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.
- 14 Forasmuch as thou art sent ^{of} the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;
- 15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem.
- 16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem:
- 17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.
- 18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.
- 19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.
- 20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.
- 21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.
- 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.
- 23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?
- 24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.
- 25 And thou, Ezra, after the wisdom of thy

7:13 Ps 119:3, Php 2:15, Rev 22:17
7:14 Est 1:14, Ezr 7:25-26, Dt 17:18-19, Isa 8:20, Ezr 1:5
7:15 Ezr 6:9, Ezr 6:8-10, Ps 68:29-30
7:16 Ezr 8:25-26, Ezr 1:3, Ezr 1:6, 1 Ch 29:6, 2 Co 8:12, 2 Co 9:7
7:17 Ezr 6:9-10, Dt 13:23-26, Mt 21:12-13, Jn 2:14
7:18 2 Ki 12:15, 2 Ki 22:7, Eph 5:1
7:19 Ezr 8:27-30, Ezr 8:45-46
7:20 Ezr 6:4, Ezr 6:8
7:21 Ezr 7:12-13, Ezr 7:16, Ezr 7:20, Ezr 6:6
7:22 1 Ki 16:7, Eze 45:14, 1 Ki 16:6, Lev 2:13
7:23 Ezr 7:13, Ezr 7:18, Ps 119:1
7:24 Ezr 7:7, Ezr 2:46-55
7:25 Ezr 7:11, 1 Ki 4:28, Jas 1:5, Jas 3:17-18, Mk 6:51, Rom 10:14-17
7:26 Ezr 6:11, Da 3:28-29, Da 6:26
7:27 Ezr 6:22, Php 3:10, Ezr 6:22, Ne 12:12, Ne 7:5, 2 Co 8:16, Heb 8:10
7:28 Ezr 9:9, Ge 32:28, Ge 43:11, Ne 1:11, Ti 1:7-18
8:1 Ezr 1:5, 1 Ch 9:34, 1 Ch 24:31
8:2 1 Ch 6:34-41, 1 Ch 24:1-6
8:3 Ezr 2:3, Ne 7:8, Ne 10:14
8:4 Ezr 2:6, Ne 7:11, Ne 10:14
8:5 Ezr 2:13, Ne 7:20, Ne 10:16
8:7 Ezr 2:7, Ezr 2:31, Ne 7:12
8:8 Ezr 2:4, Ne 7:9, Ne 11:14
8:9 Ezr 2:6, Ne 7:11

4 Chaldee, from before the king
5 Chaldee, cors
6 Chaldee, Whatsoever is of the decree
7 Chaldee, to rooting out

God, that *is* in thine hand, set magistrates, and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

- 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or ^{to} banishment, or to confiscation of goods, or to imprisonment.

Ezra's Expression of Gratitude

- 27 Blessed be the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which is in Jerusalem:
- 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

The Return From Babylon (8:1-36)

A List of the Returning Exiles

- 8 These are now the chief of their fathers, and *this* is the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.
- 2 Of the sons of Phinehas: Gershom: of the sons of Ithamar: Daniel: of the sons of David: Hattush.
- 3 Of the sons of Shechaniah, of the sons of Pharoah: Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty.
- 4 Of the sons of Pahathmoab: Elihoenai the son of Zerahiah, and with him two hundred males.
- 5 Of the sons of Shechaniah: the son of Jahaziel, and with him three hundred males.
- 6 Of the sons also of Adin: Ebed the son of Jonathan, and with him fifty males.
- 7 And of the sons of Elam: Jeshaiah the son of Athaliah, and with him seventy males.
- 8 And of the sons of Shephatiah: Zebadiah the son of Michael, and with him fourscore males.
- 9 Of the sons of Joab: Obadiah the son of Jehiel, and with him two hundred and eighteen males.
- 10 And of the sons of Shelomith: the son of Josiphiah, and with him an hundred and

possible for the Jews to return who for seventy years had been in captivity in Babylon. In thus giving to His people another opportunity to serve God in their own country, the Lord shows His forbearance with His wayward children (Letter 98, 1907).

7:10. An Example in Knowledge and Practice.—Shall we let the example of Ezra teach us the use we should make of our knowledge of the Scriptures? The life of this servant of God should be an inspiration to us to serve the Lord with heart and mind and strength. We each have an appointed work to do, and this can be accomplished only by consecrated effort. We need first to set ourselves to

know the requirements of God, and then to practise them. Then we can sow seeds of truth that will bear fruit unto eternal life (RH Feb 6, 1908).

8:22. Ezra Willing to Run the Risk.—Ezra and his companions had determined to fear and obey God, and to put their trust wholly in Him. They would not form a connection with the world in order to secure the help or friendship of the enemies of God. Whether they were with the many or the few, they knew that success could come from God only. And they had no desire that their success should be attributed to the wealth or influence of wicked men.

threescore males.

- 11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.
- 12 And of the sons of Azgad; Johanan 'the son of Hakkatan, and with him an hundred and ten males.
- 13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.
- 14 Of the sons also of Bigvai; Uthai, and 'Zabbud, and with them seventy males.

*The Assembling at Ahava
and the Solicitation of Levites*

- 15 And I gathered them together to the river that runneth to Ahava; and there 'abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.
- 16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Jojarib, and for Elnathan, men of understanding.
- 17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and 'I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.
- 18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;
- 19 And Hashabiah, and with him Jeshua of the sons of Merari, his brethren and their sons, twenty;
- 20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

Preparations for the Journey at Ahava

- 21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.
- 22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because

8:11 Ezr 2:11; Ezr 10:28; Ne 7:16
8:12 Ezr 2:12; Ne 7:17
8:13 Ezr 2:13; Ne 7:18
8:14 Ezr 2:14; Ne 7:19; Ne 10:12
8:15 Ps 137:1; Eze 1:1; Eze 3:15; Ac 16:13; Ezr 7:24
8:16 Ezr 8:13; Ezr 10:21; Ezr 10:49; Ezr 11:1; 2 Ti 2:7; 1 Jo 5:20
8:17 Ex 4:15; Dt 19:18; 2 Sa 14:3; 2 Sa 19:18
8:18 Ezr 8:22; Ezr 7:28; Ne 2:8; Pr 5:6; Ezr 8:16
8:19 Ne 3:17; Ne 10:11; 1 Ch 6:1
8:20 Ezr 8:17; Ezr 2:43; Ezr 7:7; Ph 4:5
8:21 Jdg 20:26; 1 Sa 7:6; 2 Ch 20:3; Joel 1:4; Jnh 3:5; Lev 16:29; Ps 8:2; Mk 10:13-16; Ac 2:49
8:22 1 Co 9:15; 2 Co 7:14; Ezr 7:6; Heb 10:48; 1 Pe 3:12
8:23 Ne 9:1; Est 1:16; 1a 9:4; 1K 1:37; Ac 10:30; Jer 29:12; 13
8:24 Ezr 8:18-19
8:25 Ezr 8:33; 2 Co 8:20-21; Ph 4:8; Ezr 7:15-16
8:27 1a 4:2
8:28 Lev 21:6-8; Dt 33:8; Isa 52:11; Ezr 1:7-11
8:29 1 Ch 26:20-26; Mk 15:34-35; Ac 20:31; 2 Ti 4:5
8:30 Ezr 8:22; 1 Ch 29:2-5
8:31 Ezr 8:15; Ezr 12:22; Ezr 7:9; Isa 41:10-14; Ac 25:3; Ac 26:22
8:32 Ezr 7:8-9; Ne 2:11
8:33 Ezr 8:26; Ezr 8:30; 1 Ch 28:11-18; 2 Co 8:20-21

8

- 1 or, the youngest son
2 or, Zaccur, as some read
3 or, pitched
4 Heb. I put words in their mouth
5 Heb. yellow, or, shining brass
6 Heb. desirable

we had spoken unto the king, saying, The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

- 23 So we fasted and besought our God for this: and he was intreated of us.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them.

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of *fine* copper, 'precious as gold.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

Arrival at Jerusalem and Delivery of Gifts

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

Ezra would run the risk of trusting his cause with God. He well knew that if they failed in their important work, it would be because they had not complied with the requirements of God and therefore He could not help them.

The Scriptures furnish abundant evidence that it is safer to be joined to the Lord, and lose the favor and friendship of the world, than to look to the world for favor and support, and forget our dependence upon God. It was because they were convinced of this truth that the Jews had refused to allow their adversaries to unite with them in the work of building the temple. They saw in the propositions of those idolaters a device of Satan to beguile God's

people into union and fellowship with His enemies (RH Jan. 8, 1884).

9:6, A Prayer of Humiliation and Contrition.—Ezra had the true spirit of prayer. Presenting his petition before God for Israel, when they had sinned grievously in the face of great light and privileges, he exclaimed, "I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over our head, and our trespass is grown up unto the heavens." Ezra remembered the goodness of God in again giving his people a foothold in their native land, and he was overwhelmed with indignation and grief at the thought of their ingratitude in return for the

Ezr

- 35 Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: *all this was a burnt offering unto the LORD.*
- 36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and they furthered the people, and the house of God.

Ezra's Reforms (9:1-10:44)

Ezra's Distress Over Foreign Marriages in Judea, and His Prayer

- 9 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.
- 2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.
- 3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.
- 4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.
- 5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God.
- 6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.
- 7 Since the days of our fathers *have* we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand

8:35 Lev 1:1-17; 2 Ch 29:31-32; Ps 66:10-15; 1k 17:9-75; Ezr 6:17;
8:36 Ezr 7:21-24; Ezr 4:7; Ezr 5:6; Ezr 6:13; Rev 12:16

9:1 Ezr 10:8; Jer 26:10; Isa 52:11, 2 Co 6:14-18; Lev 18:3;
9:2 Ezr 10:18-44; Ex 34:16; Dt 7:1-4; Mal 2:15; 1 Co 7:14;
9:3 Jos 7:6, 2 Ki 18:37-39; 1 Job 1:20;
9:4 Ezr 10:5-18a;
9:5 2 Ch 6:13; Ps 95:6; 1k 22:41; Ac 21:5; Eph 5:14;
9:6 Job 40:4; Job 32:6; Jer 4:3; Isa 59:12; 1k 15:21; Rev 18:5;
9:7 Nu 32:14; 2 Ch 20:6; Mt 23:30-35; Ac 5:31; Dt 30:17-19; 1 Sa 12:15;
9:8 Ezr 9:9; Ne 1:11; Ne 9:31; Hab 3:2; Rom 9:27; Rom 11:5-6; Ec 12:11;
9:9 Ne 9:36-37; Ps 106:45-46; Ps 136:23-24; Isa 52:1; Jos 8:14; 3:22; Da 9:4-16; Rom 5:19;
9:11 Ezr 9:1; Lev 18:24-30; Ec 36:25-27; 2 Co 7:1, 2 Ki 21:16;
9:12 Ex 23:32; Ezr 3:16; Dt 3:3; Jos 24:12-13;
9:13 Ne 9:42; Ezr 2:13-14; Gal 3:4;
9:14 Jn 5:14; Rom 6:1, 2 Pe 2:20-21; Ezr 9:2; Ec 23:32; Jdg 2:2;
9:15 Ne 9:33-34; Da 9:7-11; Jn 8:21; Jn 8:24; 1 Co 15:17; Job 9:2-3;
10:1 Da 9:4-5; Da 9:20; Ac 10:30; Lev 26:40-41; 1 Jn 1:8-10; Zec 12:10; 1k 19:11;

9:97 Nu 32:14; 2 Ch 20:6; Mt 23:30-35; Ac 5:31; Dt 30:17-19; 1 Sa 12:15;
9:98 Ezr 9:9; Ne 1:11; Ne 9:31; Hab 3:2; Rom 9:27; Rom 11:5-6; Ec 12:11;
9:99 Ne 9:36-37; Ps 106:45-46; Ps 136:23-24; Isa 52:1; Jos 8:14; 3:22; Da 9:4-16; Rom 5:19;
9:101 Da 9:4-5; Da 9:20; Ac 10:30; Lev 26:40-41; 1 Jn 1:8-10; Zec 12:10; 1k 19:11;

9:101 Da 9:4-5; Da 9:20; Ac 10:30; Lev 26:40-41; 1 Jn 1:8-10; Zec 12:10; 1k 19:11;

9
1 or, affliction
2 or, guiltiness
3 Heb moment
4 or, a pin that is, a constant and sure abode
5 Heb, to set up
6 Heb by the hand of
7 Heb, from mouth to mouth
8 Heb, hast withheld beneath our iniquities

of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, *as it is* this day.

- 8 And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.
- 9 For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.
- 10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,
- 11 Which thou hast commanded 'by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.
- 12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.
- 13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this:
- 14 Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that *there should* be no remnant nor escaping?
- 15 O LORD God of Israel, thou art righteous: for we remain yet escaped, *as it is* this day; behold, we are before thee in our trespasses: for we cannot stand before thee because of this.

Leaders and People Willingly Divorce the Foreign Wives

- 10 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and

divine favor. His language is that of true humiliation of soul, the contrition that prevails with God in prayer. Only the prayer of the humble enters into the ears of the Lord of Sabaoth (ST Feb. 19, 1885).

10. Need of True Reformer.—This was the beginning of a wonderful reformation. With infinite patience and tact, and with a careful consideration for the rights and welfare of every individual concerned, Ezra and his associates strove to lead the penitent of Israel into the right way. Above all else, Ezra was a teacher of the law; and as he gave personal attention to the examination of every case, he sought to impress the people with the holiness of this

law and the blessings to be gained through obedience. Wherever Ezra labored, there sprang up a revival in the study of the Holy Scriptures. Teachers were appointed to instruct the people; the law of the Lord was exalted and made honorable. The books of the prophets were searched, and the passages foretelling the coming of the Messiah brought hope and comfort to many a sad and weary heart.

More than two thousand years have passed since Ezra prepared his heart to seek the law of the Lord, and to do it" (Ezra 7:10), yet the lapse of time has not lessened the influence of his pious example. Through the centuries the

- women and children: for the people 'wept very sore.
- 2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.
- 3 Now therefore let us make a covenant with our God 'to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God: and let it be done according to the law.
- 4 Arise; for *this* matter *belongeth* unto thee: we also *will* be with thee: be of good courage, and do it.
- 5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they swore.
- 6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.
- 7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;
- 8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be 'forfeited, and himself separated from the congregation of those that had been carried away.
- 9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month: and all the people sat in the street of the house of God, trembling because of *this* matter, and for 'the great rain.
- 10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and 'have taken strange wives, to increase the trespass of Israel.
- 11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.
- 12 Then all the congregation answered and said with a loud voice, As thou hast said,

10:2 Eze 10:26; Ne 3:29; Eze 2:7; Eze 23:13; Jer 13:9
10:3 Dt 29:12; Jos 9:6; 2 Ki 11:17; 2 Ch 29:10; 1 Co 7:12-13
10:4 Jos 7:10; 1 Ch 22:16; Heb 10:24; Heb 12:12-13
10:5 Pr 1:5; Pr 9:9; Pr 15:24; Pr 25:11-12; Pr 27:9; Eze 10:3; Mt 23:6-8
10:6 Ne 13:5; Ne 3:1; Ne 4:20
10:7 Eze 1:1; 2 Ch 30:5
10:8 Eze 7:26; Jdg 21:5; 1 Sa 11:7; Lev 27:28; Jos 6:19; Jn 9:22; Jn 9:34; Jn 10:2; 1 Co 5:13
10:9 Eze 7:8-9; Est 2:16
10:10 Eze 9:6; Nu 32:14; Jos 22:17-18; 2 Ch 28:13; Mt 23:32
10:11 Lev 26:40-42; Jos 7:19; Ps 32:5; 1 Co 2:12-14
10:12 Eze 10:3-4; Ne 13:23; Ps 78:37; Ps 78:57
10:13 Eze 10:18-14; Mt 7:13-14
10:14 Dt 17:9; Dt 17:18-19; 2 Ch 19:5-7
10:15 Ne 4:6; Ne 10:20; Ne 12:43
10:16 Dt 13:14; Job 29:16
10:18 Eze 9:1; Lev 21:7; 1 Ti 3:11; Eze 2:2; Eze 4:2
10:19 2 Ki 10:15; 1 Ch 29:24; 2 Ch 30:8; Lev 6:4; Lev 6:6
10:20 Eze 2:37; 1 Ch 23:14; Ne 7:40
10:21 Eze 2:49; 1 Ch 21:8; Ne 7:42
10:22 Eze 2:38; 1 Ch 9:12; Ne 7:41
10:23 Eze 8:33; Ne 11:16; Ne 10:10
10:25 Eze 2:3; Ne 7:4
10:26 Eze 10:2; Eze 2:7; Eze 2:41; Eze 8:7; Ne 7:12

10

- 1 Heb. wept a great weeping
2 Heb. to bring forth
3 Heb. devoted
4 Heb. the showers
5 Heb. have caused to dwell, or, have brought back
6 or, we have greatly offended in this thing
7 or, till this matter be dispatched
8 Heb. stood

so must we do.

- 13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for 'we are many that have transgressed in this thing.
- 14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God 'for this matter be turned from us.
- 15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah 'were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.
- 16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.
- 17 And they made an end with all the men that had taken strange wives by the first day of the first month.

List of the Transgressors

- 18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jehush the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.
- 19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.
- 20 And of the sons of Immer; Hanani, and Zebadiah.
- 21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uziah.
- 22 And of the sons of Pashur; Elieoenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa.
- 23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same is Keliata,) Pethahiah, Judah, and Eliezer.
- 24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.
- 25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.
- 26 And of the sons of Elam; Mattaniah,

Ezra

record of his life of consecration has inspired many with the determination "to seek the law of the Lord, and to do it."

Ezra's motives were high and holy, in all that he did he was actuated by a deep love for souls. The compassion and tenderness that he revealed toward those who had sinned, either willfully or through ignorance, should be an object lesson to all who seek to bring about reforms. The servants of God are to be as firm as a rock where right principles are involved; and yet, withal, they are to manifest sympathy and forbearance. Like Ezra, they are to teach transgressors the way of life by calculating principles that are the foundation of all rightdoing.

In this age of the world, when Satan is seeking, through manifold agencies, to blind the eyes of men and women to the binding claims of the law of God, there is need of men who can cause many to "tremble at the commandment of our God." Ezra 10:3. There is need of true reformers, who will point transgressors to the great Lawgiver and teach them that "the law of the Lord is perfect, converting the soul." Psalm 19:7. There is need of men mighty in the Scriptures, men whose every word and act exalts the statutes of Jehovah, men who seek to strengthen faith. Teachers are needed, oh, so much, who will inspire hearts with reverence and love for the Scriptures (PK 622, 623).

Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.	10:27 Ezr 2:8; Ne 7:13	Mattathah, Zabad, Eliphelet, Jeremia, Manasseh, and Shimei.
27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.	10:28 Ezr 2:11; Ezr 8:11; Ne 7:16 10:29 Ezr 2:10; Ne 7:15; Ne 10:3 10:30 Ezr 2:6; Ezr 8:1; Ne 7:11	34 Of the sons of Bani; Maadai, Amram, and Uel.
28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai.	10:31 Ezr 2:32; Ne 7:35; Ne 4:11	35 Benaiah, Bedeiah, Chelluh.
29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.	10:33 Ezr 2:19; Ne 7:22 10:34 Ezr 10:29 10:43 Ezr 2:29; Ne 7:33	36 Vaniah, Meremoth, Eliashib, 37 Mattaniah, Mattenai, and Jaasau, 38 And Bani, and Binnui, Shimei,
30 And of the sons of Pahathmoab; Adna, and Chelai, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.	10:44 Pr 2:16; Pr 5:3; Pr 5:20	39 And Shelemiah, and Nathan, and Adaiah, 40 Machnadebai, Shashai, Sharai, 41 Azareel, and Shelemiah, Shemariah, 42 Shallum, Amariah, and Joseph.
31 And of the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,		43 Of the sons of Nebo; Jeiel, Mattithiah Zabad, Zebina, Jadai, and Joel, Benaiah,
32 Benjamin, Malluch, and Shemariah.	9 or, Mabhadebai, according to some copies	44 All these had taken strange wives: and some of them had wives by whom they had children.
33 Of the sons of Hashum; Mattenai,		

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NEHEMIAH

INTRODUCTION

1. TITLE-4. THEME

See introduction of Ezra for the above.

5. OUTLINE

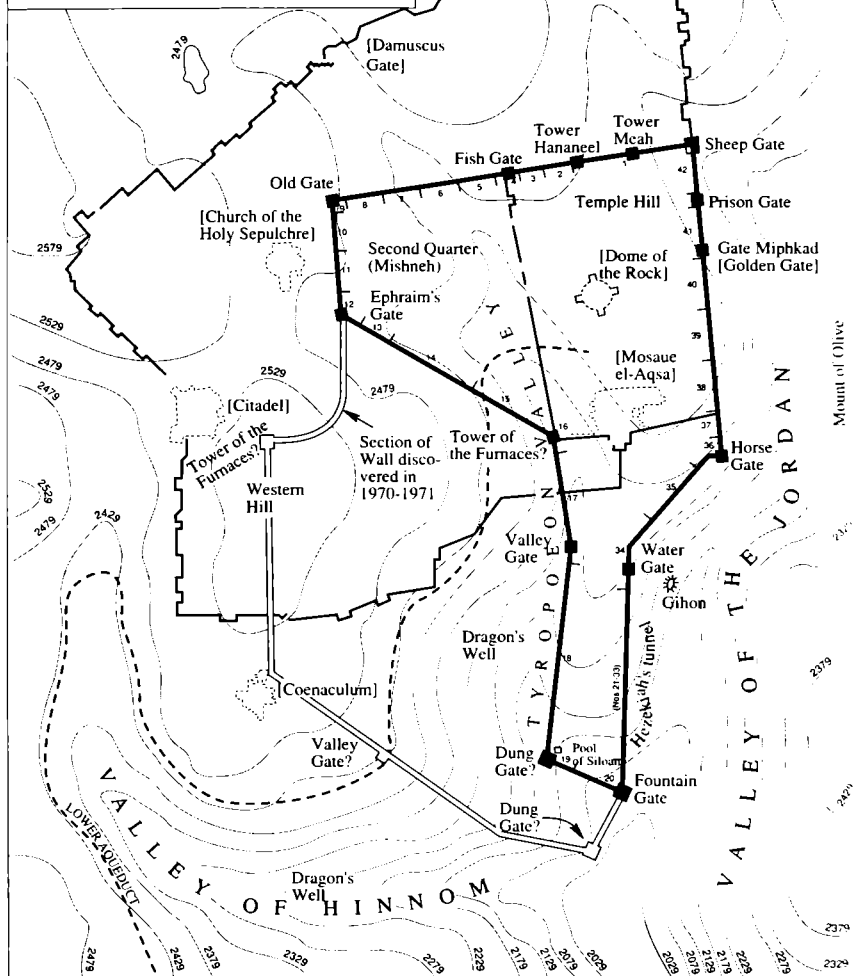
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THE WALLS OF JERUSALEM IN NEHEMIAH'S DAY AS COMPARED TO THOSE OF MODERN TIME

— Walls, gates, and towers according to the view that Nehemiah's city was confined to eastern hill
 --- Walls, gates, and towers according to the view that in the time of Nehemiah it included the western hill
 --- Present walls of the old city
 Nos. 1-42. Wall sections repaired by groups listed in Neh. 3
 Contour lines show the original shape of the valleys and register elevations above sea-level in feet.



After part of the pre-exilic wall was discovered in 1970 and 1971 (marked in solid black line) it now seems certain that part of the Western Hill was enclosed in pre-exilic times. The approximate course of this wall is indicated by a broken line. See *Israel Exploration Quarterly* 22 (1972) 193-

195. The present walls of the Old city (indicated by the single, irregular line) and a few present landmarks (labeled in brackets) are included here for orientation. For further information, see Additional Note on Chapter 3. For Nehemiah's circuit of the wall by night, see on ch. 2:12-15

NEHEMIAH

Nehemiah's Return to Jerusalem (1:1-2:1)

Nehemiah Receives Word of Conditions at Jerusalem

- 1 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,
- 2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.
- 3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.
- 4 And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

Nehemiah's Prayer

- 5 And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:
- 6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.
- 7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.
- 8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If ye transgress, I will scatter you abroad among the nations:*
- 9 *But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set*

1:1. Ne 10:1, Ezr 10:9, Zec 7:1, Ezr 7:7.

Da 2:2

1:2. Ne 7:2, Ps 122:6-9, Ps 137:5-6, Psa 106:10.

1:3. Ne 7:6, Ne 11:3, Ezr 2:1, Ezr 5:8, Est 1:1, Ps 111:11, Isa 42:9-11.

1:4. 1 Sa 1:17-22; 1:10-11, Ps 69:10; Zep 3:18, Rom 12:15.

1:5. Ne 1:11, Dt 21:1, Ch 17:21, Ps 7:2, Da 9:19.

1:6. 1 Ki 8:28-29, 2 Ch 6:40, Ps 34:15, Ps 150:2, Da 9:17-18, Ps 55:17, Lk 2:37.

1:7. Ne 9:29-35, Ps 106:6, Da 9:5-6, 2 Ch 27:2, Hos 9:9, Zep 3:7, Rev 19:2, Lev 27:34, Dt 1:1.

1:8. Ps 119:49, Lk 1:72, Lev 26:43, Dt 1:25-27.

1:9. Lev 26:39-42, Dt 29:31, Dt 40:25, 1:10. Ps 32:11, Dt 9:29, Isa 63:16-19.

1:11. Ne 1:6, Ps 86:6, Ps 130:2, Pr 129, Isa 26:8-9, Heb 13:18.

2:1. Est 3:7, Ne 1:1, Ezr 7:1, Ezr 7:7, Ne 1:11, Ge 10:11.

2:2. Ge 10:7, Pr 15:13.

2:3. 1 Ki 1:31, Da 2:1, Da 3:9, Da 5:10, Da 6:6, Da 6:21.

2:4. 1 Ki 3:5, Est 5:3, Mk 10:51, Ne 1:6, 2 Sa 15:1, Php 4:6.

2:5. Ezr 5:17, Est 1:19, Est 5:8, Est 7:3.

2:6. Ne 2:4, Ne 1:11, Isa 58:12, Isa 61:3, Isa 65:24.

2:7. Ne 2:9, Ezr 6:6, Ezr 7:21, Ezr 8:22.

2:8. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:9. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:10. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:11. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:12. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:13. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:14. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:15. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:16. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:17. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:18. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:19. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:20. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

2:21. Ne 2:17, Ne 3:1, Ne 3:7, Ne 7:2, Ne 2:18, Ge 32:28.

my name there.

- 10 Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand,
- 11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

Artaxerxes Grants Nehemiah's Request to Return to Jerusalem and Rebuild Its Walls

- 2 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him; and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.
- 2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid.
- 3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?
- 4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven.
- 5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.
- 6 And the king said unto me, (the 'queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.
- 7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;
- 8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertaineth to the house, and for the wall of the city, and for the house that I shall enter into. And the king

Ne

1:1. Men of Opportunity and Principle.—"Nehemiah and Ezra are men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways, and to see where they had made their mistake; for the Lord had not suffered His people to become powerless and confused and to be taken into captivity without a cause. The Lord especially blessed these men for standing up for the right. Nehemiah was not set apart as a priest or a prophet, but the Lord used him to do a special work. He was chosen as a leader of the people. But his fidelity to God did not depend upon his position.

The Lord will not allow His work to be hindered, even

though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that His work may be preserved from all contaminating influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, "Here am I; send me."

God demonstrated to the people for whom He had done so much that He would not serve with their sins. He wrought, not through those who refused to serve Him with singleness of purpose, who had corrupted their ways before Him, but through Nehemiah; for he was registered in the books of heaven as a *man*. God had said, "Them

granted me, according to the good hand of my God upon me.

Nehemiah's Arrival; First Indications of Difficulties

- 9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.
- 10 When Sanballat the 'Haronite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.
- 11 So I came to Jerusalem, and was there three days.

The Rebuilding of the Walls (2:12-6:19)

Nehemiah's Inspection of the Wall at Night

- 12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon.
- 13 And I went out by night by the gate of the valley, even beyond the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.
- 14 Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass.
- 15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.
- 16 And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

An Appeal for Action Encounters Approval and Objection

- 17 Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.
- 18 Then I told them of the hand of my God which was good upon me: as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this

29 Ne 2:7; Ezr 8:22
2:10 Ne 2:19; Ne 4:1-3; Isa 15:5; Jer 18:5; Eccl 10:7; Mic 1:17; Ac 4:2
2:11 Ezr 8:32
2:12 Ge 22:22-24; Jos 10:9; Jdg 6:27; Mk 2:11
2:13 Ne 2:15; Ne 4:15; 2 Ch 26:9; Ne 3:13-14
2:14 Ne 3:15; 2 Ki 18:37; 2 Ki 20:20
2:15 2 Na 15:25; Jer 31:38-40; In 18:1
2:16 Ne 2:12
2:17 La 2:2; La 2:8-9; La 3:51
2:18 Ne 2:8; 2 Sa 2:7; 1 Ch 11:10
2:19 Ne 2:10; Ne 6:1-2; Ne 6:9; Job 40:1; Ps 4:13-14; Jer 20:8; Mk 5:40; Heb 11:36
2:20 Ne 2:4; 2 Ch 26:5; Ps 20:5; Eccl 18; Ezr 4:3; Ac 8:21
3:1 Ne 12:10; Ne 15:28; Ne 12:49; In 5:2; Ne 12:30; Dt 20:5
3:2 Ne 7:36; Ezr 2:41; Ne 10:12
3:3 Ne 12:39; 2 Ch 35:14; Zep 1:10; Ne 3:6
3:4 Ne 4:21; Ne 10:15; Ezr 8:35; Ne 10:7
3:5 Ne 5:27; 2 Sa 11:2; Am 1:1; Jdg 5:24; 1 Co 1:26; 1 Ti 6:17-18; Jer 27:2
3:6 Ne 12:39
3:7 Jos 9:3; 2 Sa 21:2; Ne 4:19; 2 Ch 16:6
3:8 Ne 4:31-32; Isa 46:6; Ge 50:2; Ex 30:25
3:9 Ne 3:12; Ne 3:17
3:10 Ne 4:25; Ne 5:28-30

2 or, Moabite

3

1 Heb. at his hand

2 or, left Jerusalem unto the broad wall

good work.

- 19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king?
- 20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

The Distribution of 42 Building Groups

- 3 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.
- 2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.
- 3 But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.
- 4 And next unto them repaired Meremoth the son of Urijah, the son of Koz, and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.
- 5 And next unto them the Tekonites repaired; but their nobles put not their necks to the work of their Lord.
- 6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.
- 7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.
- 8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall.
- 9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.
- 10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired

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that honor me I will honor." Nehemiah showed himself to be a man whom God could use to put down false principles and to restore heaven-born principles; and God honored him. The Lord will use in this work men who are as true as steel to principle, who will not be swayed by the sophistries of those who have lost their spiritual eyesight.

Nehemiah was chosen by God because he was willing to cooperate with the Lord as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He refused to be corrupted by the devices of unprincipled men, who had been hired to do an evil work. He would not allow them to intimidate him into

following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he was standing on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God has established. Whatever the course others might pursue, he could say, "So did not I, because of the fear of God."

In his work, Nehemiah kept the honor and glory of God ever in view. The governors that had been before him had dealt unjustly with the people, "and had taken of their

- Hattush the son of Hashabniah.
- 11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the 'other piece, and the tower of the furnaces.
- 12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.
- 13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.
- 14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.
- 15 But the gate of the fountain repaired Shallum the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.
- 16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.
- 17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.
- 18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.
- 19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning of the wall.
- 20 After him Baruch the son of 'Zabbai earnestly repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest.
- 21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.
- 22 And after him repaired the priests, the men of the plain.
- 23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the

3:11 Ne 10:5; Ne 7:11; Ne 10:14;
3:12 Ne 3:9; Ezr 3:25; Ac 21:8-9; Php 4:3
3:13 Ne 2:13; Ne 11:30; Jos 15:31; Jos 15:56; 1 Ch 11:18
3:14 Ne 2:13; Ne 12:31; Ne 3:9; Jer 6:1
3:15 Ne 2:14; 2 Ch 32:40; Lk 13:1; Jn 9:7; Jdg 1:1; Jer 40:6
3:16 Ne 3:9; Ne 3:12; Ne 3:13; Jos 15:58; 1 Ch 2:45
3:17 Ne 3:16; 1 Ch 23:3; Jos 15:44; 1 Sa 24:2
3:19 Ne 10:9; Ne 12:8; Ne 3:15; 2 Ch 26:9
3:20 Ezr 9:10; Rom 12:11; Ne 3:1; Ne 3:21; Ne 3:4; Ne 7:63; Ezr 2:61
3:22 Ne 6:2; Ne 12:29
3:23 Ne 3:10; Ne 3:29-30; Ne 10:2;
3:24 Ne 10:9; Ne 3:11; Ne 3:19; Ne 3:27
3:25 Jer 22:14; Jer 49:8; Ne 12:39; Jer 32:2
3:26 Ne 7:46-56; Ne 10:28; 1 Ch 9:2
3:27 Ne 3:5; Ne 3:28
3:28 2 Ki 11:16; 2 Ch 23:15; Jer 31:40;
3:29 Ne 7:40; Ezr 2:37; Ezr 10:2;
3:30 Ne 3:21; Ne 3:1
3:31 Ne 3:8; Ne 3:32
3:32 Ne 3:1; Ne 12:39; Jn 5:2
4:1 Ne 2:10; Ezr 4:1-5; Ac 5:17; Ps 41:13-14; Mt 27:29; Heb 11:36
4:2 Ezr 4:9-10; 1 Sa 11:1-12; Zec 12:8
4:3 Ne 2:10; Ne 2:19; Ne 6:1; 1 Ki 20:10; 1 Ki 20:18
4:4 Ps 123:3-4; 1 Sa 17:26; Ps 79:12; Hos 12:11
3 Heb. second measure
4 also called, Zaccab
5 or, which dwell in Ophel, repaired unto
6 or, lower
7 the sun gate
8 or, corner chamber
4
1 Heb. leave to themselves

son of Ananiah by his house.

- 24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner.
- 25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh.
- 26 Moreover the Nethinims dwelt in 'Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.
- 27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.
- 28 From above the horse gate repaired the priests, every one over against his house.
- 29 After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.
- 30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.
- 31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.
- 32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

Various Unsuccessful Attempts to Halt Nehemiah's Work

- 4 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.
- 2 And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?
- 3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.
- 4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land

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bread and wine, beside forty shekels of silver; yea, even their servants bear rule over the people." But so did not I," Nehemiah declared, "because of the fear of God" (R11 May 2, 1899).

1:5-11. A Prayer to Be Studied.—[Neh. 1:5, 6 quoted.] Not only did Nehemiah say that Israel had sinned. He acknowledged with penitence that he and his father's house had sinned. "We have dealt cruelly against Thee," he says, placing himself among those who had dishonored God by not standing stiffly for the truth. . . . [Neh. 1:7-11 quoted.] . . .

Nehemiah humbled himself before God, giving Him the

glory due unto His name. Thus also did Daniel in Babylon. Let us study the prayers of these men. They teach us that we are to humble ourselves, but that we are never to obliterate the line of demarcation between God's commandment-keeping people and those who have no respect for His law.

We all need to draw near to God. He will draw near to those who approach Him in humility, filled with a holy awe for His sacred majesty, and standing before Him separate from the world (MS 58, 1903).

1:6, 7. Nehemiah Trusted God's Faithfulness.—By faith taking fast hold of the divine promise, Nehemiah laid

² Heb. despite

- of captivity:
- 5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.
 - 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.
 - 7 But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem *'were* made up, *and* that the breaches began to be stopped, then they were very wroth.
 - 8 And conspired all of them together to come and to fight against Jerusalem, and *'to* hinder it.
 - 9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.
 - 10 And Judah said, The strength of the bearers of burdens is decayed, and *there* is much rubbish; so that we are not able to build the wall.
 - 11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.
 - 12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, *"From* all places whence ye shall return unto us *they will be upon you.*
 - 13 Therefore set I *'in* the lower places behind the wall, and *'on* the higher places, I even set the people after their families with their swords, their spears, and their bows.
 - 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, *which* is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.
 - 15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.
 - 16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah.
 - 17 They which builded on the wall, and they that bare burdens, with those that laded,

4:5 Ps. 59:5-13; Ps. 69:27; Jer. 16:23, 2 Ti. 4:13; Ps. 51:1, Isa. 41:22.
4:6 Ne. 6:15, 1 Ch. 29:3, 1 Ch. 29:11, 1 Ch. 29:17-18, 2 Ch. 29:46.
4:7 Ne. 6:1, Ne. 2:19, Ne. 2:19, Jdg. 10:7.
4:8 Ps. 2:1-5; Ps. 83:5-11; Isa. 8:9-10, Ac. 25:12-13.
4:9 Ne. 4:11; Ge. 32:9-12; Ge. 32:28, 2 Ki. 19:14-19.
4:10 Ne. 13:31, Nu. 32:9, Ps. 113:2, Hag. 1:2.
4:11 Jdg. 20:29, 2 Sa. 17:1, 1 Th. 5:2.
4:12 Ge. 31:7; Ge. 31:41; Nu. 11:22, Job. 19:3.
4:13 Ge. 32:14-20, 2 Ch. 32:26, Mr. 10:16, 1 Co. 13:20.
4:14 Nu. 11:9, Dt. 1:21, Dt. 1:29-30, Dt. 20:3-4, Ps. 27:1, Mt. 10:28, Heb. 13:6.
4:15 2 Sa. 15:31, 2 Sa. 17:11, Job. 5:12-13.
4:16 Ne. 4:25; Ne. 5:15-16, Ps. 101:6.
4:17 Ne. 4:10, Dt. 9:25, 1 Co. 9:12, 2 Co. 6:7; Eph. 6:11, 2 Ti. 2:3.
4:20 Ex. 1:14, Ex. 1:15, Dt. 1:40, Dt. 3:22, Jos. 23:10.
4:21 1 Co. 15:10, 1 Co. 15:58, Gal. 6:9, Col. 1:29.
4:22 Ne. 11:1-2.
4:23 Ne. 5:16; Ne. 7:2, Jdg. 9:48, 1 Co. 15:10.
5:1 Ex. 5:7, Ex. 22:25-27, Job. 31:48-59, Job. 31:28, Lk. 18:7, Jas. 5:4.
5:2 Ps. 127:3-5; Ps. 128:2-4, Mal. 2:4; Ge. 4:5-7.
5:3 Ge. 4:7, 15:25, Lev. 25:35-49, Dt. 15:7, Mal. 3:8-11.
5:4 Ne. 9:37; Dt. 28:67-68.
5:5 Ge. 4:7, 27, Isa. 58:7, Jas. 2:5-6.
5:6 Ne. 13:8, Ex. 11:8, Mk. 5:5, Eph. 4:20.
5:7 Ps. 4:4, Lev. 19:15, Ps. 82:1, 2 Co. 5:16, Gal. 2:11, Tit. 2:15, Ex. 22:25.

- 3 Heb. ascended
4 Heb. to make an error to it
5 or, That from all places ye must return to us

- every one with one of his hands wrought in the work, and with the other *hand* held a weapon.
- 18 For the builders, every one had his sword girded *'by* his side, and *so* builded. And he that sounded the trumpet *was* by me.
 - 19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another.
 - 20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us, our God shall fight for us.
 - 21 So we laboured in the work; and half of them held the spears from the rising of the morning till the stars appeared.
 - 22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.
 - 23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *'saving* that every one put them off for washing.

Social Reforms Carried Out During Nehemiah's First Period of Governorship

- 5 And there was a great cry of the people and of their wives against their brethren the Jews.
- 2 For there were that said, We, our sons, and our daughters, *are* many; therefore we take up corn *for* them, that we may eat, and live.
- 3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.
- 4 There were also that said, We have borrowed money for the king's tribute, *and* that upon our lands and vineyards.
- 5 Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*; neither is it in our power *to* redeem them; for other men have our lands and vineyards.
- 6 And I was very angry when I heard their cry and these words.
- 7 Then *'I* consulted with myself, and *'I* rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one

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down at the footstool of heavenly mercy his petition that God would maintain the cause of His penitent people, restore their strength, and build up their waste places. God had been faithful to His threatenings when His people separated from Him; He had scattered them abroad among the nations, according to His Word. And Nehemiah found in this very fact an assurance that He would be equally faithful in fulfilling His promises (SW March 1, 1904).

2:4 (Rom. 12:12). Instant in Prayer.—God in His providence does not permit us to know the end from the beginning; but He gives us the light of His Word to guide us as we pass along, and bids us to keep our minds stayed

upon Jesus. Wherever we are, whatever our employment, our hearts are to be uplifted to God in prayer. This is *always* instant in prayer. We need not wait until we can bow upon our knees, before we pray. On one occasion, when Nehemiah came in before the king, the king asked why he looked so sad, and what request he had to make. But Nehemiah dared not answer at once. Important interests were at stake. The fate of a nation hung upon the impression that should then be made upon the monarch's mind and Nehemiah dared up a prayer to the God of heaven before he dared to answer the king. The result was that he obtained all that he asked or even desired (HS 144).

6 Heb. from the lower parts of the place, etc. 7 Heb. on his lions. 8 or, every one went with his weapon for water. 5 1 Heb. my heart consulted in me

- of his brother. And I set a great assembly against them.
- 8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer.
- 9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?
- 10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.
- 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.
- 12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.
- 13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.
- 14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor.
- 15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.
- 16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work.
- 17 Moreover there were at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us.
- 18 Now that which was prepared for me daily

5:8 Mt 25:15; Mk 25:29; 2 Co 8:12; Gal 6:10; Rom 11:15; 1 Co 8:11.

5:9 1 Sa 2:24; Pr 16:29; Pr 17:26; Pr 18:5; Pr 19:2.

5:10 Mic 2:1; Lk 5:13-14; 1 Co 9:12-18; 2 Co 5:11.

5:11 Lev 6:3-5; 1 Sa 12:5; Isa 58:6; Lk 5:8.

5:12 2 Ch 26:14-15; Est 10:12; Mt 19:21; 22 Lk 9:8.

5:13 Mt 10:14; Ac 15:51; Ac 18:6; 1 Sa 15:26; Zec 5:3-4; Ec 5:5.

5:14 Ne 2:1; Ne 13:6; 1 Co 9:15; 1 Co 9:18; 2 Th 3:8-9.

5:15 1 Sa 2:15-17; Pr 29:12; Mt 5:47; 2 Co 11:9.

5:16 Lk 8:15; Rom 2:7; 1 Co 15:58; Gal 6:9.

5:17 2 Sa 9:7; 2 Sa 9:14; 1 Ki 18:19.

5:18 1 Ki 4:22-23; Ne 5:14-15; Ps 37:21.

5:19 Ne 13:14; Ne 13:22; Ne 15:31; Ps 25:6-7; Mt 10:42; Mk 9:41.

6:1 Ne 2:10; Ne 4:9-7; Da 9:25.

6:2 2 Sa 4:27; 2 Sa 20:9; Ps 37:12; 1 Ch 8:12.

6:3 Pr 1:15; Mt 10:16; Ec 9:10; Lk 11:30; Jo 9:4.

6:4 Jdt 16:6; Jdt 16:10; Jdt 16:15-20; Pr 7:21.

6:5 2 Ki 18:26-28; 2 Co 2:11; 2 Co 11:15; 15.

6:6 Jer 9:3-6; Jer 20:10; Mt 5:11; Rom 5:8; Lk 23:2; Jo 19:13.

6:7 Ne 6:12-13; 2 Sa 15:10-12; 1 Ki 17:7.

6:8 Ac 21:12-14; Ac 25:7; Ac 25:10; Job 15:4.

6:9 Ne 6:14; Ne 4:10-11; 2 Ch 32:18.

6:10 Ne 6:12; Est 8:10; Mt 7:15; 2 Ki 9:8.

2 Heb. empty, or, void.

6

1 or, Gashmu

2 also called, Gashem

was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

19 Think upon me, my God, for good, according to all that I have done for this people.

Further Attempts to Stop the Building;
Completion of the Wall

- 6 Now it came to pass, when Sanballat, and Tobiah, and 'Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors upon the gates;)
- 2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.
- 3 And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?
- 4 Yet they sent unto me four times after this sort; and I answered them after the same manner.
- 5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;
- 6 Wherein was written, It is reported among the heathen, and 'Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.
- 7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together.
- 8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.
- 9 For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.
- 10 Afterward I came unto the house of Sheamai the son of Delaiah the son of Shehatabel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut

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2:8, 18. The Good Hand of God Acknowledged.—The Lord requires us to sink self in Jesus Christ, and let the glory be all of God. Our life is the Lord's, and is invested with a responsibility that we do not fully comprehend. The threads of self have become woven into the fabric, and this has dishonored God. Nehemiah, after gaining so great an influence over the monarch in whose court he lived, and over his people in Jerusalem, instead of ascribing praise to his own excellent traits of character, his remarkable aptness and energy, stated the matter just as it was. He declared that his success was due to the good hand of God that was upon him. He cherished the truth that God was his safe-

guard in every position of influence. For every trait of character by which he obtained favor he praised the working power of God through His unseen agencies. And God gave him wisdom because he did not exalt himself. The Lord taught him how to use the gifts entrusted to him to the very best advantage, and under the supervision of God, these talents gained other talents. This human agent could be worked by divine agencies (Letter 85, 1898).

2:12-15. Angels View Church as Nehemiah Viewed Jerusalem.—With sorrow-stricken heart, the visitor from afar gazed upon the ruined defenses of his loved Jerusalem. And is it not thus that angels of heaven survey

the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

- 11 And I said, Should such a man as I flee? and who is *there*, that, *being as I am*, would go into the temple to save his life? I will not go in.
- 12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.
- 13 Therefore was he hired, that I should be afraid, and do so, and sin, and *that they might have matter for an evil report; that they might reproach me*.
- 14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.
- 15 So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.
- 16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.
- 17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the *letters* of Tobiah came unto them.
- 18 For *there were* many in Judah sworn unto him, because *he was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.
- 19 Also they reported his good deeds before me, and uttered my words to him. And Tobiah sent letters to put me in fear.

Ne Nehemiah Plans to Repopulate Jerusalem (7:1-73)

Organization of the City Police

- 7 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed.
- 2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he was a faithful man, and feared God above many.
- 3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot: and while they stand by, let them shut the doors, and bar *them*: and appoint

6:11 Ne 6:3, 1 Sa 10:5, Job 4:5-6, 6:12 Eze 15:22, 1 Co 2:15, 1 Co 12:10, 6:13 Pr 29:5, Isa 51:7, Isa 51:12-13, Isa 57:11, Rev 21:8, Jas 4:17, 6:14 Ne 5:19, Ps 22:1, Ps 64:1, 2 Ti 4:14-15, 1 Jo 5:16, 6:15 Eze 6:15, Ps 13:4a, 9:25, 6:16 Ne 2:10, Ne 4:1, 6:17 Ne 3:5, Ne 5:7, Ne 13:28, Mt 21:10-12, 6:18 Ne 7:10, Eze 25:3-4, 6:19 Pr 28:1, Job 7:1, Jo 15:19, 1 Jo 1:5, Ac 4:18-21

7:1 Ne 3:1, Ne 6:15, Ne 4:5, Ne 6:1, Ne 10:49, 7:2 Ne 1:2, Ne 10:24, Da 6:4, Mt 21:15, Lk 16:10-12, Ge 42:18, 7:3 Ne 13:19, Ps 12:3, Mt 10:16, 7:4 Isa 58:12, Hag 1:4-6, Mt 6:33, 7:5 Ne 5:19, Ne 6:11, Eze 27, 1 Co 15:10, Phil 2:12-14, Col 1:29, 7:6 Eze 2:17-19, Eze 5:8, Eze 6:2, 7:7 Ne 12:1, Ne 12:7, Ne 12:10, Eze 4:11, 7:8 Ne 10:11, Eze 2:3, Eze 8:3, 7:9 Eze 2:4, Eze 8:8, 7:10 Ne 6:18, Eze 2:5, 7:11 Ne 10:11, Eze 2:6, 7:12 Eze 2:7, Eze 8:5, 7:13 Eze 2:8, 7:14 Eze 2:9, 7:15 Eze 2:10, 7:16 Eze 2:11, 7:17 Eze 2:12, 7:18 Eze 2:13, 7:19 Eze 2:14

3 Heb. multiplied their letters passing to Tobiah
4 or, matters
7

1 Heb. broad in spaces
2 Perhaps the one in Ezra 2:1, contained the number enrolled for the journey, and this only those who actually returned, as they are not exactly the same
3 also called, Seraiash

watches of the inhabitants of Jerusalem, every one in his watch, and every one to be over against his house.

Nehemiah Plans a Census Preparatory to Repopulating Jerusalem

- 4 Now the city was large and great: but the people were few therein, and the houses were not builded.
- 5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein.

List of Returned Exiles of Zerubbabel's Time Serves as Basis for the New Census

- 6 These are the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city:
- 7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, I say, of the men of the people of Israel was this;
- 8 The children of Parosh, two thousand an hundred seventy and two.
- 9 The children of Shephathiah, three hundred seventy and two.
- 10 The children of Arah, six hundred fifty and two.
- 11 The children of Pahathmoab, of the children of Jeshua and Joab, two thousand and eight hundred and eighteen.
- 12 The children of Elam, a thousand two hundred fifty and four.
- 13 The children of Zattu, eight hundred forty and five.
- 14 The children of Zaccai, seven hundred and threescore.
- 15 The children of Binnui, six hundred forty and eight.
- 16 The children of Behai, six hundred twenty and eight.
- 17 The children of Azgad, two thousand three hundred twenty and two.
- 18 The children of Adonikam, six hundred threescore and seven.
- 19 The children of Bigvai, two thousand threescore and seven.

the condition of the church of Christ? Like the dwellers at Jerusalem, we become accustomed to existing evils, and often are content while making no effort to remedy them. But how are these evils regarded by beings divinely illuminated? Do not they, like Nehemiah, look with sorrow-burdened heart upon ruined walls, and gates burned with fire?

Are not everywhere visible the shameful tokens of backsliding from God and conformity with a sin-loving and truth-hating world? In these days of darkness and peril, who is able to stand in defense of Zion and show her any good? Her spiritual state and prospects are not in accordance

with the light and privileges bestowed of God (SW March 22, 1904).

2:17, 18. Needed: Nehemiahs.—There is need of Nehemiahs in the church today,—not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose. The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. When they have laid their plans, they should present them to the church in such a manner as to win their interest and cooperation. Let the people understand the plans and share in the work, and they will have a personal

4 also called, Bani

- 20 The children of Adin, six hundred fifty and five.
 21 The children of Ater of Hezekiah, ninety and eight.
 22 The children of Hashum, three hundred twenty and eight.
 23 The children of Bezai, three hundred twenty and four.
 24 The children of 'Hariph, an hundred and twelve.
 25 The children of 'Gibeon, ninety and five.
 26 The men of Bethlehem and Netophah, an hundred fourscore and eight.
 27 The men of Anathoth, an hundred twenty and eight.
 28 The men of 'Bethazmaveth, forty and two.
 29 The men of 'Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three.
 30 The men of Ramah and Gaba, six hundred twenty and one.
 31 The men of Michmas, an hundred and twenty and two.
 32 The men of Bethel and Ai, an hundred twenty and three.
 33 The men of the other Nebo, fifty and two.
 34 The children of the other Elam, a thousand two hundred fifty and four.
 35 The children of Harim, three hundred and twenty.
 36 The children of Jericho, three hundred forty and five.
 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
 38 The children of Senaah, three thousand nine hundred and thirty.
 39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
 40 The children of Immer, a thousand fifty and two.
 41 The children of Pashur, a thousand two hundred forty and seven.
 42 The children of Harim, a thousand and seventeen.
 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of 'Hodevah, seventy and four.
 44 The singers: the children of Asaph, an hundred forty and eight.
 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
 46 The Nethinims: the children of Ziha, the

- children of Hashupha, the children of Tabbaoth,
 47 The children of Keros, the children of 'Sia, the children of Padon.
 48 The children of Lebana, the children of Hagaba, the children of 'Shalmai.
 49 The children of Hanan, the children of Giddel, the children of Gahar.
 50 The children of Reaiah, the children of Rezin, the children of Nekoda.
 51 The children of Gazzam, the children of Uzza, the children of Phaseah.
 52 The children of Besai, the children of Meunim, the children of 'Nephishesim.
 53 The children of Bakkuk, the children of Hakupha, the children of Harhur.
 54 The children of 'Bazlith, the children of Mehida, the children of Harsha.
 55 The children of Barkos, the children of Sisera, the children of Tamah.
 56 The children of Nezhiah, the children of Hatipha.
 57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of 'Perida.
 58 The children of Jaala, the children of Darkon, the children of Giddel.
 59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of 'Amon.
 60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.
 61 And these were they which went up also from Telmelah, Telharesha, Cherub, 'Addon, and Immer: but they could not shew their father's house, nor their "seed, whether they were of Israel.
 62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.
 63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name.
 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
 65 And 'the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.
 66 The whole congregation together was forty and two thousand three hundred and threescore,

Ne

interest in its prosperity. The success attending Nehemiah's efforts shows what prayer, faith, and wise, energetic action will accomplish. Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving (SW March 29, 1904).

We need Nehemiahs in this age of the world, who shall arouse the people to see how far from God they are

because of the transgression of His law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless,

¹² also called, Nephusim ¹³ also called, Bazlith ¹⁴ also called, Peruda ¹⁵ also called, Ami ¹⁶ also called, Addon ¹⁷ or, pedigree ¹⁸ also called, the governor

5 also called, Jora
 6 also called, Gibbar
 7 also called, Azmaveth
 8 also called, Kirjatharim
 9 also called, Hodevah or Judah
 10 also called, Siaha
 11 also called, Shalmai

- 67 Beside their manservants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had two hundred forty and five singing men and singing women.
- 68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five.
- 69 Their camels, four hundred thirty and five; six thousand seven hundred and twenty asses.
- 70 And *some* of the chief of the fathers gave unto the work. The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.
- 71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.
- 72 And *that* which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.
- 73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwell in their cities; and when the seventh month came, the children of Israel *were* in their cities.

Religious Reforms of Ezra and Nehemiah
(8:1-10:39)

Reading of the Law at a Great National Gathering

8 And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

Ne

2 And Ezra the priest brought the law before the congregation both of men and women, and all ¹that could hear with understanding, upon the first day of the seventh month.

3 And he read therein before the street that was before the water gate ¹from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a ¹pulpit of wood, which they had made for the purpose; and beside him stood Matthiah, and Shema, and Ananiah, and Urijah, and Hilkiyah, and Maaseiah, on his

7:67 Isa 65:1-2; Jer 27:7; Ezr 2:65
7:68 Ezr 2:66-67
7:70 Ezr 2:68-70; No 7:246; Ex 12:24; 1 Ki 7:15
7:71 Job 3:19; 1k 21:1-3; 2 Co 8:12
7:73 Ezr 2:70-71

8:1 Ezr 4:1; Jdg 20:1; Ne 5:26; Ezr 7:6; Mt 15:52; Mt 25:13; Isa 8:20

8:2 Dt 17:18; Dt 33:9-10; Mal 2:9
8:3 1k 10:20; Ac 13:15; Ac 13:27; Ac 15:21

8:4 Ne 10:25; Ne 11:5; Ne 10:3
8:5 1k 116-17; Jdg 8:20

8:6 1 Ch 29:20; 2 Ch 6:4; Ps 41:13; Eph 1:3; 1 Pe 4:5

8:7 Ne 9:10; Ne 9:4; Ne 10:9; Ne 12:26; Ne 13:7

8:8 Hab 2:2; Mt 5:21-22; Mt 5:27-28; Lk 23:27; Lk 24:32

8:9 Ne 7:65; Ne 7:70; Ne 10:4; Ezr 2:63; Ezr 7:11

8:10 Ecc 2:24; Ecc 3:13; Ecc 5:18; Ecc 9:7; 1 Ti 6:17-18

8:11 Nu 14:50

8:12 Ne 8:10; Ps 126:1-3; Ne 8:7-8; Job 25:12

8:13 2 Ch 30:23; Pr 2:16; Pr 8:33-35

8:14 Lev 25:3; Lev 25:40-43

8:15 Lev 25:4; Dt 16:16; Jdg 9:48-49

19 Heb. part.

8

1 Heb. that understood in hearing

2 Heb. from the light

3 Heb. tower of wood

4 Heb. eyes

5 or, the governor

6 or, that they might instruct in the words of the law

7 Heb. by the hand of

right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

6 And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the LORD with their faces to the ground.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

9 And Nehemiah, which is ¹the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God: mourn not, nor weep. For all the people wept, when they heard the words of the law.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this day* is holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even ¹to understand the words of the law.

Celebration of the Feast of Tabernacles

14 And they found written in the law which the LORD had commanded ¹by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in

inactive, destitute of godly zeal, what can be expected of the people to whom they minister (SW June 28, 1904)?

4:1-8. Satan Still Uses Contempt and Derision.—The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they cannot do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of Him, they cannot escape reproach and derision. They will be denounced as visionary, unreliable, scheming, hypocritical,—anything, in short, that will suit the purpose of their enemies. The most sacred things will

be represented in a ridiculous light to amuse the ungodly. A very small amount of sarcasm and low wit, united with envy, jealousy, impiety, and hatred, is sufficient to excite the mirth of the profane scroller. And these presumptuous jesters sharpen one another's ingenuity, and embolden each other in their blasphemous work. Contempt and derision are indeed painful to human nature; but they must be endured by all who are true to God. It is the policy of Satan thus to turn souls from doing the work which the Lord has laid upon them.

Proud scorners are not to be trusted; yet, as Satan found in the heavenly courts a company to sympathize with him,

Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written.

16 So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was ^a solemn assembly, according unto the manner.

A Day of Solemn Repentance and Confession

9 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all ^astrangers, and stood and confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God ^{one} fourth part of the day; and ^{another} fourth part they confessed, and worshipped the LORD their God.

4 Then stood up upon the ^astairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

6 Thou, even thou, ^{art} LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all ^{things} that ^{are} therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

8:16 Dt 22:8, 2 Sa 11:2, Jer 19:15;
8:17 Jn 1:11, Heb 11:9, Heb 11:13;
8:18 Dt 31:10-13; Lev 23:36; Jn 7:37

9:1 Lev 23:44, Lev 23:49, Idg 20:26, Eze 8:23, Joel 1:13-14, Job 35:6

9:2 Ne 13:3, Ne 13:6, Eze 9:2, Eze 10:11, Hos 5:7, Ne 1:6

9:3 Ne 8:4, Ne 8:7, Ne 8:8

9:4 Ne 9:5, Ne 8:7, Ne 10:9-13, Ne 12:8, 2 Ch 20:19

9:5 1 Ki 8:14, 1 Ki 8:22, 2 Ch 20:13, Ps 106:2, Mt 11:25, Eph 2:20-21

9:6 Dt 6:1, 2 Ki 19:15, 2 Ki 19:19, Mk 12:29-30, Jn 10:30, Ge 1:1

9:7 Ge 12:1-2, Dt 10:15, Jos 2:2-3, Isa 41:8-9, Isa 51:2

9:8 Ge 12:1-3, Ge 15:6, Ge 15:18, Ge 22:12, Ac 13:22, Jas 2:21-24, Ge 12:7

9:9 Ex 2:25, Ac 7:34, Ex 13:10-12

9:10 Ex 7:1-25, Ex 14:1-31, Ps 105:27-37, Da 5:23, 1 Pe 5:5, 9:11 Ex 13:21-22, Ex 14:27-28, Ps 66:6, Ps 78:13

9:12 Ne 9:19, Ex 13:21-22, Ex 14:19-20, 9:13 Ex 19:11, Ex 19:16-20, Dt 33:2

9:14 Ge 2:3, Ex 16:29, Ex 20:8-11

9:15 Ex 16:3, Ex 16:13-15, Dt 8:3, Jn 6:51-58, 1 Co 10:3

9:16 Ne 9:10, Ne 9:29, Ex 32:9, Dt 9:6, Dt 9:14

9:17 Nu 14:3-4, Nu 14:11, Ps 78:43-45, Mt 16:9-11, 2 Pe 1:12-15, 9:18 Ex 32:1-8, Ex 32:31-32, Dt 9:12-16

7 Thou ^{art} the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham:

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, ^I say, to his seed, and hast performed thy words; for thou ^{art} righteous:

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them. So didst thou get thee a name, as it is this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and ^atrue laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land ^{which} thou hadst sworn to give them.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou ^{art} ^a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, when they had made them a molten

Ne

so these find among professed followers of Christ those whom they can influence, who believe them honest, who sympathize with them, plead in their behalf, and become permeated with their spirit. Those who are at variance in almost everything else, will unite in persecuting the few who dare to pursue the straightforward path of duty. And the same enmity which leads to contempt and derision, will, at a favorable opportunity, inspire more violent and cruel measures, especially when workers for God are active and successful (SW April 12, 1904).

47-9. **Union Through a Dragonic Bond.**—A spirit of hatred and opposition to the Hebrews formed the bond of

union, and created the mutual sympathy among different bodies of men, who otherwise might have warned against each other. This will illustrate what we frequently witness in our day in the existing union of men of different denominations to oppose the present truth, whose only bond seems to be that which is dragonic in its nature, manifesting hatred and bitterness against the remnant who keep the commandments of God. "Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them."

We are in constant danger of becoming self-sufficient, relying upon our own wisdom, and not making God our

- calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations:
- 19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.
- 20 Thou gavest also thy good spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst.
- 21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing: their clothes waxed not old, and their feet swelled not.
- 22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.
- 23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.
- 24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them *as* they would.
- 25 And they took strong cities, and a fat land, and possessed houses full of all goods, *well*s digged, vineyards, and oliveyards, and *fruit* trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.
- 26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.
- 27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

9:19 Ne 9:27; 1 Sa 12:22; Ps 106:7-9.
9:20 Ne 9:40; Nu 11:17; Nu 11:25-29.
9:21 Ex 16:45; Nu 11:33-35; Dt 2:7; Am 5:25; Ac 14:16.
9:22 Jos 10:11; Ps 78:65; Ps 105:14; Dt 32:26.
9:23 Ge 15:5; Ge 22:17; 1 Ch 27:23; Ge 12:7; Ge 17:8.
9:24 Nu 11:31; Jos 21:45; Jos 21:45; Jos 21:45; Jos 21:45.
9:25 Nu 14:27-28; Dt 3:5; Dt 6:10-12.
9:26 Jdg 3:6-7; Jdg 10:6; 9:27 Dt 31:16-18; Jdg 2:14-15; Ps 106:11-12; Da 9:10; 11:14; Jdg 6:6-10.
9:28 Jdg 5:11-12; Jdg 5:30; Jdg 1:1; Jdg 5:31-6:1.
9:29 Ne 9:26; Dt 1:26; Dt 31:21; 2 Ki 17:13.
9:30 Ps 86:15; Rom 2:12; 1 Pe 4:9.
9:31 Jer 4:27; Jer 5:10; Jer 5:18.
9:32 Ne 1:5; Dt 7:21; Ps 137; Ps 66:3.
9:33 Ge 18:25; Job 34:25; Ps 109:17.
9:34 Jer 29:19; Ne 9:40; 2 Ki 17:15.
9:35 Dt 28:17; Jer 5:19; Rom 3:4-5.
9:36 Dt 28:48; 2 Ch 12:8.
9:37 Dt 28:35; Dt 28:49.

- 28 But after they had rest, *they* did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest *them* from heaven; and many times didst thou deliver them according to thy mercies:
- 29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments. (which if a man do, he shall live in them:) and *withdrew* the shoulder, and hardened their neck, and would not hear.
- 30 Yet many years didst thou *forbear* them, and testifiedst against them by thy spirit *in* thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.
- 31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them: for thou *art* a gracious and merciful God.
- 32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not *all* the *trouble* seem little before thee. *that* hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.
- 33 Howbeit thou *art* just in all that is brought upon us: for thou hast done right, but we have done wickedly:
- 34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.
- 35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.
- 36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold, we *are* servants in it:
- 37 And it yeldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress.

6 Heb. according to their will.
7 or, cisterns.
8 Heb. tree of food.
9 Heb. they returned to do evil.
10 Heb. they gave a withdrawing shoulder.
11 Heb. protract over them.
12 Heb. in the hand of thy prophets.
13 Heb. weariness.
14 Heb. that hath found us.

strength. Nothing disturbs Satan so much as our not being ignorant of his devices. If we feel our dangers, we shall feel the need of prayer as did Nehemiah, and like him, we shall obtain that sure defense that will give us security in peril. If we are careless and indifferent, we shall surely be overcome by Satan's devices. We must be vigilant. While, like Nehemiah, we resort to prayer, taking all our perplexities and burdens to God, we should not feel that we have nothing to do. We are to watch as well as pray. We should watch the work of our adversaries, lest they gain advantage in deceiving souls. We should, in the wisdom of Christ, make efforts to defeat their purposes, while, at the same

time, we do not suffer them to call us from our great work. Truth is stronger than error. Righteousness will prevail over wrong.

We shall meet with opposition of every description, as did the builders of the walls of Jerusalem: but if we watch and pray, and work as they did, God will fight our battles for us, and give us precious victories (RH July 6, 1886).

6:3. The Way to Meet Intimidating Threats.—We shall receive the most fierce opposition from those who oppose the law of God. But, like the builders of the walls of Jerusalem, we should not be diverted and hindered from our work by reports, by messengers desiring discussion or

38 And because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it.

A List of Those Who Signed the Covenant

10 Now those that sealed were, Nehemiah, the Tirshatha, the son of Hachaliah, and Ziddikiah, Seraiah, Azariah, Jeremiah, Pashur, Amariah, Malchijah, Hattush, Shebaniah, Malluch, Harim, Meremoth, Obadiah, Daniel, Ginnethon, Baruch, Meshullam, Abijah, Mijamin, Maaziah, Bilgai, Shemaiah: these were the priests.

9 And the Levites: both Jeshua the son of Azariah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Michah, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

14 The chief of the people; Parosh, Pahathmoab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkiah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehun, Hashabnah, Maaseiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding:

The Contents of the Covenant of Reform

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

30 And that we would not give our daughters

9:38 Ne 10:29; 2 Ki 23:3; Eze 10:3.

10:1 Ne 9:38; Ne 8:9; Ne 7:70.

10:2 Ne 3:25; Ne 11:1; Ne 12:1.

10:3 Ne 11:12; Ne 12:2.

10:4 Ne 3:10.

10:5 Ne 3:11; Ne 3:1.

10:6 Ne 12:1.

10:7 Ne 3:6; Ne 8:4.

10:8 Ne 12:5; Ne 3:29; Eze 10:21.

10:9 Ne 3:19; Ne 7:15; Eze 12:24.

10:10 Ne 8:7; Ne 9:1-5; Eze 10:23.

10:11 Ne 11:15; Eze 8:21.

10:12 Ne 8:7; Ne 9:1.

10:13 Ne 3:11; Ne 7:8; Ne 11:13; Eze 2:3.

10:15 Ne 7:16-17; Eze 2:11-12; Eze 8:11; 12.

10:16 Ne 7:19-21; Eze 2:14-16; Eze 8:14.

10:18 Ne 7:22; Eze 2:17.

10:25 Ne 3:17.

10:28 Ne 7:72-73; Eze 2:36-43; Lev 20:24; 2 Co 6:14-17; Rom 1:1.

10:29 Isa 11:1; Ac 11:25; Ac 17:41; Rom 12:9; Ne 5:12-15.

10:30 Ex 34:16; Dt 7:5; Eze 9:1-3; Eze 9:12-14.

10:31 Ne 13:15-22; Ex 20:10; Lev 24:3.

10:32 Ge 28:22; Pr 5:9; Mt 17:21-27; 2 Co 8:12.

10:33 Lev 24:5; 2 Ch 2:1; Nu 28:1; 29:40; Heb 10:11; 1 Ch 24:5-14.

10:34 1 Ch 24:5; 1 Ch 24:7; Ne 13:41; Lev 6:12.

10:35 Ex 23:19; Ex 34:26; Lev 19:25-26.

10:36 Ex 13:2; Ex 13:12-15; Ex 34:19.

10:37 Lev 23:17; Nu 15:19-21; Nu 18:12-13.

10:38 Nu 18:26-28; Ne 13:12-15; 1 Ch 9:26.

10:39 Dt 16:6-11; Dt 16:17; Dt 14:25-27; Heb 10:25.

15 Heb. are at the sealing, or, sealed

10

1 Heb. at the sealings

2 or, the governor

ters unto the people of the land, nor take their daughters for our sons:

31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year, and the exaction of every debt.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God:

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as it is written in the law:

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

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controversy, or by intimidating threats, the publication of falsehoods, or any of the devices Satan may instigate. Our answer should be, We are engaged in a great work, and we cannot come down. We shall sometimes be perplexed to know what course we should pursue, to preserve the honor of the cause of God, and to vindicate His truth.

The course of Nehemiah should have a strong bearing upon our minds, as to the manner of meeting this kind of opponents. We should take all these things to the Lord in prayer, as Nehemiah made his supplication to God while his own spirit was humbled. He clung to God with unwavering faith.

³ Heb. by the hand of ⁴ Heb. every hand

This is the course we should pursue. Time is too precious for the servants of God to devote to vindicating their character blackened by those who hate the Sabbath of the Lord. We should move forward with unwavering confidence, believing that God will give to His truth great and precious victories. In humility, meekness, and purity of life, relying upon Jesus, we shall carry a convincing power with us that we have the truth (RH July 6, 1886).

9. Bible Principles Versus Customs of Men.—In the ninth chapter of Nehemiah the works of the Lord in behalf of His people are recorded. The sins of the people in turning from God are pointed out. These sins had sepa-

**The Repopulation of Jerusalem
Carried Out (11:1-36)**

List of Those Who Dwell at Jerusalem

- 11** And the rulers of the people dwell at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities.
- 2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.
- 3 Now these *are* the chief of the province that dwell in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.
- 4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin. Of the children of Judah: Athaiah the son of Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaieel, of the children of Perez;
- 5 And Maaseiah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adaiiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.
- 6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight *valiant* men.
- 7 And these *are* the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.
- 8 And after him Gabbai, Sallai, nine hundred twenty and eight.
- 9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah *was* second over the city.
- 10 Of the priests: Jedaiah the son of Joiarib, Jachin.
- 11 Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.
- 12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah.
- 13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the

11:1 Ne 7:4-5; Dt 17:8-9; Ps 122:5; Ne 10:31; Ac 1:24; Isa 96:2; Mt 4:5.
11:2 Dt 21:13; Job 29:13; Job 31:20; Jdg 5:9, 2; Ge 9:16-17.
11:3 1 Ch 9:18; Ne 7:6; Ezr 2:1; Ne 7:3.
11:4 1 Ch 9:34; Ge 38:29; Ru 1:18; Mt 13:14-15.
11:5 Ne 4:15; Ge 9:5; Nu 26:20; 1 Ch 4:21; 1 Ch 9:5.
11:7 1 Ch 9:7-9.
11:9 1 Ch 9:7.
11:10 Ne 7:89; Ezr 12:19; 1 Ch 9:10; Ezr 2:36; Ezr 8:16.
11:11 1 Ch 6:7-11; 1 Ch 9:11; Ezr 7:1-5; Nu 3:32; Ac 5:24.
11:12 1 Ch 9:12-13.
11:15 1 Ch 9:14; 1 Ch 9:19.
11:16 Ne 8:7; 1 Ch 26:20; Ac 6:2-5.
11:17 Ne 10:12; 1 Ch 9:15; 1 Ch 10:4; Php 1:6; 1 Th 5:17-18.
11:18 Ne 11:1; 1 Ki 11:13; Da 9:24; Mt 24:15; Mt 27:54; Rev 11:2.
11:19 Ne 7:35; Ne 12:25; 1 Ch 9:17-22; Ps 84:10.
11:21 Ne 3:26; Ne 5:31.
11:22 Ne 11:9; Ne 11:14; Ac 20:28; Ne 12:42; Ezr 8:19.
11:23 1 Ch 9:33; Ezr 6:8-9.
11:24 Ne 10:21; Ge 38:30; Mt 1:3.
11:25 Jos 14:15; Jos 15:22.
11:26 Jos 15:26; Jos 19:2.
11:27 Jos 15:28; Jos 19:5; Ge 21:31.
11:28 Jos 15:31; 1 Sa 27:6.

11
1 or, men of activity
2 or, the son of Haggadolim
3 Heb. were over
4 Heb. at the gates
5 or, the tower
6 or, a sure ordinance
7 also called, Zarah

- son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer.
- 14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, 'the son of one of the great men.
- 15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni:
- 16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.
- 17 And Mattaniah the son of Micha, the son of 'Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer: and Bakkukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.
- 18 All the Levites in the holy city *were* two hundred fourscore and four.
- 19 Moreover the porters, Akkub, Talmon, and their brethren that kept 'the gates, *were* an hundred seventy and two.

List of Cities of the Province of Judea

- 20 And the residue of Israel, of the priests, and the Levites, *were* in all the cities of Judah, every one in his inheritance.
- 21 But the Nethinims dwelt in 'Ophel: and Ziba and Gispa *were* over the Nethinims.
- 22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers *were* over the business of the house of God.
- 23 For it *was* the king's commandment concerning them, that 'a certain portion should be for the singers, due for every day.
- 24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.
- 25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjatharba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jakabzeel, and *in* the villages thereof.
- 26 And at Jeshua, and at Moladah, and at Bethpelet.
- 27 And at Hazarshual, and at Beersheba, and *in* the villages thereof.
- 28 And at Ziklag, and at Mekonah, and in

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rated them from God, and He had permitted them to be brought under the control of heathen nations.

This history has been recorded for our benefit. What has been will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. The history of the children of Israel shows the sure result of turning from Bible principles to the customs and practices of men. The Lord will not serve with any plans which gratify the selfishness of men, and blight His work. He will not give prosperity to devices that lead away from fidelity to His commandments. He demands that the talents

lent to man shall be used in keeping His way, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded His Word, and made themselves a reproach by their practices and counsels (RH May 2, 1899).

9:6-15. See EGW on Ex. 20:1-17, Vol. 1, p. 1103.

9:38 (Neh. 10:29). **Unite In a Solemn Covenant.**—It would be a scene well-pleasing to God and angels, would His professed followers in this generation unite, as did Israel of old (referring especially to the revival in the days of Nehemiah), in a solemn covenant to 'observe and do all'

- the villages thereof.
- 29 And at Enrimmon, and at Zareah, and at Jarmuth,
- 30 Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beersheba unto the valley of Hinnom.
- 31 The children also of Benjamin ^{from Geba dwelt} at Michmash, and Aija, and Bethel, and in their villages,
- 32 And at Anathoth, Nob, Ananiah,
- 33 Hazor, Ramah, Gittaim,
- 34 Hadid, Zeboim, Neballat,
- 35 Lod, and Ono, the valley of craftsmen.
- 36 And of the Levites were divisions in Judah, and in Benjamin.

A List of the Temple Personnel (12:1-26)

Priests and Levites of the Time of Zerubbabel

- 12 Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,
- 2 Amariah, ¹Malluch, Hattush,
- 3 ²Shechaniah, ³Rehum, ⁴Meremoth,
- 4 Iddo, ⁵Ginnetho, Abijah,
- 5 ⁶Miamin, ⁷Maadiah, Bilgah,
- 6 Shemaiah, and Joiarib, Jedaiah,
- 7 ⁸Sallu, Amok, Hilkiah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.
- 8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, which was over ^{the} the thanksgiving, he and his brethren.
- 9 Also Bakbukiah and Unni, their brethren, were over against them in the watches.

Genealogy of the High Priests

- 10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,
- 11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

Priests of the Time of Joiakim

- 12 And in the days of Joiakim were priests, the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;
- 13 Of Ezra, Meshullam; of Amariah, Jehonathan;
- 14 Of Melicu, Jonathan; of Shebaniah, Joseph;
- 15 Of Harim, Adna; of Meraioth, Helkai;
- 16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

11:29 Jos 15:42-53; Jos 19:1; Jos 12:11;
11:30 Ne 3:15; Jos 15:34; Jos 12:15;
11:31 Ne 7:30; Jos 10:24; Ne 7:41;
11:32 Ne 7:27; Jos 21:10; Jos 10:40;
11:33 Jos 18:25; 1 Sa 7:17; Mt 2:18;
11:34 1 Sa 13:18;
11:35 Ne 7:47; 1 Ch 12:1; 1 Ch 14:1;
11:36 Jos 21:1-15; 1 Ch 6:5-8; Ge 49:7

12:1 Ne 7:7; Eze 2:1, 2; 1 Ch 14:13-19;
12:2 Ne 12:14;
12:3 Ne 12:11-15; Ne 12:15;
12:4 Ne 12:16, 1k 15;
12:5 Ne 12:17; Ne 12:17;
12:6 Ne 11:10; 1 Ch 9:10;
12:7 Ne 12:20; 1 Ch 24:18; Ne 12:1;
12:8 Ne 7:48; Ne 9:1; Ne 10:9-13;
12:9 Ps 141:3;
12:10 Ne 12:26; 1 Ch 6:4-15; Ne 4:1;
12:11 Ne 12:22; 1 Ch 9:33-41;
12:14 Ne 12:24;
12:15 Ne 12:3; Ne 12:5;
12:16 Ne 12:9; Ne 12:17;
12:17 Ne 12:5; Ne 12:5;
12:18 Ne 12:6;
12:20 Ne 12;
12:22 Ne 12:10-13;
12:23 1 Ch 9:14;
12:24 Ne 12:8; Ne 8:7; Ne 9:4;
12:25 Ne 12:8-9; Ne 11:17-19;
12:26 Ne 12:10; Ne 8:9; Eze 7:6;
12:27 Dt 20:5; Ps 50:1-12; Ne 11:20;
12:28 Ne 6:2; 1 Ch 25:1; 1 Ch 9:16;
12:29 Dt 11:40; Jos 5:9; Jos 10:43;
12:30 Ge 35:2; Ex 19:10; Ex 19:15;
12:31 1 Ch 13:1; 2 Ch 5:2; Ne 12:38;

6 or, of Geba
9 or, to Michmash
12
1 also called, Melicu
2 also called, Shebaniah
3 also called, Harim
4 also called, Meraioth
5 also called, Ginnethon
6 also called, Miamin

- 17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;
- 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;
- 19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;
- 20 Of Sallai, Kallai; of Amok, Eber;
- 21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

Levites of the Time of Eliashib

- 22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian.
- 23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib.
- 24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, ward over against ward.
- 25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the ¹⁰thresholds of the gates.
- 26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

The Dedication of the Wall (12:27-43)

- 27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, with cymbals, psalteries, and with harps.
- 28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;
- 29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.
- 30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.
- 31 Then I brought up the princes of Judah upon the wall, and appointed two great

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the commandments of the Lord our Lord, and his judgments and his statutes" (SW June 7, 1904).

12, 13, Reformatory Work.—In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who rebukes evil the spirit of Christ should ever be

revealed.

In their work, Ezra and Nehemiah humbled themselves before God, confessing their sins and the sins of their people, and entreating pardon as if they themselves were the offenders. Patiently they toiled and prayed and suffered. That which made their work most difficult was not the open hostility of the heathen, but the secret opposition of pretended friends, who, by lending their influence to the service of evil, increased tenfold the burden God's servants. These traitors furnished the Lord's enemies with material to use in their warfare upon His people. Their evil passions and rebellious wills were ever at war with the

⁷ also called, Moadiah ⁸ also called, Sallai ⁹ that is, the psalms of thanksgiving ¹⁰ or, treasuries, or, assemblies

- companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate:*
- 32 And after them went Hoshaiah, and half of the princes of Judah,
- 33 And Azariah, Ezra, and Meshullam,
- 34 Judah, and Benjamin, and Shemaiah, and Jeremiah,
- 35 And certain of the priests' sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:
- 36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.
- 37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.
- 38 And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;
- 39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate; and they stood still in the prison gate.
- 40 So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me:
- 41 And the priests: Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, and Hananiah, with trumpets;
- 42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud, with Jezrahiah their overseer.
- 43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.
- The Appointment of Treasurers** (12:19-24)
- 44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law

- 12:33 Ne 10:27
12:35 Ne 10:40; Jos 6:1, 2 Ch 5:12, 2 Ch 13:12, Ne 11:17
12:36 Ne 12:24, 1 Ch 23:5, 2 Ch 8:14; Am 6:5, Ez 7:1
12:37 Ne 2:10, Ne 3:15, Ne 3:15, 2 Sa 5:7-9
12:38 Ne 12:41, Ne 3:11, Ne 3:8
12:39 Ne 8:16, 2 Ki 1:13, Ne 3:6, Ne 3:5, Zep 1:10
12:40 Ne 12:41-42, Ps 132:1, Ps 137:6-9, Ps 134:1-3
12:41 Ne 12:35
12:42 Ps 80:1, Ps 95:1-2, Ps 98:4-9, Ps 100:1-2
12:43 Na 10:10, Dt 12:11-12, 1 Ch 29:21-22
12:44 Ne 10:47-49, Ne 13:8, Ne 14:12-13
12:45 1 Ch 25:1-26:42, 1 Ch 25:28, 2 Ch 25:6
12:46 1 Ch 25:1, 2 Ch 29:40, Ps 75:1-26, Ps 84:1-8
12:47 Ne 12:1, Ne 12:12, Mal 5:8-10, Gal 6:6, Nu 18:21-29
13:1 Ne 8:48, Ne 9:8, Dt 31:11-12, Am 1:13-15
13:2 Mt 25:10, Nu 22:6, Jos 21:9-10
13:3 Ps 19:7-11, Ps 109:9, Ps 109:11
13:4 Ne 13:7, Ne 12:10, Ne 12:14
13:5 Ne 10:38, Ne 12:14
13:6 Ex 32:1, 2 Ch 26:17-18, Mt 13:25
11 Heb. made their voice to be heard
12 that is, appointed by the law
13 Heb. for the joy of Judah
14 Heb. stood
15 that is, set apart
13
1 Heb. there was read
2 Heb. ears
3 Heb. being set over
4 Heb. the commandment of the Levites
5 Heb. at the end of days
6 or, I earnestly requested

- for the priests and Levites: ¹⁶for Judah rejoiced for the priests and for the Levites ¹⁷that waited.
- 45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.
- 46 For in the days of David and Asaph of old ~~there were~~ chief of the singers, and songs of praise and thanksgiving unto God.
- 47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they ¹⁸sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

Nehemiah's Second Term as Governor of Judea (13:1-31)

Separation of Jews From Foreigners

- 13** On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever:
- 2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.
- 3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

The Removal of Tobiah From the Temple

- 4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah:
- 5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.
- 6 But in all this time was not I at Jerusalem for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

plain requirements of God.

The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history. The remnant of Israel were a feeble people, exposed to the ravages of their enemies; but through them God purposed to preserve in the earth a knowledge of Himself and of His law. They were the guardians of the true worship, the keepers of the holy oracles. Varied were the experiences that came to them as they rebuilt the temple and the wall of Jerusalem; strong was the opposi-

tion that they had to meet. Heavy were the burdens borne by the leaders in this work; but these men moved forward in unwavering confidence, in humility of spirit, and in firm reliance upon God, believing that He would cause His truth to triumph. Like King Hezekiah, Nehemiah "claved to the Lord, and departed not from following Him, but kept His commandments. . . . And the Lord was with him." 2 Kings 18:6, 7.

The spiritual restoration of which the work carried forward in Nehemiah's day was a symbol, is outlined in the words of Isaiah: "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the

- 7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.
- 8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.
- 9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

Regathering of the Levites and Reform in Tithing and in the Keeping of the Sabbath

- 10 And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.
- 11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.
- 12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.
- 13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren.
- 14 Remember me, O my God, concerning this, and wipe not out my "good deeds that I have done for the house of my God, and for the offices thereof.
- 15 In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals.
- 16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.
- 17 Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

13:7 Ezr 9:1; 1 Co 13:1; Ne 13:1; Ne 13:5;
13:8 Ezr 9:3-4; Ezr 10:1; Ps 69:9; Mk 11:15-17; Jo 2:13-17;
13:9 Ne 12:45; 2 Ch 29:5; 2 Ch 29:15-19;
13:10 Ne 10:37; Ne 12:17; Mal 1:6-16; Mal 3:8; 1 Ti 5:17-18; Nu 6:2;
13:11 Ne 13:17; Ne 13:25; Ne 5:6-13; Job 31:34;
13:12 Ne 10:37-39; Ne 12:44; Lev 27:30; Nu 18:20-26;
13:13 Ne 12:44; 2 Ch 31:12-15; Ne 3:30; Ne 8:4;
13:14 Ne 13:22; Ne 13:31; Ne 5:19; Ps 122:6-9; Heb 6:10; Jer 3:5;
13:15 Ex 20:8-11; Ex 34:21; Ex 35:2; Isa 58:13;
13:16 Ex 23:12; Dt 5:14;
13:17 Ne 13:11; Ne 13:25; Ne 5:7; Ps 92:1-2;
13:18 Ezr 9:13-15; Jer 17:21-24; Jer 17:27;
13:19 Lev 23:22; Ne 7:5; Ex 34:14-17;
13:21 Ne 14:15; Ezr 2:26; Rom 13:3-1; 1 Pe 2:14;
13:22 Ne 7:64-65; Ne 12:30; 2 Ki 23:4; 1 Ch 15:12-14; 2 Ch 29:15-19;
13:23 Ne 10:30; Ezr 9:2; Ezr 9:11-12; Ezr 10:10; Ezr 10:4; 2 Co 6:14;
13:24 Zep 3:9;
13:25 Ne 13:11; Ne 13:17; Pr 28:4; Lk 11:45-46; Dt 25:2-3;
13:26 1 Ki 11:1-8; Eccl 2:26; 2 Sa 12:24-25; 1 Ki 5:14; 2 Ch 1:12;
13:27 1 Sa 30:24; Ezr 10:2

7 Heb. standing
8 or, storehouses
9 or, storehouses
10 Heb. at their hand
11 Heb. it was upon them
12 Heb. kindnesses
13 or, observations

- 18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.
- 19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day.
- 20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.
- 21 Then I testified against them, and said unto them, Why lodge ye "about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.
- 22 And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the "greatness of thy mercy.

Reform Regarding Foreign Wives

- 23 In those days also saw I Jews that "had married wives of Ashdod, of Ammon, and of Moab:
- 24 And their children spake half in the speech of Ashdod, and "could not speak in the Jews' language, but according to the language "of each people.
- 25 And I contended with them, and "cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.
- 26 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.
- 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

Ne

waste cities." "They that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 61:4; 58:12.

The prophet here describes a people who, in a time of general departure from truth and righteousness, are seeking to restore the principles that are the foundation of the kingdom of God. They are repairers of a breach that has been made in God's law—the wall that He has placed around His chosen ones for their protection, and obedience to whose precepts of justice, truth, and purity is to be their perpetual safeguard.

In words of unmistakable meaning the prophet points out the specific work of this remnant people who build the wall. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own

pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in (PK 675-678).

14 Heb. before 15 or, multitude 16 Heb. had made to dwell with them 17 Heb. they discerned not to speak 18 Heb. of people and people 19 or, revived

- 28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.
- 29 Remember them, O my God, ²⁹because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

13:28 Ne 12:10; Ne 12:22; Ne 5:1.
13:29 Ne 6:14; Ps 99:5-14, 2 Ti 3:14.
13:30 Ne 10:30; Ne 12:1-26.
13:31 Ne 10:34.

20 Heb. for the defilements

Concluding Statement

- 30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;
- 31 And for the wood offering, at times appointed, and for the firstfruits, Remember me, O my God, for good.

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582); 4T 504 (ITT 578); 6T 289

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The Book of ESTHER

INTRODUCTION

1. TITLE

The book of Esther takes as its name that of the heroine of the story. Her original Hebrew name was Hadassah (see ch. 2:7), but she probably came to be known as Esther about the time of her marriage to Ahasuerus (Xerxes), king (486-465 B.C.) of the Medo-Persian Empire (see PK 598). Her Hebrew name, Hadassah, means "myrtle," while Esther is probably a Persian name meaning "star." Mordecai, who had adopted Hadassah, his cousin, as his daughter, may have given her the Persian name Esther at the time he charged her not to make her nationality known (see ch. 2:10).

The book of Esther is a dramatic story of how God used a courageous young woman of surpassing beauty to save her people at a time of crisis, when extermination threatened them. As in the story of Ruth, we see the important role of women in God's great plan for the salvation of His people. Ruth was a Gentile who decided to identify herself with Israel and to accept their God as her God, while Esther was a Jewess who, in God's providence, became queen of the greatest nation of her time. She realized the truth and urgency of the question addressed to her by her foster father: "Who knows whether you have not come to the kingdom for such a time as this?" (ch. 4:14, RSV). With a prayer to God, she courageously risked her own life to save the lives of God's people scattered in all parts of the empire. The story of Esther stirs its readers to a realization of the opportunities God's providence may bring to the weakest of the weak. Perhaps we too have "come to the kingdom for such a time as this."

2. AUTHORSHIP

The author of the book of Esther is unknown. The author's profound concern for the welfare of the Jewish people at a time of national crisis points to him as one of that race. His identification of Mordecai as a Benjamite (ch. 2:5) may suggest that he himself was of the tribe of Benjamin. The fact that the Jews "scattered abroad" (ch. 3:8) alone are mentioned, and never those of Jerusalem and Judea, implies that he was concerned exclusively with the former, and was therefore perhaps one of them. The many Persian words in the book, together with its intimate knowledge of Persian

affairs and customs, suggest that he was a resident of Persia proper rather than of one of the outlying provinces of the empire. Recent excavations at Susa (Shushan) confirm the fact that the writer was intimately acquainted with the palace and with Persian court customs and regulations. Impressed by these archeological discoveries, various scholars are inclined to think that the author of the book must have been attached to the Persian court at that time or soon after, at least as a minor official, or that he had direct access to this information through someone who was.

It is possible that the author was Ezra, who led an expedition to Jerusalem in the seventh year of Artaxerxes I (457 B.C.). Ezra was a learned authority on Jewish law (see Ezra 7:1-14), and may have served as a royal clerk, probably as a legal counselor of the king (see PK 607). It is apparent that under any circumstances Artaxerxes had great confidence in him (see Ezra 7:25-28). The crisis occasioned by Haman probably came in the year 474/473 B.C., some 16 or 17 years prior to Ezra's departure for Jerusalem. It is therefore reasonable to think that Ezra was sufficiently familiar with the details of the story to have written it. As a zealous patriot (Ezra 7:27, 28), a devout priest (vs. 1-5), a pious reformer (chs. 9:1 to 10:14), a "ready scribe" (ch. 7:6), and an able administrator (vs. 6, 10, 21, 25, 26), Ezra must have taken a profound interest in this crisis, which came when he was a young man. Certainly he was qualified to write the book of Esther. Again, Nehemiah may have been the author.

From the postscript to the book of Esther (ch. 10) it may be inferred that Ahasuerus (Xerxes) was dead at the time of writing, for "all the acts of his power and of his might" were "written in the book of the chronicles of the kings of Media and Persia." If this be true, then the book of Esther was written after 465 B.C., in which year Ahasuerus was assassinated by his courtier Artabanus. It is implied also that the Persian Empire was still the great world power; the book would accordingly have been written before the fall of Persia in 331 B.C. The numerous intimate details of the narrative, many of which are now confirmed by archaeology, suggest, however, that the writing was done soon after the events occurred, probably by someone personally acquainted with one or more persons named in the story.

Some have suggested that Mordecai might have been the author. The fact that he is known to have

held minor court offices (Esther 2:11, 19, 21-23; 3:2-5; 4:1, 2, 6; 5:13) prior to his promotion to be prime minister of the realm (chs. 8:1, 2, 7-10, 15; 9:3, 4, 20, 31; 10:3) would account adequately for the obvious familiarity of the author with the palace and with court customs and regulations. Furthermore, Mordecai is the only person specifically mentioned in the Bible as having this intimate familiarity and also having access to the official texts of the various decrees referred to. Certainly, Mordecai *could* have written the book of Esther.

A cuneiform tablet now in the Berlin Museum mentions a high state official by the name of *Marduka* (the Babylonian transliteration of Mordecai), who, with the title *sipir*, served as an influential counselor at the court at Shushan in the time of Xerxes. No other person by this name, and holding this office in Susa under Xerxes, is known, either in the Bible or from other sources.

At the order of Ahasuerus, and in the royal name and with the royal seal, Esther and Mordecai sent official decrees to all parts of the realm explaining the sudden change in royal policy and authorizing the Jews to defend themselves (ch. 8:9-14; cf. ch. 9:31, 32). Some have thought that what is now known as the book of Esther may have been included in the messages sent out to the Jews by Esther and Mordecai, but the references noted hardly seem to justify such a conclusion. But it is entirely possible that Mordecai may have written the book of Esther in addition to the particular documents noted in the book. The fact that he is referred to in the third person throughout the book has no bearing upon the question of whether he may have been its author.

Thus, when all is said and done, the author of the book of Esther remains unknown. All that can be said with certainty is that he must have been a Jew living in Shushan about the time the events narrated in the book occurred.

3. HISTORICAL SETTING

At the death of Darius I (Hystaspes, or, "the Great") in 486 B.C. his son Xerxes ascended the throne and ruled until his death in 465 B.C., and was in turn succeeded by his son Artaxerxes. The Ahasuerus of the Bible is thus the Xerxes of history. The name Ahasuerus is from the Latin transliteration of *Achashwerosh*, the Hebrew equivalent of the Babylonian *Achshiyarsbu*. The translators of the LXX confused Ahasuerus with Artaxerxes. The Ahasuerus of the books of Ezra and Esther is not the Ahasuerus of Dan. 9:1, who was the father of Darius the Mede.

During the closing years of the reign of Darius Hystaspes and the early part of the reign of his son and successor, Xerxes (Ahasuerus), the Persian Empire was at the height of its power. According to Esther 1:1 the domain of Ahasuerus

extended from the northwestern frontier of India westward to the northern boundary of Ethiopia. From east to west its length was 3,000 mi., and in width it varied from 500 to 1,500 mi. Its area was about 2,000,000 sq. mi. Shushan (Susa) was one of the capitals of the Persian Empire, an honor it shared with Ecbatana and Persepolis. The Persians were a branch of the Indo-European family of races, and were the first of that group, in fact, to become the dominant world power.

From the viewpoint of Bible history the chief event during the reign of Cyrus (c. 553-530 B.C.), first king of the Persian Empire, was the decree of his first regnal year authorizing the Jews to return to Palestine, and to rebuild the Temple (Ezra 5:13). Pursuant to this decree Zerubbabel led some 50,000 Jews back to Judea in 536 and began the rebuilding of the Temple (Ezra 1:5, 6; 3:1-10). After a time, however, work came to a halt as the result of various difficulties and discouragements that arose (see Ezra 4:1-5, 24; cf. Haggai 1:1-4). So far as the Jews were concerned the reign of Cambyses (530-522), son and successor of Cyrus, was of minor importance, for he seems to have taken little if any interest in their welfare. But soon after Darius Hystaspes (522-486) ascended the throne he confirmed the original decree of Cyrus by issuing one of his own (see Ezra 4:24; 6:1), which resulted in the completion of the Zerubbabel Temple in 515 B.C. (see Ezra 6:1, 15).

Early in the 5th century Athens assisted the Greeks living on the west coast of Asia Minor in their struggle to be free from Persian rule. Darius met this challenge to his power by leading an army into Greece to punish the Athenians. With an army of insignificant size the Athenians met the mighty hosts of Persia on the beach at Marathon and administered to the invaders a decisive defeat that made necessary the immediate withdrawal of Darius to Asia (490 B.C.). While making preparations for a new invasion of Greece, however, Darius died (486 B.C.). His son and successor, Xerxes I, or Ahasuerus (486-465 B.C.), returned to Greece, only to suffer a major defeat at Salamis (480 B.C.). Xerxes thereupon returned permanently to Asia, leaving his general Mardonius in charge. Mardonius was defeated at Plataea the following year, and as a result, Persian forces left Europe never to return.

The great feast in the third year of Xerxes (Ahasuerus) seems to have been held shortly before he let Shushan (Susa) on his disastrous expedition to Greece. It was no doubt prior to his departure in 482/481 B.C. that the command was issued to "gather together all the fair young virgins" (Esther 2:3). To carry out fully this decree undoubtedly required several months. Soon after Xerxes' return to Susa, apparently, Esther was brought before him and made

queen.

Continued reverses at the hands of the Athenian fleet on the western shores of Asia Minor, during the next few years, together with disturbances elsewhere in the far-flung empire, may have conditioned the mind of the king to look with favor upon Haman's plan to exterminate the Jews. This plan, if carried into effect, would have marked a direct reversal of the former friendly and even generous policy of Persian monarchs toward the Jews, as demonstrated during the reigns of Cyrus and Darius. The signal deliverance of the Jews through the courage of Esther served to restore the Jews to royal favor and prepared the way for the labors of Ezra and Nehemiah a few years later, and particularly for the momentous decree of Xerxes' son and successor, Artaxerxes I (465-423 B.C.), in the year 457 B.C.

The chronological data supplied by the book of Esther are as follows:

Event	Esther	Year-Month-Day	B.C. Date
The great feast	1:3	3	Apr. 14, 483- Apr. 2, 482
Esther summoned	2:12	6 10 ?	Jan. 2, 479- Jan. 30, 479
Esther made queen	2:16	7 10	Dec. 22, 479- Jan. 20, 478
Haman casts lots	3:7	12 1	Apr. 5, 474- May. 3, 474
Haman's decree	3:12	12 1 13	Apr. 17, 474
Mordecai's decree	8:9	12 3 23	June 25, 474
Purim	3:13 8:12 9:1, 17-19	12 12 13	March 8, 473

4. THEME

The Babylonian captivity marks a distinct break in Jewish national life. For a time the stream of Jewish history disappeared and ran underground, and when it reappeared its whole character was changed. The Jews were no longer so much a nation as they were a people and a church. The Bible contains no history of the Exile and of postexilic times, as history is usually defined, but the spirit of the period is admirably conveyed in the narratives of Daniel and Esther. The book of Esther is one of the five rolls that have been, from ancient times, read in every synagogue on the five festal occasions of the year. It seems to have been this annual cycle of readings that determined the location of Esther in the Hebrew canon. The order of the five is: Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. The book of Esther comes fifth because it is read at the final festival of the year, the days of Purim (see on chs. 3:7; 9:26).

Considered as literature the book of Esther is at once both an idyl and an epic. It depicts a crisis in the fortunes of God's people that threatened them with annihilation. The instrument of deliverance is a Jewess, elevated from a quiet life with her cousin and foster father, Mordecai, to be queen of a world empire. The narrative displays Esther as a woman of clear judgment, remarkable self-control, and noble self-sacrifice. The challenge of Mordecai, "Who knoweth whether thou art come to the kingdom for such a time as this?" (ch. 4:14), projected the youthful queen to the heights of heroic action. In solemn dignity her spirit rose to answer the demand of the hour in the courageous and thrilling words, "If I perish, I perish." When at the critical moment the scepter was held out to her she did not immediately identify the villain, but with remarkable restraint and deliberate care guided the king and Haman into a situation calculated to be most favorable to her purpose. Fiction could not conceive of a more dramatic and surprising series of coincidences than those that led up to the exposure and death of Haman. In Purim, the Feast of Lots, the Jews ever commemorate Heaven's disposal of Haman's evil plan, which a "lot" had presumably indicated would succeed (see ch. 3:7).

The religious character and moral teaching of the book of Esther may be summarized thus:

1. Though God's name does not appear in the entire book, His providence is manifest throughout. No disbeliever in God could possibly have written the book; no believer can read it without finding his faith strengthened. Deliverance is presented by the writer as the result of a living faith in God.

2. The book of Esther provides an account of the origin of an important Jewish national festival, the Feast of Purim, which is still observed with rejoicing each year.

3. A vital moral lesson pervades the narrative. With the passing of Haman's brief day of popularity the transitory nature of earthly power and prosperity becomes painfully evident. God humbles the proud and exalts those who trust in Him.

4. The providence of God is strikingly displayed. Divine power is united with human effort. The means used are human, but the deliverance itself is divine.

5. OUTLINE

I. Esther Made Queen of Persia, 1:1 to 2:20.

- The official feast of 180 days, 1:1-4.
- The public feast of 7 days, 1:5-9.
- Vashti's refusal to appear before Ahasuerus, 1:10-12.
- Vashti deposed as queen, 1:13-22.
- The search for a new queen, 2:1-4.

- F. Esther taken to the palace, 2:5-11.
- G. Esther made queen of the realm, 2:12-20.

II. Haman's Plot to Exterminate the Jews, 2:21 to 3:15.

- A. Mordecai, a royal officer, saves the life of Ahasuerus, 2:21-23.
- B. Haman's promotion: his resentment toward Mordecai, 3:1-5.
- C. Haman's plot to take revenge on Mordecai's race, 3:6-11.
- D. Haman's decree of extermination against the Jews, 3:12-15.

III. Esther Champions the Cause of Her People, 4:1 to 5:8.

- A. In consternation, the Jews fast at Haman's decree, 4:1-3.
- B. Mordecai appeals to Esther, 4:4-14.
- C. Esther accepts the challenge, 4:15-17.
- D. Esther entertains the king and Haman at a banquet, 5:1-8.

IV. The Fall of Haman, 5:9 to 7:10.

- A. Haman's plot to hang Mordecai, 5:9-14.
- B. Ahasuerus reminded of Mordecai's loyal service, 6:1-3.
- C. Haman compelled to honor Mordecai, 6:4-11.
- D. Haman warned of the failure of his plot, 6:12-14.
- E. Esther accuses Haman before Ahasuerus, 7:1-8.
- F. The execution of Haman, 7:9, 10.

V. The Triumph of the Jews Over Their Enemies, 8:1 to 10:3.

- A. Countermanding the decree of Haman, 8:1-14.
- B. Mordecai advanced and his people restored to favor, 8:15-17.
- C. The deliverance and rejoicing of the Jews, 9:1-19.
- D. Proclamation of the Feast of Purim, 9:20-32.
- E. Mordecai made prime minister of Persia, 10:1-3.

ESTHER

Esther Made Queen of Persia (1:1-2:20)

The Official Feast of 180 Days

- 1 Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)
- 2 That in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace,
- 3 In the third year of his reign, he made a feast unto all his princes and his servants: the power of Persia and Media, the nobles and princes of the provinces, *being* before him:
- 4 When he shewed the riches of his glorious kingdom and the honour of his excellent majesty many days, *even* and hundred and fourscore days.

The Public Feast of 7 Days

- 5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace:
- 6 Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, marble.
- 7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.
- 8 And the drinking was according to the law: none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.
- 9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

Vashti's Refusal to Appear Before Ahasuerus

- 10 On the seventh day, when the heart of the king was merry with wine, he commanded

1:1 Eze 6:14, Eze 4:6, Da 9:1, Est 8:9, Isa 16:1, Isa 37:9, 1:2 2 Sa 7:1, 1 Ki 1:6, Da 4:1, Est 2:3, Est 3:15,

1:3 Est 2:18, Ge 40:20, 1 Ki 3:15, Da 5:1, Mk 6:21, Da 8:20, 1:4 Isa 49:2, Eze 28:5, Da 4:30, Ps 76:14, Col 1:27, Da 9:9-14, Mt 4:8, Eph 1:18,

1:5 2 Ch 7:8-9, 2 Ch 30:21-25,

1:6 Ex 26:1, Ex 26:31-32, Est 8:15, Eze 24:1, Am 2:8,

1:7 1 Ki 19:21, 2 Ch 9:20, Da 5:2-4,

1:8 Jer 35:8, Jer 51:7, Hab 2:15-16, Jo 2:8,

1:9 Est 5:1, Est 5:8, 1:10 Ge 15:34, Jdg 16:25, 1 Sa 25:36-37, Da 1:3-5,

1:11 Pr 16:9, Pr 23:29-33, Mk 6:21-22,

1:12 Ge 5:16, Eph 5:22, Eph 5:21, 1 Pe 3:1, Pr 19:12,

1:13 Jer 10:7, Da 2:2, Da 2:12, Da 2:27, Da 4:6-7, Mt 2:1, Mt 16:4,

1:14 Eze 7:14, 2 Ki 25:19, Mt 18:10, Rev 22:4,

1:15 Est 6:6, 1:16 Ac 18:11, Ac 25:10, 1 Co 6:7-8,

1:17 2 Sa 6:16, Eph 5:35,

1:19 Est 1:21, Est 3:9, Est 8:5, Da 6:8, 1:20 1 Ki 3:28

1 1 Heb. found

2 or, violet, etc

3 or, of porphyre, and marble and alabaster, and stone of blue colour

4 Heb. wine of the kingdom

5 Heb. hand

6 or, trouble

7 or, eunuchs

8 Heb. good of countenance

9 Heb. which was by the hand of his eunuchs

10 Heb. What to do

Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

- 11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.
- 12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

Vashti Deposed as Queen

- 13 Then the king said to the wise men, which knew the times, (for so was the king's manner toward all that knew law and judgment:
- 14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom:)
- 15 "What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?"
- 16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

- 17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported. The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.
- 18 Likewise shall the ladies of Persia and Media say this day unto all the king's princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath.
- 19 "If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered. That Vashti come no more before king

Est

1:9. Contrast of Two Feasts.—We read with pleasure of the feast of queen Vashti. This was not a feast attended by a promiscuous number, but a feast given by the queen for the women of rank in the kingdom, who were entertained with modest courtesy, without wantonness or sensuality.

It was when the king was not himself, when his reason was dethroned by wine-drinking that he sent for the queen, that those present at his feast, men besotted by wine, might gaze on her beauty. She acted in harmony with a pure conscience.

Vashti refused to obey the king's command, thinking that when he came to himself, he would commend her course of action. But the king had unwise advisers. They argued it would be a power given to woman that would be to her injury (MS 29, 1911).

1:10-12. Vashti's Refusal Was for the King's Good.—[Esther 1:10, 11 quoted.] Had the king maintained his royal dignity by practicing habits of temperance, he would never have made this command. But his mind was affected by the wine that he had used so freely, and he was not prepared to act wisely.

When this command came from the king, Vashti did not carry out his orders, because she knew that wine had been freely used, and that Ahasuerus was under the influence of the intoxicating liquor. For her husband's sake as well as her own, she decided not to leave her position at the head of the women of the court [Esther 1:12 quoted] (MS 39, 1910).

1:16-22. God Overruled Ahasuerus' Folly for Good.—[Esther 1:16-22 quoted.] There is little doubt that the king, when he afterward considered the matter, felt that

11 Heb. it is be good with the king 12 Heb. unto her companion 13 Heb. from before him

- Ahasuerus; and let the king give her royal estate ¹unto another that is better than she.
- 20 And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and small.
- 21 And the saying ²pleased the king and the princes; and the king did according to the word of Memucan:
- 22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and ³that it should be published according to the language of every people.

The Search for a New Queen

- 2 After these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her.
- 2 Then said the king's servants that ministered unto him, Let there be fair young virgins sought for the king:
- 3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, ⁴unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things for purification be given them:
- 4 And let the maiden which pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.

Esther Taken to the Palace

- 5 Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:
- 6 Who had been carried away from Jerusalem with the captivity which had been carried away with ¹Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.
- 7 And he ²brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was ³fair and beautiful: whom Mordecai,

1:20 Dt 17:13; Eph 5:33; Gal 3:10; 1 Pe 3:17;
1:21 Est 1:19; Est 2:4; Ge 4:5;
1:22 Est 3:12; Est 8:9; Dt 1:1; Eph 5:22;
2:1 Ti 2:12; Tit 2:4-5; Est 1:2; Lk 16:8.

2:1 Da 6:14-18; Est 1:12-21;
2:2 Est 1:10; Est 1:14; Est 6:14; Ge 12:13;
2:3 Est 1:1-2; Est 2:8;
2:4 Mt 20:16; Mt 22:14; Est 1:21; 2 Sa 13:46;
2:5 Est 2:3; Est 1:2; Est 5:1; Est 3:2-6;
2:6 2 Ki 21:6; 2 Ki 24:14-15; 2 Ch 36:9-10;
2:7 Eph 6:4; Da 1:6-7; Est 2:15; Jer 42:7-12;
2:8 Est 2:3;
2:9 Ge 39:21; 1 Ki 8:50; Est 7:6; Ne 2:8; Ac 10;
2:10 Est 3:8; Est 4:13-14; Mt 10:16; Est 2:7; Eph 6:1;
2:11 Est 2:13-14; Ge 37:11; 1 Sa 17:18; Ac 15:46;
2:12 1 Th 4:4-5; Pr 7:1; SS 4:6; Isa 57:9; Lk 7:36-38;
2:13 Est 1:11; Ge 3:19; Dt 21:14; Isa 62:5; Isa 43:1;
2:15 Est 2:7; SS 6:9; SS 8:10; Ac 7:10.

14 Heb. pass not away
15 Heb. was good in the eyes of the king
16 Heb. that one should publish it according to the language of his people
2
1 Heb. unto the hand
2 also called. Jehoiachin
3 Heb. nourished
4 Heb. fair of form, and good of countenance
5 Heb. her portions
6 Heb. changed
7 Heb. to know the peace

when her father and mother were dead, took for his own daughter.

- 8 So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women.
- 9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with ¹such things as belonged to her, and seven maidens, ²which were meet to be given her, out of the king's house; and ³he preferred her and her maids unto the best place of the house of the women.
- 10 Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.
- 11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.

Esther Made Queen of the Realm

- 12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with ¹other things for the purifying of the women:)
- 13 Then thus came every maiden unto the king: whatsoever she desired was given her to go with her out of the house of the women unto the king's house.
- 14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.
- 15 Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them

Vashti deserved to be honored, rather than to be treated as she was.

No law of divorce, drawn up by men who for many days had given themselves up to wine-drinking, men who were unable to control the appetite, could be of any value in the eyes of the King of kings. These men were unable to reason soundly and nobly. They could not discern the real situation.

However high their office, men are amenable to God. The great power exercised by kings, often leads to extremes in exaltation of self. And the worthless vows made to enact laws which disregard the higher laws of God, lead to great injustice.

Occasions of indulgence such as are pictured in the first chapter of Esther, do not glorify God. But the Lord accomplishes His will through men who are nevertheless

misleading others. If God did not stretch forth His restraining hand, strange presentations would be seen. But God impresses human minds to accomplish His purpose, even though the one used continues to follow wrong practices. And the Lord works out His plans through men who do not acknowledge His lessons of wisdom. In His hand is the heart of every earthly ruler, to turn whithersoever He will, as He turneth the waters of the river.

Through the experience that brought Esther to the Medo-Persian throne, God was working for the accomplishment of His purposes for His people. That which was done under the influence of much wine worked out for good to Israel (MS 39, 1910).

3:12-4:17. **Lessons From the Experiences of Trials.**—Mordecai was given the position of honor formerly occupied by Haman. He was next unto king

that looked upon her.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and 'favour 'in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

18 Then the king made a great feast unto all his princes and his servants, *even* Esther's feast; and he made a "release to the provinces, and gave gifts, according to the state of the king.

19 And when the virgins were gathered together the second time, then Mordecai sat in the king's gate.

20 Esther had not yet shewed her kindred nor her people: as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

Haman's Plot to Exterminate the Jews (2:21-3:15)

*Mordecai, a Royal Officer,
Saves the Life of Ahasuerus*

21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, "Bigthan and Teresh, of those which kept "the door, were wroth, and sought to lay hand on the king Ahasuerus.

22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king *thereof* in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

*Haman's Promotion;
His Resentment Toward Mordecai*

3 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the king's servants, that *were* in

2:16 Est 8:9; Est 2:1; Est 2:3; Est 7:4
2:17 Est 4:14; 1 Sa 2:4; Ps 75:6-7; Ps 113:7-8; 1K 1:48-52
2:18 Est 1:3-5; Ge 29:22; Jdg 14:10-17; SS 3:11; Mt 22:2; Lk 14:8; Rev 19:9; Est 9:22

2:19 Est 2:3-4; Est 2:21; Est 3:2-3;
2:20 Est 2:10; Eph 6:1-4

2:21 Est 6:2; 2 Sa 4:5-6; 2 Sa 16:11; 1 Ki 15:25-27

2:22 Rev 19:20; Ac 23:12-22; Rom 11:33; Php 2-4

2:23 Est 5:14; Est 7:10; Ge 40:19; Dt 21:22-23

3:1 Est 7:6; Ps 128; Pr 29:2; No 24:7; 1 Sa 15:8

3:2 Est 2:19; Est 2:21; Ge 41:43; Php 2:10

3:3 Est 3:2; Ex 1:17; Mt 15:2-3

3:4 Ge 39:10; Dt 38:9; Da 6:13

3:5 Est 4:2; Est 4:9; Est 1:12; Ge 4:5-6

3:6 Ps 83:1; Rev 12:12

3:7 Ne 2:1; Est 1:3; Est 2:16

3:8 Rev 26:44; Dt 4:27; Dt 30:3; Ac 17:6; Ac 24:5

3:9 Ge 25:16; Mt 18:21

3:10 Est 8:2; Est 8:8; Ge 41:42

3:11 Ps 73:7; Jer 26:14; Lk 25:25

3:12 Est 8:9; Est 1:22; Est 8:9; 1 Ki 21:8; Da 6:8

8 or, kindness
9 Heb. before him
10 Heb. rest

11 also called, Bigthana

12 Heb. the three-hold

3
1 Heb. meet or, equal, etc
2 Heb. to destroy them

3 Heb. weigh
4 or, oppressor
5 or, secretaries

the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

Haman's Plot to Take Revenge on Mordecai's Race

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 In the first month, that *is*, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month, to the twelfth month, that *is*, the month Adar.

8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not 'for the king's profit to suffer them.

9 If it please the king, let it be written 'that they may be destroyed; and I will 'pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' 'enemy.

11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.

Haman's Decree of Extermination Against the Jews

12 Then were the king's 'scribes called on the thirteenth day of the first month, and

Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren" (Esther 10:3); and he sought to promote the welfare of Israel. Thus did God bring His chosen people once more into favor at the Medo-Persian court, making possible the carrying out of His purpose to restore them to their own land. But it was not until several years later, in the seventh year of Artaxerxes I, the successor of Xerxes the Great, that any considerable number returned to Jerusalem, under Ezra.

The trying experiences that came to God's people in the days of Esther were not peculiar to that age alone. The revelator, looking down the ages to the close of time, has declared, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. Some who today are

living on the earth will see these words fulfilled. The same spirit that in ages past led men to persecute the true church, will in the future lead to the pursuance of a similar course toward those who maintain their loyalty to God. Even now preparations are being made for this last great conflict.

The decree that will finally go forth against the remnant people of God will be very similar to that issued by Ahasuerus against the Jews. Today the enemies of the true church see in the little company keeping the Sabbath commandment, a Mordecai at the gate. The reverence of God's people for His law is a constant rebuke to those who have cast off the fear of the Lord and are trampling on His Sabbath.

Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of

Est

there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring.

13 And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

Esther Champions the Cause of Her People (4:1-5:8)

In Consternation, the Jews Fast at Haman's Decree

4 When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry;

2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth.

3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

Mordecai Appeals to Esther

4 So Esther's maids and her chamberlains came and told it her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not.

5 Then called Esther for Hatach, one of the

3:13 Est 8:10; Est 8:14, 2 Ch 30:6; Job 9:25, Rom 5:15.
3:14 Est 8:13-14.
3:15 Pr 1:16; Pr 1:16; Hos 7:5; Am 6:6; Jn 16:20; Rev 11:10.

4:1 Est 3:8-13, 2 Sa 1:11; Job 1:20; Job 5:9; Ac 14:14.

4:5 Est 1:1; Est 3:12, 1 Sa 1:13-14; Mt 13:12; Isa 58:5.

4:8 Est 1:12, 1 Sa 8:15, 2 Ki 9:32, 1 Sa 5:3, Ac 8:27.

4:5 Est 1:10; Est 1:12; Rom 12:15, 1 Co 12:26; Php 2:4; Heb 4:15.

4:7 Est 3:2-15.

4:8 Est 3:14-15; Est 2:20, 1 Ti 6:13, 1 Ti 6:17; Job 9:15.

4:11 Est 3:1; Da 2:9; Est 5:2; Est 8:1; Est 1:19, 1 Pe 4:7.

4:13 Pr 2:10-12; Mt 16:24-25; Jn 12:25; Php 2:30; Heb 12:5.

4:14 Ge 22:13; Nu 25:22-24; Dt 32:26-27; Jn 3:26; Mt 20:22.

4:16 2 Ch 20:3; Isa 22:12; Joel 1:14-15; Est 5:1; Mt 12:40; Ac 9:9.

king's chamberlains, whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was.

6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14 For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Esther Accepts the Challenge

15 Then Esther bade them return Mordecai this answer,

16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will

position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, men will stir up the passions of the people. Not having a "Thus saith the Scriptures" to bring against the advocates of the Bible Sabbath, they will resort to oppressive enactments to supply the lack. To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today,

as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people (PK 602-606).

4:14-17. Consecrated Women Can Act Importantly

Part.—Through Esther the queen the Lord accomplished a mighty deliverance for His people. At a time when it seemed that no power could save them, Esther and the women associated with her, by fasting and prayer and prompt action, met the issue, and brought salvation to their people.

A study of women's work in connection with the cause of God in Old Testament times will teach us lessons that will enable us to meet emergencies in the work today. We may not be brought into such a critical and prominent place as were the people of God in the time of Esther, but often converted women can act an important part in more humble positions (Letter 22, 1911).

fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.

- 17 So Mordecai went his way, and did according to all that Esther had commanded him.

Esther Entertains the King and Haman at a Banquet

- 5 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

- 2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

- 3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.

- 4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

- 5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

- 6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

- 7 Then answered Esther, and said, My petition and my request is;

- 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

The Fall of Haman (5:9-7:10)

Haman's Plot to Hang Mordecai

- 9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

- 10 Nevertheless Haman refrained himself: and when he came home, he sent and called for his friends, and Zeresh his wife.

- 11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

- 12 Haman said moreover, Yea, Esther the queen did let no man come in with the

5:1 Est 4:16; Mt 27:64; Mk 10:16; 1 Pe 3:5; Est 4:11.

5:2 Ge 32:28; Ne 1:11; Ps 116:1; Pr 21:1; Ac 7:10.

5:3 Est 5:6; Est 7:2; Est 9:12; 1 Ki 2:20; Mk 20:20; Lk 18:41; Mk 6:23.

5:4 Est 5:8; Pr 29:11; Ge 27:25; Ps 112:5; 1 Co 10:20.

5:5 Est 6:10.

5:6 Est 5:3; Est 7:2; Est 9:12.

5:8 Est 6:1; Pr 16:9; Job 20:5; Am 6:12-13; Lk 6:25; Jn 16:20; Jas 4:9; Est 3:2; Ps 15:4.

5:10 Ge 43:30-31; Ge 45:1; 2 Sa 13:22-24; Ec 7:9.

5:11 Est 1:4; Ge 31:1; Job 31:26-25; Ps 99:6; Da 3:40; Mk 10:21; Lk 12:19-20.

5:12 Job 8:12-13; Job 20:5-8; Ps 47:35-36; Pr 7:22-23; Pr 27:1; Lk 21:30-35.

5:13 1 Ki 21:3-6; Job 15:20; Php 4:11-12.

5:14 2 Sa 13:5; 1 Ki 21:7; 1 Ki 21:25; Mk 6:19-20; Est 7:9.

6:1 Est 5:8; Ge 22:14; 1 Sa 25:26-27; Isa 41:17; Rom 11:33; Da 2:1.

6:2 Est 2:21.

6:3 Jdg 1:12-13; 1 Sa 17:25-26; 1 Ch 11:6; Da 5:7; Da 5:16; Da 5:29; Ac 28:10.

6:4 Pr 3:27-28; Ec 9:10; Est 4:11; Est 7:9; Job 5:13; Ps 43:1.

6:5 Ps 45:27; Isa 12:1; Mt 3:17; Jn 5:23; Est 5:11; Pr 1:32.

6:8 1 Sa 18:4; Lk 15:22; 1 Ki 1:31.

6:9 Ge 41:43; 1 Ki 1:33-34; Zec 9:9.

6:10 Da 4:37; Lk 4:11; Rev 18:7.

6 Heb. passed

5

1 Heb. do

2 Heb. caused to come

3 Heb. tree

6

1 Heb. the king's sleep fled away

2 also called, Bigthan

3 Heb. threshold

4 Heb. in whose honour the king delighteth

5 Heb. in whose honour the king delighteth

6 Heb. Let them bring the royal apparel

7 Heb. wherewith the king clotheth himself

8 Heb. cause him to ride

9 Heb. suffer not a whit to fall

king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.

- 13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

- 14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

Ahasuerus Reminded of Mordecai's Loyal Service

- 6 On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

- 2 And it was found written, that Mordecai had told of 'Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

- 3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

Haman Compelled to Honor Mordecai

- 4 And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

- 5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

- 6 So Haman came in. And the king said unto him, What shall be done unto the man 'whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?

- 7 And Haman answered the king, For the man 'whom the king delighteth to honour,

- 8 'Let the royal apparel be brought 'which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head:

- 9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man 'withal whom the king delighteth to honour, and 'bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

- 10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: 'let nothing fail of all that thou hast spoken.

Est

- 11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him. Thus shall it be done unto the man whom the king delighteth to honour.

Haman Warned of the Failure of His Plot

- 12 And Mordecai came again to the king's gate. But Haman hastened to his house mourning, and having his head covered.
- 13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.
- 14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

Esther Accuses Haman Before Ahasuerus

- 7 So the king and Haman came to banquet with Esther the queen.
- 2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.
- 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:
- 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage.
- 5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so?
- 6 And Esther said, 'The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.
- 7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen: for he saw that there was evil determined against him by the king.
- 8 Then the king returned out of the palace garden into the place of the banquet of wine: and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

The Execution of Haman

- 9 And Harbonah, one of the chamberlains,

6:11 Ezr 6:15, Isa 60:13, Lk 1:52, Rev 9:9.
6:12 Est 2:19, 1 Sa 5:15, Ps 131:1-2, 2 Sa 17:24.
6:13 Est 5:10-14, Ge 41:8, Da 2:12, Ge 40:19.
6:14 Est 5:8, Est 5:14, Dt 32:35-36.

7:1 Est 3:15, Est 5:8.
7:2 Est 5:6, Job 16:21.
7:3 Est 7:7, 1 Ki 20:51, 2 Ki 1:15, Job 2:6.
7:4 Est 5:9, Est 4:7, 8, Dt 28:68, 1 Sa 22:24.
7:5 Ge 27:55, Job 9:24, Ac 5:5.

7:6 1 Sa 24:13, Ps 27:2, Ps 149:19-22, Pr 20:24-25, 1 Co 5:15.
7:7 Est 1:12, Pr 19:19, Isa 60:14, Rev 5:9, 1 Sa 20:7.
7:8 Est 1:6, Isa 49:23, Est 6:12, Job 9:21.
7:9 Est 1:10, Est 6:14, 2 Ki 9:32, Est 5:11.
7:10 Job 15:7, Eze 5:15, Zec 6:8.

8:1 Job 27:16-17, Ps 39:6, Ps 49:6-13, Ps 14:22.

8:2 Est 3:10, Ge 11:12, Isa 22:19-22, Lk 15:22.

8:3 1 Sa 25:21, 2 Ki 1:27, Isa 38:2, Hos 12:4, Heb 5:7.

8:4 Est 1:11, Est 5:2.

8:5 Est 7:5, 1 Sa 20:29, Est 2:4.

8:6 Ge 41:54, Jer 4:19, Jer 9:1, 1 Ki 19:41-42, Rom 9:2-5, Rom 10:1.

8:7 Est 8:1, Pr 14:22, Est 7:10, Gal 3:15.

8:8 Est 3:12, 1 Ki 21:8, Est 8:5, Est 1:19, Da 6:8, 2 Th 2:19, Heb 6:17-18.

8:9 Est 3:12, Est 1:11, Est 1:22, Est 3:12, 18, Da 6:1, Est 1:22, Est 3:12, Da 1:1.

7

- 1 Heb. to drink.
2 Heb. that they should destroy, and kill, and cause to perish.
3 Heb. whose heart hath killed him.
4 Heb. The man adversary.
5 or, at the presence of.
6 Heb. with me.
7 Heb. tree.

8

- 1 Heb. and she wept, and besought him.
2 Heb. the device.
3 or, who wrote.
4 Heb. be able that I may see.

said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

- 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Thus was the king's wrath pacified.

The Triumph of the Jews Over Their Enemies (8:1-10:3)

Countermanding the Decree of Haman

- 8 On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king: for Esther had told what he was unto her.
- 2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.
- 3 And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.
- 4 Then the king held out the golden sceptre toward Esther. So Esther arose, and stood before the king.
- 5 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews which are in all the king's provinces:
- 6 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?
- 7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he had his hand upon the Jews.
- 8 Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.
- 9 Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof: and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people, after their language, and to the Jews according to their writing, and according

to their language.

- 10 And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries:

- 11 Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey.

- 12 Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

- 13 The copy of the writing for a commandment to be given in every province was published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.

- 14 So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the palace.

*Mordecai Advanced
and His People Restored to Favor*

- 15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.

- 16 The Jews had light, and gladness, and joy, and honour.

- 17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews: for the fear of the Jews fell upon them.

The Deliverance and Rejoicing of the Jews

- 9 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them:)

- 2 The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people.

- 3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them.

8:10 1 Ki 21:8; Eccl 8:12; Jer 51:21; Est 6:6.

8:11 Est 9:2-16; Ps 37:14-15; Ps 68:3.

8:12 Est 9:1; Ex 19:10; Job 1:6-7.

8:13 Job 16:28; Ps 57:13-15; Ps 68:23.

8:14 1 Sa 21:8; Eccl 9:10; Est 1:2; Est 2:3.

8:15 Est 5:1; Est 6:9; Est 6:11; Ge 41:42; Mt 6:29; Lk 16:19; Est 1:6.

8:16 Est 4:1-3; Est 1:16; Ps 30:5, 11; Est 9:17; Ps 10:26.

8:17 Est 9:17; Est 9:19; Est 9:22; 1 Sa 25:8; Ne 8:10.

9:1 Est 3:7; Est 3:15; Est 8:12; Ac 22:11; Dt 32:36; 2 Sa 22:11; Ps 30:11.

9:2 Est 9:10; Est 9:16; Est 8:11; Dt 2:49; Jos 11:20; Ps 71:13; Est 8:9.

9:3 Est 3:12; Est 8:9; Est 8:36; Da 3:2; Da 6:12; Est 3:26.

9:4 Ps 106:48; Jos 6:27; 1 Sa 2:30; 1 Ch 11:17; Zep 3:19; Mt 4:24.

9:5 Ps 18:41-46; Ps 18:47-48; Ps 20:7-8; Ps 109:9; 2 Th 1:6.

9:6 Est 3:15.

9:10 Est 5:11; Ex 20:5; Job 18:18-19; Job 27:14-15; Ge 12:14; Rom 12:17.

9:11 Est 3:15.

9:12 Ps 5:6; Est 7:2.

9:13 Est 8:11; Dt 21:24; 2 Sa 21:6; 2 Sa 21:9; Gal 3:13.

9:15 Est 9:2; Est 9:13; Est 8:11; Ps 118:7-12; 1 Th 5:22; Heb 1:5.

9:16 Est 9:2; Est 9:11; Est 8:11; Lev 26:7-8.

9:18 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:19 Est 9:22; Est 8:17; Dt 16:14; Dt 16:13; Ne 8:10-12; Lk 11:41; Rev 11:10.

9:20 Est 17:14; Dt 31:19-22; 1 Ch 16:12; Ps 121:3-5; Ps 135:3-12; 2 Co 1:10-11; Est 11.

9:21 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:22 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:23 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:24 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:25 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:26 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:27 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:28 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:29 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:30 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:31 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:32 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:33 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:34 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:35 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:36 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:37 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:38 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:39 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:40 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:41 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:42 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:43 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:44 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:45 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:46 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:47 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:48 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:49 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:50 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:51 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:52 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:53 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:54 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

9:55 Est 9:1; Est 9:11; Est 9:15; Est 9:15.

- 4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

- 5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.

- 6 And in Shushan the palace the Jews slew and destroyed five hundred men.

- 7 And Parshandatha, and Dalphon, and Aspatha,

- 8 And Poratha, and Adalia, and Aridatha,

- 9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

- 10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand.

- 11 On that day the number of those that were slain in Shushan the palace was brought before the king.

- 12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done.

- 13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.

- 14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

- 15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

- 16 But the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey,

- 17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness.

- 18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

- 19 Therefore the Jews of the villages, that dwell in the unwall'd towns, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

Proclamation of the Feast of Purim

- 20 And Mordecai wrote these things, and

Est

5 Heb. revealed

6 or, violet

9

1 Heb. those which did the business that belonged to the king

2 Heb. according to their will

3 Heb. came

4 Heb. let men hang, etc

5 Heb. in it

- sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, both nigh and far.
- 21 To establish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.
- 22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.
- 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;
- 24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that *is*, the lot, to consume them, and to destroy them;
- 25 But *when Esther* came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.
- 26 Wherefore they called these days Purim after the name of *Pur*. Therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them.
- 27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their *appointed* time every year:
- 28 And *that* these days *should be* remem-
- bered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not fail from among the Jews nor the memorial of them "perish from their seed.
- 29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with "all authority, to confirm this second letter of Purim.
- 30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus with words of peace and truth.
- 31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.
- 32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

Mordecai Made Prime Minister of Persia

10 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

2 And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

6 Heb. crush
7 Heb. when she came
8 that is, Lot
9 Heb. pass
10 Heb. oass
11 Heb. be ended
12 Heb. strength
10
1 Heb. made him great

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JOB

INTRODUCTION

1. TITLE

The book bears as its title the name of its chief character—Job, Heb. *hyob*.

2. AUTHORSHIP

Early Jewish tradition, though not unanimously, assigned the authorship of the book to Moses. The Babylonian Talmud claims, "Moses wrote his own book, and the passages about Balaam and Job" (*Baba Bathra*, 14b, 15a). This assertion is rejected by most modern scholars as well as by many of earlier date. Some of these suggest Elihu, Solomon, and Ezra as possible authors. Others believe the book to be the work of an unnamed author, perhaps of the time of Solomon, or of the time of David, or of the era of the Captivity. All of these claims that have been developed at length by various authors are conjectural, with insufficient evidence, either internal or external, for positive identification.

There remains much to support the tradition that ascribes the book to Moses. Moses spent 40 years in Midian, which would give him ample background for the strong Arabic flavor that is evident throughout the book. Moses' Egyptian background also explains the allusions to Egyptian life and practice that occur in the book. The picture of God as creator and sustainer fits well with the creation narrative preserved in another book written by Moses (see Ed 159).

Some scholars object to Mosaic authorship on the grounds of dissimilarity of style between Job and other books attributed to Moses. The argument from style is a tenuous one. Naming Moses as author of the book of Job does not preclude the possibility that much of the material may have already been in written form—penned, perhaps, by the hand of Job himself. The subject matter of Job is altogether different from that of the other books of Moses, and would require different treatment. On the other hand, striking similarities of style can be demonstrated. For instance, certain words used in the book of Job appear also in the Pentateuch, but nowhere else in the Old Testament; many other words common to both Job and the Pentateuch are seldom used by other Bible writers. The title *El-Shaddai*, "the Almighty" (see Vol. I, p. 171), is used 31 times in the book of Job and 6

times in the book of Genesis, but occurs in this particular form nowhere else in the Bible.

3. HISTORICAL SETTING

The book of Job is a poem of human experience, with a prophet of God as its author. The above comments reveal the approximate time of the writing of the book—during Moses' sojourn in Midian. Job may have been a contemporary of Moses.

This concept regarding the date of authorship reveals why the book makes no mention of the Exodus or of events following it. These events had not yet occurred. Scholars who seek to place Job in the time of Solomon or later must explain the absence of all such historical allusions in Job. The similarity between Job and the wisdom literature does not indicate that Job copied the style of Solomon or his contemporaries. It is as reasonable to assume that Solomon was influenced by such a masterpiece as Job as to assume the opposite. We need not take either position.

The obvious setting of Job is that of Arabian Desert culture. Strangely enough, it is not an Israelitish setting. There were worshippers of God outside the confines of Abraham's descendants. The setting is not political, military, or ecclesiastical. Rather, Job emerges from a domestic background, common to his age. He was a wealthy landowner, honored and loved by his countrymen. He can be identified with no dynasty or ruling clan. He stands out, a lone, majestic figure in history, important because of his personal experience rather than because of his relationship to his time or to his contemporaries.

4. THEME

This is the story of a man finding his way back to normal life after a series of terrible, unexplainable reverses. The elements in the background that make the situation dramatic are (1) the contrast between Job's prosperity and his degradation, (2) the suddenness of his calamity, (3) the problem posed by the philosophy of suffering common in his day, (4) the cruelty of his friends, (5) the depth of his discouragement, (6) the gradual ascent to trust in God, (7) the dramatic appearance of God, (8) the repentance of Job, (9) the humiliation of his

friends, (10) the restoration of Job.

No single statement is sufficient to cover the complex teaching of the book. Many minor themes fit into the larger theme, making the book as a whole resemble a symphony of ideas. One of the grandest contributions of the book is its picture of God. Never have the glory and profundity of God been more eloquently expressed, except in the person of Jesus Christ Himself. Satan tries to impugn God, circumstances tempt Job to doubt God's love, friends misinterpret God; yet, in the end, God reveals Himself so magnificently that Job is led to exclaim, "Now mine eye seeth thee" (ch. 42:5). It is significant that, even in the depths of his sorrow, Job mourns more over what seems to him his loss of God than he does over the loss of property and family. God stands at the center of the book, sometimes hidden by clouds of misunderstanding, but finally vindicated as a just and loving Creator.

The problem of suffering also looms large in the book. The reader of the narrative is acquainted from the outset with the reason for Job's misfortunes. Job was not aware of Satan's intrigues against him. On the contrary, Job and his friends were steeped in a tradition that claimed that suffering was always punishment for specific sin. Job was not aware of such sin, and was faced with the predicament of finding an explanation for his misfortune. Over the obstacles of misunderstanding and misrepresentation, placed in his path by the current tradition, Job had to make his way from despair to confidence.

In his sickness Job was brought face to face with death. He was thus led to ponder the condition of man after death. Job considered death a sleep (ch. 14:12), with a resurrection beyond (vs. 14, 15). The presence of this statement has been a stumbling block to commentators who believe in the conscious state of the dead. Many fanciful interpretations have been made of Job's references to the future life, though such references are in full harmony with the teaching of other scriptures.

Another secondary theme is the personification of Wisdom. As Solomon did later, Job extolled wisdom as the greatest good. Both writers associate wisdom with "the fear of the Lord" (Job 28:28; Prov. 15:33).

In interpreting the book of Job, distinction must be made between those ideas that express divine truth and the statements of personal feeling and opinion that are expressed by the various characters in the narrative. For example, the philosophy of suffering set forth by the friends of Job is not correct. It reflects the faulty thinking of the times. The bitter speeches are not in harmony with God's will. Inspiration has recorded the mistaken notions of certain men, but that does not make these ideas correct. The reader of Job must always distinguish between the truths that God is teaching and the faulty ideas often expressed by the finite speakers.

To use a statement from Bildad, for example, to establish a doctrine is to follow a questionable principle of interpretation.

In the comment on the book alternate interpretations are given certain passages. The principal reason for this is the obscurity of the Hebrew text. Often Hebrew words have several meanings. These meanings are frequently quite dissimilar—even opposite. In some cases a statement may be interpreted in several ways. In such instances variant possible interpretations are given. At times the Hebrew is so obscure that conjecture is involved. These problems, however, do not materially affect the over-all meaning of the text.

The amazing feature of Job is the literary skill with which the theme is developed. Prof. George Foot Moore of Harvard University speaks of the composition as the greatest work of Hebrew literature that has come down to us, and one of the greatest poetical works of the world's literature. Another eulogist calls it "The Matterhorn of the Old Testament."

The book of Job cannot be well understood without attention to its design. The book is obviously a poem. The basis of Hebrew poetry is parallelism. This is a poetic form in which an idea is expressed in two short sentences. Sometimes the two sentences are almost identical, as in ch. 3:25. Sometimes the second expression is an amplification of the first and adds an additional thought (see ch. 5:12).

The book has three divisions: prologue, poem, epilogue. The poem is divided into three parts: the dialogues between Job and his friends, Elihu's speech, God's intervention. In Job's arguments with his friends there are three cycles, each of which contains three speeches by Job and one each by the friends (except for the absence of Zophar's speech in the third cycle). In Job's final address there are three speeches. God is introduced as making three addresses. The epilogue is divided into three parts. This design may be carried even into the construction of some of the individual speeches in the book. Such an arrangement is in no way surprising; it is in perfect accord with the genius of Hebrew poetry. (See on ch. 27:13 for the view that Zophar made a third address.)

A word is in order regarding repetition in the book of Job. The average reader is impressed and sometimes discouraged by the many instances of repetition of the same idea. It must be remembered that all the speeches of Job's friends were intended to prove one idea—that misfortune should be construed as punishment. Elihu also developed one main theme—that misfortune should be construed as discipline. Job, on the other hand, was aiming at one objective—the vindication of his challenged integrity. In each instance every resource is exploited toward the proving of the case. This leads to the expression of the same

thought in many different settings—for example, each of the friends covers the same ground, emphasizes the same ideas, and frequently employs the same expressions.

It should be observed that the prevalence of repetition ceases when God begins to speak. The speeches of the friends have been compared to so many wheels revolving on the same axle. Their sameness makes this comparison apt. Elihu's speech represents the pent-up emotion of a young man enthusiastic over what he considers a great idea. God's speeches are different. They are in a class by themselves. All the way through the divine utterances there is progress. Every phrase is full of meaning. God's speeches are a clear revelation of the divine One, who is using the objects of creation as a medium of expression. These facts must be recognized by the student of Job in order that the outline of the book may be correctly interpreted.

15. OUTLINE

I. Prose Prelude, 1:1 to 2:13.

- A. Job and his family, 1:1-5.
- B. Satan obtains permission to afflict Job, 1:6-12.
- C. Satan afflicts Job, 1:13-19.
- D. Job's resignation, 1:20-22.
- E. Satan afflicts Job with disease, 2:1-10.
- F. The arrival of the three friends, 2:11-13.

II. The Dialogues Between Job and His Friends, 3:1 to 31:40.

- A. The first cycle, 3:1 to 11:20.
 1. Job's first speech: his deep discouragement, 3:1-26.
 2. Eliphaz' speech: Job reproved, 4:1 to 5:27.
 3. Job's second speech: the seriousness of his affliction, 6:1 to 7:21.
 4. Bildad's speech: Job accused of being a sinner, 8:1-22.
 5. Job's third speech: complaint regarding God's dealings with him, 9:1 to 10:22.
 6. Zophar's speech: an appeal for repentance, 11:1-20.
- B. The second cycle, 12:1 to 20:29.

1. Job's first speech: he maintains his integrity, 12:1 to 14:22.
2. Eliphaz' speech: he reproves Job for impiety, 15:1-35.
3. Job's second speech: he accuses his friends of being unmerciful, 16:1 to 17:16.
4. Bildad's speech: he insists that calamity overtakes the wicked, 18:1-21.
5. Job's third speech: he expresses his belief in the resurrection, 19:1-29.
6. Zophar's speech: he describes the present and future punishment of the wicked, 20:1-29.
- C. The third cycle, 21:1 to 31:40.

1. Job's first speech: he maintains that the wicked sometimes prosper, 21:1-34.
2. Eliphaz' speech: he urges Job to repent, 22:1-30.
3. Job's second speech: he expresses his longing for an opportunity to appear before God, 23:1 to 24:25.
4. Bildad's speech: he asserts that man cannot be justified before God, 25:1-6.
5. Job's third and longest speech: he reviews his experience and maintains his innocence, 26:1 to 31:40.

III. The Speeches of Elihu, 32:1 to 37:24.

- A. Introduction and first speech: he presents a new philosophy of suffering, 32:1 to 33:33.
- B. Second speech: he endeavors to vindicate God, 34:1-37.
- C. Third speech: he reasons God has not heeded Job, 35:1-16.
- D. Fourth speech: he presents the God of the thunderstorm, 36:1 to 37:24.

IV. God's Answer, 38:1 to 41:34.

- A. First address: the physical universe reveals God, 38:1-41.
- B. Second address: animal life reveals God, 39:1-30.
- C. Third address: behemoth and leviathan reveal God, 40:1 to 41:34.

V. Prose Postlude, 42:1-17.

- A. Job's acknowledgment of God, 42:1-6.
- B. Job prays for his friends, 42:7-9.
- C. Job's restoration, 42:10-17.

JOB

Prose Prelude (1:1-2:13)

Job and His Family

- 1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.
- 2 And there were born unto him seven sons and three daughters.
- 3 His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.
- 4 And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.
- 5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Satan Obtains Permission to Afflict Job

- 6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.
- 7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
- 8 And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?
- 9 Then Satan answered the LORD, and said, Doth Job fear God for nought?
- 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the

1:1. Ge. 10:25; Job 56:28; Jer. 25:20; Lk. 1:6, 1 Pe. 3:11
1:5. Job. 41:25; Jo. 11:55; Ec. 9:10; Ac. 21:20; 2 Co. 11:2
1:6. Job. 2:1; Job 58:7; Da. 5:25; Lk. 5:48; Mt. 18:10
1:7. Job. 2:2; 2 Ki. 5:25; Ec. 6:7; Mt. 12:15; 1 Pe. 5:8; Rev. 12:9
1:10. Ge. 15:1; Dt. 34:27; 1 Sa. 25:16; Ps. 51:2
1:13. Job. 1:4; Pr. 2:1; Ec. 9:12; Lk. 21:34
1:15. Ge. 10:7; Ge. 10:28; Ge. 25:5; Ps. 72:10
1:20. Ge. 37:29; Ge. 37:41; Ec. 9:3; Dt. 9:18

1
1 or, cattle
2 or, husbandry
3 Heb. sons
4 Heb. all the days
5 Heb. the adversary
6 Heb. in the midst of
7 Heb. set thy heart on
8 or, cattle
9 Heb. if he curse thee not to thy face
10 Heb. hand
11 or, A great fire
12 Heb. rushed
13 Heb. from aside, etc.
14 or, robe

work of his hands, and his substance is increased in the land.

- 11 But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.
- 12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Satan Afflicts Job

- 13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:
- 14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:
- 15 And the Sabaeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
- 16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.
- 17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.
- 18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:
- 19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Job's Resignation

- 20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the

1:1. Moses Wrote Book of Job.—The long years amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time (ST Feb. 19, 1880).

1:5. Job as a Faithful Priest.—It were well for parents to learn from the man of Uz a lesson of steadfastness and devotion. Job did not neglect his duty to those outside of his household; he was benevolent, kind, thoughtful of the interest of others; and at the same time he labored earnestly for the salvation of his own family. Amid the festivities of his sons and daughters, he trembled lest his children should displease God. As a faithful priest of the household, he offered sacrifices for them individually. He knew the offensive character of sin, and the thought that his children might forget the divine claims, led him to God

as an intercessor in their behalf (RH Aug. 30, 1881).

2:1-10. Afflictions Are Not Signs of Being Punished.—It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrongdoing, either of the sufferer himself or of his parents. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner.

God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error to which God had reproofed the friends of Job was repeated

- ground, and worshipped,
- 21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.
- 22 In all this Job sinned not, nor ¹⁵charged God foolishly.

Satan Afflicts Job With Disease

- 2 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
- 2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
- 3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?* and still he holdeth fast his integrity, although thou movedst me against him, ¹⁰to destroy him without cause.
- 4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.
- 5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.
- 6 And the LORD said unto Satan, Behold, he is in thine hand; ¹⁰but save his life.
- 7 So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.
- 8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.
- 9 Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.
- 10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

The Arrival of the Three Friends

- 11 Now when Job's three friends heard of all

1:21 Ge. 3:19; Ecc. 5:15; 1 Ti. 6:7;

2:3 Job 1:1; Ge. 6:9; Ps. 37:37; Phil. 3:12; 1 Pe. 5:10.

2:5 Job 1:11; 1 Ch. 21:17; Ps. 39:10; Job 2:9.

2:8 Ps. 36:5; Ps. 36:7; Job 12:6; Isa. 61:3.

2:9 Ge. 3:12; 1 Ki. 11:4; Job 2:3; Mal. 3:1.

2:10 Ge. 3:17; 2 Sa. 19:22; Mt. 16:23; Rom. 12:12.

2:11 Job 16:20; Job 19:21; Jn. 11:19; Rom. 12:15.

2:12 Job 19:14; Ge. 27:34; Eze. 27:30; Rev. 18:19.

2:13 Eze. 9:5; Ne. 1:4; Isa. 3:26; Isa. 57:1; Ps. 77:4.

3:3 Jer. 15:10.

3:5 Job 16:16; Ps. 23:1; Mt. 4:16; 1k. 1:79.

3:8 2 Ch. 35:25; Am. 5:16; Mk. 11:17.

15 or, attributed folly to God

2

1 Heb. to swallow him up

2 or, only

3

1 Heb. answered

2 or, challenge

3 or, let them terrify it, as those who have a bitter day

4 or, let it not rejoice among the days

5 or, leviathan

6 Heb. the eyelids of the morning

this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.

- 12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.
- 13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his grief was very great.*

The Dialogues Between Job and His Friends (3:1-31:40)

Job's First Speech: His Deep Discouragement

- 3 After this he opened Job his mouth, and cursed his day.
- 2 And Job ¹⁰spake, and said,
- 3 Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.
- 4 Let that day be darkness; let not God regard it from above, neither let the light shine upon it.
- 5 Let darkness and the shadow of death ¹⁰stain it; let a cloud dwell upon it; ¹⁰let the blackness of the day terrify it.
- 6 As for that night, let darkness seize upon it; ¹⁰let it not be joined unto the days of the year, let it not come into the number of the months.
- 7 Lo, let that night be solitary, let no joyful voice come therein.
- 8 Let them curse it that curse the day, who are ready to raise up ¹⁰their mourning.
- 9 Let the stars of the twilight thereof be dark; let it look for light, ¹⁰but have none; neither let it see ¹⁰the dawning of the day:
- 10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.
- 11 Why died I not from the womb? *why* did I not give up the ghost when I came out of the belly?
- 12 Why did the knees prevent me? or why

Job

by the Jews in their rejection of Christ (WM 21).

2:6-8. Affliction Perfecting Aid for Our Character Development.—God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His providence He brings them into positions that test their character and reveal defects and weaknesses that have been hidden from their own knowledge. He gives them opportunity to correct these defects and to fit themselves for His service. He shows them their own weakness, and teaches them to lean upon Him; for He is their only help and safeguard. Thus His object is attained. They are educated, trained, and disci-

plined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite with them in the work to be accomplished on the earth (PP. 129).

3:1-11. Repining Sin. Man has Been Placed in a World of Sorrow, Care, and Perplexity.—He is placed here to be tested and proved, as were Adam and Eve, that he may develop a right character and bring harmony out of discord and confusion. There is much for us to do that is essential to our own happiness and that of others. And there is much for us to enjoy. Through Christ we are brought into connection with God. His mercies place us under continual obligation; feeling unworthy of His favors, we are to appreciate even the least of them.

This earth is the Lord's. Here it may be seen that nature, animate and inanimate, obeys His will. God created man a superior being; he alone is formed in the image of God and is capable of partaking of the divine nature, of co-

- the breasts that I should suck?
- 13 For now should I have lain still and been quiet, I should have slept: then had I been at rest.
- 14 With kings and counsellors of the earth, which built desolate places for themselves:
- 15 Or with princes that had gold, who filled their houses with silver:
- 16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.
- 17 There the wicked cease from troubling; and there the *weary* be at rest.
- 18 There the prisoners rest together; they hear not the voice of the oppressor.
- 19 The small and great are there; and the servant is free from his master.
- 20 Wherefore is light given to him that is in misery, and life unto the bitter in soul:
- 21 Which *long* for death, but it *cometh* not; and dig for it more than for hid treasures;
- 22 Which rejoice exceedingly, and are glad, when they can find the grave?
- 23 *Why is light given to a man whose way is hid, and whom God hath hedged in?*
- 24 For my sighing cometh *before* I eat, and my roarings are poured out like the waters.
- 25 For *"the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*
- 26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

Eliphaz' Speech: Job Reproved

- 4 Then Eliphaz the Temanite answered and said,
- 2 If we assay *to* commune with thee, wilt thou be grieved? but *who* can withhold himself from speaking?
- 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
- 4 Thy words have upholding him that was falling, and thou hast strengthened *the* feeble knees.
- 5 But now it is come upon thee, and thou faintest: it toucheth thee, and thou art troubled.
- 6 *Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?*
- 7 Remember, I pray thee, who *ever* perished, being innocent? or where were

3:20 Job 6:9; Jer 20:18; Job 35:26;
3:21 Nu 11:15, 1 Ki 20:3; Job 4:3; Rev 9:6;
3:23 Isa 40:27; Job 12:16; Ps 31:8;
4:5 Pr 24:10, 2 Co 1:1; Heb 12:3;
4:6 Job 1:1, 2 Ki 20:3; Pr 3:26;
4:8 Pr 22:8, Jer 4:18; Hos 8:7;
4:10 Job 29:17, Ps 57, Ps 57:4, Ps 58:6;
4:11 Job 38:39, Ge 49:9; Ps 2, 2 Ti 1:17;
4:13 Ge 20:3, Ge 28:12; Nu 12:6;
4:15 Ps 104:4, Mt 14:26; Heb 1:7;
4:18 Ps 104:4.

7 Heb. wearied in strength
8 Heb. wait
9 Heb. my meat
10 Heb. I feared a fear, and it came upon me
4

1 Heb. a word
2 Heb. refrain from words?
3 the bowing knees
4 that is, by his anger
5 Heb. by stealth
6 Heb. met
7 Heb. the multitude of
8 or, I heard a still voice
9 or, nor in his angels, in whom he put light
10 Heb. beaten in pieces
5

1 or, look?
2 or, indignation
3 or, inquiry

- the righteous cut off?
- 8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.
- 9 By the blast of God they perish, and *by* the breath of his nostrils are they consumed.
- 10 The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.
- 11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.
- 12 Now a thing was *secretly* brought to me, and mine ear received a little thereof.
- 13 In thoughts from the visions of the night, when deep sleep falleth on men,
- 14 Fear *came* upon me, and trembling, which made *all* my bones to shake.
- 15 Then a spirit passed before my face: the hair of my flesh stood up:
- 16 It stood still, but I could not discern the form thereof: an image was before mine eyes, *there was* silence, and I heard a voice, *saying*,
- 17 Shall mortal man be more just than God? shall a man be more pure than his maker?
- 18 Behold, he put no trust in his servants; *and* his angels he charged with folly:
- 19 How much less in them that dwell in houses of clay, whose foundation is in the dust, *which* are crushed before the moth?
- 20 They are *destroyed* from morning to evening; they perish for ever without any regarding it.
- 21 Doth not their excellency *which* is in wisdom go away? they die, even without wisdom.
- 5 Call now, if there be any that will answer thee: and to which of the saints wilt thou *turn*?
- 2 For wrath killeth the foolish man, and *envy* slayeth the silly one.
- 3 I have seen the foolish taking root: but suddenly I cursed his habitation.
- 4 His children are far from safety, and they are crushed in the gate, neither is *there* any to deliver *them*.
- 5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.
- 6 Although *affliction* cometh not forth of the dust, neither doth trouble spring out

Job

operating with his Creator and executing His plans; and he alone is found at war with God's purposes (5T 311).

4:7-9 (ch. 38:1,2). **Calamities Not An Index to Sins.**—It is very natural for human beings to think that great calamities are a sure index of great crimes and enormous sins; but men often make a mistake in thus measuring character. We are not living in the time of retributive judgment. Good and evil are mingled, and calamities come upon all. Sometimes men do pass the boundary line beyond God's protecting care, and then Satan exercises his power upon them, and God does not interpose. Job was sorely afflicted, and his friends sought to make him acknowledge that his suffering was the result of sin, and cause him to feel under condemnation. They represented his case as that of a great sinner; but the Lord rebuked them for their judgment of His faithful servant (MS 56, 1894).

4:9. **Job's Friends Misrepresented God.**—There is

wickedness in our world, but all the suffering is not the result of a perverted course of life. Job is brought distinctly before us as a man whom the Lord allowed Satan to afflict. The enemy stripped him of all he possessed; his family ties were broken; his children were taken from him. For a time his body was covered with loathsome sores, and he suffered greatly. His friends came to comfort him, but they tried to make him see that he was responsible, for his sinful course, for his afflictions. But he defended himself, and denied the charge, declaring, Miserable comforters are ye all. By seeking to make him guilty before God, and deserving of His punishment, they brought a grievous test upon him, and represented God in a false light; but Job did not swerve from his loyalty, and God rewarded His faithful servant (MS 22, 1898).

5:3. **Secret Societies Are Satan's Traps.**—In the revelation of His righteous judgments, God will break up all these associations; and when the judgment shall sit and the

- of the ground;
 7 Yet man is born unto 'trouble, as 'the sparks fly upward.
 8 I would seek unto God, and unto God would I commit my cause:
 9 Which doeth great things 'and unsearchable; marvellous things 'without number:
 10 Who giveth rain upon the earth, and sendeth waters upon the 'fields:
 11 To set up on high those that be low; that those which mourn may be exalted to safety.
 12 He disappointeth the devices of the crafty, so that their hands 'cannot perform *their* enterprise.
 13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.
 14 They 'meet with darkness in the daytime, and grope in the noonday as in the night.
 15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.
 16 So the poor hath hope, and iniquity stoppeth her mouth.
 17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:
 18 For he maketh sorc, and bindeth up: he woundeth, and his hands make whole.
 19 He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.
 20 In famine he shall redeem thee from death: and in war 'from the power of the sword.
 21 Thou shalt be hid 'from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.
 22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.
 23 For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee.
 24 And thou shalt know 'that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not 'sin.
 25 Thou shalt know also that thy seed *shall be* 'great, and thine offspring as the grass of the earth.
 26 Thou shalt come to *thy* grave in a full age, like as a shock of corn 'cometh in in his

5:8 Job 8:5; Job 22:27; 2 Ti 1:12; 1 Pe 2:24;
 5:17 Ps 94:12; Jer 41:18; Jas 1:12; Rev 4:19
 5:19 Ps 34:19; 1 Co 10:13; 2 Co 1:8; 2 Pe 2:9;
 5:21 Ps 31:20; Ps 57:4; Pr 12:18; Isa 54:17;
 5:23 Hos 2:19; Lev 26:6; Isa 11:9; Da 6:22

6:4 Dt 42:23; Dt 52:12; Ps 7:13; Ps 18:14;
 4 or, labour
 5 Heb. the sons of the burning coal lift up to fly
 6 Heb. there is no search
 7 Heb. till there be no number
 8 Heb. outplaces
 9 or, any thing
 10 or, run into
 11 Heb. hands
 12 or, when the tongue scourgeth
 13 or, peace is thy tabernacle
 14 or, err
 15 or, much
 16 Heb. ascendeth
 17 Heb. for thyself

6
 1 Heb. lifted up
 2 that is, I want words to express my grief
 3 Heb. at grass?
 4 Heb. my expectation
 5 or, though I should be burned with pain
 6 Heb. brasen?
 7 Heb. malleth
 8 or, mourn
 9 Heb. are cut off
 10 Heb. in the heat thereof
 11 Heb. extinguished

season.

- 27 Lo this, we have searched it, so it *is*; hear it, and know thou *it* 'for thy good.

*Job's Second Speech:
 the Seriousness of His Affliction*

- 6 But Job answered and said,
 2 Oh that my grief were thoroughly weighed, and my calamity 'laid in the balances together!
 3 For now it would be heavier than the sand of the sea: therefore 'my words are swallowed up.
 4 For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.
 5 Doth the wild ass bray 'when he hath grass? or loweth the ox over his fodder?
 6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?
 7 The things *that* my soul refused to touch are as my sorrowful meat.
 8 Oh that I might have my request; and that God would grant *me* 'the thing that I long for!
 9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off!
 10 Then should I yet have comfort; yea, 'I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One.
 11 What is my strength, that I should hope? and what is mine end, that I should prolong my life?
 12 *Is* my strength the strength of stones? or is my flesh 'of brass?
 13 *Is* not my help in me? and is wisdom driven quite from me?
 14 'To him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.
 15 My brethren have dealt deceitfully as a brook, *and* as the stream of brooks they pass away;
 16 Which 'are blackish by reason of the ice, *and* wherein the snow is hid:
 17 What time they wax warm, 'they vanish: 'when it is hot, they are 'consumed out

books be opened, there will be revealed the un-Christlikeness of the whole confederacy. Those who choose to unite with these secret societies are paying homage to idols as senseless and as powerless to bless and save the soul as are the gods of the Hindus.

These societies offer some advantages which from a human point of view appear like great blessings, but not so when judged by the Lord's measurement. Behind their apparent advantages are concealed satanic agencies. The larger the income drawn into the treasury, the more and deeper is the evil. The ungodly gain which has enriched these societies will, when traced out in all its bearings, be seen to be a curse. The words which Eliphaz spoke to Job are true in respect to these associations: "I saw him 'taking root," but I 'cursed his habitation" (Job 5:3). They are Satan's traps, his net to entangle souls.

Very many things are sanctioned and upheld by the world when they are an offense to the Holy One of Israel.

It was seemingly a small thing for Eve to depart from God's specified restrictions and do the thing He told her not to do, and for Adam to follow her example; but that very thing was planned by the archdeceiver to destroy the souls of men by leading them to follow their own imaginations rather than the revealed will of God. So in these associations principles are held that bring men under the deceptive power of Satan, leading away from safe paths into rebellion against God and disregard of His holy standard of righteousness. "Watch ye and pray, lest ye enter into temptation" (Mark 14:38), is the oft-repeated injunction of our Saviour. Watch, watch with diligence and care, lest Satan succeed in ensnaring the souls of those for whom Christ has paid the ransom money of His own blood (2SM 131, 132).

6:8-10. All May Experience Keen Disappointment and Utter Discouragement.—Into the experience of all there come times of keen disappointment and utter

- of their place.
- 18 The paths of their way are turned aside; they go to nothing, and perish.
- 19 The troops of Tema looked, the companies of Sheba waited for them.
- 20 They were confounded because they had hoped; they came thither, and were ashamed.
- 21 "For now ye are "nothing; ye see *my* casting down, and are afraid.
- 22 Did I say, Bring unto me? or, Give a reward for me of your substance?
- 23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?
- 24 Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.
- 25 How forcible are right words! but what doth your arguing reprove?
- 26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are as wind?*
- 27 Yea, "ye overwhelm the fatherless, and ye dig a pit for your friend.
- 28 Now therefore be content, look upon me; for it is "evident unto you if I lie.
- 29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness is "in it.
- 30 Is there iniquity in my tongue? cannot "my taste discern perverse things?
- 7** *Is there not 'an appointed time to man upon earth? are not his days also like the days of an hireling?*
- 2 As a servant "earnestly desireth the shadow, and as an hireling looketh for the reward of his work:
- 3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
- 4 When I lie down, I say, When shall I arise, and "the night be gone? and I am full of tossings to and fro unto the dawning of the day.
- 5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.
- 6 My days are swifter than a weaver's shuttle, and are spent without hope.
- 7 O remember that my life is wind: mine eye "shall no more "see good.

6:21 Job 6:15, Isa 2:22, Mt 26:51, 2 Ti 4:16;
6:22 Job 4:2-11; 1 Sa 12:3; Ac 20:33;
6:24 Job 5:27; Job 52:11; Job 54:42; Jas 1:19;
6:30 Job 6:6; Job 12:11; Job 31:3; Heb 5:14;
7:1 Job 1:4-5; Ps 39:4; Isa 38:5; Ec 8:8; Job 1:6;
7:3 Job 29:2; Ps 6:6; Ps 39:5; Ec 1:14;
7:5 Job 17:14; Isa 1:6; Isa 1:11; Ac 12:23;
7:7 Job 10:9; Ge 12:46; Ps 74:18; Jas 1:14;
7:8 Job 20:9; Ps 57:46; Job 13:27; Ps 39:11; Ps 90:8-9; Job 7:21;
7:9 Job 37:11; 2 Sa 12:23; Ps 39:13; Isa 98:11;
7:11 Job 6:26; Job 10:1; 1K 22:44; 2 Co 2:1;
7:16 Job 6:9; Job 10:1; Ge 27:46; Jnh 4:5;
7:17 Ps 8:4; Ps 149:3; Heb 2:6; Job 7:12;
7:20 Job 15:26; Job 22:5; Job 31:34; Ps 80:4;
8:3 Job 4:17; Job 9:2; Da 9:14; Rom 2:5; Rev 16:7;
12 or, ye are like to them: Heb. to it
13 Heb. not
14 Heb. ye cause to fall upon
15 Heb. before your face
16 that is, in this matter
17 Heb. my palate
7
1 or, a warfare
2 Heb. gapeth after
3 Heb. the evening be measured?
4 Heb. shall not return
5 to see, that is, to enjoy
6 that is, I can live no longer

- 8 The eye of him that hath seen me shall see me *no more*: thine eyes *are* upon me, and "I am not.
- 9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up *no more*.
- 10 He shall return no more to his house, neither shall his place know him any more.
- 11 Therefore I will not refrain my mouth: I will speak in the anguish of my spirit: I will complain in the bitterness of my soul.
- 12 Am I a sea, or a whale, that thou settest a watch over me?
- 13 When I say, My bed shall comfort me, my couch shall ease my complaint;
- 14 Then thou scarest me with dreams, and terrifiest me through visions:
- 15 So that my soul chooseth strangling, and death rather "than my life.
- 16 I loathe it: I would not live away: let me alone; for my days are vanity.
- 17 What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?
- 18 And *that* thou shouldest visit him every morning, and try him every moment?
- 19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?
- 20 I have sinned: what shall I do unto thee, O thou "preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?
- 21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I *shall not be*.

Bildad's Speech: Job Accused of Being a Sinner

- 8** Then answered Bildad the Shuhite, and said,
- 2 How long wilt thou speak these *things!* and *how long shall* the words of thy mouth *be like* a strong wind?
- 3 Doth God pervert judgment? or doth the Almighty pervert justice?
- 4 If thy children have sinned against him, and he have cast them away "for their transgression;
- 5 If thou wouldest seek unto God betimes,

wouldst let loose His hand, and cut me off! Then should I yet have comfort." (PK 162).

9:2. The Struggle Experienced by All the Reformers.—Wesley and his associates were led to see that true religion is seated in the heart, and that God's law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out on earnest upon a new life. By the most diligent and prayerful efforts they endeavored to subdue the evils of the natural heart. They lived a life of self-denial, charity, and humiliation, observing with great rigor and exactness every measure which they thought could be helpful to them in obtaining what they most desired—that holiness which could secure the favor of God. But they did not obtain the object which they sought. In vain were their endeavors to free themselves from the condemnation of sin or to break its power. It was the same struggle which Luther had experienced.

discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God and are brought into the slavery of doubt, the bondage of unbelief. Could we at such times discern with spiritual insight the meaning of God's providences we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being.

The faithful Job, in the day of his affliction and darkness, declared: "Let the day perish wherein I was born."

"O that my grief were thoroughly weighed, And my calamity laid in the balances together!"

"O that I might have my request: And that God would grant me the thing that I long for!"

Even that he would please God to destroy me; That He

⁷ Heb. bones ⁸ or observer ⁸ Heb. in the hand of their transgression

- and make thy supplication to the Almighty:
- 6 If thou *wert* pure and upright: surely now he would awake for thee, and make the habitation of thy righteousness prosperous.
- 7 Though thy beginning was small, yet thy latter end should greatly increase.
- 8 For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:
- 9 (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:)
- 10 Shall not they teach thee, and tell thee, and utter words out of their heart?
- 11 Can the rush grow up without mire? can the flag grow without water?
- 12 Whilst it is yet in his greenness, and not cut down, it withereth before any other herb.
- 13 So are the paths of all that forget God; and the hypocrite's hope shall perish:
- 14 Whose hope shall be cut off, and whose trust shall be 'a spider's web.
- 15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.
- 16 He is green before the sun, and his branch shooteth forth in his garden.
- 17 His roots are wrapped about the heap, and seeth the place of stones.
- 18 If he destroy him from his place, then it shall deny him, saying, I have not seen thee.
- 19 Behold, this is the joy of his way, and out of the earth shall others grow.
- 20 Behold, God will not cast away a perfect man, neither will he 'help the evil doers:
- 21 Till he fill thy mouth with laughing, and thy lips with 'rejoicing.
- 22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

Job's Third Speech:

Complaint Regarding God's Dealings With Him

- 9** Then Job answered and said,
- 2 I know it is so of a truth: but how should man be just 'with God?
- 3 If he will contend with him, he cannot

8:8 Job 15:10, Dt 4:32, Rom 15:4, 1 Co 10:11

8:9 Job 7:6; Ge 47:9, Ps 39:5, Ps 90:4

8:12 Jer 17:6; Mt 13:20, 1 Pe 1:24

8:13 Dt 6:12, Dt 8:11, Ps 9:17, Ps 10:4, Isa 51:13

8:15 Job 18:14; Job 27:18, Ps 112:10

8:18 Job 7:10; Job 20:9, Ps 37:10; Ps 47:46

8:19 Job 20:5; Ps 75:7, Eccl 17:24; Mt 9:20

8:20 Job 4:7; Job 9:22, Ps 47:47; Isa 51:1

9:2 Job 4:17; Job 23:3, Ps 130:3; Ps 143:2; Rom 4:20

9:6 Isa 2:19; Isa 2:21; Isa 24:1; Hag 2:6, Heb 12:26

9:9 Ge 1:16, Ps 117:4, Am 5:9, Ac 28:14

9:11 Job 35:14; Ps 77:19, 1 Th 6:16

9:12 Job 23:13; Job 49:19, Da 4:35; Eph 1:11

9:15 Job 10:15; 1 Co 4:4; Job 5:8, Da 9:18

9:17 Job 16:14; Isa 28:17, Mt 7:27; Mt 12:20

9:19 Job 9:4; Ps 62:11, Mt 6:13, 1 Co 1:25

9:20 Job 4:17; Ps 149:4; Lk 10:29; Jas 5:2

9:22 Eccl 21:3-4, Lk 13:24

9:24 Ps 17:14; Da 1:17, Da 7:7, 2 Sa 15:30

2 Heb. not

3 Heb. house

4 Heb. take the ungodly by the hand

5 Heb. shouting for joy

6 Heb. shall not be

9

1 or, before God?

2 Heb. heights

3 Heb. Ash, Cosil, and Cimah

4 Heb. turn him away?

- answer him one of a thousand.
- 4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?
- 5 Which removeth the mountains, and they know not: which overturneth them in his anger.
- 6 Which shaketh the earth out of her place, and the pillars thereof tremble.
- 7 Which commandeth the sun, and it riseth not: and sealeth up the stars.
- 8 Which alone spreadeth out the heavens, and treadeth upon the 'waves of the sea.
- 9 Which maketh 'Arcturus, Orion, and Pleiades, and the chambers of the south.
- 10 Which doeth great things past finding out; yea, and wonders without number.
- 11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.
- 12 Behold, he taketh away, 'who can hinder him? who will say unto him, What doest thou?
- 13 If God will not withdraw his anger, the 'proud helpers do stoop under him.
- 14 How much less shall I answer him, and choose out my words to reason with him?
- 15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.
- 16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.
- 17 For he breaketh me with a tempest, and multiplieth my wounds without cause.
- 18 He will not suffer me to take my breath, but filleth me with bitterness.
- 19 If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?
- 20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.
- 21 Though I were perfect, yet would I not know my soul: I would despise my life.
- 22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked.
- 23 If the scourge slay suddenly, he will laugh at the trial of the innocent.
- 24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?

Job

nenced in his cell at Erfurt. It was the same question which had tortured his soul—"How should man be just before God?" Job 9:2. (GC 25:1).

9:16. The Help Is Needed. Come Close to Your Neighbors.—Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Review and Herald, March 13, 1888. (WM 87).

10:1-22. We Should Be the Followers of Christ.—It was to give in His own life an illustration of unselfishness that Jesus came in the form of humanity. And all who accept this principle are to be workers together with Him in demonstrating it in practical life. To choose the right because it is right; to stand for truth at the cost of suffering and sacrifice—"this is the heritage of the servants of the

Lord, and their righteousness is of Me, saith the Lord." Isaiah 54:17.

Very early in the history of the world is given the life record of one over whom this controversy of Satan's was waged.

Of Job, the patriarch of Uz, the testimony of the Searcher of hearts was, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

Against this man, Satan brought scornful charge: "Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side? . . . Put forth Thine hand now, and touch all that he hath:—touch his bone and his flesh, and he will curse Thee to Thy face."

The Lord said unto Satan, "All that he hath is in thy power." "Behold, he is in thine hand; but save his life."

Thus permitted, Satan swept away all that Job

⁵ Heb. helpers of pride, or, strength

- 25 Now my days are swifter than a post: they flee away, they see no good.
- 26 They are passed away as the 'swift ships: as the eagle *that* hasteth to the prey.
- 27 If I say, I will forget my complaint, I will leave off my heaviness, and 'comfort myself:
- 28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
- 29 If I be wicked, why then labour I in vain?
- 30 If I wash myself with snow water, and make my hands never so clean;
- 31 Yet shalt thou plunge me in the ditch, and mine own clothes shall 'abhor me.
- 32 For *he* is not a man, as I *am*, that I should answer him, *and* we should come together in judgment.
- 33 Neither is there 'any "daysman betwixt us, *that* might lay his hand upon us both.
- 34 Let him take his rod away from me, and let not his fear terrify me:
- 35 *Then* would I speak, and not fear him: *"but it is not so with me.*
- 10** My soul is 'weary of my life: I will leave my complaint upon myself; I will speak in the bitterness of my soul.
- 2 I will say unto God, Do not condemn me: shew me wherefore thou contendest with me.
- 3 *Is it* good unto thee that thou shouldest oppress, that thou shouldest despise 'the work of thine hands, and shine upon the counsel of the wicked?
- 4 Hast thou eyes of flesh? or seest thou as man seeth?
- 5 *Are* thy days as the days of man? *are* thy years as man's days.
- 6 That thou inquirest after mine iniquity, and searchest after my sin?
- 7 'Thou knowest that I am not wicked; and *there* is none that can deliver out of thine hand.
- 8 Thine hands have 'made me and fashioned me together round about; yet thou dost destroy me.
- 9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?
- 10 Hast thou not poured me out as milk, and curdled me like cheese?
- 11 Thou hast clothed me with skin and flesh, and hast 'fenced me with bones and

9:28 Job 21:6, Ps 119:120; Job 14:16; Ps 130:3
9:32 Job 33:12; Na 24:19; Eccl 6:10; Rom 9:20
9:33 Job 9:19; 1 Sa 2:25; Ps 106:23; 1 Ki 3:16
10:4 Job 9:32; 1 Sa 16:7; Lk 16:15; Rev 1:14
10:8 Ps 119:73; Isa 33:7; Job 10:3
10:9 Job 7:7; Ps 89:47; Ps 106:4; Eccl 12:7; Rom 9:21
10:15 Job 10:7; Job 9:29; Job 27:7; Mal 3:18; Ex 3:7
10:16 Job 9:13; Lk 3:19; Am 3:8; Job 28:59
10:20 Job 7:16; Job 89; Job 14:1; Ps 49:5; Job 14:21; Ps 91:13
10:21 2 Sa 12:25; 2 Sa 14:14; Isa 58:11; Job 3:5
11:4 Job 6:10; Job 10:7; 1 Pe 3:15; Job 7:20
11:6 Job 15:8; Da 2:28; Da 2:47; Mt 13:55; Lk 4:5

6 or, ships of Ebech: Heb. ships of desire
7 or, strengthen
8 or, make me to be abhorred
9 Heb. one that should argue
10 or, umpire
11 Heb. I am not so with myself
10
1 or, cut off while I live
2 Heb. labour
3 Heb. It is upon thy knowledge
4 Heb. look pains about me
5 Heb. hedged
6 that is, plagues
11
1 Heb. of lips
2 or, devices

sinews.

- 12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.
- 13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.
- 14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.
- 15 If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction:
- 16 For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me.
- 17 Thou renewest 'thy witnesses against me, and increasest thine indignation upon me, changes and war *are* against me.
- 18 Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!
- 19 I should have been as though I had not been; I should have been carried from the womb to the grave.
- 20 *Are* not my days few? cease *then*, and let me alone, that I may take comfort a little.
- 21 Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death:
- 22 A land of darkness, as darkness *itself*; and of the shadow of death, without any order, and *where* the light *is* as darkness.

Zophar's Speech: An Appeal for Repentance

- 11** Then answered Zophar the Naamathite, and said,
- 2 Should not the multitude of words be answered? and should 'a man full of talk be justified?
- 3 Should thy 'lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?
- 4 For thou hast said, My doctrine *is* pure, and I am clean in thine eyes.
- 5 But oh that God would speak, and open his lips against thee:
- 6 And that he would shew thee the secrets of wisdom, that *they* *are* double to that which *is*! Know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

possessed—flocks and herds, menservants and maidens, sons and daughters; and he "smote Job with sore boils from the sole of his foot unto his crown." Job 1:8-12; 2:5-7.

Still another element of bitterness was added to his cup. His friends, seeing in adversity but the retribution of sin, pressed on his bruised and burdened spirit their accusations of wrongdoing.

Seemingly forsaken of heaven and earth, yet holding fast his faith in God and his consciousness of integrity, in anguish and perplexity he cried:

"My soul is weary of my life."

"O that Thou wouldest hide me in the grave, That Thou wouldest keep me secret, until Thy wrath be past,

That Thou wouldest appoint me a set time, and remember me!" Job 10:1; 14:13.

"Behold, I cry out of wrong, but I am not heard: I cry for help, but there is no judgment. . . .

He hath stripped me of my glory, And taken the crown from my head. . . .

My kinsfolk have failed,

And my familiar friends have forgotten me. . . .

They whom I loved are turned against me. . . .

Have pity upon me, have pity upon me, O ye my friends.

For the hand of God hath touched me."

"Oh that I knew where I might find Him,

That I might come even to His seat! . . .

Behold, I go forward, but He is not there;

And backward, but I cannot perceive Him:

On the left hand, where He doth work, but I cannot behold Him:

He hideth Himself on the right hand, that I cannot see Him.

But He knoweth the way that I take;

When He hath tried me, I shall come forth as gold

- 7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?
- 8 *It is* 'as high as heaven; what canst thou do? deeper than hell; what canst thou know?
- 9 The measure thereof *is* longer than the earth, and broader than the sea.
- 10 If he 'cut out, and shut up, or gather together, then 'who can hinder him?
- 11 For he knoweth vain men: he seeth wickedness also; will he not then consider it?
- 12 For 'vain man would be wise, though man be born like a wild ass's colt.
- 13 If thou prepare thine heart, and stretch out thine hands toward him:
- 14 If iniquity *be* in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.
- 15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:
- 16 Because thou shalt forget *thy* misery, and remember it as waters that pass away:
- 17 And *thine* age 'shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.
- 18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee*, and thou shalt take thy rest in safety.
- 19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall 'make suit unto thee.
- 20 But the eyes of the wicked shall fail, and 'they shall not escape, and their hope *shall be as* 'the giving up of the ghost.

The Second Cycle (12:1-20:29)

Job's First Speech: He Maintains His Integrity

- 12** And Job answered and said,
- 2 No doubt but ye *are* the people, and wisdom shall die with you.
- 3 But I have 'understanding as well as you; 'I *am* not inferior to you: yea, 'who knoweth not such things as these?
- 4 I *am* as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn.

"Though He slay me, yet will I trust in Him."

"I know that my Redeemer liveth.

And that He shall stand up at the last upon the earth:

And after my skin hath been destroyed, this shall be,

Even from my flesh shall I see God:

Whom I shall see for myself.

And mine eyes shall behold, and not as a stranger."

Job 19:7-21, R.V., 23:3-10, R.V.; 13-15, 19:25-27,

R.V. margin (Ed 154, 155)

11:7. The Everlasting Theme.—Redemption is an inexhaustible theme, worthy of our closest contemplation. It passes the comprehension of the deepest thought, the stretch of the most vivid imagination. Who by searching can find out God? The treasures of wisdom and knowledge are opened to all men, and were thousands of the most gifted men to devote their whole time to setting forth Jesus always before us, studying how they might portray His matchless charms, they would never exhaust the subject.

11:7 Job 5:9; Ecc 3:11, Mt 11:27; Rom 11:33.

11:11 Ps 94:11;

Heb 4:13; Rev 2:23;

Ps 10:11;

11:13 Job 5:8; Ps

79:8, Lk 12:47; Ps

68:51;

11:15 Job 10:15;

Job 22:26, 2 Co 1:12;

1 Ti 2:8.

12:4 Job 11:4; Ps

35:16, Mt 27:29; Heb

11:46.

12:5 Ps 9:18; Jer

13:16; Mt 25:8, Lk

12:19;

12:10 Nu 16:22; Da

5:23; Ac 17:25, Ac

17:24.

12:14 Job 11:10; Is

4:23; Jer 51:58; Jer

51:61, Mal 1:1.

12:15 Job 12:10; Jer

14:22; Na 1:9, Lk

4:25; Rev 11:6.

12:22 Job 11:6, 2

Ko 6:12; Ps 41:21; Ps

139:12, Da 2:22.

3 Heb. the heights

of heaven

4 or, make a

change

5 Heb. turn him

away?

6 Heb. empty

7 Heb. arise above

8 Heb. inrealt thy

face

9 Heb. flight shall

perish from them

10 or, a puff of

breath

12

1 Heb. an heart

2 Heb. I fall not

lower than you

3 Heb. with whom

are not such as

these?

4 or, life

5 Heb. all flesh of

man

6 Heb. palate

7 that is, With God

8 Heb. upon

9 Heb. lip of the

faithful

10 or, looseth the

girdle of the strong

11 Heb. leadeth in

- 5 He that is ready to slip with *his* feet *is* as a lamp despised in the thought of him that is at ease.

- 6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

- 7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

- 8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

- 9 Who knoweth not in all these that the hand of the LORD hath wrought this?

- 10 In whose hand is the 'soul of every living thing, and the breath of 'all mankind.

- 11 Doth not the ear try words? and the 'mouth taste his meat?

- 12 With the ancient is wisdom; and in length of days understanding.

- 13 'With him *is* wisdom and strength, he hath counsel and understanding.

- 14 Behold, he breaketh down, and it cannot be built again: he shutteth 'up a man, and there can be no opening.

- 15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

- 16 With him *is* strength and wisdom: the deceived and the deceiver *are* his.

- 17 He leadeth counsellors away spoiled, and maketh the judges fools.

- 18 He looseth the bond of kings, and girdeth their loins with a girdle.

- 19 He leadeth princes away spoiled, and overthroweth the mighty.

- 20 He removeth away 'the speech of the trusty, and taketh away the understanding of the aged.

- 21 He poureth contempt upon princes, and 'weakeneth the strength of the mighty.

- 22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

- 23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and 'straiteneth them *again*.

- 24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

- 25 They grope in the dark without light, and

Job

Although great and talented authors have made known wonderful truths, and have presented increased light to the people, still in our day we shall find new ideas, and ample fields in which to work, for the theme of salvation is inexhaustible. The work has gone forward from century to century, setting forth the life and character of Christ, and the love of God as manifested in the atoning sacrifice. The theme of redemption will employ the minds of the redeemed through all eternity. There will be new and rich developments made manifest in the plan of salvation throughout eternal ages (ISM 404).

"Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: . . . and the fishes of the sea shall declare unto thee." "Go to the ant; . . . consider her ways." "Behold the birds." "Consider the ravens." Job 12:7, 8; Proverbs 6:6; Matthew 6:26, R.V.; Luke 12:24.

We are not merely to tell the child about these creatures

he maketh them to "stagger like a drunken man.

13 Lo, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, the *same* do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty, and I desire to reason with God.

4 But ye are forgetful of lies, ye *are* all physicians of no value.

5 O that ye would altogether hold your peace! and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye so mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his 'excellency make you afraid? and his dread fall upon you?

12 Your remembrances are like unto ashes, your bodies to bodies of clay.

13 'Hold your peace, let me alone, that I may speak, and let come on me what *will*.

14 Wherefore do I take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will 'maintain mine own ways before him.

16 He also *shall be* my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my cause*: I know that I shall be justified.

19 Who is he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? make me to know my transgression and my sin.

13:5 Job 13:13; Job 16:3; Ecc 5:3; Am 5:15; Jer 1:19

13:7 Job 4:7; Job 36:4; Job 16:2; 2 Co 4:2

13:8 Job 32:21; Job 34:19; Pr 24:23; Mal 2:9

13:14 Job 18:4; Ecc 1:5; Isa 9:20; Jdg 12:5

13:15 Job 15:18; Job 24:10; Ps 25:4; Pr 14:42

13:16 Ex 15:2; Ps 27:1; Isa 12:2; Jer 5:24; Am 13:4

13:19 Job 19:5; Job 33:2; Rom 8:33; Job 13:13; Jer 20:9

13:24 Job 10:2; Dt 32:20; Ps 10:1; Ps 88:14; Eccl 9:7

13:25 Job 14:3; 1 Sa 24:14; Isa 17:13; Mt 12:20

13:26 Job 3:20; Ps 25:7; Jer 51:19; Jn 5:5; Jn 5:14

13:27 Job 33:11; Pr 7:22; Ac 16:24; Job 10:6

14:1 Job 15:14; Job 25:1; Ps 51:5; Mt 11:11

14:2 Ps 92:7; Ps 92:12; Jas 4:14; 1 Pe 1:24

14:3 Job 13:25; Ps 144:3; Job 9:32; Rom 4:19

14:4 Job 15:14; Eccl 5:3; Ps 51:5; Jn 3:6; Rom 5:12

14:6 Job 7:16; Job 7:19; Job 10:20; Ps 39:13

14:12 Job 30:23; Ecc 12:5; Isa 51:6; Mt 24:45; Ac 3:21; Rom 8:20

14:14 Ac 26:8; Rev 20:13; Job 14:5; Job 7:1

12 Heb. wander

13

¹ or, height of greatness

² Heb. Be silent from me

³ Heb. prove, or, argue

⁴ Heb. observe

⁵ Heb. roots

14

¹ Heb. short of days

² Heb. will give

³ Heb. cease

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks, and 'lookest narrowly unto all my paths; thou settest a print upon the 'heels of my feet.

28 And he, as a rotten thing, consumeth, as a garment that is moth eaten.

14 Man *that* is born of a woman is 'of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

4 'Who can bring a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee, thou hast appointed his bounds that he cannot pass:

6 Turn from him, that he may 'rest, till he shall accomplish, as an hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease:

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and 'wasteth away: yea, man giveth up the ghost, and where is he?

11 As the waters fail from the sea, and the flood decayeth and drieth up:

12 So man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

14 If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come.

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12:7, 8. A Lesson of Trust.—"Ask now the beasts, and they shall tell thee; and the fowls of the air, and they shall tell thee: . . . and the fishes of the sea shall declare unto thee." "Go to the ant: . . . consider her ways." "Behold the birds." "Consider the ravens." Job 12:7, 8; Proverbs 6:6, Matthew 6:26, R.V.; Luke 12:24.

We are not merely to tell the child about these creatures of God. The animals themselves are to be his teachers. The ants teach lessons of patient industry, of perseverance in surmounting obstacles, of providence for the future. And the birds are teachers of the sweet lesson of trust. Our heavenly Father provides for them; but they must gather the food, they must build their nests and rear their young. Every moment they are exposed to enemies that seek to destroy them. Yet how cheerily they go about their work! how full of joy are their little songs!

How beautiful the psalmist's description of God's care for the creatures of the woods—

"The high hills are a refuge for the wild goats, And the rocks for the conies." Psalm 104:18.

He sends the springs to run among the hills, where the birds have their habitation, and "sing among the branches." Psalm 104:12. All the creatures of the woods and hills are a part of His great household. He opens His hand, and satisfies "the desire of every living thing" Psalm 145:16. (Ed

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⁴ Heb. is weakened, or, cut off

- 15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.
- 16 For now thou numberest my steps: dost thou not watch over my sin?
- 17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.
- 18 And surely the mountain falling cometh to nought, and the rock is removed out of his place.
- 19 The waters wear the stones: thou wastest away the things which grow out of the dust of the earth; and thou destroyest the hope of man.
- 20 Thou prevalest for ever against him, and he passeth: thou changest his countenance, and sendest him away.
- 21 His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.
- 22 But his flesh upon him shall have pain, and his soul within him shall mourn.

Eliphaz' Speech: He Reproves Job for Impiety

- 15** Then answered Eliphaz the Temanite, and said,
- 2 Should a wise man utter vain knowledge, and fill his belly with the east wind?
- 3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?
- 4 Yea, thou castest off fear, and restrainest prayer before God.
- 5 For thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty.
- 6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
- 7 Art thou the first man that was born? or wast thou made before the hills?
- 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
- 9 What knowest thou, that we know not? what understandest thou, which is not in us?
- 10 With us are both the grayheaded and very aged men, much elder than thy father.
- 11 Are the consolations of God small with thee? is there any secret thing with thee?
- 12 Why doth thine heart carry thee away? and what do thy eyes wink at,

14:15 Job 15:22; 1 Pt 4:17; 1 Jo 2:28; Job 7:21.

14:16 Job 10:6; Job 10:14; Job 13:27; Jer 32:19.

14:21 1 Sa 2:20; Ps 49:6; Eccl 9:5; Isa 63:16.

14:22 Job 19:20; Job 19:22; Job 19:26; Pr 14:32.

15:7 Job 15:10; Job 12:12; Ge 1:1; Job 38:4.

15:8 Job 11:6; Dt 29:29; Ps 25:1; Am 5:7; Mt 11:25.

15:9 Job 14:2; 2 Co 10:7; 2 Co 11:5.

15:10 Job 12:20; Dt 32:7; Pr 16:31.

15:14 Job 9:2; Ps 14:5; Jn 3:6; Rom 7:18; Gal 3:22.

15:15 Job 4:18; Job 25:6.

15:16 Job 4:19; Job 32:6; Ps 53:3; Tit 3:3.

15:18 Job 15:10; Job 8:8; Ps 71:18; Isa 38:19.

15:19 Ge 10:25; Ge 10:42; Joel 3:17; Dt 32:8.

15:20 Rom 8:22; Eccl 9:3; Ps 90:12.

15:21 Job 18:11; Lev 26:36; 2 Ki 7:6; 1 Th 5:4; Rev 9:11.

15:23 Ge 1:12; Ps 59:15; Job 18:12; Eccl 11:8; Joel 2:2.

15:25 Lev 26:25; Ps 74:11; Isa 27:4; Da 5:23; Mal 3:15.

15:27 Job 17:10; Dt 32:15; Ps 17:10; Isa 6:10; Jer 5:28.

15:30 Job 15:22; Job 18:16; Mt 22:15; 2 Pe 2:17; Jude 13.

15:31 Job 12:16; Isa 11:20; Gal 6:3; Gal 6:7; Eph 5:6.

15:32 Job 22:16; Ps 55:23; Eccl 7:17; Isa 27:11.

5 Heb. fadeth
6 Heb. overflowest
15
1 Heb. knowledge of wind
2 Heb. makest void
3 or, speech
4 Heb. teacheth
5 Heb. A sound of fears
6 or, cut off

- 13 That thou turnest thy spirit against God, and lettest such words go out of thy mouth?
- 14 What is man, that he should be clean? and he which is born of a woman, that he should be righteous?
- 15 Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.
- 16 How much more abominable and filthy is man, which drinketh iniquity like water?
- 17 I will shew thee, hear me; and that which I have seen I will declare;
- 18 Which wise men have told from their fathers, and have not hid it:
- 19 Unto whom alone the earth was given, and no stranger passed among them.
- 20 The wicked man travaileth with pain all his days, and the number of years is hidden to the oppressor.
- 21 A dreadful sound is in his ears: in prosperity the destroyer shall come upon him.
- 22 He believeth not that he shall return out of darkness, and he is waited for of the sword.
- 23 He wandereth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.
- 24 Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle.
- 25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.
- 26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers:
- 27 Because he covereth his face with his fatness, and maketh collops of fat on his flanks.
- 28 And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.
- 29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.
- 30 He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away.
- 31 Let not him that is deceived trust in vanity: for vanity shall be his recompense.
- 32 It shall be accomplished before his time, and his branch shall not be green.

Job

for the creatures of the woods—

"The high hills are a refuge for the wild goats; And the rocks for the conies." Psalm 104:18. (Ed 117-118)

13:15. Job Confessed His Faith.—The Lord permits circumstances to come that call for the exercise of the passive graces, which increase in purity and efficiency as we endeavor to give back to the Lord His own in tithes and offerings. You know something of what it means to pass through trials. These have given you the opportunity of trusting in God, of seeking Him in earnest prayer, that you may believe in Him, and rely upon Him with simple faith. It is by suffering that our virtues are tested, and our faith tried. It is in the day of trouble that we feel the preciousness of Jesus. You will be given opportunity to say, "Though he slay me, yet will I trust in him" (Job 13:15). Oh, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and

amid sorrow, sickness, pain, and death. . . .

With us, everything depends on how we accept the Lord's terms. As is our spirit, so will be the moral result upon our future life and character. Each individual soul has victories to gain, but he must realize that he cannot have things just as he wants them. We are to observe carefully every lesson Christ has given throughout His life and teaching. He does not destroy; He improves whatever He touches.—Letter 135, 1897 (1 SM 117, 118).

14:4. He Can Only Change the Our Nature.—It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an

- 33 He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.
- 34 For the congregation of hypocrites *shall* be desolate, and fire shall consume the tabernacles of bribery.
- 35 They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

*Job's Second Speech:
He Accuses His Friends of Being Unmerciful*

- 16** Then Job answered and said,
- 2 I have heard many such things: 'miserable comforters are ye all.
- 3 Shall vain words have an end? or what emboldeneth thee that thou answerest?
- 4 I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.
- 5 But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.
- 6 Though I speak, my grief is not assuaged: and though I forbear, what am I eased?
- 7 But now he hath made me weary: thou hast made desolate all my company.
- 8 And thou hast filled me with wrinkles, which is a witness against me: and my leanness rising up in me beareth witness to my face.
- 9 He teareth me in his wrath, he hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.
- 10 They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.
- 11 God hath delivered me to the ungodly, and turned me over into the hands of the wicked.
- 12 I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.
- 13 His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.
- 14 He breaketh me with breach upon

15:34 Job 20:1; Job 27:9; Job 36:13; Mt 24:51.

15:35 Ps 7:11; Hos 10:13; Jas 1:15.

16:4 Job 6:14; Mt 7:12; Rom 12:15; 1 Co 12:26.

16:10 Ps 22:13; Ps 35:21; Isa 59:6; Mic 5:1; Mt 26:7.

16:15 1 Ki 21:27; Isa 22:12; Ps 7:5; Ps 75:10.

16:18 Jer 22:29; Ge 1:11; Ne 1:5; Isa 26:21.

16:19 1 Sa 12:5; Rom 1:9; 2 Co 1:23; 1 Th 2:10.

16:21 Job 13:8; Job 31:35; Eccl 6:10; Isa 45:9; Rom 9:20.

16:22 Job 14:5; Job 14:11; Job 14:19; Eccl 12:5.

17:1 Job 19:17; Job 6:11; Job 42:16; Isa 57:16.

17:2 Job 12:1; Job 15:9; Ps 25:13; Ps 91:1.

17:3 Job 9:45; Ge 41:52; Pr 11:15; Heb 2:22.

17:6 Job 40:9; 1 Ki 9:7; Ps 44:14; Ge 51:27.

17:9 Ps 84:11; Pr 1:18; 1 Pe 1:5; 1 Jn 2:19.

17:10 Job 6:29; Mal 3:18; 1 Co 1:20; 1 Co 6:8.

17:11 Job 7:6; Isa 58:10; Eccl 9:10; Rom 1:13.

7 or, iniquity

16

1 or, troublesome

2 Heb. words of wind

3 Heb. what goeth from me?

4 Heb. hath shut me up

5 Heb. in the high places

6 Heb. are my scornings

7 or, friend

8 Heb. years of number

17

1 or, spirit is spent

- breach, he runneth upon me like a giant.
- 15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.
- 16 My face is foul with weeping, and on my eyelids is the shadow of death;
- 17 Not for any injustice in mine hands: also my prayer is pure.
- 18 O earth, cover not thou my blood, and let my cry have no place.
- 19 Also now, behold, my witness is in heaven, and my record is on high.
- 20 My friends 'scorn me: but mine eye poureth out tears unto God.
- 21 O that one might plead for a man with God, as a man pleadeth for his 'neighbour!
- 22 When 'a few years are come, then I shall go the way whence I shall not return.
- 17** My 'breath is corrupt, my days are extinct, the graves are ready for me.
- 2 Are there not mockers with me? and doth not mine eye 'continue in their provocation?
- 3 Lay down now, put me in a surety with thee; who is he that will strike hands with me?
- 4 For thou hast hid thine heart from understanding: therefore shalt thou not exalt them.
- 5 He that speaketh flattery to his friends, even the eyes of his children shall fail.
- 6 He hath made me also a byword of the people: and 'aforetime I was as a tabret.
- 7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.
- 8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.
- 9 The righteous also shall hold on his way, and he that hath clean hands 'shall be stronger and stronger.
- 10 But as for you all, do ye return, and come now: for I cannot find one wise man among you.
- 11 My days are past, my purposes are broken off, even 'the thoughts of my heart.
- 12 They change the night into day: the light is 'short because of darkness.
- 13 If I wait, the grave is mine house: I have made my bed in the darkness.
- 14 I have 'said to corruption, Thou art my

outward correctness of behavior, but they cannot change the heart: they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness (SC 18).

14:10-12. The Dead Do Not Go Heaven After Death.—The Bible clearly teaches that the dead do not go immediately to Heaven. They are represented as sleeping until the resurrection. 1 Thess. 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken, Eccl. 12:6, man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. Blessed rest for the weary righteous! (GC 550).

16:2. Harsh Comforter.—I am urged by the Spirit of God to say to you who have a connection with the Lord's

work. Never forget that you are wholly dependent upon God; and if you pass one hour or one moment without relying upon His grace, without keeping the heart open to receive the wisdom that is not earthly, being sure that without Christ ye can do nothing, you will be unable to distinguish between the common and the sacred life. Words of a very forbidden character will flash from your lips to destroy hope and courage and faith. Thus it is written in the books of heaven: Your words were not inspired of God, but of the enemy that wounded and bruised Christ in the person of His purchased possession. Souls of infinite value were treated indifferently, turned from, left to struggle under temptation, and forced on Satan's battleground.

Job's professed friends were miserable comforters, making his case more bitter and unbearable, and Job was not guilty as they supposed. Those who are under the pain and distress of their own wrongdoing, while Satan is

² Heb. lodge ³ or, before them ⁴ or, my thoughts ⁵ Heb. add strength ⁶ Heb. the possessions ⁷ Heb. near ⁸ Heb. cried, or, called

- father: to the worm. *Thou art* my mother, and my sister.
- 15 And where is now my hope? as for my hope, who shall see it?
- 16 They shall go down to the bars of the pit, when our rest together is in the dust.

Bildad's Speech:

He Insists That Calamity Overtakes the Wicked

- 18** Then answered Bildad the Shuhite, and said,
- 2 How long will it be ere ye make an end of words? mark, and afterwards we will speak.
- 3 Wherefore are we counted as beasts, and reputed vile in your sight?
- 4 He teareth himself in his anger; shall the earth be forsaken for thee? and shall the rock be removed out of his place?
- 5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
- 6 The light shall be dark in his tabernacle, and his candle shall be put out with him.
- 7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
- 8 For he is cast into a net by his own feet, and he walketh upon a snare.
- 9 The gin shall take him by the heel, and the robber shall prevail against him.
- 10 The snare is laid for him in the ground, and a trap for him in the way.
- 11 Terrors shall make him afraid on every side, and shall drive him to his feet.
- 12 His strength shall be hungerbitten, and destruction shall be ready at his side.
- 13 It shall devour the strength of his skin: even the firstborn of death shall devour his strength.
- 14 His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.
- 15 It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.
- 16 His roots shall be dried up beneath, and above shall his branch be cut off.
- 17 His remembrance shall perish from the earth, and he shall have no name in the street.
- 18 *He shall be driven from light into dark-*

ness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after him shall be astonished at his day, as they that went before were affrighted.

21 Surely *such* are the dwellings of the wicked, and this is the place of him that knoweth not God.

Job's Third Speech:

He Expresses His Belief in the Resurrection

- 19** Then Job answered and said,
- 2 How long will ye vex my soul, and break me in pieces with words?
- 3 These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me.
- 4 And be it indeed that I have erred, mine error remaineth with myself.
- 5 If indeed ye will magnify yourselves against me, and plead against me my reproach:
- 6 Know now that God hath overthrown me, and hath compassed me with his net.
- 7 Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.
- 8 He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.
- 9 He hath stripped me of my glory, and taken the crown from my head.
- 10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree.
- 11 He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.
- 12 His troops come together, and raise up their way against me, and encamp round about my tabernacle.
- 13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.
- 14 My kinsfolk have failed, and my familiar friends have forgotten me.
- 15 They that dwell in mine house, and my maidens, count me for a stranger: I am an alien in their sight.

18

- 1 Heb. his soul
- 2 Nevertheless
- 3 or, lamp
- 4 Heb. hidden
- 5 Heb. scatter
- 6 Heb. bars
- 7 Heb. They shall drive him
- 8 or, lived with him

seeking to drive them to despair, are the very ones who need help the most. The intense agony of the soul that has been overcome by Satan and is feeling worsted and helpless—how little it is comprehended by those who should meet the erring one with tender compassion!

Most pitiable is the condition of one who is suffering under remorse; he is as one stunned, staggering, sinking into the dust. And many who suppose themselves to be righteous, become exasperating comforters; they deal harshly with these souls. In manifesting this hardness of heart in offending and oppressing, they are doing the very same work which Satan delights in doing. The tried, tempted soul cannot see anything clearly. The mind is confused; he knows not just what steps to take. Oh, then, let no word be spoken to cause deeper pain! (TM 350, 351).

16:20. My Friends Scorneth.—Jesus loved His brothers, and treated them with unfailing kindness; but

they were jealous of Him, and manifested the most decided unbelief and contempt. They could not understand His conduct. Great contradictions presented themselves in Jesus. He was the divine Son of God, and yet a helpless child. The Creator of the worlds, the earth was His possessions, and yet poverty marked His life experience at every step. He possessed a dignity and individuality wholly distinct from earthly pride and assumption; He did not strive for worldly greatness, and in even the lowliest position He was content. This angered His brothers. They could not account for His constant serenity under trial and deprivation. They did not know that for our sake He had become poor, that we "through His poverty might be rich." 2 Cor. 8:9. They could understand the mystery of His mission no more than the friends of Job could understand his humiliation and suffering (DA 87, 88).

19:19. Jesus Misunderstood by His Brothers.—Jesus was misunderstood by His brothers because He was not

⁹ Heb. laid hold on horror **19** ¹ or, harden yourselves against me ² or, violence

- 16 I called my servant, and he gave *me* no answer; I intreated him with my mouth.
- 17 My breath is strange to my wife, though I entreated for the children's *sake* of 'mine own body.
- 18 Yea, 'young children despised me; I arose, and they spake against me.
- 19 All 'my inward friends abhorred me: and they whom I loved are turned against me.
- 20 My bone cleaveth to my skin 'and to my flesh, and I am escaped with the skin of my teeth.
- 21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.
- 22 Why do ye persecute me as God, and are not satisfied with my flesh?
- 23 'Oh that my words were now written! oh that they were printed in a book!
- 24 That they were graven with an iron pen and lead in the rock for ever!
- 25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:
- 26 "And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:
- 27 Whom I shall see for myself, and mine eyes shall behold, and not 'another; "though my reins be consumed "within me.
- 28 But ye should say, Why persecute we him, "seeing the root of the matter is found in me?
- 29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

Zophar's Speech: He Describes the Present and Future Punishment of the Wicked

- 20** Then answered Zophar the Naamathite, and said,
- 2 Therefore do my thoughts cause me to answer, and for *this* 'I make haste.
- 3 I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.
- 4 Knowest thou *not* this of old, since man was placed upon earth,
- 5 That the triumphing of the wicked *is* 'short, and the joy of the hypocrite *but* for a moment?
- 6 Though his excellency mount up to the

20:5 Job 5:3; Est 7:10; Mt 21; Gal 6:3; Jas 1:10
20:15 Ps 24:8; Mt 27:4-5
20:17 Nu 14:23; Lk 16:24; Isa 41:17; Jer 17:6; Rev 22:1
20:23 Nu 11:34; Mal 2:2; Ge 19:24; Isa 21:1
20:24 1 Ki 20:30; Isa 24:18; 5:19; 2 Sa 22:55

3 Heb. my belly
4 or, the wicked
5 Heb. the men of my secret
6 or, as to
7 Heb. Who will give, etc
8 or, After I shall awake, though this body be destroyed, yet out of my flesh
9 Heb. a stranger
10 or, my reins within me are consumed with earnest desire (for that day)
11 Heb. in my bosom
12 or, and what root of matter is found in me?
20
1 Heb. my haste is in me
2 Heb. from near
3 Heb. cloud
4 or, The poor shall oppress his children
5 Heb. in the midst of his palate
6 or, streaming brooks
7 Heb. the substance of his exchange
8 Heb. crushed
9 Heb. know
10 or, be none left for his meat
11 or, troublesome

- heavens, and his head reach unto the 'clouds;
- 7 *Yet* he shall perish for ever like his own dung; they which have seen him shall say, Where is he?
- 8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.
- 9 The eye also *which* saw him shall *see* him no more; neither shall his place any more behold him.
- 10 'His children shall seek to please the poor, and his hands shall restore their goods.
- 11 His bones are full of *the sin* of his youth, which shall lie down with him in the dust.
- 12 Though wickedness be sweet in his mouth, *though* he hide it under his tongue;
- 13 *Though* he spare it, and forsake it not; but keep it still 'within his mouth:
- 14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.
- 15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.
- 16 He shall suck the poison of asps: the viper's tongue shall slay him.
- 17 He shall not see the rivers, 'the floods, the brooks of honey and butter.
- 18 That which he laboured for shall he restore, and shall not swallow *it* down: 'according to *his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.
- 19 Because he hath 'oppressed and hath forsaken the poor; *because* he hath violently taken away an house which he builded not:
- 20 Surely he shall not 'feel quietness in his belly, he shall not save of that which he desired.
- 21 'There shall none of his meat be left; therefore shall no man look for his goods.
- 22 In the fulness of his sufficiency he shall be in straits: every hand of the 'wicked shall come upon him.
- 23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall rain *it* upon him while he is eating.
- 24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

like them. His standard was not their standard. In looking to men they had turned away from God, and they had not His power in their lives. The forms of religion which they observed could not transform the character. They paid "tribute of mint and anise and cummin," but omitted "the weightier matters of the law, judgment, mercy, and faith," Matt. 23:23. The example of Jesus was to them a continual irritation. He hated but one thing in the world, and that was sin. He could not witness a wrong act without pain which it was impossible to disguise. Between the formalists, whose sanctity of appearance concealed the love of sin, and a character in which zeal for God's glory was always paramount, the contrast was unmistakable. Because the life of Jesus condemned evil, He was opposed, both at home and abroad. His unselfishness and integrity were commented on with a sneer. His forbearance and kindness were termed cowardice (DA 87-88).

19:25. Enthroned by God's Grace.—The mercies of

God surround you every moment; and it would be profitable for you to consider how and whence your blessings come every day. Let the precious blessings of God awaken gratitude in you. You cannot number the blessings of God, the constant loving-kindness expressed to you, for they are as numerous as the refreshing drops of rain. Clouds of mercy are hanging over you, and ready to drop upon you. If you will appreciate the valuable gift of salvation, you will be sensible of daily refreshment, of the protection and love of Jesus; you will be guided in the way of peace.

Look upon the glorious things of God in nature, and let your heart go out in gratitude to the Giver. There is in nature's book profitable study for the mind. Be not thankless and reckless. Open the eyes of your understanding, see the beautiful harmony in the laws of God in nature, and be awed, and reverence your Creator, the supreme Ruler of heaven and earth. See him, by the eye of faith, bending over you in love, saying with compassion, "My

- 25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him.
- 26 All darkness *shall be* hid in his secret places: a fire not blown shall consume him: it shall go ill with him that is left in his tabernacle.
- 27 The heaven shall reveal his iniquity; and the earth shall rise up against him.
- 28 The increase of his house shall depart, and his goods shall flow away in the day of his wrath.
- 29 This is the portion of a wicked man from God, and the heritage "appointed unto him by God.

The Third Cycle (21:1-31:40)

Job's First Speech:

He Maintains That the Wicked Sometimes Prosper

- 21** But Job answered and said,
- 2 Hear diligently my speech, and let this be your consolations.
- 3 Suffer me that I may speak; and after that I have spoken, mock on.
- 4 As for me, is my complaint to man? and if it were so, why should not my spirit be "troubled?"
- 5 "Mark me, and be astonished, and lay your hand upon your mouth.
- 6 Even when I remember I am afraid, and trembling taketh hold on my flesh.
- 7 Wherefore do the wicked live, become old, yea, are mighty in power?
- 8 Their seed is established in their sight with them, and their offspring before their eyes.
- 9 Their houses "are safe from fear, neither is the rod of God upon them.
- 10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.
- 11 They send forth their little ones like a flock, and their children dance.
- 12 They take the timbrel and harp, and rejoice at the sound of the organ.
- 13 They spend their days "in wealth, and in a moment go down to the grave.
- 14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.

20:25 Job 16:13; Ps 7:12; Job 6:4; Ps 75:19; 2 Co 5:11.

20:26 Isa 8:22; Mt 8:12; Jude 13; Ps 21:9.

20:27 Jer 29:23; Mal 3:5; Rom 2:16; 1 Co 3:5.

20:29 Job 18:21; Job 27:14; Mt 24:51; La 3:58.

21:4 1 Sa 1:16; Mt 26:38; Ps 12:11; Ex 6:9.

21:7 Job 12:6; Ps 17:10; Ps 37:35; Da 9:17.

21:26 Job 20:11; Ecc 9:2; Ps 49:14; Isa 19:11.

21:30 Pr 16:3; Nu 1:2; 2 Pe 3:7; Jude 13.

21:33 Job 40:23; Ge 5:19; Ecc 8:8; Heb 9:2.

12 Heb. of his decree from God

21

1 Heb. shortened

2 Heb. Look unto me

3 Heb. peace from

4 or, in mirth

5 or, lamp

6 Heb. stealth

7 that is, the punishment of his iniquity

8 Heb. his very, or, the strength of, his perfection

9 or, milk pails

10 Heb. the tent of the tabernacles

11 Heb. wraths

12 Heb. graves

13 Heb. watch in the heap

14 Heb. transgression?

- 15 What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him?
- 16 Lo, their good is not in their hand: the counsel of the wicked is far from me.
- 17 How oft is the "candle of the wicked put out! and how oft cometh their destruction upon them! God distributeth sorrows in his anger.
- 18 They are as stubble before the wind, and as chaff that the storm "carrieth away.
- 19 God layeth up "his iniquity for his children: he rewardeth him, and he shall know it.
- 20 His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
- 21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?
- 22 Shall *any* teach God knowledge? seeing he judgeth those that are high.
- 23 One dieth "in his full strength, being wholly at ease and quiet.
- 24 His "breasts are full of milk, and his bones are moistened with marrow.
- 25 And another dieth in the bitterness of his soul, and never eateth with pleasure.
- 26 They shall lie down alike in the dust, and the worms shall cover them.
- 27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.
- 28 For ye say, Where *is* the house of the prince? and where *are* "the dwelling places of the wicked?
- 29 Have ye not asked them that go by the way? and do ye not know their tokens.
- 30 That the wicked is reserved to the day of destruction? they shall be brought forth to "the day of wrath.
- 31 Who shall declare his way to his face? and who shall repay him *what* he hath done?
- 32 Yet shall he be brought to the "grave, and shall "remain in the tomb.
- 33 The clouds of the valley shall be sweet unto him, and every man shall draw after him, as *there are* innumerable before him.
- 34 How then comfort ye me in vain, seeing in your answers there remaineth "falsehood?

son, my daughter, give Me thy heart." Make the surrender to Jesus, and then with grateful hearts you can say, "I know that my Redeemer liveth." Your faith in Jesus will give strength to every purpose, consistency to the character.

All your happiness, peace, joy, and success in this life are dependent upon genuine, trusting faith in God. This faith will prompt true obedience to the commandments of God. Your knowledge and faith in God is the strongest restraint from every evil practice, and the motive to all good.

Believe in Jesus as one who pardons your sins, one who wants you to be happy in the mansions He has gone to prepare for you. He wants you to live in His presence; to have eternal life and a crown of glory. The Youth's Instructor, January 5, 1887

It is inevitable that the youth will have associates, and they will necessarily feel their influence. There are mysterious links that bind souls together, so that the heart of one

answers to the heart of another. One catches the ideas, the sentiments, the spirit, of another. This association may be a blessing or a curse. The youth may help and strengthen one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert an influence that is demoralizing (MYP 409, 410).

19:25-27. Beholding God in Times of Discouragement.—From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphant he declared:

"Though He slay me, yet will I trust in Him:

He also shall be my salvation."

"I know that my Redeemer liveth,

And that He shall stand at the latter day upon the earth:

And though after my skin worms destroy this body,

Yet in my flesh shall I see God:

Whom I shall see for myself.

Job

Eliphaz' Speech: He Urges Job to Repent

- 22** Then Eliphaz the Temanite answered and said,
- 2 Can a man be profitable unto God, *as he that is wise may be profitable unto himself?*
- 3 *Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?*
- 4 Will he reprove thee for fear of thee? will he enter with thee into judgment?
- 5 *Is not thy wickedness great? and thine iniquities infinite?*
- 6 For thou hast taken a pledge from thy brother for nought, and *'stripped the naked of their clothing.*
- 7 Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.
- 8 But *as for 'the mighty man, he had the earth; and the 'honourable man dwelt in it.*
- 9 Thou hast sent widows away empty, and the arms of the fatherless have been broken.
- 10 Therefore snares are round about thee, and sudden fear troubleth thee;
- 11 Or darkness, *that thou canst not see; and abundance of waters cover thee.*
- 12 *Is not God in the height of heaven? and behold 'the height of the stars, how high they are!*
- 13 And thou sayest, *'How doth God know? can he judge through the dark cloud?*
- 14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.
- 15 Hast thou marked the old way which wicked men have trodden?
- 16 Which were cut down out of time, *'whose foundation was overflown with a flood;*
- 17 Which said unto God, Depart from us: and what can the Almighty do *'for them?*
- 18 Yet he filled their houses with good things; but the counsel of the wicked is far from me.
- 19 The righteous see *it*, and are glad: and the innocent laugh them to scorn.
- 20 Whereas our *'substance is not cut down, but 'the remnant of them the fire consumeth.*
- 21 Acquaint now thyself *"with him, and be*

22:2 Ps. 16:2; Lk. 17:10; Job 21:15; Mt. 5:29.
22:7 Job 31:17; Isa. 58:7; Eccl. 18:7; Mt. 25:42; Rom. 12:20.
22:12 Ps. 115:3; Ps. 115:16; Eccl. 5:2; Isa. 57:15; Isa. 66:1.
22:14 Job 31:22; Ps. 43:1; Ps. 97:2; Jer. 24:20.
22:15 Ge. 6:5; Lk. 17:26-27.
22:18 Job 12:6; 1 Sa. 2:7; Ps. 17:13; Jer. 12:2; Ac. 14:17.
22:19 Ps. 48:11; Ps. 58:10; Ps. 97:8; Ps. 107:42; Rev. 18:20.
22:21 1 Cl. 28:9; Jn. 17:3; Isa. 27:5; Mt. 5:25; Ac. 10:46.
22:22 Job 23:12; Ps. 119:11; Pr. 3:4; Jn. 4:21; Mt. 12:35.
22:28 Ps. 20:9; La. 5:5; Mt. 21:22; Jas. 4:15.
23:6 Job 9:19; Job 13:21; Isa. 27:4; Isa. 27:8.
23:8 Job 9:11; Ps. 10:1; Isa. 5:15; 1 Ti. 6:16.

22

- 1 or, if he may be profitable, doth his good success depend thereon?
2 Heb. the clothes of the naked
3 Heb. man of arm
4 Heb. eminent, or, accepted for countenance
5 Heb. head of the stars
6 or, What
7 Heb. a flood was poured upon their foundation
8 or, to
9 or, estate
10 or, their excellency
11 that is, God
12 or, on the dust
13 or, gold
14 Heb. silver of strength
15 Heb. him that hath low eyes

- at peace: thereby good shall come unto thee.
- 22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.
- 23 If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.
- 24 Then shalt thou lay up gold *"as dust, and the gold of Ophir as the stones of the brooks.*
- 25 Yea, the Almighty shall be thy *"defence, and thou shalt have "plenty of silver.*
- 26 For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.
- 27 Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.
- 28 Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.
- 29 When *men* are cast down, then thou shalt say, *There is lifting up: and he shall save 'the humble person.*
- 30 *"He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.*

Job's Second Speech: He Expresses His Longing For An Opportunity to Appear Before God

- 23** Then Job answered and said,

- 2 Even to day *is* my complaint bitter: *'my stroke is heavier than my groaning.*
- 3 Oh that I knew where I might find him! *that I might come even to his seat!*
- 4 I would order *my* cause before him, and fill my mouth with arguments.
- 5 I would know the words *which* he would answer me, and understand what he would say unto me.
- 6 Will he plead against me with his great power? No; but he would put *strength* in me.
- 7 There the righteous might dispute with him: so should I be delivered for ever from my judge.
- 8 Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:
- 9 On the left hand, where he doth work, but I cannot behold him: he hideth

And mine eyes shall behold, and not another."
Job 13:15, 16; 19:25-27 (PK 163).

22:21. The Highest Education.—When the mind of man is brought into communion with the mind of God, the finite with the Infinite, the effect on body and mind and soul is beyond estimate. In such communion is found the highest education. It is God's own method of development. "Acquaint now thyself with Him" (Job 22:21). Is His message to mankind (AA 126).

The Importance of Obtaining a Knowledge of God.—The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But the Bible in strongest terms sets before us the importance of obtaining a knowledge of God. Says Peter: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." "His divine power hath given unto us all things that pertain unto life

and godliness, through the knowledge of Him that hath called us to glory and virtue." And the Scripture bids us "Acquaint now thyself with Him, and be at peace." (5T 421)

22:21-29. Only Safety.—A knowledge of God is the foundation of all true education and of all true service. It is the only real safeguard against temptation. It is this alone that can make us like God in character.

This is the knowledge needed by all who are working for the uplifting of their fellow men. Transformation of character, purity of life, efficiency in service, adherence to correct principles, all depend upon a right knowledge of God. This knowledge is the essential preparation both for this life and for the life to come.

We need to study the revelations of Himself that God has given (MH 409-410).

23:10. Sacrifice at Every Step.—We are nearing the end of this earth's history, and the different departments of God's work are to be carried forward with much more self-

¹⁶ or, The innocent shall deliver the island ²³ ¹ Heb. hand

himself on the right hand, that I cannot see him;

10 But he knoweth ²the way that I take; when he hath tried me, I shall come forth as gold.

11 My foot hath held his steps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips; ³I have esteemed the words of his mouth more than ⁴my necessary food.

13 But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me; and many such things are with him.

15 Therefore am I troubled at his presence: when I consider, I am afraid of him.

16 For God maketh my heart soft, and the Almighty troubleth me:

17 Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

24 Why, seeing times are not hidden from the Almighty, do they that know him not see his days?

2 Some remove the landmarks; they violently take away flocks, and ⁵feed thereof.

3 They drive away the ass of the fatherless, they take the widow's ox for a pledge.

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, as wild asses in the desert, go they forth to their work; rising betimes for a prey: the wilderness yieldeth food for them and for their children.

6 They reap every one his ⁶corn in the field; and they gather the vintage of the wicked.

7 They cause the naked to lodge without clothing, that ⁷they have no covering in the cold.

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter.

9 They pluck the fatherless from the breast, and take a pledge of the poor.

10 They cause him to go naked without clothing, and they take away the sheaf from the hungry;

23:30 Ge 18:19; Ps 1:6; Jn 21:17; 2 Ti 2:19.

23:11 Ps 44:18; 2 Co 1:12; 1 Th 2:10; Rom 2:7.

23:13 Job 12:14; Ec 1:15; Rom 9:19; Jas 1:17.

23:14 Job 7:3; Mic 6:9; 1 Th 5:3; 1 Th 5:9; 1 Pe 2:8.

23:15 Job 23:5; Job 10:15; Ps 77:3; Hab 4:16.

23:17 Job 6:9; 2 Ki 22:20; Isa 57:1; Job 15:42.

24:1 Ps 31:15; Ec 5:17; Isa 60:22; Da 2:21; Ac 1:7.

24:2 Dt 19:13; Dt 27:17; Pr 22:28; Hos 5:10.

24:3 Dt 24:6; 1 Sa 12:4.

24:4 Job 31:16; Ps 109:16; Isa 10:2; Am 2:7.

24:7 Job 24:10; Job 22:6; Isa 58:7; Ac 9:31.

24:8 SS 5:2; La 4:5; Hab 11:38.

24:12 Ex 22:27; Jdg 10:16; Ps 12:5; Isa 62:5.

24:16 Eze 12:12; Mt 23:43; Job 23:13; Jn 5:20.

24:20 Job 17:11; Ec 8:10; Da 4:14; Mt 5:40.

24:24 Job 20:5; Ps 37:10; Ps 92:7; Jas 1:11.

2 Heb. that is with me

3 Heb. hid, or, laid up

4 or, my appointed portion

24

1 or, feed them

2 Heb. mingled corn, or, dredge

3 Heb. the wicked gather the vintage

4 Heb. setteth his face in secret

5 Heb. violently take

6 or, he trusteth not his own life

7 thine, God's

8 Heb. are not

9 Heb. closed up

11 Which make oil within their walls, and tread their winepresses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out: yet God layeth not folly to them.

13 They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The murderer rising with the light killeth the poor and needy, and in the night is as a thief.

15 The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and ¹⁵disguiseth his face.

16 In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light.

17 For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.

18 He is swift as the waters; their portion is cursed in the earth: he beareth not the way of the vineyards.

19 Drought and heat ¹⁹consume the snow waters: so doth the grave those which have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

21 He evil entreatheth the barren that beareth not: and doeth not good to the widow.

22 He draweth also the mighty with his power: he riseth up, ²²and no man is sure of life.

23 Though it be given him to be in safety, whereon he resteth; yet ²³his eyes are upon their ways.

24 They are exalted for a little while, but ²⁴are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the cars of corn.

25 And if it be not so now, who will make me a liar, and make my speech nothing worth?

Bildad's Speech: He Asserts That Man Cannot Be Justified Before God

25 Then answered Bildad the Shuhite, ²⁵and said,

2 Dominion and fear are with him, he maketh peace in his high places.

sacrifice than has yet been practiced. The work for these last days is a missionary work. Present truth, from the first to the last letter of its alphabet, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial, purified and refined, as gold tried in the fire (Review and Herald, Nov. 18, 1902).

The Lord's Way of Training.—When David was bidden to choose the punishment for his sin, he said, "Let us fall now into the hand of the Lord; for His mercies are great: and let me not fall into the hand of man." He felt that God knew the struggle and anguish of the soul. When one is enabled to catch a glimpse of the character of God, he sees not in Him the heartless, vindictive spirit manifested by human agents; he sees that affliction and trial are God's appointed means of disciplining His children, and teaching them His way, that they may lay hold of His grace. "Who is among you that feareth the Lord, that

obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." As the poor backsliding one is led to the river of God's love, he exclaims, When He hath tried me, I shall come forth as gold purified. The suffering soul is made patient, trustful, triumphant in God under adverse circumstances (TM 354-355).

25:1-6. God Whom We Believe.—"Great is our Lord, and of great power: his understanding is infinite" (Psalms 147:5).

"The ways of man are before the eyes of the Lord, and he pondereth all his goings." (Proverbs 5:21)

"He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." (Dan 2:22)

"And laid their hands on the apostles, and put them in the common prison." (Acts 5:18)

"Who hath known the mind of the Lord? or who hath

Job

- 3 Is there any number of his armies? and upon whom doth not his light arise?
- 4 How then can man be justified with God? or how can he be clean *that is* born of a woman?
- 5 Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.
- 6 How much less man, *that is* a worm? and the son of man, *which is* a worm?

Job's Third and Longest Speech: He Reviews His Experience and Maintains His Innocence

26 But Job answered and said,

- 2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?
- 3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?
- 4 To whom hast thou uttered words? and whose spirit came from thee?
- 5 Dead *things* are formed from under the waters,² and the inhabitants thereof.
- 6 Hell is naked before him, and destruction hath no covering.
- 7 He stretcheth out the north over the empty place, and hangeth the earth upon nothing.
- 8 He bindeth up the waters in his thick clouds; and the cloud is not rent under them.
- 9 He holdeth back the face of his throne, and spreadeth his cloud upon it.
- 10 He hath compassed the waters with bounds, until the day and night come to an end.
- 11 The pillars of heaven tremble and are astonished at his reproof.
- 12 He divideth the sea with his power, and by his understanding he smiteth through the proud.
- 13 By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.
- 14 Lo, these *are* parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

27 Moreover Job continued his parable, and said,

been his counselor? Or who hath first given to him, and it shall be recompense unto him again? For of him, and through him and to him, are all things: to whom be glory forever. (Rom. 11:34-36)

"unto the King of eternal, immortal, invisible," "Who hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." (1 Tim 1:17, 6:16)

"Shall not His excellency make you afraid?

And His dread fall upon you?"

"Is not God in the height of heaven?

And behold the height of the stars, how high they are!"

"Is there any number of His armies?

And upon whom doth not His light arise?"

As we learn more and more of what God is, and of what we ourselves are in His sight, we shall fear and tremble before Him. Let men of today take warning from the fate of

25:3 Isa 40:26; Da 10:3; Mt 26:53;
25:4 Job 9:2, Ps 104:3; Ps 145:2;
25:6 Job 4:19; Ge 18:27; Ps 22:6.

26:2 Job 12:2, 1 Ki 19:27; Job 6:25; Isa 40:14.

26:3 Job 6:13; Job 12:4; Job 14:5; Job 55:4; Ac 20:20.

26:6 Job 11:8; Ps 139:8; Pr 15:11; Heb 4:14.

26:7 Job 9:8; Ps 21:2; Isa 10:22; Isa 40:26.

26:8 Job 36:29; Ps 135:7; Pr 30:4; Isa 5:6.

26:10 Ps 33:7; Pr 8:29; Jer 5:22; Ge 8:22.

26:12 Ex 14:21; Ps 29:10; Ps 74:13; Isa 51:15; Jer 31:35.

26:13 Ge 1:2; Ps 104:30; Isa 27:1; Rev 12:9.

27:2 Nu 14:21; Ru 3:14; 1 Sa 14:39; 1 Sa 14:35.

27:5 Job 32:8; Job 42:7; Dt 25:1; Pr 17:15; Gal 2:11.

27:6 Job 2:8; Pr 4:13; Ac 24:16; 2 Co 12:11.

27:8 Job 11:20; Job 13:16; Job 15:34.

27:9 Ps 18:1; Jo 9:31; Jas 4:5; Hos 7:14; Lk 13:25.

27:10 Ps 47:4; Ps 54:4; Hab 4:18; Mt 13:41; Ac 10:2.

27:14 Dt 28:42; Est 5:11; Ps 109:13; Lk 23:29.

27:15 Ps 78:64; Jer 22:18; Pr 13:22; Pr 28:8; Ec 2:26.

27:18 Isa 51:8; Isa 18:34; Jer 12:14; 26:1.

27:19 Job 21:30; Job 30:25; Ge 49:10; Jer 8:2; Mt 5:12.

26

¹ Or, with the inhabitants

² Heb until the end of light with darkness

³ Heb pride

27

¹ Heb. added to take up

- 2 As God liveth, *who* hath taken away my judgment; and the Almighty, *who* hath vexed my soul;
- 3 All the while my breath is in me, and the spirit of God is in my nostrils;
- 4 My lips shall not speak wickedness, nor my tongue utter deceit.
- 5 God forbid that I should justify you: till I die I will not remove mine integrity from me.
- 6 My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.
- 7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
- 8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?
- 9 Will God hear his cry when trouble cometh upon him?
- 10 Will he delight himself in the Almighty? will he always call upon God?
- 11 I will teach you 'by the hand of God: *that* which is with the Almighty will I not conceal.
- 12 Behold, all ye yourselves have seen it; why then are ye thus altogether vain?
- 13 This is the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.
- 14 If his children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.
- 15 Those that remain of him shall be buried in death; and his widows shall not weep.
- 16 Though he heap up silver as the dust, and prepare raiment as the clay;
- 17 He may prepare it, but the just shall put it on, and the innocent shall divide the silver.
- 18 He buildeth his house as a moth, and as a booth *that* the keeper maketh.
- 19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not.
- 20 Terrors take hold on him as waters, a tempest stealeth him away in the night.
- 21 The east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.
- 22 For God shall cast upon him, and not

those who in ancient times presumed to make free with that which God had declared sacred. When the Israelites ventured to open the ark on its return from the land of the Philistines, their irreverent daring was signally punished (MH 434).

26:7-10. The Universe Maintained by God's Power.—As regards this earth, Scripture declares the work of creation to have been completed. "The works were finished from the foundation of the world." Hebrews 4:3. But the power of God is still exercised in upholding the objects of His creation. It is not because the mechanism once set in motion continues to act by its own inherent energy that the pulse beats, and breath follows breath. Every breath, every pulsation of the heart, is an evidence of the care of Him in whom we live and move and have our being. From the smallest insect to man, every living creature is daily dependent upon His providence. "These wait all upon Thee. . . ."

² Heb. made my soul bitter ³ that is, the breath which God gave him ⁴ Heb. from my days ⁵ Or, being in the hand, etc.

- spare: 'he would fain flee out of his hand.
 23 Men shall clap their hands at him, and shall hiss him out of his place.
 28 Surely there is 'a vein for the silver, and a place for gold *where they fine it*.
 2 Iron is taken out of the 'earth, and brass is molten out of the stone.
 3 He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.
 4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.
 5 As for the earth, out of it cometh bread; and under it is turned up as it were fire.
 6 The stones of it *are* the place of sapphires; and it hath 'dust of gold.
 7 There is a path which no fowl knoweth, and which the vulture's eye hath not seen:
 8 The lion's whelps have not trodden it, nor the fierce lion passed by it.
 9 He putteth forth his hand upon the 'rock; he overturneth the mountains by the roots.
 10 He cutteth out rivers among the rocks; and his eye seeth every precious thing.
 11 He bindeth the floods 'from overflowing; and the thing that is hid bringeth he forth to light.
 12 But where shall wisdom be found? and where is the place of understanding?
 13 Man knoweth not the price thereof; neither is it found in the land of the living.
 14 The deep saith, It is not in me; and the sea saith, It is not with me.
 15 'It cannot be gotten for gold, neither shall silver be weighed for the price thereof.
 16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.
 17 The gold and the crystal cannot equal it; and the exchange of it *shall not be for* 'jewels of fine gold.
 18 No mention shall be made of 'coral, or of pearls: for the price of wisdom *is* above rubies.
 19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.
 20 Whence then cometh wisdom? and where is the place of understanding?
 21 Seeing it is hid from the eyes of all living,

28:3 Pr 2:4; Ecc 1:13; Hab 2:13; Mt 6:33; Lk 10:9.
 28:12 Job 28:20; Ps 51:6; Col 2:3; Jas 1:5; Jas 1:17.
 28:13 Ps 19:10; Ps 119:72; Pr 24:25; Isa 38:11.
 28:14 Rom 11:33-34.
 28:15 Job 28:18; Pr 8:10; Pr 8:17; Pr 16:16.
 28:23 Ps 19:7; Pr 8:13; Mt 11:27; Ac 15:18; Jude 25.
 28:24 2 Ch 16:9; Pr 15:3; Zec 4:10; Rev 5:9.
 28:25 Ps 135:7; Isa 40:12.
 28:26 Job 36:26; Job 38:25; Jer 13:22; Am 4:7.
 28:28 Job 29:29; Ps 111:10; Ec 12:13; Ps 53:14.
 29:3 Job 18:6; Ps 18:28; Ps 84:11; Isa 24:3; Jo 8:12.
 29:4 Job 1:10; Ps 25:13; Ps 27:5; Col 3:4.
 29:6 Job 20:17; Ge 49:11; Dt 32:13; Ps 81:16.
 29:10 Ps 137:6; Ec 3:26.
 29:12 Ps 72:12; Pr 21:15; Jer 22:16; Ps 68:5; Jas 1:27.
 29:14 Ps 132:9; Isa 61:10; Rom 15:14; Eph 6:11.
 29:15 Nu 10:31; Mt 11:5; 1 Co 12:12.

6 Heb. in fleeing he would flee

28

1 or, mine

2 or, dust

3 or, gold ore

4 or, lint

5 Heb. weeping

6 Heb. Fine gold shall not be given for it

7 or, vessels of

8 or, Ramoth

9 or, heaven

10 or, number it

29

1 Heb. added to take up

2 or, lamp

3 Heb. with me

- and kept close from the fowls of the 'air.
 22 Destruction and death say, We have heard the fame thereof with our ears.
 23 God understandeth the way thereof, and he knoweth the place thereof.
 24 For he looketh to the ends of the earth, and seeth under the whole heaven;
 25 To make the weight for the winds; and he weigheth the waters by measure.
 26 When he made a decree for the rain, and a way for the lightning of the thunder:
 27 Then did he see it, and "declare it: he prepared it, yea, and searched it out.
 28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom: and to depart from evil *is* understanding.

29 Moreover Job 'continued his parable, and said,

- 2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;
 3 When his 'candle shined upon my head, and *when* by his light I walked *through* darkness;
 4 As I was in the days of my youth, when the secret of God was upon my tabernacle;
 5 When the Almighty was yet with me, *when* my children *were* about me;
 6 When I washed my steps with butter, and the rock poured 'me out rivers of oil;
 7 When I went out to the gale through the city, *when* I prepared my seat in the street!
 8 The young men saw me, and hid themselves: and the aged arose, and stood up.
 9 The princes refrained talking, and laid their hand on their mouth.
 10 'The nobles held their peace, and their tongue cleaved to the roof of their mouth.
 11 When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:
 12 Because I delivered the poor that cried, and the fatherless, and *him that had none* to help him.
 13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.
 14 I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.
 15 I was eyes to the blind, and feet *was* I to the lame.

Job

That Thou givest them they gather:
 Thou openest Thine hand, they are filled with good.
 Thou hidest Thy face, they are troubled:
 Thou takest away their breath, they die,
 And return to their dust.
 Thou sendest forth Thy Spirit, they are created:
 And Thou renewest the face of the earth." Psalm 104:27-30.
 'He stretcheth out the north over the empty place,
 And hangeth the earth upon nothing.
 He bindeth up the waters in His thick clouds;
 And the cloud is not rent under them. . . .
 He hath compassed the waters with bounds,
 Until the day and night come to an 'end."
 "The pillars of heaven tremble
 And are astonished at His rebuke.
 He stilleth the sea with His power. . . .
 By His Spirit the heavens are beauty;
 His hand hath pierced the gliding serpent.

Lo, these are but the outskirts of His ways:
 And how small a whisper do we hear of Him!
 But the thunder of His power who can understand?"
 Job 26:7-10, 26:11-14. R.V., margin.

"The Lord hath His way in the whirlwind and in the storm,
 And the clouds are the dust of His feet." Nahum 1:3.

The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an actuating energy. God is a spirit; yet He is a personal being, for man was made in His image. As a personal being, God has revealed Himself in His Son, Jesus, the outshining of the Father's glory, "and the express image of His person" (Hebrews 1:3), was on earth found in fashion as a man. As a personal Savior He came to the world. As a personal Savior He ascended on high. As a personal Savior He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like the Son of man." Daniel 7:13.

⁴ Heb. The voice of the nobles was hid

- 16 I was a father to the poor: and the cause which I knew not I searched out.
 17 And I brake ^{the} jaws of the wicked, and ^{plucked} the spoil out of his teeth.
 18 Then I said, I shall die in my nest, and I shall multiply my days as the sand.
 19 My root was ^{spread out} by the waters, and the dew lay all night upon my branch.
 20 My glory was ^{fresh} in me, and my bow was ^{renewed} in my hand.
 21 Unto me ^{men} gave ear, and waited, and kept silence at my counsel.
 22 After my words they spake not again; and my speech dropped upon them.
 23 And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.
 24 If I laughed on them, they believed it not; and the light of my countenance they cast not down.
 25 I chose out their way, and sat chief, and dwell as a king in the army, as one that comforteth the mourners.

30 But now they that are ^{younger} than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

- 2 Yea, whereto ^{might} the strength of their hands ^{profit} me, in whom old age was perished?
 3 For want and famine they were ^{solitary}; fleeing into the wilderness ⁱⁿ former time desolate and waste.
 4 Who cut up mallows by the bushes, and juniper roots ^{for} their meat.
 5 They were driven forth from among ^{men}, (they cried after them as ^{after} a thief.)
 6 To dwell in the cliffs of the valleys, ⁱⁿ ^{the} caves of the earth, and ⁱⁿ the rocks.
 7 Among the bushes they brayed; under the nettles they were gathered together.
 8 They were children of fools, yea, children of ^{base} men: they were viler than the earth.
 9 And now am I their song, yea, I am their byword.
 10 They abhor me, they flee far from me, ^{and} spare not to spit in my face.
 11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.
 12 Upon my right ^{hand} rise the youth; they

29:16 Job 31:18; Ps 68:5; Eph 5:1; Jas 1:27.
 29:18 Jer 22:28; Jer 49:16; Ob 4; Hab 2:9; 29:19 Job 18:16; Ps 133; Jer 17:8.
 29:20 Job 29:14; Job 19:9; Ge 45:13; Ps 33.

30:9 Job 17:6; Ps 41:14; Ps 69:12; La 3:11.

30:11 Job 12:18; Job 12:21; Ps 35:21; Jas 1:26.

30:12 Job 19:18; Isa 45:1; Job 19:12.

30:13 Ps 69:26; Zec 1:15.

30:14 Job 22:16; Ps 18:4; Isa 8:7-8.

30:16 Ps 22:14; Ps 42:4; Isa 53:12; Ps 40:12.

30:17 Job 7:1; Ps 22:1; Isa 8:13.

30:18 Job 2:7; Job 7:5; Job 19:20; Ps 95:5.

30:20 Job 19:7; Ps 22:1; La 3:8; Mt 15:23.

30:25 Jer 15:17; Jer 18:20; Lk 19:41; Jn 11:45.

30:26 Job 29:18; Jer 8:15; Jer 14:19; Mic 1:12.

30:28 Ps 38:6; Ps 42:9; Ps 45:2.

30:29 Job 17:11; Ps 102:6; Isa 38:11; Mic 1:8.

5 Heb. the jawteeth, or, the grinders

6 Heb. cast

7 Heb. opened

8 Heb. new

9 Heb. changed

30

1 Heb. of fewer days than I

2 or, dark as the night

3 Heb. yesternight

4 Heb. holes

5 Heb. men of no name

6 Heb. and withhold not spittle from

7 Heb. my principal one

8 Heb. turned to be cruel

9 Heb. the strength of thy hand

push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came ^{upon me} as a wide breaking in of waters: in the desolation they rolled themselves ^{upon me}.

15 Terrors are turned upon me: they pursue ^{my} soul as the wind; and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me: the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season; and my sinews take no rest.

18 By the great force of ^{my} disease is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me ^{not}.

21 Thou art ^{become} cruel to me: with ^{thy} strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride ^{upon it}, and dissolvest ^{my} substance.

23 For I know that thou wilt bring me ^{to} death, and ^{to} the house appointed for all living.

24 Howbeit he will not stretch out ^{his} hand to the ^{grave}, though they cry in his destruction.

25 Did not I weep ^{for} him that was in trouble? was ^{not} my soul ^{grieved} for the poor?

26 When I looked for good, then evil came ^{unto me}: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, ^{and} I cried in the congregation.

29 I am a brother to dragons, and a companion ^{to} owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is ^{turned} to mourning, and my organ into the voice of them that weep.

Job

The apostle Paul, writing by the Holy Spirit, declares of Christ that "all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together." Colossians 1:16,17, R.V. (Ed 130, 131).

27:5, 6. The Faithful to Justice.—In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives, and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and Him crucified.

Paul was imprisoned, beaten with rods, stoned, and finally, put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ."

These examples of human steadfastness bear witness to the faithfulness of God's promises—of His abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest-tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of the eternal riches (AV 575).

28:14-18. Reward of Searching.—Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest,

10 or, wisdom 11 Heb. heap 12 Heb. hard of day? 13 burned 14 or, ostriches

- 31** I made a covenant with mine eyes; why then should I think upon a maid?
- 2 For what portion of God is *there* from above? and *what* inheritance of the Almighty from on high?
- 3 Is not destruction to the wicked? and a strange *punishment* to the workers of iniquity?
- 4 Doth not he see my ways, and count all my steps?
- 5 If I have walked with vanity, or if my foot hath hastened to deceit;
- 6 'Let me be weighed in an even balance, that God may know mine integrity.
- 7 If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;
- 8 *Then* let me sow, and let another eat; yea, let my offspring be rooted out.
- 9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;
- 10 *Then* let my wife grind unto another, and let others bow down upon her.
- 11 For this is an heinous crime; yea, it is an iniquity to be *punished* by the judges.
- 12 For it is a fire *that* consumeth to destruction, and would root out all mine increase.
- 13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;
- 14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?
- 15 Did not he that made me in the womb make him? and *'did* not one fashion us in the womb?
- 16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;
- 17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;
- 18 (For from my youth he was brought up with me, as *with* a father, and I have guided *'her* from my mother's womb;)
- 19 If I have seen any perish for want of clothing, or any poor without covering;
- 20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

31:1 Ge 6:2; Ps 119:37; Pr 4:25; 1 Jn 2:10;
 31:4 Job 14:16; Job 41:21; Ge 16:13; Ps 40:21;
 31:7 Nu 15:39; Ec 11:9; Ec 14:5; Mt 5:29;
 31:15 Job 34:19; Ne 5:5; Isa 58:7; Mal 2:10;
 31:26 Dt 4:19; Dt 17:3; Jer 8:2;
 31:28 Job 31:11; Tit 1:16; 2 Pe 2:1; 1 Jn 2:23; Jude 4;
 31:30 Rom 12:14; 1 Pe 5:9; Ec 5:2; Ec 5:6; Jas 5:6;
 31:32 Jdg 19:15; Isa 58:7; Mt 25:40; Heb 13:2;
 31:34 Ec 23:2; Pr 29:25; Jer 38:16; Jer 48:19;
 31:40 2 Ki 14:9; Isa 7:25; Zep 2:9; Mal 1:5.

31

- 1 Heb. Let him weigh me in balances of justice
 2 or, did he not fashion us in one womb?
 3 that is, the widow
 4 or, chancel bone
 5 Heb. found much
 6 Heb. light
 7 Heb. bright
 8 Heb. my hand hath kissed my mouth
 9 Heb. palate
 10 or, way
 11 or, after the manner of men
 12 or, my sign is that the Almighty will
 13 Heb. weep
 14 Heb. strength
 15 Heb. the soul of the owners thereof
 16 or, breathe out
 16 or, noisome weeds

- 21 If I have lifted up my hand against the fatherless, when I saw my help in the gate;
- 22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from *'the* bone.
- 23 For destruction *from* God was a terror to me, and by reason of his highness I could not endure.
- 24 If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;
- 25 If I rejoiced because my wealth was great, and because mine hand had *'gotten* much;
- 26 If I beheld *'the* sun when it shined, or the moon walking *'in* brightness;
- 27 And my heart hath been secretly enticed, or *'my* mouth hath kissed my hand:
- 28 This also *were* an iniquity to be *punished* by the judge: for I should have denied the God *that* is above.
- 29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:
- 30 Neither have I suffered *'my* mouth to sin by wishing a curse to his soul.
- 31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.
- 32 The stranger did not lodge in the street: *but* I opened my doors *'to* the traveller.
- 33 If I covered my transgressions *'as* Adam, by hiding mine iniquity in my bosom:
- 34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?
- 35 Oh that one would hear me! *'behold*, my desire is, *that* the Almighty would answer me, and *that* mine adversary had written a book.
- 36 Surely I would take it upon my shoulder, and bind it as a crown to me.
- 37 I would declare unto him the number of my steps; as a prince would I go near unto him.
- 38 If my land cry against me, or that the furrows likewise thereof *'complain*:
- 39 If I have eaten *'the* fruits thereof without money, or have *'caused* the owners thereof to lose their life:
- 40 Let thistles grow instead of wheat, and *'cockle* instead of barley. The words of Job are ended.

broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge.

No one can search the Scriptures in the spirit of Christ without being rewarded. When man is willing to be instructed as a little child, when he submits wholly to God, he will find the truth in His word. If men would be obedient, they would understand the plan of God's government. The heavenly world would open its chambers of grace and glory for exploration. Human beings would be altogether different from what they now are, for by

exploring the mines of truth men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated (COL. 1:15-17).

28:28. The Fear of God Is the Foundation of Greatness.—Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the adage, "Every man is the architect of his own fortune." While parents are responsible for the stamp of character, as well as for the education and training, of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his companions enjoyed the benefits of correct

The Speeches of Elihu (32:1-37:24)

Introduction and First Speech:
He Presents a New Philosophy of Suffering

32 So these three men ceased to answer Job, because he was righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

4 Now Elihu had waited till Job had spoken, because they were older than he.

5 When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old: wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not always wise: neither do the aged understand judgment.

10 Therefore I said, Harken to me: I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, there was none of you that convinced Job, or that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed his words against me: neither will I answer him with your speeches.

15 They were amazed, they answered no more: they left off speaking.

16 When I had waited, (for they spake not, but stood still, and answered no more;)

17 I said, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within

32:2 Ps 69:9; Mk 3:5; Eph 4:26; Ge 24:21.

32:7 Job 12:12; Pr 16:31; Heb 5:12.

32:8 Job 33:16; Ge 11:39; Ec 2:26; Da 11:7; Da 2:21.

32:9 Jer 5:5; Mt 11:25; Jn 7:38; Job 12:20.

32:12 Job 32:5; 1 Ti 1:7.

32:13 Ge 14:25; Jdg 7:2; Isa 48:5; Isa 48:7; Zec 12:7.

32:22 Job 17:5; Pr 29:5; 1 Th 2:5; Gal 1:10.

33:1 Job 14:6; Job 31:2; Mk 9:9.

33:3 Job 27:4; Job 15:2; Job 38:2; Pr 15:2.

33:4 Job 10:12; Ps 55:6; Rom 8:2; 1 Co 15:35.

33:6 Job 20:22; Job 31:35; Ge 50:2; 2 Co 5:20.

33:7 Job 9:34; Job 13:21; Ps 88:16; Ps 42:1.

33:9 Job 9:17; Job 10:7; Job 11:4; Jer 2:45.

33:10 Job 13:25; Job 11:16; Job 31:5.

33:11 Job 13:27; Ps 105:18; Ac 16:21.

33:12 Job 12:2; Job 31:25; Job 35:2.

33:13 Job 9:14; Isa 49:9; Jer 50:2.

33:14 Job 9:14; Isa 49:9; Jer 50:2.

33:15 Job 9:14; Isa 49:9; Jer 50:2.

33:16 Job 9:14; Isa 49:9; Jer 50:2.

33:17 Job 9:14; Isa 49:9; Jer 50:2.

33:18 Job 9:14; Isa 49:9; Jer 50:2.

33:19 Job 9:14; Isa 49:9; Jer 50:2.

33:20 Job 9:14; Isa 49:9; Jer 50:2.

33:21 Job 9:14; Isa 49:9; Jer 50:2.

33:22 Job 9:14; Isa 49:9; Jer 50:2.

33:23 Job 9:14; Isa 49:9; Jer 50:2.

33:24 Job 9:14; Isa 49:9; Jer 50:2.

33:25 Job 9:14; Isa 49:9; Jer 50:2.

33:26 Job 9:14; Isa 49:9; Jer 50:2.

33:27 Job 9:14; Isa 49:9; Jer 50:2.

33:28 Job 9:14; Isa 49:9; Jer 50:2.

33:29 Job 9:14; Isa 49:9; Jer 50:2.

33:30 Job 9:14; Isa 49:9; Jer 50:2.

33:31 Job 9:14; Isa 49:9; Jer 50:2.

33:32 Job 9:14; Isa 49:9; Jer 50:2.

33:33 Job 9:14; Isa 49:9; Jer 50:2.

33:34 Job 9:14; Isa 49:9; Jer 50:2.

33:35 Job 9:14; Isa 49:9; Jer 50:2.

33:36 Job 9:14; Isa 49:9; Jer 50:2.

33:37 Job 9:14; Isa 49:9; Jer 50:2.

33:38 Job 9:14; Isa 49:9; Jer 50:2.

33:39 Job 9:14; Isa 49:9; Jer 50:2.

33:40 Job 9:14; Isa 49:9; Jer 50:2.

33:41 Job 9:14; Isa 49:9; Jer 50:2.

33:42 Job 9:14; Isa 49:9; Jer 50:2.

33:43 Job 9:14; Isa 49:9; Jer 50:2.

33:44 Job 9:14; Isa 49:9; Jer 50:2.

33:45 Job 9:14; Isa 49:9; Jer 50:2.

33:46 Job 9:14; Isa 49:9; Jer 50:2.

33:47 Job 9:14; Isa 49:9; Jer 50:2.

33:48 Job 9:14; Isa 49:9; Jer 50:2.

33:49 Job 9:14; Isa 49:9; Jer 50:2.

33:50 Job 9:14; Isa 49:9; Jer 50:2.

33:51 Job 9:14; Isa 49:9; Jer 50:2.

33:52 Job 9:14; Isa 49:9; Jer 50:2.

33:53 Job 9:14; Isa 49:9; Jer 50:2.

33:54 Job 9:14; Isa 49:9; Jer 50:2.

33:55 Job 9:14; Isa 49:9; Jer 50:2.

33:56 Job 9:14; Isa 49:9; Jer 50:2.

33:57 Job 9:14; Isa 49:9; Jer 50:2.

33:58 Job 9:14; Isa 49:9; Jer 50:2.

33:59 Job 9:14; Isa 49:9; Jer 50:2.

33:60 Job 9:14; Isa 49:9; Jer 50:2.

33:61 Job 9:14; Isa 49:9; Jer 50:2.

33:62 Job 9:14; Isa 49:9; Jer 50:2.

33:63 Job 9:14; Isa 49:9; Jer 50:2.

33:64 Job 9:14; Isa 49:9; Jer 50:2.

33:65 Job 9:14; Isa 49:9; Jer 50:2.

33:66 Job 9:14; Isa 49:9; Jer 50:2.

33:67 Job 9:14; Isa 49:9; Jer 50:2.

33:68 Job 9:14; Isa 49:9; Jer 50:2.

33:69 Job 9:14; Isa 49:9; Jer 50:2.

33:70 Job 9:14; Isa 49:9; Jer 50:2.

33:71 Job 9:14; Isa 49:9; Jer 50:2.

33:72 Job 9:14; Isa 49:9; Jer 50:2.

33:73 Job 9:14; Isa 49:9; Jer 50:2.

33:74 Job 9:14; Isa 49:9; Jer 50:2.

33:75 Job 9:14; Isa 49:9; Jer 50:2.

me constraineth me.

19 Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may be refreshed: I will open my lips and answer.

21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

22 For I know not to give flattering titles: in so doing my maker would soon take me away.

33 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

3 My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set thy words in order before me, stand up.

6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine hearing, and I have heard the voice of thy words saying,

9 I am clean without transgression, I am innocent: neither is there iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy.

11 He putteth my feet in the stocks, he marketh all my paths.

12 Behold, in this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he giveth not account of any of his matters.

14 For God speaketh once, yea twice, yet man perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction.

training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose, every noble resolution (CD 29).

29:4-16. The Doer of Justice and Honesty.—He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that sweareth to his own hurt, and changeth not; . . . He that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, . . . and shutteth his eyes from seeing evil: he shall dwell on high: . . . bread shall be given him, his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. Psalm 15:2-4; Isaiah 33:15-17, 142

God has given in His word a picture of a prosperous man—one whose life was in the truest sense a success—a man whom both heaven and earth delighted to honor. Of his experiences Job himself says:

"The blessing of him that was ready to perish came upon me;

And I caused the widow's heart to sing for joy.

I put on righteousness, and it clothed me;

My justice was as a robe and a diadem (Ed 141-142).

29:16. When the Lord's Poor Are Neglected.—When the Lord's poor are neglected and forgotten or greeted with cold looks and cruel words, let the guilty one bear in mind that he is neglecting Christ in the person of His saints. Our Saviour identifies His interest with that of suffering humanity. As the heart of the parent yearns with pitying tenderness over the suffering one of her little flock, so the heart of our Redeemer sympathizes with the poorest and lowliest of His earthly children. He has placed them among

¹⁴ Heb. breathe **33** ¹ Heb. in my palate ² purely ³ Heb. mouth ⁴ Heb. cut ⁵ Heb. ears ⁶ Heb. he answereth not ⁷ Heb. he revealeth, or, uncovereth

- 17 That he may withdraw man from his purpose, and hide pride from man.
 18 He keepeth back his soul from the pit, and his life from perishing by the sword.
 19 He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:
 20 So that his life abhorreth bread, and his soul dainty meat.
 21 His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out.
 22 Yea, his soul draweth near unto the grave, and his life to the destroyers.
 23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
 24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found ^a ransom.
 25 His flesh shall be fresher ^athan a child's: he shall return to the days of his youth:
 26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
 27 ^bHe looketh upon men, and if any say, I have sinned, and perverted ^{that which} was right, and it profited me not;
 28 ^cHe will deliver his soul from going into the pit, and his life shall see the light.
 29 Lo, all these things worketh God oftentimes with man,
 30 To bring back his soul from the pit, to be enlightened with the light of the living.
 31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.
 32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.
 33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

Second Speech: He Endeavors to Vindicate God

- 34** Furthermore Elihu answered and said,
 2 Hear my words, O ye wise men: and give ear unto me, ye that have knowledge.
 3 For the ear trieth words, as the mouth tasteth meat.
 4 Let us choose to us judgment: let us know among ourselves what is good.
 5 For Job hath said, I am righteous: and

33:19 De 8:5; Ps 94:12; Is 27:9; 1 Co 11:32; Rev 3:19.
 33:21 Job 7:5; Job 13:26; Ps 39:11; Pr 5:11.
 33:23 Job 2:1; Hag 1:13; Mal 2:7; Mal 5:1; Ec 5:20.
 33:24 Job 33:18; Ec 33:19; Ps 86:15; Ps 22:4.
 33:26 2 Ch 33:19; Ps 50:15; Isa 30:19; Jer 53:5.
 33:30 Job 33:24; Job 33:28; Ps 56:13; Ec 4:1.
 33:32 Job 21:27; Job 27:5.
 33:33 Ps 34:11; Job 33:3; Ps 49:3; Pr 8:5.
 34:5 Job 10:7; Job 11:4; Job 16:17.
 34:6 Job 6:1; Job 16:13.
 34:9 Job 21:30; Job 22:17; Mal 3:14; Ps 47:1.
 34:10 Job 34:34; Pr 6:32; Pr 15:32; Ge 18:25.
 34:11 Job 34:26; Jer 42:19; Mt 10:27; Rom 2:6.
 34:14 Job 7:17; Job 9:4; Ps 104:29; Isa 24:22.
 34:17 Ge 18:25; 2 Sa 25:3; Job 1:22; Rom 9:14.
 34:19 Job 13:8; Ac 10:41; Rom 2:11; Gal 2:6; Eph 6:9.
 34:23 Job 11:6; Ec 9:13; Ps 119:137; Isa 42:3.

^a Heb. work

^b Heb. from passing

^c Heb. meat of desire

^d or, an atonement

^e Heb. childhood

^f or, He shall look

upon men, and say

^g or, He hath delivered

my soul, etc.

and my life

34

¹ Heb. palate

² Heb. mine arrow

³ Heb. men of heart

⁴ Heb. all of it?

⁵ Heb. him

⁶ Heb. bind?

God hath taken away my judgment.

- 6 Should I lie against my right? ^amy wound is incurable without transgression.
 7 What man is like Job, who drinketh up scorning like water?
 8 Which goeth in company with the workers of iniquity, and walketh with wicked men.
 9 For he hath said, It profiteth a man nothing that he should delight himself with God.
 10 Therefore hearken unto me, ye ^amen of understanding: far be it from God, ^{that he} should do wickedness; and from the Almighty, ^{that he} should commit iniquity.
 11 For the work of a man shall he render unto him, and cause every man to find according to his ways.
 12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.
 13 Who hath given him a charge over the earth? or who hath disposed ^athe whole world?
 14 If he set his heart ^aupon man, if he gather unto himself his spirit and his breath;
 15 All flesh shall perish together, and man shall turn again unto dust.
 16 If now ^{thou} hast understanding, hear this: hearken to the voice of my words.
 17 Shall even he that hateth right ^agovern? and wilt thou condemn him that is most just?
 18 ^{Is it fit} to say to a king, ^{Thou} art wicked? and to princes, ^{Ye} are ungodly?
 19 ^{How much less} to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.
 20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and ^athe mighty shall be taken away without hand.
 21 For his eyes are upon the ways of man, and he seeth all his goings.
 22 ^{There is} no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
 23 For he will not lay upon man ^{more than} right; that he should ^aenter into judgment with God.
 24 He shall break in pieces mighty men

Job

us to awaken in our hearts that love which He feels toward the suffering and oppressed, and He will let His judgments fall upon anyone who wrongs, slights, or abuses them (Wm 184).

31:24. Counsel for the Rich.—Much is said concerning our duty to the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those, who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned. But indifferent as they may appear, many among the rich are soul-burdened. "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." He that says to fine gold, "Thou art my confidence," has "denied the God that is above." "None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth

forever)." Ecclesiastes 5:10; Job 31:24, 28; Psalm 49:7, 8 (MH 210).

31:32. Showing Mercy to Gentiles.—The angels of heaven look upon the distress of God's family upon the earth, and they are prepared to co-operate with men in relieving oppression and suffering. God in His providence had brought the priest and the Levite along the road where the wounded sufferer lay, that they might see his need of mercy and help. All heaven watched to see if the hearts of these men would be touched with pity for human woe. The Saviour was the One who had instructed the Hebrews in the wilderness; from the pillar of cloud and of fire He had taught a very different lesson from that which the people were now receiving from their priests and teachers. The merciful provisions of the law extended even to the lower animals, which cannot express in words their want and suffering. Directions had been given to Moses for the children of Israel to this effect: "If thou

⁷ Heb. they shall take away the mighty ⁸ Heb. go

- *without number, and set others in their stead.
- 25 Therefore he knoweth their works, and he overturneth *them* in the night, so that they are *ruined*.
- 26 He striketh them as wicked men *in* the open sight of others;
- 27 Because they turned back *from* him, and would not consider any of his ways:
- 28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.
- 29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only;
- 30 That the hypocrite reign not, lest the people be ensnared.
- 31 Surely it is meet to be said unto God, I have borne *chastisement*, I will not offend *any more*:
- 32 *That which* I see not teach thou me: if I have done iniquity, I will do no more.
- 33 *Should it be according to thy mind?* he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.
- 34 Let men *of* understanding tell me, and let a wise man hearken unto me.
- 35 Job hath spoken without knowledge, and his words were without wisdom.
- 36 *My desire is that* Job may be tried unto the end because of *his* answers for wicked men.
- 37 For he addeth rebellion unto his sin, he clappeth *his hands* among us, and multiplieth his words against God.

Third Speech:

He Reasons God Has Not Heeded Job

- 35** Elihu spake moreover, and said,
- 2 Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?
- 3 For thou saidst, What advantage will it be unto thee? *and*, What profit shall I have, *if I be cleansed* from my sin?
- 4 *I* will answer thee, and thy companions with thee.
- 5 Look unto the heavens, and see: and

34:28 Job 24:12, Job 35:9, Ex. 5:7, Jas. 5:3.

34:30 Job 34:21, Ps. 12:8, Ecc. 9:18, Hos. 5:11.

34:35 Job 14:2, Job 15:2, Job 35:16, Job 48:2.

35:7 1 Ch. 29:16, Ps. 16:2, Pr. 9:12, Rom. 11:35.

35:9 Job 24:12, Job 34:28, Ex. 5:7, 35:10 Job 46:13, Isa. 8:21, Ecc. 12:1, 1 Pe. 4:19.

35:11 Job 32:8, Ge. 1:26, Ge. 2:7, Ps. 94:12, 35:12 Ps. 18:41, Pr. 1:28, Job 9:34.

35:16 Job 3:1, Job 33:2, Job 48:2.

36:7 2 Ch. 16:9, Ps. 45:18, Zeph. 5:11, 1 Pe. 5:12.

36:8 Job 14:2, Job 19:6, Ps. 18:5, Ps. 107:10.

9 Heb. searching out

10 Heb. crushed

11 Heb. place of beholders

12 Heb. after him

13 Heb. from with thee?

14 Heb. of heart

15 or, My father, let Job be tried

35

1 or, by it more than by my sin

2 Heb. return to thee words

3 that is, God hath

4 that is, Job knoweth

36

1 Heb. there are yet words for God

2 Heb. heart

3 or, afflicted

behold the clouds *which* are higher than thou.

- 6 If thou sinnest, what doest thou against him? or *if thy* transgressions be multiplied, what doest thou unto him?
- 7 If thou be righteous, what giveth thou him? or what receiveth he of thine hand?
- 8 Thy wickedness *may hurt* a man as thou *art*; and thy righteousness *may profit* the son of man.
- 9 By reason of the multitude of oppressions they make the *oppressed* to cry: they cry out by reason of the arm of the mighty.
- 10 But none saith, Where is God my maker, who giveth songs in the night?
- 11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?
- 12 There they cry, but none giveth answer, because of the pride of evil men.
- 13 Surely God will not hear vanity, neither will the Almighty regard it.
- 14 Although thou sayest thou shalt not see him, yet judgment is before him: therefore trust thou in him.
- 15 But now, because *it is not so*, *he* hath visited in his anger: yet *he* knoweth *it not* in great extremity:
- 16 Therefore doth Job open his mouth in vain: he multiplieth words without knowledge.

Fourth Speech:

He Presents the God of the Thunderstorm

- 36** Elihu also proceeded, and said,
- 2 Suffer me a little, and I will shew thee *that I have yet* to speak on God's behalf.
- 3 I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.
- 4 For truly my words *shall not be false*: he that is perfect in knowledge *is* with thee.
- 5 Behold, God *is* mighty, and despiseth not *any*: *he is* mighty in strength *and* wisdom.
- 6 He preserveth not the life of the wicked: but giveth right to the poor.
- 7 He withdraweth not his eyes from the righteous: but with kings *are they* on the throne: yea, he doth establish them for ever, and they are exalted.
- 8 And *if they be* bound in fetters, *and* be holden in cords of affliction:

meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him." Ex. 23:4, 5. But in the man wounded by robbers, Jesus presented the case of a brother in suffering. How much more should their hearts have been moved with pity for him than for a beast of burden! The message had been given them through Moses that the Lord their God, "a great God, a mighty, and a terrible," "doth execute the judgment of the fatherless and widow, and loveth the stranger." Wherefore He commanded, "Love ye therefore the stranger." "Thou shalt love him as thyself." Deut. 10:17-19; Lev. 19:34. (DA 500).

33:24. Rainbow of Promise Must Be Looked Upon.—Perfection exists in the least as well as in the greatest of the works of God. The hand that hung the worlds in space is the hand that fashions the flowers of the field. Examine

under the microscope the smallest and commonest of wayside blossoms, and note in all its parts the exquisite beauty and completeness. So in the humblest lot true excellence may be found: the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight. Conscientious attention to the little things will make us workers together with Him, and win for us His commendation who seeth and knoweth all.

The rainbow spanning the heavens with its arch of light is a token of "the everlasting covenant between God and every living creature." Genesis 9:16. And the rainbow encircling the throne on high is also a token to God's children of His covenant of peace.

As the bow in the cloud results from the union of sunshine and shower, so the bow above God's throne represents the union of His mercy and His justice. To the sinful but repentant soul God says, Live thou: "I have found a ransom." Job 33:24. (Ed 115).

- 9 Then he sheweth them their work, and their transgressions that they have exceeded.
- 10 He openeth also their ear to discipline, and commandeth that they return from iniquity.
- 11 If they obey and serve *him*, they shall spend their days in prosperity, and their years in pleasures.
- 12 But if they obey not, *they* shall perish by the sword, and they shall die without knowledge.
- 13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.
- 14 *They* die in youth, and their life is among the *unclean*.
- 15 He delivereth the *poor* in his affliction, and openeth their ears in oppression.
- 16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and *that* which should be set on thy table *should* be full of fatness.
- 17 But thou hast fulfilled the judgment of the wicked: *judgment* and justice take hold *on thee*.
- 18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot *deliver* thee.
- 19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.
- 20 Desire not the night, when people are cut off in their place.
- 21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.
- 22 Behold, God exalteth by his power: who teacheth like him?
- 23 Who hath enjoined him his way? or who can say, *Thou* hast wrought iniquity?
- 24 Remember that thou magnify his work, which men behold.
- 25 Every man may see it; man may behold it afar off.
- 26 Behold, God *is* great, and we know *him* not, neither can the number of his years be searched out.
- 27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:
- 28 Which the clouds do drop *and* distil upon man abundantly.

36:11 Job 22:21; Jer 7:23; Rom 6:17; Heb 11:8.
36:21 Ps 66:18; Eze 14:4; Da 6:10; Mt 13:21.
36:22 Ps 75:7; Isa 14:5; Da 1:25; Da 1:32; Lk 1:52.
36:23 Rom 11:34; 1 Co 2:16; Eph 1:11; Job 8:3.
36:24 Job 12:13; Ps 28:5; Ps 34:3; Ps 72:18.
36:26 Job 37:5; Ps 145:3; Heb 1:12; 2 Pe 3:8.

37:7 Job 5:12; Job 9:7; Job 36:23; Ps 46:4.
37:16 Job 26:8; Job 36:29; Isa 40:22; Jer 10:12.

4 Heb. pass away
5 Heb. Their soul dieth
6 or, sodomites
7 or, afflicted
8 Heb. the rest of thy table
9 or, should uphold thee
10 Heb. turn thee aside
11 Heb. roots
12 Heb. that which goeth up
37

1 Heb. Hear in hearing
2 Heb. light
3 Heb. wings
4 Heb. and to the shower of rain, and to the showers of rain of his strength
5 Heb. chamber
6 Heb. scattering winds
7 Heb. the cloud of his light
8 Heb. a rod

- 29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?
- 30 Behold, he spreadeth his light upon it, and covereth *the* bottom of the sea.
- 31 For by them judgeth he the people; he giveth meat in abundance.
- 32 With clouds he covereth the light; and commandeth it *not* to shine by the cloud that cometh betwixt.
- 33 The noise thereof sheweth concerning it, the cattle also concerning *the* vapour.
- 37 At this also my heart trembleth, and is moved out of his place.

- 2 Hear attentively the noise of his voice, and the sound *that* goeth out of his mouth.
- 3 He directeth it under the whole heaven, and his *lightning* unto the *ends* of the earth.
- 4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard.
- 5 God thundereth marvelously with his voice; great things doeth he, which we cannot comprehend.
- 6 For he saith to the snow, Be thou *on* the earth; *likewise* to the small rain, and to the great rain of his strength.
- 7 He sealeth up the hand of every man; that all men may know his work.
- 8 Then the beasts go into dens, and remain in their places.
- 9 *Out* of the south cometh the whirlwind; and cold out of the *north*.
- 10 By the breath of God frost is given: and the breadth of the waters is straitened.
- 11 Also by watering he wearieth the thick cloud: he scattereth *his* bright cloud:
- 12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
- 13 He causeth it to come, whether for *correction*, or for his land, or for mercy.
- 14 Harken unto this, O Job: stand still, and consider the wondrous works of God.
- 15 Dost thou know when God disposed *Job* to shine?
- 16 Dost thou know the balancings of the clouds, the wondrous works of him which

34:22. **No Place to Hide.**—The accounts of every business, the details of every transaction, pass the scrutiny of unseen auditors, agents of Him who never compromises with justice, never overlooks evil, never palliates wrong.

"If thou seest the oppression of the poor, and violent perverting of judgment and justice, . . . marvel not at the matter: for He that is higher than the highest regardeth." "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." Ecclesiastes 5:8, Job 34:22.

"They set their mouth against the heavens. . . . And they say, How doth God know? and is there knowledge in the Most High?" "These things hast thou done," God says, "and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes." Psalms 73:9-11; 50:21. (Ed 114).

37:16. **The Nature Still Our Textbook.**—Although the earth was blighted with the curse, nature was still to be

man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin.

Many illustrations from nature are used by the Bible writers; and as we observe the things of the natural world, we shall be enabled, under the guiding of the Holy Spirit, more fully to understand the lessons of God's Word.

In the natural world God has placed in the hands of the children of men the key to unlock the treasure house of His Word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made.

Children should be encouraged to search out in nature

- is perfect in knowledge?
- 17 How thy garments *are* warm, when he quieteth the earth by the south *wind*?
- 18 Hast thou with him spread out the sky, *which* is strong, *and* as a molten looking glass?
- 19 Teach us what we shall say unto him; for we cannot order our *speech* by reason of darkness.
- 20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.
- 21 And now *men* see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.
- 22 'Fair weather cometh out of the north: with God is terrible majesty.
- 23 *Touching* the Almighty, we cannot find him out: *he* is excellent in power, and in judgment, and in plenty of justice: he will not afflict.
- 24 Men do therefore fear him: he respecteth not any *that* are wise of heart.

God's Answer (38:1-41:34)

First Address: the Physical Universe Reveals God

- 38** Then the LORD answered Job out of the whirlwind, and said,
- 2 Who is this that darkeneth counsel by words without knowledge?
- 3 Gird up now thy loins like a man; for I will demand of thee, and 'answer thou me.
- 4 Where wast thou when I laid the foundations of the earth? declare, 'if thou hast understanding.
- 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
- 6 Whereupon are the 'foundations thereof 'fastened? or who laid the corner stone thereof?
- 7 When the morning stars sang together, and all the sons of God shouted for joy?
- 8 Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?
- 9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,
- 10 And 'brake up for it my decreed *place*, and set bars and doors,

37:18 Ps 104:2, Ps 150:1, Pr 8:27, Isa 40:12.
 37:23 Job 37:19, Ecc 3:11, Lk 10:22, 1 Ti 6:16.
 37:24 Ps 130:3, Jer 32:49, Hos 3:5, Mt 10:28.
 38:1 Job 37:9, 1 Ki 19:11, Eccl 1:1, Na 1:4.
 38:3 Job 37:1, 1 Ki 18:16, Jer 1:17, 1 Pe 1:14.
 38:4 Pr 8:22, Pr 30:4, Ge 1:1, Ps 102:25, Heb 1:2.
 38:7 Rev 2:28, Rev 22:16, Job 1:6, Job 2:1, Ps 104:4.
 38:8 Job 38:10, Ge 1:9, Ps 33:7, Ps 104:9, Pr 8:29.
 38:23 Job 36:31, Eccl 9:18, Mt 27, Rev 16:21.
 38:28 Job 38:8, Jer 10:15, Joel 2:25, Am 4:7, Mic 5:5.
 38:29 Job 38:8, Job 6:16, Job 37:10.

9 Heb. Gold
38
 1 Heb. make me know
 2 Heb. knowest understanding
 3 Heb. sockets
 4 Heb. made to sink?
 5 or, established my decree upon it
 6 Heb. the pride of thy waves
 7 Heb. wings
 8 or, at, etc

- 11 And said, Hitherto shalt thou come, but no further: and here shall 'thy proud waves be stayed?
- 12 Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place:
- 13 That it might take hold of the 'ends of the earth, that the wicked might be shaken out of it?
- 14 It is turned as clay to the seal; and they stand as a garment.
- 15 And from the wicked their light is with holden, and the high arm shall be broken.
- 16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?
- 17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
- 18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.
- 19 Where is the way *where* light dwelleth, and *as for* darkness, where *is* the place thereof?
- 20 That thou shouldest take it 'to the bound thereof, and that thou shouldest know the paths to the house thereof?
- 21 Knowest thou *it*, because thou wast there born? or *because* the number of thy day is great?
- 22 Hast thou entered into the treasures of the snow? or hast thou seen the treasure of the hail.
- 23 Which I have reserved against the time of trouble, against the day of battle and war?
- 24 By what way is the light parted, *which* scattereth the east wind upon the earth?
- 25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder?
- 26 To cause it to rain on the earth, *where* no man is; on the wilderness, wherein *there* is no man;
- 27 To satisfy the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth?
- 28 Hath the rain a father? or who hath begotten the drops of dew?
- 29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

the objects that illustrate Bible teachings, and to trace in the Bible the similitudes drawn from nature. They should search out, both in nature and in Holy Writ, every object representing Christ, and those also that He employed in illustrating truth. Thus may they learn to see Him in tree and vine, in lily and rose, in sun and star. They may learn to hear His voice in the song of birds, in the sighing of the trees, in the rolling thunder, and in the music of the sea. And every object in nature will repeat to them His precious lessons (CG 46).

(Rom. 11:33) God Asks Questions Scholars Cannot Answer.—Men of the greatest intellect cannot understand the mysteries of Jehovah as revealed in nature. Divine inspiration asks many questions which the most profound scholar cannot answer. These questions were not asked, supposing that we could answer them, but to call our attention to the deep mysteries of God, and to make men know that their wisdom is limited; that in the common

things of daily life there are mysteries past the comprehension of finite minds; that the judgment and purposes of God are past finding out. His wisdom unsearchable. It He reveals Himself to man, it is by shrouding Himself in the thick cloud of mystery.

God's purpose is to conceal more of Himself than He makes known to man. Could men fully understand the ways and works of God, they would not then believe Him to be the infinite One. He is not to be comprehended by man in His wisdom, and reasons, and purposes. "His way are past finding out" (Rom. 11:33). His love can never be explained upon natural principles. If this could be done we would not feel that we could trust Him with the interests of our souls. Skeptics refuse to believe, because with their finite minds they cannot comprehend the infinite power by which God reveals Himself to men. Even the mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent.

- 30 The waters are hid as *with* a stone, and the face of the deep *is* frozen.
- 31 Canst thou bind the sweet influences of "Pleiades, or loose the bands of "Orion?
- 32 Canst thou bring forth "Mazzaroth in his season? or canst thou "guide Arcturus with his sons?
- 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?
- 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
- 35 Canst thou send lightnings, that they may go, and say unto thee, "Here we are?
- 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?
- 37 Who can number the clouds in wisdom? or "who can stay the bottles of heaven,
- 38 "When the dust "groweth into hardness, and the clods cleave fast together?
- 39 Will thou hunt the prey for the lion? or fill "the appetite of the young lions,
- 40 When they couch in *their* dens, and abide in the covert to lie in wait?
- 41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Second Address: Animal Life Reveals God

- 39 Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?
- 2 Canst thou number the months that they fulfil? or knowest thou the time when they bring forth?
- 3 They bow themselves, they bring forth their young ones, they cast out their sorrows.
- 4 Their young ones are in good liking, they grow up with corn; they go forth, and return not unto them.
- 5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
- 6 Whose house I have made the wilderness, and the "barren land his dwellings.
- 7 He scorneth the multitude of the city, neither regardeth he the crying "of the driver.
- 8 The range of the mountains *is* his pasture,

38:33 Ge 1:16; Ge 8:22; Jer 33:25;
38:36 Job 32:8; Ecc 2:26; Jas 1:5; Jas 1:17;
38:41 Ps 147:9; Mt 6:26; Lk 12:24
39:6 Dt 29:23; Ps 107:34; Jer 17:6; Eze 47:11
39:16 La 1:3; La 2:20; Rom 1:31; Ecc 10:15; Hab 2:14
39:17 Job 17:4; Job 45:11; Isa 57:17; Jas 1:17
39:21 Jdg 5:22; 1 Sa 17:42; Ps 19:5; Jer 9:24
39:27 Ex 9:4; Lev 11:14; Ps 103:5; Isa 40:31

9 Heb. is taken

10 or, the seven stars; Heb. Cimah

11 Heb. Casil?

12 or, the twelve signs

13 Heb. guide them

14 Heb. Behold us?

15 Heb. cause to lie down

16 or, is turned into mire

17 Heb. is poured

18 Heb. the life

39

1 Heb. salt places

2 Heb. of the exactor

3 or, rhinoceros

4 or, the leathers of the stork and ostrich

5 Heb. terror

6 or, His feet dig

7 Heb. the armour

8 Heb. by thy mouth

9 loath

- and he searcheth after every green thing.
- 9 Will the "unicorn be willing to serve thee, or abide by thy crib?
- 10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
- 11 Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?
- 12 Wilt thou believe him, that he will bring home thy seed, and gather *it* into thy barn?
- 13 *Gavest thou* the goodly wings unto the peacocks? or "wings and feathers unto the ostrich?
- 14 Which leaveth her eggs in the earth, and warmeth them in dust,
- 15 And forgetteth that the foot may crush them, or that the wild beast may break them.
- 16 She is hardened against her young ones, as though *they were* not hers: her labour is in vain without fear;
- 17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding.
- 18 What time she lifteth up herself on high, she scorneth the horse and his rider.
- 19 Hast thou given the horse strength? hast thou clothed his neck with thunder?
- 20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* terrible.
- 21 "He paweth in the valley, and rejoiceth in his strength: he goeth on to meet "the armed men.
- 22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
- 23 The quiver rattlenth against him, the glittering spear and the shield.
- 24 He swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.
- 25 He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.
- 26 Doth the hawk fly by thy wisdom, and stretch her wings toward the south?
- 27 Doth the eagle mount up *at* thy command, and make her nest on high?
- 28 She dwelleth and abideth on the rock, upon the "crag of the rock, and the strong

Job

Yet because human science cannot in its research explain the ways and works of the Creator, men will doubt the existence of God, and ascribe infinite power to nature. God's existence. His character. His law, are facts that all the reasoning of men of the highest attainments cannot controvert. They deny the claims of God, and neglect the interest of their souls, because they cannot understand His ways and works. Yet God is ever seeking to instruct finite men that they may exercise faith in Him and trust themselves wholly in His hands. Every drop of rain or flake of snow, every spire of grass, every leaf and flower and shrub, testifies of God. These little things so common around us, teach the lesson that nothing is beneath the notice of the infinite God, nothing too small for His attention (GCB Feb. 18, 1897).

38:1, 2. See EGW on ch. 4:7-9.

38:7. **Out-of-doors With the Children.**—The parents may take their children outdoors to view God in nature.

They can be pointed to the blooming flowers and the opening buds, the lofty trees and beautiful spires of grass, and taught that God made all these in six days and rested on the seventh day and hallowed it. Thus the parents may bind up their lessons of instruction to their children, so that when these children look upon the things of nature, they will call to mind the great Creator of them all. Their thoughts will be carried up to nature's God—back to the creation of our world, when the foundation of the Sabbath was laid, and all the sons of God shouted for joy. Such are the lessons to be impressed on the minds of our children.

We are not to teach our children that they must not be happy on the Sabbath, that it is wrong to walk out-of-doors. Oh, no. Christ led His disciples out by the lakeside on the Sabbath day and taught them. His sermons on the Sabbath were not always preached within enclosed walls (CG 533-534).

place.

- 29 From thence she seeketh the prey, *and* her eyes behold afar off.
30 Her young ones also suck up blood: and where the slain *are*, there is she.

*Third Address:
Behemoth and Leviathan Reveal God*

40 Moreover the LORD answered Job, and said,

- 2 Shall he that contendeth with the Almighty instruct *him*? he that reproveth God, let him answer it.
3 Then Job answered the LORD, and said,
4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.
5 Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.
6 Then answered the LORD unto Job out of the whirlwind, and said,
7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.
8 Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?
9 Hast thou an arm like God? or canst thou thunder with a voice like him?
10 Deck thyself now *with* majesty and excellency; and array thyself with glory and beauty.
11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.
12 Look on every one *that is* proud, and bring him low; and tread down the wicked in their place.
13 Hide them in the dust together; *and* bind their faces in secret.
14 Then will I also confess unto thee that thine own right hand can save thee.
15 Behold now 'behemoth, which I made with thee: he eateth grass as an ox.
16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.
17 'He moveth his tail like a cedar: the sinews of his stones are wrapped together.
18 His bones *are* as strong pieces of brass; his bones *are* like bars of iron.

39:30 Mt 24:28; Lk 17:37

40:2 Job 9:4; Job 33:15; Ecc 6:10; 1 Co 10:22

40:4 Job 12:6; Isa 64:6; Da 9:5; Lk 5:8

40:6 Job 38:1; 2 Pe 5:10-12

40:7 Job 13:22; Job 38:4; Job 42:1

40:8 Ps 51:1; Rom 4:1; Isa 1:1; 27; Gal 5:15; Heb 7:18

40:9 Job 9:1; Job 23:6; Ex 15:6; Ps 89:10; Isa 45:9

40:10 Job 39:19; Ps 93:1; Isa 59:17; Mt 6:13

40:12 Ps 60:12; Isa 10:6; Zec 10:5; Mal 4:5; Rom 16:26

40:20 Job 40:15; Ps 104:1; Ps 104:26

40:25 Isa 47:25; Ps 55:8; Isa 28:16; Jos 4:15

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

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41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

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41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

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41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

41:2 Isa 27:1; Isa 47:29

41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

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41:10 Ge 49:9; Nu 24:9; Job 9:1; Jer 12:5; 1 Co 10:22

41:11 Job 35:7; Ps 21:4; Rom 11:35; 1 Co 10:26

- 19 He is the chief of the ways of God: he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.

23 Behold, 'he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 'He taketh it with his eyes: *his nose pierceth* through snares.

41 Canst thou draw out 'leviathan with an hook? or his tongue with a cord *which* thou testest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as *with* a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not *one* be cast down even at the sight of him?

10 None is *so* fierce that dare stir him up, who then is able to stand before me?

11 Who hath prevented me, that I should repay *him*? *whatsoever* is under the whole heaven is mine.

12 I will not conceal his parts, nor his power nor his comely proportion.

13 Who can discover the face of his garment? or who can come *to him* 'with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His 'scales are his pride, shut up together as *with* a close seal.

16 One is so near to another, that no air can

40

1 Supposed to be either the elephant or the hippopotamus

2 or, He setteth up

3 Heb. he oppresseth

4 or, Will any take him in his sight, or bore his nose with a gin?

41

1 that is, a whale, or, whirlpool

2 Heb. which thou drownest?

3 or, within

4 Heb. strong pieces of shields

Job

38:11. Power That Controls Waves Can Control Rebellion.—Nothing can happen in any part of the universe without the knowledge of Him who is omnipresent. Not a single event of human life is unknown to our Maker. While Satan is constantly devising evil, the Lord our God overrules all, so that it will not harm His obedient, trusting children. The same power that controls the boisterous waves of the ocean can hold in check all the power of rebellion and of crime. God says to one as to the other, "Thus far shalt thou go, and no farther."

What lessons of humility and faith may we not learn as we trace the dealings of God with His creatures. The Lord can do but little for the children of men, because they are so full of pride and vain glory. They exalt self, magnifying their own strength, learning, and wisdom. It is necessary for God to disappoint their hopes and frustrate their plans, that they may learn to trust in Him alone. All our powers are from God; we can do nothing independent of the

strength which He has given us. Where is the man or woman or child that God does not sustain? Where is the desolate place which God does not fill? Where is the war that any but God can supply?

He would have us make Him our protector and our guide in all the duties and affairs of life (ST July 14, 1881).

42:6. God's Holiness vs. Man's Sinfulness.—When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes" (Job 42:6). It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy, is the Lord of hosts," that he cried out, "Woe is me! for I am unclean" (Is. 6:3, 5). Paul, after he was caught up into the third heaven and heard things which it was not possible for a man to utter, speaks of himself as "less than the least of all saints" (2 Cor. 12:2-4 (margin); Eph. 3:8). It was the beloved John that leaned on Jesus' breast, and beheld his glory, who is as one dead before the feet of the angel. Rev. 1:17.

come between them.

- 17 They are joined one to another, they stick together, that they cannot be sundered.
- 18 By his needings a light doth shine, and his eyes are like the eyelids of the morning.
- 19 Out of his mouth go burning lamps, and sparks of fire leap out.
- 20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.
- 21 His breath kindleth coals, and a flame goeth out of his mouth.
- 22 In his neck remaineth strength, and sorrow is turned into joy before him.
- 23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.
- 24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.
- 25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.
- 26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.
- 27 He esteemeth iron as straw, and brass as rotten wood.
- 28 The arrow cannot make him flee: slingstones are turned with him into stubble.
- 29 Darts are counted as stubble: he laugheth at the shaking of a spear.
- 30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.
- 31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
- 32 He maketh a path to shine after him; one would think the deep to be hoary.
- 33 Upon earth there is not his like, who is made without fear.
- 34 He beholdeth all high things: he is a king over all the children of pride.

Prose Postlude (42:1-17)

Job's Acknowledgment of God

- 42** Then Job answered the LORD, and said,
- 2 I know that thou canst do every thing, and that no thought can be withholden from thee.
- 3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful

42:2 Ge 18:14; Isa 43:13; Mt 19:26; Mk 10:27;
42:3 Job 38:2; Ps 40:5; Ps 131:1; Job 139:6;
42:4 Ge 18:23; Job 38:5; Job 40:7;
42:5 Job 4:12; Job 28:22; Rom 10:17; Jn 1:18;
42:8 Nu 23:1; 1 Ch 15:26; Heb 7:25; Ps 5:11;
42:10 Dt 40:3; Ps 13:7; Ps 55:6; Ps 126:1;
42:11 Pr 16:7; Job 2:11; Heb 12:12; Heb 13:3;
42:12 Job 8:7; Pr 10:22; Ecc 7:8; 1 Ti 6:17;

5 Heb. rejoiceth
6 Heb. fallings
7 or, breastplate
8 Heb. Sharp pieces of polished
9 or, behave themselves without fear
42
1 or, no thought of thine can be hindered
2 Heb. his face, or, person
3 Heb. the face of Job
4 Heb. added all that had been to Job unto the double

for me, which I knew not.

- 4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.
- 5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee.
- 6 Wherefore I abhor myself, and repent in dust and ashes.

Job Prays for His Friends

- 7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.
- 8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering: and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.
- 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

Job's Restoration

- 10 And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
- 11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they befooled him, and comforted him over all the evil that the LORD also had brought upon him: every man also gave him a piece of money, and every one an earring of gold.
- 12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
- 13 He had also seven sons and three daughters.
- 14 And he called the name of the first,

Job

There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour (GC 471).

42:10. Pray for Those Who Hurt Us.—Let us strive to walk in the light as Christ is in the light. The Lord turned the captivity of Job when he prayed, not only for himself, but for those who were opposing him. When he felt earnestly desirous that the souls that had trespassed against him might be helped, he himself received help. Let us pray, not only for ourselves, but for those who have hurt us, and are continuing to hurt us. Pray, pray, especially in your mind. Give not the Lord rest; for His ears are open to hear sincere, importunate prayers, when the soul is humbled

before Him (Letter 88, 1906).

42:10-13. God of Job Is Also Our God.—“The Lord answered Job out of the whirlwind” (Job 38:1), and revealed to His servant the might of His power. When Job caught a glimpse of his Creator, he abhorred himself and repented in dust and ashes. Then the Lord was able to bless him abundantly and to make his last years the best of his life.

Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing “more abundantly” (Hebrews 6:17) to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established, but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested.

For the disheartened there is a sure remedy—faith.

The Book of PSALMS

INTRODUCTION

I. TITLE

The book of Psalms, or the Psalter, takes its English title from the LXX title of the collection, *Psalmoi*, the plural of *psalmos*, which designates a song to be sung to the musical accompaniment of stringed instruments. One manuscript has the title *Psalterion*, from which the word "Psalter" is derived. *Psalmos* is the Greek translation of the Heb. *mizmor*, a technical designation for many of the psalms. The root of *mizmor* is *zamar*, which means "to sing with instrumental accompaniment," or simply "to sing" or "to praise." In the Hebrew Bible the title of the book is *Tebillim*, "praises," and in rabbinical literature *Sepher Tebillim*, "book of praises." *Tebillim* is derived from the root *halal*, "to praise." *Halal* is familiar to English readers in the word *hallelujah*.

The Hebrews divided their sacred writings (our OT) into three divisions: the Law (*Torah*), the Prophets (*Nebi'im*), and the Writings (*Ketubim*) (see Vol. I, p. 37). The division called Writings included the three poetical books, Psalms, Proverbs, and Job; the Five Rolls (*Megillot*), The Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther; and the historical books of Daniel, Ezra, Nehemiah, and Chronicles. Since Psalms was considered the most important of the Writings, that title was often made to stand for the group (by the figure of speech called synecdoche); thus the Hebrews frequently spoke of the three divisions of their sacred writings as "the Law, the Prophets, and the Psalms" (see Luke 24:44).

II. AUTHORITY

The psalms are the inspired productions of a number of authors, the whole collection having been brought together in its final form possibly by Ezra, Nehemiah, or some of the scribes immediately following their period. On the editorial activities of Ezra see EGW, Supplementary Material, on Ezra 7:6-10. Our oldest indications regarding the origin of the Psalter are represented in the titles, or superscriptions, that appear at the beginning of two thirds of the psalms. In the Hebrew these superscriptions appear as part of the text. Although these superscriptions are older than the LXX, many scholars believe that they were prefixed to the psalms after the original psalms were composed,

and hence question their validity and authenticity. These scholars advance as their arguments: (1) that the origin of these superscriptions is uncertain; (2) that their contents are sometimes ambiguous or obscure; and (3) that it seems difficult to reconcile the content and style of some of the psalms with the statements or implications of the superscriptions.

The more conservative students of the psalms incline toward accepting the explicit statements of the superscriptions as authentic: (1) because their antiquity can be proved to go back to a time at least as early as the second century B.C. by their presence in the LXX (in fact they must have gone back to a time far preceding the date of that version, because the translators of the LXX did not understand many of the expressions); (2) because they have come down to us as a part of the Hebrew text itself; (3) because Hebrew lyrics from the earliest times had superscriptions attached to them; and (4) because the superscriptions provide certain helpful backgrounds for a fuller understanding of the meaning and message of the psalms thus introduced. This commentary accepts the conservative point of view.

Eight names of persons occurring in the superscriptions to the psalms appear to be the names of authors, contributors, compilers, musicians, or others associated with the composition, compilation, and use of the sacred lyrics. The names are David, Asaph, Korah, Moses, Heman, Ethan, Solomon, and Jeduthun.

Foremost among these names is that of David. Although some moderns deny that David was the chief author of the book of Psalms and the principal contributor to the collection, many reasons may be given to substantiate the traditional belief. David was a poet and musician in his own right (1 Sam. 16:15-23; 2 Sam. 23:1; Amos 6:5). He was a man of deep affection, of outstanding magnanimity (2 Sam. 1:19-27; 3:33, 34), and of great faith and deep feeling, which found expression in enthusiastic worship of Jehovah. Under his wise and benevolent leadership music flourished in Israel. The capture of the heathen fortress, Jebus, and the enshrining of the ark upon the heights of Zion increased the importance of public worship and encouraged the composition of hymns and music for the sacred ritual.

David's acquaintance with the world of nature, his knowledge of the law, his tutelage in the school of adversity, of sorrow, and of temptation,

his years of intimate fellowship with God, his colorful life as king in Israel, his assurance from God that He would raise up an everlasting King upon the throne of David—these experiences equipped the shepherd-king, the son of Jesse, to sing the sweetest and saddest songs of the human soul in its thirst for God. Moreover, references and allusions to the life of David and evidences of David's personality and craftsmanship abound in the psalms. The connection of David's name with the psalms, and with parts of psalms quoted in 2 Sam. 22 and 1 Chron. 16:1-36, constitutes strong support of authorship. The NT evidence in the use of David's name in Matt. 22:43-45; Mark 12:36, 37; Luke 20:42-44; Acts 2:25; 4:25; Rom. 4:6-8; 11:9, 10; Heb. 4:7 adds weight to the argument. The writings of Ellen G. White also provide substantial testimony (see PP 642-754; Ed 164, 165).

Seventy-three psalms carry in their superscription the phrase, "of David" (Heb. *ledavid*): 37 in Book One, 18 in Book Two, 1 in Book Three, 2 in Book Four, and 15 in Book Five. These 73 psalms are commonly called the Davidic Collection. However the expression *ledavid*, "of David," is not alone sufficient evidence for assigning authorship to David for the psalm in which the expression appears. The Hebrew preposition *le* expresses a number of relationships of which authorship is only one. At times *le* expresses the idea of "belonging to"; hence, *ledavid* could mean "belonging to the collection of." Nevertheless other evidence combines to show that David wrote at least many of these psalms. With reference to the use of the preposition *le* in connection with proper names, Barnes says: "Such a title does not imply, still less prove, that all the pieces in the collection come from the hand of David, but it does suggest that the outstanding one among the authors was the great king of Israel."

In the superscription of 12 psalms the phrase "of Asaph" (*le'asaph*) appears (Ps. 50, 73-83). As with the expression *ledavid*, *le'asaph* is not positive evidence of authorship. Several of the psalms in this collection were apparently written by David (see Introductions to Ps. 73, 77, 80). Asaph was a Levite, one of David's choir leaders. Like David, Asaph was a seer and a musical composer (see 1 Chron. 6:39; 2 Chron. 29:30; Neh. 12:46). In the list of captives who returned to Jerusalem, the children of Asaph are the only singers mentioned (Ezra 2:41).

In the superscription of 11 psalms the phrase "for the sons of Korah" appears (Ps. 42, 44-49, 84, 85, 87, 88). The Hebrew word translated "for" is *le*, the preposition translated "of" in the phrase "a Psalm of David". Korah's children escaped the punishment inflicted because of their father's rebellion against the authority of Moses (see Num. 16:1-35), and their descendants became leaders in the Temple worship (see 1 Chron. 6:22; 9:19).

One psalm (Ps. 88) designated "for the sons of

Korah" is also designated "Maschil of Heman the Ezrahite." Heman was the son of Joel an grandson of Samuel (Heb. *Shemu'el*), a Kohathite of the tribe of Levi, and a leader in the Temple music (1 Chron. 6:33; 15:17; 16:41, 42).

The titles to three psalms (Ps. 39, 62, and 77) contain the name of Jeduthun, who was the head of a company of Temple musicians (see 1 Chron. 16:41, 42), and probably an arranger and compiler of Temple music. These titles, however, contain other names than that of Jeduthun, and it is probable that the three psalms were not written by Jeduthun but possibly were intended to be sung to tunes composed by him.

One psalm (Ps. 89) is entitled "Maschil of Ethan the Ezrahite" (see 1 Kings 4:31).

In the titles to two psalms (Ps. 72, 127) the phrase "for Solomon (*lislomoh*)" appears.

One psalm (Ps. 90) is entitled "A Prayer of Moses (*lemosheh*)."

About one third of the psalms bear no superscription whatsoever, and therefore are entitled anonymous (they are called orphan psalms). It has been conjectured that among the composers of the psalms were such other OT worthies as Ezra, Isaiah, Jeremiah, Ezekiel, and Haggai.

3. HISTORICAL SETTING

Modern attempts to discover authorship and to date the psalms began about the middle of the 19th century, with a study of the references contained in the superscriptions. During the last hundred years scholars have placed the composition of the psalms over a span of more than a thousand years, beginning with Moses and ending with Alexander Jannaeus (d. 78 B.C.), with constant widening in the disparity of their views. Ewald (Eng. tr. 1880) allocated 13 psalms to the time of David, and considered most of the rest of the psalms postexilic. Cheyne (1888, 1891) allocated 16 psalms to pre-exilic times (chiefly during Josiah's reign) and considered all the rest postexilic-30 Maccabean. With the rise of higher criticism among Biblical scholars of this period, there was a general tendency to date only a few of the psalms as belonging to David and his times, while most of them were considered to be the product of postexilic times, chiefly the Persian and Greek periods, and some distinctly Maccabean. At the turn of the century, however, the general trend was to come to middle ground and date most of the psalms to the middle, or Persian, period. More recent knowledge of psalmody among the nations bordering on Israel has tended to date many of the psalms as pre-exilic; and the most recent archeological discoveries, especially the unearthing of the Ras Shamrah (Ugarit) tablets (from 1929 onward), have tended to prove that many of the psalms go back to an early date in Palestinian history (see 11 F

Rowley, ed., *The Old Testament and Modern Study*). Buitenwieser (1938) dates the psalms from Joshua to the Greek period, with none later than 812 B.C.

The conservative scholar generally holds that the psalms were composed against a historical background of a thousand years. Although many individual psalms cannot be placed definitely at any specific point in the history of the Hebrew people from Moses and David to the years immediately following the Exile, it may be safely concluded that the time of their composition lies within these bounds.

The hypotheses that seek to establish the authorship and date of many of the psalms are often highly ingenious and frequently interesting, but many of them are by no means conclusive. The reasons that have led many modern scholars to reject in whole or in part the authority of the superscriptions to the psalms have led to such differences of opinion that the matter is one of almost hopeless confusion. This commentary follows the plan that where authorship and historical background are certain or reasonable, these data appear in the introductory notes to the several psalms preceding the comment on the text itself. When the word "psalmist" is used in these notes, it does not always mean a specific composer, such as David or one of the Asaphites, or one of the Korahites, but may be employed to cover general authorship.

Even though the authorship and historical background of a number of the psalms is not known, this in no way hinders us from accepting the entire body of the Psalter as the product of men who spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Among the notable finds of archaeology in recent years, those that have made the greatest contribution to a better understanding of the psalms have come from the north Syrian site of Ras Shamrah, called Ugarit in ancient times. Excavations in this place, begun in 1929, have unearthed hundreds of clay tablets. These were written in a cuneiform script unknown at the time of their discovery, but which has since been deciphered, largely through the able efforts of Prof. Hans Bauer and P. Dhorme. The tablets contain mythological texts dealing with the religion of the ancient Canaanites. The study of these documents has become a special science called Ugaritic, a name that has also been given to the language and script in which these documents are written.

Ugaritic was a Canaanite dialect spoken by the population of northwestern Syria during the middle of the second millennium B.C. Because the Hebrew language varies but little from the ancient Canaanite, the Ugaritic religious literature has thrown much light on many obscure phrases and words of the Old Testament, especially of Psalms.

The terminology and vocabulary of Ugaritic religious literature vary only slightly from those found in the Bible.

Besides throwing light on many obscure passages in Psalms, the study of the Ugaritic literature has also shown that the Biblical psalms are of much greater antiquity than many modern scholars were willing to admit. Numerous psalms that higher critics have dated in the Maccabean age have now been shown to contain phrases that were in common use in the second millennium B.C., but were not so in the Hellenistic period. This tends to substantiate the early dates suggested for many of the psalms by their respective titles.

However, the greatest contribution that Ugaritic has made with reference to the psalms is in the matter of vocabulary and phraseology. Many passages that were formerly obscure because the meaning of the words had been lost and could only be guessed at, have now, through a study of Ugaritic equivalents, become clear and meaningful. In other cases the Ugaritic has confirmed the traditional understanding and translation of the text that is found in our English Bible.

Where the Ugaritic has made a substantial contribution to a better understanding of a certain text or word, this will be noted in the comments on the passages involved. In only a few exceptional cases will notice be made of the fact that the Ugaritic supports the traditional reading. The notes on Ugaritic owe much to the following scholars who have done pioneer work in demonstrating the bearing of Ugaritic on the study of Psalms: W. F. Albright, H. L. Ginsberg, C. H. Gordon, U. Cassuto, and J. H. Patton. The writer's indebtedness to the work of these men, and his gratitude, are herewith expressed.

4. THEME

Man is in trouble—God gives relief. This is the theme—universal in its appeal—of the book of Psalms. In these sacred poems we hear the cry, not only of the Hebrew, but of universal man, ascending to God for help, and see the hand of Omnipotence reaching down to bring relief. No wonder that for centuries, for Jew and Gentile alike, the Psalter has supplied material for private prayer and for public devotion; it has served with equal satisfaction as the formal liturgy for the Hebrew Temple and synagogue, as the hymnbook of the Christian church, and as the prayer book of the solitary child of God, regardless of race or creed.

The narrative of the use of the Psalter among the Hebrews is full of interest. The psalms early became the expression of the devotion of the people both in private life and in public worship.

A prominent part of worship in the Temple was the singing, or chanting, of psalms by antiphonal

choirs, or by the choir and the congregation in responsive style. For this David set the pattern, in entrusting a psalm "to thank the Lord" into the hands of Asaph and his brethren when he brought the ark into the newly appointed tent in Jerusalem (see 1 Chron. 16:7-36). According to the Mishnah and the Talmud a psalm was assigned to each day of the week, to be sung after the daily sacrifice when the drink offering was being poured.

Special psalms were selected as suitable for the great feasts: Ps. 113-118 for Passover; Ps. 118 for Pentecost, Tabernacles, and the Dedication; Ps. 135 for Passover; Ps. 30 for the Dedication; Ps. 81 for the New Moon, with Ps. 29 for the evening sacrifice on that day; and Ps. 120-134 for the first night of Tabernacles.

In the synagogue the daily prayers replaced the sacrifices of the Temple, the daily service being made to correspond as much as possible with that of the Temple. After the destruction of the Temple, the psalms were employed as prayers along with the reading of the Law and the Prophets, thus providing a constant communion with God in public worship. Special psalms came to be used for special occasions: Ps. 7 for Purim; Ps. 12 for the eighth day of Tabernacles; Ps. 47 for the New Year; Ps. 98 and 104 for the New Moon; Ps. 103 and 130 for Atonement. The people knew by heart the great hallels, or "hallelujahs": Ps. 104-106, 111-113, 115-117, 135, and 145-150, which were used as communal expressions of thanksgiving.

In the modern synagogue the use of the psalms varies according to the rite followed (Eastern European, Spanish-Portuguese, Yemenite, Italian, etc.), but the psalms have an honored place in all the rituals.

Likewise in the life of the orthodox Jew, from the first waking moment to the last moment before the night's rest begins, the psalms comprise a substantial part of the worshiper's daily prayers.

Christians have to a degree followed the pattern set by Judaism. Jesus of Nazareth quoted more frequently from Psalms and from Isaiah than from any other OT books. No other OT book is so frequently cited in the NT as the book of Psalms, with the possible exception of Isaiah. The early Christians incorporated psalms into their worship (see 1 Cor. 14:26; Eph. 5:19; Col. 3:16; James 5:13) and the churches that followed continued the practice down through the centuries. Chrysostom (c. 347-407) attests the prevalence of psalms in all forms of worship. In the medieval church the clergy recited the whole Psalter weekly. It is said that St. Patrick recited the whole book of Psalms daily.

The psalms are a definite part of the Catholic ritual—both Roman and Eastern—and continue to hold a substantial place in the worship of both Anglican and evangelical branches of the Christian church, as current observation and experience confirm.

In the treatment of the theme of man's trouble

and God's relief, the psalms draw their material from the personal and national life of a people who experienced much of sorrow and joy, of frustration and fruition, of disappointment and satisfaction; from the reactions of a people who felt deeply the poignancy of their experiences and expressed themselves with emotional freedom. These psalms, therefore, reflect almost every experience possible to finite man, and give expression to practically every human emotion. Says Ellen G. White: "The psalms of David pass through the whole range of experience, from the depths of conscious guilt and self-condemnation to the loftiest faith and the most exalted communing with God" (PP 754). They are concerned with sickness and recovery, sin and forgiveness, sorrow and comfort, weakness and strength, evanescence and permanency, futility and purposefulness.

There are psalms for every mood, for every need: psalms for the disappointed, for the discouraged, for the aged, for the despairing, for the sick, for the sinner; and psalms for the youthful, for the vigorous, for the hopeful, for the faithful, believing child of God, for the triumphant saint. There is a psalm with scarcely a note of hope in its overtone of dejection; and, on the other hand, there is a psalm of praise that breathes not a single word of petition. There are psalms in which the sinner tarries "in the secret" of God's "presence" "under the shadow" of His "wings" and pours out his soul alone; and there are psalms in which the saint or God joins the vast assembly of worshipers in the great congregation, and, to the accompaniment of all manner of instruments, shouts aloud the praise of God. And throughout the whole collection, God is exalted as the solution to all man's problems, the ultimate All in all: our hope, our confidence, our strength, our triumph—in carnate in the Messiah whose coming brings redemption and ushers in the universal and eternal reign of righteousness. Christ moves through the psalms: in them we catch prophetic glimpses of His deity (Ps. 45:6; 110:1) Sonship (Ps. 2:7), incarnation (Ps. 40:6, 7), priesthood (Ps. 110:4), betrayal (Ps. 41:9), rejection (Ps. 118:22), resurrection (Ps. 16:9, 10), and ascension (Ps. 68:18). "The golden key of the Psalter lies in the Pierced Hand" (Alexander).

Among the many phases of development in the psalmist's treatment of his grand theme, the following statements are suggested as of special importance:

1. The devout soul can imagine no greater blessing than to be in the presence of God, no greater calamity than to be shut away from His presence.

2. The God who is the creator and sovereign ruler of the universe is at the same time the loving father of His children, the tender shepherd of His human sheep.

3. Real religion is an intensely joyous experience, abounding in all manner of expression.

requiring the consecration of all human values to the praise of God. "I will praise thee, O Lord, with my whole heart" (Ps. 9:1).

4. Petition and thanksgiving should go hand in hand. Prayer and praise are partners. When the psalmist asks God for a blessing, he praises Him for the abundance of His blessings and thanks Him for the blessing as if it were already received.

5. The contemplation of nature always leads the devout soul to the praise of God as Creator—it is never an end in itself.

6. Since the history of God's people shows that God has blessed them abundantly in the past, it may be confidently expected that He will continue to bless them now and in the future.

7. Righteousness—rightdoing—ultimately has its rewards. In general, the devout life on earth is eminently more satisfactory than the way of the worldling; and ultimately it yields eternal satisfaction. Conversely, wickedness—wrongdoing—brings suffering and ultimate death. Although the wicked appear to prosper for a time, the justice of God's government will ultimately show the folly of their way and give them the logical result of their wickedness.

8. It is the privilege and responsibility of the child of God to share his experience with others. The apparent nationalism of some of the psalms gives way in others to the psalmist's recognition of the church universal.

9. Trouble, pain, and sickness are part of God's redemptive plan, to be accepted as instruction and warning. All life's problems will be solved ultimately in the coming of Messiah and the establishment of His everlasting kingdom of righteousness.

10. In God's government, "mercy and truth are met together" (Ps. 85:10)—the law and the gospel are joined in perfect union.

For the expression of the vast theme of Psalms in its many phases, the psalmists chose the literary form of lyric poetry as the fittest means of expressing man's deepest insights and highest aspirations in his desire for fellowship with God. The psalms are "the perfection of lyric poetry" (Moulton). But to the casual reader, accustomed to the metrical forms of English poetry, the psalms do not present the appearance of poetry. In them he does not find the regularly recurring accent and the rhyme that constitute the typical metrical features of much of the poetry of the Western languages. Hebrew poetry, which comes to its point of highest excellence in Psalms, is entirely different in nature from the poetry of the West. Its rhythm does not consist in a regular recurrence of accented and unaccented syllables, with rhyme at ends of lines and sometimes within the lines, as in much English poetry. It appears that accent occurring irregularly is a feature of the form of Hebrew poetry, but its nature is challenging scholarship and is not fully understood (see p. 27). The infrequent appearance of similar sounds at the ends of

adjacent verses does not necessarily give evidence of rhyming design on the part of the poet. Neither of these elements appears in the common English translations. Significantly, the metrical basis of Hebrew poetry, in common with that of other languages of the Near East, is much more elastic than the metrical basis of conventional English poetry. It is so elastic as to reveal in its inner structure the development and relationship of the component thoughts of the over-all composition.

The significant feature of Hebrew poetry is the rhythm of thought called parallelism, or balanced structure, the setting of line against line in a variety of patterns. This peculiar structure has been likened to the ebb and flow of the tide, and, in the language of a German writer, to "the heaving and sinking of the troubled heart." There is something about it that transcends nationality. It seems to be indigenous to the human heart. And the Bible reader may take satisfaction in the fact that this Oriental metrical form loses little if any of its validity and beauty in the English of the KJV, as he grows used to recurrence of phrase after phrase, marshaled according to a wide range of variations in balance.

Parallelism is of three primary kinds:

1. Synonymous parallelism, in which the thought is repeated immediately in different words and images in the succeeding line, the two lines forming a couplet of unified ideas; for example,

"The sorrows of hell compassed me about: the snares of death prevented me" (Ps 18:5).

"Cast me not off in the time of old age: forsake me not when my strength faileth" (Ps 71:9).

2. Antithetical parallelism, in which the thought is contrasted or reversed in the succeeding line; two thoughts are set over against each other; for example,

"I am as a wonder unto many; but thou art my strong refuge" (Ps 71:7).

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God" (Ps. 20:7).

3. Synthetic parallelism, in which the second member of the couplet adds a thought akin to that of the first member, or completes the thought of the first member; for example,

"I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies" (Ps. 18:3).

"For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Ps. 103:11).

This use of parallelism has numerous intricate de elopements, which are explained more in detail in the article, "The Poetry of the Bible," pp. 24-27.

Although this thought rhythm, or parallelism, appears to some extent in the KJV, the prose form in which that version is printed tends to obscure the poetic structure. Therefore, in this commentary the text is printed in the customary typographical form of English verse in an endeavor to represent to some degree the metrical basis of the psalms.

5. OUTLINE

A. Classification. Many classifications of the psalms according to subject matter and purpose have been offered. Barnes recognized five types: (1) Hymns in Praise of God, (2) National Hymns of the Hebrews, (3) Temple Songs, (4) Psalms on the Themes of National and Individual Trial and Calamity, and (5) Religious and Moral Psalms. Kent listed the following types: (1) Love and Marriage, (2) Praise and Thanksgiving, (3) Adoration and Trust, (4) Prayer, and (5) Reflective and Didactic. MacFayden arranged the psalms according to eleven topics: (1) Adoration, (2) Jehovah's Universal Reign, (3) The King, (4) Reflection, (5) Thanksgiving, (6) Worship, (7) History, (8) Imprecation, (9) Penitence, (10) Petition, and (11) Alphabetical.

Based upon his study of literary compositions in the form of religious lyrics not only in Israel and Judah but also in the early and contemporary cultures of the adjacent Near Eastern peoples, Gunkel found five types: (1) Hymns, including songs of Zion and Enthronement Psalms, (2) Communal Laments, (3) Royal Psalms, (4) Individual Laments, and (5) Individual Songs of Thanksgiving, with a group of psalms which he calls Mixed Psalms. Classifying according to literary form and purpose, Moulton designated the psalms as (1) Prefatory, (2) Dramatic Monologues, (3) Acrostic Psalms, (4) Dramatic Anthems, (5) Anthems for the Inauguration of Jerusalem, (6) Liturgies, (7) Festal Hymns, (8) Votive Hymns, (9) Litanies, (10) National Elegies, (11) Occasional Hymns, and (12) Festal Anthems.

For the purpose of this commentary the following classification, with notes by way of definition and typical examples of each class, will serve to show the variety of ideas and inclusiveness of theme in the Psalter:

a. Nature. Ps. 8, 19, 29, 104. The Hebrews, living close to the land, were lovers of nature. However, their love of nature was never an end in itself, but always pointed to nature's God and led them to extol the power and majesty of the Creator. Samuel Taylor Coleridge's poem, "Hymn before Sunrise in the Vale of Chamouni," is an outstanding example of this Hebraic treatment of nature in English literature. In it the poet's contemplation of nature leads

to praise of God.

b. Historical and National. Ps. 46, 68, 79, 105, 106, 114. From the rich experiences of the past, depressing or exhilarating as they might have been, the Hebrew psalmists drew warnings with respect to daily conduct and inspiration for their future. Their loyalty to God was ever the focal point of their patriotism. It was He who furnished the inspiration needed in time of national crisis.

c. Didactic. Ps. 1, 15, 34, 71. The psalms abound in moral, ethical, and religious counsel.

d. Messianic. Ps. 2, 22, 69, 72, 110. The Messiah is presented in His divine character and human descent, in His humility and exaltation, in His suffering and glory, in His priestly service and royal dignity, and in the ultimate triumph and blessedness of His eternal reign. The NT picture of Christ as Prophet, Priest, Redeemer, and King is forecast in the Psalter. It has been said that a systematic treatise on the Messiah could almost be compiled from Psalms. It need hardly be added, that to say there are Messianic psalms is also to say that there are prophetic psalms. David was not only a sweet singer, he was also a prophet (Acts 2:29, 30).

e. Penitential. Ps. 6, 32, 38, 51, 102, 130, 143. David stands out as one of the great confessors in the Bible. Vigorously sinning, he as vigorously renounced his sin, falling in sorrow and contrition at the feet of his Saviour. It is significant that of the seven penitential psalms five are attributed to the poet-king, who, when faced with the prophet's parable of the ewe lamb, immediately confessed, "I have sinned against the Lord" (2 Sam. 12:1-13).

f. Imprecatory. Ps. 35, 52, 69, 83, 109. A number of psalms denounce the enemies of God and His people and bring down curses upon their heads. The tone of these psalms seems contrary to the spirit that Christ declared should govern our attitude toward an enemy (Matt. 5:44). The following suggestions, of varying value, offered by a wide range of expositors, may help collectively to throw light on the problem:

1. The expression of denunciation may be understood as predictive rather than imperative. The punishment is foreseen by the psalmist, it does not come in response to his petition. The verbs of imprecation may be considered statements of warning rather than expressions of desire.

2. The concreteness of Hebrew thought and expression tended to associate sin and the sinner as one. The Hebrew mind found it difficult to harbor the abstract idea of sin except as he saw it personified in the sinner. Sin and the sinner were not separate entities, but inseparable concomitants. To destroy the sin, demanded the destruction of the sinner.

3. Recognizing their role as God's chosen representatives among the heathen, the Hebrews considered an attack made against them by the heathen to be a sin against God, and felt obligated:

to inflict punishment for such an attack. The psalmist is conscious of being anointed of God. When he speaks, he speaks for God. When the enemy persecutes him, he is persecuting God. In this connection it may be noted that Moses, in the impassioned intensity of the oratorical discourse of Deuteronomy, sometimes turns from using the third person pronoun, and, without transition or explanatory phrase, speaks, as it were, directly from the mouth of God (see Deut. 11:13-15; 29:5, 6). The psalmist wrote under divine inspiration, and thus had the right not only to denounce sin but to pronounce judgment against the sinner. With these imprecations against the enemy may be compared the maledictions against the Israelites themselves for falling into sin, as recorded in Lev. 26, Deut. 27 and 28, the denunciations of Isa. 5:24, 25; 8:14, 15; Jer. 6:21; 7:32-34, the strong language used by Jesus in denouncing the scribes and Pharisees (Matt. 23), and the words of the NT writers in Acts 5:3, 9; Gal. 1:8, 9; 5:12; James 5:1-3. As these references indicate, the imprecations of the Bible are not confined to the psalms, nor even to the OT. They are found in the NT as well.

4. The denunciations of the sinner must be understood against the background of the times in which they were written. In those days men expressed themselves in strong terms and with vigorous imagery. The Bible writers set forth their ideas in human language and in a style familiar to men. "The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, or trial in the Bible" (EGW MS 24, 1886).

g. Prayer, Praise, and Adoration. Ps. 16, 55, 65, 86, 89, 90, 95-100, 103, 104, 107, 142, 143, 145-150. The psalmist's voice is continually heard in prayer: "I cried unto the Lord" (Ps. 3:4); "Hear my prayer, O Lord" (Ps. 59:12); and in praise and adoration: "I will extol thee, my God, O king" (Ps. 145:1); "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:1). All the experiences of life are lifted above their setting and made the subject of praise.

h. Pilgrim. Ps. 120-134. Essentially folk songs, called "A Song of degrees" in the superscription. These songs were perhaps sung by pilgrims on their way to the great feasts in Jerusalem.

In the Hebrew these psalms are called *shir hamma'aloth* (Ps. 121 is designated *shir lamma'aloth*). *Ma'alab* comes from the root *'alah*, which means "to go up." *Ma'alab* is used of the ascent or return home from Babylon (Ezra 7:9), of "steps" or "stairs" (Ex. 20:26; 1 Kings 10:19), and of "steps of a sundial" (2 Kings 20:9). In the title to these psalms, *ma'alab* possibly refers to the pilgrimages to the feasts at Jerusalem (cf. its use in

Ezra 7:9). The Mishnah refers to a traditional use of these 15 psalms in the Temple as follows: "Holy men . . . repeated songs and praises . . . and Levites stood with harps upon the fifteen steps which go down from the court of Israel to the court of women, corresponding in number with the fifteen songs of Maaloth which are in the book of Psalms." Tradition also affirms that these psalms were sung by the Levites during the all-night feast of the first night of Tabernacles on the 15 steps between the Court of Israel and the Court of the Women, while the Court of the Women was brilliantly illuminated with candelabra.

i. Alphabetic, or Acrostic, Psalms. Ps. 9, 10, 25, 34, 37, 111, 112, 119, 145 in the Hebrew text reveal an alphabetical succession in initial letters of verses, unrecognized in the ordinary English translations, except in part in the KJV of Ps. 119, where the Hebrew letter appears at the beginning of each stanza. The acrostic psalms are of three kinds:

1. Those in which the first letter of each verse is a letter of the alphabet in order (Ps. 25, 34, 111, 112, 145, with a few minor exceptions in Ps. 25 and 34).

2. Those in which the letters of the alphabet begin alternate verses (Ps. 37) or occur at the beginning of verses at wider intervals in the psalm (Ps. 9 and 10).

3. The psalm (119) which is divided into 22 stanzas of 8 verses each, each line of each stanza beginning with the same letter of the alphabet, the stanzas proceeding in the normal order of the alphabet.

This acrostic device was employed doubtless to aid the memory of the reader, thus anticipating our modern ABC books by more than 2,000 years. The acrostic psalms, as a rule, do not show active development of theme, but rather repetition in different words and with varied illustrations. Stylistically, they are characterized by richness of expression.

In this commentary the acrostic nature of the psalms in poetic form is indicated by letters of the Hebrew alphabet in the margin. The 22 letters of the alphabet are listed in order on p. 14.

B. Arrangement. Since very early times the book of Psalms has been divided into five books, possibly in imitation of the five books of Moses. Commenting on Ps. 1, the Midrash says: "Moses gave the Israelites the five books of the Law, and to correspond to these David gave them the Book of Psalms in five books." This fivefold division, which is probably older than the LXX, is indicated by the insertion of doxologies and "Amen's" at the close of each book, except Book Five, which, as an expanded and climactic doxology, serves as a conclusion to the whole Psalter.

These major divisions are as follows:

Book One, Ps. 1-41, closing with a doxology and double "Amen" (Ps. 41:13).

Book Two, Ps. 42-72, closing with a double

doxology, double "Amen," and the inscription "The prayers of David the son of Jesse are ended" (Ps. 72:18-20).

Book Three, Ps. 73-89, closing, as Book One, with a doxology and double "Amen" (Ps. 89:52).

Book Four, Ps. 90-106, closing with a doxology, an "Amen," and a hallelujah ("Praise ye the Lord," Ps. 106:48).

Book Five, Ps. 107-150, closing with Ps. 150, which begins and closes with a hallelujah ("Praise ye the Lord"), and is itself an extended hallelujah.

Within the body of the Psalms, in addition to the Davidic, Asaphic, and Korahite collections referred to above, several other collections appear as minor psalters.

Ps. 51-72 are called The Prayers of David the Son of Jesse (see Ps. 72:20). Ps. 52-55 are a collection of *maschils*; Ps. 56-60, of *michtams*; (see p. 625) Ps. 57-59, of *al-taschiths*; (see p. 629) Ps. 113-118 constitute the Egyptian Hallel, so-called from the first phrase in Ps. 114: "When Israel went out of Egypt." Jewish tradition has it that the Egyptian Hallel was used as part of the Passover ritual in the Temple. The several psalms of the collection, it is said, were sung while the vessels containing the blood of the Passover lambs were being passed up and down the rows of priests, on its way to be poured out at the foot of the altar by the ministering priest. The people joined orally in the ceremony, shouting Hallelujah and repeating certain verses of the psalms at intervals. Ps. 119 may be regarded as a collection of 22 short psalms, forming an ingenious acrostic meditation on the law. Ps. 120-134 are called Songs of Degrees, and are a collection of pilgrim folk songs; (see p. 625) Ps. 145-150 constitute a final magnificent Hallelujah Chorus. The devout soul is offered an array of psalters within the Psalter.

In referring to verses in Psalms, by the customary method of textual reference, one must note the text or version to which he is referring, for the numbering of the verses varies in several texts and versions. Special attention is called to the textual numbering of the Hebrew text, the KJV, and the RSV, as compared with the textual numbering of the Greek LXX, the Latin Vulgate, and the English Douay Version.

The English Bible (KJV, RSV, etc.), following the Hebrew, numbers 150 psalms. The LXX numbers 151 psalms and the Vulgate 150 psalms, but these versions are numbered differently. They combine Ps. 9 and 10 into one psalm, and likewise Ps. 114 and 115; and divide Ps. 116 into two psalms: Ps. 116:1-9, Ps. 116:10-19; and Ps. 147 into two psalms: Ps. 147:1-11, Ps. 147:12-20. Thus, only Ps. 1-9 and 148-150 are numbered the same in the Hebrew, the Greek, and the Latin. Except for Ps. 9, 10, 114-116, and 147, in the remaining psalms the Hebrew numbering is higher by one than that of the LXX and Vulgate. It is important to recognize this difference in numbering when one cites references to the LXX or the Vulgate. This difference in

numbering the several psalms appears in the following table:

Hebrew, KJV, RSV	LXX, Vulgate, Douay
Ps. 1-8	Ps. 1-8
9, 10	9
11-113	10-112
114, 115	113
116:1-9	114
116:10-19	115
117-146	116-145
147:1-11	146
147:12-20	147
148-150	148-150
	151 (in LXX only)

Moreover, in the Hebrew text, the title or superscription of a psalm constitutes v. 1, in whole or in part. This requires further care in citing verse references from the Hebrew text. For example, Ps. 4:1 (KJV) is Ps. 4:2 in the Hebrew, the superscription being numbered v. 1. The Hebrew text of Ps. 4, therefore has nine verses instead of eight verses as in the KJV.

C. Superscriptions. See also pp. 615-617. The superscriptions of the psalms designate psalm collections, psalm types, musical melodies, instrumental accompaniment, and facts of authorship and occasion.

a. Collections. References in the superscriptions of many of the psalms to David, to Asaph and the sons of Asaph, and to the sons of Korah, seem to indicate smaller collections of psalms within the Psalter of 150 psalms. There are 73 psalms in the Davidic Collection, 12 in the Asaphic Collection, and 11 in the Korahite Collection. The superscriptions to 55 of the psalms contain the phrase "To the chief Musician," Heb. *lamnasheach*; "To the choirmaster" (RSV), as if this collection were dedicated or entrusted to the "overseer" of the choir (see 2 Chron. 2:2, 18; 34:13 for the use of *menasheach* as "overseer"). *Lamnasheach* is translated "to the chief singer" (KJV), "to the choirmaster" (RSV), in Hab. 3:19. Some suggest the definition "for liturgical purposes."

b. Types. Key words or phrases in the superscriptions of numerous psalms seem to indicate the nature or type of the psalm thus introduced. They are as follows:

1. Psalm. Heb. *mizmor*, a song to be sung to the accompaniment of stringed instruments. It occurs in the superscriptions of 57 psalms, always qualified with other words, as "of David." *Mizmor* comes from the root *zamar*, meaning "to sing," "to praise," "to play an instrument." The LXX translates *mizmor* by *psalmoi* (from *psallein*, "to pluck").

2. Song. Heb. *shir*. This word appears in the superscription of 29 psalms. In the superscription of Ps. 18, the word "song" is translated from *shirah*, the feminine form of *shir*. The phrase "A song of loves" (KJV), "a love song" (RSV), intro-

duces Ps. 45. In the superscriptions of Ps. 120-134 the word "song" is followed by the phrase "of degrees" (see p. 625).

3. *Michtam*. A transliteration of the Heb. *miktam*. This word appears in the superscriptions of six psalms (16, 56-60). Its meaning is unknown. One conjecture derives the word from an Akkadian root, *katamu*, "to cover," and suggests that the psalms so designated may be considered atonement psalms, that is, psalms concerned with the covering up of sins. The word may be a musical title.

4. *Maschil*. A transliteration of the Heb. *maskil*, derived from the root *sakal*, "to be prudent." Its presence in the superscriptions of 13 psalms (32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142) seems to indicate that these psalms are instructional or didactic poems. *Maskil* is translated "with understanding" in Ps. 47:7. Since, however, the idea of instruction, rigorously applied, does not suit all of these psalms, *maskil* may indicate a kind of musical performance.

5. *Prayer*. Heb. *tephillah*. This word appears in the superscriptions of Ps. 17, 86, 90, 102, and 142 (see Hab. 3:1).

6. *Praise*. Heb. *tehillah*. This word occurs in the superscription of Ps. 145, its only appearance in a superscription in the Psalter. A masculine plural form *tehillim* is the Hebrew title of the whole collection.

7. *Shiggaion*. Heb. *shiggayon*. This word appears in the superscription of Ps. 7 (and elsewhere in the plural, in Hab. 3:1). Its meaning is uncertain. It has been explained as meaning an irregular ode of wild and impassioned nature. The Heb. root word is probably *shagab*, "to wander," "to stray," "to stagger," suggesting ecstatic rhythm with frequent change.

8. *To teach*. Heb. *lelammed*. The phrase occurs in the superscription of Ps. 60 and suggests that the psalm was intended for teaching purposes. Perhaps the Levites were entrusted with the responsibility of teaching it to the people.

9. *To bring to remembrance*. Heb. *lehabzikir*. The phrase appears in the superscription of Ps. 38 and 70. From the Heb. *'azkarah*, "offering of incense," some have conjectured that this phrase indicates that these psalms were intended to be sung while that part of the sacrificial service took place. In 1 Chron. 16:4 the word "record," "invoke" (RSV), is translated from Heb. *lehabzikir*.

10. *Of praise*. Heb. *lehodab*. This phrase appears in the superscription of Ps. 100. Possibly this psalm was intended to be sung at the time of the thank offering (Lev. 7:11-15). Ps. 100 is a psalm of thanksgiving.

c. *Melodies*. Several phrases in the superscriptions suggest melodies to accompany the psalms, probably tunes well known in their original use. Popular melodies may have been adapted to public worship.

1. *Muth-labben* (Ps. 9). Its meaning is uncertain. Some Hebrew manuscripts combine *'al*, translated "upon" (KJV), with *muth*, thus yielding the word *'almuth*. But even this combination remains an unexplained technical note. The LXX follows this combination and translates the phrase, *'almuth labben*, "concerning the hidden things of the son." Some suggest that the phrase is the title or first phrase of a tune and translate it "Die for the son."

2. *Shoshannim* (Ps. 45 and 69). Literally, "lilies," probably the title or key word of a melody. The superscription of Ps. 60 includes the phrase "Shushaneduth," literally, "lily of witness," and the superscription of Ps. 80 "ShoshannimEduth," literally, "lilies, the witness." Perhaps these phrases all suggested the same well-known love tunes. The lily is the anemone of Palestine. Or, Eduth may be a place name.

3. *Ajeleth Shahar* (Ps. 22). Literally, "the doe [of a fallow deer] of the dawn." "The Hind of the Dawn" (RSV). According to the Targums this psalm was sung during the offering of the lamb at the time of morning sacrifice, but how early this custom was introduced is not known.

4. *Jonath-elem-rechokim* (Ps. 56). The meaning of this phrase is unknown. By conjecturally emending the text, reading *'alim* for *'elem*, the RSV translates the expression, "The Dove on Far-off Terebinths." Some suggest that there may be a quotation from, or a reference to, the song cited in Ps. 55:6. 7. Others suggest an allusion to David's years of wandering.

5. *Al-taschith* (Ps. 57-59, 75). Literally, "Do not destroy." Possibly the first words of the vintage song quoted in part in Isa. 65:8.

d. Several phrases in the superscriptions seem to indicate the kind of orchestral instruments used to accompany the singing or chanting of the psalms.

1. *On Neginoth* (Ps. 4, 6, 54, 55, 67, 76). Probably meaning, "with stringed instruments" (RSV). The word is used in the singular in the superscription of Ps. 61. *Neginoth* is rendered "stringed instruments" in Isa. 38:20 and Hab. 3:19. The Hebrews had three kinds of stringed instruments, the harp (Heb. *nebel*), the lyre (Heb. *kinnor*), and the zither (Heb. *'asor*). On these instruments see pp. 33-37.

2. *On Nehiloth* (Ps. 5). Probably meaning, "for the flutes" (RSV).

3. *Upon Sheminith* (Ps. 6, 12). A phrase of uncertain meaning. The marginal reading "upon the eighth" found in some editions of the KJV, if "eighth" is intended to refer to the octave, is meaningless, for there is no evidence that the Hebrews knew the octave. In 1 Chron. 15:21 the phrase is used in connection with harps. Josephus says that the harp (Heb. *nebel*) had eight strings.

4. *Upon Githith* (Ps. 8, 81, 84). A musical term the exact meaning of which is unknown. Jewish tradition says that it refers to a harp that David brought from Gath. The form of the word may

imply "after the Gittite manner," that is, in a manner borrowed from the Gittites, as we speak of music in the Italian manner, or in the Chinese mode, etc. But probably a better meaning derives from the Heb. *gath*, "wine press," in which case "upon Gittith" may possibly refer to a vintage melody.

5. Upon Alamoth (Ps. 46). The meaning of the phrase is unknown. The translation "for the maidens" (established by Aquila and Jerome) appears improbable, for women apparently took no part in the Temple services. In 1 Chron. 15:20 the phrase appears in connection with psalteries. Possibly the harps were to be tuned to follow the lead of the lyres.

6. Upon Mahalath (Ps. 53, 88). The meaning is uncertain, although the suggestion that the psalm is to be sung in a sad, mournful manner is consonant with the mood of these psalms, especially the latter, identified by some as the darkest in the Psalter.

e. Authorship and Occasion. The superscriptions of 14 of the psalms (3, 7, 18, 30, 34, 51, 52, 54, 56,

57, 59, 60, 63, 142) refer to episodes or circumstances in the life of David. For a discussion of these superscriptions see p. 617 and the introductions to the several psalms.

D. *Selah*. A transliteration of the Heb. *selah*. This word appears 71 times in the Psalter: 17 times in Book One, 30 times in Book Two, 20 times in Book Three, and 4 times in Book Five. There are no occurrences in Book Four. *Selah* appears in only 39 of the 150 psalms; 28 of these psalms have for their superscription "To the chief Musician." The word is of uncertain meaning and has been variously interpreted to indicate a pause in the reading, an interlude for stringed instruments, a change of melody, emphasis (like "Amen"), etc. The LXX renders the term *diapsalma* ("interlude"), suggesting a musical notice in the liturgical redaction of the psalm. Despite many conjectures, the word is of doubtful signification. "Selah" occurs within psalms of a distinctly hymnlike nature, and usually appears at the close of a section of thought.

PSALMS

BOOK I

1 Blessed is the man that walketh not in the counsel of the 'ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

2 Why do the heathen 'rage, and the people 'imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and 'vex them in his sore displeasure.

6 Yet have I 'set my king 'upon my holy hill of Zion.

7 I will declare 'the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

11 Ps 2:12; Ps 4:6; Mt 16:17; Lk 11:28;
13 Job 1:9; Isa 43:3; Jer 17:6; Mt 21:34;
16 Ps 142:3; Na 1:7; Jn 10:11; 2 Ti 2:19;
22 Ps 2:10; Ps 40:1; Mt 2:16; Lk 13:31;
23 Jer 5:5; Lk 19:4;
24 Ps 68:33; Ps 113:3; Isa 40:22; Isa 66:1;
27 Job 43:13; Isa 60:10; Ac 13:33; Rom 1:4;
29 Ps 89:24; Isa 60:12; Da 2:41; Mt 21:41;
32 Ge 41:40; Isa 10:1; Jn 5:25; Jn 1:6;
31 2 Sa 15:12; Mt 27:25; Ps 17:7; Mt 10:21;
32 Ps 22:7; Ps 42:3; Ps 42:10; Hab 3:3;
33 Ps 18:2; Isa 45:25; Lk 2:42; Rev 21:11;
35 Ps 127:2; Lev 26:6; Pr 3:24; Ac 12:6;
38 Isa 43:11; Jer 4:23; Hos 13:4; Ac 4:12;
43 Ex 33:16; Eph 2:10; 2 Ti 2:19; 1 Pe 2:9;
44 Ps 211; Ps 348; Ps 119:161; Jer 5:22;
45 Ps 50:14; Ps 51:19; Dt 32:19; 2 Sa 15:12;
46 Ps 39:6; Eccl 2:3; Isa 55:2; Lk 12:19;
48 Ps 16:8; Pr 4:24; 1 Th 5:10; Rev 14:13;

1

1 or, wicked

2 Heb. fade

2

1 or, tumultuously assemble

2 Heb. meditate

3 or, trouble

4 Heb. anointed

5 Heb. upon Zion, the hill of my holiness

6 or, for a decree

3

1 or, about

4

1 or, be gracious unto me

A Psalm of David, When He Flew From Absalom His Son.

3 LORD, how are they increased that trouble me! many are they that rise up against me.

2 Many *there be* which say of my soul, *There is no help for him in God.* Selah.

3 But thou, O LORD, art a shield 'for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 I laid me down and slept; I awaked; for the LORD sustained me.

6 I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me. O my God: for thou hast smitten all mine enemies *upon* the cheek bone; thou hast broken the teeth of the ungodly.

8 Salvation *belongeth* unto the LORD: thy blessing is *upon* thy people. Selah.

To The Chief Musician on Neginoth, A Psalm of David.

4 Hear me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; 'have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye turn* my glory into shame? *how long* will ye love vanity, and seek after leasing? Selah.

3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of righteousness, and put your trust in the LORD.

6 *There be* many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

8 I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Ps

To The Chief Musician Upon Nehiloth, A Psalm of David.

5 Give ear to my words, O LORD, consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray.

Direction to Study Several Psalms.—How terrible it is when the acknowledgment of God is not made when it should be made! How sad to humble one's self when it is too late! Why, O why, do not men heed the invitation? The psalmist said, "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek" (Ps. 27:8). The whole of this psalm is excellent, and should be placed in the reading and spelling lessons of the classes. The twenty-eighth, twenty-ninth, and seventy-eighth psalms tell of the rich blessings bestowed by God upon His people,

and of their poor returns for all His benefits. The eighty-first psalm explains why Israel was scattered. They forgot God, as the churches in our land are forgetting Him today. Read the eighty-ninth, ninetieth, ninety-first, ninety-second, and ninety-third psalms. My attention has been called to these matters. Shall we not consider the Word of the Lord? These things were written for our admonition, upon whom the ends of the world are come, and should they not be the objects of study in our schools? The Word of God contains instructive lessons, given in reproof, in warning, in

DIVINE SOLACE IN TIMES OF UNJUST OPPRESSION (See Psalm 3)

Historical Background—2 Sam. 15-17

● Shechem

THE SECRET OF TRUE POISE

LORD, how are they increased that trouble me!
many are they that rise up against me.
Many *there be* which say of my soul,
There is no help for him in God. Selah.

But thou, O LORD, *art* a shield for me;
my glory, and the lifter up of mine head.
I cried unto the LORD with my voice,
and he heard me out of his holy hill. Selah.

I laid me down and slept: I awaked:
for the LORD sustained me.
I will not be afraid of ten thousands of people,
that have set *themselves* against me round about.

Arise, O LORD:
save me, O my God:
for thou hast smitten all mine enemies *upon* the cheek
bone;
thou hast broken the teeth of the ungodly.

Salvation *belongeth* unto the LORD:
thy blessing is upon thy people. Selah.
Ps. 3

● Bethel

STRUGGLE

● Jericho

● Gilgal?

Jerusalem

David flees to Mahanaim

ABSALOM ADVANCES
FROM HEBRON

THE DEAD SEA

SOLACE

To Mahanaim

River Jabbok

River Jordan

PRAYER

SOMEWHERE EAST
OF THE JORDAN
DAVID COMFORTS
HIMSELF BY COM-
POSING THE THIRD
PSALM

After a day of fear resulting from mob violence led by a traitor son, a hasty leaving of home and long-established order, a tiresome flight through sparsely settled wadis, an attempted night encampment beside the bed of a swift-

flowing stream, a sudden summons for immediate flight, a night crossing of the stream—then came the morning song, not of dejection, but of praise. Victory in such moments comes only through confidence in God's care.

- 3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.
- 4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
- 5 The foolish shall not stand 'in thy sight; thou hatest all workers of iniquity.
- 6 Thou shalt destroy them that speak leasing: the LORD will abhor 'the bloody and deceitful man.
- 7 But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward 'thy holy temple.
- 8 Lead me, O LORD, in thy righteousness because of 'mine enemies; make thy way straight before my face.
- 9 For there is no 'faithfulness 'in their mouth; their inward part is 'very wickedness: their throat is an open sepulchre; they flatter with their tongue.
- 10 'Destroy thou them, O God; let them fall 'by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
- 11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because 'thou defendest them: let them also that love thy name be joyful in thee.
- 12 For thou, LORD, wilt bless the righteous; with favour wilt thou 'compass him as with a shield.

To the Chief Musician on Neginoth Upon Sheminith,
A Psalm of David.

- 6 O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.
- 2 Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.
- 3 My soul is also sore vexed: but thou, O LORD, how long?
- 4 Return, O LORD, deliver my soul: oh save me for thy mercies' sake.
- 5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?
- 6 I am weary with my groaning; 'all the night make I my bed to swim; I water my couch with my tears.
- 7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.
- 8 Depart from me, all ye workers of iniquity: for the LORD hath heard the voice of my weeping.
- 9 The LORD hath heard my supplication; the LORD will receive my prayer.
- 10 Let all mine enemies be ashamed and

5:3 Ps 22:2; Ps 137; Ps 69:16; Mk 1:35
5:4 Ps 50:21; Hab 1:13; Mal 2:17; Ps 94:20
5:5 Ps 14:1; Ps 92:6; Ps 137; Ec 5:4
5:7 Ps 55:16; Ps 51:1; Ps 52:8; Ac 9:51
5:11 Ps 35:27; Rev 18:20; Zec 9:9; Rom 8:28
6:2 Ps 38:7; Ps 30:2; Ge 20:17; Mt 4:23
6:3 Ps 22:14; Ps 12:5; Mt 26:38; Lk 18:7
6:5 Ps 30:9; Ps 115:17; Jn 9:1
6:9 Ps 4:4; Ps 31:22; Ps 108:5; Ps 120:1
7:2 Ps 35:15; Isa 48:15; 2 Ti 4:17; 1 Pe 5:8
7:3 Ps 59:4; Jos 22:22; 1 Sa 22:6; Job 11:11
7:4 Ps 55:20; Ge 44:4; Pr 17:3; 1 Sa 22:14
7:6 Ps 37; Ps 12:5; Isa 4:13; Ps 74:4
7:9 Ps 10:15; Ps 58:6; Da 11:45; Ac 12:24
7:15 Ps 35:7; Ps 119:85; Job 6:27; Jer 18:20
7:16 Ps 36:3; Ps 36:12; 1 Sa 25:9; 1 Sa 26:10
8:2 Mt 11:25; Mt 21:16; Lk 10:21; 1 Co 1:27

5

- 1 Heb. before thine eyes
2 Heb. man of bloods and deceit
3 Heb. the temple of thy holiness
4 Heb. those which observe me
5 or, steadfastness
6 Heb. wickednesses
7 Heb. his mouth, that is, the mouth of any of them
8 or, Make them guilty
9 or, from their counsels
10 Heb. coverest over, or, protectest them
11 Heb. crown

6

- 1 or, every night

7

- 1 Heb. not a deliverer

sore vexed: let them return and be ashamed suddenly.

Shiggalon of David, Which He Sang Unto the LORD,
Concerning the Words of Cush the Benjamite.

- 7 O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:
- 2 Lest he tear my soul like a lion, rending it in pieces, while there is 'none to deliver.
- 3 O LORD my God, if I have done this; if there be iniquity in my hands;
- 4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)
- 5 Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.
- 6 Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.
- 7 So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.
- 8 The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.
- 9 Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.
- 10 'My defence is of God, which saveth the upright in heart.
- 11 'God judgeth the righteous, and God is angry with the wicked every day.
- 12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.
- 13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.
- 14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
- 15 'He made a pit, and digged it, and is fallen into the ditch which he made.
- 16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
- 17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

To the Chief Musician Upon Gittith, A Psalm of David.

- 8 O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.
- 2 Out of the mouth of babes and sucklings

encouragement, and in rich promises. Would not such food as this be meat in due season to the youth (MS 96, 1899)?

1:3. What Makes an Evergreen Christian?—Seek to be an evergreen tree. Wear the ornament of a meek and quiet spirit, which is in the sight of God of great price. Cherish the grace of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. This is the fruit of the Christian tree. Planted by the rivers of water, it always brings forth its fruit in due season (MS 39, 1896).

2:1-4. The King's of the Earth...Against the Lord...He

that sitteth in Heavens Shall Laugh.—A guard of one hundred soldiers was then stationed around the sepulcher to prevent it from being tampered with. The priests did all they could to keep Christ's body where it had been laid. He was sealed as securely in His tomb as if He were to remain there through all time.

So weak men counseled and planned. Little did these murderers realize the uselessness of their efforts. But by their action God was glorified. The very efforts made to prevent Christ's resurrection are the most convincing argu-

² Heb. My buckler is upon God ³ or, is a righteous judge ⁴ Heb. He hath digged a pit

- hast thou 'ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
- 3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;
- 4 What is man, that thou art mindful of him? and the son of man, that thou visitest him?
- 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
- 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:
- 7 'All sheep and oxen, yea, and the beasts of the field;
- 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.
- 9 O LORD our Lord, how excellent is thy name in all the earth!

To the Chief Musician Upon Muthlabben, A Psalm of David.

- 9 I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.
- 2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.
- 3 When mine enemies are turned back, they shall fall and perish at thy presence.
- 4 For 'thou hast maintained my right and my cause; thou satest in the throne judging 'right.
- 5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.
- 6 'O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities: their memorial is perished with them.
- 7 But the LORD shall endure for ever: he hath prepared his throne for judgment.
- 8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.
- 9 The LORD also will be 'a refuge for the oppressed, a refuge in times of trouble.
- 10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.
- 11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.
- 12 When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the 'humble.
- 13 Have mercy upon me, O LORD; consider

8:3 Ps 19:1; Ps 111:2; Rom 1:20; Lk 11:20.
8:4 Ps 140:3; Job 7:17; Ps 4:2, 18, 80:17; 86:6; Ge 1:26; Ge 9:2; Mt 28:18; Heb 1:2.
8:9 Ps 8:1; Ps 104:24; Dt 35:26; Job 11:7.

9:5 Ps 78:55; Ps 79:10; Rev 19:15; Mal 1:3.
9:7 Ps 90:2; Heb 13:9; 2 Pe 3:6; Ps 103:19.

9:10 Ps 91:14; 1 Ch 28:9; Jn 17:3; 2 Co 4:6.
9:14 Ps 22:22; Isa 57:22; Mic 4:13; Lk 1:7.

9:16 Ps 8:11; Ps 75; Jdg 17; Isa 28:13; 9:17 Isa 5:11; Isa 5:14; Rev 20:15; Rev 21:8.

9:18 Ps 72:4; Lk 1:53; Lk 6:20; Jas 2:5.

10:2 Ps 31:18; Ps 36:11; Isa 41:13; Jer 43:2.

10:4 Ps 18:27; Pr 21:1; Ac 8:22; Rom 1:21.

8

¹ Heb. founded
² Heb. Flocks and omen all of them

9

¹ Heb. made my judgment
² Heb. judging in righteousness

³ or, The destructions of the enemy are come to a perpetual end; and their cities hast thou destroyed, etc

⁴ Heb. an high place
⁵ or, afflicted

⁶ that is, Meditation

10

¹ Heb. in the pride of the wicked he doth persecute

² Heb. soul's
³ or, the covetous blesseth himself, he abhorreth the LORD

⁴ or, all his thoughts are, There is no God

⁵ Heb. unto generation and generation

⁶ Heb. deceits
⁷ or, iniquity

my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

16 The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. 'Higgaion. Selah.

17 The wicked shall be turned into hell, and all the nations that forget God.

18 For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

19 Arise, O LORD: let not man prevail: let the heathen be judged in thy sight.

20 Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

10 Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

3 For the wicked boasteth of his 'heart's desire, and 'blesseth the covetous, whom the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek after God: 'God is not in all his thoughts.

5 His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for I shall 'never be in adversity.

7 His mouth is full of cursing and 'deceit and fraud: under his tongue is mischief and 'vanity.

8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes 'are privily set against the poor.

9 He lieth in wait 'secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

10 'He croucheth, and humbleth himself, that the poor may fall 'by his strong ones.

11 He hath said in his heart, God hath forgotten: he hideth his face: he will never see it.

12 Arise, O LORD: O God, lift up thine hand: forget not the 'humble.

13 Wherefore doth the wicked contemn

ments in its proof. The greater the number of soldiers placed around the tomb, the stronger would be the testimony that He had risen. Hundreds of years before the death of Christ, the Holy Spirit had declared through the psalmist, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed. . . . He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Ps. 2:1-4. Roman guards and Roman arms were powerless to confine

the Lord of life within the tomb. The hour of His release was near. (DA 778).

5:5-12 (James 3:8). Distinguishing Features of Speech.—Speech is one of the great gifts of God to man. The tongue is a little member, but the words it frames, made vocal by the voice, have a great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused battle and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many souls.

⁸ Heb. hide themselves ⁹ Heb. in the secret places ¹⁰ Heb. He breaketh himself ¹¹ or, into his strong parts ¹² or, afflicted

- God? he hath said in his heart, Thou wilt not require it.
- 14 Thou hast seen *it*: for thou beholdest mischief and spite, to requite *it* with thy hand: the poor ¹⁴committeth himself unto thee; thou art the helper of the fatherless.
- 15 Break thou the arm of the wicked and the evil *man*: seek out his wickedness *till* thou find none.
- 16 The LORD is King for ever and ever: the heathen are perished out of his land.
- 17 LORD, thou hast heard the desire of the humble: thou wilt ¹⁷prepare their heart, thou wilt cause thine ear to hear:
- 18 To judge the fatherless and the oppressed, that the man of the earth may no more ¹⁸oppress.

To the Chief Musician, A Psalm of David.

- 11** In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?
- 2 For, lo, the wicked bend *their* bow, they make ready *their* arrow upon the string, that they may ²privily shoot at the upright in heart.
- 3 If the foundations be destroyed, what can the righteous do?
- 4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.
- 5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.
- 6 Upon the wicked he shall rain ⁶snakes, fire and brimstone, and ⁶an horrible tempest: *this shall be* the portion of their cup.
- 7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

To the Chief Musician Upon Shem-i-nith, A Psalm of David.

- 12** ¹²Help, LORD: for the godly man ceaseth: for the faithful fail from among the children of men.
- 2 They speak vanity every one with his neighbour: *with* flattering lips *and* with ²a double heart do they speak.
- 3 The LORD shall cut off all flattering lips, *and* the tongue that speaketh ³proud things:
- 4 Who have said, With our tongue will we prevail; our lips ⁴are our own: who is lord over us?
- 5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD: I will set *him* in safety from *him* that ⁵puffeth at him.

11:4 Ps 9:11; Hab 2:20; Zec 2:13; 2 Th 2:4.

11:5 Ps 7:9; Ge 22:1; Zec 13:9; Mal 5:3; Jas 1:12.

12:1 1 Ch 15:21; Ps 54:1; Mt 9:25; Mt 14:30.

12:5 Ps 10:12; Jdg 10:16; Ecc 4:1; Jas 5:4.

12:6 Ps 18:30; Ps 19:8; Ps 66:10.

13:1 Ps 6:5; Ps 45:17; Ps 74:1; Ps 80:4.

13:3 Ps 119:153; Ezr 9:8; Lk 2:32; Rev 21:23.

13:5 Ps 32:10; Ps 36:7; Isa 12:2; Jude 21.

14:1 Ps 73:3; Lk 12:20; Rom 1:28; Eph 2:12.

15:1 Ps 27:4; Ps 92:13; Jn 14:3; Jn 17:24.

15:2 Pt 28:18; Isa 45:15; Lk 1:6; Gal 2:14.

13 Heb. leaveth

14 or, establish

15 or, terrify

11

1 Heb. in darkness

2 or, a burning tempest

3 or, upon the eighth

12

1 or, Save

2 Heb. an heart and an heart

3 Heb. great

4 Heb. are with us

5 or, would ensnare him

6 Heb. him, etc: that is, every one of them, etc

7 Heb. of the sons of the men

14

1 Heb. stinking

2 Heb. they feared a fear

3 Heb. Who will give

15

1 Heb. sejourne

- 6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
- 7 Thou shalt keep them, O LORD, thou shalt preserve ⁷them from this generation for ever.
- 8 The wicked walk on every side, when ⁸the vilest men are exalted.

To the Chief Musician, A Psalm of David.

- 13** How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?
- 2 How long shall I take counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?
- 3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;
- 4 Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.
- 5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.
- 6 I will sing unto the LORD, because he hath dealt bountifully with me.

To the Chief Musician, A Psalm of David.

- 14** The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good.
- 2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God.
- 3 They are all gone aside, they are *all* together become ³filthy: *there is* none that doeth good, no, not one.
- 4 Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.
- 5 There ⁵were they in great fear: for God is in the generation of the righteous.
- 6 Ye have shamed the counsel of the poor, because the LORD is his refuge.
- 7 ⁷Oh that the salvation of Israel *were* come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

A Psalm of David.

- 15** LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
- 2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.
- 3 *He that* backbiteth not with his tongue,

8:3. See EGW on Isa. 60:1.

11:6 (Mal. 4:1). **Devouring Flames Recompense the Wicked.**—The wicked receive their recompense in the earth. "Upon the wicked he shall rain quick burning coals, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt

And when words are spoken because God says, "Speak unto them My words," they often cause sorrow unto repentance.

The talent of speech carries with it great responsibility. It needs to be carefully guarded; for it is a mighty power for evil as well as for good.

[Ps. 5:5-12 quoted.]

In these verses righteousness and unrighteousness are represented. These are the distinguishing features of speech. (Letter 34, 1899).

WHEN FOUNDATIONS GIVEN WAY

(See Psalm 11)

HISTORICAL BACKGROUND—1 SAM. 23:9-18

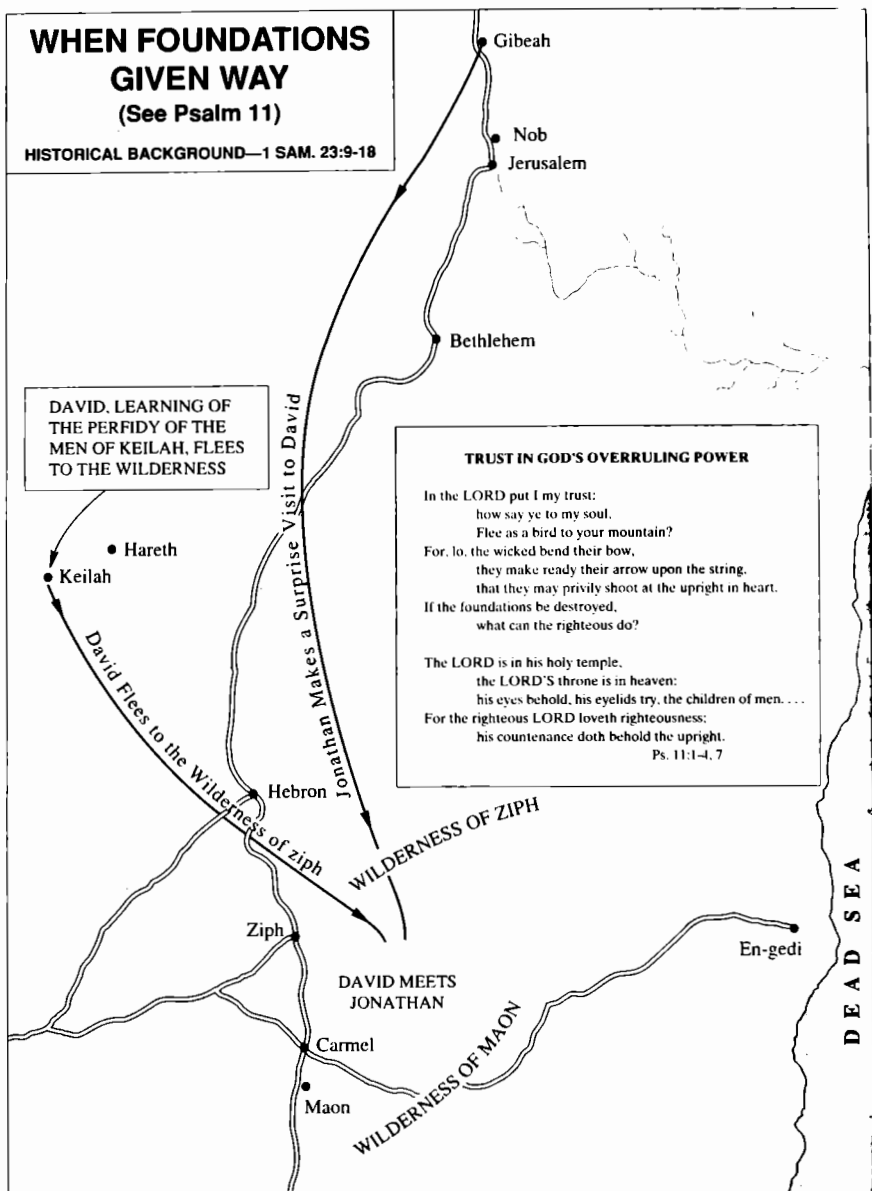
DAVID, LEARNING OF
THE PERFDY OF THE
MEN OF KEILAH, FLEES
TO THE WILDERNESS

TRUST IN GOD'S OVERRULING POWER

In the LORD put I my trust:
how say ye to my soul,
Flee as a bird to your mountain?
For, lo, the wicked bend their bow,
they make ready their arrow upon the string,
that they may privily shoot at the upright in heart.
If the foundations be destroyed,
what can the righteous do?

The LORD is in his holy temple,
the LORD'S throne is in heaven:
his eyes behold, his eyelids try, the children of men. . .
For the righteous LORD loveth righteousness;
his countenance doth behold the upright.

Ps. 11:1-4, 7



At times, when foundations seem to totter, help comes from most unexpected places. God's overruling power is as certain today as in the days of David. God reveals His lover toward those tempted to make reckless moves by

encouraging them to trust divine watch care and to take hold of the problem of restoring the break in the battered wall. The time will then come when those who thus conquer will ride on the high places of the earth.

nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

- 4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. *He that sweareth to his own hurt, and changeth not.*
- 5 *He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.*

Michtam of David.

- 16 Preserve me, O God: for in thee do I put my trust.

2 *O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;*

3 *But to the saints that are in the earth, and to the excellent, in whom is all my delight.*

4 Their sorrows shall be multiplied *that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.*

5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the right seasons.

8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.

9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are pleasures for evermore.*

A Prayer of David.

- 17 Hear 'the right, O LORD, attend unto my cry, give ear unto my prayer, *that goeth not out of feigned lips.*

2 Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing: I am purposed *that my mouth shall not transgress.*

4 Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

5 Hold up my goings in thy paths, *that my*

15:4 Ps 101:4; Est 3:2; Da 5:17; Ac 24:25.

15:5 Ex 22:25; Eze 18:8; Mt 26:15.

16:1 Ps 56:1; Ps 60:1; 2 Co 1:9; 2 Th 1:12.

16:10 Ps 9:17; Lev 19:28; Lk 16:23; Ac 3:15.

16:11 Ps 24:1; Pr 5:9; Mt 7:14; Rom 8:11.

17:3 Ps 26:2; Zec 13:9; Mal 3:2; 1 Co 1:4.

17:4 Ge 6:5; Job 15:16; Job 31:35; 1 Co 5:5.

17:6 Is 32:10; Zec 14:4; Mt 25:37; Lk 13:31.

17:11 1 Sa 23:26; 17:15 Ps 5:7; Ps 119:111; 2 Co 3:18; Php 3:21.

18:1 Ps 36:1; Ps 116:16; Ac 13:46; Heb 4:5.

18:2 Ps 28:1; Ps 62:2; Isa 52:2; Heb 2:14.

18:3 Ps 55:16; 2 Sa 22:4; Rev 4:11; Lk 17:1.

18:4 Ps 116:3; Isa 13:8; 2 Co 1:9; Mt 26:17.

18:7 Mt 28:2; Ac 1:31; Ps 46:2; Jer 4:24.

2 or, receiveth, or, endureth

16 1 or, give gifts to another

2 Heb. of my part

3 Heb. dwell continually

17 1 Heb. justice

2 Heb. without lips of deceit

3 Heb. be not moved

4 or, them which trust in thee from those that rise up against thy right hand

5 Heb. waste

6 Heb. my enemies against the soul

7 Heb. the likeness of him (that is, of every one of them) is as a lion that desireth to ravine

8 Heb. sitting

9 Heb. prevent his face

10 or, by

footsteps 'slip not.

6 I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, *and hear my speech.*

7 Show thy marvellous lovingkindness, O thou 'that savest by thy right hand them which put their trust in thee from those that rise up against them.

8 Keep me as the apple of the eye, hide me under the shadow of thy wings,

9 From the wicked 'that oppress me, from 'my deadly enemies, who compass me about.

10 They are inclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;

12 'Like as a lion that is greedy of his prey, and as it were a young lion 'lurking in secret places.

13 Arise, O LORD, 'disappoint him, cast him down: deliver my soul from the wicked, 'which is thy sword:

14 From men *which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: 'they are full of children, and leave the rest of their substance to their babes.*

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

To the Chief Musician, A Psalm of David, the Servant of the LORD, Who Spake Unto the LORD the Words of This Song in the Day that the LORD Delivered Him From the Hand of All His Enemies, and From the Hand of Saul; And He Said,

18 I will love thee, O LORD, my strength.

2 The LORD is my rock, and my fortress, and my deliverer; my God, 'my strength, in whom I will trust; my buckler, and the horn of my salvation, *and my high tower.*

3 I will call upon the LORD, *who is worthy to be praised: so shall I be saved from mine enemies.*

4 The sorrows of death compassed me, and the floods of 'ungodly men made me afraid.

5 The 'sorrows of hell compassed me about: the snares of death prevented me.

6 In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even into his ears.*

7 Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

Ps

with fervent heat, the earth also, and the works that are therein are burned up. The wicked 'shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts.' All are punished 'according to their deeds.' (SW March 14, 1905).

(Eph. 6:12; Rev. 12:12.) David's Struggle.—David was a representative man. His history is of interest to every soul who is striving for eternal victories. In his life two powers struggled for the mastery. Unbelief marshalled its forces, and tried to eclipse the light shining upon him from the

throne of God. Day by day the battle went on in his heart. Satan disputing every step of advance made by the forces of righteousness. David understood what it meant to fight against principalities and powers, against the rulers of the darkness of this world. At times it seemed that the enemy must gain the victory. But in the end, faith conquered, and David rejoiced in the saving power of Jehovah.

The struggle that David went through, every other follower of Christ must go through. Satan has come down with great power, knowing that his time is short. The

11 or, their children are full 18 1 Heb. my rock 2 Heb. Behai 3 or, cords

- 8 There went up a smoke 'out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.
- 9 He bowed the heavens also, and came down; and darkness was under his feet.
- 10 And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.
- 11 He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.
- 12 At the brightness *that was* before him his thick clouds passed, hail stones and coals of fire.
- 13 The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.
- 14 Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.
- 15 Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke. O LORD, at the blast of the breath of thy nostrils.
- 16 He sent from above, he took me, he drew me out of many waters.
- 17 He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.
- 18 They prevented me in the day of my calamity: but the LORD was my stay.
- 19 He brought me forth also into a large place; he delivered me, because he delighted in me.
- 20 The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.
- 21 For I have kept the ways of the LORD, and have not wickedly departed from my God.
- 22 For all his judgments were before me, and I did not put away his statutes from me.
- 23 I was also upright 'before him, and I kept myself from mine iniquity.
- 24 Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands 'in his eyesight.
- 25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;
- 26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.
- 27 For thou wilt save the afflicted people; but wilt bring down high looks.
- 28 For thou wilt light my candle: the LORD my God will enlighten my darkness.
- 29 For by thee I have "run through a troop;

10:9 Ps 143:5; Isa 51:6; Heb 12:26, 2 Pe 3:10
10:10 Ps 99:1, Ps 100:3
10:11 Ps 27:5, Ps 81:7; Ps 91:1-4; 144:2, 2
10:13 Ps 78:48; Job 40:9; Jn 12:29; Rev 4:5
10:14 Ps 21:12; Dt 32:23; Isa 50:9; Hab 3:12
10:16 Ps 57:5, Ps 141:7; Ex 2:10; Rev 17:15
10:19 Ps 18:46; Ps 31:8; Ps 40:2; Ps 118:5
10:20 Ps 58:11; Isa 49:4; Mt 6:4; 1 Co 5:5
10:24 Ru 2:12; Heb 6:18
10:25 Ne 9:17; Isa 26:7; Rom 9:11
10:26 Pr 3:5; Rom 2:9; Jas 2:15
10:27 Ps 9:18; Ps 34:19; 2 Co 8:9; Jas 2:5
10:28 Ps 112:4; Isa 62:1; Mt 11:6; Lk 1:79
10:30 Ps 19:7; Dt 32:4; Da 4:57; Rom 12:2
10:31 Ps 86:8; Dt 32:31; Isa 45:5
10:41 Pr 1:28; Isa 1:15; Jer 11:11; Lk 13:25
10:45 Isa 24:4; Mic 1:17; Jas 1:11; Rev 6:16
10:46 2 Sa 22:47; Jer 10:10; Jn 14:19; Rev 1:18
10:48 Ps 89:15; Job 2:9; Ps 7:16; Ps 86:11
10:50 Ps 141:10; Lk 1:69; Rom 11:29; Gal 5:16

4 Heb. by his, etc.
5 or, great
6 Heb. with
7 Heb. before his eyes
8 or, wrestle
9 or, lamp
10 or, broken
11 or, refined
12 or, with thy meekness thou hast multiplied me
13 Heb. mine ankles
14 Heb. caused to bow
15 Heb. At the hearing of the ear
16 or, yield feigned obedience
17 Heb. sons of the stranger
18 Heb. giveth avengements for

- and by my God have I leaped over a wall.
- 30 As for God, his way is perfect: the word of the LORD is "tried; he is a buckler to all those that trust in him.
- 31 For who is God save the LORD? or who is a rock save our God?
- 32 It is God that girdeth me with strength, and maketh my way perfect.
- 33 He maketh my feet like hinds' feet, and setteth me upon my high places.
- 34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.
- 35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and "thy gentleness hath made me great.
- 36 Thou hast enlarged my steps under me, that "my feet did not slip.
- 37 I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.
- 38 I have wounded them that they were not able to rise: they are fallen under my feet.
- 39 For thou hast girded me with strength unto the battle: thou hast "subdued under me those that rose up against me.
- 40 Thou hast also given me the necks of mine enemies: that I might destroy them that hate me.
- 41 They cried, but *there was* none to save them: *even* unto the LORD, but he answered them not.
- 42 Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.
- 43 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.
- 44 "As soon as they hear of me, they shall obey me: "the strangers shall "submit themselves unto me.
- 45 The strangers shall fade away, and be afraid out of their close places.
- 46 The LORD liveth: and blessed *be* my rock; and let the God of my salvation be exalted.
- 47 It is God that "avengeth me, and "subdueth the people under me.
- 48 He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the "violent man.
- 49 Therefore will I "give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.
- 50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Ps

controversy is being waged in full view of the heavenly universe, and angels stand ready to lift up for God's hard-pressed soldiers a standard against the enemy, and to put into their lips songs of victory and rejoicing (MS 38, 1905).

17:5. All Paths Are Beset With Peril.—You need not be surprised if everything in the journey heavenward is not pleasant. There is no use in looking to our own defects. Looking unto Jesus, the darkness passes away, and the true light shineth. Go forth daily, expressing the prayer of David, "Hold up my goings in Thy paths, that my footsteps

slip not." All the paths of life are beset with peril, but we are safe if we follow where the Master leads the way, trusting the One whose voice we hear saying, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life." Let your heart repose in His love. We need sanctification, soul, body, and spirit. This we must seek for (NL No. 11, p. 2).

18:3. Determination Increases Will Power.—As you confess before men and women your confidence in the Lord, additional strength is imparted to you. Determine to

19 or, destroyeth 20 Heb. man of violence 21 or, confess

praise Him. With firm determination comes increased will power, and soon you will find that you cannot help praising Him [Ps. 18:3 quoted] (MS 116, 1902).

18:25, An Illustration of Mercy and Uprightness.—The psalmist continues: "With the merciful Thou wilt shew Thyself merciful." Let us begin to put into practise the instruction given us in the fifty-eighth chapter of Isaiah, showing mercy to those who are afflicted. "With an upright man Thou wilt shew Thyself upright." God will reward men according to their uprightness (MS 116, 1902).

18:26, God Meets Us Where We Are.—"With the pure Thou wilt shew Thyself pure; and with the froward Thou wilt shew Thyself froward"—that is, as God meets us where we are, so we are to meet men where they are. Let us not, by refusing to meet our fellow-men where they are, place ourselves outside the compass of God's love and mercy (MS 116, 1902).

(Ps. 119:130.) Teach Lessons From the Heavens.—God calls upon teachers to behold the heavens and study the works of God in nature. [Ps. 19:1-3 quoted.] Shall we not commit to memory the lessons nature teaches? Shall we not open the eyes of our senses, and take in the beautiful things of God? We would do well to read often the nineteenth psalm that we may understand how the Lord binds up His law with His created works. . . .

We are to contemplate the wonderful works of God, and repeat the lessons learned from them to our children, that we may lead them to see His skill, His power, His grandeur in His created works.

What a God is our God! He rules over His kingdom with diligence and care, and He has built a hedge—the ten commandments—about His subjects, to preserve them from transgression. In requiring obedience to the laws of His kingdom, God gives His people health and happiness, peace and joy. He teaches them that the perfection of character He requires can only be attained by becoming familiar with His Word. The psalmist declares, "The entrance of thy word giveth light; it giveth understanding to the simple" (MS 96, 1899).

19:1-14, A Revelation of Higher Education.—When the Son of man came among men, He brought the intelligence of heaven with Him; for He created the worlds and all things that are therein. Man's study of the sciences and nature, unaided by the divine instruction, falls short of the precious things Christ would have him learn in the things of the natural world. He fails to be instructed by the little things in nature, which teach large and important truths essential for the salvation of the soul.

Obedience to natural laws is obedience to divine laws. Christ came to all as the God of nature. He came to reflect upon all the things of nature in their relative importance, the glory of heaven, to impress human minds with the glory of Him who created all things, to teach men to obey His voice, and impart the science of true education, which is the simplicity of true religion. [Ps. 19:1-6 quoted.]

Then the psalmist connects the law of God in the natural world with the laws given to His created intelligences. [Ps. 19:7-14 quoted.]

This psalm reveals that higher education which all must receive, or perish in their sins. Man alone is disobedient to the laws of Jehovah. When the Lord bids nature bear testimony to the things which He has made, instantly they witness to the glory of God.

Christ represents the earthly things, that they may represent the spiritual. The parable of the sower and the seed has a lesson of the highest importance. As a lesson-book Christ has opened it before us to represent the spiritual sowing. The Lord calls attention to the things which He has created, and those things repeat the lessons of Christ. He bids the things of nature speak to the senses, that man may take heed to the voice of God therein. The things of nature speak eternal truths (MS 28, 1898).

19:1 (see EGW on Isa. 40:26). Moon and Stars May Be Our Companions.—The heavens may be to them [the youth] a study-book, from which they may learn lessons of intense interest. The moon and the stars may be their companions, speaking to them in the most eloquent language of the love of God (YI Oct. 25, 1900).

Natural Science, God's Storehouse.—If the follower of Christ will believe His Word and practice it, there is no science in the natural world but he will be able to grasp and appropriate, nothing but will furnish him means by which he can impart truth to others. Natural science is God's storehouse from which every student in the school of Christ may draw. The ways of God in natural philosophy, and the mysteries connected with His dealings with man, are a treasury from which all may draw (MS 95, 1898).

Science and Religion Cannot Be Divorced.—Nature is full of lessons of the love of God. Rightly understood, these lessons lead to the Creator. They point from nature to nature's God, teaching those simple, holy truths which cleanse the mind, bringing it into close touch with God. These lessons emphasize the truth that science and religion cannot be divorced.

Christ came to this earth to teach men the mysteries of the kingdom of God. But men could not by human reasoning understand His lessons. Man's wisdom cannot originate the science which is divine. . . . When man is reconciled to God, nature speaks to him in words of heavenly wisdom, bearing testimony to the eternal truth of God's Word. As Christ tells us the meaning of the things in nature, the science of true religion flashes forth, explaining the relation of the law of God to the natural and spiritual world (MS 67, 1901).

19:1-3 (see EGW on Ps. 147:4). Study of Creation Lifts the Mind.—If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and the true, the heart cannot but be filled with reverence, and they will adore the God of nature. The study of God's character as revealed in His created works will open a field of thought that will draw the mind away from low, enervating pleasures. The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity (YI May 6, 1897).

19:1-6, Forces of Nature Are God's Ministers.—[Ps. 19:1-6 quoted.] God encourages us to contemplate His works in the natural world. He desires that we shall turn our mind from the study of the artificial to the natural. We shall understand this better as we lift up our eyes to the hills of God, and contemplate the works which His own hands have created. They are God's work. His hand has molded the mountains and balances them in their position, that they shall not be moved except at His command. The wind, the sun, the rain, the snow, and the ice, are all His ministers to do His will (MS 16, 1897).

19:14 (Prov. 4:23; Matt. 12:34-37; Phil. 4:8). Controlled, Noble Thinking Acceptable to God.—[Ps. 19:14 quoted.] As God works upon the heart by His Holy Spirit, man must cooperate with Him. The thoughts must be bound about, restricted, withdrawn from branching out and contemplating things that will only weaken and defile the soul. The thoughts must be pure, the meditations of the heart must be clean, if the words of the mouth are to be words acceptable to heaven, and helpful to your associates. . . . [Matt. 12:34-37 quoted.]

In the sermon on the mount, Christ presented before His disciples the far-reaching principles of the law of God. He taught His hearers that the law was transgressed by the thoughts before the evil desire was carried out in actual commission. We are under obligation to control our thoughts, and to bring them into subjection to the law of God. The noble powers of the mind have been given to us by the Lord, that we may employ them in contemplating heavenly things. God has made abundant provision that the soul may make continual progression in the divine life. He has placed on every hand agencies to aid our development in knowledge and virtue; and yet, how little these agencies are appreciated or enjoyed! How often the mind is given to the contemplation of that which is earthly, sensual, and base! We give our time and thought to the trivial and commonplace things of the world, and neglect the great interests that pertain to eternal life. The noble powers of the mind are dwarfed and enfeebled by lack of exercise on themes that are worthy of their concentration. [Phil. 4:8 quoted.]

To the Chief Musician, A Psalm of David.

- 19** The heavens declare the glory of God; and the firmament sheweth his handiwork.
- 2 Day unto day uttereth speech, and night unto night sheweth knowledge.
- 3 *There is no speech nor language, where their voice is not heard.*
- 4 *Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun.*
- 5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
- 6 His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.
- 7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.
- 8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.
- 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.
- 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb.
- 11 Moreover by them is thy servant warned: and in keeping of them there is great reward.
- 12 Who can understand his errors? cleanse thou me from secret faults.
- 13 Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.
- 14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

To the Chief Musician, A Psalm of David.

- 20** The LORD hear thee in the day of trouble: the name of the God of Jacob defend thee;
- 2 Send thee help from the sanctuary, and strengthen thee out of Zion;
- 3 Remember all thy offerings, and accept thy burnt sacrifice; Selah.
- 4 Grant thee according to thine own heart, and fulfil all thy counsel.
- 5 We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

Let every one who desires to be a partaker of the divine nature appreciate the fact that he must escape the corruption that is in the world through lust. There must be a constant, earnest struggling of the soul against the evil imaginings of the mind. There must be a steadfast resistance of temptation to sin in thought or act. The soul must be kept from every stain, through faith in Him who is able to keep you from falling. We should meditate upon the scriptures, thinking soberly and candidly upon the things that pertain to our eternal salvation. The infinite mercy and

19:1 Ps. 84; Ps. 135:16; Dan. 12:3
19:4 Ps. 98:4; Isa. 49:6; Rom. 10:18; Mal. 4:2
19:5 Isa. 61:10; Isa. 62:5; Job 4:29; Eccl. 1:5
19:6 Ps. 149:9; Job 25:3; Eccl. 1:5; Col. 1:23
19:8 Ps. 105:45; Rom. 7:22; Ps. 119:12
19:11 Ps. 119:11; 2 Ch. 19:10; Mt. 5:7; Ac. 20:41
19:14 Ps. 51:15; Ps. 158; Rom. 15:16; Heb. 11:3

20:1 Ps. 16:1; Ps. 50:5; Ps. 69:11; Heb. 5:7
20:4 Ps. 21:2; Ps. 37:1; Mt. 21:22; Jo. 11:42
20:5 Ps. 13:5; Ps. 19:1; Isa. 25:9; Hab. 4:8
20:7 1 Sa. 13:5; Ps. 21:31; Isa. 40:16; Jer. 17:5

21:2 Ps. 92:11; Heb. 7:25
21:4 Ps. 13:4; Ps. 119:7; Ps. 91:16; Rev. 1:8
21:7 Ps. 18:2; Ps. 26:1; Mt. 27:13; Heb. 2:13
21:9 Ge. 19:28; Mt. 13:12; Mt. 25:11
21:13 Ps. 18:36; Ps. 36:10; Mt. 6:13

22:1 Ps. 22:16; Mt. 27:46; Mk. 15:34

19

¹ or, without these their voice is heard
Heb. without their voice heard

² or, rule, or, direction

³ or, doctrine

⁴ or, restoring

⁵ Heb. truth

⁶ Heb. the dropping of honeycomb

⁷ or, much

⁸ Heb. rock

20

¹ Heb. set thee on an high place

² Heb. thy help

³ Heb. support

⁴ Heb. turn to ashes; or, make fat

⁵ Heb. the heaven of his holiness

⁶ Heb. by the strength of the salvation of

tions.

- 6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.
- 7 Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.
- 8 They are brought down and fallen: but we are risen, and stand upright.
- 9 Save, LORD: let the king hear us when we call.

To the Chief Musician, A Psalm of David.

- 21** The king shall joy in thy strength, O LORD: and in thy salvation how greatly shall he rejoice!
- 2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.
- 3 For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.
- 4 He asked life of thee, and thou gavest him, even length of days for ever and ever.
- 5 His glory is great in thy salvation: honour and majesty hast thou laid upon him.
- 6 For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.
- 7 For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.
- 8 Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.
- 9 Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.
- 10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.
- 11 For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.
- 12 Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.
- 13 Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

To the Chief Musician Upon Ajeleth Shahar, A Psalm of David.

- 22** My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my

love of Jesus, the sacrifice made in our behalf, call for most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should seek to comprehend the meaning of the plan of salvation. We should meditate upon the mission of Him who came to save His people from their sins. By constantly contemplating heavenly themes, our faith and love will grow stronger. Our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be more intelligent and fervent. There-

will be more constant confidence in Jesus, and you will have a daily, living experience in the willingness and power of Christ to save unto the uttermost all that come unto God by Him.

By beholding we are to become changed, and as we meditate upon the perfections of our divine Model, we shall desire to become wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to be made like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others, and represent Him to the world. We are called to come out and be separate from the world, that we may be the sons and daughters of the Most High; and we are under sacred obligation to glorify God, as His children upon the earth. It is essential that the mind should be stayed upon Christ, that we may hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ from heaven (R11 June 12, 1888).

Nineteenth and Twentieth Psalms Especially for Us.—The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before Him. The words of inspiration found in the nineteenth and twentieth psalms are presented to me for our people. It is our privilege to accept these precious promises, and to believe the warnings. I pray that our hearts may be fully awake to the perils that surround those who are indifferent to the soul's eternal welfare. We need to search the Scriptures as never before. The Word of God is to be our educator, our guide. We are to understand what saith the Scriptures.

In the night season I seemed to be repeating these words to the people: There is need of close examination of self. We have no time now to spend in self-indulgence. If we are connected with God, we shall humble our hearts before Him, and be very zealous in the perfecting of Christian characters. We have a grand and solemn work to do, for the world is to be enlightened in regard to the times in which we live; and they will be enlightened when a straight testimony is borne. They will be led to earnest examination of self (Letter 12, 1909).

22:16-18. Suffering of Christ Foretold in Psalms.—In the sufferings of Christ upon the cross prophecy was fulfilled. Centuries before the crucifixion, the Saviour had foretold the treatment He was to receive. He said, "Dogs have compassed Me; the assembly of the wicked have enclosed Me; they pierced My hands and My feet. I may tell all My bones; they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." Ps 22:16-18. The prophecy concerning His garments was carried out without counsel or interference from the friends or the enemies of the Crucified One. To the soldiers who had placed Him upon the cross, His clothing was given. Christ heard the men's contention as they parted the garments among them. His tunic was woven throughout without seam, and they said, "Let us not rend it, but cast lots for it, whose it shall be." (DA 746).

23:1. Christ, Good Shepherd.—I AM the good Shepherd: the good shepherd giveth his life for the sheep." "I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep."

Again Jesus found access to the minds of His hearers by the pathway of their familiar associations. He had likened the Spirit's influence to the cool, refreshing water. He had represented Himself as the light, the source of life and gladness to nature and to man. Now in a beautiful pastoral picture He represents His relation to those that believe on Him. No picture was more familiar to His hearers than this, and Christ's words linked it forever with Himself. Never could the disciples look on the shepherds tending their flocks without recalling the Saviour's lesson. They would see Christ in each faithful shepherd. They would see themselves in each helpless and dependent flock.

This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of

Judah, Behold your God. . . . He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40:9-11. David had sung, "The Lord is my shepherd: I shall not want" PS 23:1 (DA 476).

25:18 (2 Sam. 16:12). A Strong Man in a Storm.—David was never more worthy of admiration than in his hour of adversity. Never was this cedar of God truly greater than when wrestling with the storm and tempest. He was a man of the keenest temperament, which might have been raised to the strongest feelings of resentment. He was cut to the quick with the imputation of unmerited wrong. Reproach, he tells us, had broken his heart. And it would not have been surprising if, stung to madness, he had given vent to his feelings of uncontrollable irritation, to bursts of vehement rage, and expressions of revenge. But there was nothing of this which would naturally be expected of a man with his stamp of character. With spirits broken and in tearful emotion, but without one expression of repining, he turns his back upon the scenes of his glory and also of his crime, and pursues his flight for his life (Letter 6, 1880).

27:14. Wait for the Lord.—True workers walk and work by faith. Sometimes they grow weary with watching the slow advance of the work when the battle wages strong between the powers of good and evil. But if they refuse to fail or be discouraged they will see the clouds breaking away and the promise of deliverance fulfilling. Through the mist with which Satan has surrounded them, they will see the shining of the bright beams of the Sun of Righteousness.

Work in faith, and leave results with God. Pray in faith, and the mystery of His providence will bring its answer. At times it may seem that you cannot succeed. But work and believe, putting into your efforts faith, hope, and courage. After doing what you can, wait for the Lord, declaring His faithfulness, and He will bring His word to pass. Wait, not in fretful anxiety, but in undaunted faith and unshaken trust (7T 245).

29:2. God Is in the Meeting Place.—In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer.

The hour and place of prayer and the services of public worship the child should be taught to regard as sacred because God is there. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened (CG 539).

The House of God.—Well would it be for young and old to study and ponder and often repeat those words of Holy Writ that show how the place marked by God's special presence should be regarded.

"Put off thy shoes from off thy feet," He commanded Moses at the burning bush, "for the place whereon thou standest is holy ground." Exodus 3:5.

Jacob, after beholding the vision of the angels, exclaimed, "The Lord is in this place; and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven." Genesis 28:16, 17.

"The Lord is in his holy temple: let all the earth keep silence before him." Habakkuk 2:20.

Many . . . have no true appreciation of the sacredness of eternal things. Nearly all need to be taught how to conduct themselves in the house of God. Parents should not only teach, but command, their children to enter the sanctuary with sobriety and reverence (CG 539-540).

Be Careful to Increasing Indifference.—From the sacredness which was attached to the earthly sanctuary, Christians may learn how they should regard the place where the Lord meets with His people. There has been a great change, not for the better, but for the worse, in the habits and customs of the people in reference to religious worship. The precious, the sacred things which connect us with God are fast losing their hold upon our minds and hearts and are being brought down to the level of the common things. The reverence which the people had anciently for the sanctuary, where they met with God in sacred service, has largely passed away. Nevertheless God

- roaring?
- 2 O my God, I cry in the daytime, but thou hearest not; and in the night season, and I am not silent.
- 3 But thou art holy, O thou that inhabitest the praises of Israel.
- 4 Our fathers trusted in thee: they trusted, and thou didst deliver them.
- 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.
- 6 But I am a worm, and no man; a reproach of men, and despised of the people.
- 7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,
- 8 'He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.
- 9 But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.
- 10 I was cast upon thee from the womb: thou art my God from my mother's belly.
- 11 Be not far from me; for trouble is near: for there is none to help.
- 12 Many bulls have compassed me: strong bulls of Bashan have beset me round.
- 13 They gaped upon me with their mouths, as a ravening and a roaring lion.
- 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
- 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
- 17 I may tell all my bones: they look and stare upon me.
- 18 They part my garments among them, and cast lots upon my vesture.
- 19 But be not thou far from me, O LORD: O my strength, haste thee to help me.
- 20 Deliver my soul from the sword; my darling from the power of the dog.
- 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.
- 22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.
- 23 Ye that fear the LORD, praise him; all ye

22:3 Ps. 145:17, Isa. 63: Rev. 14:15, Ps. 50:23, 22:6 Isa. 41:14, Ps. 88:8, Mt. 11:19, Mt. 12:21, 22:7 Mt. 27:29, Mt. 27:39, Mk. 15:20, Mk. 15:29, 22:13 Ps. 22:7, Job. 16:10, La. 2:16, Ps. 22:21, 22:15 Ps. 17:22, Ps. 69:3, Ps. 69:21, Job. 29:10, 22:16 Ps. 22:1, Ps. 22:20, Mt. 7:6, Phil. 3:2, 22:18 Mt. 27:35, Mk. 15:21, Lk. 23:34, 22:21 Lk. 23:33, Jn. 14:30, 2 Th. 1:7, 1 Pe. 5:8, 22:22 Ps. 109, Mt. 25:40, Mt. 28:10, Jn. 20:17, 22:26 Ps. 69:32, Isa. 25:6, Jn. 1:14, Jn. 6:51, 22:27 Ps. 2:8, Ps. 66:9, Isa. 45:22, 1 Th. 1:9, 22:28 Da. 7:11, Zec. 1:9, Mt. 6:15, Rev. 11:15, 22:29 Ps. 37, Ps. 78:31, Isa. 10:16, Ps. 95:12, 23:1 Isa. 40:11, Mic. 5:2, Mic. 5:4, Jn. 10:11, 23:2 Isa. 40:23, Ps. 46:4, Rev. 7:17, Rev. 21:7, 23:4 Ps. 119, Job. 4:5, Job. 24:17, Lk. 1:79, 23:6 Ps. 103:17, 2 Co. 1:10, 2 Th. 4:18, Ps. 10:11, 24:1 Ps. 50:12, Ex. 19:5, Da. 4:25, 1 Co. 10:26,

2 Heb. there is no silence to me
3 Heb. open
4 Heb. He rolled himself on
5 or, if he delight in
6 or, kept me in safety
7 Heb. not a helper
8 Heb. opened their mouths against me
9 or, sundered
10 Heb. my only one
11 Heb. hand
23 1 Heb. pastures of tender grass
2 Heb. waters of quietness
3 Heb. makest fat

- the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.
- 24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.
- 25 My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.
- 26 The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.
- 27 All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.
- 28 For the kingdom is the LORD's; and he is the governor among the nations.
- 29 All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.
- 30 A seed shall serve him: it shall be accounted to the Lord for a generation.
- 31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

A Psalm of David.

- 23 The LORD is my shepherd; I shall not want.
- 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
- 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.
- 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

A Psalm of David.

- 24 The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.
- 2 For he hath founded it upon the seas, and established it upon the floods.
- 3 Who shall ascend into the hill of the LORD? or who shall stand in his holy

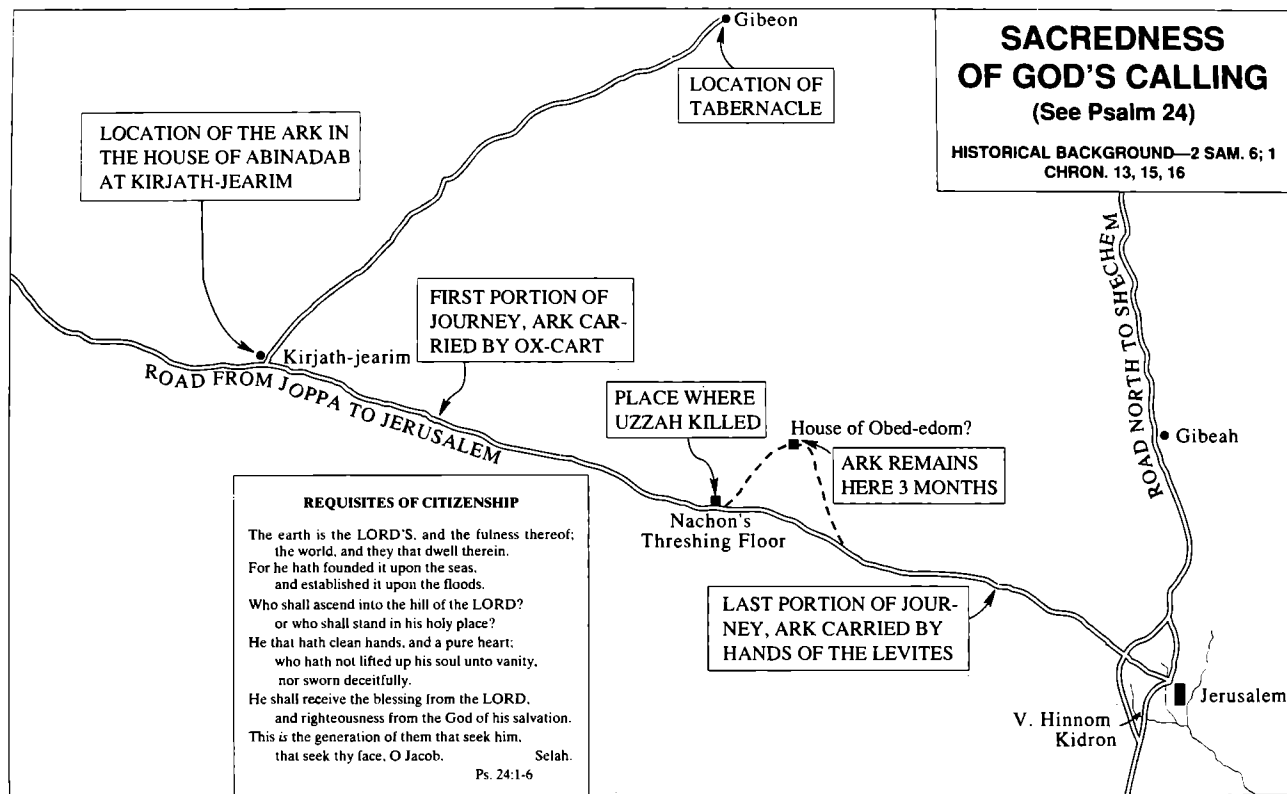
Himself gave the order of His service, exalting it high above everything of a temporal nature.

The house of God is often desecrated, and the Sabbath violated by Sabbath-believers' children. In some cases they are even allowed to run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure and shut His presence from our assemblies (CG 540).

Let Children Remain with Their Parents.—The moral

taste of the worshipers in God's holy sanctuary must be elevated, refined, sanctified. This matter has been sadly neglected. Its importance has been overlooked, and as the result disorder and irreverence have become prevalent, and God has been dishonored. When the leaders in the church, ministers and people, fathers and mothers, have not had elevated views of this matter, what could be expected of the inexperienced children? They are too often found in groups, away from the parents, who should have charge of them. Notwithstanding they are in the presence of God, and His eye is looking upon them; they are light and trifling; they whisper and laugh, are careless, irreverent, and inattentive (CG 542).

⁴ Heb. to length of days



God accepts men as He finds them and then endeavors constantly to lead them to new concepts of His majesty and power. No wrath fell upon the Philistines for transporting the ark contrary to divine specifications, but

when Israel followed the Philistine method, God permitted defeat. When the Israelites obeyed the divine instructions, they prospered. The psalmist enunciates the prime requisites of character toward which God is

seeking to lead all those who desire to be citizens of His kingdoms of grace and of glory.

- place?
- 4 'He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.
- 5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.
- 6 This is the generation of them that seek him, that seek thy face. 'O Jacob. Selah.
- 7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.
- 8 Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.
- 9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.
- 10 Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.
- 25** Unto thee, O LORD, do I lift up my soul.
- 2 O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.
- 3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.
- 4 Show me thy ways, O LORD; teach me thy paths.
- 5 Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.
- 6 Remember, O LORD, 'thy tender mercies and thy lovingkindnesses; for they have been ever of old.
- 7 Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.
- 8 Good and upright is the LORD: therefore will he teach sinners in the way.
- 9 The meek will he guide in judgment: and the meek will he teach his way.
- 10 All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.
- 11 For thy name's sake, O LORD, pardon mine iniquity; for it is great.
- 12 What man is he that feareth the LORD? him shall he teach in the way that he shall choose.
- 13 His soul shall dwell at ease; and his seed shall inherit the earth.
- 14 The secret of the LORD is with them that fear him: and he will shew them his covenant.
- 15 Mine eyes are ever toward the LORD: for he shall 'pluck my feet out of the net.
- 16 Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.
- 17 The troubles of my heart are enlarged: O bring thou me out of my distresses.
- 18 Look upon mine affliction and my pain; and forgive all my sins.
- 19 Consider mine enemies; for they are many; and they hate me with 'cruel hatred.

- 24:4 Ps 18:20, Job 9:30, Mt 5:8, Ac 15:9.
24:7 Isa 26:2, 110:1, 27:1, Mal 3:1, 1 Co 2:8.
25:1 Ps 24:4, Ps 80:1, Ps 145:8, Lk 5:8.
25:2 Ps 18:2, Isa 26:3, Isa 28:16, Rom 5:5.
25:4 Ps 5:1, Ps 5:8, Isa 2:3, Jer 16:16.
25:7 Ps 79:8, Isa 45:25, Isa 64:9, Heb 8:12.
25:11 Ps 31:3, Isa 45:25, 1 Jn 2:12, Rom 5:15.
25:12 Ps 111:10, Pr 15:33, Eccl 12:13, Ac 10:2.
25:13 Pr 1:33, Pr 19:23, Mt 11:28-29, Zep 3:17.
25:14 Jer 13:18, Jn 17:1, Jn 14:17, Jn 15:15.
25:15 Ps 123:2, Ps 141:8, Ps 31:1, Jer 5:26.
25:16 Ps 69:16, Mic 7:19, Ps 145:1, 1 Da 9:17.
25:18 Ps 119:132, Ps 119:155, Lk 1:25, Mt 9:2.
25:22 Ps 147, Ps 122:6, Ps 130:8.
26:1 Ps 7:8, Ps 55:23, Ps 26:11, 2 Co 1:12.
26:4 Ps 1:1, Pr 12:11, Jer 15:17, 1 Co 15:53.
26:5 Ps 31:6, Ps 111:9-12.
26:6 Ps 24:1, 1 Th 5:5, Ps 134, 1 Th 2:8.
27:5 Ps 10:1, Ps 46:1, Ps 50:15, Isa 26:16.
24 Heb. The clean of hands.
2 or, O God of Jacob.
25 Heb. bowels.
2 Heb. lodge in goodness.
3 or, and his covenant to make them know it.
4 Heb. bring forth.
5 Heb. hatred of violence.
26 Heb. of the tabernacle of thy honour.
2 or, Take not away.
3 Heb. men of blood.
4 Heb. filled with.
27 Heb. approached against me.
2 or, the delight.
3 Heb. shouting.

- 20 O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.
- 21 Let integrity and uprightness preserve me; for I wait on thee.
- 22 Redeem Israel, O God, out of all his troubles.

A Psalm of David.

- 26** Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.
- 2 Examine me, O LORD, and prove me: try my reins and my heart.
- 3 For thy lovingkindness is before mine eyes: and I have walked in thy truth.
- 4 I have not sat with vain persons, neither will I go in with dissemblers.
- 5 I have hated the congregation of evil doers; and will not sit with the wicked.
- 6 I will wash mine hands in innocence: so will I compass thine altar, O LORD.
- 7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.
- 8 LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.
- 9 Gather not my soul with sinners, nor my life with 'bloody men:
- 10 In whose hands is mischief, and their right hand is 'full of bribes.
- 11 But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.
- 12 My foot standeth in an even place: in the congregations will I bless the LORD.

A Psalm of David.

- 27** The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life: of whom shall I be afraid?
- 2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.
- 3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.
- 4 One thing have I desired of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.
- 5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.
- 6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy: I will sing, yea, I will sing praises unto the LORD.
- 7 Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

- 8 'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, **LORD**, will I seek.
- 9 Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.
- 10 When my father and my mother forsake me, then the **LORD** will take me up.
- 11 Teach me thy way, O **LORD**, and lead me in 'a plain path, because of 'mine enemies.
- 12 Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.
- 13 I had fainted, unless I had believed to see the goodness of the **LORD** in the land of the living.
- 14 Wait on the **LORD**: be of good courage, and he shall strengthen thine heart: wait, I say, on the **LORD**.

A Psalm of David.

- 28** Unto thee will I cry, O **LORD** my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.
- 2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands 'toward thy holy oracle.
- 3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.
- 4 Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.
- 5 Because they regard not the works of the **LORD**, nor the operation of his hands, he shall destroy them, and not build them up.
- 6 Blessed be the **LORD**, because he hath heard the voice of my supplications.
- 7 The **LORD** is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.
- 8 The **LORD** is 'their strength, and he is the 'saving strength of his anointed.
- 9 Save thy people, and bless thine inheritance: 'feed them also, and lift them up for ever.

A Psalm of David.

- 29** Give unto the **LORD**, O 'ye mighty, give unto the **LORD** glory and strength.
- 2 Give unto the **LORD** 'the glory due unto his name; worship the **LORD** 'in the beauty of holiness.
- 3 The voice of the **LORD** is upon the waters: the God of glory thundereth: the **LORD** is upon 'many waters.
- 4 The voice of the **LORD** is 'powerful; the voice of the **LORD** is 'full of majesty.
- 5 The voice of the **LORD** breaketh the cedars; yea, the **LORD** breaketh the

27:10 Ps 69:8; Isa 69:15; Mt 10:36;
27:12 Ps 38:16; Ps 41:11; Ac 9:1;
27:13 Ps 42:5; 2 Co 1:1; 2 Co 3:16;
27:14 Ps 31:24; Lk 2:25; Lk 2:36.

28:4 Ps 5:10; 2 Ti 4:14; Rev 18:6;
28:7 Ps 28:8; Isa 5:23; Isa 12:2.

29:1 Isa 60:12; Rev 5:11-11;
29:6 Rev 20:11; Dt 33:9; Ps 92:10.

29:8 Ps 46:3; Job 9:6; Isa 15:13;
29:10 Ps 29:3; Ge 6:17; Job 48:25;

29:11 Ps 68:35; Isa 40:29; Zec 10:6.

30:2 Ps 6:2; Ps 51:8; Ps 118:18.

30:3 Ps 16:10; Ps 56:13; Ps 71:20;

30:5 Ps 105:9; Ps 105:17; Isa 26:20.

30:6 Isa 47:7; Isa 50:12; Da 3:50;

30:7 Ps 50:5; Ps 51:2; Ps 89:17.

30:9 Ps 6:5; Ps 118:17; Eccl 9:10;

30:10 Ps 113:1; Ps 28:7; Ps 54:4;

30:11 Ps 50:5; Ge 37:35; Ge 45:28.

31:2 Ps 86:1; Ps 130:2; Ps 25:2.

31:3 Ps 25:11; Jos 7:9; 10:14.

31:5 Lk 24:46; Ac 7:59; Ps 71:23.

4 or, My heart said unto thee, Let my face seek thy face, etc

5 Heb. gather me

6 Heb. a way of plainness

7 Heb. those which observe me

28

1 Heb. from me

2 or, the oracle of thy sanctuary

3 or, his

4 Heb. strength of salvations

5 or, rule

29

1 Heb. ye sons of the mighty

2 Heb. the honour of his name

3 or, in his glorious sanctuary

4 or, great

5 Heb. in power

6 Heb. in majesty

7 Heb. cutteth out

8 or, to be in pain

9 or, every whit of it uttereth, etc

30

1 or, to the memorial

2 Heb. there is but a moment in his anger

cedars of Lebanon.

- 6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.
- 7 The voice of the **LORD** 'divideth the flames of fire.
- 8 The voice of the **LORD** shaketh the wilderness; the **LORD** shaketh the wilderness of Kadesh.
- 9 The voice of the **LORD** maketh the hinds 'to calve, and discovereth the forests; and in his temple 'doth every one speak of his glory.
- 10 The **LORD** sitteth upon the flood; yea, the **LORD** sitteth King for ever.
- 11 The **LORD** will give strength unto his people; the **LORD** will bless his people with peace.

A Psalm and Song at the Dedication of the House of David.

- 30** I will extol thee, O **LORD**; for thou hast lifted me up, and hast not made my foes to rejoice over me.
- 2 O **LORD** my God, I cried unto thee, and thou hast healed me.
- 3 O **LORD**, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.
- 4 Sing unto the **LORD**, O ye saints of his, and give thanks 'at the remembrance of his holiness.
- 5 For 'his anger endureth but a moment; in his favour is life: weeping may endure 'for a night, but 'joy cometh in the morning.
- 6 And in my prosperity I said, I shall never be moved.
- 7 **LORD**, by thy favour thou hast 'made my mountain to stand strong: thou didst hide thy face, and I was troubled.
- 8 I cried to thee, O **LORD**; and unto the **LORD** I made supplication.
- 9 What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?
- 10 Hear, O **LORD**, and have mercy upon me: **LORD**, be thou my helper.
- 11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;
- 12 To the end that 'my glory may sing praise to thee, and not be silent. O **LORD** my God, I will give thanks unto thee for ever.

To the Chief Musician, A Psalm of David.

- 31** In thee, O **LORD**, do I put my trust; let me never be ashamed: deliver me in thy righteousness.
- 2 Bow down thine ear to me; deliver me speedily: be thou 'my strong rock, for an house of defence to save me.
- 3 For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.
- 4 Pull me out of the net that they have laid privily for me: for thou art my strength.
- 5 Into thine hand I commit my spirit: thou hast redeemed me, O **LORD** God of truth.
- 6 I have hated them that regard lying vani-

³ Heb. in the evening ⁴ Heb. singing ⁵ Heb. settled strength for my mountain ⁶ that is, my tongue, or, my soul **31** ¹ Heb. to me for rock of strength

- ties: but I trust in the LORD.
- 7 I will be glad and rejoice in thy mercy: for thou hast considered my trouble: thou hast known my soul in adversities:
- 8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.
- 9 Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.
- 10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.
- 11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.
- 12 I am forgotten as a dead man out of mind: I am like a broken vessel.
- 13 For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.
- 14 But I trusted in thee, O LORD: I said, Thou art my God.
- 15 My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.
- 16 Make thy face to shine upon thy servant: save me for thy mercies' sake.
- 17 Let me not be ashamed, O LORD: for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.
- 18 Let the lying lips be put to silence: which speak 'grievous things proudly and contemptuously against the righteous.
- 19 Oh how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men!
- 20 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.
- 21 Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.
- 22 For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications, when I cried unto thee.
- 23 O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.
- 24 Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

- 31:7 Isa 49:13, Jer 31:11, 1 Co 9:5, Gal 4:9.
- 31:8 Ps 88:8, Dt 32:30, Job 16:11, Isa 19:4.
- 31:11 Ps 22:6, Isa 49:7, Rom 15:3, Heb 11:36.
- 31:13 Ps 55:10, 1 Sa 2:9, Jer 20:10, Lk 23:5.
- 31:16 Ps 4:6, Ps 50:7, Da 9:17, Rom 15:23.
- 31:17 Ps 34:1, Ps 55:5, Ps 61:10, Ps 55:4.
- 31:18 Ps 12:3, Ps 59:12, Jn 8:14, Rev 21:8.
- 31:19 Ps 74:1, Isa 64:4, 1 Co 2:9, 1 Jn 5:12.
- 31:20 Ps 27:5, Ps 52:7, Ps 64:2, Jas 1:6.
- 31:23 Ps 51:9, Ps 97:10, Mk 12:25, 1 Th 4:1.
- 32:1 Ps 42:1, Ps 45:1, Mt 16:17, Lk 11:26.
- 32:2 Lev 17:4, Rom 5:15, Jn 1:7, 2 Co 1:12.
- 32:5 Ps 38:18, Jos 19:19, Lk 16:15, Lk 15:21.
- 32:6 Ps 30:3, 2 Co 1:3, 1 Th 1:16.
- 32:7 Ps 9:9, Ps 27:5, Col 3:3, Rev 7:10.
- 32:8 Ps 34:11, Pr 3:1, Mt 14:29, Isa 49:10.
- 32:10 Ps 10:4, Pr 14:21, Ecc 8:12, 1 Th 6:10.
- 33:3 Ps 96:1, Ps 98:1, Eph 5:19, Col 3:16.
- 33:6 Ps 33:9, Ge 1:1, Heb 11:5, 2 Pe 3:5.
- 33:9 Ps 33:6, Ge 1:3, Heb 11:3, Rev 4:11.

- 2 Heb. a vessel that perisheth
- 3 or, cut off for
- 4 Heb. a hard thing
- 5 or, fenced
- 32
- 1 Heb. of finding
- 2 Heb. counsel thee, mine eye shall be upon thee
- 33
- 1 or, mercy

A Psalm of David, Maschil.

- 32 Blessed is he whose transgression is forgiven, whose sin is covered.
- 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.
- 3 When I kept silence, my bones waxed old through my roaring all the day long.
- 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.
- 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD: and thou forgavest the iniquity of my sin. Selah.
- 6 For this shall every one that is godly pray unto thee 'in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.
- 7 Thou art my hiding place: thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.
- 8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.
- 9 Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.
- 10 Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.
- 11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.
- 33 Rejoice in the LORD, O ye righteous: for praise is comely for the upright.
- 2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.
- 3 Sing unto him a new song: play skilfully with a loud noise.
- 4 For the word of the LORD is right: and all his works are done in truth.
- 5 He loveth righteousness and judgment: the earth is full of the 'goodness of the LORD.
- 6 By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth.
- 7 He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.
- 8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.
- 9 For he spake, and it was done: he

Be Reverent and Silent.—Do not have so little reverence for the house and worship of God as to communicate with one another during the sermon. If those who commit this fault could see the angels of God looking upon them and marking their doings, they would be filled with shame and abhorrence of themselves. God wants attentive hearers. It was while men slept that the enemy sowed tares (CG 542).

32:1, 2. David Was Reconverted.—David was pardoned of his transgression because he humbled his

heart before God in repentance and contrition of soul, and believed that God's promise to forgive would be fulfilled. He confessed his sin, repented, and was reconverted. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The blessing comes because of pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer. Thus from Christ cometh all our blessing.

- commanded, and it stood fast.
- 10 The LORD "bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.
- 11 The counsel of the LORD standeth for ever, the thoughts of his heart "to all generations.
- 12 Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.
- 13 The LORD looketh from heaven; he beholdeth all the sons of men.
- 14 From the place of his habitation he looketh upon all the inhabitants of the earth.
- 15 He fashioneth their hearts alike; he considereth all their works.
- 16 There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.
- 17 An horse is a vain thing for safety: neither shall he deliver *any* by his great strength.
- 18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy:
- 19 To deliver their soul from death, and to keep them alive in famine.
- 20 Our soul waiteth for the LORD: he is our help and our shield.
- 21 For our heart shall rejoice in him, because we have trusted in his holy name.
- 22 Let thy mercy, O LORD, be upon us, according as we hope in thee.

A Psalm of David, When He Changed His Behaviour Before, Abimelech; Who Drove Him Away, and He Departed.

- 34** I will bless the LORD at all times: his praise shall continually be in my mouth.
- 2 My soul shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.
- 3 O magnify the LORD with me, and let us exalt his name together.
- 4 I sought the LORD, and he heard me, and delivered me from all my fears.
- 5 'They looked unto him, and were lightened: and their faces were not ashamed.
- 6 This poor man cried, and the LORD heard him, and saved him out of all his troubles.
- 7 The angel of the LORD encampeth round about them that fear him, and delivereth them.
- 8 O taste and see that the LORD is good: blessed is the man that trusteth in him.
- 9 O fear the LORD, ye his saints: for *there* is no want to them that fear him.
- 10 The young lions do lack, and suffer

33:11 Isa 14:23; Isa 14:27; Ac 15:18
33:13 Ps 14:2; Ps 102:19, 2 Ch 16:9; Heb 4:13
33:15 Pr 27:19; Ecc 7:29; Isa 61:8; Ac 7:26
33:18 Ps 147:11; Job 36:7; 1 Pe 3:12; Heb 6:18
34:2 Ps 14:8; Ps 105:3; Isa 45:25; 1 Co 1:31
34:4 Ps 31:22; Job 2:2; Mt 7:7; Lk 11:9
34:6 Ps 3:4; Ps 10:17; Ps 10:17; Ge 18:16
34:7 Ps 91:11; 2 Ki 6:17; Da 6:22; Mt 18:10
34:9 Ps 22:23; Hcs 5:5; Rom 8:32; Php 4:19
34:12 Ps 21:1; Ps 91:10; Ecc 2:3; Ecc 12:13
34:13 Ps 39:1; Pr 18:21; Jas 1:19; Jas 1:26
34:15 Ps 33:18; Job 36:7; 1 Pe 3:12; Ps 54:6
34:16 Lev 26:17; Jer 44:11; Am 9:3; Ps 10:16
34:20 Ps 35:10; Ps 91:12; Jo 19:36
34:21 Ps 91:23; 1 Ki 22:8; Lk 19:14; Lk 19:27
34:22 Ps 31:5; Ps 105:4; Ps 150:8; Rev 5:9

35:8 Ps 64:7; Pr 29:1; Lk 21:34; 1 Th 5:3
35:9 Ps 21:1; Ps 33:21; Isa 61:10; Gal 5:22

2 Heb. maketh frustrate

3 Heb. to generation and generation

34
 1 or, they flowed unto him

2 Heb. to the broken of heart

3 Heb. contrite of spirit

4 or, guilty

35
 1 Heb. darkness and slipperiness

2 Heb. which he knoweth not of

hunger: but they that seek the LORD shall not want any good thing.

- 11 Come, ye children, hearken unto me: I will teach you the fear of the LORD.
- 12 What man is *he* that desireth life, and loveth many days, that he may see good?
- 13 Keep thy tongue from evil, and thy lips from speaking guile.
- 14 Depart from evil, and do good; seek peace, and pursue it.
- 15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.
- 16 The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.
- 17 The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.
- 18 The LORD is high 'unto them that are of a broken heart; and saveth 'such as be of a contrite spirit.
- 19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.
- 20 He keepeth all his bones: not one of them is broken.
- 21 Evil shall slay the wicked: and they that hate the righteous 'shall be desolate.
- 22 The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

A Psalm of David

- 35** Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.
- 2 Take hold of shield and buckler, and stand up for mine help.
- 3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I am thy salvation.
- 4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.
- 5 Let them be as chaff before the wind: and let the angel of the LORD chase them.
- 6 Let their way be 'dark and slippery: and let the angel of the LORD persecute them.
- 7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.
- 8 Let destruction come upon him 'at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.
- 9 And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

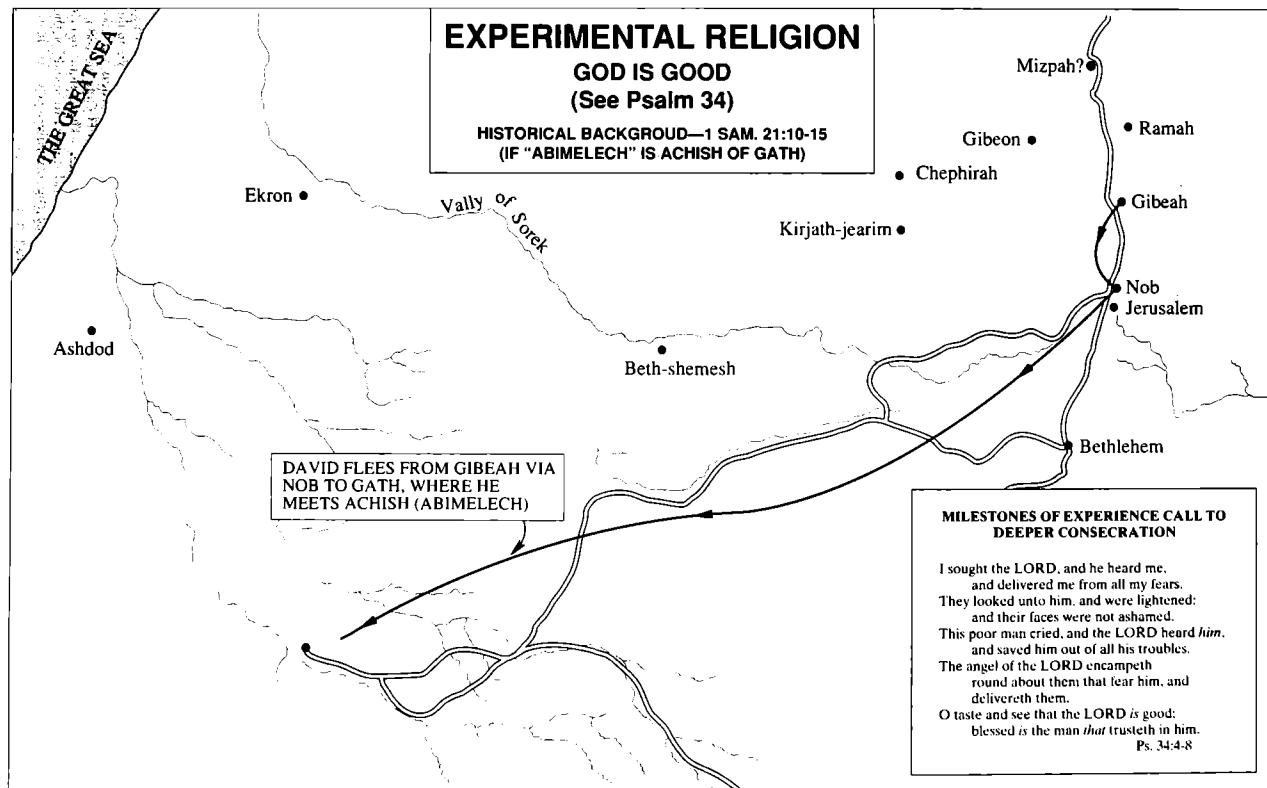
ings. His death is an atoning sacrifice for our sins. He is the great Medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith (MS 21, 1891).

33:6, 9. See EGW on Gen. 1:1-3, Vol. 1, p. 1081.
34:12-15. Assurance Fosters Health.—[1 Peter 3:10-12 quoted.]

The assurance of God's approval will promote physical health. It fortifies the soul against doubt, perplexity, and excessive grief, that so often sap the vital forces and induce

nervous diseases of a most debilitating and distressing character. The Lord has pledged His untailing word that His eye shall be over the righteous, and His ear open to their prayer, while He is against all them that do evil. We make very hard work for ourselves in this world when we take such a course that the Lord is against us (RII Oct. 16, 1883).

35:28. Education for the Tongue.—The tongue needs to be educated and disciplined and trained to speak of the glories of heaven, to talk of the matchless love of Jesus Christ (Letter 32, 1890).



In fleeing from enemies, seen and unseen, we seem to be alone, forsaken, driven ahead through gloomy darkness to new perplexities that threaten both body and soul with destruction. Then suddenly from unexpected quarters

comes swift deliverance. We realize that an Unseen Presence has once more turned past mistakes into steppingstones toward victory. The heart is filled with gratitude and praise, and another milepost of experience is

erected to serve as an encouragement in future tests. Truly the Lord is good!

10 All my bones shall say, **LORD**, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 ^{35:10} False witnesses did rise up; ^{35:12} they laid to my charge *things* that I knew not.

12 They rewarded me evil for good to the ^{35:24} spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I ^{35:25} humbled my soul with fasting; and my prayer returned into mine own bosom.

14 I ^{35:26} behaved myself ^{35:27} as though *he had been* my friend or brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine ^{35:28} adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear me, and ceased not:

16 With hypocritical mockers in feasts, they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, ^{35:40} my darling from the lions.

18 I will give thee thanks in the great congregation: I will praise thee among ^{35:41} much people.

19 Let not them that are mine enemies ^{35:42} wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause.

20 For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*.

22 *This* thou hast seen, O **LORD**: keep not silence: O Lord, be not far from me.

23 Stir up thyself, and awake to my judgment, *even* unto my cause, my God and my Lord.

24 Judge me, O **LORD** my God, according to thy righteousness; and let them not rejoice over me.

25 Let them not say in their hearts, ^{35:43} "Ah, so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour ^{35:44} "my righteous cause: yea, let them say continually, Let the **LORD** be magnified, which hath pleasure in the prosperity of his servant.

28 And my tongue shall speak of thy righteousness and of thy praise all the day long.

To the Chief Musician,

A Psalm of David the Servant of the LORD.

36 The transgression of the wicked saith within my heart, *that there is no fear of*

^{35:10} Ps 22:14; Ps 32:4; Isa 40:10; ^{35:12} Ex 3:7; Ac 7:43; Ps 28:1; Ps 39:12; ^{35:24} Ps 7:8; Ps 26:1; Ps 43:1; 2 Th 1:6;

^{36:1} Ps 90:1; Ps 143:12; 2 Ti 2:26; Tit 1:1;

^{36:3} Ps 5:9; Ps 55:21; Ps 58:3; Mt 22:45;

^{36:4} Ps 38:12; Est 5:14; Pr 4:16; Mic 2:1;

^{36:5} Ps 57:10; Ps 109:4; Ps 89:2; Mt 24:45;

^{36:6} Ps 71:19; Ps 97:2; Isa 45:19; Rom 3:25;

^{36:7} Ps 41:19; Ex 34:6; Jn 3:16; 1 Jn 3:1;

^{36:8} Ps 16:11; Ps 17:15; Ps 63:5; SS 5:1;

^{36:9} Isa 12:3; Jer 2:15; Jn 1:10; Jn 1:14;

^{36:10} Ps 103:17; Jer 31:4; 1 Pe 1:5;

^{37:4} Ps 43:4; Job 27:10; 1 Pe 1:8; Jn 1:57;

^{37:6} Ps 31:20; Isa 51:17; 1 Co 4:5; Job 11:17;

^{37:8} Job 5:2; Job 18:4; Pr 14:29; Eph 4:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

^{37:13} Ps 2:4; 1 Sa 26:10; Jer 50:27; Da 5:26;

God before his eyes.

2 For he flattereth himself in his own eyes, ^{37:1} 'until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good.

4 He deviseth ^{37:2} 'mischiefs upon his bed; he setteth himself in a way *that* is not good; he abhorreth not evil.

5 Thy mercy, O **LORD**, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like ^{37:3} 'the great mountains; thy judgments *are* a great deep: O **LORD**, thou preservest man and beast.

7 How ^{37:4} 'excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be ^{37:5} 'abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O ^{37:6} 'continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

A Psalm of David.

37 Fret not thyself because of evildoers, ^{37:1} neither be thou envious against the workers of iniquity.

2 For they shall soon be cut down like the grass, and wither as the green herb.

3 Trust in the **LORD**, and do good; *so* shalt thou dwell in the land, and ^{37:2} 'verily thou shalt be fed.

4 Delight thyself also in the **LORD**; and he shall give thee the desires of thine heart.

5 ^{37:3} 'Commit thy way unto the **LORD**; trust also in him; and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

7 ^{37:4} 'Rest in the **LORD**, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evildoers shall be cut off: but those that wait upon the **LORD**, they shall inherit the earth.

10 For yet a little while, and the wicked *shall* not be: yea, thou shalt diligently consider his place, and it *shall* not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

12 The wicked ^{37:5} 'plotteth against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh at him: for he seeth

3 Heb. Witnesses of wrong

4 Heb. they asked me

5 Heb. depriving

6 or, afflicted

7 Heb. walked

8 Heb. as a friend, as a brother to me

9 Heb. hailing

10 Heb. only one

11 Heb. strong

12 Heb. falsely

13 Heb. Ah, ah, our soul

14 Heb. righteousness

36

1 Heb. to find his iniquity to hate

2 or, vanity

3 Heb. the mountains of God

4 Heb. precious

5 Heb. watered

6 Heb. draw out at length

37

1 Heb. in truth, or, stablishness

2 Heb. Roll thy way upon

3 Heb. Be silent to

4 or, practise

- that his day is coming.
- 14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay 'such as be of upright conversation.
- 15 Their sword shall enter into their own heart, and their bows shall be broken.
- 16 A little that a righteous man hath *is* better than the riches of many wicked.
- 17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.
- 18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.
- 19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.
- 20 But the wicked shall perish, and the enemies of the LORD *shall be* as 'the fat of lambs: they shall consume; into smoke shall they consume away.
- 21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.
- 22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.
- 23 The steps of a *good* man are 'ordered by the LORD: and he delighteth in his way.
- 24 Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand.
- 25 I have been young, and *now* am old: yet have I not seen the righteous forsaken, nor his seed begging bread.
- 26 *He is* 'ever merciful, and lendeth; and his seed *is* blessed.
- 27 Depart from evil, and do good; and dwell for evermore.
- 28 For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.
- 29 The righteous shall inherit the land, and dwell therein for ever.
- 30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.
- 31 The law of his God *is* in his heart; none of his 'steps shall slide.
- 32 The wicked watcheth the righteous, and seeketh to slay him.
- 33 The LORD will not leave him in his hand, nor condemn him when he is judged.
- 34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.
- 35 I have seen the wicked in great power, and spreading himself like 'a green bay tree.
- 36 Yet he passed away, and, lo, he *was* not: yea, I sought him, but he could not be found.
- 37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

37:16 Ps 14:25; Mt 10:4; Ecc 2:26; Mt 6:19.

37:18 Ps 1:6; Ps 51:7; Mt 6:32; 2 Ti 2:19.

37:19 Ecc 9:12; Am 5:13; Mic 2:3; Eph 5:16.

37:22 Ps 37:18; Ps 52:1; Mt 25:11; Gal 5:10.

37:23 Ps 17:5; Ps 85:13; Ps 119:155; Heb 13:16.

37:24 Ps 40:2; Ps 91:12; Ps 91:18; Lk 2:35.

37:28 Ps 11:7; Ps 99:4; Isa 30:18; Isa 61:8.

37:33 2 Ti 3:17; 2 Pe 2:9; Ps 109:31; Rom 8:1.

37:37 Job 1:1; Pr 14:32; Isa 32:17; 2 Pe 1:14.

37:39 Ps 4:8; Isa 12:2; Job 2:9; Eph 2:8.

37:40 Isa 31:5; Isa 46:4; Da 3:17; Da 5:28.

38:7 Ps 11:8; Job 40:18; Isa 38:11.

38:11 Ps 31:11; Mt 25:36; Jn 16:32; Lk 22:54.

38:15 Ps 49:7; Ps 138:3.

38:18 Ps 32:5; Ps 51:4; Job 31:35; Pr 28:15.

38:19 Ps 3:1; Ps 25:19; Ps 35:19; Mt 10:22.

38:20 Ps 7:4; Ps 45:12; Mt 5:10; Jn 10:52.

38:21 Ps 22:1; Ps 22:11; Ps 22:19.

⁵ Heb. the upright of way

⁶ Heb. the preciousness

⁷ or, established

⁸ Heb. all the day

⁹ or, goings

¹⁰ or, a green tree that groweth in his own soil

¹¹ Heb. peace, or, health

¹² Heb. wried

¹³ Heb. is not with me

¹⁴ Heb. stroke

¹⁵ or, my neighbours

¹⁶ or, thee do I wait for

¹⁷ or, answer

¹⁸ Heb. for halting

¹⁹ Heb. being living, are strong

- 38 But the transgressors shall be destroyed together: the end of the wicked shall be cut off.
- 39 But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.
- 40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

A Psalm of David, to Bring to Remembrance.

38 O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

- 2 For thine arrows stick fast in me, and thy hand presseth me sore.
- 3 *There is* no soundness in my flesh because of thine anger; neither *is there any* 'rest in my bones because of my sin.
- 4 For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.
- 5 My wounds stink *and* are corrupt because of my foolishness.
- 6 I am 'troubled: I am bowed down greatly, I go mourning all the day long.
- 7 For my loins are filled with a loathsome disease: and *there is* no soundness in my flesh.
- 8 I am feeble and sore broken: I have roared by reason of the disquietness of my heart.
- 9 Lord, all my desire *is* before thee; and my groaning is not hid from thee.
- 10 My heart panteth, my strength faileth me: as for the light of mine eyes, it also *is* gone from me.
- 11 My lovers and my friends stand aloof from my 'sore: and 'my kinsmen stand afar off.
- 12 They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.
- 13 But I, as a deaf *man*, heard not; and I *was* as a dumb *man* *that* openeth not his mouth.
- 14 Thus I *was* as a man that heareth not, and in whose mouth are no reproofs.
- 15 For 'in thee, O LORD, do I hope: thou wilt 'hear, O Lord my God.
- 16 For I said, *Hear me*, lest *otherwise* they should rejoice over me: when my foot slippeth, they magnify *themselves* against me.
- 17 For I *am* ready 'to halt, and my sorrow *is* continually before me.
- 18 For I will declare mine iniquity; I will be sorry for my sin.
- 19 But mine enemies 'are lively, *and* they are strong: and they that hate me wrongfully are multiplied.
- 20 They also that render evil for good are mine adversaries: because I follow *the thing* that good *is*.
- 21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste ^{to} help me, O Lord my salvation.

To the Chief Musician, Even to Jeduthun, A Psalm of David.

39 I said, I will take heed to my ways, that I sin not with my tongue: I will keep ^{my} mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, ^{even} from good; and my sorrow was ^{stirred}.

3 My heart was hot within me, while I was musing the fire burned: ^{then} spake I with my tongue,

4 LORD, make me to know mine end, and the measure of my days, what it is; ^{that} I may know ^{how} frail I *am*.

5 Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man ^{at} his best state is altogether vanity. Selah.

6 Surely every man walketh in ^a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions: make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth; because thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the ^{blow} of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou makest ^{his} beauty to consume away like a moth: surely every man is vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, ^{and} a sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, before I go hence, and be no more.

To the Chief Musician, A Psalm of David.

40 I ^{waited} patiently for the LORD; and he inclined unto me, and heard my cry.

2 He brought me up also out of ^a horrible pit, out of the miry clay, and set my feet upon a rock, ^{and} established my goings.

3 And he hath put a new song in my mouth, ^{even} praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

4 Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, ^{are} thy wonderful works ^{which} thou hast done,

38:22 Ps 40:13; Ps 40:17; Ps 70:1; Ps 70:5.

39:1 Ps 62:1; Ps 27:1; 1 Ki 2:4; Heb 2:1.

39:3 Jer 20:9; Eze 3:14; Lk 21:52.

39:5 Ge 47:9; Job 6; Jas 1:4; 2 Pe 3:8.

39:12 Ps 56:8; Ps 116:4; 2 Sa 16:12; Heb 5:7.

39:13 Ge 5:24; Ge 42:46.

40:4 Ps 2:12; Ps 50:8; Jer 10:14-15; Job 28.

40:5 Ps 136:4; Ex 15:11; Job 5:9; Job 9:10.

40:6 Ps 50:8; Ps 51:16; Isa 66:4; Hos 6:6.

40:7 Ge 3:15; Lk 24:27; Lk 24:44; Jn 3:49.

40:8 Ps 112:1; Ps 119:16; Ps 119:24; Jn 1:51.

40:9 Ps 22:22; Ps 22:25; Ps 55:18; Heb 2:12.

40:10 Eze 2:7; 1 Th 1:6; Rev 22:17; Isa 49:6.

40:11 Ps 69:13; Ps 69:16; Ps 23:6; Ps 133.

40:12 1 Heb +15; Ps 38:4; Isa 53:6; 1 Pe 3:18.

40:17 Ps 40:5; Isa 41:17; 2 Co 8:9; Jas 2:5.

41:1 Ps 112:9; Pr 19:21; Mk 14:7; Gal 2:40.

41:4 Ps 32:5; Ps 104:3; Ps 147:3; Hos 6:1.

10 Heb. for my help

39

¹ Heb. a bridle, or, muzzle for my mouth

² Heb. troubled

³ or, what time I have here

⁴ Heb. settled

⁵ Heb. an image

⁶ Heb. conflict

⁷ Heb. that which is to be desired in him to melt away

40

¹ Heb. In waiting I waited

² Heb. a pit of noise

³ or, none can order them unto thee

⁴ Heb. digged

⁵ Heb. in the midst of my bowels

and thy thoughts ^{which} are to us-ward: ^{they} cannot be reckoned up in order unto thee: ^{if} I would declare and speak of *them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou ^{opened}: burnt offering and sin offering hast thou not required.

7 Then said I, Lo, I come: in the volume of the book *it* is written of me,

8 I delight to do thy will, O my God: yea, thy law ^{is} within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid thy righteousness within my heart: I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

12 For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart ^{faileth} me.

13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

14 Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

15 Let them be desolate for a reward of their shame that say unto me, Aha, aha.

16 Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

17 But I *am* poor and needy; ^{yet} the Lord thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God.

To the Chief Musician, A Psalm of David.

41 Blessed is he that considereth ^{the} poor: the LORD will deliver him ⁱⁿ time of trouble.

2 The LORD will preserve him, and keep him alive; ^{and} he shall be blessed upon the earth: ^{and} thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt ^{make} all his bed in his sickness.

4 I said, LORD, be merciful unto me: heal

40:7, 8. Mystery Hidden From Eternity.—Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God," Heb. 10:5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared

with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,—the invisible glory in the visible human form. (DA 23).

40:8. Delighting to Do His will.—But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to

⁶ Heb. forsake **41** ¹ or, the weak, or, sick ² Heb. in the day of evil ³ or, do not thou deliver ⁴ Heb. turn

- my soul; for I have sinned against thee.
- 5 Mine enemies speak evil of me. When shall he die, and his name perish?
- 6 And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.
- 7 All that hate me whisper together against me: against me do they devise "my hurt.
- 8 "An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.
- 9 Yea, "mine own familiar friend, in whom I trusted, which did eat of my bread, hath "lifted up his heel against me.
- 10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.
- 11 By this I know that thou favourest me, because mine enemy doth not triumph over me.
- 12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.
- 13 Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

BOOK II

To the Chief Musician, Maschil, for the Sons of Korah.

- 42 As the hart "panteth after the water brooks, so panteth my soul after thee, O God.
- 2 My soul thirsteth for God, for the living God: when shall I come and appear before God?
- 3 My tears have been my meat day and night, while they continually say unto me, Where is thy God?
- 4 When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holiday.
- 5 Why art thou "cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet "praise him "for the help of his countenance.
- 6 O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from "the hill Mizar.
- 7 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.
- 8 Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.
- 9 I will say unto God my rock, Why hast

41:6 Ps 122; Da 11:27; 2 Co 11:26; Jer 20:10
41:9 Job 19:19; Jer 20:10; Jer 13:18
41:12 Ps 25:1; Ps 91:18; Jer 17:21

42:2 Ps 63:1; Jer 7:37; Rev 22:1; Jer 5:26

42:4 Ru 1:21; La 1:1; Lk 16:25; Ps 62:8

42:5 Ps 121:1; Ps 37:7; Job 13:15; Isa 50:10

42:7 Job 10:17; Jer 4:20; Eze 7:20; Ps 86:7

42:8 Ps 114; Ps 135:3; Mt 8:8

43:1 Ps 75:7; 1 Co 10:1; 1 Pe 2:25; Ps 35:1

43:2 Ex 15:2; Isa 40:31; Eph 6:10; Php 1:13

43:3 Ps 101:1; Ps 57:5; Mt 8:10; Jer 14:4

43:5 Ps 125:5; Ps 121:1; Ps 114

44:2 Ps 78:55; Ps 80:8; Ps 105:1; Ex 15:17

44:3 Jos 24:12; Zec 10:2; Co 1:7; Ps 17:7

44:4 Ps 7:12; Ps 89:18; Ps 149:2; Isa 55:22

44:5 Php 4:13; Da 3:17; 1 Ki 22:11; Da 8:4

44:6 Ps 20:7; Hos 1:7

44:8 Ps 41:2; Isa 15:25; Jer 9:21; Rom 2:17

44:10 Lev 26:17; Dt 28:25; Jos 7:8; Jos 7:12

5 Heb. evil to me
6 Heb. A thing of Belial

7 Heb. the man of my peace
8 Heb. magnified

42
1 Heb. brayeth
2 Heb. bowed
3 or, give thanks

4 or, his presence is salvation
5 or, the little hill
6 or, killing

43
1 or, unmerciful
2 Heb. a man of deceit and iniquity
3 Heb. the gladness of my joy

- thou forgotten me? why go I mourning because of the oppression of the enemy?
- 10 As with a "sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?
- 11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

- 43 Judge me, O God, and plead my cause against an "ungodly nation: O deliver me "from the deceitful and unjust man.
- 2 For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?
- 3 O send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill, and to thy tabernacles.
- 4 Then will I go unto the altar of God, unto God "my exceeding joy: yea, upon the harp will I praise thee, O God my God.
- 5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

To the Chief Musician for the Sons of Korah, Maschil.

- 44 We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.
- 2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.
- 3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.
- 4 Thou art my King, O God: command deliverances for Jacob.
- 5 Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.
- 6 For I will not trust in my bow, neither shall my sword save me.
- 7 But thou hast saved us from our enemies, and hast put them to shame that hated us.
- 8 In God we boast all the day long, and praise thy name for ever. Selah.
- 9 But thou hast cast off, and put us to shame; and goest not forth with our armies.
- 10 Thou makest us to turn back from the enemy: and they which hate us spoil us

something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are echoed, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. (NR 109).

42:1. **Our Souls Should Hunger for Heaven's Gifts.**—We are to come to God in faith, and pour out our supplications before Him, believing that He will work in our

behalf, and in the behalf of those we are seeking to save. We are to devote more time to earnest prayer. With the trusting faith of a little child, we are to come to our heavenly Father, telling Him of all our needs. He is always ready to pardon and help. The supply of divine wisdom is inexhaustible, and the Lord encourages us to draw largely from it. The longing that we should have for spiritual blessings is described in the words, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We need a deeper soul-hunger for the rich gifts that

- themselves.
- 11 Thou hast given us 'like sheep *appointed* for meat; and hast scattered us among the heathen.
- 12 Thou sellest thy people 'for nought, and dost not increase *thy wealth* by their price.
- 13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.
- 14 Thou makest us a byword among the heathen, a shaking of the head among the people.
- 15 My confusion is continually before me, and the shame of my face hath covered me.
- 16 For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.
- 17 All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.
- 18 Our heart is not turned back, neither have our 'steps declined from thy way;
- 19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.
- 20 If we have forgotten the name of our God, or stretched out our hands to a strange god;
- 21 Shall not God search this out? for he knoweth the secrets of the heart.
- 22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.
- 23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever.
- 24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?
- 25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.
- 26 Arise 'for our help, and redeem us for thy mercies' sake.

To the Chief Musician Upon Shoshannim,
for the Sons of Korah. Maschil, A Song of David.

- 45** My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.
- 2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
- 3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.
- 4 And in thy majesty 'ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach

44:11 Jer 12:3; Rom 8:36; Ps 14:4; Ps 60:1;
44:12 Dt 32:40; Isa 50:1; Jer 15:12; Rev 18:13
44:16 Ps 74:18; Ps 79:12; Isa 37:17; Ps 82
44:17 Dt 9:13; Ps 44:20; Ps 9:17; Dt 6:12
44:19 Ps 38:8; Jer 14:17; Isa 27:1; Isa 45:7
44:21 Ps 139:1; Job 31:4; Job 31:14; Jer 17:10

45:6 Ps 89:29; Ps 93:2; Ps 145:13; Da 2:4
45:7 Ps 33:5; Mt 5:15; Heb 1:9; Heb 7:26
45:10 Ge 2:24; Ge 12:1; Dt 21:15; Mt 10:37
45:11 SS 1:8; SS 2:2; SS 4:7; SS 6:4; Zep 3:17
45:13 Ps 9:10; SS 7:1; Isa 61:10; 1 Pe 2:9
45:16 Ps 22:30; Mt 19:29; Gal 3:26-27; 1 Pe 2:9
45:17 Isa 59:21; Mal 1:11; Mt 26:13; 1 Co 11:26

46:4 Ps 23:2; Isa 48:18; Ps 48:1; Ps 48:8
46:5 Ps 68:18; Ex 33:7; Joel 2:27; Zep 3:15

44

- 1 Heb. as sheep of meat
2 Heb. without riches
3 or, goings
4 Heb. a help for us

45

- 1 Heb. boileth, or, bubbleth up
2 Heb. prosper thou, ride thou
3 or, O God
4 Heb. face

46

- 1 Heb. heart of the seas
2 Heb. when the morning appeareth

thee terrible things.

- 5 Thine arrows are sharp in the heart of the king's enemies; *whereby* the people fall under thee.
- 6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.
- 7 Thou lovest righteousness, and hatest wickedness: therefore 'God, thy God, hath anointed thee with the oil of gladness above thy fellows.
- 8 All thy garments *smell* of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.
- 9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.
- 10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house:
- 11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.
- 12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.
- 13 The king's daughter is all glorious within: her clothing is of wrought gold.
- 14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.
- 15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.
- 16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.
- 17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

To the Chief Musician for the Sons of Korah,
A Song Upon Alamoth.

- 46** God is our refuge and strength, a very present help in trouble.
- 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into 'the midst of the sea;
- 3 *Though* the waters thereof roar and be troubled, *though* the mountains shake with the swelling thereof. Selah.
- 4 *There* is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.
- 5 God is in the midst of her; she shall not be moved: God shall help her, *and that* right early.
- 6 The heathen raged, the kingdoms were

Ps

heaven has to bestow. We are to hunger and thirst after righteousness.

O that we might have a consuming desire to know God by an experimental knowledge, to come into the audience chamber of the Most High, reaching up the hand of faith, and casting our helpless souls upon the One mighty to save. His loving kindness is better than life (MS 38, 1905).

50:23. Give the Offering of Thanksgiving.—We must grieve about the cross. Christ and Him crucified should be

the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise. God is worshipped with song and music in the courts above, and as we express our gratitude we are approximating to the worship of the heavenly hosts. "Whoso offereth praise glorifieth" God. Psalm 50:23. Let us

- moved: he uttered his voice, the earth melted.
- 7 The LORD of hosts *is* with us; the God of Jacob *is* 'our refuge. Selah.
- 8 Come, behold the works of the LORD, what desolations he hath made in the earth.
- 9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
- 10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.
- 11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

To the Chief Musician, A Psalm for the Sons of Korah.

- 47** O clap your hands, all ye people; shout unto God with the voice of triumph.
- 2 For the LORD most high *is* terrible; *he is* a great King over all the earth.
- 3 He shall subdue the people under us, and the nations under our feet.
- 4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.
- 5 God *is* gone up with a shout, the LORD with the sound of a trumpet.
- 6 Sing praises to God, sing praises: sing praises unto our King, sing praises.
- 7 For God *is* the King of all the earth: sing ye praises 'with understanding.
- 8 God reigneth over the heathen: God sitteth upon the throne of his holiness.
- 9 'The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he *is* greatly exalted.

A Song and Psalm for the Sons of Korah.

- 48** Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness.
- 2 Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.
- 3 God *is* known in her palaces for a refuge.
- 4 For, lo, the kings were assembled, they passed by together.
- 5 They saw *it*, and so they marvelled: they were troubled, and hasted away.
- 6 Fear took hold upon them there, and pain, as of a woman in travail.
- 7 Thou breakest the ships of Tarshish with an east wind.
- 8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish *it* for ever.

Ps

47:2 Ps 65:5; Ps 68:35; Ps 76:12; Ps 77:7.
47:3 Ps 18:47; Ps 81:1; Dt 33:29; Psa 52:1.
47:4 Dt 11:12; Jer 5:19; Eze 20:9; Mt 25:31.
47:5 Ps 68:33; 1 Ti 3:16; Ps 78:65; Nu 23:21.
47:7 Ps 47:2; Ps 47:8; Zec 14:9; Rev 11:15.
48:1 Ps 40:1; Ps 40:4; Ps 86:10; Rev 19:5.
48:2 Ps 50:2; Jer 48:4; 2 Sa 10:6; 2 Sa 10:11; Rev 19:20.
48:7 1 Ki 22:48; Isa 2:16; Jer 18:17.
48:8 Isa 58:19; Ps 103:1; Jer 2:2; Mt 16:18.
48:10 Ps 113:5; Jos 9:9; Mal 1:11; Mal 1:14.
49:4 Ps 78:2; Mt 13:45; Nu 24:7; Eze 20:49.
49:8 Job 36:18-19.
49:9 Ps 89:48; Ecc 8:16; Zec 1:5; Ac 2:27.
49:14 Ps 34:11; Jer 12:3; Rom 8:36; Ecc 12:7.
49:15 Ps 31:5; Ps 52:4; Hos 13:14; Rev 5:9.

3 Heb. an high place for us

47

1 or, every one that hath

2 or, voluntary of the people are gathered unto the people of the God of Abraham

48

1 Heb. Set your heart to

2 or, raise up

49

1 Heb. generation and generation

2 Heb. delight in their mouth

3 or, strength

4 or, the grave being an habitation to every one of them

5 Heb. hand

Selah.

- 9 We have thought of thy lovingkindness, O God, in the midst of thy temple.
- 10 According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand *is* full of righteousness.
- 11 Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
- 12 Walk about Zion, and go round about her: tell the towers thereof.
- 13 'Mark ye well her bulwarks, 'consider her palaces; that ye may tell *it* to the generation following.
- 14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.

To the Chief Musician, A Psalm for the Sons of Korah

- 49** Hear this, all ye people; give ear, all ye inhabitants of the world:
- 2 Both low and high, rich and poor, together.
- 3 My mouth shall speak of wisdom; and the meditation of my heart *shall be* of understanding.
- 4 I will incline mine ear to a parable: I will open my dark saying upon the harp.
- 5 Wherefore should I fear in the days of evil, *when* the iniquity of my heels shall compass me about?
- 6 They that trust in their wealth, and boast themselves in the multitude of their riches:
- 7 None of them can by any means redeem his brother, nor give to God a ransom for him:
- 8 (For the redemption of their soul *is* precious, and it ceaseth for ever.)
- 9 That he should still live for ever, *and* not see corruption.
- 10 For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.
- 11 Their inward thought *is*, that their houses *shall continue* for ever, *and* their dwelling places to all generations; they call *their* lands after their own names.
- 12 Nevertheless man *being* in honour abideth not: he *is* like the beasts that perish.
- 13 This their way *is* their folly; yet their posterity 'approve their savings. Selah.
- 14 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their 'beauty shall consume 'in the grave from their dwelling.
- 15 But God will redeem my soul 'from the

with reverent joy come before our Creator, with 'thanksgiving, and the voice of melody" Isaiah 51:3. (SC 103, 104).

51:1-17. The Way Back to God.—I present before you the fifty-first psalm, a psalm filled with precious lessons. From it we may learn what course to follow if we have departed from the Lord. To the king of Israel, exalted and honored, the Lord sent a message of reproof by His prophet. David confessed his sin and humbled his heart, declaring God to be just in all His dealings. Ps. 51:1-17

quoted [MS 147, 1903].

Chief Guilt Is Sin Against God.—Sin is sin, whether committed by one sitting on a throne, or by one in the humbler walks of life. The day is coming when all who have committed sin will make confession, even though it is too late for them to receive pardon. God waits long for the sinner to repent. He manifests a wonderful forbearance. But He must at last call the transgressor of His law to account.

A man incurs guilt by injuring a fellow-being, but he

- power of 'the grave: for he shall receive me, Selah.
- 16 Be not thou afraid when one is made rich, when the glory of his house is increased;
- 17 For when he dieth he shall carry nothing away: his glory shall not descend after him.
- 18 Though 'while he lived he blessed his soul: and *men* will praise thee, when thou doest well to thyself.
- 19 'He shall go to the generation of his fathers; they shall never see light.
- 20 Man *that* is in honour, and understandeth not, is like the beasts *that* perish.

A Psalm of Asaph.

- 50** The mighty God, *even* the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.
- 2 Out of Zion, the perfection of beauty, God hath shined.
- 3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.
- 4 He shall call to the heavens from above, and to the earth, that he may judge his people.
- 5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.
- 6 And the heavens shall declare his righteousness: for God *is* judge himself. Selah.
- 7 Hear, O my people, and I will speak: O Israel, and I will testify against thee: I *am* God, *even* thy God.
- 8 I will not reprove thee for thy sacrifices or thy burnt offerings, *to have been* continually before me.
- 9 I will take no bullock out of thy house, *nor* he goats out of thy folds.
- 10 For every beast of the forest is mine, and the cattle upon a thousand hills.
- 11 I know all the fowls of the mountains: and the wild beasts of the field *are* 'mine.
- 12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.
- 13 Will I eat the flesh of bulls, or drink the blood of goats?
- 14 Offer unto God thanksgiving; and pay thy vows unto the most High:
- 15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.
- 16 But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldst take my covenant in

49:20 Ps 49:12; Est 7:10; Job 4:21;

50:4 Ps 50:6; Da 4:36; Isa 1:2; Ps 96:13; 50:5 Mt 23:41; 2 Th 2:1; Ps 97:10; Pr 24:50; Ac 17:25; Heb 10:14

50:14 Ps 50:24; Ps 147:4; Heb 13:2; 1 Th 5:18

50:15 Ps 77:2; Ps 91:15; Ps 107:19; Zec 13:9

50:17 Pr 8:36; Pr 12:1; Jn 3:20; Rom 28

50:18 Isa 52:4; Mic 7:3; Rom 1:32; Heb 13:1

50:21 Ps 50:3; Isa 26:10; Isa 57:11; 2 Pe 3:9

51:1 2 Sa 11:2; Ps 109:21; Ps 119:124; Da 9:9

51:2 Ps 51:7; Eze 46:25; Zec 13:1; 1 Co 6:11

51:3 Ps 32:5; Ps 38:18; Job 34:27; Ps 101:2

51:4 Ge 9:6; Lev 5:19; Jas 2:9; Jas 2:11

51:5 Ps 58:3; Ge 5:3; Ge 8:21; Jn 3:6; Rom 5:12

51:10 2 Co 5:17; Eph 2:10; Ps 73:1; Pr 20:9

51:11 Ps 43:2; Ps 119; Ge 4:14; 2 Ki 13:23

51:12 Ps 13:5; Isa 49:13; Lk 1:7

6 or, hall

7 Heb. in his life

8 Heb. The soul shall

50

1 Heb. with me

2 Heb. thy portion was with

3 Heb. sendest

4 Heb. that disposeth his way

51

1 Heb. warm me

2 or, constant

3 Heb. bloods

thy mouth?

- 17 Seeing thou hatest instruction, and castest my words behind thee.
- 18 When thou sawest a thief, then thou consentedst with him, and 'hast been partaker with adulterers.
- 19 'Thou givest thy mouth to evil, and thy tongue frameth deceit.
- 20 Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.
- 21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes.
- 22 Now consider this, ye that forget God, lest I tear you in pieces, and *there be* none to deliver.
- 23 Whoso offereth praise glorifieth me; and to him 'that ordereth *his* conversation *aright* will I shew the salvation of God.

To the Chief Musician, A Psalm of David, When Nathan the Prophet Came Unto Him, After He Had Gone in to Bathsheba.

- 51** Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.
- 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.
- 3 For I acknowledge my transgressions: and my sin is ever before me.
- 4 Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.
- 5 Behold, I was shapen in iniquity; and in sin did my mother 'conceive me.
- 6 Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.
- 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.
- 8 Make me to hear joy and gladness: *that* the bones *which* thou hast broken may rejoice.
- 9 Hide thy face from my sins, and blot out all mine iniquities.
- 10 Create in me a clean heart, O God; and renew ^a a right spirit within me.
- 11 Cast me not away from thy presence; and take not thy holy spirit from me.
- 12 Restore unto me the joy of thy salvation; and uphold me *with* thy free spirit.
- 13 *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.
- 14 Deliver me from 'bloodguiltiness, O God,

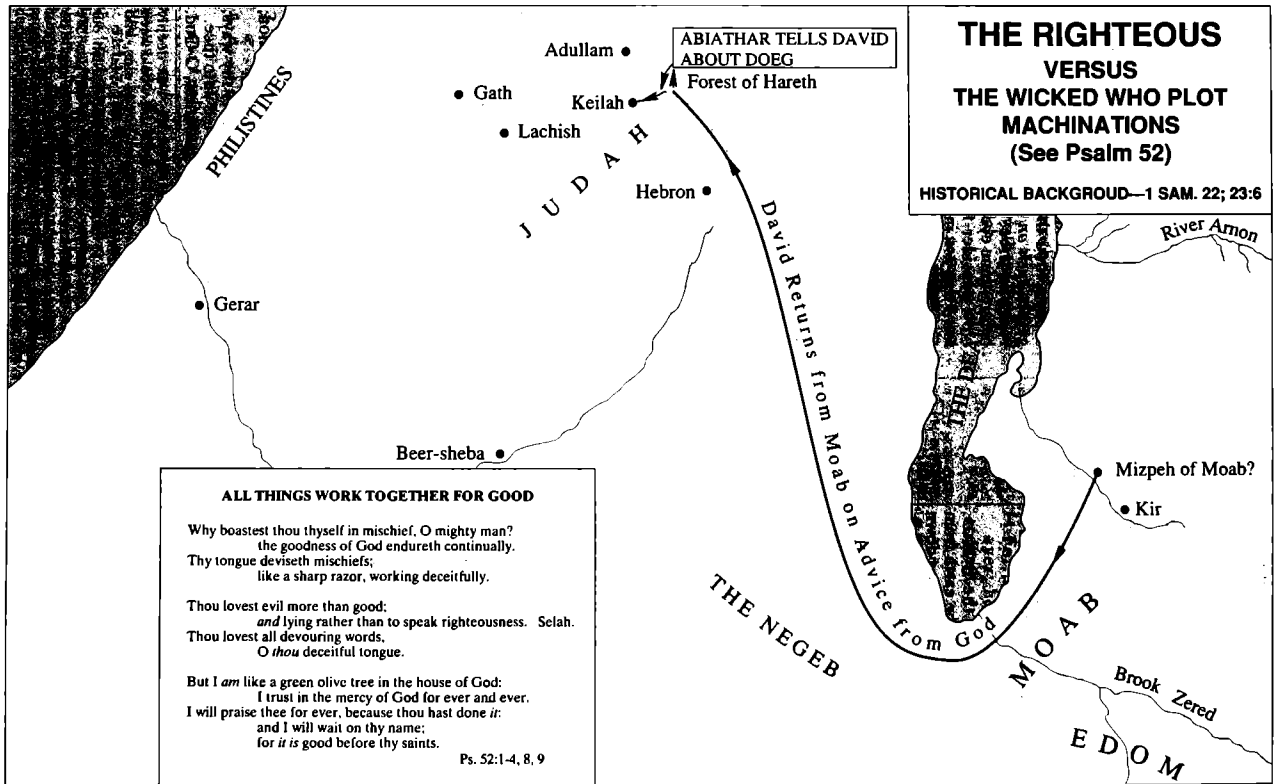
chief guilt is the sin that he has committed against the Lord, and the evil influence of his example upon others.

The sincere child of God does not make light of any of His requirements (MS 1:47, 1903).

51:3. A Live Conscience Leads to Confession.—David often triumphed in God, and yet he dwelt much upon his own unworthiness and sinfulness. His conscience was not asleep or dead. "My sin," he cried, "is ever before me." He did not flatter himself that sin was a matter with which he had nothing to do, and that should not concern him. As he

saw the depths of deceit in his heart, he was deeply disgusted with himself, and prayed that God would keep him back by His power from presumptuous sins, and cleanse him from secret faults.

It is not safe for us to close our eyes and harden our consciences, that we shall not see or realize our sins. We need to cherish the instruction we have had in regard to the hateful character of sin in order that we may repent of and confess our sins (Letter 71, 1893).



When, under severe depression of spirit, flight seems the only way out, and it becomes necessary to forsake those who should know God, but who have proved unfaithful to

their trust, God remains constant in His interest and counsel. Those who feel that all good intentions have only provided more capital for the enemy, should, as David

did, recognize the steadfast love and almighty protective power of God. Regardless of the attitude of others, we should determine anew to proclaim the divine name.

thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

- 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.
- 16 For thou desirest not sacrifice; **else would I give it: thou delightest not in burnt offering.*
- 17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
- 18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.
- 19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall thy offer bullocks upon thine altar.

To the Chief Musician, Maschil, *A Psalm of David, When Doeg the Edomite Came and Told Saul,*

and Said Unto Him, David is Come to the House of Ahimelech.

- 52** Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.
- 2 Thy tongue deviseth mischiefs: like a sharp razor, working deceitfully.
- 3 Thou lovest evil more than good; *and* lying rather than to speak righteousness, Selah.
- 4 Thou lovest all devouring words, *'O thou* deceitful tongue.
- 5 God shall likewise *'destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living, Selah.*
- 6 The righteous also shall see, and fear, and shall laugh at him:
- 7 Lo, *this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.*
- 8 But *I am* like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.
- 9 I will praise thee for ever, because thou hast done *it: and* I will wait on thy name; for *it is* good before thy saints.

To the Chief Musician upon Mahalah, Maschil, *A Psalm of David.*

- 53** The fool hath said in his heart, *There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.*
- 2 God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.
- 3 Every one of them is gone back: they are altogether become filthy; *there is none that doeth good, no, not one.*
- 4 Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.
- 5 There *'were* they in great fear, *where* no fear was: for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.
- 6 *'Oh* that the salvation of Israel *were* come

51:19 Ps 118:27; Eph 5:2; Mal 3:3; Rom 12:1

52:1 Ps 54:3; 1 Sa 21:7; Ps 59:7; Jer 9:8;

52:2 Ps 50:19; Pr 30:11; Mt 26:59; Ac 24:1;

52:3 Jer 4:22; Mic 5:2; Rom 1:25; 2 Ti 3:6;

52:5 Ps 55:23; Pr 12:19; Rev 21:8; Job 18:11;

52:6 Ps 61:9; Ps 97:8; Mal 1:5; Rev 15:4;

52:7 Jo 19:5; Jer 17:5; Ps 19:6; 1 Ti 6:17;

52:8 Ps 1:3; Jer 11:16; Rom 11:24; Ps 14:5;

52:9 Ps 146:2; Ps 27:11; Ps 40:1; Ps 73:28

53:1 Ps 88:1; Ps 92:6; Mt 5:22; Lk 12:20;

53:2 Ps 102:19; Jer 16:17; Jer 43:21;

53:3 Ps 11:3; Isa 53:6; Isa 64:6; Rom 3:12;

53:4 Ps 91:8; Isa 27:11; Jer 4:22; Mt 23:17;

54:4 Ps 118:15; 1 Ch 12:18; Isa 41:10; Isa 42:1;

54:5 Ps 41:24; Ps 67:6; 2 Ti 4:14; Rev 18:6;

54:4 Ps 6:3; Jo 12:27; Ps 116:3; Heb 5:7;

55:13 2 Sa 15:12; Jer 9:1; Mic 7:5; Jo 19:13;

55:15 Ps 59:15; 2 Sa 17:23; Mt 27:5; Mt 20:21;

55:17 Ps 119:62; Da 6:10; Da 6:13; Mk 1:35;

55:15 Ps 59:15; 2 Sa 17:23; Mt 27:5; Mt 20:21;

55:17 Ps 119:62; Da 6:10; Da 6:13; Mk 1:35;

55:15 Ps 59:15; 2 Sa 17:23; Mt 27:5; Mt 20:21;

55:17 Ps 119:62; Da 6:10; Da 6:13; Mk 1:35;

55:15 Ps 59:15; 2 Sa 17:23; Mt 27:5; Mt 20:21;

4 or, that I should

52

1 or, and the deceitful tongue

2 Heb. beat thee down

3 or, substance

53

1 Heb. they feared a fear

2 Heb. Who will give salvation, etc

54

1 Heb. those that observe me

55

1 Heb. covered

2 swallow up

3 Heb. according to my rank

4 Heb. Who sweetened counsel

5 or, the grave

out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice; *and* Israel shall be glad.

To the Chief Musician on Neginoth, Maschil, *A Psalm of David, When the Ziphims Came*

and Said to Saul, Doth not David Hide Himself With Us?

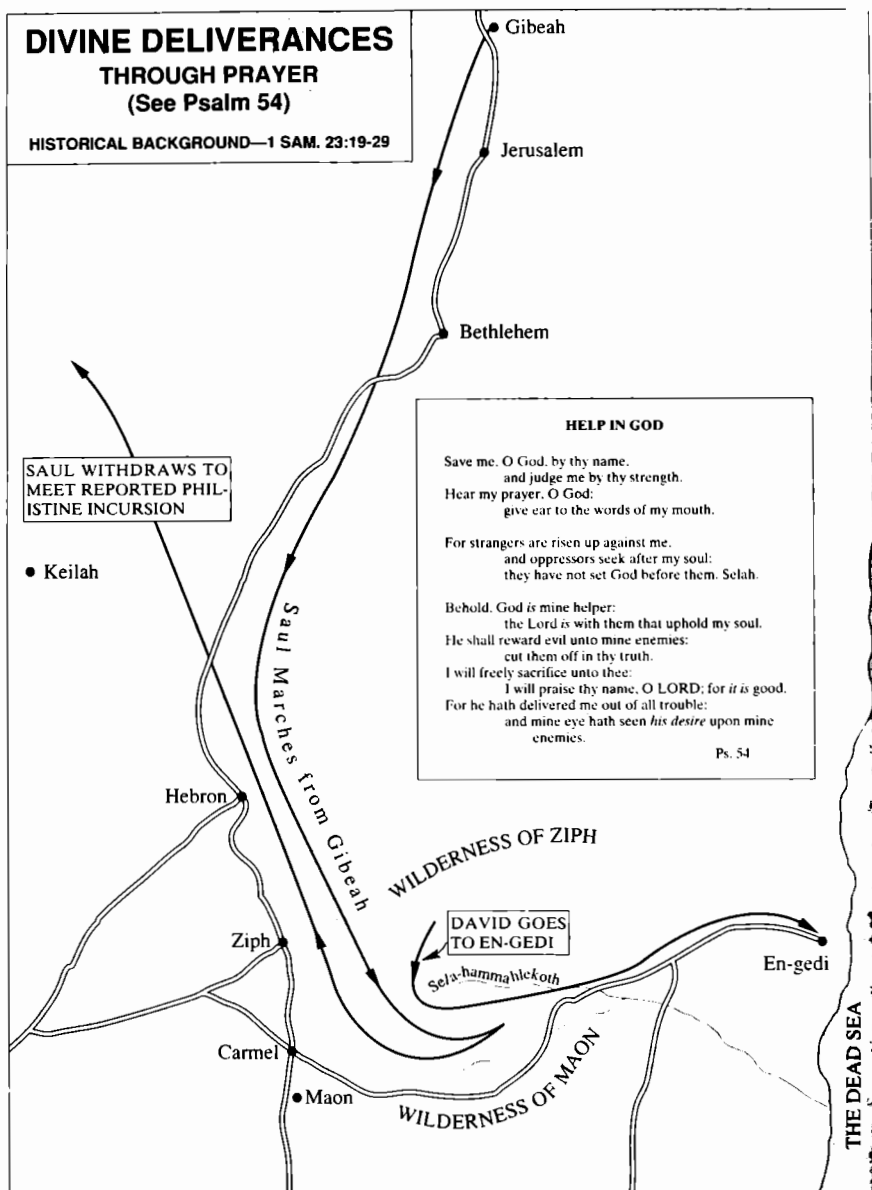
- 54** Save me, O God, by thy name, and judge me by thy strength.
- 2 Hear my prayer, O God; give ear to the words of my mouth.
- 3 For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them, Selah.
- 4 Behold, God is mine helper: the Lord is with them that uphold my soul.
- 5 He shall reward evil unto *'mine* enemies: cut them off in thy truth.
- 6 I will freely sacrifice unto thee: I will praise thy name, O LORD; for *it is* good.
- 7 For he hath delivered me out of all trouble: and mine eye hath seen *his desire* upon mine enemies.

To the Chief Musician on Neginoth, Maschil, *A Psalm of David.*

- 55** Give ear to my prayer, O God; and hide not thyself from my supplication.
- 2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;
- 3 Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.
- 4 My heart is sore pained within me: and the terrors of death are fallen upon me.
- 5 Fearfulness and trembling are come upon me, and horror hath overwhelmed me.
- 6 And I said, Oh that I had wings like a dove! for *then* would I fly away, and be at rest.
- 7 Lo, *then* would I wander far off, and remain in the wilderness, Selah.
- 8 I would hasten my escape from the windy storm and tempest.
- 9 *'Destroy, O Lord, and* divide their tongues: for I have seen violence and strife in the city.
- 10 Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.
- 11 Wickedness is in the midst thereof: deceit and guile depart not from her streets.
- 12 For *it was* not an enemy that reproached me; then I could have borne it: neither *was it* he that hated me that did magnify himself against me; then I would have hid myself from him:
- 13 But *it was* thou, *'a* man mine equal, my guide, and mine acquaintance.
- 14 *'We* took sweet counsel together, and walked unto the house of God in company.
- 15 Let death seize upon them, *and* let them go down quick into *'hell: for* wickedness is in their dwellings, and among them.
- 16 As for me, I will call upon God: and the LORD shall save me.
- 17 Evening, and morning, and at noon, will I

DIVINE DELIVERANCES THROUGH PRAYER (See Psalm 54)

HISTORICAL BACKGROUND—1 SAM. 23:19-29



When former friends turn away and speak with libelous tongues, and the door of escape seems securely to close, a prayer of trustful surrender will often fling open the door. Truly, "the angel of the Lord encampeth round about them

that fear him." Whether the soul is harassed by rumors from afar or by vain imaginings of an accusing conscience, God delights to send deliverance, and His help should be acknowledged by renewed dedication.

- pray, and cry aloud: and he shall hear my voice.
- 18 He hath delivered my soul in peace from the battle *that was* against me: for there were many with me.
- 19 God shall hear, and afflict them, even he that abideth of old. Selah. 'Because they have no changes, therefore they fear not God.
- 20 He hath put forth his hands against such as be at peace with him: 'he hath broken his covenant.
- 21 *The words* of his mouth were smotherer than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.
- 22 Cast thy 'burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.
- 23 But thou, O God, shalt bring them down into the pit of destruction: 'bloody and deceitful men "shall not live out half their days; but I will trust in thee.

To the Chief Musician Upon Jonathelemrechokim, Michtam of David. When the Philistines Took Him in Gath.

- 56** Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.
- 2 'Mine enemies would daily swallow me up: for *they be* many that fight against me, O thou most High.
- 3 What time I am afraid, I will trust in thee.
- 4 In God I will praise his word, in God I have put my trust: I will not fear what flesh can do unto me.
- 5 Every day they wrest my words: all their thoughts *are* against me for evil.
- 6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.
- 7 Shall they escape by iniquity? in *thine* anger cast down the people, O God.
- 8 Thou tellest my wanderings: put thou my tears into thy bottle: *are they* not in thy book?
- 9 When I cry *unto thee*, then shall mine enemies turn back: this I know: for God is for me.
- 10 In God will I praise *his* word: in the LORD will I praise *his* word.
- 11 In God have I put my trust: I will not be afraid what man can do unto me.
- 12 Thy vows *are* upon me, O God: I will render praises unto thee.
- 13 For thou hast delivered my soul from death: *wilt not thou deliver* my soul from falling, that I may walk before God in the light of the living?

To the Chief Musician, Altaschith, Michtam of David, When He Fled From Saul in the Cave.

- 57** Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.
- 2 I will cry unto God, most high; unto God

55:18 Ps 57:3, 2 Sa 18:28, Mt 26:53, 1 Jn 6:4
55:19 Ps 65:5; Dt 33:27, Mic 5:2; Gal 1:17;
55:22 Ps 27:14; Ps 37:5; Isa 50:10; Lk 12:22;
56:1 Ps 16:1, Pr 1:12, La 2:2; 1 Co 15:54
56:2 Ps 51:5; Ps 51:1, Rev 16:14; Da 5:18;
56:3 Ps 34:6; 1 Sa 21:10, 2 Co 7:5, 6;
56:4 Ps 12:6, Ps 119:160; Jn 10:35; Heb 5:6
56:6 Ps 59:3, Ps 71:10; Ps 130:2; Mt 27:1;
56:8 Ps 121:8; Nu 33:2, 1 Sa 19:18; Isa 64:9;
56:9 Jer 33:3, Ps 27:2; Jn 18:6; Rom 8:31
56:12 Ps 76:11; Ps 119:106; Nu 30:2; Isa 12:1
56:13 Ps 116:8, 2 Co 1:10, 1 Th 1:10; Heb 2:15;
57:1 Ps 59:1; Ps 132:1; Ps 125:1; Isa 50:10;
57:2 Ps 56:2, Isa 57:15; Php 2:12; Heb 13:21
57:3 Ps 18:6; Ac 12:11; Nu 23:24; Job 31:31
57:4 Ps 35:17; Ps 58:6; Jdg 9:20; Jas 3:6
57:5 Ps 57:11; Ps 21:13; Isa 2:11; Isa 12:4;
57:6 Ps 140:5, Pr 29:5; Mic 7:2; Ps 32:6;
57:7 Ps 112:7; Isa 24:15; Rom 5:3; Eph 5:20
57:8 Jdg 5:12; Isa 52:1; Isa 52:9; Ac 2:26
57:10 Ps 46:5; Ps 71:19; Ps 103:11; Heb 6:17-18
58:2 Ps 21:11; Ec 4:16; Ec 22:12
58:3 Ps 51:5, Pr 22:15; Isa 48:8
58:4 Ps 140:3; Ec 10:11; Rom 5:15;
58:6 Ps 10:15; Job 29:17; Hos 5:14
58:9 Ps 118:12; Ec 7:6; Ps 10:15
58:10 Ps 52:6, Ps 61:10; Ps 107:42; Rev 18:20
58:11 Ps 92:15; Mal 5:14; Rom 2:5;
6 or, With whom also there be no changes, yet they
7 Heb. prolated
8 or, gift
9 Heb. men of bloods and deceit
10 Heb. shall not halt their days
11 Heb. observers

57
1 or, he reproacheth him that
2 or, prepared

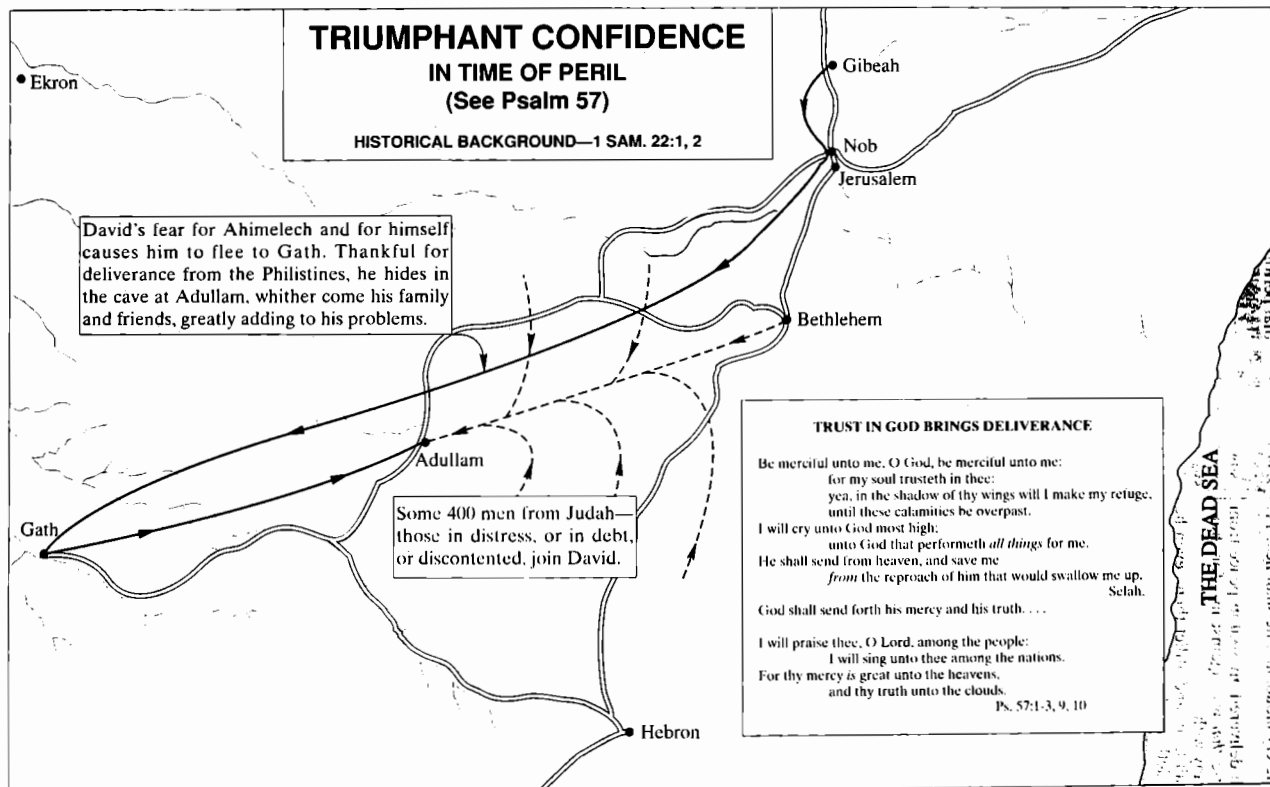
- that performeth *all things* for me.
- 3 He shall send from heaven, and save me 'from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.
- 4 My soul is among lions: and I lie *even among* them that are set on fire, *even* the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.
- 5 Be thou exalted, O God, above the heavens; *let thy glory be* above all the earth.
- 6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.
- 7 My heart is 'fixed, O God, my heart is fixed: I will sing and give praise.
- 8 Awake up, my glory; awake, psaltery and harp: I *myself* will awake early.
- 9 I will praise thee, O Lord, among the people: I will sing unto thee among the nations.
- 10 For thy mercy *is* great unto the heavens, and thy truth unto the clouds.
- 11 Be thou exalted, O God, above the heavens: *let thy glory be* above all the earth.

To the Chief Musician, Altaschith, Michtam of David.

- 58** Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?
- 2 Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.
- 3 The wicked are estranged from the womb: they go astray 'as soon as they be born, speaking lies.
- 4 Their poison is 'like the poison of a serpent: *they are* like the deaf 'adder that stoppeth her ear.
- 5 Which will not hearken to the voice of charmers, 'charming never so wisely.
- 6 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.
- 7 Let them melt away as waters *which* run continually: *when* he bendeth *his bow* to shoot his arrows, let them be as cut in pieces.
- 8 As a snail *which* melteth, let *every one of them* pass away: *like* the untimely birth of a woman, *that* they may not see the sun.
- 9 Before your pots can feel the thorns, he shall take them away as with a whirlwind, 'both living, and in *his* wrath.
- 10 The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.
- 11 So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth.

To the Chief Musician, Altaschith, Michtam of David: When Saul Sent, and They Watched the House to Kill Him.

- 59** Deliver me from mine enemies, O my God: 'defend me from them that rise



When because of a fine approach to problems, mistakes are made that endanger the welfare of close associates, God still has a way out. Such mistakes can, in the providence of God, be turned into steppingstones for further

development of character. God is pleased to exceed His promises. The more urgently a soul cries for help, the stronger becomes the resolve to forsake all and follow God, and the clearer becomes the path marked out by

God. His mysterious guidance is beyond human comprehension

- up against me.
- 2 Deliver me from the workers of iniquity, and save me from bloody men.
- 3 For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.
- 4 They run and prepare themselves without my fault: awake to help me, and behold.
- 5 Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.
- 6 They return at evening: they make a noise like a dog, and go round about the city.
- 7 Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?
- 8 But thou, O LORD, shalt laugh at them: thou shalt have all the heathen in derision.
- 9 Because of his strength will I wait upon thee: for God is my defence.
- 10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.
- 11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.
- 12 For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.
- 13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.
- 14 And at evening let them return: and let them make a noise like a dog, and go round about the city.
- 15 Let them wander up and down for meat, and grudge if they be not satisfied.
- 16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.
- 17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

To the Chief Musician Upon Shushaneduth, Michlam of David, to Teach; When He Strove

With Aramnaharaim and With Aramzobah, When Joab Returned, and Smote of Edom in the Valley of Salt Twelve Thousand.

- 60 O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.
- 2 Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.
- 3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.
- 4 Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.
- 5 That thy beloved may be delivered; save

59:3 Ps 38:12; Ps 50:6; Mic 7:2; Ac 24:21.
59:5 Ge 34:20; Ex 3:15; Ex 20:5; Ps 9:15.
59:8 Ps 37:13; Pr 1:26; Ps 59:5; Mt 18:17.
59:11 Ec 9:5; Rev 9:6; Ps 41:1; Ps 52:5.

60:4 Ps 20:5; Ex 17:15; SS 2:4; Isa 11:12.
60:5 Ps 60:12; Ps 22:8; Dt 33:3; Mt 3:17.
60:6 Ps 80:19; Ps 132:11; Ge 12:6; Jos 24:27.
60:7 1 Ch 12:19; 1 Ch 12:57; Ge 49:10.
60:10 Ps 20:7; Isa 8:17; Ps 60:1; Dt 1:42.
60:12 Ps 141:1; Isa 64:4; Mal 4:3; Rev 19:15.

61:2 Ps 42:6; Dt 9:29; Ps 43:5; Lk 22:41.

61:3 Ps 116:2; Ps 140:7; 2 Co 4:10; Ps 102:2.

61:4 Ps 15:1; Ps 24:6; Ps 27:1; Rev 5:12.

61:5 Ps 56:12; Ps 65:1; Ps 66:19; Ps 115:15.

61:7 Ps 41:12; Lk 1:33; Heb 9:24; Ps 49:11.

61:8 Ps 30:12; Ps 79:13; Ps 146:2.

62:3 Ps 1:2; Ps 82:2; Ex 10:5; Ex 16:20.

62:4 Mt 2:16; Mt 22:15; Mt 22:24; Ps 109:16.

62:5 Ps 42:5; Ps 42:11; Ps 43:5; Ps 101:1.

62:7 Isa 45:25; Jer 52:3; Gal 6:14; Ps 3:3.

62:8 Job 13:15; Isa 26:1; Isa 50:10; 1 Jo 2:28.

2 Heb. meet

3 Heb. high place

4 Heb. observers

5 Heb. to eat

6 or, if they be not satisfied, then they will stay all night

60

1 Heb. broken

2 or, triumph thou over me: (by an irony)

3 Heb. city of strength?

4 Heb. salvation, etc

61

1 or, make my refuge

2 Heb. Thou shalt add days to the days of the king

3 Heb. as generation and generation

62

1 or, Only

2 Heb. is silent

3 Heb. high place

with thy right hand, and hear me.

- 6 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
- 7 Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
- 8 Moab is my washtub; over Edom will I cast out my shoe: Philistia, triumph thou because of me.
- 9 Who will bring me into the strong city? who will lead me into Edom?
- 10 Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?
- 11 Give us help from trouble: for vain is the help of man.
- 12 Through God we shall do valiantly: for he it is that shall tread down our enemies.

To the Chief Musician Upon Neginah, A Psalm of David.

- 61 Hear my cry, O God; attend unto my prayer.
- 2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.
- 3 For thou hast been a shelter for me, and a strong tower from the enemy.
- 4 I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.
- 5 For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.
- 6 Thou wilt prolong the king's life: and his years as many generations.
- 7 He shall abide before God for ever: O prepare mercy and truth, which may preserve him.
- 8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

To the Chief Musician, to Jeduthun, A Psalm of David.

- 62 Truly my soul waiteth upon God: from him cometh my salvation.
- 2 He only is my rock and my salvation; he is my defence: I shall not be greatly moved.
- 3 How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.
- 4 They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.
- 5 My soul, wait thou only upon God; for my expectation is from him.
- 6 He only is my rock and my salvation: he is my defence; I shall not be moved.
- 7 In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.
- 8 Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us. Selah.
- 9 Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter

4 Heb. in their inward parts 5 or, alike

- than vanity.
- 10 Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*.
- 11 God hath spoken once; twice have I heard this; that 'power *belongeth* unto God.
- 12 Also unto thee, O Lord, *belongeth* mercy: for thou renderest to every man according to his work.

A Psalm of David. When He Was in the Wilderness of Judah.

- 63** O God, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and 'thirsty land, where no water is;
- 2 To see thy power and thy glory, so as I have seen thee in the sanctuary.
- 3 Because thy lovingkindness is better than life, my lips shall praise thee.
- 4 Thus will I bless thee while I live: I will lift up my hands in thy name.
- 5 My soul shall be satisfied as with 'marrow and fatness; and my mouth shall praise thee with joyful lips:
- 6 When I remember thee upon my bed, and meditate on thee in the *night* watches.
- 7 Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.
- 8 My soul followeth hard after thee: thy right hand upholdeth me.
- 9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.
- 10 'They shall fall by the sword: they shall be a portion for foxes.
- 11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

To the Chief Musician. A Psalm of David.

- 64** Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.
- 2 Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:
- 3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:
- 4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.
- 5 They encourage themselves in an evil 'matter: they commune 'of laying snares privily: they say, Who shall see them?
- 6 They search out iniquities; 'they accomplish 'a diligent search: both the inward

62:10 Job 20:19; Job 20:29; Isa 20:15; 62:12 Ps 105:8; Da 9:9, Da 9:18, Eph 6:8.

63:2 Ps 27:4; Ps 78:61; Ps 105:4; 63:3 Ps 4:6; Ps 21:6; Psa 123; 1 Jn 3:2.

63:5 Ps 17:15; Ps 65:1; Ps 134:25; 63:6 Ps 42:8; Ps 119:55; SS 5:2; La 2:19.

63:7 Ps 21:1; Ps 57:1; Ps 61:4; 2 Co 1:10.

63:8 Ps 73:25; SS 5:2; Isa 26:9; Mt 11:12.

63:11 Ps 21:1; Isa 65:16; Zep 1:5; Heb 6:13.

64:2 Ps 27:5; Ps 51:20; Isa 52:2; Ac 25:8.

64:3 Ps 57:4; Jer 9:3.

64:8 Ps 59:12; Job 15:6; Pr 12:15; Mt 21:41.

64:10 Ps 103; Ps 58:10; Psa 4:1; Jer 9:11.

65:2 Ps 66:19; Ps 102:17; 1 Ki 18:29; Isa 65:24.

65:3 Ps 38:4; Ps 101:2; Gal 5:17.

65:14 Ps 80:4; Ps 13:1; Eph 1:3.

65:7 Ps 89:9; Ps 107:29; Job 1:4; Job 14:5.

65:8 Ps 66:3; Ps 139:1; Hab 3:4.

65:11 Ps 103:1; Pr 1:18; Ps 25:10.

6 or, strength

63

1 Heb. weary without water

2 Heb. fatness

3 Heb. They shall make him run out like water by the hands of

64

1 or, speech

2 Heb. to hide his snares

3 or, we are consumed by that which they have thoroughly searched

4 Heb. a search searched

5 Heb. their wound shall be

65

1 Heb. is silent

2 Heb. Words, or, Matters of iniquities

thought of every one of them, and the heart, is deep.

- 7 But God shall shoot at them *with* an arrow; suddenly 'shall they be wounded.
- 8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.
- 9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.
- 10 The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

To the Chief Musician. A Psalm and Song of David.

- 65** Praise 'waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.
- 2 O thou that hearest prayer, unto thee shall all flesh come.
- 3 'Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
- 4 Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.
- 5 By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:
- 6 Which by his strength setteth fast the mountains; being girded with power:
- 7 Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
- 8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
- 9 Thou visitest the earth, and 'waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.
- 10 Thou waterest the ridges thereof abundantly: 'thou settlest the furrows thereof: 'thou makest it soft with showers: thou blessest the springing thereof.
- 11 Thou crownest 'the year with thy goodness; and thy paths drop fatness.
- 12 They drop upon the pastures of the wilderness: and the little 'hills rejoice on every side.
- 13 The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing.

63:5, 6 (Ps. 104:34). Meditation Leads to Love and Fellowship.—Rest yourself wholly in the hands of Jesus. Contemplate His great love, and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm peace, and indescribable love. As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen and His character will appear more and more lovely. . . . We may enjoy rich feasts of love, and as we

fully believe that we are His by adoption, we may have a foretaste of heaven. Wait upon the Lord in faith. The Lord draws out the soul in prayer, and gives us to feel His precious love. We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul. We abide in Him, and feel at home with Jesus. The promises flow into the soul. Our peace is like a river, wave after wave of

³ or, sing ⁴ or, after thou hadst made it to desire rain ⁵ or, causeth rain to descend into ⁶ Heb. dissolveth it ⁷ Heb. of ⁸ Heb. are girded with joy

To the Chief Musician, A Song or Psalm.

66 Make a joyful noise unto God, 'all ye lands:

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou* in thy works! through the greatness of thy power shall thine enemies 'submit themselves unto thee.4 All the earth shall worship thee, and shall sing unto thee: they shall sing *to thy name*. Selah.5 Come and see the works of God: *he is* terrible *in his* doing toward the children of men.6 He turned the sea into dry *land*: they went through the flood on foot: there did we rejoice in him.

7 He ruleth by his power for ever: his eyes behold the nations: let not the rebellious exalt themselves. Selah.

8 O bless our God, ye people, and make the voice of his praise to be heard:

9 Which 'holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the net; thou laidst affliction upon our loins.

12 Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a 'wealthy *place*.

13 I will go into thy house with burnt offerings: I will pay thee my vows.

14 Which my lips have 'uttered, and my mouth hath spoken, when I was in trouble.

15 I will offer unto thee burnt sacrifices of 'fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity in my heart, the Lord will not *hear me*:19 *But* verily God hath heard *me*; he hath attended to the voice of my prayer.20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

To the Chief Musician on Neginoth. A Psalm or Song.

67 God be merciful unto us, *and* bless us; and cause his face to shine 'upon us; Selah.

2 That thy way may be known upon earth, thy saving health among all nations.

66:3 Ps 65:5; Ps

76:12; Isa 2:19; Jer

10:10.

66:4 Ps 22:27; Da

7:14; Mal 1:11; Rev

15:3.

66:5 Ps 66:16; Ps

60:4; Eze 1:10.

66:6 Ps 78:13; Jos

3:14; Jos 3:16; Ex

15:1.

66:7 Ps 62:11; Da

4:15; Mt 6:13; Mt

24:18.

66:10 Ps 17:3; Dt

8:2; Dt 8:16; Isa

38:10.

66:13 Ps 100:4; Ps

118:19; Heb 13:15; Ps

116:13.

66:18 Pr 15:8; Isa

1:15; Jer 9:31; Jas 4:3.

67:1 Ps 76:1; Dt

21:8; 2 Co 13:10; Eph

1:3.

67:2 Ac 9:31; Ac

13:10; Ac 18:25; Ac

22:1.

67:3 Ps 67:5; Ps

54:17; Ps 74:21; Ps

119:175.

67:4 Ps 97:1; Dt

32:35; Isa 54:1; Gal

2:15.

67:6 Lev 26:9; Isa

1:19; Jer 31:1; Jer

31:33.

67:7 Ps 72:17; Ac

2:28; Gal 3:9; Mal

1:11.

68:6 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:7 Ex 15:21; Jdg

4:14; Hab 3:15; Mic

2:13.

68:10 Ps 74:19; No

16:3; 1 Pe 5:3; Dt

26:5.

68:13 Ps 81:6; Ex

1:10; 1 Co 12:2; Tit

3:5.

68:14 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:15 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:16 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:17 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:18 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:19 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:20 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:21 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

68:22 Ps 107:10; 1

Sa 2:5; Gal 1:27; Ps

107:10.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and 'govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us.

7 God shall bless us; and all the ends of the earth shall fear him.

To the Chief Musician, A Psalm or Song of David.

68 Let God arise, let his enemies be scattered: let them also that hate him flee 'before him.2 As smoke is driven away, *so* drive them away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But let the righteous be glad; let them rejoice before God: yea, let them 'exceedingly rejoice.

4 Sing unto God, sing praises to his name: extol him that rideth 'upon the heavens by his name JAH, and rejoice before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.6 God setteth the solitary 'in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai itself was moved at the presence of God, the God of Israel.

9 Thou, O God, didst 'send a plentiful rain, whereby thou didst 'confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The Lord gave the word: great *was* the 'company of those that published it.

12 Kings of armies 'did flee apace: and she that tarried at home divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.14 When the Almighty scattered kings 'in it, it was *white as* snow in Salmon.15 The hill of God *is as* the hill of Bashan; an high hill *as* the hill of Bashan.

glory rolls into the heart, and indeed we sup with Jesus and He with us. We have a realizing sense of the love of God, and we rest in His love. No language can describe it, it is beyond knowledge. We are one with Christ, our life is hid with Christ in God. We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence, we can call God our Father (Letter 52, 1894).

66:1-5. This Psalm Often Sung by Christ.—[Ps. 66:1-5 quoted.] This psalm and portions of the sixty-eighth and

⁷ Heb. army ⁸ Heb. did flee, did flee ⁹ or, for her, she

seventy-second psalms were often sung by Christ. Thus in the most simple and unassuming way He taught others (YI Sept. 8, 1898).

66:16. Praise God More.—Would it not be well to cultivate gratitude, and to offer grateful songs of thanksgiving to God? As Christians we ought to praise God more than we do. We ought to bring more of the brightness of His love into our lives. As by faith we look to Jesus His joy and peace are reflected from the countenances. How earnestly we should seek so to relate ourselves to God that

Ps

- 16 Why leap ye, ye high hills? *this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.*
- 17 The chariots of God are twenty thousand, *even thousands of angels: the Lord is among them, as in Sinai, in the holy place.*
- 18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts *for men; yea, for the rebellious also, that the LORD God might dwell among them.*
- 19 Blessed be the Lord, *who daily loadeth us with benefits, even the God of our salvation.* Selah.
- 20 *He that is our God is the God of salvation: and unto God the Lord belong the issues from death.*
- 21 But God shall wound the head of his enemies, *and the hairy scalp of such an one as goeth on still in his trespasses.*
- 22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:
- 23 That thy foot may be *"dipped in the blood of thine enemies, and the tongue of thy dogs in the same.*
- 24 They have seen thy goings, O God; *even the goings of my God, my King, in the sanctuary.*
- 25 The singers went before, the players on instruments followed after; *among them were the damsels playing with timbrels.*
- 26 Bless ye God in the congregations, *even the Lord, "from the fountain of Israel.*
- 27 There is little Benjamin *with their ruler, the princes of Judah "and their council, the princes of Zebulun, and the princes of Naphtali.*
- 28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.
- 29 Because of thy temple at Jerusalem shall kings bring presents unto thee.
- 30 Rebuke *"the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: "scatter thou the people that delight in war.*
- 31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.
- 32 Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord; Selah:
- 33 To him that rideth upon the heavens of heavens, *which were of old; lo, he doth "send out his voice, and that a mighty voice.*
- 34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in

68:17 Du 33:2, 2 Ki 2:11, Eze 1:15, Da 7:10.
68:18 Ps 47:5, Ps 110:1, Mk 16:9, Lk 24:51.
68:20 Isa 12:2, Hos 17, Jo 4:22, Jo 5:21.
68:29 1 Ch 28:10, 1 Ch 29:3, Ps 76:11.
68:31 Isa 45:11, Isa 66:19, Zep 3:10, Ac 8:27.
68:35 Ps 45:4, Ps 29:11, Zec 10:12, Eph 3:16.

69:3 Jo 15:25, 1 Pe 2:22, Ps 40:12, Ps 55:12.
69:8 Ps 51:11, Mt 26:46, Jo 11:10, Jo 15:5.
69:9 Ps 119:139, 1 Ki 19:10, Rom 15:3.
69:11 Isa 20:2, Isa 22:12, Jer 1:8, Mt 26:46, Lk 22:44, Jo 17:1.
69:13 Ps 91:15, Mt 26:46, Lk 22:44, Jo 17:1.
69:19 Isa 54:3, Heb 12:2, 1 Pe 2:25, Jo 8:49.

10 or, even many thousands
11 Heb, in the man
12 or, red
13 or, ye that are of the fountain of Israel
14 or, with their company
15 or, the beasts of the reeds
16 or, he scattereth
17 Heb give
18 or, heavens

69

1 Heb, the mire of depth
2 Heb, depth of waters
3 Heb, guiltiness
4 Heb, drinkers of strong drink
5 Heb, make haste to hear me

the "clouds.

- 35 O God, *thou art* terrible out of thy holy places: the God of Israel is he that giveth strength and power unto *his* people. Blessed be God.

To the Chief Musician Upon Shoshannim, A Psalm of David

- 69 Save me, O God: for the waters are come in unto my soul.

- 2 I sink in 'deep mire, where there is no standing: I am come into 'deep waters, where the floods overflow me.
- 3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.
- 4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being mine enemies wrongfully, are mighty: then I restored that which I took not away.*
- 5 O God, thou knowest my foolishness: and my sins are not hid from thee.
- 6 Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
- 7 Because for thy sake I have borne reproach: shame hath covered my face.
- 8 I am become a stranger unto my brethren, and an alien unto my mother's children.
- 9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
- 10 When I wept, *and chastened my soul with fasting, that was to my reproach.*
- 11 I made sackcloth also my garment: and I became a proverb to them.
- 12 They that sit in the gate speak against me; and I was the song of the 'drunkards.
- 13 But as for me, my prayer is unto thee, O LORD, *in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.*
- 14 Deliver me out of the mire, and let me not sink: let me be delivered from them, that hate me, and out of the deep waters.
- 15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
- 16 Hear me, O LORD: for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
- 17 And hide not thy face from thy servant: for I am in trouble: 'hear me speedily.
- 18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
- 19 Thou hast known my reproach, and my shame, and my dishonour: mine adver-

Ps

our faces may reflect the sunshine of His love! When our own souls are vivified by the Holy Spirit, we shall exert an uplifting influence upon others who know not the joy of Christ's presence.

Said David, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (MS 115, 1903).

71:9, 17, 19 (Ps. 92:13-15). Guard Against Evils Attending Old Age.—David entreated the Lord not to forsake him in old age. And why did he thus pray? He saw

that most of the aged around him were unhappy, because of the unfortunate traits of their character being increased with their age. If they had been naturally close and covetous, they were most disagreeably so in mature years. If they had been jealous, fretful, and impatient, they were especially so when aged.

David was distressed as he saw those who once seemed to have the fear of God before them, now in old age seemingly forsaken of God and exposed to ridicule by the enemies of the Lord. And why were they thus situated? As

saries are all before thee.

20 Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

22 Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their habitation be desolate; and let none dwell in their tents.

26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

27 Add iniquity unto their iniquity: and let them not come into thy righteousness.

28 Let them be blotted out of the book of the living, and not be written with the righteous.

29 But I am poor and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

32 The "humble shall see this, and be glad; and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

To the Chief Musician. A Psalm of David.
to Bring to Remembrance.

70 Make haste, O God, to deliver me; make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned back for a reward of their shame that say, Aha, aha.

4 Let all those that seek thee rejoice and be

69:20 Ps. 42:10, Ps. 123:4, Heb. 11:36; Ps. 42:10.

69:21 Jer. 8:14; Jer. 9:15; Mt. 27:34; Mk. 15:23.

69:23 Rom. 11:25; 2 Cor. 5:14; Jer. 30:6, Dn. 5:6.

69:26 Ps. 109:16; 2 Ch. 28:9; Zec. 1:15; 1 Th. 2:15.

69:27 Ps. 81:12; Lev. 26:49; Isa. 5:6; Mt. 21:19.

69:28 Isa. 65:16; Hos. 1:9; Rev. 5:5; Rev. 19:2.

69:35 Ps. 51:18; Ps. 102:13; Ps. 102:16; Isa. 41:20.

70:2 Ps. 35:1; Ps. 35:20; Isa. 41:11; Jn. 18:6.

70:4 Ps. 45:27; Isa. 61:10; Isa. 65:15; Jn. 16:2.

70:5 Ps. 69:29; Ps. 109:22; Heb. 10:37; Rev. 22:20.

71:3 Ps. 18:10; Isa. 43:16; Ps. 68:26; Eze. 9:6.

71:5 Ps. 14:5; Ps. 12:11; Jer. 17:7; Rom. 15:13.

71:6 Jer. 4:1; Isa. 19:1; Gal. 1:15; Eph. 5:20.

71:7 Isa. 8:18; Zec. 5:6; Lk. 24:4; Ac. 1:15.

71:10 Ps. 56:6; Ps. 11:11; Jer. 20:10; Mt. 27:1.

71:12 Ps. 22:11; Ps. 22:19; Ps. 35:22; Ps. 69:48.

71:13 Ps. 71:24; Ps. 45:1; Ps. 35:20; Isa. 41:11.

71:15 Ps. 71:8; Ps. 71:24; Ps. 145:2; Ps. 55:24.

71:16 Ps. 29:11; Isa. 40:4; Zec. 10:12; Eph. 4:16.

71:19 Ps. 57:10; Ps. 139:6; Ps. 15:24; Isa. 51:6.

6 Heb. to lament with me

7 Heb. their palace

8 Heb. let there not be a dweller

9 Heb. they wounded

10 or punishment of iniquity etc

11 or, meek

12 Heb. creepeth

70

1 Heb. to my help

71

1 Heb. Be thou to me for a rock of habitation

glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

71 In thee, O LORD, do I put my trust: let me never be put to confusion.

2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

5 For thou art my hope, O Lord God: thou art my trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mother's howels: my praise shall be continually of thee.

7 I am as a wonder unto many; but thou art my strong refuge.

8 Let my mouth be filled with thy praise and with thy honour all the day.

9 Cast me not off in the time of old age; forsake me not when my strength faileth.

10 For mine enemies speak against me; and they that say wait for my soul take counsel together,

11 Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 My mouth shall shew forth thy righteousness and thy salvation all the day: for I know not the numbers thereof.

16 I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also when I am old and grayheaded, O God, forsake me not: until I have shewed thy strength unto this generation, and thy power to every one that is to come.

19 Thy righteousness also, O God, is very

age crept on they seemed to lose their former powers of discernment, and were ready to listen to the deceptive advice of strangers in regard to those whom they should confide in. Their jealousy unrestrained sometimes burned into a flame, because all did not agree with their failing judgment. Some thought that their own children and relatives wanted them to die in order to take their places and possess their wealth, and receive the homage which had been bestowed upon them. And others were so controlled by their jealous, covetous feelings, as to destroy their own

children.

David was strongly moved. He was distressed. He looked forward to the time when he should be aged, and feared that God would leave him and he would be as unhappy as other aged persons whose course he had noticed, and that he should be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays [Ps. 71:9, 17, 19 quoted]. David felt the necessity of guarding against the evils which attend old age.

² Heb. watch, or, observe ³ Heb. unto old age and gray hairs ⁴ Heb. thine arm

- high, who hast done great things: O God, who is like unto thee!
- 20 *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.
- 21 Thou shalt increase my greatness, and comfort me on every side.
- 22 I will also praise thee *with the psalter*, *even thy truth*, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.
- 23 My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.
- 24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

A Psalm for Solomon.

72 Give the king thy judgments, O God, and thy righteousness unto the king's son.

- 2 He shall judge thy people with righteousness, and thy poor with judgment.
- 3 The mountains shall bring peace to the people, and the little hills, by righteousness.
- 4 He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
- 5 They shall fear thee as long as the sun and moon endure, throughout all generations.
- 6 He shall come down like rain upon the mown grass: as showers *that* water the earth.
- 7 In his days shall the righteous flourish: and abundance of peace *'so long as the moon endureth.*
- 8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
- 9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
- 11 Yea, all kings shall fall down before him: all nations shall serve him.
- 12 For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.
- 13 He shall spare the poor and needy, and shall save the souls of the needy.
- 14 He shall redeem their soul from deceit and violence: and precious shall their

71:20 Ps. 60:5; Ps. 86:6; Mk. 15:34; Rev. 7:11.
71:22 Ps. 25:10; Ps. 89:1; Mic. 7:20; Rom. 15:8.
71:23 Ps. 63:5; Ps. 101:35; Ge. 48:16; Rev. 5:9.

72:2 Isa. 42:1; Isa. 42:17; Jer. 33:15; Ps. 12:5.

72:6 Dt. 32:2; 2 Sa. 24:3; Pr. 19:12; Isa. 5:6; 72:7 Isa. 35:1; Isa. 60:1; Isa. 60:22; Ac. 1:42.

72:8 Ps. 80:11; Ps. 89:25; Zec. 9:10; Rev. 11:15.

72:10 Ps. 45:12; Ps. 68:29; 1 Ki. 10:1; Isa. 45:6.

72:15 Ps. 21:4; Jn. 11:25; Jn. 14:19; 1 Jn. 1:2.

72:16 Job. 8:7; Isa. 40:23; Isa. 42:15; Ec. 5:20.

72:17 Ps. 45:17; Ps. 89:36; Isa. 7:11; Mt. 12:1.

73:6 Dt. 32:15; Est. 5:1; Ec. 8:11; Jer. 68:11.

73:8 Ps. 10:2; Hos. 7:16; 2 Pe. 2:10; Jude. 16.

73:9 Ex. 5:2; Job. 21:14; Da. 7:25; Rev. 13:6.

73:11 Ps. 73:9; Ps. 10:11; Ps. 94:7; Ec. 8:12.

73:13 Job. 9:27; Mal. 4:1; Ps. 21:4; Jas. 4:8.

5 Heb. the instrument of psaltery
72

1 Heb. till there be no moon
2 Heb. one shall give

3 Heb. be
4 Heb. shall be as a son to continue his father's name for ever

73

1 or. Yet
2 Heb. clean of heart

3 Heb. fat
4 Heb. in the trouble of other men

5 Heb. with
6 Heb. pass the thoughts of the heart

7 Heb. my chastisement was

blood be in his sight.

- 15 And he shall live, and to him *'shall be given of the gold of Sheba*: prayer also shall be made for him continually; and daily shall he be praised.
- 16 There shall be an handful of corn in the earth upon the top of the mountains: the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.
- 17 His name *'shall endure for ever*: *'his name shall be continued as long as the sun*; and *men* shall be blessed in him: all nations shall call him blessed.
- 18 Blessed be the LORD God, the God of Israel, who only doeth wondrous things.
- 19 And blessed be his glorious name *(for ever)*: and let the whole earth be filled with his glory: Amen, and Amen.
- 20 The prayers of David the son of Jesse are ended.

BOOK III

A Psalm of Asaph.

- 73 *'Truly God is good to Israel, even to such as are of a clean heart.*
- 2 But as for me, my feet were almost gone; my steps had well nigh slipped.
- 3 For I was envious at the foolish, *when I saw the prosperity of the wicked.*
- 4 For *there* are no bands in their death: but their strength is *'firm.*
- 5 They are not *'in trouble as other men*: neither are they plagued *'like other men.*
- 6 Therefore pride compasseth them about as a chain; violence covereth them as a garment.
- 7 Their eyes stand out with fatness: *'they have more than heart could wish.*
- 8 They are corrupt, and speak wickedly *concerning* oppression: they speak loftily.
- 9 They set their mouth against the heavens, and their tongue walketh through the earth.
- 10 Therefore his people return hither: and waters of a full *cup* are wrung out to them.
- 11 And they say, How doth God know? and is there knowledge in the most High?
- 12 Behold, *these are the ungodly*, who prosper in the world: they increase *in riches.*
- 13 Verily I have cleansed my heart *in vain*, and washed my hands in innocence.
- 14 For all the day long have I been plagued, and *'chastened every morning.*
- 15 If I say, I will speak thus; behold, I should offend *against* the generation of thy chil-

future they shall want.

If such would take the position God would have them, their last days might be their best, their happiest. Those who have children in whose honesty and management they have reason to confide, should allow them to manage for them and provide for their happiness. Unless they do this, Satan will take advantage of their lack of mental strength, and will manage for them. They should lay aside anxiety and burdens, and occupy their time as happily as they can, in ripening up for heaven (ST Feb. 19, 1880).

It is frequently the case that aged persons are unwilling to acknowledge that their mental strength is failing, and therefore shorten their days by taking care which belongs to their children. Satan often plays upon their imagination, and leads them to hoard their means with miserly care, and thus create a continual anxiety about their earthly goods. Some will even deprive themselves of many of the comforts of life, and labor beyond their strength, rather than use the means which they have. Thus they are in continual vexation, through fear that some in time in the

- dren.
- 16 When I thought to know this, *it was too painful for me*;
- 17 Until I went into the sanctuary of God; *then* understood I their end.
- 18 Surely thou didst set them in slippery places; thou castedst them down into destruction.
- 19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.
- 20 As a dream when *one* awaketh; so, O Lord, when thou awakest, thou shalt despise their image.
- 21 Thus my heart was grieved, and I was pricked in my reins.
- 22 So foolish was I, and *ignorant*: I was as a beast *before* thee.
- 23 Nevertheless I *am* continually with thee: thou hast holden me by my right hand.
- 24 Thou shalt guide me with thy counsel, and afterward receive me to glory.
- 25 Whom have I in heaven *but thee*? and *there is none* upon earth *that* I desire beside thee.
- 26 My flesh and my heart faileth: *but* God is the "strength of my heart, and my portion for ever.
- 27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
- 28 But *it is good* for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Maschil of Asaph.

- 74** O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture?
- 2 Remember thy congregation, *which* thou hast purchased of old: the "rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou hast dwelt.
- 3 Lift up thy feet unto the perpetual desolations; *even all that* the enemy hath done wickedly in the sanctuary.
- 4 Thine enemies roar in the midst of thy congregations: they set up their ensigns for signs.
- 5 *A man* was famous according as he had lifted up axes upon the thick trees.
- 6 But now they break down the carved work thereof at once with axes and hammers.
- 7 *They* have cast fire into thy sanctuary, they have defiled by *casting down* the dwelling place of thy name to the ground.
- 8 They said in their hearts, Let us *destroy* them together: they have burned up all

73:16 Ps 77:19; Ps 97:2; Eccl 8:17; Rom 11:34.
73:17 Ps 27:4; Job 27:8; Jer 5:31; Lk 12:20.
73:24 Ps 16:7; Ps 25:9; Ps 32:8; Isa 30:21.
73:25 Ps 16:5; Ps 16:11; Ps 17:15; Rev 21:3.
73:26 Ps 64:1; Ps 80:2; Job 13:15; Php 1:21.
73:28 Ps 65:4; Ps 84:10; Ps 116:7; Jas 4:8.
74:1 Ps 78:1; Ps 10:1; Ps 32:9; Jer 41:47.
74:4 2 Ch 36:17; La 2:7; Lk 13:1; Rev 13:6.
74:6 Ps 83:4; Ps 147:7; 2 Ki 1:5; Mt 8:25.
74:9 Ex 12:13; Jdg 6:17; Eccl 20:12; Heb 2:1.
74:12 Ps 104; Isa 33:22; 1 Sa 19:5; Isa 64:8.
74:13 Ps 66:6; Ps 78:13; Ex 1:21; Ne 9:11.
74:14 Job 38; Job 41:1; Isa 27:1; Rev 20:2.
74:15 Ps 105:41; Nu 20:11; Isa 48:21; Rev 16:12.
74:17 Dt 32:8; Ac 17:26; Ge 8:22; Ac 1:17.
74:18 Ps 74:22; Ps 147:7; Rev 16:19; Ps 11:1.
74:19 Ps 68:14; SS 2:14; SS 4:1; Isa 60:8; Mt 10:16.
74:20 Ps 89:28; Ps 105:8; Ps 106:15; Heb 8:10.
74:21 Ps 9:18; Ps 12:5; Ps 109:22; Isa 65:17.
74:22 Ps 74:18; Ps 75:4; Ps 75:6; Isa 52:5.
75:3 1 Sa 18:7; 1 Sa 25:28; Isa 49:8; Heb 1:3.

8 Heb. labour in mine eyes
9 Heb. I knew not
10 Heb. with
11 Heb. rock
74
1 or, tribe
2 Heb. They have sent thy sanctuary unto the fire
3 Heb. break
4 Heb. break
5 or, whales
6 Heb. rivers of strength

- the synagogues of God in the land.
- 9 We see not our signs: *there is no more* any prophet: neither is *there* among us any that knoweth how long.
- 10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?
- 11 Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.
- 12 For God is my King of old, working salvation in the midst of the earth.
- 13 Thou didst "divide the sea by thy strength: thou brakest the heads of the "dragons in the waters.
- 14 Thou brakest the heads of leviathan in pieces, *and gavest him to be* meat to the people inhabiting the wilderness.
- 15 Thou didst cleave the fountain and the flood: thou driedst up "mighty rivers.
- 16 The day is thine, the night also is thine: thou hast prepared the light and the sun.
- 17 Thou hast set all the borders of the earth: thou hast "made summer and winter.
- 18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.
- 19 O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.
- 20 Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.
- 21 O let not the oppressed return ashamed: let the poor and needy praise thy name.
- 22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.
- 23 Forget not the voice of thine enemies: the tumult of those that rise up against thee "increaseth continually.

To the Chief Musician, Altitach, A Psalm or Song of Asaph.

- 75** Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.
- 2 "When I shall receive the congregation I will judge uprightly.
- 3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.
- 4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:
- 5 Lift not up your horn on high: speak *not with a stiff neck*.
- 6 For promotion *cometh* neither from the east, nor from the west, nor from the "south.

71:17. See EGW on 1 Sam. 2:26, Vol. 2, p. 1010.

77:7, 10-12. David's Varying Mental Experience.—

The psalmist David in his experience had many changes of mind. At times, as he obtained views of God's will and ways, he was highly exalted. Then as he caught sight of the reverse of God's mercy and changeless love, everything seemed to be shrouded in a cloud of darkness. But through the darkness he obtained a view of the attributes of God, which gave him confidence and strengthened his faith. But when he meditated upon the difficulties and danger of life,

they looked so forbidding that he thought himself abandoned by God because of his sins. He viewed his sin in such a strong light that he exclaimed, "Will the Lord cast off for ever? will he be favorable no more?"

But as he wept and prayed, he obtained a clearer view of the character and attributes of God, being educated by heavenly agencies, and he decided that his ideas of God's justice and severity were exaggerated. He rejected his impressions as being the result of his weakness, ignorance, and physical infirmities, and as dishonoring to God, and

7 Heb. made them 8 Heb. ascendeth 75 1 or, take a set time 2 Heb. desert

- 7 But God is the judge: he putteth down one, and setteth up another.
- 8 For in the hand of the LORD *there is a cup*, and the wine is red; it is full of mixture; and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.
- 9 But I will declare for ever; I will sing praises to the God of Jacob.
- 10 All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

To the Chief Musician on Neginoth, A Psalm or Song of Asaph.

- 76** In Judah is God known: his name is great in Israel.
- 2 In Salem also is his tabernacle, and his dwelling place in Zion.
- 3 There brake he the arrows of the bow, the shield, and the sword, and the battle: Selah.
- 4 Thou art more glorious and excellent than the mountains of prey.
- 5 The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.
- 6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.
- 7 Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?
- 8 Thou didst cause judgment to be heard from heaven: the earth feared, and was still.
- 9 When God arose to judgment, to save all the meek of the earth, Selah.
- 10 Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.
- 11 Vow, and pay unto the LORD your God: let all that be round about him bring presents 'unto him that ought to be feared.
- 12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

To the Chief Musician, to Jeduthun, A Psalm of Asaph.

- Ps 77** I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.
- 2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.
- 3 I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.
- 4 Thou holdest mine eyes waking: I am so

75:7 Ps 50:6, Ps 58:11, Da 2:22, Da 2:47.
75:8 Ps 11:6, Ps 60:3, Isa 51:17, Rev 16:19.

76:3 Ps 46:9, 2 Ch 20:25.
76:4 Jer 4:7, Eze 19:6, Da 7:1.
76:5 Isa 16:12, Da 4:37, Ps 13:5, Isa 57:36.
76:6 Ps 18:15, Ps 90:16, Ex 15:1, Na 1:6.
76:7 Ps 89:7, Mt 10:28, Rev 15:4, 1 Co 10:22.

76:10 Ge 50:20, Ex 18:11, Rev 11:18, Mt 21:22.

76:11 Ps 50:1, Ps 119:106, Nu 30:2, Ps 68:29.
76:12 Ps 2:5, Ps 2:10, Ps 68:12, Zep 3:6.

77:2 Ps 18:6, Ps 50:15, Ge 32:28, Isa 26:9.

77:5 Ps 143:5, Dt 32:7, Isa 51:9, Mic 1:15.

77:8 Isa 27:11, Nu 14:34, Jer 15:18, Rom 9:6.

77:9 Isa 40:27, Isa 63:15, Rom 11:32, 1 Jo 4:17.

77:10 Ps 74:22, Ps 116:11, Job 42:5, Mk 9:24.

77:11 Ps 77:10, Ps 28:5, Ps 78:11, Isa 5:12.

77:13 Ps 63:2, Ps 68:25, Ps 73:17, Isa 40:18.

77:16 Ex 14:21, Hab 1:15.

77:19 Ps 29:10, Ps 97:2, Ne 9:11, Rom 11:35.

77:20 Ps 78:52, Ex 14:19, Hos 12:15.

78:1 Ps 74:1, 2 Ch 15:1, 2 Ch 16:1, Mt 15:9.

78:2 Ps 49:4, Mt 13:14, Ps 10, Mk 1:51.

78:3 Ps 44:1, Ps 68:8, Ex 13:8.

78:4 Dt 6:7, Joel 1:3, Ps 118, Ps 9:14.

76

1 Heb. to fear

77

1 Heb. hand

2 Heb. to generation and generation?

3 Heb. were poured forth with water

troubled that I cannot speak.

- 5 I have considered the days of old, the years of ancient times.
- 6 I call to remembrance my song in the night: I commune with mine own heart; and my spirit made diligent search.
- 7 Will the Lord cast off for ever? and will he be favourable no more?
- 8 Is his mercy clean gone for ever? doth his promise fail for evermore?
- 9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.
- 10 And I said, This is my infirmity: but I will remember the years of the right hand of the most High.
- 11 I will remember the works of the LORD, surely I will remember thy wonders of old.
- 12 I will meditate also of all thy work, and talk of thy doings.
- 13 Thy way, O God, is in the sanctuary: who is so great a God as our God?
- 14 Thou art the God that doest wonders: thou hast declared thy strength among the people.
- 15 Thou hast with *thine* arm redeemed thy people, the sons of Jacob and Joseph, Selah.
- 16 The waters saw thee, O God, the waters saw thee: they were afraid: the depths also were troubled.
- 17 The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.
- 18 The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.
- 19 Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.
- 20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

Maschil of Asaph.

- 78** Give ear, O my people, to my law: incline your ears to the words of my mouth.
- 2 I will open my mouth in a parable: I will utter dark sayings of old:
- 3 Which we have heard and known, and our fathers have told us.
- 4 We will not hide *them* from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.
- 5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should

with renewed faith he exclaimed, "This is my infirmity; but I will remember the years of the right hand of the Most High."

Most earnestly he studied the ways of God, expressed by Christ when enshrined in the pillar of cloud, and given to Moses to be faithfully repeated to all Israel. He called to mind what God had wrought to secure for Himself a people to whom He could intrust sacred and vital truth for future ages. God wrought most wondrously

to free more than a million people; and as David considered His pledges and promises to them, knowing they were for all who need them as much as for Israel, he appropriated them to himself, saying, "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doing."

His faith laid hold of God, and he was strengthened and encouraged; although he recognized God's ways as myster-

- make them known to their children:
- 6 That the generation to come might know *them, even the children which should be born; who should arise and declare them* to their children:
 - 7 That they might set their hope in God, and not forget the works of God, but keep his commandments:
 - 8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that set not their heart aright, and whose spirit was not stedfast with God.*
 - 9 The children of Ephraim, *being armed, and carrying bows, turned back in the day of battle.*
 - 10 They kept not the covenant of God, and refused to walk in his law;
 - 11 And forgot his works, and his wonders that he had shewed them.
 - 12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in the field of Zoan.*
 - 13 He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.
 - 14 In the daytime also he led them with a cloud, and all the night with a light of fire.
 - 15 He clave the rocks in the wilderness, and gave *them drink as out of the great depths.*
 - 16 He brought streams also out of the rock, and caused waters to run down like rivers.
 - 17 And they sinned yet more against him by provoking the most High in the wilderness.
 - 18 And they tempted God in their heart by asking meat for their lust.
 - 19 Yea, they spake against God; they said, Can God *furnish a table in the wilderness?*
 - 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
 - 21 Therefore the LORD heard *this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;*
 - 22 Because they believed not in God, and trusted not in his salvation:
 - 23 Though he had commanded the clouds from above, and opened the doors of heaven,
 - 24 And had rained down manna upon them to eat, and had given them of the corn of heaven.
 - 25 *'Man did eat angels' food: he sent them meat to the full.*
 - 26 He caused an east wind *to blow in the heaven: and by his power he brought in*

78:6 Ps 98:13; Ps 102:18; Ps 145:4; Joel 1:4.
 78:11 Ps 78:7; Ps 106:13; Dt 32:18; Jer 2:32.
 78:12 Ps 135:9; Ex 7:1; Ex 8:1; Ex 9:4.
 78:15 Ps 114:8; Ex 17:6; Isa 41:18; 1 Co 10:4.
 78:16 Ps 105:11; Dt 8:15; Dt 9:24.
 78:17 Ps 78:52; Dt 9:8.
 78:19 Nu 21:5; 2 Ch 32:19; Rom 9:20; Rev 14:6.
 78:20 Nu 20:11; Ps 78:11.
 78:22 Ps 106:24; Isa 7:9; Heb 3:12; 1 Jn 5:10.
 78:23 Ps 33:9; Isa 5:6; Ge 7:11; Mal 3:10.
 78:24 Ps 68:9; Ps 105:40; Ex 16:13; 1 Co 10:4.
 78:24 Nu 21:7; Jdg 4:3; Isa 26:6; Hos 5:15.
 78:36 Isa 29:15; Eze 35:41; Hos 11:12; Ps 18:41.
 78:38 Isa 18:9; Eze 20:17; 2 Ki 21:20.
 78:39 Ge 6:3; Jn 5:6; Job 7:7; Jas 4:14.
 78:49 Ps 116; Job 20:23; Isa 42:25; Zep 5:8.

78

- 1 Heb. that prepared not their heart
- 2 Heb. throwing forth
- 3 Heb. order
- 4 or. Every one did eat the bread of the mighty
- 5 Heb. to go
- 6 Heb. fowl of wing
- 7 Heb. made to use
- 8 or. young men
- 9 or. rebel against
- 10 or. from affliction
- 11 Heb. set
- 12 Heb. killed
- 13 or. great hail-stones
- 14 Heb. shut up
- 15 or. lightnings

- the south wind.
- 27 He rained flesh also upon them as dust, and *'feathered fowls like as the sand of the sea:*
 - 28 And he let *it fall in the midst of their camp, round about their habitations.*
 - 29 So they did eat, and were well filled: for he gave them their own desire;
 - 30 They were not estranged from their lust. But while their meat *was yet in their mouths,*
 - 31 The wrath of God came upon them, and slew the fattest of them; and *'smote down the 'chosen men of Israel.*
 - 32 For all this they sinned still, and believed not for his wondrous works.
 - 33 Therefore their days did he consume in vanity, and their years in trouble.
 - 34 When he slew them, then they sought him: and they returned and enquired early after God.
 - 35 And they remembered that God *was their rock, and the high God their redeemer.*
 - 36 Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.
 - 37 For their heart was not right with him, neither were they stedfast in his covenant.
 - 38 But he, *being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.*
 - 39 For he remembered that they *were but flesh; a wind that passeth away, and cometh not again.*
 - 40 How oft did they *'provoke him in the wilderness, and grieve him in the desert!*
 - 41 Yea, they turned back and tempted God, and limited the Holy One of Israel.
 - 42 They remembered not his hand, *nor the day when he delivered them 'from the enemy.*
 - 43 How he had *'wrought his signs in Egypt, and his wonders in the field of Zoan:*
 - 44 And had turned their rivers into blood; and their floods, that they could not drink.
 - 45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
 - 46 He gave also their increase unto the caterpillar, and their labour unto the locust.
 - 47 He *'destroyed their vines with hail, and their sycamore trees with 'frost.*
 - 48 *'He gave up their cattle also to the hail, and their flocks to 'hot thunderbolts.*
 - 49 He cast upon them the fierceness of his anger, wrath, and indignation, and

nious, yet he knew they were merciful and good; for this was His character as revealed to Moses: "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

As David appropriated these promises and privileges to himself he decided that he would no longer be hasty in

judgment, becoming discouraged, and casting himself down in helpless despair. His soul took courage as he contemplated the general character of God as displayed in His teaching. His forbearance, His surpassing greatness and mercy, and he saw that the works and wonders of God are to have no confined application.

But again David's experience changed [Ps. 73:2-5, 12, 17-23, 28 quoted] (MS 4, 1896).

trouble, by sending evil angels *among* them.

50 "He made a way to his anger; he spared not their soul from death, but gave their "life over to the pestilence;

51 And smote all the firstborn in Egypt; the chief of *their* strength in the tabernacles of Ham;

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not; but the sea "overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even* to this mountain, *which* his right hand had purchased.

55 He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God, and kept not his testimonies:

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

59 When God heard *this*, he was wroth, and greatly abhorred Israel:

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and their maidens were not "given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the Lord awaked as one out of sleep, *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts: he put them to a perpetual reproach.

67 Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces*, like the earth which he hath "established for ever.

70 He chose David also his servant, and took him from the sheepfolds:

71 "From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

A Psalm of Asaph.

79 O God, the heathen are come into thine inheritance; thy holy temple

78:51 Ps 105:36; Ps 146:10; Ps 121:2; Heb 11:28

78:54 Ex 15:13; Ex 15:17; Da 11:15; Eph 1:14

78:57 Ps 78:41; Jdg 5:12; Ps 78:8; Heb 1:16

78:58 Lev 26:30; Dt 12:2; Ps 79:5; 1 Co 10:22

78:59 Ps 106:10; Lev 26:23; La 2:7; Zec 11:8

78:60 Jos 18:1; 1 Sa 14

78:61 Ps 132:8; Jdg 18:30; 2 Ch 6:41; Ps 21:7

78:64 1 Sa 4:11; 1 Sa 4:17; Job 27:15; Eccl 2:23

78:65 Ps 76; Ps 132:5; 1 Sa 5:19

78:69 1 Ki 9:8; Ps 102:25; Job 26:7; Rev 20:11

78:71 Ge 34:43; Isa 10:11; Zec 11:4; Mt 2:6

78:72 Ps 75:2; 2 Sa 8:15; Ac 15:22; 2 Ti 2:15

79:1 Ps 74:1; Lk 21:21; Rev 11:2; Jer 26:7

79:2 Jer 7:33; Jer 15:4; Jer 16:4; Jer 41:20

79:3 Ps 79:10; Mt 24:35; Rom 8:30; Rev 16:6

79:5 Ps 74:1; Ps 80:4; Ps 89:10; Rev 6:10

79:6 Ps 69:21; Isa 42:25; Rev 16:1; Isa 15:1

79:8 Ps 25:7; Isa 63:9; Hos 8:13; Rev 18:5

79:9 Ps 115:1; Mal 2:2; Eph 1:6; Ps 25:11

79:11 Ps 69:33; Ps 102:20; Isa 42:7; Eph 3:20

79:13 Ps 74:1; Ps 95:7; Ps 100:3; Isa 45:21

80:1 Ps 45:1; Ps 69:1; Jn 10:14; Heb 13:20

80:3 Ps 80:7; Ps 80:19; Ps 85:4; 1 Ki 18:47

80:7 Ps 80:3; Ps 80:19; Ps 51:10; Lk 1:16

80:8 Jer 2:21; Eccl 15:6; Eccl 17:6; Ps 112:2

16 Heb. He weighed a path

17 or, beasts to the murrain

18 Heb. covered

19 Heb. praised

20 Heb. founded

21 Heb. after

79

1 or, the iniquities of them that were before us

2 Heb. vengeance

3 Heb. thine arm

4 Heb. reserve the children of death

have they defiled; they have laid Jerusalem on heaps.

2 The dead bodies of thy servants they given to *be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like water round about Jerusalem; and *there* was none to bury them.

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

6 Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

7 For they have devoured Jacob, and laid waste his dwelling place.

8 O remember not against us "former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight *by* the "revenging of the blood of thy servants *which* is shed.

11 Let the sighing of the prisoner come before thee; according to the greatness of "thy power "preserve thou those that are appointed to die:

12 And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise "to all generations.

To the Chief Musician Upon Shoshannim, 8th.

A Psalm of Asaph.

80 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock: thou that dwellest *between* the cherubims, shine forth.

2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and "come: *and* save us.

3 Turn us again, O God, and cause thy face to shine: and we shall be saved.

4 O LORD God of hosts, how long "wilt thou be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

- 9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.
- 10 The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars.
- 11 She sent out her boughs unto the sea, and her branches unto the river.
- 12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?
- 13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
- 14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;
- 15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself.
- 16 *It* is burned with fire, *it* is cut down: they perish at the rebuke of thy countenance.
- 17 Let thy hand be upon the man of thy right hand, upon the son of man *whom* thou madest strong for thyself.
- 18 So will not we go back from thee: quicken us, and we will call upon thy name.
- 19 Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

To the Chief Musician Upon Gittith, *A Psalm of Asaph.*

- 81** Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.
- 2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.
- 3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
- 4 For this was a statute for Israel, *and a law* of the God of Jacob.
- 5 This he ordained in Joseph for a testimony, when he went out *through* the land of Egypt: *where* I heard a language *that* I understood not.
- 6 I removed his shoulder from the burden: his hands *were* delivered from the *'pots*.
- 7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.
- 8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
- 9 There shall no strange god be in thee; neither shalt thou worship any strange god.
- 10 *I am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
- 11 But my people would not hearken to my voice; and Israel would none of me.
- 12 So I gave them up *'unto* their own hearts' lust: *and* they walked in their own counsels.
- 13 Oh that my people had hearkened unto

80:31 Ps 72:8; Ge 15:18; Ec 23:1; 1 Ki 4:21.
80:12 Isa 5:5; Na 2:2, 10; 20:16.
80:14 Ps 7:7; Ps 90:13; Isa 63:15; Joel 2:14.
80:15 Ps 80:8; Jer 2:21; Mk 12:1; Jn 15:1.
80:17 Ps 80:15; Ps 80:21; Ps 110:1; Isa 54:5.
80:19 Ps 80:3; Ps 80:7; Ps 80:1; Ps 27:4.

81:4 Lev 23:24; Num 10:10.
81:10 Ex 20:2; Jer 11:1; Jn 15:7; Rev 21:6.
81:12 Ge 6:4; Ac 7:12; Ac 14:16; Rom 1:29.
81:13 Dt 5:29; Dt 32:29; Isa 98:18; Mt 43:37.

82:1 Ex 18:21; Ec 5:8; Ps 138:1; Jn 10:35.
82:2 Ps 62:3; Ex 10:3; Mt 17:17; Gal 2:6.
82:5 Ps 53:4; Pr 1:29; Mic 3:4; Rom 1:28.
82:6 Ps 82:1; Ex 22:9; Ex 22:28.
82:7 Ps 49:12; Job 21:32; Ec 5:11.
82:8 Ps 7:6; Ps 96:13; Isa 51:9; Mic 7:2.

83:2 Ps 74:4; Ps 74:23; 2 Ki 19:28; Isa 47:29.
83:3 Ps 10:9; Ps 50:6; Ps 64:2; Col 3:3.
83:4 Pr 1:12; Jer 11:19; Dt 7:25; Ac 1:7.
83:9 Isa 9:4; Isa 10:26; Jdg 5:21.

3 Heb. cedars of God

81

1 or, against
 2 Heb. passed away
 3 or, baskets
 4 or, strife
 5 or, to the hardness of their hearts, or, imagination
 6 or, yielded feigned obedience: Heb. lied
 7 Heb. fat of wheat

82

1 Heb. Judge
 2 Heb. moved

83

1 Heb. heart
 2 Heb. been an arm to

me, *and* Israel had walked in my ways!

- 14 I should soon have subdued their enemies, and turned my hand against their adversaries.
- 15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.
- 16 He should have fed them also *'with* the finest of the wheat: and with honey out of the rock should I have satisfied thee.

A Psalm of Asaph.

- 82** God standeth in the congregation of the mighty; he judgeth among the gods.
- 2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.
- 3 'Defend the poor and fatherless: do justice to the afflicted and needy.
- 4 Deliver the poor and needy: rid *them* out of the hand of the wicked.
- 5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are *'out* of course.
- 6 I have said, Ye *are* gods; and all of you are children of the most High.
- 7 But ye shall die like men, and fall like one of the princes.
- 8 Arise, O God, judge the earth: for thou shalt inherit all nations.

A Song or Psalm of Asaph.

- 83** Keep not thou silence, O God: hold not thy peace, and be not still, O God.
- 2 For, lo, thine enemies make a tumult: and they that hate thee have *'lifted* up the head.
- 3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.
- 4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.
- 5 For they have consulted together with one *'consent*: they are confederate against thee:
- 6 The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; of Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
- 8 Assur also is joined with them: *'they* have holpen the children of Lot. Selah.
- 9 Do unto them as *unto* the Midianites; as to Sisera, as to Jabin, at the brook of Kison:
- 10 *Which* perished at Endor: they became *as* dung for the earth.
- 11 Make their nobles like Oreb, and like Zeeb; yea, all their princes as Zebah, and as Zalmunna:
- 12 Who said, Let us take to ourselves the houses of God in possession.
- 13 O my God, make them like a wheel; as the stubble before the wind.
- 14 As the fire burneth a wood, and as the flame setteth the mountains on fire;

- 14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.
- 15 But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.
- 16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
- 17 Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

A Psalm or Song for the Sons of Korah.

- 87** His foundation is in the holy mountains.
- 2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.
- 3 Glorious things are spoken of thee, O city of God, Selah.
- 4 I will make mention of 'Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.
- 5 And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.
- 6 The LORD shall count, when he writeth up the people, that this man was born there, Selah.
- 7 As well the singers as the players on instruments shall be there: all my springs are in thee.

A Song or Psalm for the Sons of Korah, to the Chief Musician Upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

- 88** O LORD God of my salvation, I have cried day and night before thee:
- 2 Let my prayer come before thee: incline thine ear unto my cry;
- 3 For my soul is full of troubles: and my life draweth nigh unto the grave.
- 4 I am counted with them that go down into the pit: I am as a man that hath no strength:
- 5 Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.
- 6 Thou hast laid me in the lowest pit, in darkness, in the deeps.
- 7 Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves, Selah.
- 8 Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth.

86:15 Ps. 104:8, Ps. 111:4, Ps. 130:4, Eph. 1:7.

87:3 Isa. 12:6, Isa. 19:14, Isa. 54:2, Isa. 61:3, **87:5** Eph. 3:15, Mt. 16:18, Rom. 8:41, **87:6** Ps. 22:30, Isa. 4:3, Lk. 10:20, Phil. 1:5.

88:3 Ps. 77:2, Isa. 54:3, Ps. 107:18, Job. 34:22, **88:12** Ps. 143:3, Isa. 8:22, Mt. 8:12, Jude. 15.

88:15 Ps. 74:11, Job. 17:11, Isa. 53:3, Lk. 22:11, **88:18** Ps. 88:8, Ps. 51:11, Ps. 48:11.

89:3 Ps. 89:28, Isa. 55:3, Mt. 5:17, Ac. 2:40, **89:4** Ps. 89:1, Zec. 12:8, Rom. 15:12, Rev. 22:16, **89:9** Ps. 29:10, Job. 38:8, 11, Na. 1:6, Mt. 8:32, **89:10** Ps. 78:43, Ps. 105:27, Ex. 7:1, Isa. 24:1.

⁴ Heb. terrible

87

¹ or, Egypt

88

¹ or, by

² burnings

³ or, all the day

89

¹ Heb. to generation and generation

² or, Egypt

- 9 Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
- 10 Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.
- 11 Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?
- 12 Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
- 13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.
- 14 LORD, why castest thou off my soul? why hidest thou thy face from me?
- 15 I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.
- 16 Thy fierce wrath goeth over me; thy terrors have cut me off.
- 17 They came round about me daily like water; they compassed me about together.
- 18 Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Maschil of Ethan the Ezrahite.

- 89** I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.
- 2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.
- 3 I have made a covenant with my chosen, I have sworn unto David my servant.
- 4 Thy seed will I establish for ever, and build up thy throne to all generations, Selah.
- 5 And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.
- 6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?
- 7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.
- 8 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?
- 9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.
- 10 Thou hast broken 'Rahab in pieces, as one that is slain: thou hast scattered thine

those who occupy positions of trust rid themselves of the unmerciful spirit which so greatly offends God. Justice and judgment are the habitation of His throne. Let no one suppose that God has given to men the power of ruling their fellow-men. He will accept the service of no man who hurts and discourages Christ's heritage. Now is the time for every man to examine himself, to prove himself, that he may see whether he is in the faith. Investigate closely the motives which prompt you to action. We are engaged in the work of the Most High. Let us not weave into the web

of our work one thread of selfishness. Let us rise to a higher plane in our daily experience. God will not serve with the sins of any man (MS 42, 1901).

90:8. We May See Our Lives as God Does.—To dwell upon the beauty, goodness, mercy, and love of Jesus is strengthening to the mental and moral powers, and while the mind is kept trained to do the works of Christ, to be obedient children, you will habitually inquire, Is this the way of the Lord? Will Jesus be pleased to have me do this? Will this course be to please myself or to please Jesus?

- enemies ³with thy strong arm.
- 11 The heavens *are* thine, the earth also is thine: *as for* the world and the fulness thereof, thou hast founded them.
- 12 The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.
- 13 Thou hast ⁴a mighty arm: strong is thy hand, and high is thy right hand.
- 14 Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face.
- 15 Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.
- 16 In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
- 17 For thou *art* the glory of their strength: and in thy favour our horn shall be exalted.
- 18 For the LORD *is* our defence; and the Holy One of Israel *is* our king.
- 19 Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one* that is mighty; I have exalted *one* chosen out of the people.
- 20 I have found David my servant; with my holy oil have I anointed him:
- 21 With whom my hand shall be established: mine arm also shall strengthen him.
- 22 The enemy shall not exact upon him; nor the son of wickedness afflict him.
- 23 And I will beat down his foes before his face, and plague them that hate him.
- 24 But my faithfulness and my mercy *shall* be with him: and in my name shall his horn be exalted.
- 25 I will set his hand also in the sea, and his right hand in the rivers.
- 26 He shall cry unto me. Thou *art* my father, my God, and the rock of my salvation.
- 27 Also I will make him my firstborn, higher than the kings of the earth.
- 28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
- 29 His seed also will I make *to endure* for ever, and his throne as the days of heaven.
- 30 If his children forsake my law, and walk not in my judgments;
- 31 If they ⁵break my statutes, and keep not my commandments;
- 32 Then will I visit their transgression with the rod, and their iniquity with stripes.
- 33 Nevertheless my lovingkindness ⁶will I not utterly take from him, nor suffer my faithfulness ⁷to fail.

89:12 Job 26:7; Jdg 4:6; Jdg 4:12; Isa 49:13.
89:15 Ps 90:6; Isa 100:1; Lev 25:9; Rom 10:15.
89:18 Ps 47:9; Ps 62:6; Ps 89:11; Ge 15:1.
89:24 Ps 89:28; Ps 89:33; Ps 61:7; Jn 1:17.
89:26 2 Sa 7:14; Mt 26:59; Mt 26:12; Heb 1:5.
89:27 Ps 2:7; Rom 8:29; Col 1:15; Col 1:16.
89:28 Isa 51:10; Isa 55:3; Ps 89:34; Ps 111:5.
89:29 Ps 132:11; Isa 59:21; Da 2:44; Lk 1:32.
89:30 Ps 132:12; 2 Sa 7:14; Ps 119:53; Lk 1:6.
89:35 Ps 110:4; Ps 132:11; Heb 6:13; Heb 6:17.
89:36 Ps 89:4; Ps 89:29; Isa 53:10; Jn 12:34.
89:37 Ps 2:7; Ps 103:19; Isa 51:9-10.
89:39 Ps 77:10; Ps 110:11; Jn 15:7; Ps 89:41.
89:47 Ps 119:84; Job 7:7; Job 10:9; Lk 1:14.
89:48 Job 50:23; Ec 9:5; Heb 9:27; Ac 2:27.
89:49 Ps 89:35; Ps 51:5; 2 Sa 5:9; Heb 7:21.
90:2 Job 38:89; Ps 54:9; Isa 41:6; Mic 5:2.
90:3 Ps 104:29; Ps 110:1; Ge 5:19; Ec 12:7.

3 Heb. the arm of thy strength

4 Heb. an arm with might

5 or, establishment

6 or, our shield is of the LORD, and our king is of the Holy One of Israel

7 Heb. profane

8 Heb. I will not make void from him

9 Heb. to lie

10 Heb. if lie

11 Heb. brightness

90 1 Heb. in generation and generation

- 34 My covenant will I not break, nor alter the thing that is gone out of my lips.
- 35 Once have I sworn by my holiness ⁸that I will not lie unto David.
- 36 His seed shall endure for ever, and his throne as the sun before me.
- 37 It shall be established for ever as the moon, and *as* a faithful witness in heaven, Selah.
- 38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
- 39 Thou hast made void the covenant of thy servant: thou hast profaned his crown *by casting it* to the ground.
- 40 Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
- 41 All that pass by the way spoil him: he is a reproach to his neighbours.
- 42 Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.
- 43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
- 44 Thou hast made his ⁹glory to cease, and cast his throne down to the ground.
- 45 The days of his youth hast thou shortened: thou hast covered him with shame, Selah.
- 46 How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?
- 47 Remember how short my time is: wherefore hast thou made all men in vain?
- 48 What man is *he* that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.
- 49 Lord, where *are* thy former lovingkindnesses, *which* thou swarest unto David in thy truth?
- 50 Remember, Lord, the reproach of thy servants; *how* I do bear in my bosom *the* reproach of all the mighty people:
- 51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.
- 52 Blessed be the LORD for evermore. Amen, and Amen.

BOOK IV

A Prayer of Moses the Man of God.

- 90 Lord, thou hast been our dwelling place ¹⁰in all generations.
- 2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God.
- 3 Thou turnest man to destruction: and

Then will every soul remember the words of the Lord: Thou hast my secret sins in the light of thy countenance. Many need to make a decided change in the tenor of their thoughts and actions, if they would please Jesus. We can seldom see our sins in the grievous light that God can. Many have habituated themselves to pursue a course of sin, and their hearts harden, under the influence of the power of Satan. And their thoughts are brought into captivity to his evil influences; but when in the strength and grace of God they place their minds against the temp-

tations of Satan, their minds are made clear, their hearts and consciences by being influenced by the Spirit of God are made sensitive, and then sin appears as it is—exceedingly sinful. Then is the time when the secret sins are set in the light of their countenance. They confess their sins to God, and repent of them and become ashamed of sin. He casts them from the light of His countenance behind His back (Letter 43, 1892).

Loss Sustained by the Wicked.—In the ninety-first psalm is a most wonderful description of the coming of the

sayest. Return, ye children of men.

- 4 For a thousand years in thy sight *are but* as yesterday ^{when it is past, and as a watch in the night.}
- 5 Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which ^{groweth up.}
- 6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
- 7 For we are consumed by thine anger, and by thy wrath are we troubled.
- 8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.
- 9 For all our days are ^{passed away in thy wrath: we spend our years} *as a tale that is told.*
- 10 *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.*
- 11 Who knoweth the power of thine anger? ^{when according to thy fear, so is thy wrath.}
- 12 So teach us to number our days, that we may ^{apply our hearts unto wisdom.}
- 13 Return, O LORD, how long? and let it repent thee concerning thy servants.
- 14 O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
- 15 Make us glad according to the days wherein thou hast afflicted us, *and the years wherein we have seen evil.*
- 16 Let thy work appear unto thy servants, and thy glory unto their children.
- 17 And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.
- 91 He that dwelleth in the secret place of the most High shall ^{abide under the shadow of the Almighty.}
- 2 I will say of the LORD, *He is my refuge and my fortress: my God; in him will I trust.*
- 3 Surely he shall deliver thee from the snare of the fowler, *and from the noisome pestilence.*
- 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy shield and buckler.*
- 5 Thou shalt not be afraid for the terror by night; *nor for the arrow that flieth by day;*
- 6 *Nor for the pestilence that walketh in darkness; nor for the destruction, that wasteth at noonday.*
- 7 A thousand shall fall at thy side, and ten

90:4 2 Ps 3:6; Mt 14:25; Mt 24:43; Lk 12:49

90:5 Job 22:16; Ps 73:20; Isa 40:6; 1 Ps 124

90:6 Ps 92:7; Job 14:2; Mt 6:30

90:8 Ps 50:21; Job 34:21; Jer 16:17; Rom 2:16

90:12 Ps 49:4; Dt 32:29; Ecc 9:10; Job 28:26

90:13 Ps 6:4; Jer 12:15; Zec 1:16; Job 5:9

90:16 Ps 44:1; Heb 5:2; Dt 1:29; Jos 24:14

90:17 Ps 27:4; Ps 50:2; 2 Co 3:18; 1 Jo 3:2

91:4 Ps 17:8; Ps 57:1; Ps 61:1; Mt 23:47

91:5 Ps 46:2; Ps 112:7; Job 5:19; Mt 8:46

91:8 Ps 92:11; Mal 1:5; Isa 41:1; Heb 2:2

91:10 Ps 121:7; Pr 12:21; Rom 8:25; Dt 7:15

91:11 Ps 44:7; Ps 71:3; Mt 4:6; Heb 1:14

91:12 Isa 46:3; Isa 63:9; Ps 37:24; Job 5:24

91:15 Ps 10:17; Isa 65:24; Jer 33:3; Heb 5:7

92:5 Ps 104:24; Ps 111:2; Rev 15:3; Ecc 7:21

92:6 Ps 73:22; Ps 94:8; Pr 30:2; 1 Co 2:14

92:7 Ps 37:35; Ps 37:38; Isa 37:27; 1 Pe 1:24

2 or, when he hath passed them

3 or, is changed

4 Heb. turned away

5 or, as a meditation

6 Heb. As for the days of our years, in them are seventy years

7 Heb. cause to come

91

1 Heb. lodge

2 or, asp

3 Heb. length of days

92

1 Heb. in the nights

2 or, the solemn sound with the harp

3 Heb. Higgaiion

thousand at thy right hand; *but* it shall not come nigh thee.

- 8 Only with thine eyes shalt thou behold and see the reward of the wicked.
- 9 Because thou hast made the LORD, *which is my refuge, even the most High, thy habitation;*
- 10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.
- 11 For he shall give his angels charge over thee, to keep thee in all thy ways.
- 12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.
- 13 Thou shalt tread upon the lion and ^{adder:} the young lion and the dragon shalt thou trample under feet.
- 14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.
- 15 He shall call upon me, and I will answer him: *I will be with him in trouble; I will deliver him, and honour him.*
- 16 With ^{long} life will I satisfy him, and shew him my salvation.

A Psalm or Song for the Sabbath Day.

- 92 It is a good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:
- 2 To shew forth thy lovingkindness in the morning, and thy faithfulness ^{every} night,
- 3 Upon an instrument of ten strings, and upon the psaltery; ^{upon the harp with} ^a solemn sound.
- 4 For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.
- 5 O LORD, how great are thy works! *and thy thoughts are very deep.*
- 6 A brutish man knoweth not; neither doth a fool understand this.
- 7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is that they shall be destroyed for ever:*
- 8 But thou, LORD, *art most high for evermore.*
- 9 For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; ^{all the workers of iniquity shall be scattered.}
- 10 But my horn shalt thou exalt like *the horn of an unicorn:* I shall be anointed with fresh oil.
- 11 Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me.

Ps

LORD to bring the wickedness of the wicked to an end, and to give to those who have chosen Him as their Redeemer the assurance of His love and protecting care. [Ps 91:1-15 quoted.]

The righteous understand God's government, and will triumph with holy gladness in the everlasting protection and salvation that Christ through His merits has secured for them. Let all remember this, and forget not that the wicked, who do not receive Christ as their personal Saviour, understand not His providence. The way of righteousness they

have not chosen, and they know not God. Notwithstanding all the benefits He has so graciously bestowed upon them, they have abused His mercy by neglecting to acknowledge His goodness and mercy in showing them these favors. At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love.

Oh, that human agencies might consider what will be the sure result of their ingratitude to Him, and of their disregard of the infinite gift of Christ to our world! If they continue to love transgression more than obedience, the

- 12 The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.
- 13 Those that be planted in the house of the LORD shall flourish in the courts of our God.
- 14 They shall still bring forth fruit in old age; they shall be fat and *flourishing*;
- 15 To shew that the LORD is upright: *he is my rock, and there is no unrighteousness in him.*

93 The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is established, that it cannot be moved.

- 2 Thy throne is established *'of old*: thou art from everlasting.
- 3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.
- 4 The LORD on high is mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure; holiness becometh thine house, O LORD, *'for ever.*

94 O LORD 'God, to whom vengeance belongeth: O God, to whom vengeance belongeth, *'shew* thyself.

- 2 Lift up thyself, thou judge of the earth: render a reward to the proud.
- 3 LORD, how long shall the wicked, how long shall the wicked triumph?
- 4 *How long* shall they utter *and* speak hard things? and all the workers of iniquity boast themselves?
- 5 They break in pieces thy people, O LORD, and afflict thine heritage.
- 6 They slay the widow and the stranger, and murder the fatherless.
- 7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.
- 8 Understand, ye brutish among the people: and ye fools, when will ye be wise?
- 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

Ps

- 10 He that chastiseth the heathen, shall he not be correct? he that teacheth man knowledge, *shall not* he know?
- 11 The LORD knoweth the thoughts of man, that they are vanity.
- 12 Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;
- 13 That thou mayest give him rest from the days of adversity, until the pit be digged

92:12 Ps 92:7; Ps 52:8; Isa 55:13; Isa 65:22
92:13 Isa 60:21; Rom 6:5; Eph 3:17; Isa 61:4
92:15 Tit 1:2; Ps 18:2; Dt 32:4; Rom 9:14

93:1 Ps 59:13; Ps 96:10; Ps 97:1; Ps 99:1
93:2 Ps 145:13; Da 4:31; Mic 5:2; Heb 13:8
93:4 Ps 65:7; Ps 89:6; Job 38:11; Jer 5:22

94:2 Ps 68:1; Ps 142:2; Mic 5:9; 2 Co 5:10

94:3 Ps 13:2; Ps 3:8; Ps 80:4; Ac 12:22-23

94:4 Ps 109:5; Jer 18:18; Mt 12:24; Mt 12:44

94:9 Ex 1:11; Pr 20:1; Pr 20:12; Ps 11:1

94:10 Ps 9:5; Ps 10:10; Isa 10:12; Eze 9:21

94:11 Ps 49:10-13; 1 Co 1:19; 1 Co 1:21

94:12 Ps 119:97; Job 5:17; 1 Co 11:32; Rev 3:19

94:14 Ps 37:28; 1 Sa 12:22; Rom 8:30; Heb 14:5

94:20 Ps 52:1; Ps 82:1; 1 Sa 22:12; Eccl 5:16

94:21 Ps 22:16; Mt 27:11, 14, 25; Jos 5:9

94:23 Ps 7:16; Da 7:21; Ps 12:3; Eze 18:21

95:6 Ps 95:1; Hos 6:1; Mt 12; Rev 22:17; Ps 72:9

95:7 Ps 81:1; Heb 11:16; Ac 20:28; 1 Pe 2:25

95:8 Ex 8:15; 1 Sa 6:6; Da 5:20; Ac 19:9

95:10 Nu 32:15; Dt 1:3; Heb 3:17; Eph 6:8

95:11 Nu 14:23; Heb 3:11; Heb 3:18; Heb 4:5

4 Heb. green

93

1 Heb. from then

2 Heb. to length of

days

94

1 Heb. God of

revenge

2 Heb. shine forth

3 Heb. shall be after

it

4 or, quickly

for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But judgment shall return unto righteousness: and all the upright in heart shall follow it.

16 Who will rise up for me against the evil-doers? or who will stand up for me against the workers of iniquity?

17 Unless the LORD had been my help, my soul had almost dwelt in silence.

18 When I said, My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.

22 But the LORD is my defence; and my God is the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea, the LORD our God shall cut them off.*

95 O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

2 Let us 'come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD is a great God, and a great King above all gods.

4 'In his hand are the deep places of the earth: the strength of the hills is his also.

5 'The sea is his, and he made it: and his hands formed the dry land.

6 O come, let us worship and bow down: let us kneel before the LORD our maker.

7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

8 Harden not your heart, as in the 'provocation, and as in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my work.

10 Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

11 Unto whom I swear in my wrath 'that they should not enter into my rest.

96 O sing unto the LORD a new song: sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name;

present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. They may for a time choose to engage in worldly amusements and sinful pleasures, rather than to check themselves in their course of sin, and live for God and for the honor of the Majesty of heaven; but when it is too late for them to see and to understand that which they have slighted as a thing of naught, they will know what it means to be without God, without hope. Then they will sense what they have lost by choosing to be

disloyal to God and to stand in rebellion against His commandments. In the past they defied His power and rejected His overtures of mercy; finally His judgments will fall upon them. Then they will realize that they have lost happiness—life, eternal life, in the heavenly courts.

In the time when God's judgments are falling without mercy, oh, how enviable to the wicked will be the position of those who abide "in the secret place of the Most High"—the pavilion in which the Lord hides all who have loved Him and have obeyed His commandments! The lot

- shew forth his salvation from day to day.
- 3 Declare his glory among the heathen, his wonders among all people.
- 4 For the LORD is great, and greatly to be praised: he is to be feared above all gods.
- 5 For all the gods of the nations are idols: but the LORD made the heavens.
- 6 Honour and majesty are before him: strength and beauty are in his sanctuary.
- 7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
- 8 Give unto the LORD the glory *'due unto his name*: bring an offering, and come into his courts.
- 9 O worship the LORD in the beauty of holiness: fear before him, all the earth.
- 10 Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.
- 11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
- 12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice
- 13 Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.
- 97** The LORD reigneth: let the earth rejoice; let the multitude of isles be glad *thereof*.
- 2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.
- 3 A fire goeth before him, and burneth up his enemies round about.
- 4 His lightnings enlightened the world: the earth saw, and trembled.
- 5 The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.
- 6 The heavens declare his righteousness, and all the people see his glory.
- 7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.
- 8 Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.
- 9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.
- 10 Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.
- 11 Light is sown for the righteous, and glad-

96:5 Ps 135:15; Ps 135:18; Isa 44:8; Ac 19:26;
96:7 1k 2:14; Jude 25; Ps 22:27; Rev 5:9;
96:10 Ps 18:49; Ps 46:6; Mal 1:11; Gal 1:16;
96:13 Ps 98:9; 2 Th 1:10; 2 Ti 4:8; Tit 2:13.

97:1 Ps 93:1; Ob 21; Mt 3:3; Mk 6:10;
97:3 Ps 18:8; Ps 50:4; Da 7:10; Mal 4:1; 2 Th 1:8;
97:7 Ps 20:3; Lev 26:12; Dt 27:15; Heb 1:6;
97:9 Ps 85:10; Eph 1:21; Ps 95:3; Ps 135:5;
97:10 Ps 91:14; Rom 8:28; 1 Co 8:3; Jas 1:12.

98:1 Ps 33:3; Ps 96:1; Isa 42:10; Rev 5:9;
98:2 Isa 49:6; Isa 52:10; Mt 28:19; Mk 16:15;
98:3 Ps 106:45; Lev 26:12; 1k 1:7; Ac 15:17;
98:6 Ps 47:5; 1 Ch 15:28; 2 Ch 29:27; Mt 25:34.

99:3 Ps 66:3; Ps 76:12; Jer 20:11; Jn 17:11;
99:4 Job 37:25; Jer 23:5; Rev 19:11; Rev 19:16;
99:5 Ps 99:9; Ps 51:3; Isa 25:1; Hos 11:7;
99:7 Ex 19:9; Ex 33:9; Heb 3:3; 1 Jn 3:21-22;
99:8 Ps 89:33; Zep 3:7; 1 Eec 7:29; Rom 1:21.

96
1 Heb. of his name
2 or, in the glorious sanctuary

97
1 Heb. many, or, great isles
2 or, establishment
3 or, to the memorial

98
1 or, revealed

99
1 Heb. stagger
2 or, it is holy

ness for the upright in heart.

- 12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

A Psalm.

- 98** O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.
- 2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.
- 3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.
- 4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.
- 5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.
- 6 With trumpets and sound of cornet make a joyful noise before the LORD, the King.
- 7 Let the sea roar, and the fulness thereof; the world, and they that dwell therein.
- 8 Let the floods clap their hands: let the hills be joyful together
- 9 Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

- 99** The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.
- 2 The LORD is great in Zion; and he is high above all the people.
- 3 Let them praise thy great and terrible name; for it is holy.
- 4 The king's strength also loveth judgment; thou dost establish equity, thou execute judgment and righteousness in Jacob.
- 5 Exalt ye the LORD our God, and worship at his footstool; for he is holy.
- 6 Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.
- 7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.
- 8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.
- 9 Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

of the righteous is indeed an enviable one at such a time to those who are suffering because of their sins. But the door of mercy is closed to the wicked, no more prayers are offered in their behalf, after probation ends.

But this time has not yet come. Mercy's sweet voice is still to be heard. The Lord is now calling sinners to come to Him (MS 151, 1901).

92:12. A "Palm-tree" Christian.—The palm tree well represents the life of a Christian. It stands upright amid the burning desert sand, and dies not; for it draws its suste-

nance from the springs of life beneath the surface (RH Sep. 1, 1885).

The Christian a Palm in the Desert.—[Ps. 92:12 quoted.] See the weary traveler toiling over the hot sands of the desert, with no shelter to protect him from the rays of a tropical sun. His water supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen; he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth

A Psalm of Praise.

- 100** Make a joyful noise unto the LORD, *all ye lands.*
- 2 Serve the LORD with gladness: come before his presence with singing.
- 3 Know ye that the LORD he is God: *it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.*
- 4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.
- 5 For the LORD is good; his mercy is everlasting; and his truth *endureth* ¹to all generations.

A Psalm of David.

- 101** I will sing of mercy and judgment: unto thee, O LORD, will I sing.
- 2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.
- 3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it shall not cleave to me.*
- 4 A froward heart shall depart from me: I will not know a wicked person.
- 5 Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.
- 6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me; he that walketh ²in a perfect way, he shall serve me.
- 7 He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.
- 8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

A Prayer of the Afflicted, When He is Overwhelmed, and Poureth Out His Complaint Before the LORD.

- 102** Hear my prayer, O LORD, and let my cry come unto thee.
- 2 Hide not thy face from me in the day when I am in trouble; incline thine ear unto me; in the day when I call answer me speedily.
- Ps** 3 For my days are consumed like smoke, and my bones are burned as an hearth.
- 4 My heart is smitten, and withered like grass; so that I forget to eat my bread.
- 5 By reason of the voice of my groaning my bones cleave to my skin.
- 6 I am like a pelican of the wilderness: I am like an owl of the desert.
- 7 I watch, and am as a sparrow alone upon

100:3 Ps. 46:10; Ps. 95:3; Jn. 17:3, 2 Co. 4:6.

101:2 Ps. 101:6; Ps. 119:106; 1 Th. 5:5-8.

101:3 Ps. 119:37; Ps. 119:113; Ex. 20:17; Mt. 5:28.

101:4 Pr. 8:13; Ps. 68:1; Mt. 23:23, 24; 2:19.

101:5 Ps. 15:3; Ps. 29:16; 1 Co. 5:11; Tit. 2:5.

101:6 Ps. 34:15; Ps. 119:63; Mt. 24:45; Jn. 12:26.

101:8 Ps. 75:10; Pr. 20:8; Jer. 21:12; Rev. 21:27.

102:3 Ps. 37:20; Ps. 119:83; Jas. 4:13; Ps. 41:10.

102:6 Isa. 58:14; Mic. 1:8; Zep. 2:14; Rev. 19:2.

102:8 Ps. 55:3; Ps. 69:20; Pr. 89:51; Rom. 15:5.

102:10 Ps. 38:3; Ps. 48:18; Ps. 59:11; Rom. 8:19.

102:11 Ps. 102:3; Ps. 109:23; Eccl. 6:12; Jas. 4:14.

102:12 Ps. 9:7; Dr. 33:27; Isa. 41:6; Heb. 15:8.

102:13 Ps. 7:6; Ps. 51:18; Isa. 1:32; Da. 9:2.

102:14 Eccl. 1:5; Est. 7:2; Ne. 1:3; Ne. 2:3.

102:15 Ps. 72:11; Ps. 80:9; Ps. 138:4; Isa. 55:5.

102:16 Ps. 41:18; Ps. 69:55; Ps. 117:2; Isa. 41:26.

102:17 Ps. 91:8; Ps. 72:12; Dr. 1:29; Ne. 1:6.

102:18 Ps. 71:18; Eccl. 1:14; Da. 9:2; Jn. 20:31; Rom. 15:4.

102:19 Ps. 112; Job. 22:12; Heb. 8:1, 2.

102:22 Ge. 19:10; Isa. 60:4; Hos. 1:9-11; Mt. 24:14.

102:24 Ps. 39:13; Isa. 38:10; Hab. 1:12; Rev. 1:4.

102:25 Ge. 1:1; Ge. 2:1; Ex. 20:11; Pr. 8:23.

102:26 Isa. 43:4; Isa. 51:6; Lk. 21:33; Rom. 8:20.

102:27 Mat. 5:6; Jn. 8:58; Heb. 1:3; Jas. 1:17.

100

1 Heb. all the earth

2 or, and his we are

3 Heb. to generation and generation

101

1 Heb. thing of

Belial

the house top.

- 8 Mine enemies reproach me all the day; and they that are mad against me are sworn against me.
- 9 For I have eaten ashes like bread, and mingled my drink with weeping.
- 10 Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
- 11 My days are like a shadow that declineth; and I am withered like grass.
- 12 But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.
- 13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.
- 14 For thy servants take pleasure in her stones, and favour the dust thereof.
- 15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
- 16 When the LORD shall build up Zion, he shall appear in his glory.
- 17 He will regard the prayer of the destitute, and not despise their prayer.
- 18 This shall be written for the generation to come; and the people which shall be created shall praise the LORD.
- 19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth:
- 20 To hear the groaning of the prisoner; to loose those that are appointed to death;
- 21 To declare the name of the LORD in Zion, and his praise in Jerusalem;
- 22 When the people are gathered together, and the kingdoms, to serve the LORD.
- 23 He ³weakened my strength in the way; he shortened my days.
- 24 I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.
- 25 Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.
- 26 They shall perish, but thou shalt endure yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
- 27 But thou art the same, and thy years shall have no end.
- 28 The children of thy servants shall continue, and their seed shall be established before thee.

A Psalm of David.

- 103** Bless the LORD, O my soul; and all that is within me, *bless his holy*

a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigor and freshness to the palm tree will cool the fevered pulses, and give life to those who are perishing with thirst.

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the

desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus who invites, "If any man thirst, let him come unto Me and drink." This fountain never fails us; we may draw, and draw again (ST Oct. 26, 1904).

If the Christian thrives and progresses at all, he must do so amid strangers to God, amid scoffing, subject to ridicule. He must stand upright like the palm tree in the desert. The sky may be as brass, the desert sand may beat about the palm tree's roots, and pile itself in heaps about its trunk.

² or, perfect in the way ³ Heb. shall not be established **102** ¹ or, (as some read) into smoke ² or, flesh ³ Heb. the children of death ⁴ Heb. afflicted ⁵ Heb. stand

- name.
 2 Bless the LORD, O my soul, and forget not all his benefits:
 3 Who forgiveth all thine iniquities; who healeth all thy diseases;
 4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
 5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
 6 The LORD executeth righteousness and judgment for all that are oppressed.
 7 He made known his ways unto Moses, his acts unto the children of Israel.
 8 The LORD is merciful and gracious, slow to anger, and plenteous in mercy.
 9 He will not always chide: neither will he keep his anger for ever.
 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
 11 For 'as the heaven is high above the earth, so great is his mercy toward them that fear him.
 12 As far as the east is from the west, so far hath he removed our transgressions from us.
 13 Like as a father pitieth his children, so the LORD pitieth them that fear him.
 14 For he knoweth our frame; he remembereth that we are dust.
 15 As for man, his days are as grass: as a flower of the field, so he flourisheth.
 16 For the wind passeth over it, and 'it is gone; and the place thereof shall know it no more.
 17 But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
 18 To such as keep his covenant, and to those that remember his commandments to do them.
 19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.
 20 Bless the LORD, ye his angels, 'that excel in strength, that do his commandments, hearkening unto the voice of his word.
 21 Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.
 22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.
104 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

- 103:3 Ps 130:8; 2 Sa 12:13; Isa 43:25; Mic 2:5.
 103:8 Ps 86:5; Ps 86:15; Joel 2:13; Job 4:2.
 103:9 Ps 30:5; Isa 57:16; Jer 3:5.
 103:10 Ps 130:3; Ezr 9:13; Ne 9:31; Hab 3:2.
 103:12 Ps 50:1; Isa 45:9; Mic 7:18; Heb 10:2.
 103:13 Nu 11:12; Pr 3:12; Jer 31:9; Mt 6:9.
 103:17 Ps 118:1; Job 36:1; Jer 31:3; 2 Ti 1:9.
 103:18 Ps 25:10; Ps 132:12; Mt 28:20; Lk 1:6.
 103:19 Ps 2:4; Ps 115:4; Heb 8:1; 1 Pe 5:22.
 103:20 Ps 108:2; Ps 78:25; 2 Ki 19:35; Isa 4:2.
 103:21 Ps 33:6; Ge 32:2; Jos 5:14; Lk 2:13.
 104:3 Am 9:6; Isa 19:1; Mt 26:64; Rev 17.
 104:4 Ac 24:8; Heb 1:7; Heb 1:14; 2 Ki 2:11.
 104:8 Ge 9:5.
 104:9 Ps 33:7; Job 26:10; Isa 54:9; Jer 5:22.
 104:14 Ge 1:29; Ge 2:5; 1 Ki 18:5; Joel 2:22.
 104:15 Ps 24:5; Jdg 9:13; Pr 31:6; Eccl 10:19.
 104:16 Ps 29:5; Ps 92:2; Nu 21:6.
 104:18 1 Sa 24:2; Job 39:1; Dt 14:7.
 104:19 Ps 8:3; Dt 4:19; Job 38:12; Jer 51:35.
 104:20 Ps 74:16; Ge 22:1; Isa 37:7.
 104:21 Ps 34:10; Job 38:39; Isa 41:4.
 104:23 Ge 3:19; Jdg 19:16; Eccl 5:12.
103
 1 great of mercy
 2 Heb. according to the height of the heaven
 3 Heb. it is not
 4 Heb. mightily in strength
104
 1 Heb. He hath founded the earth upon her bases
 2 or, The mountains ascend, the valleys descend
 3 Heb. Who
 4 Heb. walk

- 2 Who covereth *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain:
 3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:
 4 Who maketh his angels spirits; his ministers a flaming fire:
 5 Who *laid* the foundations of the earth, *that* it should not be removed for ever.
 6 Thou coverdest it with the deep as *with* a garment: the waters stood above the mountains.
 7 At thy rebuke they fled; at the voice of thy thunder they hasted away.
 8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.
 9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.
 10 He sendeth the springs into the valleys, *which* run among the hills.
 11 They give drink to every beast of the field: the wild asses quench their thirst.
 12 By them shall the fowls of the heaven have their habitation, *which* sing among the branches.
 13 He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.
 14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;
 15 And wine *that* maketh glad the heart of man, and oil to make his face to shine, and bread *which* strengtheneth man's heart.
 16 The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;
 17 Where the birds make their nests: as for the stork, the fir trees are her house.
 18 The high hills are a refuge for the wild goats; and the rocks for the conies.
 19 He appointed the moon for seasons: the sun knoweth his going down.
 20 Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.
 21 The young lions roar after their prey, and seek their meat from God.
 22 The sun ariseth, they gather themselves together, and lay them down in their dens.
 23 Man goeth forth unto his work and to his labour until the evening.

Yet the tree lives as an evergreen, fresh and vigorous amid the burning desert sands. Remove the sand till you reach the rootlets of the palm tree, and you discover the secret of its life; it strikes down deep beneath the surface, to the secret waters hidden in the earth. Christians indeed may be fitly represented by the palm tree. They are like Enoch; although surrounded by corrupting influences, their faith takes hold of the Unseen. They walk with God, deriving strength and grace from Him to withstand the moral pollution surrounding them. Like Daniel in the courts of

Babylon, they stand pure and uncontaminated; their life is hid with Christ in God. They are virtuous in spirit amid depravity; they are true and loyal, fervent and zealous, while surrounded by infidels, hypocritical professors, and godless and worldly men. Their faith and life are hid with Christ in God. Jesus is in them a well of water springing up into everlasting life. Faith, like the rootlets of the palm tree, penetrates beneath the things which are seen, drawing spiritual nourishment from the Fountain of life (ST July 8, 1886).
(Eze. 31:7.) The Christian a Sturdy Cedar.—When the

⁵ Heb. break ⁶ Heb. give a voice ⁷ Heb. to make his face shine with oil, or, more than oil ⁸ that is, large trees ⁹ Heb. beasts thereof do trample on the forest

- 24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
- 25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.
- 26 There go the ships: *there is* that leviathan, whom thou hast ¹⁰made to play therein.
- 27 These wait all upon thee: that thou mayest give *them* their meat in due season.
- 28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.
- 29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.
- 30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.
- 31 The glory of the LORD "shall endure for ever: the LORD shall rejoice in his works.
- 32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.
- 33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.
- 34 My meditation of him shall be sweet: I will be glad in the LORD.
- 35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. "Praise ye the LORD.

105 O give thanks unto the LORD; call upon his name: make known his deeds among the people.

- 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
- 3 Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
- 4 Seek the LORD, and his strength: seek his face evermore.
- 5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
- 6 O ye seed of Abraham his servant, ye children of Jacob his chosen.
- 7 He is the LORD our God: his judgments are in all the earth.

Ps

- 8 He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations.
- 9 Which *covenant* he made with Abraham, and his oath unto Isaac;
- 10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
- 11 Saying, Unto thee will I give the land of

104:24 Ps 86:3; Ps 105:1, Rom 11:33; Eph 1:8.
104:26 Ps 107:23; Ge 19:13; Ps 74:14; Job 4:8.
104:27 Ps 36:6; Ps 136:25; Ps 137:9; Job 36:41.
104:29 Ps 40:7; Job 13:24; Job 41:29; Ps 106:9.
104:30 Ps 44:6; Job 26:13; Job 35:4; Eph 2:1.
104:32 Ps 77:16; Ps 114:7; Isa 61:2; Am 9:6.
104:35 Ps 1:1; Ps 47:38; Ps 59:13; Ps 101:8.

105:1 1 Ch 25:3; Joel 2:32; Ac 9:11; Rom 10:13.
105:4 Ps 78:61; Ps 132:8; 2 Ch 6:41; Ps 77:8.
105:5 Ps 77:11; 1K 22:19; Ps 119:13; Rev 16:7.
105:7 Ps 95:7; Ge 1:7; Isa 26:9; Rev 15:1.
105:8 Ps 105:42; Ps 111:5; Ps 111:9; Da 9:4.
105:9 Ge 17:2; Ge 26:3; Ne 9:8; Ac 7:8; Heb 6:17.
105:11 Ge 12:7; Ge 13:15; Ge 15:18; Ps 78:55.
105:12 Ge 34:30; Dt 27:1; Isa 51:2; Heb 11:12.
105:14 Ge 26:11; Ge 45:5.
105:16 Ge 11:31; 2 Ki 8:1; Am 5:6; Hag 2:17.
105:17 Ge 50:20; Ge 57:36; Ge 49:1; Ac 7:9.
105:18 Ge 49:20; Ge 10:15; Ac 16:24; Ps 107:10.
105:23 Jos 24:4; Ge 17:28; Ps 104:27; Ps 78:51.
105:24 Ge 13:10; Ex 17:7; Ac 7:17; Heb 11:12.
105:26 Ps 77:20; Ex 6:11; Jos 2:5; Am 6:4.
105:28 Joel 2:2; Joel 2:31; 2 Pe 2:4; 2 Th 2:17.
105:36 Ps 78:51; Ps 135:8; Ps 136:10; Heb 11:28.
105:39 Ps 78:14; Ne 9:12; Isa 45:1; Col 10:1-2.

105:11 Ge 12:7; Ge 13:15; Ge 15:18; Ps 78:55.

105:12 Ge 34:30; Dt 27:1; Isa 51:2; Heb 11:12.

105:14 Ge 26:11; Ge 45:5.

105:16 Ge 11:31; 2 Ki 8:1; Am 5:6; Hag 2:17.

105:17 Ge 50:20; Ge 57:36; Ge 49:1; Ac 7:9.

105:18 Ge 49:20; Ge 10:15; Ac 16:24; Ps 107:10.

105:23 Jos 24:4; Ge 17:28; Ps 104:27; Ps 78:51.

105:24 Ge 13:10; Ex 17:7; Ac 7:17; Heb 11:12.

105:26 Ps 77:20; Ex 6:11; Jos 2:5; Am 6:4.

105:28 Joel 2:2; Joel 2:31; 2 Pe 2:4; 2 Th 2:17.

105:36 Ps 78:51; Ps 135:8; Ps 136:10; Heb 11:28.

105:39 Ps 78:14; Ne 9:12; Isa 45:1; Col 10:1-2.

10 Heb. formed
11 Heb. be
12 Hallelujah

105
1 Heb. cord

- Canaan, 'the lot of your inheritance:
- 12 When they were *but* a few men in number; yea, very few, and strangers in it
- 13 When they went from one nation to another, from *one* kingdom to another people:
- 14 He suffered no man to do them wrong, yea, he reproved kings for their sakes:
- 15 *Saying*, Touch not mine anointed, and do my prophets no harm.
- 16 Moreover he called for a famine upon the land: he brake the whole staff of bread.
- 17 He sent a man before them, *even* Joseph *who* was sold for a servant:
- 18 Whose feet they hurt with fetters: *he* was laid in iron:
- 19 Until the time that his word came: the word of the LORD tried him.
- 20 The king sent and loosed him, and let him go free
- 21 He made him lord of his house, and ruler of all his substance:
- 22 To bind his princes at his pleasure; and teach his senators wisdom.
- 23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.
- 24 And he increased his people greatly; and made them stronger than their enemies.
- 25 He turned their heart to hate his people to deal subtilly with his servants.
- 26 He sent Moses his servant: *and* Aaror whom he had chosen.
- 27 They shewed "his signs among them, and wonders in the land of Ham.
- 28 He sent darkness, and made it dark: and they rebelled not against his word.
- 29 He turned their waters into blood, and slew their fish.
- 30 Their land brought forth frogs in abundance, in the chambers of their kings.
- 31 He spake, and there came divers sorts of flies, and lice in all their coasts.
- 32 He gave them hail for rain, and flaming fire in their land.
- 33 He smote their vines also and their fig trees; and brake the trees of their coasts.
- 34 He spake, and the locusts came, and caterpillars, and that without number.
- 35 And And eat up all the herbs in their land and devoured the fruit of their ground.
- 36 He smote also all the firstborn in their land, the chief of all their strength.
- 37 He brought them forth also with silver and gold: and *there* was not one feeble person among their tribes.
- 38 Egypt was glad when they departed: for the fear of them fell upon them.
- 39 He spread a cloud for a covering; and fire to give light in the night.

love of Jesus is abiding in the soul, many who are now but withered branches will become as the cedars of Lebanon, "whose root is by the great waters." The cedar is noted for the firmness of its roots. Not content to cling to the earth with a few weak fibers, it thrusts its rootlets, like a sturdy wedge, into the cloven rock, and reaches down deeper and deeper for strong holds to grasp. When the tempest grapples with its boughs, that firm-set tree cannot be uprooted. What a goodly cedar might not every follower of Christ become, if he were but rooted and grounded in the truth,

firmly united to the Eternal Rock (RH June 20, 1882).

92:13-16. See EGV on Ps. 71:9, 17, 19.

103:13. **Our Father.**—He pointed His hearers to the Ruler of the universe, under the new name, "Our Father." He would have them understand how tenderly the heart of God yearned over them. He teaches that God cares to every lost soul; that "like as a father pitieth his children," so the Lord pitieth them that fear Him." Psalm 103:13. Such a conception of God was never given to the world by any religion but that of the Bible. Heathenism teaches men to

² Heb. his soul came into iron ³ Heb. possession ⁴ Heb. words of his signs ⁵ Heb. their rain hail

- 40 *The people asked, and he brought quails, and satisfied them with the bread of heaven.*
- 41 *He opened the rock, and the waters gushed out; they ran in the dry places like a river.*
- 42 *For he remembered his holy promise, and Abraham his servant.*
- 43 *And he brought forth his people with joy, and his chosen with gladness.*
- 44 *And gave them the lands of the heathen: and they inherited the labour of the people;*
- 45 *That they might observe his statutes, and keep his laws. "Praise ye the LORD.*
- 106** *"Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.*
- 2 *Who can utter the mighty acts of the LORD? who can shew forth all his praise?*
- 3 *Blessed are they that keep judgment, and he that doeth righteousness at all times.*
- 4 *Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;*
- 5 *That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.*
- 6 *We have sinned with our fathers, we have committed iniquity, we have done wickedly.*
- 7 *Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.*
- 8 *Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.*
- 9 *He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.*
- 10 *And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.*
- 11 *And the waters covered their enemies: there was not one of them left.*
- 12 *Then believed they his words; they sang his praise.*
- 13 *"They soon forgot his works; they waited not for his counsel:*
- 14 *But lusted exceedingly in the wilderness, and tempted God in the desert.*
- 15 *And he gave them their request; but sent leanness into their soul.*
- 16 *They envied Moses also in the camp, and Aaron the saint of the LORD.*
- 17 *The earth opened and swallowed up Dathan, and covered the company of*

105:40 Ps 78:18; Jos 5:12, Ne 9:20, Jo 6:34-35.
 105:41 Ps 78:20; Ps 114:6; Ex 17:6; 1 Co 10:4.
 105:42 Ge 12:7; Ge 15:14; Ex 2:24; Lk 15:1.
 105:44 Ps 78:55; Ps 80:8; Jos 11:23; Jos 21:43.
 105:45 Dt 3:30; Tr 2:14; Ps 106:1; Ps 150:1.

106:1 Ps 105:45; Ps 135:1; Ps 138:1; Ps 145:1.
 106:2 Ps 40:5; Job 5:9; Job 26:14; Rom 11:33.

106:3 Mk 3:35; Lk 11:28; Jo 15:14; Jas 1:25.

106:6 Ps 78:8; Lev 26:40; Nu 32:10.

106:8 Ps 143:11; Job 7:9; Jer 14:7; Eze 20:9.

106:9 Ps 104:15; Ps 66:6; Ps 78:13; Ne 9:11.

106:16 Nu 16:1; Nu 16:3; Ex 28:36; Nu 16:3.

106:19 Ex 32:35; Dt 9:21; Ne 9:18; 1 Co 10:7.

106:20 Ps 89:17; Jer 2:11.

106:23 Ex 32:32; Dt 9:25; Mt 12:18; Jo 15:16.

106:24 Ge 25:41; Nu 13:32; Mt 22:5; Heb 12:16.

106:28 Nu 25:5; Nu 31:16; Hos 9:10; Rev 2:13.

106:32 Ps 78:40; Ps 81:7; Nu 20:2; Dt 32:6.

106:33 Ps 99:1; Ge 49:1; Job 2:10; Jas 5:2.

106:34 Jos 15:63; Jos 10:10; Jdg 1:19; Jdg 1:21.

106:35 Jos 15:63; Isa 2:6; 1 Co 5:6; 1 Co 15:33.

106:36 Ps 78:58; Jdg 2:17; Jdg 2:19; Jos 23:13.

106:37 Isa 57:5; Jer 51:1; 1 Co 10:20; Rom 9:20.

106:38 Dt 21:9; 2 Ki 21:16; 2 Ki 21:1.

6 Heb. singing

7 Heb. Hallelujah

106

1 Heb. Hallelujah

2 Heb. They made haste, they forgot

3 Heb. lusted a lust

4 Heb. a land of desire

5 Heb. to make them fall

Abiram.

- 18 *And a fire was kindled in their company; the flame burned up the wicked.*
- 19 *They made a calf in Horeb, and worshipped the molten image.*
- 20 *Thus they changed their glory into the similitude of an ox that eateth grass.*
- 21 *They forgot God their saviour, which had done great things in Egypt;*
- 22 *Wondrous works in the land of Ham, and terrible things by the Red sea.*
- 23 *Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.*
- 24 *Yea, they despised the pleasant land, they believed not his word:*
- 25 *But murmured in their tents, and hardened not unto the voice of the LORD.*
- 26 *Therefore he lifted up his hand against them, to overthrow them in the wilderness:*
- 27 *"To overthrow their seed also among the nations, and to scatter them in the lands.*
- 28 *They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.*
- 29 *Thus they provoked him to anger with their inventions: and the plague brake in upon them.*
- 30 *Then stood up Phinehas, and executed judgment: and so the plague was stayed.*
- 31 *And that was counted unto him for righteousness unto all generations for evermore.*
- 32 *They angered him also at the waters of strife, so that it went ill with Moses for their sakes:*
- 33 *Because they provoked his spirit, so that he spake unadvisedly with his lips.*
- 34 *They did not destroy the nations, concerning whom the LORD commanded them:*
- 35 *But were mingled among the heathen, and learned their works.*
- 36 *And they served their idols: which were a snare unto them.*
- 37 *Yea, they sacrificed their sons and their daughters unto devils,*
- 38 *And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.*
- 39 *Thus were they defiled with their own works, and went a whoring with their own inventions.*
- 40 *Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.*

Ps

look upon the Supreme Being as an object of fear rather than of love—a malign deity to be appeased by sacrifices, rather than a Father pouring upon His children the gift of His love. Even the people of Israel had become so blinded to the precious teaching of the prophets concerning God that this revelation of His paternal love was as an original subject, a new gift to the world (Mt 7:4).

104:14 (See EGW on Gen. 1:29, Vol. 1, p. 1081). **A Harmony of Words and Works.**—The words and works of the Lord harmonize. His words are gracious and His

works bountiful. "He causeth grass to grow for the cattle, and herb for the service of man." How liberal are the provisions He has made for us. How wonderfully He has displayed His munificence and power in our behalf. Should our gracious Benefactor treat us as we treat one another, where would we be? Shall we not strive earnestly to follow the golden rule, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" (Letter 8, 1901).

104:34. See EGW on Ps. 63:5, 6.

- 41 And he gave them into the hand of the heathen; and they that hated them ruled over them.
- 42 Their enemies also oppressed them, and they were brought into subjection under their hand.
- 43 Many times did he deliver them; but they provoked *him* with their counsel, and were brought low for their iniquity.
- 44 Nevertheless he regarded their affliction, when he heard their cry:
- 45 And he remembered for them his covenant, and repented according to the multitude of his mercies.
- 46 He made them also to be pitied of all those that carried them captives.
- 47 Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise.
- 48 Blessed be the LORD God of Israel from everlasting to everlasting; and let all the people say, Amen. Praise ye the LORD.

BOOK V

- 107** O give thanks unto the LORD, for *he* is good: for his mercy *endureth* for ever.
- 2 Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
- 3 And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- 4 They wandered in the wilderness in a solitary way: they found no city to dwell in.
- 5 Hungry and thirsty, their soul fainted in them.
- 6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their distresses.
- 7 And he led them forth by the right way, that they might go to a city of habitation.
- 8 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!
- 9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.
- 10 Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron;
- 11 Because they rebelled against the words of God, and contemned the counsel of the most High;
- 12 Therefore he brought down their heart with labour; they fell down, and *there* was none to help.
- 13 Then they cried unto the LORD in their

106:41 Dt 32:30; Jdg 2:14; Jdg 5:8; Ne 9:27.
106:44 Jdg 2:18; Jdg 3:9; Jdg 4:5; Ne 9:27.
106:45 Ps 105:8; 2 Ki 14:25; Ps 90:13; Am 7:4.
106:46 1 Ki 8:50; Ezr 9:9; Jer 15:11; Jer 12:12.
106:47 Ps 147:7; Ps 120:1; 1 Ch 16:45; 2 Co 2:14.
107:1 Ps 106:1; Ps 118:1; Mt 19:17; Lk 1:50.
107:3 Ps 106:9; Isa 49:12; Jer 29:14; Ro 3:9.
107:6 Ps 107:13; Ps 107:19; Hos 5:15; 2 Ti 3:11.
107:7 Ps 107:20; Ps 75:2; Isa 30:21; 2 Pe 2:15.
107:9 Ps 142:15; Ps 146:7; Jer 51:14; Mt 5:6.
107:10 Job 3:5; Isa 9:2; Mt 22:15; Lk 1:79.
107:11 Ps 106:45; Ps 73:24; Lk 7:40; Rom 1:28.
107:12 Ex 2:25; Jdg 16:21; Jdg 16:30; Isa 51:23.
107:14 Ps 107:10; Ps 68:6; Job 3:5; Isa 42:16.
107:16 Jdg 16:3; Isa 15:12; Mt 2:13.
107:17 Ps 141:1; Pr 1:22; Jer 2:19; La 3:49.
107:20 Ps 147:15; Ps 147:19; Mt 8:8; Ps 147:8.
107:22 Ps 50:14; Lev 12; Heb 13:15; 1 Pe 2:5.
107:26 Ps 22:14; Ps 119:29; Isa 15:7; Na 2:10.
107:29 Ps 65:7; Ps 80:9; Job 1:15; Mt 8:26.
107:33 Isa 42:15; Ezr 30:12; Joel 1:20; Zep 2:9.
107:34 Ge 13:10; Ge 13:15; Ge 14:3; Eze 47:11.
107:35 Ps 114:8.
107:36 Ps 146:7; Lk 1:52; Ps 107:7; Ac 17:20.

6 or, impoverished, or, weakened

107

1 Heb. sea

2 Heb. singing

3 Heb. maketh to stand

4 Heb. all their wisdom is swallowed up

5 Heb. saltiness

- trouble, *and* he saved them out of their distresses.
- 14 He brought them out of darkness and the shadow of death, and brake their bands in sunder.
- 15 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!
- 16 For he hath broken the gates of brass, and cut the bars of iron in sunder.
- 17 Fools because of their transgression, and because of their iniquities, are afflicted.
- 18 Their soul abhorreth all manner of meat: and they draw near unto the gates of death.
- 19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.
- 20 He sent his word, and healed them, and delivered *them* from their destructions.
- 21 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!
- 22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
- 23 They that go down to the sea in ships, that do business in great waters:
- 24 These see the works of the LORD, and his wonders in the deep.
- 25 For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
- 26 They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
- 27 They reel to and fro, and stagger like a drunken man, and are at their wits' end.
- 28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
- 29 He maketh the storm a calm, so that the waves thereof are still.
- 30 Then are they glad because they be quiet: so he bringeth them unto their desired haven.
- 31 Oh that *men* would praise the LORD for his goodness, and for his wonderful works to the children of men!
- 32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
- 33 He turneth rivers into a wilderness, and the waterspings into dry ground:
- 34 A fruitful land into barrenness, for the wickedness of them that dwell therein.
- 35 He turneth the wilderness into a standing water, and dry ground into waterspings.
- 36 And there he maketh the hungry to

105:106. The Experience of Israel to Be Read at Least Once Every Week.—“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.” The experience of

Israel, referred to in the above words by the apostle, and as recorded in the one hundred fifth and one hundred sixth psalms, contains lessons of warning that the people of God in these last days especially need to study. I urge that these chapters be read at least once every week.

“Now these things were our examples, to the intent we should not just after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.” (TM 98, 99).

- dwelt, that they may prepare a city for habitation;
- 37 And sow the fields, and plant vineyards, which may yield fruits of increase.
- 38 He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
- 39 Again, they are minished and brought low through oppression, affliction, and sorrow.
- 40 He poureth contempt upon princes, and causeth them to wander in the 'wilderness, *where there is no way.*
- 41 Yet setteth he the poor on high 'from affliction, and maketh *him* families like a flock.
- 42 The righteous shall see *it*, and rejoice; and all iniquity shall stop her mouth.
- 43 Whoso is wise, and will observe these *things*, even they shall understand the lovingkindness of the LORD.

A Song or Psalm of David.

- 108** O God, my heart is fixed; I will sing and give praise, even with my glory.
- 2 Awake, psaltery and harp: I *myself* will awake early.
- 3 I will praise thee, O LORD, among the people; and I will sing praises unto thee among the nations.
- 4 For thy mercy is great above the heavens; and thy truth *reacheth* unto the 'clouds.
- 5 Be thou exalted, O God, above the heavens; and thy glory above all the earth;
- 6 That thy beloved may be delivered: save *with* thy right hand, and answer me.
- 7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
- 8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
- 9 Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
- 10 Who will bring me into the strong city? who will lead me into Edom?
- 11 Wilt not *thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?
- 12 Give us help from trouble: for vain is the help of man.
- 13 Through God we shall do valiantly; for he *it is that* shall tread down our enemies.

To the Chief Musician. A Psalm of David.

- 109** Hold not thy peace, O God of my praise;
- 2 For the mouth of the wicked and the

107:38 Ge 1:28; Ex 1:7; 13:26-3; Dt 28:11; 107:39 Ge 9:11; 2 Ki 18; 2 Ki 10:32; 107:40 Job 12:24; Isa 1:23; Ps 78:66; Da 4:33; 107:41 1 Sa 2:8; Job 5:11; Job 8:7; Jas 5:11; 107:42 Ps 52:6; Job 22:19; Isa 66:14; Rom 3:19; 107:43 Ps 28:5; Isa 5:12; Jer 9:12; Da 10:12;

108:4 Ps 46:5; Ps 85:10; Ps 89:2; Isa 55:9; 108:5 Ps 8:1; Ps 21:13; Isa 6:3; Mt 6:15; 108:8 2 Sa 24; 2 Sa 5:5; Dt 33:17; Ps 122:5; 108:10 Ps 60:1; Ob 5;

108:12 Ps 20:1; Job 9:14; Isa 51:3; 108:13 Ps 113:1; 1 Co 15:10; Ps 18:42; Rom 16:20;

109:1 Ps 28:1; Ps 118:26; Ex 15:2; Jer 17:14;

109:3 Ps 17:11; Ps 22:12; Hos 11:12; 109:5 Ge 14:9; Pr 17:15; 2 Sa 15:12; 1k 6:16;

109:7 Rom 3:19; Gal 3:10; Pr 15:8; Isa 1:15;

109:8 Ps 55:25; Mt 27:5; 109:9 Ex 22:24; Jer 18:21; 1a 5:3;

109:10 Ps 37:25; 2 Ki 5:27; Isa 16:2;

109:11 Job 5:3; Job 20:16; Dt 28:29;

109:12 Ps 47:28; 1 Sa 13:15; Job 18:19;

109:14 Ex 20:5; Lev 26:39; Isa 43:25; Jer 18:24;

109:15 Ps 51:9; Ps 90:8; Dt 32:34; Am 8:7;

6 or, void place

7 or, after

108

1 or, skies

109

1 Heb. of deceit

2 Heb. have opened themselves

3 or, an adversary

4 Heb. go out guilty.

or, wicked

5 or, charge

6 Heb. within him

- 'mouth of the deceitful 'are opened against me: they have spoken against me with a lying tongue.
- 3 They compassed me about also with words of hatred; and fought against me without a cause.
- 4 For my love they are my adversaries: but I *give myself unto* prayer.
- 5 And they have rewarded me evil for good, and hatred for my love.
- 6 Set thou a wicked man over him: and let 'Satan stand at his right hand.
- 7 When he shall be judged, let him 'be condemned: and let his prayer become sin.
- 8 Let his days be few; *and* let another take his 'office.
- 9 Let his children be fatherless, and his wife a widow.
- 10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.
- 11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.
- 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
- 13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.
- 14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.
- 15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.
- 16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
- 17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
- 18 As he clothed himself with cursing like as with his garment, so let it come 'into his bowels like water, and like oil into his bones.
- 19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.
- 20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.
- 21 But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me.
- 22 For I *am* poor and needy, and my heart is wounded within me.
- 23 I am gone like the shadow when it

Glory ye in His holy name:

Let the heart of them rejoice that seek the Lord."

"For He satisfieth the longing soul.

And filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death,

Being bound in affliction and iron; . . .

They cried unto the Lord in their trouble,

And He saved them out of their distresses.

He brought them out of darkness and the shadow of death.

And brake their bands in sunder.

107. Give Thanks to God.—Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing.

"Give thanks unto the Lord, for He is good:

For His mercy endureth forever.

Let the redeemed of the Lord say so,

Whom He hath redeemed from the hand of the enemy."

Sing unto Him, sing psalms unto Him:

Talk ye of all His wondrous works.

- declineth: I am tossed up and down as the locust.
- 24 My knees are weak through fasting; and my flesh faileth of fatness.
- 25 I became also a reproach unto them: when they looked upon me they shaked their heads.
- 26 Help me, O LORD my God: O save me according to thy mercy:
- 27 That they may know that this is thy hand: that thou, LORD, hast done it.
- 28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.
- 29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.
- 30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.
- 31 For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

A Psalm of David.

- 110** The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
- 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
- 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
- 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
- 5 The Lord at thy right hand shall strike through kings in the day of his wrath.
- 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.
- 7 He shall drink of the brook in the way: therefore shall he lift up the head.

- 111** Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

- 2 The works of the LORD are great, sought out of all them that have pleasure therein.
- 3 His work is honourable and glorious: and his righteousness endureth for ever.
- 4 He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.
- 5 He hath given meat unto them that fear

109:24 Ps 69:10; Mk 4:2; 2 Co 11:27; Heb 12:12.

109:25 Rom 15:3; Heb 12:2; Heb 13:13; Job 16:4.

109:27 Ps 126:2; Ps 8:19; Job 37:7; Ac 3:16.

109:28 Ps 109:17; No 22:12; Jo 16:22; Heb 12:2.

110:1 Ps 8:1; 1k 22:41; Mk 16:19; Ac 2:34.

110:3 Jdg 5:2; Ac 2:11; 2 Co 8:12; Plap 2:15.

110:4 Heb 5:6; Heb 7:28; No 23:19; Ge 14:18; 15:10.

110:5 Ps 109:1; Ps 108; Mk 16:19; Rom 2:5.

110:6 1 Sa 2:10; Isa 2:1; Mic 4:8; Jo 5:22; Rev 19:11.

110:7 Job 21:20; Isa 54:12; Jer 23:15; Mt 20:22.

111:2 Ps 104:24; Ps 139:14; Eph 1:19; Rev 15:3.

111:7 Ps 85:10; Ps 80:1; Ps 98:3; 2 Ti 2:15.

111:8 Mt 5:18; Rom 3:31; Ps 19:9; Rom 12.

111:10 Job 28:28; Pr 1:7; Jo 13:1; Rev 22:11.

112:3 Pr 3:16; Pr 15:6; Isa 43:6; Mt 6:33.

112:5 Pr 2:20; Pr 12:2; 1k 25:50; Ac 11:21.

112:9 2 Co 9:9; Dt 15:11; Ec 11:6; Isa 42:8.

112:10 1k 15:28; 1k 16:23; Mt 22:13; Pr 10:28.

113:2 Ps 41:13; Ps 100:48; Da 2:20; Eph 4:21.

113:3 Ps 22:11; Isa 24:16; Isa 49:13; Rev 11:15.

113:6 Ps 11:1; Job 1:8; Isa 6:2; Isa 66:2.

113:7 Ps 107:41; Job 5:11; Ec 17:24.

113:8 Ps 15:16; Ps 68:13; Ec 11:11.

7 Heb. the judges of 110

1 or, more than the womb of the morning: thou shalt have, etc

2 or, great

111

1 Heb. Hallelujah

2 Heb. prey

him: he will ever be mindful of his covenant.

- 6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.
- 7 The works of his hands are verity and judgment: all his commandments are sure.
- 8 They stand fast for ever and ever, and are done in truth and uprightness.
- 9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.
- 10 The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

- 112** Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.
- 2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.
- 3 Wealth and riches shall be in his house, and his righteousness endureth for ever.
- 4 Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.
- 5 A good man sheweth favour, and lendeth: he will guide his affairs with discretion.
- 6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

- 7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.
- 8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.
- 9 He hath dispersed, he hath given to the poor: his righteousness endureth for ever, his horn shall be exalted with honour.
- 10 The wicked shall see it, and be grieved: he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

- 113** Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

- 2 Blessed be the name of the LORD from this time forth and for evermore.
- 3 From the rising of the sun unto the going down of the same the LORD's name is to be praised.
- 4 The LORD is high above all nations, and his glory above the heavens.
- 5 Who is like unto the LORD our God, who dwelleth on high.
- 6 Who humbleth himself to behold the things that are in heaven, and in the earth.
- 7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.
- 8 That he may set him with princes, ever

Oh that men would praise the Lord for His goodness, And for His wonderful works to the children of men!

"Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope thou in God:

For I shall yet praise Him,

Who is the health of my countenance,

And my God."

Psalms 107:1,2; 105:2,3; 107:9-15; 42:11.

"In everything give thanks: for this is the will of God in

Christ Jesus concerning you." 1 Thessalonians 5:18. The command is an assurance that even the things which appear to be against us will work for our good. God would not bid us be thankful for that which would do us harm. (MH 253, 254).

110:10. The Spiritual Training to Be the First.—Soul culture, which gives purity and elevation to the thought and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart. The spiritual training should

3 Heb. are established 4 or, good success 5 Heb. them 112 1 Heb. Hallelujah 2 Heb. judgment 113 1 Heb. Hallelujah 2 Heb. exalteth himself to dwell

with the princes of his people.

- 9 He maketh the barren woman to keep house, *and to be a joyful mother of children*. Praise ye the LORD.

114 When Israel went out of Egypt, the house of Jacob from a people of strange language;

- 2 Judah as his sanctuary, *and* Israel his dominion.

- 3 The sea saw it, *and fled*; Jordan was driven back.

- 4 The mountains skipped like rams, *and* the little hills like lambs.

- 5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

- 6 Ye mountains, that ye skipped like rams; *and ye little hills, like lambs?*

- 7 Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;

- 8 Which turned the rock into a standing water, the flint into a fountain of waters.

115 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

- 2 Wherefore should the heathen say, Where is now their God?

- 3 But our God is in the heavens: he hath done whatsoever he hath pleased.

- 4 Their idols are silver and gold, the work of men's hands.

- 5 They have mouths, but they speak not: eyes have they, but they see not:

- 6 They have ears, but they hear not: noses have they, but they smell not:

- 7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

- 8 They that make them are like unto them; so is every one that trusteth in them.

- 9 O Israel, trust thou in the LORD: he is their help and their shield.

- 10 O house of Aaron, trust in the LORD: he is their help and their shield.

- 11 Ye that fear the LORD, trust in the LORD: he is their help and their shield.

- 12 The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

- 13 He will bless them that fear the LORD, both small and great.

- 14 The LORD shall increase you more and more, you and your children.

- 15 Ye are blessed of the LORD which made heaven and earth.

- 16 The heaven, *even* the heavens, are the LORDS: but the earth hath he given to

113:9 Ps. 68:6; Ge. 25:21; 1 Sa. 2:5; Isa. 54:1; Gal. 3:27.

114:4 Ps. 39:6; Ps. 68:16; Ex. 20:18; Rev. 20:11.

114:8 Ps. 105:41; Ps. 107:45; Ne. 9:15; 1 Co. 10:4.

115:1 2 Ch. 20:1; Ps. 74:22; Jos. 7:9; Isa. 48:11.

115:2 Ps. 12:3; Ps. 12:10; Ps. 79:10; Ex. 32:12.

115:3 Ps. 2:4; Ps. 68:1; Ps. 124:1; Mt. 6:9.

115:4 Ps. 97:7; Dt. 1:28; Isa. 42:17; Hos. 8:6.

115:8 Ps. 135:18; Jer. 10:8; Job. 2:8.

115:9 Ex. 19:5; Ps. 62:8; Ps. 125:1; Eph. 1:12.

115:10 Ex. 28:1; Nu. 16:5; Nu. 16:40.

115:12 Ps. 25:7; Ge. 8:1; Ac. 10:4; Eph. 1:3.

115:13 Ps. 29:11; Ps. 128:1; Mal. 4:2; Lk. 1:50.

115:15 Ge. 1:19; 1 Pe. 4:9; Ps. 96:5; Ge. 1:1.

115:18 Ps. 113:2; Ps. 145:2; Da. 2:20; Rev. 5:13.

116:5 Ps. 86:5; Da. 9:9; Eph. 2:4; 1 Ti. 1:14.

116:7 Ps. 95:11; Jer. 6:16; Jer. 50:10; Ps. 13:6.

116:10 2 Co. 4:13; Heb. 11:1; Pr. 21:28; 2 Pe. 1:16.

116:11 Ps. 31:22; 1 Sa. 27:1; 2 Ki. 1:16; Rom. 3:4.

116:14 Ps. 22:25; Job. 1:16; Na. 1:15; Mt. 5:43.

116:15 Ps. 72:14; 1 Sa. 25:29; Job. 5:26; Lk. 16:22.

118:1 Ps. 118:29; Ps. 103:17; Ps. 106:1; Jer. 53:11.

3 Heb. to dwell in an house

115

1 Heb. with

116

1 Heb. in my days

2 Heb. found me

the children of men.

- 17 The dead praise not the LORD, neither any that go down into silence.

- 18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

116 I love the LORD, because he hath heard my voice *and* my supplications.

- 2 Because he hath inclined his ear unto me, therefore will I call upon him 'as long as I live.

- 3 The sorrows of death compassed me, and the pains of hell 'gat hold upon me: I found trouble and sorrow.

- 4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

- 5 Gracious is the LORD, and righteous; yea, our God is merciful.

- 6 The LORD preserveth the simple: I was brought low, and he helped me.

- 7 Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

- 8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

- 9 I will walk before the LORD in the land of the living.

- 10 I believed, therefore have I spoken: I was greatly afflicted;

- 11 I said in my haste, All men are liars.

- 12 What shall I render unto the LORD for all his benefits toward me?

- 13 I will take the cup of salvation, and call upon the name of the LORD.

- 14 I will pay my vows unto the LORD now in the presence of all his people.

- 15 Precious in the sight of the LORD is the death of his saints.

- 16 O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

- 17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

- 18 I will pay my vows unto the LORD now in the presence of all his people.

- 19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

117 O praise the LORD, all ye nations: praise him, all ye people.

- 2 For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

118 O give thanks unto the LORD; for he is good: because his mercy

in no case be neglected; for "the fear of the Lord is the beginning of wisdom." Psalm 111:10. By some, education is placed next to religion, but true education is religion. The Bible should be the child's first textbook. From this book, parents are to give wise instruction. The word of God is to be made the rule of the life. From it the children are to learn that God is their Father; and from the beautiful lessons of His word they are to gain a knowledge of His character. Through the inculcation of its principles they are to learn to do justice and judgment (CT 108).

116:12, 13. Blessing of Personal Experience.—It is for our own benefit to keep every gift of God fresh in our memory. Thus faith is strengthened to claim and to receive more and more. There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others. The soul that responds to the grace of God shall be like a watered garden. His health shall spring forth speedily; his light shall rise in obscurity, and the glory of the Lord shall be seen upon him. Let us then remember the loving-kindness of the Lord, and the multitude of His

- endureth* for ever.
- 2 Let Israel now say, that his mercy *endureth* for ever.
- 3 Let the house of Aaron now say, that his mercy *endureth* for ever.
- 4 Let them now that fear the LORD say, that his mercy *endureth* for ever.
- 5 I called upon the LORD 'in distress: the LORD answered me, *and set me in a large place.*
- 6 The LORD is 'on my side; I will not fear: what can man do unto me?
- 7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.
- 8 *It is better to trust in the LORD than to put confidence in man.*
- 9 *It is better to trust in the LORD than to put confidence in princes.*
- 10 All nations compassed me about: but in the name of the LORD will I 'destroy them.
- 11 They compassed me about: yea, they compassed me about: but in the name of the LORD I will destroy them.
- 12 They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will 'destroy them.
- 13 Thou hast thrust sore at me that I might fall: but the LORD helped me.
- 14 The LORD is my strength and song, and is become my salvation.
- 15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.
- 16 The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.
- 17 I shall not die, but live, and declare the works of the LORD.
- 18 The LORD hath chastened me sore: but he hath not given me over unto death.
- 19 Open to me the gates of righteousness: I will go into them, *and I will praise the LORD:*
- 20 This gate of the LORD, into which the righteous shall enter.
- 21 I will praise thee: for thou hast heard me, and art become my salvation.
- 22 The stone *which* the builders refused is become the head *stone* of the corner.
- 23 'This is the LORD's doing; it is marvelous in our eyes.
- 24 This *is* the day *which* the LORD hath

118:2 Ps. 145:10; Gal. 6:16; Heb. 13:15.
 118:5 Ps. 18:6; Ps. 107:13; Ps. 107:19.
 118:7 Ps. 54:4; Ps. 55:18; Ps. 51:7.
 118:8 Ps. 40:1; Ps. 62:8; Jer. 17:5-7.
 118:9 Isa. 41:1; Isa. 51:8; Eccl. 29:7.
 118:11 Ps. 88:17; 1 Sa. 23:26; 1 Ch. 19:10.
 118:12 Ps. 118:14; Eccl. 6:1; Isa. 27:4; Na. 1:10.
 118:14 Ps. 18:2; Isa. 12:2; Isa. 65:17.
 118:15 Ex. 15:6; Ac. 2:42-46.
 118:17 Ps. 65; Hab. 1:12; Job 11:4; Ps. 30:5.
 118:18 2 Sa. 12:10; Job. 2:6; 1 Co. 11:52; 2 Co. 6:9.
 118:19 Isa. 26:2; Rev. 22:1; Ps. 100:4; Isa. 58:20.
 118:20 Ps. 21:7; Ps. 21:9; Isa. 26:2; Rev. 22:14-15.
 118:22 Mt. 21:42; Lk. 20:17; Ac. 1:11; Zec. 4:7.
 118:23 Job. 5:9; Ac. 6:15; Ac. 13:41.
 118:24 Zec. 5:9; Ac. 20:7; Rev. 1:10; Ps. 8:10.
 118:26 Zec. 4:7; Mt. 21:9; Mt. 23:39; Lk. 19:38.
 118:27 1 Ki. 18:21; Ps. 18:28; Est. 8:16; Isa. 9:2.
 118:28 Ps. 145:1; Ps. 146:2; Ex. 15:2; Isa. 25:1.
 118:1 Ps. 112:1; Ps. 128:1; Lk. 11:28; Jn. 13:17; Job. 1:25.
 118:2 Ps. 119:22; Ps. 119:36; 1 Jn. 5:20; Ps. 119:100.
 118:3 1 Jn. 5:2; 1 Jn. 5:18.
 118:5 Ps. 119:32; Ps. 119:36; 2 Th. 3:6; Heb. 13:21.
 118:6 Ps. 119:31; 1 Jn. 2:28; Jn. 15:14; Jas. 2:10.
 118:9 Ps. 25:7; Ps. 34:11; Lk. 15:13; 2 Th. 2:22.
 118:10 Ps. 119:2; Ps. 119:34; Mt. 6:24.
 118:11 Ps. 119:97; Ps. 112; Lk. 2:19.
 118:12 1 Th. 1:11; 1 Th. 6:15; Ps. 119:33; Jn. 14:26.
 118:15 Ps. 119:38; Ps. 119:97.

118
 1 Heb. out of distress

- made; we will rejoice and be glad in it.
- 25 Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.
- 26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.
- 27 God is the LORD, which hath shewed us light: bind the sacrifice with cords, *even* unto the horns of the altar.
- 28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.
- 29 O give thanks unto the LORD; for he is good: for his mercy *endureth* for ever.

ALEPH.

- 119 Blessed are the 'undefiled in the way, who walk in the law of the LORD.
- 2 Blessed are they that keep his testimonies, *and that seek him with the whole heart.*
- 3 They also do no iniquity: they walk in his ways.
- 4 Thou hast commanded us to keep thy precepts diligently.
- 5 O that my ways were directed to keep thy statutes!
- 6 Then shall I not be ashamed, when I have respect unto all thy commandments.
- 7 I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.
- 8 I will keep thy statutes: O forsake me not utterly.

BETH.

- 9 Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.
- 10 With my whole heart have I sought thee: O let me not wander from thy commandments.
- 11 Thy word have I hid in mine heart, that I might not sin against thee.
- 12 Blessed art thou, O LORD: teach me thy statutes.
- 13 With my lips have I declared all the judgments of thy mouth.
- 14 I have rejoiced in the way of thy testimonies, *as much* as in all riches.
- 15 I will meditate in thy precepts, and have respect unto thy ways.
- 16 I will delight myself in thy statutes: I will not forget thy word.

tender mercies. Like the people of Israel, let us set up our stones of witness, and inscribe upon them the precious story of what God has wrought for us. And as we review His dealings with us in our pilgrimage, let us, out of hearts melted with gratitude, declare, "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." Ps. 116:12-14. (DA 348).

119:17, 18, 33-40. An Example of Prayer.—[Ps. 119:17, 18, 33-40 quoted.] Such prayers as this the Lord's servants should be continually offering to Him. This prayer reveals a consecration to God of heart and mind; it is the consecration that God is asking us to make (1st Sept. 18, 1908).

119:18. The Reservoir of Heaven Not Locked.—[The Bible should be studied with prayer. We should pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." No man can have insight into the Word of God without the illumination of the Holy Spirit. If we will but come into the right position before God, His light will shine upon us in rich, clear rays. This was the experience of the early disciples. . . . [Acts 2:1-4 quoted.] God is willing to give us a similar blessing, when we seek for it as earnestly.

The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We, also, may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith

2 Heb. for me 3 Heb. cut them off 4 Heb. cut down 5 Heb. from the LORD 119 1 or, perfect, or, sincere 2 Heb. judgments of thy righteousness

GIMEL.

- 17 Deal bountifully with thy servant, *that* I may live, and keep thy word.
 18 Open thou mine eyes, that I may behold wondrous things out of thy law.
 19 I *am* a stranger in the earth: hide not thy commandments from me.
 20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.
 21 Thou hast rebuked the proud *that are* cursed, which do err from thy commandments.
 22 Remove from me reproach and contempt: for I have kept thy testimonies.
 23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.
 24 Thy testimonies also *are* my delight and my counsellors.

DALETH.

- 25 My soul cleaveth unto the dust: quicken thou me according to thy word.
 26 I have declared my ways, and thou heardest me: teach me thy statutes.
 27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.
 28 My soul melteth for heaviness: strengthen thou me according unto thy word.
 29 Remove from me the way of lying: and grant me thy law graciously.
 30 I have chosen the way of truth: thy judgments have I laid *before* me.
 31 I have stuck unto thy testimonies: O LORD, put me not to shame.
 32 I will run the way of thy commandments, when thou shalt enlarge my heart.

HE.

- 33 Teach me, O LORD, the way of thy statutes: and I shall keep it *unto* the end.
 34 Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.
 35 Make me to go in the path of thy commandments: for therein do I delight.
 36 Incline my heart unto thy testimonies, and not to covetousness.
 37 Turn away mine eyes from beholding vanity: and quicken thou me in thy way.
 38 Stablish thy word unto thy servant, who is devoted to thy fear.
 39 Turn away my reproach which I fear: for

119:18 Isa 42:3; Mt 13:13; Mt 16:17; Jn 9:39.

119:19 Ps 39:12; Ge 47:9; 2 Co 5:6; 1 Pe 2:11.

119:25 Ps 22:15; Isa 65:25; Mt 16:25; Php 3:19.

119:26 Ps 119:106; Ps 32:5; Ps 38:18.

119:29 Ps 119:109; Ps 119:128; Ps 30:8; 1 Jn 1:8.

119:32 Isa 40:31; Heb 12:1; Ps 119:35; Isa 60:5.

119:33 Ps 119:12; Isa 51:3; Jn 6:45; Ps 119:8.

119:34 Ps 111:10; Job 28:28; Jn 7:17; Jas 1:5.

119:36 Ps 51:10; Ps 141:4; 1 Ki 8:58; Jer 32:39.

119:37 Nu 15:49; Jos 7:21; 2 Sa 11:2; Job 31:1.

119:38 Ps 119:49; 2 Co 1:20; Ps 103:11; Ps 147:11.

119:45 Ps 119:133; Lk 4:18; Jn 1:25; 2 Pe 2:19.

119:46 Ps 138:1; Ac 26:1-2; Mk 8:38; Rom 1:16.

119:50 Ps 27:13; Ps 92:11; Rom 15:4; Jas 1:18.

119:51 Ps 119:21; Ps 119:69; Jer 20:7; Lk 23:35.

119:53 Ps 116; Ps 119:36; Jer 15:17; Da 4:19.

119:55 Ps 128; Ps 64:6; Lk 6:12; Jn 15:10.

119:57 Ps 16:5; Ps 74:26; Ps 142:5; Jer 10:16.

119:58 Ps 119:10; Ps 4:6; Hos 7:14; Heb 10:22.

119:59 La 3:40; Eze 18:50; Hg 1:5; 2 Co 12:21.

thy judgments *are* good.

- 40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

- 41 Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.
 42 So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.
 43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
 44 So shall I keep thy law continually for ever and ever.
 45 And I will walk *at* liberty: for I seek thy precepts.
 46 I will speak of thy testimonies also before kings, and will not be ashamed.
 47 And I will delight myself in thy commandments, which I have loved.
 48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

ZAIN.

- 49 Remember the word unto thy servant, upon which thou hast caused me to hope.
 50 This *is* my comfort in my affliction: for thy word hath quickened me.
 51 The proud have had me greatly in derision: yet have I not declined from thy law.
 52 I remembered thy judgments of old, O LORD; and have comforted myself.
 53 Horror hath taken hold upon me because of the wicked that forsake thy law.
 54 Thy statutes have been my songs in the house of my pilgrimage.
 55 I have remembered thy name, O LORD, in the night, and have kept thy law.
 56 This I had, because I kept thy precepts.

CHETH.

- 57 Thou art my portion, O LORD: I have said that I would keep thy words.
 58 I entreated thy favour with my whole heart: be merciful unto me according to thy word.
 59 I thought on my ways, and turned my feet unto thy testimonies.
 60 I made haste, and delayed not to keep thy commandments.
 61 The bands of the wicked have robbed me: *but* I have not forgotten thy law.

may claim all that He has promised. If we do not have His power, it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness (R11 June 4, 1899).

119:111-115, 125-130, 165. Commandments a Delight to the Obedient.—To the obedient child of God, the commandments are a delight. David declares: [Ps. 119:111-115, 125 quoted].

Did the contempt shown to the law of God extinguish David's loyalty? Hear his words. He calls upon God to interfere and vindicate His honor, to show that there is a God, that there are limits to His forbearance, that it is possible to so presume upon the mercy of God as to exhaust it. "It is time for thee, Lord, to work," he says, "for

they have made void thy law."

David saw the divine precepts thrown aside, and obstinacy and rebellion increasing. Was he swept away by the prevalence of apostasy? Did the scorn and contempt cast upon the law lead him to cowardly refrain from making an effort to vindicate the law? On the contrary his reverence for the law of Jehovah increased as he saw the disregard and contempt shown for it by others [Ps. 119:126-130, 165 quoted] (MS 27, 1899).

119:126, 127. Time for God to Work.—David was greatly tried in his day in seeing men pouring contempt upon God's law. Men threw off restraint, and depravity was the result. The law of God had become a dead letter to those whom God had created. Men refused to receive the

- 62 At midnight I will rise to give thanks unto thee because of thy righteous judgments.
- 63 I *am* a companion of all *them* that fear thee, and of them that keep thy precepts.
- 64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

- 65 Thou hast dealt well with thy servant, O LORD, according unto thy word.
- 66 Teach me good judgment and knowledge: for I have believed thy commandments.
- 67 Before I was afflicted I went astray: but now have I kept thy word.
- 68 Thou *art* good, and doest good; teach me thy statutes.
- 69 The proud have forged a lie against me: *but* I will keep thy precepts with my whole heart.
- 70 Their heart is as fat as grease; *but* I delight in thy law.
- 71 *It* is good for me that I have been afflicted; that I might learn thy statutes.
- 72 The law of thy mouth is better unto me than thousands of gold and silver.

JOD.

- 73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.
- 74 They that fear thee will be glad when they see me; because I have hoped in thy word.
- 75 I know, O LORD, that thy judgments are "right, and that thou in faithfulness hast afflicted me.
- 76 Let, I pray thee, thy merciful kindness be "for my comfort, according to thy word unto thy servant.
- 77 Let thy tender mercies come unto me, that I may live: for thy law is my delight.
- 78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* I will meditate in thy precepts.
- 79 Let those that fear thee turn unto me, and those that have known thy testimonies.
- 80 Let my heart be sound in thy statutes; that I be not ashamed.

CAPH.

- 81 My soul fainteth for thy salvation: *but* I hope in thy word.
- 82 Mine eyes fail for thy word, saying, When wilt thou comfort me?

119:62 Ps 119:161; Mk 1:35.
119:63 Ps 3:5, 5; Ps 104:13; Ps 145:9.
119:67 Ps 119:176; 2Sa 10:19.
119:68 Ps 86:5; Ps 107:1; Isa 63:7.
119:69 Ps 35:11; Job 13:4; Mt 26:59; Ac 24:5.
119:70 Ps 17:10; Ps 73:7; Isa 6:10; Ac 28:27.
119:71 Ps 119:67; Isa 27:9; 1 Co 11:32.
119:72 Ps 119:111.
119:73 Ps 100:3; Ps 119:34; 2 Ti 2:7; 1 Jo 5:20.
119:74 Ps 119:79; Ps 66:16; Mal 3:16; Lk 21:33.
119:75 Ps 119:7; Ps 119:62; Ps 119:128; Rev 5:19.
119:78 Ps 119:21; Ps 119:51; Ps 119:85.
119:80 Ps 25:21; Dt 26:16; Jo 1:7; 2 Co 1:12.
119:81 Ps 119:20; Ps 119:40; Ps 119:114.
119:82 Ps 119:125; Ps 69:3; Dt 28:52; Pr 15:12.
119:83 Ps 22:15; Job 30:30; Ps 119:16; Ps 119:61.
119:84 Ps 90:12; Ps 73:6; Rev 6:10-11.
119:85 Ps 119:78; Ps 7:15; Ps 45:7; Ps 36:11.
119:86 Ps 119:128; Ps 119:146; Rom 7:12.
119:89 Ps 119:152; Ps 119:160; Mt 5:18; 1 Pe 1:25.
119:91 Ge 8:22; Isa 66:13; Job 5:20; Mt 5:45; Mk 9:9.
119:92 Ps 119:24; Ps 119:77; Ps 119:143; Rom 15:4.
119:94 Ps 86:2; Isa 11:2; Isa 44:5; Zep 3:17.
119:96 1 Sa 9:2; 1 Sa 17:8; Ec 2:11; Mt 5:18.
119:97 Ps 119:48; Ps 119:113; Pr 4:1.
119:98 Ps 119:101; Dt 4:6; Col 3:16; Jas 1:25.
119:99 2 Ch 40:22; Jer 2:8; Mt 11:25; Mt 13:11.
119:100 Job 32:4; Job 28:28; Mt 2:21; Jas 3:13.
119:101 Ps 119:104; Ps 119:126.
119:103 Ps 19:10; Ps 64:5; Job 23:12; Pr 3:17.

- 83 For I am become like a bottle in the smoke; yet do I not forget thy statutes.
- 84 How many *are* the days of thy servant? when wilt thou execute judgment on them that persecute me?
- 85 The proud have digged pits for me, which *are* not after thy law.
- 86 All thy commandments *are* "faithful: they persecute me wrongfully; help thou me.
- 87 They had almost consumed me upon earth; but I forsook not thy precepts.
- 88 Quicken me after thy lovingkindness: so shall I keep the testimony of thy mouth.

LAMED.

- 89 For ever, O LORD, thy word is settled in heaven.
- 90 Thy faithfulness is "unto all generations: thou hast established the earth, and it "abideth.
- 91 They continue this day according to thine ordinances: for all *are* thy servants.
- 92 Unless thy law *had been* my delights, I should then have perished in mine affliction.
- 93 I will never forget thy precepts: for with them thou hast quickened me.
- 94 I *am* thine. save me; for I have sought thy precepts.
- 95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.
- 96 I have seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

- 97 O how love I thy law! *it* is my meditation all the day.
- 98 Thou through thy commandments hast made me wiser than mine enemies: for "they *are* ever with me.
- 99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.
- 100 I understand more than the ancients, because I keep thy precepts.
- 101 I have refrained my feet from every evil way, that I might keep thy word.
- 102 I have not departed from thy judgments: for thou hast taught me.
- 103 How sweet *are* thy words unto my "taste! yea, sweeter than honey to my mouth!
- 104 Through thy precepts I get understanding: therefore I hate every false way.

Ps

holy precepts as the rule of their life. Wickedness was so great that David feared lest God's forbearance should cease, and he sent up a heart-felt prayer to heaven, saying, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold."

If David thought in his day that men had exceeded the limits of God's mercy, and that God would work to vindicate the honor of His law, and bring the wickedness of the wicked to an end, then what influence should the widespread iniquity of our day have upon those who love and fear God? When there is widespread disobedience, when iniquity is increasing to a swelling tide, will the professed Christian would be evil with the evil, unrighteous

with the unrighteous? Shall we place our influence on the side of the great apostate, and shall universal scorn be heaped upon God's law, the great standard of righteousness? Shall we be swept away by the strong tide of transgression and apostasy? Or shall the righteous search the Scriptures, and know for themselves the conditions upon which the salvation of their souls depend? Those who make the Word of God the man of their counsel will esteem the law of God, and their appreciation of it will be in proportion as it is set aside and despised. Loyal subjects of Christ's kingdom will re-echo the words of David and say, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold, yea, above fine gold." This is the position those will

¹¹ Heb. righteousness ¹² Heb. to comfort me ¹³ Heb. faithfulness ¹⁴ Heb. to generation and generation ¹⁵ Heb. standeth ¹⁶ Heb. it is ever with me ¹⁷ Heb. portion

NUN.

- 105 Thy word is a ¹lamp unto my feet, and a light unto my path.
- 106 I have sworn, and I will perform it, that I will keep thy righteous judgments.
- 107 I am afflicted very much: quicken me, O LORD, according unto thy word.
- 108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.
- 109 My soul is continually in my hand: yet do I not forget thy law.
- 110 The wicked have laid a snare for me: yet I erred not from thy precepts.
- 111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.
- 112 I have inclined mine heart ¹⁰to perform thy statutes always, *even unto the end.*

SAMECH.

- 113 I hate *vain* thoughts: but thy law do I love.
- 114 Thou art my hiding place and my shield: I hope in thy word.
- 115 Depart from me, ye evildoers: for I will keep the commandments of my God.
- 116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.
- 117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.
- 118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.
- 119 Thou ¹¹puttest away all the wicked of the earth *like* dross: therefore I love thy testimonies.
- 120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

- 121 I have done judgment and justice: leave me not to mine oppressors.
- 122 Be surety for thy servant for good: let not the proud oppress me.
- 123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
- 124 Deal with thy servant according unto thy mercy, and teach me thy statutes.
- 125 I am thy servant; give me understanding, that I may know thy testimonies.
- 126 It is time for thee, LORD, to work: for they have made void thy law.

119:106 Ps 56:12; Ne 10:29; Mt 5:35; 2 Co 8:5.
 119:108 Nu 29:39; Hos 14:2; Heb 13:15; Ps 119:12.
 119:109 Rom 12:3; 1 Sa 19:5; Rom 8:36; 1 Co 15:31.
 119:111 Ps 119:14; Ac 26:18; Col 1:12; Heb 9:15.
 119:114 Ps 52:7; Isa 32:3; Ps 3:3; Ps 119:81.
 119:115 Ps 6:8; Ps 26:9; Mt 7:23; Mt 25:41.
 119:116 Ps 37:17; Ps 47:24; Rom 9:32; 1 Pe 2:6.
 119:117 Ps 71:6; Rom 11:1; 1 Pe 1:5; Jude 24.
 119:119 1 Sa 15:23; Jer 6:30; Mt 5:12.
 119:120 Ps 119:53; 1 Sa 6:20; Isa 66:2; Heb 4:16.
 119:122 Ge 43:9; Isa 48:14; Phm 18; Heb 7:22.
 119:127 Ps 119:72; Rom 8:11; Pr 16; Eph 5:8.
 119:130 Ps 119:105; Isa 8:20; Ac 26:18; 2 Pe 1:19.
 119:132 Ps 119:120; Ps 25:18; Ex 34:1; 1 St 1:11.
 119:133 Ps 119:116; Ps 17:5; Rom 7:24-25.
 119:144 Ps 119:122; Ps 56:13; Ac 9:51.
 119:135 Ps 16; Ps 80:1; Ps 80:3; Ps 80:7.
 119:136 Ps 119:53; Ps 119:158; 1 Sa 15:11; 1 St 4:11.
 119:137 Ps 103:6; Ezr 9:15; Da 9:7; Rom 9:16.
 119:141 Ps 22:6; Lk 6:20; Lk 9:58; 3 Co 8:9; Jas 2:5.
 119:142 Ps 119:144; Ps 36:6; Isa 51:8; Da 9:21.
 119:148 Ps 119:62; Ps 64:1; Ps 63:6; Lk 6:12.

18 or, candle
 19 Heb. to do
 20 Heb. causest to cease
 21 Heb. according to the custom toward those, etc
 22 Heb. righteousness
 23 Heb. faithfulness
 24 Heb. cut me off

- 127 Therefore I love thy commandments above gold; yea, above fine gold.
- 128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

PE.

- 129 Thy testimonies are wonderful: therefore doth my soul keep them.
- 130 The entrance of thy words giveth light; it giveth understanding unto the simple.
- 131 I opened my mouth, and panted: for I longed for thy commandments.
- 132 Look thou upon me, and be merciful unto me, ¹²as thou usest to do unto those that love thy name.
- 133 Order my steps in thy word: and let not any iniquity have dominion over me.
- 134 Deliver me from the oppression of man: so will I keep thy precepts.
- 135 Make thy face to shine upon thy servant: and teach me thy statutes.
- 136 Rivers of waters run down mine eyes, because they keep not thy law.

TZADDI.

- 137 Righteous art thou, O LORD, and upright are thy judgments.
- 138 Thy testimonies that thou hast commanded are ¹³righteous and very ¹⁴faithful.
- 139 My zeal hath ¹⁵consumed me, because mine enemies have forgotten thy words.
- 140 Thy word is very ¹⁶pure: therefore thy servant loveth it.
- 141 I am small and despised: yet do not I forget thy precepts.
- 142 Thy righteousness is an everlasting righteousness, and thy law is the truth.
- 143 Trouble and anguish have ¹⁷taken hold on me: yet thy commandments are my delights.
- 144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

KOPH.

- 145 I cried with my whole heart: hear me, O LORD: I will keep thy statutes.
- 146 I cried unto thee; save me, ¹⁸and I shall keep thy testimonies.
- 147 I prevented the dawning of the morning, and cried: I hoped in thy word.
- 148 Mine eyes prevent the *night* watches, that I might meditate in thy word.
- 149 Hear my voice according unto thy

Ps

occupy who love God sincerely and their neighbors as themselves. They will exalt the commandments in proportion as contempt increases (Undated MS 145).

119:126. When David in his day saw the departing from the law of God, he expected that a manifestation of divine displeasure would be seen. He looked for the Lord to show forth His righteous indignation. "It is time for thee, Lord, to work," he exclaimed, "for they have made void thy law." He supposed that in their lawlessness men had exceeded the bounds of God's forbearance, and that the Lord would no longer restrain Himself (MS 15, 1906).

Where Will the Church Stand?—It is possible for men to go so far in wickedness, under continual remembrance, that God sees that He must arise and vindicate His honor.

Thus it is at the present period of this earth's history. Crime of every degree is becoming more and more strikingly manifest. The earth is filled with violence of men against their fellow-men.

What position will the church take? Will those who in the past have had respect for the law of God, be drawn into the current of evil? Will the almost universal transgression and contempt of the law of God, darken the spiritual atmosphere of the souls of all alike? Will the disrespect of the law of God sweep away the protecting barriers? Because wickedness and lawlessness prevail, is the law of God to be less highly esteemed? Because it is made void by the great majority of those living on the earth, shall the few loyal ones become like all the disloyal, and act as the

²⁵ Heb. tried, or, refined ²⁶ Heb. found me ²⁷ or, that I may keep

- lovingkindness: O LORD, quicken me according to thy judgment.
- 150 They draw nigh that follow after mischief: they are far from thy law.
- 151 Thou art near, O LORD; and all thy commandments are truth.
- 152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

- 153 Consider mine affliction, and deliver me: for I do not forget thy law.
- 154 Plead my cause, and deliver me: quicken me according to thy word.
- 155 Salvation is far from the wicked: for they seek not thy statutes.
- 156 "Great are thy tender mercies, O LORD: quicken me according to thy judgments.
- 157 Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.
- 158 I beheld the transgressors, and was grieved: because they kept not thy word.
- 159 Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.
- 160 "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

SCHIN.

- 161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word.
- 162 I rejoice at thy word, as one that findeth great spoil.
- 163 I hate and abhor lying: but thy law do I love.
- 164 Seven times a day do I praise thee because of thy righteous judgments.
- 165 Great peace have they which love thy law: and "nothing shall offend them.
- 166 LORD, I have hoped for thy salvation, and done thy commandments.
- 167 My soul hath kept thy testimonies; and I love them exceedingly.
- 168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

Ps

TAU.

- 169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

119:151 Ps 46:1; Ps 75:1; Dt 17:36; 1:24.
119:152 Ps 119:149; Ps 119:160; Eccl 3:11; Lk 21:33.
119:153 Ps 119:159; Ps 9:13; La 2:20; Ps 119:176.
119:154 Ps 35:1; Ps 43:1; Mic 7:9; 1 Jn 2:1.
119:155 Ps 10:27; Isa 46:12; Lk 16:24; Rom 3:11.
119:161 Ps 119:23; Ps 119:157; Jn 15:25; Isa 66:2.
119:165 Pr 3:17; Isa 57:21; Jn 14:27; Pph 4:7.
119:168 Ps 98:8; Job 34:21; Heb 4:13; Rev 2:21.
119:173 Ps 119:94; Mk 9:24; 2 Co 12:9; Eph 6:10.
119:176 Isa 54:6; Gal 4:9; Pph 2:13; Eccl 3:6.

120:5 Jer 9:6; Jer 15:10; Rev 2:13; Ge 10:2.

121:3 Ps 91:12; 1 Sa 2:9; Pr 28:1; Pe 1:5.

121:6 Isa 49:10; Rev 7:16.

121:7 Job 5:19; Pr 12:21; Mt 6:13.

121:8 Dt 28:6; Dt 28:19; 2 Sa 5:2.

122:1 Ps 120:1; Ps 134:1; Ps 124:1; Mic 4:2.

28 or, Many

29 Heb. The beginning of thy word is true

30 Heb. they shall have no stumbling-block

120

1 or, What shall the deceitful tongue give unto thee? or, what shall is profit thee?

2 Heb. added

3 or, It is as the sharp arrows of the mighty man, with coals of juniper

4 or, a man of peace

121

1 or, Shall I lift up mine eyes to the hills? whence should my help come?

- 170 Let my supplication come before thee: deliver me according to thy word.
- 171 My lips shall utter praise, when thou hast taught me thy statutes.
- 172 My tongue shall speak of thy word: for all thy commandments are righteousness.
- 173 Let thine hand help me: for I have chosen thy precepts.
- 174 I have longed for thy salvation, O LORD; and thy law is my delight.
- 175 Let my soul live, and it shall praise thee; and let thy judgments help me.
- 176 I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

A Song of Degrees.

120 In my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

3 'What shall be given unto thee? or what shall be done unto thee, thou false tongue?

4 'Sharp arrows of the mighty, with coals of juniper.

5 Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

6 My soul hath long dwelt with him that hateth peace.

7 I am 'for peace: but when I speak, they are for war.

A Song of Degrees.

121 'I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the LORD, which made heaven and earth.

3 He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

8 The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

A Song of Degrees of David.

122 I was glad when they said unto me, Let us go into the house of the

wicked act? Shall they not rather offer up the prayer of David, "It is time for thee, Lord, to work: for they have made void thy law" (MS 15, 1906)?

119:130. See EGW on Ps. 19.

119:165. In Harmony With Heaven.—There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ, is in harmony with heaven (Letter 96, 1896).

Obedience Leads to Peace.—Each law of God is an enactment of mercy, love, and saving power. These laws, obeyed, are our life, our salvation, our happiness, our peace (Ps. 119:165 quoted) (Letter 112, 1902).

121:5. God Comes Near to Supply All Needs.—True

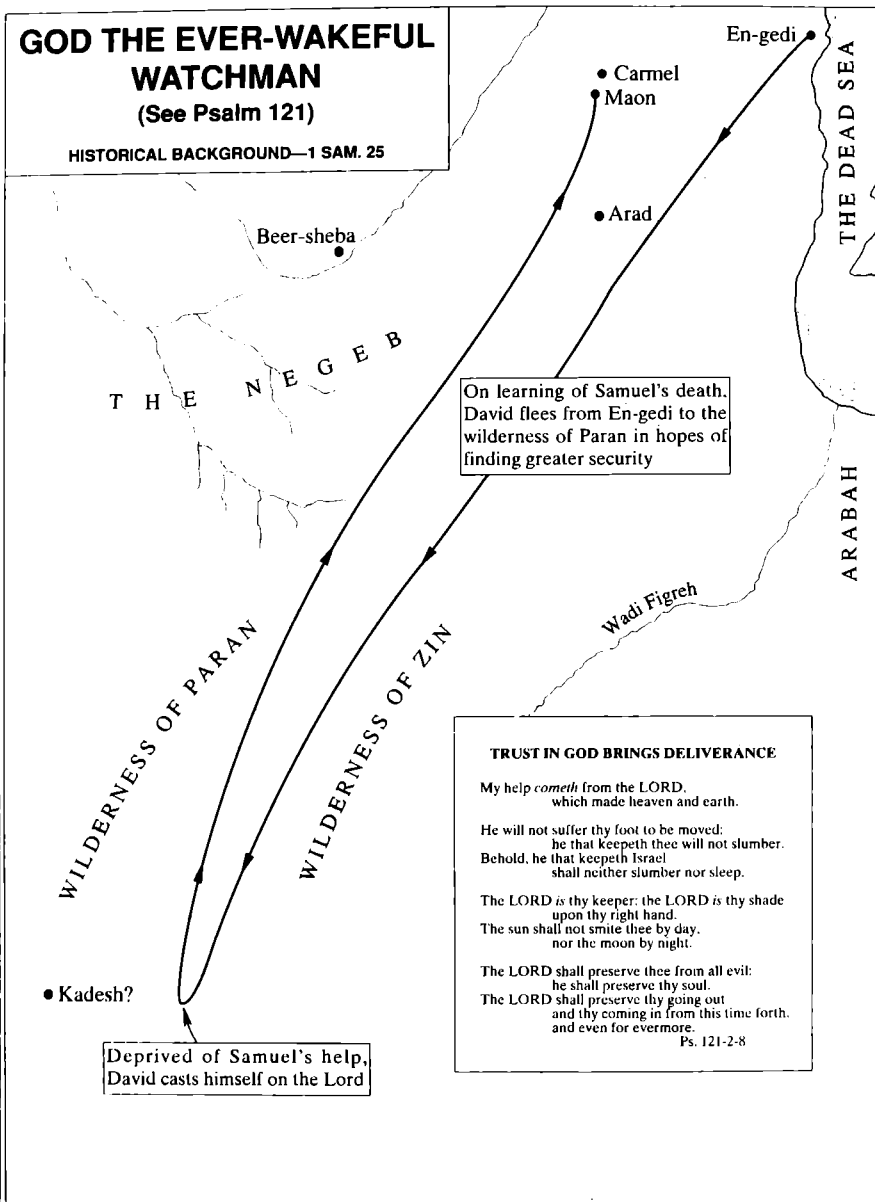
happiness may be found in unselfish striving to help those who need help. God helps the feeble, and strengthens those who have no strength. In the fields where the trials and the conflicts and poverty are the greatest, God's workmen must have increased protection. To those laboring in the heat of the conflict, God says, "The Lord is thy shade upon thy right hand."

Our Lord adapts Himself to our special needs. He is a shade on our right hand. He walks close by our side, ready to supply all our necessities. He comes very near to those who are engaged in willing service for Him. He knows every one by name. O what assurances we have of the tender love of Christ (MS 51, 1904).

GOD THE EVER-WAKEFUL WATCHMAN

(See Psalm 121)

HISTORICAL BACKGROUND—1 SAM. 25



TRUST IN GOD BRINGS DELIVERANCE

My help *cometh* from the LORD,
which made heaven and earth.

He will not suffer thy foot to be moved:
he that keepeth thee will not slumber.
Behold, he that keepeth Israel
shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade
upon thy right hand.
The sun shall not smite thee by day,
nor the moon by night.

The LORD shall preserve thee from all evil:
he shall preserve thy soul.
The LORD shall preserve thy going out
and thy coming in from this time forth,
and even for evermore.

Ps. 121-2-8

When death claims esteemed friends and valued counselors, then it is that men realize anew that their trust must not be placed in princes, but in the everlasting, ever-watchful Lord. Though the voice of earlier advisers seemed indispensable

and the watchful warnings invaluable, they cannot be compared with the promised guidance by One who never slumbers or sleeps. God is as desirous of manifesting His beneficent guidance today as He was in David's day.

- LORD.**
 2 Our feet shall stand within thy gates, O Jerusalem.
 3 Jerusalem is builded as a city that is compact together:
 4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.
 5 For there 'are set thrones of judgment, the thrones of the house of David.
 6 Pray for the peace of Jerusalem: they shall prosper that love thee.
 7 Peace be within thy walls, and prosperity within thy palaces.
 8 For my brethren and companions' sakes, I will now say, Peace *be* within thee.
 9 Because of the house of the LORD our God I will seek thy good.

A Song of Degrees

- 123** Unto thee lift I up mine eyes, O thou that dwellest in the heavens.
 2 Behold, as the eyes of servants *look* unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.
 3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.
 4 Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

A Song of Degrees of David.

- 124** If it had not been the LORD who was on our side, now may Israel say:
 2 If it had not been the LORD who was on our side, when men rose up against us:
 3 Then they had swallowed us up quick, when their wrath was kindled against us:
 4 Then the waters had overwhelmed us, the stream had gone over our soul:
 5 Then the proud waters had gone over our soul.
 6 Blessed *be* the LORD, who hath not given us as a prey to their teeth.
 7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
 8 Our help *is* in the name of the LORD, who made heaven and earth.

A Song of Degrees.

- 125** They that trust in the LORD *shall* be as mount Zion, which cannot be removed, but abideth for ever.
 2 As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.
 3 For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.
 4 Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

123:3 2 Sa 5:9, Eph 2:20-21, Rev 21:10
 123:4 Ps 70:68, Ps 132:13, Ps 23:17, Dt 12:5
 123:6 Ps 51:18, Jer 51:50, Jo 17:21, 1 Ph 1:5

124:1 Ps 120:1, Ps 131:1, Ps 27:1, Rom 8:31
 124:3 Ps 27:2, Ps 35:25, Dt 3:19, Mt 2:16, Ac 9:2
 124:8 Ps 115:15, Ps 121:2, Ps 134:3, Ge 1:1

125:3 Ps 103:9, Ps 103:11, Isa 10:5, 1 Co 10:13
 125:5 Ps 101:3, Jer 2:19, Heb 10:48, 1 Pe 1:2

126:1 Ps 120:1, Hos 6:11, Joel 3:1, Mk 30:11
 126:2 Ps 55:6, Est 3:11, Isa 35:10, Rom 11:15
 126:5 Ps 137:1, Joel 2:17, Joel 2:25, Mt 5:4

127:2 Ec 1:11, Ecc 1:8, Ec 7:7, Ps 45:5
 127:3 Ge 1:28, Ge 2:16, Ge 3:5, Dt 28:1

128:2 Ge 3:19, Dt 28:1, Isa 62:8, Isa 65:13

128:3 Ge 19:22, Ec 19:10, Jer 41:16, Rom 11:24

128:5 Ps 20:2, Ps 118:26, Isa 2:3, Eph 1:3

128:6 Ge 50:25, Job 42:16, Ps 125:5, Isa 66:12, Gal 1:16

129:1 Ec 1:1, Ps 120:1, Ec 2:15, Hos 2:15, Hos 11:1
 129:3 Ps 111:7, Isa 51:23

129:4 Ec 9:15, Ne 9:33, La 1:18, Da 9:7

122

1 Heb do sit

125

1 Heb wickedness

126

1 Heb returned the returning

2 Heb hath magnified to do with them

3 or, singing

4 or, seed basket

127

1 Heb that are builders of it in it

2 Heb filled his quiver with them

3 or, subdue, or, destroy

129

1 or, Much

- 5 As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace *shall* be upon Israel.

A Song of Degrees.

- 126** When the LORD 'turned again the captivity of Zion, we were like them that dream.
 2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD 'hath done great things for them.
 3 The LORD hath done great things for us, whereof we are glad.
 4 Turn again our captivity, O LORD, as the streams in the south.
 5 They that sow in tears shall reap in joy.
 6 He that goeth forth and weepeth, bearing 'precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

A Song of Degrees for Solomon.

- 127** Because the LORD build the house, they labour in vain 'that build it, except the LORD keep the city, the watchman waketh *but* in vain.
 2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.
 3 Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.
 4 As arrows *are* in the hand of a mighty man: so *are* children of the youth.
 5 Happy is the man that 'hath his quiver full of them: they shall not be ashamed, but they 'shall speak with the enemies in the gate.

A Song of Degrees.

- 128** Blessed *is* every one that feareth the LORD: that walketh in his ways.
 2 For thou shalt eat the labour of thine hands: happy *shalt* thou be, and it *shall* be well with thee.
 3 Thy wife *shall* be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.
 4 Behold, that thus shall the man be blessed that feareth the LORD.
 5 The LORD shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life.
 6 Yea, thou shalt see thy children's children, and peace upon Israel.

A Song of Degrees.

- 129** 'Many a time have they afflicted me from my youth, may Israel now say:
 2 Many a time have they afflicted me from my youth: yet they have not prevailed against me.
 3 The plowers plowed upon my back: they made long their furrows.
 4 The LORD *is* righteous: he hath cut

asunder the cords of the wicked.

- 5 Let them all be as confounded and turned back that hate Zion.
- 6 Let them be as the grass *upon* the house-tops, which withereth afore it groweth up:
- 7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.
- 8 Neither do they which go by say, The blessing of the LORD *be* upon you: we bless you in the name of the LORD.

A Song of Degrees.

130 Out of the depths have I cried unto thee, O LORD.

- 2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.
- 3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?
- 4 But there is forgiveness with thee, that thou mayest be feared.
- 5 I wait for the LORD, my soul doth wait, and in his word do I hope.
- 6 My soul *waiteth* for the Lord more than they that watch for the morning: *I say, more than they that watch for the morning.*
- 7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.
- 8 And he shall redeem Israel from all his iniquities.

A Song of Degrees of David.

- 131** LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.
- 2 Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child.
- 3 Let Israel hope in the LORD 'from henceforth and for ever.

A Song of Degrees.

- 132** LORD, remember David, *and* all his afflictions:
- 2 How he swore unto the LORD, *and* vowed unto the mighty God of Jacob;
- 3 Surely I will not come into the tabernacle of my house, nor go up into my bed;
- 4 I will not give sleep to mine eyes, *or* slumber to mine eyelids,
- 5 Until I find out a place for the LORD, 'an habitation for the mighty God of Jacob.
- 6 Lo, we heard of it at Ephraim: we found it in the fields of the wood.
- 7 We will go into his tabernacles: we will

129:6 Ps 57:2; Ps 92:7; Mt 13:6
129:8 Ru 2:4

130:1 Ps 121:1; Ps 122:1; Heb 5:7; Ps 125:1
130:3 Ps 145:2; Job 15:1; Isa 53:6; Jo 8:7; 9:

130:4 Ps 25:11; Ps 86:5; Ac 9:41; 2 Ti 2:19

130:5 Ps 27:14; Ps 34:20; Lk 2:25; Heb 6:18

130:7 Ps 103:3; Zep 4:2; Rom 8:24; 1 Ti 4:10

130:8 Mt 1:21; Rom 6:11; Tit 2:13

131:1 Ps 122:1; Ps 124:1; Mt 11:29; Ac 20:19

131:2 Ps 12:5; Ps 42:11; Lk 21:19; Mk 10:15; 1 Co 13:20

132:4 Ge 21:55; Ru 4:18; Pr 6:4

132:6 Ru 1:2; 1 Sa 17:12; Mic 5:2; 1 Sa 7:1

132:8 Ps 68:1; Ps 78:61

132:9 Ps 152:16; Ps 94:1; Isa 61:10; Rom 15:14

132:11 Ps 89:33; Ps 89:37; Heb 6:18; Ac 2:40

132:16 Ps 132:9; Ps 140:4; Isa 61:10; Gal 5:27

132:17 Ps 92:10; Ps 148:10; Ec 49:21; Lk 1:69

135:2 1 Ch 23:30; Ne 9:5; Lk 2:47; Ps 92:13

130

1 or, which watch unto

131

1 Heb. walk

2 Heb. wonderful

3 Heb. my soul

4 Heb. now

132

1 Heb. habitations

2 Heb. belly

3 or, surely

4 or, candle

133

1 Heb. even

together

134

1 or, holiness

worship at his footstool.

- 8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.
- 9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.
- 10 For thy servant David's sake turn not away the face of thine anointed.
- 11 The LORD hath sworn *in* truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.
- 12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
- 13 For the LORD hath chosen Zion; he hath desired *it* for his habitation.
- 14 This is my rest for ever: here will I dwell; for I have desired *it*.
- 15 I will abundantly bless her provision: I will satisfy her poor with bread.
- 16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.
- 17 There will I make the horn of David to bud; I have ordained a lamp for mine anointed.
- 18 His enemies will I clothe with shame: but upon himself shall his crown flourish.

A Song of Degrees of David.

133 Behold, how good and how pleasant *it is* for brethren to dwell 'together in unity!

- 2 *It is like* the precious ointment upon the head, that ran down upon the beard, *even* Aaron's beard: that went down to the skirts of his garments;
- 3 As the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

A Song of Degrees.

134 Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

- 2 Lift up your hands 'in the sanctuary, and bless the LORD.
- 3 The LORD that made heaven and earth bless thee out of Zion.
- 135** Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD.
- 2 Ye that stand in the house of the LORD, in the courts of the house of our God,
- 3 Praise the LORD; for the LORD *is* good: sing praises unto his name; for *it is* pleasant.

133. Unity, Love, and Peace.—Let fathers and mothers make a solemn promise to God, whom they profess to love and obey; that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish.

Parents should be careful not to allow the spirit of dissension to creep into the home; for this is one of Satan's agents to make his impression on the character. If parents will strive for unity in the home by inculcating the principles that governed the life of Christ, dissension will be

driven out, and unity and love will abide there. Parents and children will partake of the gift of the Holy Spirit.

Let the husband and wife remember that they have burdens enough to carry without making their lives wretched by allowing differences to come in. Those who give place to little differences invite Satan into their home. The children catch the spirit of contention over mere trifles. Evil agencies do their part to make parents and children disloyal to God.

Although trials may arise in the married life, the

- 4 For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.
- 5 For I know that the LORD is great, and that our Lord is above all gods.
- 6 Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.
- 7 He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.
- 8 Who smote the firstborn of Egypt, both of man and beast.
- 9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.
- 10 Who smote great nations, and slew mighty kings:
- 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:
- 12 And gave their land for an heritage, an heritage unto Israel his people.
- 13 Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.
- 14 For the LORD will judge his people, and he will repent himself concerning his servants.
- 15 The idols of the heathen are silver and gold, the work of men's hands.
- 16 They have mouths, but they speak not; eyes have they, but they see not:
- 17 They have ears, but they hear not; neither is there any breath in their mouths.
- 18 They that make them are like unto them: so is every one that trusteth in them.
- 19 Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:
- 20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.
- 21 Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

136 O Give thanks unto the LORD; for he is good: for his mercy endureth for ever.

- 2 O give thanks unto the God of gods: for his mercy endureth for ever.
- 3 O give thanks to the Lord of lords: for his mercy endureth for ever.
- 4 To him who alone doeth great wonders: for his mercy endureth for ever.
- 5 To him that by wisdom made the heavens: for his mercy endureth for ever.
- 6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

135:4 Ps 33:12, 13; 122:2; Isa 41:8, 9; Ps 24:2

135:7 Ps 100:8; 1 Ki 18:1; Jer 10:13; Jo 5:8

135:10 Ps 11:2, 3

135:11 Ne 9:22; Jos 10:1; Jos 11:1; Jos 12:1

135:12 Ps 78:55; Nu 34:9; Jos 11:25; Jos 12:7

135:13 Ps 72:17; Ps 102:12; Jhn 12:5; Mt 6:13

135:14 Ps 50:4; Jdg 10:16; Am 7:5; Job 1:2

136:2 Ps 82:1; Ps 9:2; Ex 18:11; Da 7:2

136:3 1 Ti 6:15; Rev 17:14; Rev 19:16

136:5 Ps 45:6; Ps 101:24; Ge 1:1; Jer 51:15

136:6 Ps 21:2; Ge 19; Job 26:7; Isa 40:22

136:7 Ps 104:19; Dt 19

136:11 Ps 78:52; Ps 105:47; Ex 12:51; Ex 13:5

136:13 Ps 7:13; Ps 78:18; Ex 14:29; Heb 11:29

136:16 Ps 77:20; Ex 13:18; Dt 8:2; Isa 49:10

136:19 Nu 21:21; Nu 21:24; Dt 29:7

136:21 Ps 78:55; Ps 135:12; Nu 32:33; Jos 12:1

136:23 Ps 102:17; Ge 8:13; Ex 6:9; Lk 1:48; Lk 1:52

136:25 Ps 104:27; Ps 145:15; Ps 147:9

137:1 Est 8:21; Jer 15:17; Eccl 4:15; Da 9:4; Lk 19:41

137:2 Ps 55:2; Isa 24:8; Am 8:10; Rev 18:22

137:6 Ps 22:15; Isa 41:17; Mt 6:33

135

1 Heb. from man unto beast

2 Heb. to generation and generation

136

1 Heb. for the rulings by day

2 Heb. shaken off

137

1 Heb. the words of a song

2 Heb. laid us on heaps

3 Heb. land of a stranger?

4 Heb. the head of my joy

- 7 To him that made great lights: for his mercy endureth for ever:
- 8 The sun to rule by day: for his mercy endureth for ever:
- 9 The moon and stars to rule by night: for his mercy endureth for ever.
- 10 To him that smote Egypt in their first-born: for his mercy endureth for ever:
- 11 And brought out Israel from among them: for his mercy endureth for ever:
- 12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever:
- 13 To him which divided the Red sea into parts: for his mercy endureth for ever:
- 14 And made Israel to pass through the midst of it: for his mercy endureth for ever:
- 15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.
- 16 To him which led his people through the wilderness: for his mercy endureth for ever.
- 17 To him which smote great kings: for his mercy endureth for ever:
- 18 And slew famous kings: for his mercy endureth for ever:
- 19 Sihon king of the Amorites: for his mercy endureth for ever:
- 20 And Og the king of Bashan: for his mercy endureth for ever:
- 21 And gave their land for an heritage: for his mercy endureth for ever:
- 22 Even an heritage unto Israel his servant: for his mercy endureth for ever.
- 23 Who remembered us in our low estate: for his mercy endureth for ever:
- 24 And hath redeemed us from our enemies: for his mercy endureth for ever.
- 25 Who giveth food to all flesh: for his mercy endureth for ever.
- 26 O give thanks unto the God of heaven, for his mercy endureth for ever.

137 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

- 2 We hanged our harps upon the willows in the midst thereof.
- 3 For there they that carried us away captive required of us a song: and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.
- 4 How shall we sing the LORD's song in a strange land?
- 5 If I forget thee, O Jerusalem, let my right hand forget her cunning.
- 6 If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem above my chief joy.

husband and the wife are to keep their souls in the love of God. The father should look upon the mother of his children as one deserving of all kindness, tenderness, and sympathy (AH 178, 179).

The Secret of Family Unity.—The cause of division and discord in families and in the church is separation from Christ. To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be

much of this to do—but union with Christ.

Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another.

Thus it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another. God is glorified as His people unite in harmonious action (AH 179).

135:7. See EGW on Ps. 147:8, 16-18.

139:1-12 (Rev. 20:12, 15). **Where You Are, God Is.**—We are never alone. We have a Companion, whether we

- 7 Remember, O LORD, the children of Edom in the day of Jerusalem; who said, 'Rase it, rase it, even to the foundation thereof.
- 8 O daughter of Babylon, who art to be 'destroyed; happy *shall he be*, 'that rewardeth thee as thou hast served us.
- 9 Happy *shall he be*, 'that taketh and dasheth thy little ones against 'the stones.

A Psalm of David.

- 138** I will praise thee with my whole heart: before the gods will I sing praise unto thee.
- 2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.
- 3 In the day when I cried thou answeredst me, and strengthenedst me *with* strength in my soul.
- 4 All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.
- 5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.
- 6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
- 7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
- 8 The LORD will perfect *that which* concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

To the Chief Musician, A Psalm of David.

- 139** O LORD, thou hast searched me, and known me.
- 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
- 3 Thou 'compassest my path and my lying down, and art acquainted *with* all my ways.
- 4 For *there* is not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.
- 5 Thou hast heset me behind and before, and laid thine hand upon me.
- 6 *Such* knowledge is too wonderful for me; it is high, I cannot *attain* unto it.
- 7 Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- 8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art*

137:7 Ps 74:18; 1 Sa 15:2; Hos 7:2; Jer 49:7.
137:8 Jer 50:43; Jer 52:43; Zec 2:7; Isa 13:1.

138:1 Ps 9:1; Ps 111:1; 1 Co 14:15; Eph 5:19.

138:2 Ps 5:7; Ps 99:1; Da 6:10; Jn 1:7.

138:3 Ps 18:6; Isa 65:2; Zec 10:12; Eph 4:16.

138:6 Ps 51:17; Isa 57:15; Lk 14:11; Jas 4:6.

138:7 Job 13:15; Isa 57:16; Isa 5:25; Ac 2:33.

138:8 Ps 57:2; Isa 26:12; Jn 15:2; Rom 5:10; Php 1:6.

139:1 Ps 139:25; Ps 17:3; Heb 4:13; Rev 2:18.

139:2 Ps 56:8; 2 Ki 6:12; Zec 1:10; Mt 9:9.

139:4 Ps 19:14; Job 8:2; Zec 1:12; Jas 1:26.

139:8 Ob 1; Job 26:6; Pr 15:11; Job 2:2.

139:19 Ps 5:6; Ps 64:7; Mt 7:23; 2 Co 6:17.

139:20 Ps 74:14; Isa 47:24; Jude 15; Rev 13:6.

139:23 Ps 139:1; Dt 8:2; Zec 13:9; 1 Pe 1:7.

139:24 Ps 17:8; Pr 28:26; Mt 7:14; Jn 1:6; Col 2:6.

5 Heb. Make bare

6 Heb. wasted

7 Heb. recompenseth unto thee thy deed which thou didst to us

8 Heb. the rock

139

1 or, winnowest

2 Heb. darkeneth not

3 Heb. as is the darkness, so is the light

4 Heb. greatly

5 or, strength, or, body

6 Heb. all of them

7 or, what days they should be fashioned

8 Heb. way of pain, or, grief

140

1 Heb. man of violences

there.

- 9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;
- 10 Even there shall thy hand lead me, and thy right hand shall hold me.
- 11 If I say, Surely the darkness shall cover me; even the night shall be light about me.
- 12 Yea, the darkness 'hideth not from thee; but the night shineth as the day: 'the darkness and the light *are* both alike to thee.
- 13 For thou hast possessed my reins: thou hast covered me in my mother's womb.
- 14 I will praise thee; for I am fearfully and wonderfully made: marvellous *are* thy works; and *that* my soul knoweth 'right well.
- 15 My 'substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
- 16 Thine eyes did see my substance, yet being unperfect; and in thy book 'all my members were written, 'which in continuance were fashioned, when *as yet there* was none of them.
- 17 How precious also are thy thoughts unto me, O God! how great is the sum of them!
- 18 If I should count them, they are more in number than the sand: when I awake, I am still with thee.
- 19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
- 20 For they speak against thee wickedly, and thine enemies take *thy name* in vain.
- 21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?
- 22 I hate them with perfect hatred: I count them mine enemies.
- 23 Search me, O God, and know my heart: try me, and know my thoughts:
- 24 And see if *there be any* 'wicked way in me, and lead me in the way everlasting.

To the Chief Musician, A Psalm of David.

- 140** Deliver me, O LORD, from the evil man: preserve me from the 'violent man;
- 2 Which imagine mischiefs in *their* heart; continually are they gathered together *for* war.
- 3 They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.
- 4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent

choose Him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness—the holy, sin-hating God. Nothing that is said or done or thought can escape His infinite eye. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude He is there. No one can deceive God; none can escape from their

accountability to Him. [Ps. 139:1-12 quoted.] Day by day the record of your words, your actions, and your iniquity, is being made in the books of heaven. This you must meet [Rev. 20:12, 15 quoted] (YI May 26, 1898).

139:8. No Solitude Without God.—The psalmist represents the presence of the Infinite One as pervading the universe. "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." [Ps. 139:8.] We can never find a solitude where God is not. The ever watchful eye of Omniscience is upon all our works, and

- man; who have purposed to overthrow my goings.
- 5 The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.
- 6 I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.
- 7 O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
- 8 Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.
- 9 As for the head of those that compass me about, let the mischief of their own lips cover them.
- 10 Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.
- 11 Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.
- 12 I know that the LORD will maintain the cause of the afflicted, and the right of the poor.
- 13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

A Psalm of David.

- 141** LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.
- 2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.
- 3 Set a watch, O LORD, before my mouth; keep the door of my lips.
- 4 Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties.
- 5 Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.
- 6 When their judges are overthrown in stony places, they shall hear my words: for they are sweet.
- 7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.
- 8 But mine eyes are unto thee, O God the Lord; in thee is my trust; leave not my soul destitute.
- 9 Keep me from the snares which they have laid for me, and the gins of the workers of

140:5 Ps 35:7; Ps 46:11; Jer 18:18; Lk 11:53-54.
140:6 Ps 16:2; Ps 51:14; La 3:24; Zec 13:9.
140:7 Ps 18:35; Ps 27:1; Ps 62:2; Ps 143:10.
140:8 Ps 27:12; 2 Sa 15:31; 12:32.
140:9 Ps 7:16; Est 5:14; Pr 10:6; Mt 27:25.
140:10 Ps 11:6; Ps 21:9; Ge 19:24; Mt 13:42.
140:12 Ps 22:24; Pr 22:22; Jer 22:46; Mt 11:5.

141:2 Pr 15:8; Rev 5:8; Nu 16:35; Rev 5:8.
141:4 Ps 119:36; Isa 63:17; Mt 6:13; Jas 1:13.
141:7 Ps 11:22; Rom 8:36; 2 Co 1:9; Heb 11:37.
141:8 Ps 25:15; 2 Ch 20:12; Isa 41:17; Jo 1:18.
141:10 Ps 35:8; 140:9; Est 7:10; Pr 11:8.

142:5 Ps 46:1; Ps 91:2; Jo 16:32; 2 Ti 4:17.
142:6 Ps 79:8; Ps 136:23; Rom 8:35; Rom 8:37.
142:7 Ps 9:1; Ps 13:1; Isa 61:1; Ac 2:26; Jas 5:11.

143:2 Ps 130:3; Rom 8:20; Gal 2:16; 1 Jo 1:10.
143:3 Ps 35:4; Ps 51:3; Ps 112:6; 2 Sa 15:11.
143:4 Ps 55:5; Ps 61:2; Job 6:27; Lk 22:44.
143:5 Ps 42:6; Ps 111:4; Dt 8:2-3; Mic 6:5.
143:6 Ps 41:20; Ps 88:9; Job 11:13; Jo 1:7.

2 or, let them not be exalted

3 or, an evil speaker (Heb, a man of tongue), a wicked man of violence, he established in the earth: let him be hunted to his overthrow

141

1 Heb directed

2 or, me kindly, and reprove me; let not their precious oil break, etc

3 Heb, make not my soul bare

iniquity.

- 10 Let the wicked fall into their own nets, whilst that I withal escape.

Maschil of David; A Prayer When He Was in the Cave.

- 142** I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.
- 2 I poured out my complaint before him; I shewed before him my trouble.
- 3 When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.
- 4 I looked on my right hand, and beheld; but there was no man that would know me: refuge failed me; no man cared for my soul.
- 5 I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living.
- 6 Attend unto my cry: for I am brought very low: deliver me from my persecutors; for they are stronger than I.
- 7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about: for thou shalt deal bountifully with me.

A Psalm of David.

- 143** Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.
- 2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
- 3 For the enemy hath persecuted my soul: he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
- 4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.
- 5 I remember the days of old; I meditate on all thy works: I muse on the work of thy hands.
- 6 I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land Selah.
- 7 Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.
- 8 Cause me to hear thy lovingkindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk: for I lift up my soul unto thee.
- 9 Deliver me, O LORD, from mine

although He can marshal the armies of heaven to do His will. He condescends to accept the services of frail, erring mortals (ST July 14, 1881).

139:14. Pupils to Be Impressed With the Thought That the Body Is the Temple of God.—The student of physiology should be taught that the object of his study is not merely to gain a knowledge of facts and principles. This alone will prove of little benefit. He may understand the importance of ventilation, his room may be supplied with pure air, but unless he fills his lungs properly he will

suffer the results of imperfect respiration. So the necessity of cleanliness may be understood, and needful facilities may be supplied; but all will be without avail unless put to use. The great requisite in teaching these principles is to impress the pupil with their importance so that he will conscientiously put them in practice.

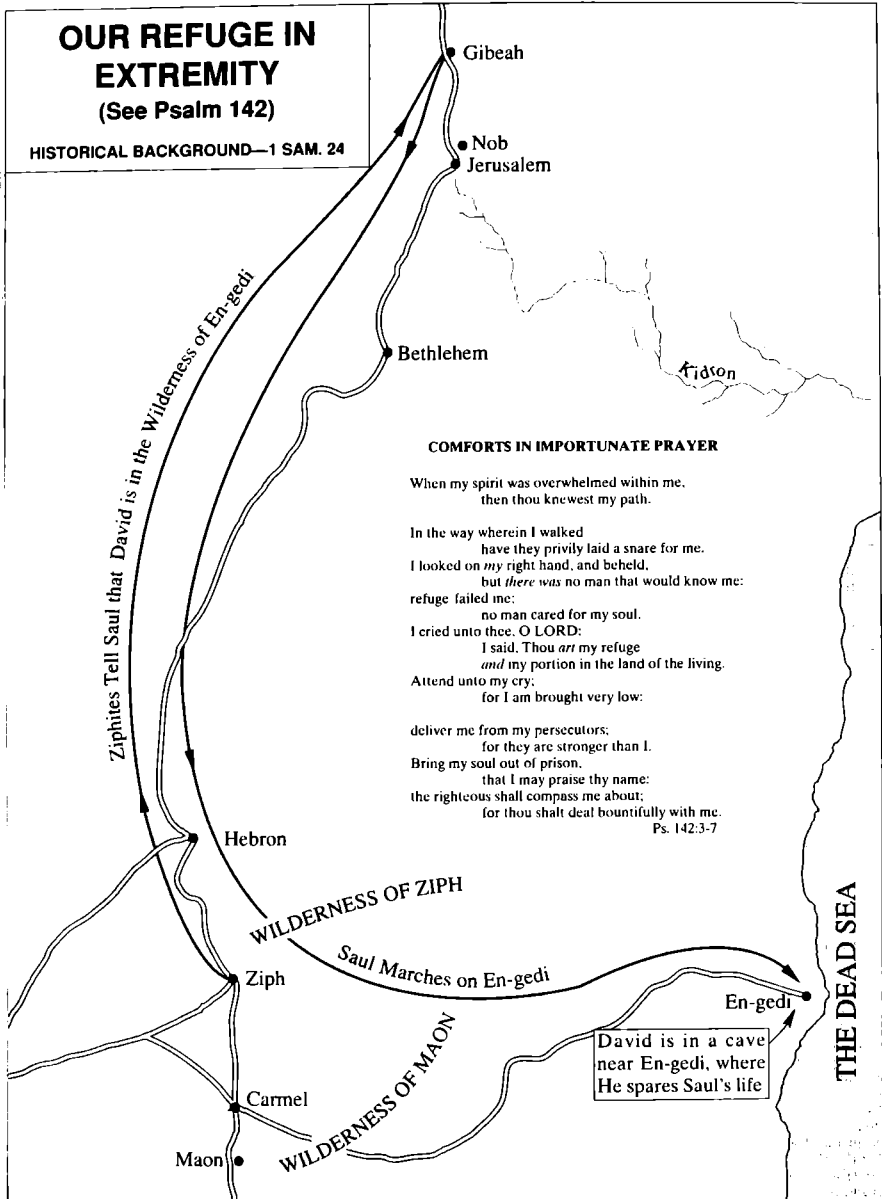
By a most beautiful and impressive figure, God's word shows the regard He places upon our physical organism and the responsibility resting on us to preserve it in the best condition: "Know ye not that your body is a temple of

⁴ Heb. pass over **142** ¹ or, Look on the right hand, and see ² Heb. perished from me ³ Heb. sought after **143** ¹ or, for I am become like, etc

OUR REFUGE IN EXTREMITY

(See Psalm 142)

HISTORICAL BACKGROUND—1 SAM. 24



COMFORTS IN IMPORTUNATE PRAYER

When my spirit was overwhelmed within me,
then thou knewest my path.

In the way wherein I walked
have they privily laid a snare for me.
I looked on *my* right hand, and beheld,
but *there* was no man that would know me:
refuge failed me:
no man cared for my soul.
I cried unto thee, O LORD:
I said, Thou *art* my refuge
and my portion in the land of the living.
Attend unto my cry:
for I am brought very low:

deliver me from my persecutors:
for they are stronger than I.
Bring my soul out of prison,
that I may praise thy name:
the righteous shall compass me about:
for thou shalt deal bountifully with me.
Ps. 142:3-7

When death claims esteemed friends and valued counselors, then it is that men realize anew that their trust must not be placed in princes, but in the everlasting, ever-watchful Lord. Though the voice of earlier advisers seemed indispensable

and the watchful warnings invaluable, they cannot be compare with the promised guidance by One who never slumbers or sleeps. God is as desirous of manifesting His beneficent guidance today as He was in David's day.

- enemies: I 'flee unto thee to hide me.
- 10 Teach me to do thy will; for thou *art* my God: thy spirit is good; lead me into the land of uprightness.
- 11 Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.
- 12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I *am* thy servant.

A Psalm of David.

- 144** Blessed be the LORD 'my strength, which teacheth my hands 'to war, and my fingers to fight:
- 2 'My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.
- 3 LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!
- 4 Man is like to vanity: his days *are* as a shadow that passeth away.
- 5 Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.
- 6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
- 7 Send thine 'hand from above: rid me, and deliver me out of great waters, from the hand of strange children;
- 8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
- 9 I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.
- 10 *It is he* that giveth 'salvation unto kings: who delivereth David his servant from the hurtful sword.
- 11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:
- 12 That our sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner stones, 'polished after the similitude of a palace:
- 13 *That* our garners *may be* full, affording 'all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets:

143:10 Ps 25:12, Ps 119:12, Mt 26:20, Heb 1:21;

144:1 Ps 18:2, Ps 71:3, 2 Co 10:4, Eph 6:10-11;

144:3 Ps 8:4, Job 7:17, Job 16:14, Heb 2:0;

144:5 Ps 18:9, Ps 104:32, Ex 19:18, Heb 12:18;

144:7 Ps 18:16, Mt 27:15, Rev 17:15, Mal 2:11;

144:9 Ps 30:4, Ps 98:1, Ps 149:1, Rev 14:4;

144:14 Dt 28:7, Dt 28:25, Jdg 5:8, Jer 14:19;

144:15 Ps 33:12, Ps 65:4, Dt 33:29, Eph 1:3;

145:7 Isa 63:7, Ps 51:14, Ps 71:19, Ps 89:16;

145:8 Ps 86:15, Nu 14:18, Da 9:9, Eph 1:6;

145:9 Ps 25:8, Ps 104:27, Na 1:7, Mt 5:45;

145:10 Ps 19:1, Ps 103:22, Isa 43:20, Heb 13:15;

145:13 Ps 146:10, Isa 9:7, Dt 32:14, 1 Ti 1:17;

145:18 Ps 47:18, Ps 96:1, Jo 11:25, Jas 4:8;

2 Heb. hide me with thee

144

1 Heb. rock

2 Heb. to the war, etc.

3 or, My mercy

4 Heb. hands from

5 or, victory

6 Heb. cut

7 Heb. from kind to kind

8 Heb. able to bear burdens, or, laden with flesh

145

1 Heb. and of his greatness there is no search

2 Heb. things, or, words

3 Heb. declare it

4 boil up

- 14 *That* our oxen *may be* 'strong to labour, *that there be* no breaking in, nor going out; *that there be* no complaining in our streets.
- 15 Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God is the LORD.

David's Psalm of Praise.

- 145** I will extol thee, my God, O king; and I will bless thy name for ever and ever.
- 2 Every day will I bless thee; and I will praise thy name for ever and ever.
- 3 Great is the LORD, and greatly to be praised; 'and his greatness is unsearchable.
- 4 One generation shall praise thy works to another, and shall declare thy mighty acts.
- 5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.
- 6 And men shall speak of the might of thy terrible acts: and I will 'declare thy greatness.
- 7 They shall abundantly 'utter the memory of thy great goodness, and shall sing of 'thy righteousness.
- 8 The LORD is gracious, and full of compassion: slow to anger, and 'of great mercy.
- 9 The LORD is good to all: and his tender mercies *are over* all his works.
- 10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.
- 11 They shall speak of the glory of thy kingdom, and talk of thy power:
- 12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
- 13 Thy kingdom is 'an everlasting kingdom, and thy dominion *endureth* throughout all generations.
- 14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.
- 15 The eyes of all 'wait upon thee; and thou givest them their meat in due season.
- 16 Thou openest thine hand, and satisfiest the desire of every living thing.
- 17 The LORD is righteous in all his ways, and 'holy in all his works.
- 18 The LORD is high unto all them that call 'upon him, to all that call upon him in

the Holy Spirit which is in you, which ye have from God? and ye are not your own." If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 6:19, R.V., margin; 3:17.

Let pupils be impressed with the thought that the body is a temple in which God desires to dwell, that it must be kept pure, the abiding place of high and noble thoughts. As in the study of physiology they see that they are indeed "fearfully and wonderfully made" (Psalm 139:1-6), they will be inspired with reverence. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfill the Creator's glorious plan. Thus they will come to regard obedience to the laws of health, not as a matter of sacrifice or self-denial, but as it really is, an inestimable privilege and blessing. (Ed 200, 201).

144:12. God Spends Time on Jewels.—We are God's workmanship. The value of the human agent depends

wholly upon the polishing he receives. When the rough stones are prepared for the building, they must be taken into the shop, and hewed and squared. The process is often sharp as the stone is pressed down upon the wheel, but the rough coarseness is being removed, and the lustre begins to appear. The Lord spends not His time upon worthless material; only His jewels are polished after the similitude of a palace. Every soul must not only submit to this work of the divine hand, but must put to the tax every spiritual sinew and muscle, that the character may become more pure, the words more helpful, the actions such as God can approve (Letter 27, 1896).

The divine Worker spends little time on worthless material. Only the precious jewels does He polish after the similitude of a palace, cutting away the rough edges. The process is severe and trying; Christ cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn off. Then,

⁵ Heb. great in mercy ⁶ Heb. a kingdom of all ages ⁷ or, look unto ⁸ or, merciful, or, bountiful

truth.

- 19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
- 20 The LORD preserveth all them that love him: but all the wicked will he destroy.
- 21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

146 Praise ye the LORD. Praise the LORD, O my soul.

- 2 While I live will I praise the LORD: I will sing praises unto my God while I have any being.
- 3 Put not your trust in princes, *nor* in the son of man, in whom *there is no help*.
- 4 His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.
- 5 Happy is he that *hath* the God of Jacob for his help, whose hope is in the LORD his God:
- 6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:
- 7 Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:
- 8 The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:
- 9 The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.
- 10 The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

147 Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant: and praise is comely.

- 2 The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.
- 3 He healeth the broken in heart, and bindeth up their wounds.
- 4 He telleth the number of the stars; he calleth them all by their names.
- 5 Great is our Lord, and of great power: his understanding is infinite.
- 6 The LORD lifteth up the meek: he casteth the wicked down to the ground.
- 7 Sing unto the LORD with thanksgiving;

145:19 Ps. 20:4; Ps. 37:3; Mt. 5:6; Lk. 1:53.
145:20 Ps. 143:23; 20:6; Jas. 4:5; Ps. 1:6; Mt. 25:1

146:3 Ps. 62:9; Isa. 42:2; Isa. 51:3; Isa. 5:6.
146:4 Ps. 104:29; Ge. 2:7; 1 Co. 2:6; Da. 5:23.

146:5 Ps. 34:12; Ps. 144:15; Dt. 33:29; Ps. 16:7.
146:6 Ps. 33:6; Ge. 1:1; Jer. 32:17; Jo. 1:3; Gal. 1:16.

147:2 Ps. 51:18; Ne. 4:1; Mt. 16:18; Eze. 9:1.
147:3 Ps. 51:17; Job. 5:18; Isa. 61:1; Lk. 4:18.

147:4 Ps. 8:3; Ps. 108:3; Ge. 1:5; Isa. 40:26.
147:5 Ps. 104:1; Ps. 99:2; Rev. 15:3; Rom. 11:33.

147:6 Ps. 25:9; Ps. 115:14; Mt. 5:5; Jas. 4:10.
147:7 Ps. 68:42; Ps. 95:1; Ex. 15:20, 21.

147:9 Ps. 135:1; Isa. 5:6; Mt. 5:35; Av. 13:17.
147:9 Ps. 136:25; Job. 38:41; Mt. 6:26; Lk. 12:24.

147:10 Ps. 20:7; Pr. 21:31; Isa. 54:1; Hos. 1:7.
147:15 Ps. 33:9; Ps. 107:25; Job. 34:29; Mt. 8:13.

147:19 Ps. 76:1; Ps. 78:5; Mal. 4:3; Rom. 8:2; Rom. 9:4.
147:20 Pr. 29:18; Ac. 11:16; Ac. 26:27; Eph. 2:12.

148:2 Job. 38:7; Eze. 3:12; Ge. 2:1

148:4 Ps. 114:6; 1 Ki. 8:27; 2 Co. 12:2; Ps. 109:3.
148:5 Ps. 95:5; Ge. 1:6; Am. 9:6; Rev. 4:11.

148:6 Ps. 89:37; Ps. 93:1; Job. 38:35.
148:7 Ps. 148:1; Ge. 1:21; Job. 41:1; Isa. 27:1.

146

¹ Heb. Hallelujah

² or, salvation

147

¹ Heb. griefs

'sing praise upon the harp unto our God:

- 8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.
- 9 He giveth to the beast his food, *and* to the young ravens which cry.
- 10 He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.
- 11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.
- 12 Praise the LORD, O Jerusalem: praise thy God, O Zion.
- 13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
- 14 He maketh peace in thy borders, *and* filleth thee with the *'finest* of the wheat.
- 15 He sendeth forth his commandment upon earth: his word runneth very swiftly.
- 16 He giveth snow like wool: he scattereth the hoarfrost like ashes.
- 17 He casteth forth his ice like morsels: who can stand before his cold?
- 18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.
- 19 He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
- 20 He hath not dealt so with any nation: *and as for his judgments, they have not known them*. Praise ye the LORD.
- 148** Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.
- 2 Praise ye him, all his angels: praise ye him, all his hosts.
- 3 Praise ye him, sun and moon: praise him, all ye stars of light.
- 4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.
- 5 Let them praise the name of the LORD: for he commanded, and they were created.
- 6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.
- 7 Praise the LORD from the earth, ye dragons, and all deeps:
- 8 Fire, and hail; snow, and vapours: stormy wind fulfilling his word:

holding the jewel up to the light, the Master sees in it a reflection of Himself, and He pronounces it worthy of a place in His casket.

Blessed be the experience, however severe, that gives new value to the stone, causing it to shine with living brightness (Letter 69, 1904).

A Painful but Necessary Process.—By the mighty cleaver of truth God has brought His people, as rough stones, from the quarry of the world. These stones must be squared and polished. The rough edges must be removed. This is a painful process; but it is a necessary one. Without it, we could not be prepared for a place in God's temple. By trial, by warnings, by admonitions, God seeks to prepare us to fulfill His purpose. If we cooperate with Him, our characters will be fashioned "after the similitude of a palace." It is the specified work of the Comforter to transform us. At times it is hard for us to submit to the purifying, refining process. But this we must do if we would be

saved at last (Letter 139, 1904).

Children May Be Polished for God.—Patiently, lovingly, as faithful stewards of the manifold grace of God, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God.

If parents work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, they will succeed. In this work parents need to manifest patience and faith, that they may present their children to God, polished after the similitude of a palace (NL No. 28, p. 3).

(1 Peter 2:5; 1 Cor. 3:11-13.) Some Are Not What They Appear.—Many, from worldly policy, endeavor, by their own efforts, to become as polished stones, but cannot

² Heb. of his understanding there is no number ³ answer ⁴ Heb. Who maketh thy border peace ⁵ Heb. fat of wheat ⁶ Heb. his words **148** ¹ Heb. Hallelujah, etc

- 9 Mountains, and all hills; fruitful trees, and all cedars:
 10 Beasts, and all cattle; creeping things, and flying fowl:
 11 Kings of the earth, and all people; princes, and all judges of the earth:
 12 Both young men, and maidens; old men, and children:
 13 Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.
 14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

149 Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

- 2 Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
 3 Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
 4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

148:9 Is. 42:11; Isa. 54:23; Isa. 60:1; Pse. 36:1.
 148:11 Ps. 86:9; Ps. 102:15; Isa. 49:23; Rev. 21:23.
 148:13 Ps. 86:1; Ps. 89; Ps. 99:9; SS. 5:9; Psa. 33:8.
 148:14 Ps. 75:10; Ps. 89:17; Ps. 92:10; Lk. 15:2; Lk. 2:12.
 149:1 Ps. 148:1; Ps. 54:3; Rev. 5:9; Heb. 2:12.
 149:2 Dt. 12:7; Isa. 57:5; Mt. 21:5; Psa. 5:3; Rev. 19:6.
 149:4 Ps. 22:8; Zep. 3:17; Heb. 12:10; 1 Pe. 5:1.
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 149:9 Ps. 147:8; Ps. 108:11; 1 Co. 6:2-5; Rev. 3:21.
 150:4 Ex. 15:20; Ps. 150:4; Isa. 38:20; Heb. 3:19.
 150:6 Ps. 103:22; Ps. 145:10; Rev. 5:13.

² Heb. birds of wing
³ Heb. exalted

- 5 Let the saints be joyful in glory: let them sing aloud upon their beds.
 6 Let the high praises of God be in their mouth, and a twoedged sword in their hand;
 7 To execute vengeance upon the heathen, and punishments upon the people;
 8 To bind their kings with chains, and their nobles with fetters of iron;
 9 To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

150 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

- 2 Praise him for his mighty acts: praise him according to his excellent greatness.
 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp.
 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs.
 5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
 6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

be living stones, because they are not built upon the true foundation. The day of God will reveal that they are, in reality, only hay, wood, and stubble (Redemption: or the Teachings of Paul, p. 78).

147:4 (Ps. 19:1-3; see EGW on Isa. 60:1). The World Only a Jot.—He made the night, marshaling the shining stars in the firmament. He calls them all by name. The heavens declare the glory of God, and the firmament showeth his handiwork, showing man that this little world is but a jot in God's creation (YI April 4, 1905).

147:8, 16-18 (Ps. 135:7). Operations of Nature Are God's Servants.—There is scarcely an operation of nature to which we may not find reference in the Word of God.

[Ps. 147:8, 16-18; 135:7 quoted.]

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out His plans. He employs His agencies that vegetation may flourish. He sends the dew and the rain and the sunshine that verdure may spring

forth and spread its carpet over the earth, that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws which He has instituted, but they are only the servants through which He effects results. It is through the immediate agency of God that every tiny seed breaks through the earth and springs into life. Every leaf grows, every flower blooms, by the power of God (Hill Nov. 8, 1898).

150:6. Praise the Lord.—“Let everything that hath breath praise the Lord.” Have any of us duly considered how much we have to be thankful for? Do we remember that the mercies of the Lord are new every morning and that His faithfulness faileth not? Do we acknowledge our dependence upon Him and express gratitude for all His favors? On the contrary, we too often forget that “every good gift and every perfect gift is from above, and cometh down from the Father of lights” (5T 315).

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- 73.17-23** 3BC 1149
- 73.24, 25** IT 408 (ITT 160); 6T 367-8 (ITT 33)
- 73.26** marg. PP 413
- 73.28** 3BC 1149
- 73.56**, 7 MH 476
- 74.6** PK 362
- 74.2** GC 23
- 74.10** PK 543-4; ST 453 (2TT 153)
- 74.11** 4T 471 (CS 317; ITT 551)
- 74.7** 3BC 1149
- 74.10-12** 3BC 1149
- 74.13**, 14 PK 50
- 74.17-20** RV PP 287
- 74.20** DA 80
- 74.3BC** 1142; CT 457
- 74.1-4** ST 47
- 74.5**, 8 ST 38
- 74.6**, 7 MH 408 (CT 385)
- 74.7** MH 408; FE 287; PK 378
- 74.8** IT 287; 4T 91
- 74.14-25** PP 429
- 74.15**, 16 DA 419; 45; PK 208; 35G 257; SN 142
- 74.18-21** PP 378-9
- 74.18-31** GT 372 (CD 379-80)
- 74.19** CD 359; CH 395; EW 56 (ZTT 440; PK 319; MH 200; MB 277; PK 342; 6T 178; ZTT 449)
- 74.21-31** 45G-a 15-8
- 74.23-25** PP 295-7, 302
- 74.23-31** MH 277
- 74.24** COL 287; MH 202
- 74.24, 25** CD 375; 478; MH 200; PP 297; 35G 255; 45G-a 11, 122
- 74.24-31** CD 406; 2SM 412
- 74.25** 3BC 1143; SR 130
- 74.32-35** PP 410
- 74.37-39** Ed 45; PP 410
- 74.38**, 39 RT 276
- 74.52** PP 545
- 74.58** PP 545
- 74.60**, 61 PP 545
- 74.61** RT 276
- 74.68**, 69 GC 23
- 80** PK 356-7
- 80.1** FE 252
- 80.8** COL 211; DA 575; GC 19
- 80.8-11** DA 675
- 81** 3BC 1142; CT 457
- 81.5** PP 304
- 81.11**, 12 PP 341; CT 73
- 81.16** COL 389
- 82.1-4** PK 198
- 83** PK 200
- 84.2** GW 257; 4T 544
- 84.7** AA 471; MYP 35; IT 179 (ML 301; 4T 301; TM 425; 341; 3TT 440)
- 84.11** GC 673; MH 404; MYP 123-4; SC 68; 90; NJ 200; SR 429; IT 120 (ITT 211); 9T 75
- 85.10** AH 511; 5BC 1107; 1138; 6BC 1071-2; 1113; GC 261; DA 762; 834; Ev 292; GW 156; PP 349; SD 40; 243; ISM 245, 307; 323; 349; 384; ST 633; 6T 606; 7T 209 (CH 300)
- 86.12** PK 70
- 86.15** PK 311-2
- 87.7** Ed 307; PK 730
- 88.2**, 3 PK 341
- 89** 3BC 1142; CT 457
- 89.3** PP 755
- 89.5** 7ML 77
- 89.7** MYP 265; PK 236 (CG 99)
- 89.13-18** RV PP 333 (SD 18)
- 89.14** 3BC 1149; 6BC 1072; 7BC 935-6; DA 762; PP 342; 2T 408
- 89.14, 15** ST 190
- 89.15** Ev 121
- 89.19** IT 698
- 89.21** PP 755
- 89.24-29** PP 755
- 89.31-35** PP 758
- 89.33** RT 276
- 89.34** FE 450; PK 187; RT 10 (SD 219); 39 (LS 308; ST 222)
- 89.37** GC 262
- 90** 3BC 1142; CT 457
- 90.2** GC 479; MH 92; ISM 248
- 90.2-6** ARV. marg. 8T 270
- 90.8** 3BC 1150; DA 708
- 90.12** RT 270-1
- 90.14** 4T 87; 2T 61
- 90.17** CT 431; Ed 80 (Ev 487); 303 (AH 548; ML 366); GC 645; MB 61
- 91** 3BC 1142; 1150; CT 457
- 91** ARV RT 120-1
- 91.1** 2BC 999; CH 362; Ed 80 (MYP 117); MH 131; PP 167
- 91.1, 2** DA 680
- 91.3** TM 45 (2TT 559)
- 91.3-6** 7BC 938
- 91.3-11** GC 629-40
- 91.4** GC 465; PP 167
- 91.5**, 6 2SM 346
- 91.6** AA 153; DA 348
- 91.9**, 10 7BC 946; Ed 181; PK 538; PP 110
- 91.9**, 11 SD 354
- 91.10** GW 265
- 91.11** DA 125; FE 177; GC 517; ML 302; PP 256; TE 286
- 91.14** PP 110
- 91.16** COL 289; PP 167
- 92** 3BC 1142; CT 457
- 92.4** MH 463
- 92.4, 5** DA 282
- 92.12** 3BC 1151; Ed 116; PP 450; ST 514-5 (MYP 153)
- 92.12-14** MH 286
- 92.13-15** 3BC 1148; 2SM 222
- 92.15** Iceser MH 286
- 93** 3BC 1142; CT 457
- 93.1, 2** RT 271
- 94.14, 15** PP 456
- 94.21-23** PP 456
- 94.22** PP 413
- 95** ARV RT 121-2
- 95.1** ML 29
- 95.1, 2** CG 520
- 95.1-7** 6T 351 (3TT 18)
- 95.3-6** Ed 243; PK 48
- 95.4, 5** ARV MH 413
- 95.5** DA 20
- 95.6** GC 357; MH 413; 2SM 312
- 95.7, 8** ST 216 (2TT 70)
- 96** ARV RT 122
- 96.3** ML 288; PK 313
- 96.5**, 6 GC 437
- 96.6** 34
- 96.9** SD 168
- 96.13** GC 300
- 97.2** ST 197 (2TT 56); 699 (2TT 303)
- 97.2** marg. COL 177; GC 415
- 97.2** RV Ed 169; PP 43; SC 106
- 97.10-12** CT 397
- 97.11** GW 44; GC 522
- 98.9** CH 305
- 99.1** PK 176
- 99.1-3** MH 408
- 99.1-3** ARV RT 285
- 99.1-5** PK 39
- 99.9** MH 415
- 99.9** ARV RT 264
- 100.1-4** marg. MH 415; PK 264
- 100.2** Ed 594
- 100.2-4** DA 288
- 100.3** RV 6T 351 (3TT 18)
- 100.3** RV, marg., Amer. Sup. GC 437
- 100.3**, 4 Ed 243
- 100.4** 6T 364 (3TT 30)
- 101.3-7** CT 119 (AH 408-9)
- 102.15** PK 370
- 102.18** 2T 474
- 102.19** MH 408; RT 285
- 103.1** 2SM 252; NH 129
- 103.1**, 2 PP 294
- 103.1-4** CT 243
- 103.1-14** MH 79
- 103.3** DA 270; MH 12
- 103.3**, 4 MH 77, 114 (CH 168; MH 11); 243 (CH 346)
- 103.8** RT 107
- 103.8-18** ARV RT 272
- 103.12** MH 114
- 103.13** CS 17; Ed 245; MH 74; SD 139; ISM 372; 4T 177; ST 177; 315-6 (2TT 108)
- 103.13**, 14 CH 375; COL 204; GW 210; 248; MH 125
- 103.14** COL 362 (MYP 309); MYP 236; 2SM 241
- 103.17**, 18 RV PP 754
- 103.19** PK 50; WM 136
- 103.19-21** 20 GC MH 225
- 103.20** 7BC 953; COL 176; DA 779; GC 517; 606; MH 94; MYP 53; 60; PK 5140; 511; 602; PP 100; ISM 196; 2SM 55; 373; IT 401 (ITT 100); 546 (ITT 121); 550 (ITT 176); 2T 171; 501; RT 17 (CHS 299; ZTT 208); TE 258; 291
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- 104.5** Ed 173; PP 44
- 104.5-9** PK 134
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- 104.12** Ed 118 (CG 509)
- 104.13**, 14 FE 414
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- 104.18** Ed 118 (CG 509)
- 104.19** MH 449 (CT 387)
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- 104.24** Ed 101; MH 412
- 104.24-28** PK 135
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- 105** TM 98
- 105** ARV RT 107-9
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- 105.20-22** PP 222
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- 105.24**, 25 PP 242
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- 106** RT 107; TM 98
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- 106.16** PP 320
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- 107.13**, 14 PK 273
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- 108** DA 86
- 110.4** 7BC 908; ISM 409
- 111** 114 DA 281
- 111.7**, 8 Ed 30; GC 288; 434; MH 51; PP 342
- 111.8** ISM 220
- 111.9** DA 613 (Ev 133); Ed 243 (CG 538; ML 282); Ev 135; 174 (ML 282); 122; GW 178 (MYP 251); MH 106 (ML 282); PK 47; 236 (CG 90); PP 307 (SD 58); SD 58; IT 410
- 112.10** 3BC 1098; 3BC 1156; GC 28; 87; 167; 316; 517; 558; CT 108 (CG 493-4); 169 (AH 1180; 477; (MH 601); 502; FE 136; 169; 258; 285; 328; 358; 381; 392; GC 69; 274; MYP 27; 190; 243; 256; 280; 329; PK 34; 4T 27 (ITT 452); 288; 425; 553 (MYP 244); 5T 424 (AH 27; 322; ML 281; 4T 134); RT 63; 49G (CG 350); ML 161
- 112.4** DA 47; GC 346; PK 378
- 112.6** PP 481; TM 429

- 113:52, 3** Ed 166
113:3 PP 342
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115:1 PP 289; ST 219
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116:12-14 RV ML 101
116:13 ISM 398; ST 317 (ZTT 110)
116:15 PK 264; ZSM 250
116:18, 19 PP 539
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118, 9, 5 ST 427 (ZTT 137)
118:17 PP 536
118:19 PP 539
118:22 DA 597-600; SR 252
118:26 DA 592
118:27 1T 308 (CG 519; CHS 210; ML 29; 1TT 148)
119:1 AH 311
119:1, 2 ARV, marg. MH 163; HT 323
119:1-3 DA 89
119:1-6 TM 120
119:5, 6 ARV HT 423
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119:9 ARV MH 463; HT 323
119:9-11 ML 515
119:11 COL 132; CSW 19, 36; CT 121, 172 (CG 496; ML 418; DA 89; 124; ED 198; GC 600; GSW 250; MH 191; CT 107; ML 28, 106; PP 460 (ML 85; MYP 286); SD 108, 190; 4T 616
119:11 ARV MH 463; HT 323
119:14-16 DA 89
119:17, 18 ABC 1152
119:18 AH 401; COL 112; CSW 35; CT 41, 172, 180; FE 185, 238, 386; 475; GC 600 (CSW 39; ML 44; ML 291; MYP 200; ISM 312, 348; ZSM 400; 4T 635; ST 388 (ZTT 129); TM 433
119:18 ARV MH 463; HT 323
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119:24 ED 291; 2T 295 (1TT 253)
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119:35 DA 431
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119:45 Ed 291; GC 466
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119:53 ABC 1100
119:54 ARV MH 463; HT 323
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119:72 Ed 147
119:72 ARV MH 463; HT 323
- 119:89** GC 434; MB 51; PP 342, 363
119:89-91 MH 416
119:96 FE 238
119:97 GC 468; SC 63; 4T 526
119:97 ARV MH 463; HT 323
119:98 Ed 416
119:98-104 ARV MH 463; HT 323
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119:99, 100 DA 398
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119:105 COL 36, 406, 408; CS 18; CSW 112; CT 422, 361; FE 103 (AH 63), 131, 307; GC 267, 319, 394, 521; GW 250; ML 27; MYP 30, 446-7; PP 686-7; SD 194; 38G 49; 25M 17; 1T 125 (1TT 25); 2T 594; 4T 616; ST 529, 412, 559; Te 194
119:111 ARV MH 464; HT 324
119:115 ABC 1152
119:121 AH 311, 434; ISM 410; ZSM 188
119:125-130 ABC 1152
119:126 ABC 1152-3; GBC 1081; CHS 155; Ev 236; ST 136, 139, 452 (ZTT 152); 9T 92 (3TT 329); TM 373
119:126, 127 ABC 1152-3; GBC 1065; 7BC 981-2; SD 217; ZSM 369, 371; ST 136 (ZTT 30)
119:126-128 TM 21
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119:129 ARV MH 463
119:129, 130 ARV HT 323
119:130 AA 284; ABC 1143; CT 425, 442; DA 163; Ev 464; FE 84, 129, 131, 133 (MYP 427), 377, 390, 405, 459; GC 94; GW 78, 195; ML 24; MM 124; MYP 65, 257; ISM 360; ST 323 (GW 320); 4T 553 (MYP 244); ST 329, 686 (ZTT 297); 6T 433 (3TT 66); TM 944, 159, 257, 345
119:130 ARV MH 464
119:140 ARV MH 463; HT 323
119:142 ABC 1147; GC 467 (SD 411, 469)
119:148 4T 526
119:152 1BC 1104; MB 51; ISM 216, 220
119:160 ARV MH 463; HT 323
119:165 ABC 1152-3; DA 305; ISM 2180, 235; TM 247
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119:172 GC 467 (SD 411; MB 18 (SD 304); PP 596
119:174 GW 257; 4T 534
119:174, 175 ARV HT 323
119:175 ARV MH 464
119:176 COL 186
120 PP 664
121 PP 664
121:1 DA 291
121:1 marg. PP 538
121:2 RV PP 538
121:2-8 PP 664
121:3, 4 7BC 956; PK 176; ZSM 315, 406; ST 754 (ZTT 353)
- 121:4** DA 65; ML 10, 88; TM 430; 3TT 439
121:5 3BC 1153 (SD 16)
121:5-7 GC 629-30
122:1, 2 PP 538
122:2 DA 449; PP 412
122:2-7 DA 76
122:4-6 RV, Amer. Sup. PP 538
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125:1, 2 RV PP 538
125:1-3 AA 86
126:1-3 PK 559
126:5 MYP 98; 6T 420
126:5, 6 AH 533; Ev 63; EW 64; ST 234, 327, 481 (1TT 408); ST 134 (ZTT 29); 395 (CHS 267; CT 518; GW 85; ML 247)
126:6 COL 65; CHS 265; Ev 490, Ed 105; Ev 492; GW 187, 239; ML 21; 2T 120, 669; 6T 305 (GW 512-3); 7T 23 (3TT 86); TM 175
127:1 CW 97; GW 435; 6T 108
127:2 CH 118 (CD 91); 1T 205
127:3 AH 280, 470-1; CG 229; COL 195 (AH 159, 268); CT 143; FE 416
128:1, 2 CS 155; 4T 495
130:3-8 TM 15
130:6 TM 445
130:7 COL 245
132:11 1T 203 (ZTT 73)
132:13 GC 19
132:14 PP 732
133:1 AH 179; PP 658
133:3 ZSM 381
135:2-5 TM 15-6
135:4 PP 514, 607; 4SG-a 115-6; 1T 282
135:6 MH 416
135:7 3BC 1154; ISM 294
136:13-15 GC 117; SR 180; 4SG-a 17
137:2 DA 28; ZSM 288
137:5 1T 107
138:6 DA 301; FE 371
139:1-3 1BC 439
139:1-6 3BC 1160; MH 433
139:1-6 RV HT 281-2
139:1-12 3BC 1153
139:2-6 RV Ed 133
139:7-10 1T Ed 132
139:8 3BC 1153-4
139:8 RV Ed 132
139:11, 12 3BC 1160
139:12 GC 346
139:16 CD 17 (Te 11), 20; CH 38; Ed 201 (ML 127; Te 215); MH 271; MM 40; SD 314; ZSM 280
1T 487 (CD 43); 2T 536 (CG 104); 6T 475; HT 260 (3TT 260); Te 214
139:14, 15 FE 426 (CG 360)
139:15, 16 MH 415; HT 264 (3TT 264)
139:17, 18 LS 439
139:23, 24 SC 34-5; ST 333
140:3 ZMC 1005
141:2 7BC 971; GW 254 (MYP 249); ML 29, 33; PP 134 (AH 37; MYP 325); SD 22; 4SG-a 9; 7T 44
- 3TT** 93; Te 43, 280; TM 430
141:9 3BC 1160; ZT 195; 4T 521
141:3, 4 7T 259 (GW 448; 3TT 198); TM 418
141:5 PP 667
141:9 ZT 168
142:4 MH 172 (Te 126; WM 248)
144:5, 6 7BC 916; PP 109; 3SG 81-2
144:10 4BC 1170; ML 291
144:12 AA 599; AH 234; ABC 1154; 4BC 1177; CG 19; CT 130, 490; FE 158, 513-4; MB 10 (MYP 117; WM 20); MH 376; PK 36; SD 371; 4T 48; 9T 37 (CHS 206; ML 268; 3TT 303); Te 182; TM 18 (SD 356)
144:15 PP 117
145:9 3SG 94
145:3-21 MH 435
145:3-21 ARV HT 283
145:5, 6 MB 44
145:9 MM 53; PP 443
145:10 GC 671
145:14 FE 305
145:14-16 MH 418
145:14-16 ARV HT 275
145:15, 16 SC 9
145:16 Ed 118 (CG 59)
145:17 PP 39
145:18 PP 125
145:20 GC 51
146:1, 2 GW 435
146:1-3 6T 108-9
146:2 PP 289-90
146:2 ST 319 (ZTT 112)
146:3 PK 202, 596; 9T 204
146:3, 4 COL 270; GC 560
146:3-5 FE 222
146:4 GC 545, 556; PP 685
146:5 MH 417; PK 378
147:1 ST 315 (ZTT 108)
147:3 DA 329; FE 371; PK 608; SC 100 (Te 104)
147:4 3BC 1144, 1154; 4BC 1153; DA 329
147:4-12 FE 371
147:5 MH 433; HT 282
147:7, 8 FE 414
147:8 3BC 1154-5; CT 185; MM 7; PP 115; ISM 294; ZSM 297
147:9 LS 230; 4T 289
147:16 6BC 1062; MH 416; PP 115; HT 260 (3TT 260)
147:16-18 3BC 1154; ISM 294
148 FE 371
148:1-3 6T 109
148:5 HT 258 (3TT 257-8)
148:5, 6 MH 416
148:8 3BC 1145; COL 81; PP 509; SD 110
149 FE 371
149:4 MB 17 (SD 303); SL 16 (ML 25)
149:9 EW 52
150 FE 371
150:6 ST 315 (ZTT 108)

The PROVERBS

INTRODUCTION

1. TITLE

The title, *Proverbs*, is taken from the first words of the book. The Hebrew word translated "proverbs" comes from the root *meshal*, meaning "to be like," "to compare." The noun has acquired several meanings: (1) a parable (see Eze. 17:2; 20:49; 24:3-5)—the parables by which the Saviour taught the people are properly *meshalim* in this sense; (2) a proverbial saying, a brief, terse folk saying (1 Sam. 10:12; 24:13; Eze. 12:22, 23; 18:2, 3); (3) a byword (Deut. 28:37; 1 Kings 9:7; Ps. 44:14); (4) a prophetic figurative discourse (Num. 23:7, 18; 24:3, 15); (5) a poem of various types: (a) an ode (Num. 21:27-30); (b) a didactic poem (Ps. 49:3, 4; 78:2); (c) a poem consisting of short sentences of ethical wisdom, for example, many of the proverbs of Solomon. The idea of comparison, resident in the verb root *meshal*, runs through many of these definitions.

2. AUTHORSHIP

That Solomon was the author of the book seems evident from chs. 1:1; 10:1; 25:1. See, however, on chs. 30:1; 31:1. It is also known that Solomon "spoke three thousand proverbs" (1 Kings 4:32). Until recently the authorship or divine authority was scarcely disputed in either the Jewish or Christian church. Modern scholarship tends to assign a postexilic date to the book and denies the Solomonic authorship of the book.

Solomon wrote the Proverbs in the early years of his reign, when he was still obedient to the Spirit of God within his heart. "It was the wide dissemination of these principles, and the recognition of God as the one to whom all praise and honor belong, that made Solomon's early reign a time of moral uplift as well as of material prosperity" (PK 34).

3. HISTORICAL SETTING

Solomon was the third king of Israel. The people had rejected the rulership of God when they turned from Samuel, a wise and God-fearing judge, and requested a king (1 Sam. 8:4-7). The reason for this decision was the desire of the people to have a visible king to lead them to battle

against the growing power of the nations around them, and the Sea Peoples who had established themselves in Palestine (1 Sam. 8:20; see on Gen. 10:14; 21:32; see also Vol. II, p. 27).

Early in his reign Saul successfully subdued the enemies of Israel. His prosperity might have continued had not the same spirit of self-aggrandizement that had led the people to call for a king rendered him intolerant of the rebukes of God (see 1 Sam. 15:22, 23).

David began his reign with good prospects of success. Later the childlike trust in God that had marked his early career was marred by compromises. The king copied some of the ways of other monarchs and fell into grievous sin. His early faith, his fall, and his sincere repentance all had their influence upon Solomon. In the last years of his life David sought to arm Solomon against the sins that had brought such tragic consequences upon himself and his people (see PP 753; 1 Kings 2:1-11). Solomon began his reign in a spirit of humility and consecration which enabled the Lord to bless him with unmatched prosperity (1 Kings 3:5-15). This era was, indeed, the golden age of the Hebrew monarchy. His fame had spread abroad throughout much of the world, and many sought his wisdom (1 Kings 4:31-34; 10:1-13). One of the great errors of his life was his multiplication of wives, many of whom were idolatrous (1 Kings 11:1-4). The influence of these women was to turn his heart from God. See pp. 1059, 1060.

4. THEME

The theme of the book of Proverbs is to exalt wisdom, which is described as "the fear of the Lord" (chs. 1:1-7; 9:10). Although wisdom has its basis in the maintenance of a right relationship with God, the book is not really a religious treatise. Much of the instruction is ethical and moral rather than spiritual. "Its principles of diligence, honesty, thrift, temperance, and purity are the secret of true success. These principles, as set forth in the book of Proverbs, constitute a treasury of practical wisdom" (Ed 135).

5. OUTLINE

The brevity of the individual proverbs and the diversity of teachings prevent the book from

having much unity and progression.

I. Introduction, 1:1-7.

- A. Title, 1:1.
- B. The purpose, 1:2-6.
- C. The basis of knowledge, 1:7.

II. The Wisdom Section, 1:8 to 9:18.

- A. Warning against the enticement of sinners, 1:8-19.
- B. The call of wisdom, 1:20-33.
- C. A series of admonitions, 2:1 to 7:27.
- D. The call and work of wisdom, 8:1-36.

.. E. Wisdom and folly, 9:1-18.

III. A Collection of Proverbs, 10:1 to 22:16.

IV. A Series of Maxims, 22:17 to 24:34.

V. Proverbs Collected for Hezekiah, 25:1 to 29:27.

VI. The Words of Agur, 30:1-33.

VII. The Words of Lemuel, 31:1-31.

- A. The instruction of a mother, 31:1-9.
- B. Acrostic poem to the virtuous woman, 31:10-31.

PROVERBS

Introduction (1:1-7)

Title

- 1** The proverbs of Solomon the son of David, king of Israel;

The Purpose

- 2 To know wisdom and instruction; to perceive the words of understanding;
- 3 To receive the instruction of wisdom, justice, and judgment, and equity;
- 4 To give subtilty to the simple, to the young man knowledge and discretion.
- 5 A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels;
- 6 To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.

The Basis of Knowledge

- 7 The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

The Wisdom Section (1:8-9:18)

Warning Against the Enticement of Sinners

- 8 My son, hear the instruction of thy father, and forsake not the law of thy mother:
- 9 For they shall be an ornament of grace unto thy head, and chains about thy neck.
- 10 My son, if sinners entice thee, consent thou not.
- 11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:
- 12 Let us swallow them up alive as the grave; and whole, as those that go down into the pit:
- 13 We shall find all precious substance, we shall fill our houses with spoil:
- 14 Cast in thy lot among us; let us all have one purse:
- 15 My son, walk not thou in the way with them: refrain thy foot from their path:
- 16 For their feet run to evil, and make haste to shed blood.
- 17 Surely in vain the net is spread in the sight of any bird.

1:10 (Isa. 43:10; 2 Cor. 6:17, 18). Dart a Prayer to Heaven; Then Firmly Resist.—Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake: for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in My place.

Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the

1:1 Pr 10:1, Pr 25:1; Ecc 12:9, Job 16:25;

1:2 Pr 1:4, Pr 8:5, 2 Ti 3:15-17;

1:3 Pr 1:21, Pr 2:9, Job 22:22, 1 Ki 3:29;

1:4 Pr 8:5, Ps 19:7, 2 Ti 2:22, 2 Ti 2:6;

1:5 Pr 9:9, Pr 12:1, Job 34:10, 1 Co 10:15;

1:6 Mk 11, Mk 4:34, Ac 8:30-31;

1:7 Pr 9:10, Job 29:28, Ecc 12:13;

1:8 Pr 1:10, Pr 2:1, Mt 9:2, Mt 9:22;

1:9 Pr 3:22, 1 Ti 1:2, Da 5:7, Da 5:10;

1:10 Pr 13:20, Ps 50:18, Rom 16:18;

1:11 Pr 1:16, Ps 56:6, Jer 5:26;

1:12 Ps 45:25, Ps 124:3, Jer 51:54;

1:13 Pr 1:19, Na 2:12, Hag 2:9;

1:15 Pr 9:6, Pr 15:20, Ps 11;

1:16 Pr 4:16, Pr 6:18, Isa 50:7;

1:17 Pr 23, Job 35:11, Isa 1:8, Jer 8:7;

1:18 Pr 28:17, Est 7:10, Mt 2:4-5;

1:19 Pr 15:27, 1 Th 2:9, 1 Ti 5:5, 1 Ti 5:6;

1:20 Mt 13:54, Lk 11:49, 1 Co 1:1;

1:21 Pr 9:5, Mt 10:27, Job 40:20;

1:22 Pr 6:9, Ex 10:4, Ex 16:28;

1:23 Jer 5:14, Eze 35:11, Hos 1:4;

1:24 Isa 50:2, Isa 65:12, Heb 12:25-26;

1:25 Pr 1:30, 2 Ch 36:16, Ps 107:11;

1:26 Ge 6:8, Job 2:9, Job 45:12;

1:29 Pr 1:22, Pr 5:12, Pr 6:25;

1:30 Pr 1:25, Ps 81:11, Ps 119:111;

1:31 Pr 1:14, Pr 22:8, Job 18;

1:32 Pr 8:36, Job 3:6, Heb 12:25;

2:1 Pr 1:7, Pr 1:1;

2:2 Pr 18:1, Isa 55:4, Mt 13:9;

2:3 Heb. equities

2:4 or, advisement

3 or, an eloquent speech

- 18 And they lay wait for their own blood; they lurk privily for their own lives.

- 19 So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

The Call of Wisdom

- 20 Wisdom crieth without; she uttereth her voice in the streets:

- 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

- 22 How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge?

- 23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

- 24 Because I have called, and ye refused: I have stretched out my hand, and no man regarded;

- 25 But ye have set at nought all my counsel, and would none of my reproof:

- 26 I also will laugh at your calamity: I will mock when your fear cometh;

- 27 When your fear cometh as desolation, and your destruction cometh as a whirlwind: when distress and anguish cometh upon you.

- 28 Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me:

- 29 For that they hated knowledge, and did not choose the fear of the LORD:

- 30 They would none of my counsel: they despised all my reproof.

- 31 Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

- 32 For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

- 33 But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

A Series of Admonitions

- 2** My son, if thou wilt receive my words, and hide my commandments with thee:

- 2 So that thou incline thine ear unto

temptation to tamper with the principles condemned in God's Word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practices to you. Resolutely turn from the tempter, saying, I must separate from your influence: for I know you are not walking in the footsteps of our Saviour.

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord always before me."

⁴ or, the principal part ⁵ Heb. an adding ⁶ Heb. in the eyes of every thing that hath a wing ⁷ Heb. Wisdoms, that is, Excellent wisdom ⁸ or, ease of the simple

- wisdom, *and* apply thine heart to understanding;
- 3 Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding;
- 4 If thou seekest her as silver, and searchest for her as for hid treasures;
- 5 Then shalt thou understand the fear of the LORD, and find the knowledge of God.
- 6 For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.
- 7 He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.
- 8 He keepeth the paths of judgment, and preserveth the way of his saints.
- 9 Then shalt thou understand righteousness, and judgment, and equity: *yea*, every good path.
- 10 When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;
- 11 Discretion shall preserve thee, understanding shall keep thee:
- 12 To deliver thee from the way of the evil *man*, from the man that speaketh froward things;
- 13 Who leave the paths of uprightness, to walk in the ways of darkness;
- 14 Who rejoice to do evil, *and* delight in the frowardness of the wicked;
- 15 Whose ways *are* crooked, *and they* froward in their paths:
- 16 To deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;
- 17 Which forsaketh the guide of her youth, and forgetteth the covenant of her God.
- 18 For her house inclineth unto death, and her paths unto the dead.
- 19 None that go unto her return again, neither take they hold of the paths of life.
- 20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.
- 21 For the upright shall dwell in the land, and the perfect shall remain in it.
- 22 But the wicked shall be cut off from the earth, and the transgressors shall be *rooted out* of it.
- 3 My son, forget not my law; but let thine heart keep my commandments:
- 2 For length of days, and *long* life, and peace, shall they add to thee.
- 3 Let not mercy and truth forsake thee:

2:4 Pr 16:16; Ps 10:10; Mt 13:44;
2:6 Ps 31:3; 1 Ki 4:9; Da 1:17; Da 2:23;
2:7 Pr 8:19; Pr 14:8;
Job 28:1; 1 Co 1:19;
2:8 Pr 8:20; Ps 23:3;
Isa 35:9; 1 Pt 1:5;
2:10 Ps 119:97; Ps 119:103; Jer 15:16;
2:11 Pr 4:6; Ps 25:21; Ec 10:10;
2:12 Pr 9:6; Pr 15:20; Ps 141:4;
2:13 Ps 14:3; Ec 18:26; Zep 1:6;
2:14 Jer 11:15;
2:15 Ec 10:12; Ps 125:5; Isa 59:8;
2:16 Pr 6:24; Pr 22:14; Pr 23:27;
2:17 Pr 5:18; Jer 3:1; Ec 10:6;
2:19 Ec 7:26; Jer 15:23; Hos 4:14;
2:20 Pr 15:20; Jer 6:16; Heb 6:12;
2:21 Job 1:1; Job 22:12; Ps 37:3;
2:22 Job 21:30; Ps 37:20; Ps 37:22;
3:1 Pr 1:8; Pr 4:5; Da 2:23; Hos 4:6;
3:3 Pr 20:28; Hos 4:1; Mal 2:6; Mt 23:25;
3:4 Ge 49:21; Da 1:9; 1k 2:52; Ac 2:47;
3:5 Ps 119:112;
3:6 Pr 16:3; Pr 24:17; 1 Co 10:31;
3:7 Pr 26:12; Isa 5:21; Rom 11:25;
3:8 Pr 1:22; Pr 10:24; Ps 147:3;
3:9 Nu 31:50; Dt 26:2; Mk 14:10;
3:10 Pr 22:9; Dt 28:4; Hag 2:19;
3:11 Job 5:17; Ps 94:12; 1 Co 11:42;
3:12 Pr 29:17; Dt 8:5; Ps 105:14;
3:14 Pr 8:19; Pr 16:16; Mt 16:26;
3:15 Pr 8:11; Pr 20:15; Ps 63:3;
3:16 Pr 3:2; Pr 4:10; Ps 21:3; 1 Ti 4:8;
3:17 Pr 2:10; Ps 112:13; 1:79;
3:18 Pr 11:30; Pr 13:14; Ge 3:22;
3:19 Ps 104:24; Ps 136:5; Jer 10:12;
3:20 Ge 1:9; Ge 7:11; Ge 27:28;
3:23 Pr 2:8; Pr 10:9; Ps 37:31; Zec 10:12;
3:24 Pr 6:22; Lev 26:6; Ps 45:5; Ac 12:6;

2

¹ Heb. giveth thy voice

- bind them about thy neck; write them upon the table of thine heart:
- 4 So shalt thou find favour and *good* understanding in the sight of God and man.
- 5 Trust in the LORD with all thine heart; and lean not unto thine own understanding.
- 6 In all thy ways acknowledge him, and he shall direct thy paths.
- 7 Be not wise in thine own eyes: fear the LORD, and depart from evil.
- 8 It shall be *health* to thy navel, and *marrow* to thy bones.
- 9 Honour the LORD with thy substance, and with the firstfruits of all thine increase;
- 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
- 11 My son, despise not the chastening of the LORD; neither be weary of his correction:
- 12 For whom the LORD loveth he correcteth; even as a father the son *in whom* he delighteth.
- 13 Happy is the man *that* findeth wisdom, and *the man that* getteth understanding.
- 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
- 15 She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.
- 16 Length of days is in her right hand; *and* in her left hand riches and honour.
- 17 Her ways *are* ways of pleasantness, and all her paths *are* peace.
- 18 She is a tree of life to them that lay hold upon her: and happy is *every one* that retaineth her.
- 19 The LORD by wisdom hath founded the earth; by understanding hath he *established* the heavens.
- 20 By his knowledge the depths are broken up, and the clouds drop down the dew.
- 21 My son, let not them depart from thine eyes: keep sound wisdom and discretion:
- 22 So shall they be life unto thy soul, and grace to thy neck.
- 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble.
- 24 When thou liest down, thou shalt not be afraid: *yea*, thou shalt lie down, and thy

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Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, who you listen to their devices, makes you one with them. [2 Cor. 6:17. 18 quoted.]

Have courage to do right. The Lord's promise is more valuable than gold and silver to all who are doers of His Word. Let all regard it as a great honor to be acknowledged by God as His children (RH May 9, 1899).

3:6. **God Guides Us in Doing His Will.**—Has not God said He would give the Holy Spirit to them that ask Him? and is not this spirit a real, true actual guide? Some men seem afraid to take God at His word as though it would be presumption in them. They pray for the Lord to teach us and yet are afraid to credit the pledged word of God and believe we have been taught of Him. So long as we come

to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God's fulfillment of His own promise? You must not for a moment doubt Him and dishonor Him thereby. When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. We may mistrust ourselves lest we misinterpret His teachings, but make even this a subject of prayer, and trust Him, still trust Him to the uttermost, that His Holy Spirit will lead you to interpret aright His plans and the working of His providence (Letter 35, 1893).

It was Christ who guided the Israelites through the wilderness. And it is Christ who is guiding His people today, showing them where and how to work (Letter 335, 1904).

sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 Withhold not good from ⁷them to whom it is due, when it is in the power of thine hand to do it.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give: when thou hast it by thee.

29 ⁸Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 Envy thou not ⁹the oppressor, and choose none of his ways.

32 For the froward ¹⁰is abomination to the LORD: but his secret ¹¹is with the righteous.

33 The curse of the LORD ¹²is in the house of the wicked: but he blesseth the habitation of the just.

34 Surely he scorneth the scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory: but shame ¹³shall be the promotion of fools.

4 Hear, ye children, the instruction of a father, and attend to know understanding.

2 For I give you good doctrine, forsake ye not my law.

3 For I was my father's son, tender and only ¹⁴beloved in the sight of my mother.

4 He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom ¹⁵is the principal thing: ¹⁶therefore get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head an ornament of grace: ¹⁷a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

3:27 Rom 14:7; Gal 6:10; Tit 2:14; Jas 5:3; 3:28 Lev 19:15; Jer 9:10; Ecc 11:6; 3:30 Pr 17:13; Pr 16:6; Pr 29:22; 3:31 Pr 23:17; Pr 21:1; Gal 5:21; 3:33 Pr 21:12; Lev 26:14; Dt 7:26; 3:34 Isa 57:15; Jas 10:1; Ps 5:5; 3:35 Pr 4:8; 1 Sa 2:40; Ps 73:24; 4:1 Ps 44:1; Pr 5:1; Pr 19:20; Heb 2:1; 4:3 1 Ch 3:5; Jer 10:24; Rom 12:16; 4:4 Pr 22:6; Ge 18:19; Eph 6:4; 4:6 Eph 5:17; 2 Th 2:10; 4:7 Ecc 7:12; Lk 10:42; Php 3:8; 4:8 Pr 3:35; Pr 22:1; 1 St 4:50; Da 12:3; 4:12 Pr 6:22; 2 Sa 22:37; Ps 18:30; 4:15 Pr 5:8; Pr 6:5; Ex 24:7; Job 11:14; 4:16 Pr 1:16; Isa 57:20; Lk 22:66; 4:18 Job 11:17; Ps 84:7; Hos 6:3; 4:19 Job 5:14; Jer 23:12; Mk 12:25; 4:21 Pr 4:3; Pr 3:21; Pr 21:1; Ps 40:8; 4:23 Pr 23:19; Jer 17:9; Mk 1:38; 4:25 Pr 25:5; Pr 24:55; Job 41:1; 4:26 Pr 5:6; Eze 18:28; Hag 1:5; 4:27 Dt 5:32; Jos 1:7; Pr 16:17; Rom 12:9; 5:2 Pr 10:21; Pr 15:2; Pr 15:7; 5:3 Pr 2:16; Pr 6:24; Pr 21:1; Ps 58:21; 5:4 Pr 9:10; Ecc 7:20; Ps 55:21; Heb 1:12; 5:5 Pr 2:18-19; Pr 27; 5:6 Pr 4:20; Ps 119:59; Pr 11:19; 5:7 Pr 4:1; Heb 12:25; Pr 3:21; Pr 4:21

7 Heb. the owners thereof
8 or, Prayise no evil
9 Heb. a man of violence
10 Heb. exalleteh the fools
4
1 or, she shall compass thee with a crown of glory

11 I have taught thee in the way of wisdom. I have led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction; let ¹⁸her not go; keep her; for she is thy life.

14 Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, pass not by it, turn from it, and it pass away.

16 For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

19 The way of the wicked ¹⁹is as darkness: they know not at what they stumble.

20 My son, attend to my words: incline thine ear unto my sayings.

21 Let them not depart from thine eyes; keep them in the midst of thine heart.

22 For they are life unto those that find them, and ²⁰health to all their flesh.

23 Keep thy heart ²¹with all diligence; for out of it are the issues of life.

24 Put away from thee ²²a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet, and ²³let all thy ways be established.

27 Turn not to the right hand nor to the left: remove thy foot from evil.

5 My son, attend unto my wisdom, and bow thine ear to my understanding:

2 That thou mayest regard discretion, and ²⁴that thy lips may keep knowledge.

3 For the lips of a strange woman drop as an honeycomb, and her ²⁵mouth is smoother than oil:

4 But her end is bitter as wormwood, sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are moveable, ²⁶that thou canst not know them.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

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3:13, 14. The Meaning of Enduring Wisdom.—True wisdom is a treasure as lasting as eternity. Many of the world's so-called wise men are wise only in their own estimation. Content with the acquisition of worldly wisdom, they never enter the garden of God, to become acquainted with the treasures of knowledge contained in His holy Word. Supposing themselves to be wise, they are ignorant concerning the wisdom which all must have who gain eternal life. They cherish a contempt for the Book of God, which, if studied and obeyed, would make them truly wise. The Bible is to them an impenetrable mystery. The grand, deep truths of the Old and New Testaments are obscure to them, because spiritual things are not spiritually discerned. They need to learn that the fear of the Lord is the beginning of wisdom, and that without this wisdom, their learning is of little worth.

Those who are striving for an education in the sciences, but who have not learned the lesson that the fear of God is the beginning of wisdom, are working helplessly and hopelessly, questioning the reality of everything. They may acquire an education in the sciences, but unless they gain a knowledge of the Bible and a knowledge of God, they are without true wisdom. The unlearned man, if he knows God and Jesus Christ, has a more enduring wisdom than has the most learned man who despises the instruction of God (MS 33, 1911).

3:17 (1 Tim. 4:8). Devotion to God Advances Health and Cheerfulness.—The wise man says that wisdom's "ways are ways of pleasantness, and all her paths are peace." Many cherish the impression that devotion to God is detrimental to health and to cheerful happiness in the social relations of life. But those who walk in the path of

² Heb. medicine ³ Heb. above all keeping ⁴ Heb. frowardness of mouth and perverseness of lips ⁵ or, all thy ways shall be ordered aright ⁶ Heb. palate

- 6 Remove thy way far from her, and come not nigh the door of her house:
- 9 Lest thou give thine honour unto others, and thy years unto the cruel:
- 10 Lest strangers be filled with ¹thy wealth; and thy labours *be* in the house of a stranger:
- 11 And thou mourn at the last, when thy flesh and thy body are consumed.
- 12 And say, How have I hated instruction, and my heart despised reproof;
- 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!
- 14 I was almost in all evil in the midst of the congregation and assembly.
- 15 Drink waters out of thine own cistern, and running waters out of thine own well.
- 16 Let thy fountains be dispersed abroad, and rivers of waters in the streets.
- 17 Let them be only thine own, and not strangers' with thee.
- 18 Let thy fountain be blessed: and rejoice with the wife of thy youth.
- 19 *Let her be as the loving hind and pleasant roe*; let her breasts satisfy thee at all times; and *be* thou ravished always with her love.
- 20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?
- 21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.
- 22 His own iniquities shall take the wicked himself, and he shall be holden with the cords of his ²sins.
- 23 He shall die without instruction; and in the greatness of his folly he shall go astray.
- 6 ³My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger,
- 2 Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth.
- 3 Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, ⁴and make sure thy friend.
- 4 Give not sleep to thine eyes, nor slumber to thine eyelids.
- 5 Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of

5:9 Ne 13:26; Hos 1:3-11
5:11 Pr 7:23; Jer 5:3; Rom 6:21
5:12 Pr 1:7; Pr 1:22; Pr 15:5; Ps 50:17
5:13 Is 15:18; 1 Th 4:8; Heb 13:7
5:15 Pr 5:18-19; Heb 13:4
5:18 Ecc 9:9; Mal 2:14-15
5:19 SS 2:9; SS 4:5; SS 7:3; Pr 5:15
5:21 Job 31:4; Job 34:21; Hos 7:2
5:22 Pr 1:31; Pr 1:4; Pr 1:15
5:23 Pr 10:21; Job 36:12; Pr 1:13
6:1 Pr 17:18; Pr 20:16; Pr 22:26
6:4 Ps 142:4; Ecc 9:10; Mk 15:35-36
6:5 Pr 1:17; Ps 11:1; Ps 124
6:6 Pr 1:17; Isa 1:4; Jer 6:16; Rom 12:11
6:8 Pr 30:25; 1 Ti 6:19
6:9 Jer 4:14; Jn 1:6; Rom 15:11; Eph 5:14
6:10 Pr 6:6; Pr 23:33-34
6:12 Pr 11:6; Pr 17:4; Jer 24:2
6:13 Pr 5:6; Pr 10:10; Job 15:12
6:14 Pr 2:14; Pr 21:8; Isa 42:7
6:15 Pr 1:27; Pr 29:1; Isa 30:13
6:17 Pr 30:13; Ps 104:18; Job 5; Isa 49:9
6:18 Pr 21:8; Ge 6:5; Ps 36:1; Jer 4:13
6:19 Ps 19:5; Ps 19:9; Mt 15:19
6:20 Pr 23:22; Pr 30:11; Dt 21:8
6:22 Pr 2:11
6:23 Ps 19:8; Ps 119:105; Isa 8:20
6:24 Pr 2:16; Pr 5:3; Pr 5:8; Ec 7:26
6:25 Mt 5:29; Jas 1:14-15; Isa 4:16
6:26 Pr 5:10; Pr 29:3; Pr 29:8
6:27 Jas 5:8
6:29 Lev 20:10; 2 Sa 16:21; Ec 22:11; Mal 3:5
2 Heb. thy strength
3 Heb. water thee
4 Heb. err thou always in her love
5 Heb. sin
6
1 or, so shall thou prevail with thy friend

the fowler.

- 6 Go to the ant, thou sluggard; consider her ways, and be wise:
- 7 Which having no guide, overseer, or ruler,
- 8 Provideth her meat in the summer, and gathereth her food in the harvest.
- 9 How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?
- 10 Yet a little sleep, a little slumber, a little folding of the hands to sleep:
- 11 So shall thy poverty come as one that travelleth, and thy want as an armed man.
- 12 A naughty person, a wicked man, walketh with a froward mouth.
- 13 He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers:
- 14 Frowardness is in his heart, he deviseth mischief continually; he soweth discord.
- 15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.
- 16 These six things doth the LORD hate: yea, seven are an abomination ⁵unto him:
- 17 ⁶A proud look, a lying tongue, and hands that shed innocent blood.
- 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,
- 19 A false witness that speaketh lies, and he that soweth discord among brethren.
- 20 My son, keep thy father's commandment, and forsake not the law of thy mother:
- 21 Bind them continually upon thine heart, and tie them about thy neck.
- 22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.
- 23 For the commandment is a ⁷lamp; and the law is light; and reproofs of instruction are the way of life:
- 24 To keep thee from the evil woman, from the flattery ⁸of the tongue of a strange woman.
- 25 Lust not after her beauty in thine heart; neither let her take thee with her eyelids.
- 26 For by means of a whorish woman a man is brought to a piece of bread; and ⁹the adulteress will hunt for the precious life.
- 27 Can a man take fire in his bosom, and his clothes not be burned?
- 28 Can one go upon hot coals, and his feet not be burned?
- 29 So he that goeth in to his neighbour's

Pr

wisdom and holiness find that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." They are alive to the enjoyment of life's real pleasures, while they are not troubled with vain regrets over misspent hours, nor with gloom or horror of mind, as the worldling too often is when not diverted by some exciting amusement. . . .

Godliness does not conflict with the laws of health, but is in harmony with them. Had men ever been obedient to the law of ten commandments, had they carried out in their lives the principles of these ten precepts, the curse of disease that now floods the world would not be. . . . One whose mind is quiet and satisfied in God is on the highway to health (ST Oct. 23, 1884).

4:18. Christian Life Lights Way for Others.—A soul filled with the love of Jesus lends to the words, the

manners, the looks, hope, courage and serenity. It reveals the spirit of Christ. It breathes a love which will be reflected. It awakens a desire for a better life, souls ready to faint are strengthened; those struggling against temptation will be fortified and comforted. The words, the expression, the manners throw out a bright ray of sunshine, and leave behind them a clear path toward heaven, the source of all light. Every one of us has opportunities of helping others. We are constantly making impressions upon the youth about us. The expression of the countenance is itself a mirror of the life within. Jesus desires that we shall become like Himself, filled with tender sympathy, exerting a ministry of love in the small duties of life (MS 24, 1887).

The Light Burns Dimly.—The light which is given to shine brighter and brighter unto the perfect day, burns dimly. The church no longer sends out the clear bright rays

² Heb. castleth forth ³ Heb. of his soul ⁴ Heb. Haughty eyes ⁵ or, candle ⁶ or, of the strange tongue ⁷ Heb. the woman of a man, or, a man's wife

wife; whosoever toucheth her shall not be innocent.

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry;

31 But if he be found, he shall restore sevenfold; he shall give all the substance of his house.

32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

33 A wound and dishonour shall he get; and his reproach shall not be wiped away.

34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

35 He will not regard any ransom; neither will he rest content, though thou givest many gifts.

7 My son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.

3 Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman:

5 That they may keep thee from the strange woman, from the stranger which flattereth with her words.

6 For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding,

8 Passing through the street near her corner; and he went the way to her house.

9 In the twilight, in the evening, in the black and dark night:

10 And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

11 (She is loud and stubborn; her feet abide not in her house;

12 Now is she without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, and with an impudent face said unto him,

14 'I have peace offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have decked my bed with coverings of tapestry, with carved works, with fine

6:31 Ex. 22:1; 2 Sa 12:6; 1k 19:8;
6:32 Pr 7:7; Ge 41:39; Jer 5:8;
6:33 Ps 51:6; Ge 9:9; Ps 51:1; Mt 16:6;
6:34 Pr 27:4; Nu 25:11; Jdg 11:9.

7:2 Lev 18:5; Isa 55:3; Jn 14:21;
7:3 Ps 133; Isa 40:8;
Jer 17:1; 2 Co 3:5;
7:4 Isa 40:8; Jer 17:1; Jer 31:33;
7:6 Pr 1:4; Pr 1:22;
Pr 1:32; Pr 8:5;
7:8 Pr 5:8; Jdg 16:1;
1 Co 6:18; Jude 23;
7:9 Ge 39:11; Eph 5:11; Ex 12:6;
7:10 2 Co 9:22; Isa 23:10; Jer 9:30;
7:11 Pr 9:13; Pr 25:24; Ec 18:9; Tit 2:5;
7:13 Ge 49:7; Nu 31:10; 1k 16:35;
7:14 Pr 15:8; Pr 17:1; Lev 7:15;
7:16 SS 1:16; Rev 2:22; 1 K 10:28;
7:17 SS 3:6; Ps 15:8;
7:19 Mt 20:11; Mt 20:45; 1k 12:49;
7:21 Pr 7:5; Ps 12:2;
1 Sa 28:25; 1k 11:25;
7:22 Ac 1:18; Job 13:27; Jer 20:2;
7:23 Pr 1:17; Ec 9:12; Pr 9:18;
7:24 Pr 1:1; Pr 5:7;
Gal 9:19; 1 Jn 2:1;
7:26 1 Co 10:8; 2 Co 12:21; 1 Pe 2:11;
7:27 Pr 5:5; Pr 9:18;
Ec 7:20

8:1 Mt 5:5; Mt 4:17;
Mt 13:10; 1k 21:7;
8:4 Ps 50:1; Mt 11:15; Jn 5:16;
8:5 Pr 9:1; Ps 19:7;
Isa 42:15; Ac 20:18;
8:6 Pr 4:2; Pr 4:20;
Pr 4:22; Col 1:26;
8:7 Job 40:4; Jn 1:7; Jn 8:11; Jn 14:6;
8:8 Ps 12:6; Isa 45:24; Jn 7:46;
8:10 Pr 16:16; Ps 119:27; 2 Co 6:10

8 Heb. heart
9 Heb. He will not accept the face of any ransom
7
1 Heb. the sons
2 in the evening of days
3 Heb. she strengthened her face and said

linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning: let us solace ourselves with loves.

19 For the Goodman is not at home, he is gone a long journey:

20 He hath taken a bag of money with him, and will come home at the day, appointed.

21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks:

23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not astray in her paths.

26 For she hath cast down many wounded: yea, many strong men have been slain by her.

27 Her house is the way to hell, going down to the chambers of death.

The Call and Work of Wisdom

8 Doth not wisdom cry? and understanding put forth her voice?

2 She standeth in the top of high places, by the way in the places of the paths.

3 She crieth at the gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call; and my voice is to the sons of man.

5 O ye simple, understand wisdom: and ye fools, be ye of an understanding heart.

6 Hear: for I will speak of excellent things; and the opening of my lips shall be right things.

7 For my mouth shall speak truth; and wickedness is an abomination to my lips.

8 All the words of my mouth are in righteousness; there is nothing froward or perverse in them.

9 They are all plain to him that understandeth, and right to them that find knowledge.

10 Receive my instruction, and not silver;

of light amidst the moral darkness that is enveloping the world as a funeral pall. The light of many does not burn or shine. They are moral icebergs (Letter 11, 1890).

4:20-22. See EGW on Ex. 20:3-17, Vol. 1, p. 1105.

4:23 (1 Thess. 5:17; see EGW on Ps. 19:14). **How Hearts May Be Kept for God.**—"Keep thy heart with all diligence; for out of it are the issues of life." Diligent heart-keeping is essential to a healthy growth in grace. The heart in its natural state is a habitation for unholy thoughts and sinful passions. When brought into subjection to Christ, it must be cleansed by the Spirit from all defilement. This can not be done without the consent of the individual.

When the soul has been cleansed, it is the duty of the Christian to keep it undefiled. Many seem to think that the religion of Christ does not call for the abandonment of daily sins, the breaking loose from habits which have held

the soul in bondage. They renounce some things condemned by the conscience, but they fail to represent Christ in the daily life. They do not bring Christlike-ness into the home. They do not show a thoughtful care in their choice of words. Too often, fretful, impatient words are spoken, words which stir the worst passions of the human heart. Such ones need the abiding presence of Christ in the soul. Only in His strength can they keep guard over the words and actions.

In the work of heart-keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance. Those who take the name of Christian should come to God in earnestness and humility, pleading for help. The Saviour has told us to pray without ceasing. The Christian can not always be in the position of prayer, but his thoughts and desires can always be upward. Our self-

⁴ Heb. Peace offerings are upon me ⁵ Heb. in his hand ⁶ or, the new moon ⁷ Heb. suddenly ⁸ Heb. the abomination of my lips ² Heb. wretched

- and knowledge rather than choice gold.
- 11 For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.
- 12 I wisdom dwell with ¹prudence, and find out knowledge of witty inventions.
- 13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.
- 14 Counsel is mine, and sound wisdom: I am understanding; I have strength.
- 15 By me kings reign, and princes decree justice.
- 16 By me princes rule, and nobles, *even* all the judges of the earth.
- 17 I love them that love me; and those that seek me early shall find me.
- 18 Riches and honour are with me; yea, durable riches and righteousness.
- 19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.
- 20 I ²lead in the way of righteousness, in the midst of the paths of judgment:
- 21 That I may cause those that love me to inherit substance; and I will fill their treasures.
- 22 The LORD possessed me in the beginning of his way, before his works of old.
- 23 I was set up from everlasting, from the beginning, or ever the earth was.
- 24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.
- 25 Before the mountains were settled, before the hills was I brought forth:
- 26 While as yet he had not made the earth, nor the ³fields, nor ⁴the highest part of the dust of the world.
- 27 When he prepared the heavens, I was there: when he set ⁵a compass upon the face of the depth:
- 28 When he established the clouds above: when he strengthened the fountains of the deep:
- 29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:
- 30 Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him;
- 31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

8:11 Pr 3:14; Pr 20:15; Ps 19:10;
8:12 Ps 104:23;
Rom 11:33; Eph 1:8;
8:13 Pr 16:6; Ps 101:3; Am 5:15;
8:14 Isa 9:6; Isa 40:14; Jer 1:3;
8:15 1 Sa 16:1; Da 2:21; Da 4:25;
8:16 1 Sa 2:30; Ps 91:16; Jer 14:21;
8:18 Pr 3:16; Jas 2:5; Ps 36:6; Lk 10:42;
8:19 Pr 8:10; Pr 3:14; Ecc 7:12;
8:20 Pr 6:22; Isa 2:3; Isa 55:1;
8:21 Pr 8:18; Ge 15:14; Mt 25:36;
8:22 Pr 3:19; Col 1:17;
8:23 Ge 1:26; Ps 26; Mic 5:2; Jer 17:24;
8:24 Ps 27; Jer 3:16;
Jer 5:20; Heb 1:5;
8:25 Ps 90:2; Heb 1:10;
8:26 Ge 1:1;
8:27 Ps 33:6; Jer 10:12; Col 1:16;
8:29 Ps 34:7; Ps 104:9; Jer 5:22;
8:30 Jer 1:18; Jer 16:26; Isa 42:1;
8:31 Ps 16:3; Jer 4:31; Jer 13:1; 2 Co 8:9;
8:32 Ps 128:1; Lk 11:28;
8:33 Pr 4:1; Pr 5:1; Pr 12:1; Heb 12:25;
8:34 Ps 27:4; Ps 84:10; Mt 7:24; Lk 1:6;
8:35 Pr 1:33; Jer 4:3; Jer 14:6; Psa 38;
8:36 Pr 1:31; Pr 20:2; Ac 13:46;
9:1 Mt 16:18; 1 Ti 3:15; Gal 2:9;
9:2 Isa 25:6; Ge 43:16; Pr 9:5; Lk 14:17;
9:3 Mt 22:9; Lk 11:49; Lk 11:17;
9:4 Pr 9:16; Pr 1:22; Mt 11:25; Rev 22:17;
9:5 Pr 9:2; Pr 9:17;
9:6 Pr 13:20; Ps 45:10; Ac 2:40;
9:7 Pr 15:12; 1 Ki 21:24; 2 Ch 36:16;
9:8 Pr 29:1; Mt 7:6; Mt 15:14; Pr 14:18;
9:9 Pr 25:12; Hos 6:4; 2 Pe 3:18;
9:10 Pr 1:7; Ps 111:10; Ecc 12:13; Mt 11:27;
9:11 Pr 3:2; Pr 3:16; Pr 10:27; Dt 6:2;
9:12 Pr 16:26; Isa 26:12; Ecc 10:29; 2 Pe 3:16;
9:13 Pr 7:11; Pr 21:9; Pr 21:19; 1 Ti 6:4;
9:16 Pr 9:4

- 32 Now therefore hearken unto me, O ye children: for blessed *are they that keep my ways*.
- 33 Hear instruction, and be wise, and refuse it not.
- 34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.
- 35 For whoso findeth me findeth life, and shall ⁶obtain favour of the LORD.
- 36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.

Wisdom and Folly

- 9 Wisdom hath builded her house, she hath hewn out her seven pillars:
- 2 She hath killed ⁷her beasts; she hath mingled her wine; she hath also furnished her table.
- 3 She hath sent forth her maidens: she crieth upon the highest places of the city,
- 4 Whoso is simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,
- 5 Come, eat of my bread, and drink of the wine *which* I have mingled.
- 6 Forsake the foolish, and live; and go in the way of understanding.
- 7 He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man* getteth himself a blot.
- 8 Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.
- 9 Give *instruction* to a wise man, and he will be yet wiser: teach a just *man*, and he will increase in learning.
- 10 The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.
- 11 For by me thy days shall be multiplied, and the years of thy life shall be increased.
- 12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear it.
- 13 A foolish woman is clamorous: *she* is simple, and knoweth nothing.
- 14 For she sitteth at the door of her house, on a seat in the high places of the city,
- 15 To call passengers who go right on their ways:
- 16 Whoso is simple, let him turn in hither: *and as for him that wanteth under-*

Pr

confidence would vanish, did we talk less and pray more (YI March 5, 1903).

(Ps. 19:14; Eph. 4:13.) Christians should be careful that they keep the heart with all diligence. They should cultivate a love for meditation, and cherish a spirit of devotion. Many seem to begrudge moments spent in meditation, and the searching of the Scriptures, and prayer, as though the time thus occupied was lost. I wish you could all view these things in the light God would have you; for you would then make the kingdom of heaven of the first importance. To keep your heart in heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors. Our efforts are languid, and we run the Christian race slowly, and manifest indolence and sloth, because we so little value

the heavenly prize. We are dwarfs in spiritual attainments. It is the privilege and duty of the Christian to be "increasing in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. As exercise increases the appetite, and gives strength and healthy vigor to the body, so will devotional exercises bring an increase of grace and spiritual vigor.

The affections should center upon God. Contemplate His greatness, His mercy and excellences. Let His goodness and love and perfection of character captivate your heart. Converse upon His divine charms, and the heavenly mansions He is preparing for the faithful. He whose conversation is in heaven, is the most profitable Christian to all around him. His words are useful and refreshing. They have a transforming power upon those who hear them, and will

3 or, subtilly 4 or, walk 5 or, open places 6 or, the chief part 7 or, a circle 8 Heb. bring forth 9 1 Heb. her killing

- standing, she saith to him,
 17 Stolen waters are sweet, and bread *'eaten*
 in secret is pleasant.
 18 But he knoweth not that the dead are
 there; and that her guests are in the
 depths of hell.

A Collection of Proverbs (10:1-22:16)

- 10** The proverbs of Solomon. A wise son
 maketh a glad father; but a foolish son
 is the heaviness of his mother.
 2 Treasures of wickedness profit nothing;
 but righteousness delivereth from death.
 3 The LORD will not suffer the soul of the
 righteous to famish; but he casteth away
 'the substance of the wicked.
 4 He becometh poor that dealeth with a
 slack hand; but the hand of the diligent
 maketh rich.
 5 He that gathereth in summer is a wise
 son; but he that sleepeeth in harvest is a
 son that causeth shame.
 6 Blessings are upon the head of the just;
 but violence covereth the mouth of the
 wicked.
 7 The memory of the just is blessed; but the
 name of the wicked shall rot.
 8 The wise in heart will receive command-
 ments; but 'a prating fool 'shall fall.
 9 He that walketh uprightly walketh surely;
 but he that perverteth his ways shall be
 known.
 10 He that winketh with the eye causeth
 sorrow; but a prating fool 'shall fall.
 11 The mouth of a righteous man is a well of
 life; but violence covereth the mouth of
 the wicked.
 12 Hatred stirreth up strifes; but love
 covereth all sins.
 13 In the lips of him that hath understanding
 wisdom is found; but a rod is for the back
 of him that is void of 'understanding.
 14 Wise men lay up knowledge; but the
 mouth of the foolish is near destruction.
 15 The rich man's wealth is his strong city;
 the destruction of the poor is his poverty.
 16 The labour of the righteous *tendeth* to
 life; the fruit of the wicked to sin.
 17 He is in the way of life that keepeth
 instruction; but he that refuseth reproof
 'erreth.
 18 He that hideth hatred with lying lips, and
 he that uttereth a slander, is a fool.

9:17 Pr 20:17; Rom
 7:8, Pr 30:20.

10:2 Pr 11:4, Zep
 1:18; Rom 2:5.

10:11 Ps 35:19.

10:14 Pr 11:24, Pr
 12:23, Job 6:27.

10:16 Pr 11:26, Pr
 21:25, Pr 10:11.

10:17 1 Ki 11:36, 2
 Ki 19:34, Mk 14:9.

10:19 Ps 23:4, Ps
 25:21; Gal 2:14-11.

10:21 Pr 15:7.

10:22 Pr 16:27, Pr
 28:25, Pr 29:22.

10:23 Pr 10:21, Pr
 15:7; Isa 50:1.

10:24 Pr 9:9, Mt
 12:35, Mt 13:44.

10:25 Pr 18:11, Ps
 9:6, Mk 10:24.

10:26 Pr 11:40, Mt
 15:19, Rom 6:25.

10:27 Pr 1:15, Pr
 12:1, Lk 11:28.

10:28 1 Sa 18:29, 2
 Sa 3:27, Ps 5:9.

10:29 Ec 3:4, Jas
 3:2, Ps 39:1, Jas 1:19.

10:30 Pr 12:18, Pr
 15:4, Pr 16:14.

10:32 Ge 12:2, Job
 27:8, Zec 5:4.

10:33 Pr 1:9, Pr
 15:21, Ec 11:9.

10:34 Job 3:25, Job
 15:21, Heb 10:2.

10:35 Pr 1:27, Ps
 90:9, Job 42:2.

10:27 Pr 3:16, Pr
 9:11, Ps 91:16.

10:28 Ps 16:9, Rom
 5:2, Rom 12:12.

10:29 Ps 81:7, Isa
 40:31, Zec 10:12.

10:30 Pr 10:25, Ps
 16:8, Ps 5:22.

10:31 Pr 10:11, Pr
 10:18, Ps 41:8.

10:32 Ec 12:10, Pr
 14:12, Tit 2:8.

11:2 Lk 18:1; Pr
 15:3, 1 Co 8:1-2.

11:3 Pr 11:5.

11:4 Pr 10:2; Ec
 10:19, Zep 1:18.

11:5 Pr 11:3, Pr
 5:22, 2 Sa 17:24.

11:6 Ge 30:43, Ge
 31:57, Pr 5:22.

11:7 Pr 10:28, Pr
 11:32, Lk 12:19-20.

2 Heb. of secreties

10

1 or, the wicked for

their wickedness

2 Heb. a fool of lips

3 Heb. be beaten

4 Heb. be beaten

- 19 In the multitude of words there wanteth
 not sin; but he that refraineth his lips is
 wise.
 20 The tongue of the just is as choice silver;
 the heart of the wicked is little worth.
 21 The lips of the righteous feed many; but
 fools die for want of wisdom.
 22 The blessing of the LORD, it maketh rich,
 and he addeth no sorrow with it.
 23 It is as sport to a fool to do mischief; but a
 man of understanding hath wisdom.
 24 The fear of the wicked, it shall come upon
 him; but the desire of the righteous shall
 be granted.
 25 As the whirlwind passeth, so is the
 wicked no more; but the righteous is an
 everlasting foundation.
 26 As vinegar to the teeth, and as smoke to
 the eyes, so is the sluggard to them that
 send him.
 27 The fear of the LORD 'prolongeth days;
 but the years of the wicked shall be short-
 ened.
 28 The hope of the righteous shall be glad-
 ness; but the expectation of the wicked
 shall perish.
 29 The way of the LORD is strength to the
 upright; but destruction shall be to the
 workers of iniquity.
 30 The righteous shall never be removed;
 but the wicked shall not inhabit the earth.
 31 The mouth of the just bringeth forth
 wisdom; but the froward tongue shall be
 cut out.
 32 The lips of the righteous know what is
 acceptable; but the mouth of the wicked
 speaketh 'frowardness.
11 A 'false balance is abomination to the
 LORD; but 'a just weight is his delight.
 2 When pride cometh, then cometh shame;
 but with the lowly is wisdom.
 3 The integrity of the upright shall guide
 them; but the perverseness of transgres-
 sors shall destroy them.
 4 Riches profit not in the day of wrath; but
 righteousness delivereth from death.
 5 The righteousness of the perfect shall
 'direct his way; but the wicked shall fall
 by his own wickedness.
 6 The righteousness of the upright shall
 deliver them; but transgressors shall be
 taken in *their own* naughtiness.
 7 When a wicked man dieth, his expecta-
 tion shall perish; and the hope of unjust

melt and subdue the soul (RH March 29, 1870).

Practical Religion Breathes Fragrance.—Let the
 prayer go up to God, "Create in me a clean heart." For a
 pure, cleansed soul has Christ abiding therein, and out of
 the abundance of the heart are the issues of life. The
 human will is to be yielded to Christ. Instead of passing on,
 closing the heart in selfishness, there is need of opening
 the heart to the sweet influences of the Spirit of God.
 Practical religion breathes its fragrance everywhere. It is a
 savor of life unto life (Letter 31a, 1891).

6:6. Ant Industry Reproaches Idleness.—[Prov. 6:6
 quoted.] The habitations which the ants build for them-
 selves show skill and perseverance. Only one little grain at
 a time can they handle, but by diligence and perseverance
 they accomplish wonders. Solomon presents to the world
 the industry of the ant as a reproach to those who waste

their hours in sinful idleness, in practices which corrupt
 soul and body. The ant prepares for future seasons. This is
 a lesson which many gifted with reasoning powers disre-
 gard. They fail entirely to prepare for the future immortal
 life which God has in His providence secured for the fallen
 race (MS 35, 1899).

10:9. Uprightness Makes a Man a Blessing.—The
 very first step in the path of life is to keep the mind stayed
 on God, to have His fear continually before the eyes. A
 single departure from moral integrity blunts the conscience
 and opens the door to the next temptation. "He that
 walketh uprightly walketh surely; but he that perverteth his
 way shall be known." Prov. 10:9. We are commanded to
 love God supremely, and our neighbor as ourselves, but
 the daily experience of life shows that this law is disre-
 garded. Uprightness in deal and moral integrity will secure

5 Heb. of heart 6 or, causeth to err 7 Heb. of heart 8 Heb. addeth 9 Heb. frowardness 11 1 Heb. Balances of deceit 2 Heb. perfect stone 3 Heb. rectify

- men* perisheth.
- 8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
- 9 An hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.
- 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there* is shouting.
- 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.
- 12 He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.
- 13 ¹A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
- 14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there* is safety.
- 15 He that is surety for a stranger ²shall smart for it: and he that hateth ³suretiship is sure.
- 16 A gracious woman retaineth honour: and strong *men* retain riches.
- 17 The merciful man doeth good to his own soul: but *he that* is cruel troubleth his own flesh.
- 18 The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward.
- 19 As righteousness *tendeth* to life: so he that pursueth evil *pursueth it* to his own death.
- 20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight.
- 21 *Though* hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.
- 22 As a jewel of gold in a swine's snout, so is a fair woman which ⁴is without discretion.
- 23 The desire of the righteous is only good: but the expectation of the wicked is wrath.
- 24 There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty.
- 25 ⁵The liberal soul shall be made fat: and he that watereth shall be watered also himself.
- 26 He that withholdeth corn, the people

11:9 1 Ki 22:6; Job 8:13; Job 34:30.
11:10 Pr 28:12; Pr 28:28; Ex 15:21.
11:11 Pr 14:34; Ge 35:8; Job 22:90.
11:13 Pr 20:19; Lev 19:16; Pr 25:9.
11:14 Pr 15:22; Pr 16:22; Pr 24:6.
11:15 Pr 17:18; Pr 20:16.
11:16 Est 9:25; Mt 26:13; Lk 8:4.
11:17 Isa 57:1; Da 4:27; Mt 5:7; Lk 6:38.
11:18 Pr 1:18; Pr 5:22; Ec 10:8.
11:20 Pr 6:14; Pr 8:13; Pr 9:7; Ps 11:7.
11:22 Pr 31:30; Ec 16:15; 2 Pe 2:22.
11:23 Ps 10:17; Ps 119:5; Isa 20:9.
11:24 Pr 11:18; Ec 11:6; Lk 6:38.
11:25 Pr 28:27; Isa 42:8; Mt 5:7.
11:26 Job 29:14.
11:27 Pr 17:11; Est 7:10; Ps 10:2; Ps 57:6.
11:28 Pr 10:15; Ps 62:10; Mk 10:23.
11:29 Ge 41:50; 1 Sa 25:3; 1 Sa 25:17.
11:31 1 Ki 14:23; Jer 25:29.
12:1 Pr 8:17; Pr 18:12; Pr 18:15.
12:2 Pr 8:35; Ps 112:5; Ac 11:23.
12:3 Pr 14:1; 1 Co 11:7; 1 Co 11:11.
12:5 Pr 11:23; Ps 119:15; Jer 9:14.
12:6 Isa 59:7.
12:7 Pr 11:21; Pr 14:11; Pr 15:25.
12:8 Ge 41:49; Ec 9:1; Lk 10:8; 1 Co 6:5.
12:9 Pr 15:7; Lk 14:11.
12:10 Dt 25:4; Jn 8:11; Jdg 1:7.
12:11 Pr 14:24; Pr 14:10; 1 Co 12:26.
12:12 Ps 9:15; Ps 109:9; Pr 10:15.
12:13 Pr 15:2; 1 Ki 2:24; Mt 27:25.
12:14 Ps 63:5; Mt 16:27; Heb 11:26.

4 Heb. destitute of heart
5 Heb. He that walketh, being a talebearer
6 Heb. be sore broken
7 Heb. those that strike hands
8 Heb. departeth from

- shall curse him: but blessing *shall be* upon the head of him that selleth it.
- 27 He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.
- 28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.
- 29 He that troubleth his own house shall inherit the wind: and the fool *shall be* servant to the wise of heart.
- 30 The fruit of the righteous *is* a tree of life; and he that ⁶winneth souls is wise.
- 31 Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.
- 12 Whoso loveth instruction loveth knowledge: but he that hateth reproof *is* brutish.
- 2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.
- 3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
- 4 A virtuous woman *is* a crown to her husband: but she that maketh ashamed *is* as rottenness in his bones.
- 5 The thoughts of the righteous *are* right: but the counsels of the wicked *are* deceit.
- 6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.
- 7 The wicked *are* overthrown, and *are* not: but the house of the righteous shall stand.
- 8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.
- 9 *He that* is despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.
- 10 A righteous *man* regardeth the life of his beast: but the ⁷tender mercies of the wicked *are* cruel.
- 11 He that tilleth his land shall be satisfied with bread: but he that followeth vain *persons* *is* void of understanding.
- 12 The wicked desireth the net of evil *men*: but the root of the righteous yieldeth fruit.
- 13 ⁸The wicked is snared by the transgression of his lips: but the just shall come out of trouble.
- 14 A man shall be satisfied with good by the fruit of *his* mouth: and the recompense of

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the favor of God, and make a man a blessing to himself and to society; but amid the varied temptations that assail one whichever way he may turn, it is impossible to keep a clear conscience and the approval of heaven without divine aid and a principle to love honesty for the sake of the right.

A character that is approved of God and man is to be preferred to wealth. The foundation should be laid broad and deep, resting on the rock Christ Jesus. There are too many who profess to work from the true foundation, whose loose dealing shows them to be building on sliding sand; but the great tempest will sweep away their foundation, and they will have no refuge.

Many plead that unless they are sharp, and watch to advantage themselves, they will meet with loss. Their unscrupulous neighbors, who take selfish advantages, are

prospered; while they, although trying to deal strictly in accordance with Bible principles, are not so highly favored. Do these persons see the future? Or are their eyes too dim to see, through the miasma-laden fogs of worldliness, that honor and integrity are not rewarded in the coin of this world? Will God reward virtue with mere worldly success? He has their names graven on the palms of His hands, as heirs to enduring honors, riches that are imperishable. What did that dishonest man gain by his worldly policy? How high a price did he pay for his success? He has sacrificed his noble manhood, and has started on the road that leads to perdition. He may be converted; he may see the wickedness of his injustice to his fellow-men, and, as far as possible, make restitution; but the scars of a wounded conscience will ever remain (ST Feb. 7, 1884).

11:1. All Business on Square Principles.—In all busi-

⁹ Heb. soul of blessing ¹⁰ Heb. laketh ¹¹ Heb. perverse of heart ² or, bowels ³ or, the fortress ⁴ Heb. The snare of the wicked is in the transgression of lips

- a man's hands shall be rendered unto him.
- 15 The way of a fool *is* right in his own eyes; but he that hearkeneth unto counsel *is* wise.
- 16 A fool's wrath is 'presently known; but a prudent man covereth shame.
- 17 *He that* speaketh truth sheweth forth righteousness; but a false witness deceit.
- 18 There is that speaketh like the piercings of a sword; but the tongue of the wise is health.
- 19 The lip of truth shall be established for ever; but a lying tongue *is* but for a moment.
- 20 Deceit *is* in the heart of them that imagine evil; but to the counsellors of peace *is* joy.
- 21 There shall no evil happen to the just; but the wicked shall be filled with mischief.
- 22 Lying lips are abomination to the LORD; but they that deal truly *are* his delight.
- 23 A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.
- 24 The hand of the diligent shall bear rule; but the 'slothful shall be under tribute.
- 25 Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.
- 26 The righteous *is* more 'excellent than his neighbour; but the way of the wicked seduceeth them.
- 27 The slothful *man* roasteth not that which he took in hunting; but the substance of a diligent man *is* precious.
- 28 In the way of righteousness *is* life; and in the pathway *thereof* there *is* no death.
- 13** A wise son *heareth* his father's instruction; but a scorner heareth not rebuke.
- 2 A man shall eat good by the fruit of *his* mouth; but the soul of the transgressors *shall eat* violence.
- 3 He that keepeth his mouth keepeth his life; *but* he that openeth wide his lips shall have destruction.
- 4 The soul of the sluggard desireth, and *hath* nothing; but the soul of the diligent shall be made fat.
- 5 A righteous man *hateth* lying; but a wicked *man* is loathsome, and cometh to shame.
- 6 Righteousness keepeth *him that* is upright in the way; but wickedness overthroweth 'the sinner.

12:15 Pr 3:7; Jer 14:16; Lk 18:11;
12:17 Pr 10:25; Pr 6:19; Mt 26:59;
12:18 Pr 25:18; Ps 57:4; Ps 64:5;
12:19 Mt 24:35; Pr 19:9; Job 20:5;
12:20 Pr 12:12; Jer 17:16; Rom 1:29;
12:21 Rom 8:28; 2 Co 1:17; Pr 1:11;
12:22 Ps 5:6; Isa 9:15; Eccl 13:22;
12:23 Pr 11:14; Pr 14:16; Pr 15:2;
12:24 Pr 10:4; Pr 13:4; Pr 17:2;
12:25 Pr 15:13; Pr 15:15; Pr 15:24;
12:26 Pr 12:13; Ps 10:3; 1 Co 2:26;
12:28 Pr 9:11; Pr 10:16; Eccl 18:9;
13:1 Pr 10:1; Pr 15:5; Pr 15:20;
13:3 Pr 1:19; Pr 12:13; Jas 1:20;
13:4 Pr 12:11; Pr 20:13; 1 Co 6:2;
13:5 Pr 29:8; Ps 119:163; Eph 4:25;
13:6 Pr 11:3; Ps 15:2; Ps 25:21;
13:8 Ex 21:90; Job 2:4; Jer 41:8;
13:9 1 Ki 11:36; Pr 9:11; Job 21:17;
13:10 1 Ki 12:16; 2 Ki 14:10; Lk 22:24;
13:11 Pr 20:21; Pr 28:8; Eccl 5:11;
13:12 Ps 69:3; SS 5:8; Pr 13:19;
13:13 Pr 1:25; Eccl 20:14; Lk 10:51;
13:14 Pr 9:11; Pr 10:31; Ps 18:5;
13:16 Pr 21:24; Isa 52:13; Mt 10:16;
13:17 Pr 26:6; Jer 25:28; 1 Co 1:18;
13:18 Pr 15:13; Pr 12:1; Pr 19:6;
13:19 Pr 13:12; SS 5:4; 2 Ti 2:19;
13:20 Pr 2:20; Mal 3:16; Ac 2:2;
13:21 Ge 4:7; Nu 32:24; Ps 32:10;
13:22 Ps 102:28; Pr 11:2; Pr 28:8;
13:23 Pr 12:14; Pr 2:18; Pr 28:19;
13:24 Pr 3:12; Pr 19:18; Pr 22:15;
13:25 Ps 34:10; Ps 67:16; 1 Ti 4:8;
14:1 Ru 4:11; Pr 19:13; Pr 21:9;
14:2 Pr 16:17; Job 1:1; Ac 9:31;

⁵ Heb. in that day
⁶ or, deceitful

- 7 There is that maketh himself rich; yet *hath* nothing: *there is* that maketh himself poor; yet *hath* great riches.
- 8 The ransom of a man's life *are* his riches; but the poor heareth not rebuke.
- 9 The light of the righteous rejoiceth; but the 'lamp of the wicked shall be put out.
- 10 Only by pride cometh contention; but with the well advised *is* wisdom.
- 11 Wealth *gotten* by vanity shall be diminished; but he that gathereth 'by labour shall increase.
- 12 Hope deferred maketh the heart sick; but *when* the desire cometh, *it is* a tree of life.
- 13 Whoso despiseth the word shall be destroyed; but he that feareth the commandment 'shall be rewarded.
- 14 The law of the wise *is* a fountain of life; to depart from the snares of death.
- 15 Good understanding giveth favour; but the way of transgressors *is* hard.
- 16 Every prudent *man* dealeth with knowledge; but a fool 'layeth open his folly.
- 17 A wicked messenger falleth into mischief; but 'a faithful ambassador *is* health.
- 18 Poverty and shame *shall be* to him that refuseth instruction; but he that regardeth reproof shall be honoured.
- 19 The desire accomplished *is* sweet to the soul; but *it is* abomination to fools to depart from evil.
- 20 He that walketh with wise *men* shall be wise; but a companion of fools 'shall be destroyed.
- 21 Evil pursueth sinners; but to the righteous good shall be repayed.
- 22 A good *man* leaveth an inheritance to his children's children; and the wealth of the sinner *is* laid up for the just.
- 23 Much food *is* in the tillage of the poor; but there *is* that *is* destroyed for want of judgment.
- 24 He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.
- 25 The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.
- 14** Every wise woman buildeth her house; but the foolish plucketh it down with her hands.
- 2 He that walketh in his uprightness feareth the LORD; but *he that* is perverse in his ways despiseth him.

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ness transactions, we are to let the light shine decidedly. There is to be no sharp practice. Everything is to be done with the strictest integrity. Better consent to lose something financially than to gain a few shillings by sharp practice. We shall lose nothing in the end by fair dealing. We are to live the law of God in our world, and perfect a character after the divine similitude. All business, with those in the faith and those not in the faith, is to be transacted on square, righteous principles. Everything is to be seen in the light of God's law: everything done without fraud, without duplicity, without one tinge of guile (MS 47, 1898).

God Honors Honesty, Curses Injustice.—"A false balance is abomination to the Lord." A false balance is a symbol of all unfair dealing, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such prac-

tices. He hates every false way. He abhors all selfishness and covetousness. Unmerciful dealing He will not tolerate, but will repay in kind. God can give prosperity to the working men whose means are acquired honestly. But His curse rests upon all that is gained by selfish practices.

When one indulges in selfishness or sharp dealing, he shows that he does not fear the Lord or reverence His name. Those who are connected with God will not only shun all injustice, but will manifest His mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of person; but He will not approve the course of those who make no difference in favor of the poor, the widow, and the orphan (Letter 20a, 1893).

11:14. See EGW on 1 Chron. 27:32-34.

12:18. Words Mean Much.—"The voice and tongue are gifts from God, and if rightly used, they are a power for

⁷ or, abundant **13** ¹ Heb. sin ² or, candle ³ Heb. with the hand ⁴ or, shall be in peace ⁵ Heb. spreadeth ⁶ Heb. an ambassador of faithfulness ⁷ Heb. broken

- 3 In the mouth of the foolish *is* a rod of pride: but the lips of the wise shall preserve them.
- 4 Where no oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.
- 5 A faithful witness will not lie: but a false witness will utter lies.
- 6 A scorner seeketh wisdom, and *findeth* it not: but knowledge *is* easy unto him that understandeth.
- 7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.
- 8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.
- 9 Fools make a mock at sin: but among the righteous *there is* favour.
- 10 The heart knoweth *'his own bitterness:* and a stranger doth not intermeddle with his joy.
- 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.
- 12 There *is* a way which seemeth right unto a man, but the end thereof *are* the ways of death.
- 13 Even in laughter the heart *is* sorrowful; and the end of that mirth *is* heaviness.
- 14 The backslider in heart shall be filled with his own ways: and a good man *shall be satisfied* from himself.
- 15 The simple believeth every word: but the prudent man looketh well to his going.
- 16 A wise man *scarceth*, and departeth from evil: but the fool rageth, and *is* confident.
- 17 *He that is* soon angry *dealeth* foolishly: and a man of wicked devices *is* hated.
- 18 The simple inherit folly: but the prudent *are* crowned with knowledge.
- 19 The evil bow before the good; and the wicked at the gates of the righteous.
- 20 The poor *is* hated even of his own neighbour: but the rich *hath* many friends.
- 21 He that despiseth his neighbour sinneth: but he that *hath* mercy on the poor, happy *is* he.
- 22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.
- 23 In all labour there *is* profit: but the talk of the lips *tendeth* only to penury.
- 24 The crown of the wise *is* their riches: but the foolishness of fools *is* folly.

- 14:3 Pr 18:6; Pr 21:23; Da 7:28;
14:5 Pr 4:25; Pr 6:19; Pr 12:17;
14:6 Pr 26:12; Isa 8:20; Jer 8:9; 1 Co 8:2;
14:8 Pr 8:20; Ps 111:10; Ps 119:5;
14:9 Pr 1:22; Pr 30:20; Job 15:16;
14:10 Pr 15:13; Job 7:11; Ec 4:14;
14:11 Pr 4:33; Pr 21:12; Job 8:15;
14:12 Pr 12:15; Pr 30:12; Lk 13:24;
14:13 Ec 2:2; Ec 10:18; Lk 16:25;
14:14 Pr 1:32; Jer 17:5; Hos 4:16;
14:16 Pr 3:7; Pr 16:6; Pr 16:17;
14:17 Pr 14:29; Pr 12:16; Ec 7:9;
14:18 Pr 11:29; Jer 16:19; 2 Ti 3:8;
14:19 Ge 42:6; Isa 60:13; Ac 16:39;
14:20 Pr 10:15; Pr 19:7; Job 30:10;
14:21 Pr 17:5; Pr 18:3; Ps 22:24;
14:22 Pr 1:2; Ps 25:3; Mt 5:7; In 1:17;
14:24 Ps 112:9; Isa 43:6; Lk 16:9;
14:25 Pr 14:5; Ac 20:21; 2 Pe 3:3;
14:27 Pr 13:14; Isa 54:6; Ec 2:16;
14:28 Ex 1:22; 1 Ki 20:27; 2 Ki 13:7;
14:29 Pr 14:17; Mt 11:29; Jas 1:19;
14:30 Pr 1:23; Ps 119:80; 2 Ti 1:7;
14:31 Pr 22:2; Ec 5:8; Mt 25:40; Jn 12:8;
14:32 Job 18:18; Ps 58:9; In 8:21;
14:34 Jer 2:2;
14:35 Pr 20:8; Pr 20:26; Pr 22:11;
15:2 Pr 15:23; Pr 15:28; Pr 12:23;
15:3 Pr 5:21; Jer 16:17; Jer 32:19;
15:4 Pr 12:18; Mal 1:2; 1 Ti 6:3; Rev 4:7;
15:5 Pr 10:1; Pr 13:8; Ec 1:15;
15:6 Pr 15:16; Pr 8:21; Pr 15:22;
15:7 Ps 37:30; SS 1:11; Mt 10:27;
15:8 Pr 21:27; Pr 28:9; Isa 61:8; In 4:24;
15:9 Pr 1:19; Pr 21:4; Mt 7:13;
15:10 Pr 12:1; Pr 23:25; Jn 3:20; In 7:7.

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¹ Heb. the bitterness of his soul

- 25 A true witness delivereth souls: but a deceitful witness speaketh lies.
- 26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.
- 27 The fear of the LORD *is* a fountain of life, to depart from the snares of death.
- 28 In the multitude of people *is* the king's honour: but in the want of people *is* the destruction of the prince.
- 29 *He that is* slow to wrath *is* of great understanding: but *he that is* 'hasty of spirit exaleth folly.
- 30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.
- 31 He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.
- 32 The wicked *is* driven away in his wickedness: but the righteous hath hope in his death.
- 33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the midst of fools *is* made known.
- 34 Righteousness exaleth a nation: but sin *is* a reproach to any people.
- 35 The king's favour *is* toward a wise servant: but his wrath *is* against him that causeth shame.
- 15 A soft answer turneth away wrath: but grievous words stir up anger.
- 2 The tongue of the wise useth knowledge aright: but the mouth of fools 'poureth out foolishness.
- 3 The eyes of the LORD *are* in every place, beholding the evil and the good.
- 4 A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit.
- 5 A fool despiseth his father's instruction: but he that regardeth reproof *is* prudent.
- 6 In the house of the righteous *is* much treasure: but in the revenues of the wicked *is* trouble.
- 7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.
- 8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.
- 9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteousness.
- 10 Correction *is* grievous unto him that forsaketh the way: and he that hateth

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God. Words mean very much. They may express love, devotion, praise, melody to God, or hatred and revenge. Words reveal the sentiments of the heart. They may be a savor of life unto life or of death unto death. The tongue is a world of blessing, or a world of iniquity (MS 40, 1896).

Desolating Hail or Seeds of Love?—Some are seen to come forth from their daily communion with God clothed with the meekness of Christ. Their words are not like a desolating hail, crushing everything before it; they come forth sweetly from their lips. They scatter seeds of love and kindness all along their path, and that all unconsciously, because Christ lives in their heart. Their influence is felt more than it is seen (MS 24, 1887).

12:19. The Honest Are His Jewels Forever.—Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ. God and the right

should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests: but all who act from this principle will have their names blotted out of the book of life.

Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonize; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up His jewels, the true, the frank, the honest, will be His chosen ones, His treasures. Angels are preparing crowns for such; and light from the throne of God will be reflected in its

² Heb. many are the lovers of the rich ³ Heb. short of spirit ⁴ Heb. to nations **15** ¹ Heb. belcheth, or, bubbleth ² Heb. The healing of the tongue ³ or, instruction

- reproof shall die.
- 11 Hell and destruction *are* before the LORD: how much more then the hearts of the children of men?
- 12 A scorner loveth not one that reproveth him: neither will he go unto the wise.
- 13 A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.
- 14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.
- 15 All the days of the afflicted *are* evil: but he that is of a merry heart *hath* a continual feast.
- 16 Better *is* little with the fear of the LORD than great treasure and trouble therewith.
- 17 Better *is* a dinner of herbs where love is, than a stalled ox and hatred therewith.
- 18 A wrathful man stirreth up strife: but *he* that is slow to anger appeaseth strife.
- 19 The way of the slothful *man* is as an hedge of thorns: but the way of the righteous *is* made plain.
- 20 A wise son maketh a glad father: but a foolish man despiseth his mother.
- 21 Folly *is* joy to *him* that is *'destitute* of wisdom: but a man of understanding walketh uprightly.
- 22 Without counsel purposes are disappointed: but in the multitude of counselors they are established.
- 23 A man hath joy by the answer of his mouth: and a word *spoken* *'in* due season, how good *is* it!
- 24 The way of life *is* above to the wise, that he may depart from hell beneath.
- 25 The LORD will destroy the house of the proud: but he will establish the border of the widow.
- 26 The thoughts of the wicked *are* an abomination to the LORD: but *the* words of the pure *are* *'pleasant* words.
- 27 He that is greedy of gain troubleth his own house: but he that hateth gifts shall live.
- 28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.
- 29 The LORD *is* far from the wicked: but he heareth the prayer of the righteous.
- 30 The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.
- 31 The ear that heareth the reproof of life

15:11 Pr 27:20; Job 26:6; Ps 139:8.
15:13 Pr 15:15; Pr 17:22, 2 Co 1:12.
15:15 Ge 47:35; Pr 16:22; Am 16:25.
15:16 Pr 16:8; Pr 26:6; Ps 47:16.
15:17 Pr 17:1; Ps 133:1; Psa 2:1.
15:18 Pr 10:12; Pr 26:21; Mt 5:9.
15:19 Pr 22:5; Pr 26:13, Isa 45:8.
15:20 Pr 10:1, Psa 22:22; Pr 10:23, Job 26:26; Job 5:15.
15:22 Pr 11:14; Pr 20:18; Ecc 8:6.
15:23 Pr 16:15; Pr 23:26; Psa 122:3.
15:24 Pr 6:23; Jer 21:8; Mt 7:11; Job 14:6.
15:26 Pr 24:9; Jer 4:11; Mt 15:19.
15:27 Pr 1:19; Pr 11:19; Jer 17:11.
15:28 Pr 16:25; Ecc 5:2; Ecc 5:6.
15:29 Ps 54:16; Ps 7:25; Mt 25:16.
15:30 Ecc 9:8; Ecc 11:7; Rev 21:23.
15:32 Pr 1:24; Ps 50:17; Heb 12:15.
16:1 Pr 15:9; Eze 7:27; 2 Co 8:16.
16:2 Pr 16:25; Ps 56:2; Da 5:27.
16:4 Isa 34:7; Isa 43:2; Rom 11:36.
16:6 Pr 20:28; Da 4:27; Lk 11:31.
16:7 Ps 69:31; Rom 8:31; Psa 118.
16:8 Pr 15:16; Ps 57:10; 1 Ti 6:9-9.
16:9 Pr 16:1; Pr 20:21; Isa 46:10.
16:10 Ge 44:15; Ps 99:1; Heb 10:1.
16:11 Pr 20:24; Eze 15:10; Hos 12:7.
16:12 Pr 28:9; Lk 12:48; Pr 20:18.
16:13 Pr 11:45; Pr 22:11; Ps 107:5.
16:14 Pr 19:12; Da 4:13; Pr 17:11.
16:15 Ps 1:9; Ac 2:28; Zec 10:1.
16:17 Ac 10:45; Pr 10:9; Mt 23:15.
16:18 Pr 11:2; Da 5:22; Da 5:24.
16:19 Ps 138:6; Isa 57:15; Mt 5:3.
4 Heb. is raised up as a causey
5 Heb. void of heart
6 Heb. his season
7 Heb. words of pleasantness

- abideth among the wise.
- 32 He that refuseth *'instruction* despiseth his own soul: but he that *'heareth* reproof, *'getteth* understanding.
- 33 The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility.
- 16 The *'preparations* of the heart in man, and the answer of the tongue, *is* from the LORD.
- 2 All the ways of a man *are* clean in his own eyes: but the LORD weigheth the spirits.
- 3 *'Commit* thy works unto the LORD, and thy thoughts shall be established.
- 4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.
- 5 Every one *that* is proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be *'unpunished*.
- 6 By mercy and truth iniquity *is* purged: and by the fear of the LORD *men* depart from evil.
- 7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.
- 8 Better *is* a little with righteousness than great revenues without right.
- 9 A man's heart deviseth his way: but the LORD directeth his steps.
- 10 *'A* devine sentence *is* in the lips of the king: his mouth transgresseth not in judgment.
- 11 A just weight and balance *are* the LORD's: *'all* the weights of the bag *are* his work.
- 12 *It* is an abomination to kings to commit wickedness: for the throne *is* established by righteousness.
- 13 Righteous lips *are* the delight of kings: and they love him that speaketh right.
- 14 The wrath of a king *is* as messengers of death: but a wise man will pacify it.
- 15 In the light of the king's countenance *is* life; and his favour *is* as a cloud of the latter rain.
- 16 How much better *is* it to get wisdom than gold! and to get understanding rather to be chosen than silver!
- 17 The highway of the upright *is* to depart from evil: he that keepeth his way shall preserve his soul.
- 18 Pride *goeth* before destruction, and an haughty spirit before a fall.
- 19 Better *it* is to be of an humble spirit with

splendor from these stargemmed diadems (RH Dec. 29, 1896).

14:30 (ch. 27:4). A Despicable Trait of Satanic Character.—Envy is one of the most despicable traits of Satanic character. It is constantly seeking the lifting up of self, by casting slurs upon others. A man who is envious will belittle his neighbor, thinking to exalt himself. The sound of praise is grateful to him who has approbateness highly developed, and he hates to hear the praises of another. Oh, what untold mischief has this evil trait of character worked in our world! The same enmity existed in the heart of Saul that stirred the heart of Cain against his brother Abel, because Abel's works were righteous, and God honored him, and his own works were evil, and the Lord could not bless him.

Envy is the offspring of pride, and, if it is entertained in

the heart, it will lead to cruel deeds, to hatred, revenge, and murder. The great controversy between Christ and the prince of darkness, is carried on in everyday, practical life (ST Aug. 17, 1888).

15:1, 2. Seeds That Produce a Bad Crop.—Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm; yet they are the index of our inward thoughts, and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we

⁸ or, correction ⁹ or, obeyeth ¹⁰ Heb. possesseth an heart ¹⁶ ¹ or, disposings ² Heb. Roll ³ Heb. held innocent ⁴ Heb. Divination ⁵ Heb. the stones

- the lowly, than to divide the spoil with the proud.
- 20 'He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he.
- 21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.
- 22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.
- 23 The heart of the wise ¹teacheth his mouth, and addeth learning to his lips.
- 24 Pleasant words ²are as a honeycomb, sweet to the soul, and health to the bones.
- 25 There is a way that seemeth right unto a man, but the end thereof ³are the ways of death.
- 26 'He that laboureth laboureth for himself; for his mouth ⁴craveth it of him.
- 27 'An ungodly man diggeth up evil: and in his lips ⁵there is as a burning fire.
- 28 A froward man ⁶soweth strife: and a whisperer separateth chief friends.
- 29 A violent man enticeth his neighbour, and leadeth him into the way ⁷that is not good.
- 30 He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.
- 31 The hoary head is a crown of glory, ⁸if it be found in the way of righteousness.
- 32 ⁹He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
- 33 The lot is cast into the lap; but the whole disposing thereof ¹⁰is of the LORD.
- 17 Better is a dry morsel, and quietness therewith, than an house full of ¹¹sacrifices with strife.
- 2 A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.
- 3 The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.
- 4 A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue.
- 5 Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be ¹²unpunished.
- 6 Children's children are the crown of old men: and the glory of children ¹³are their fathers.

- 16:20 Pr 8:35; Pr 17:2; Pr 19:8, 16:23 Pr 15:28, Ps 45:1, Col 3:16
- 16:24 Pr 12:18, Pr 15:23, Jn 20:19-21; 16:26 Pr 9:12; Pr 16:24, Ec 6:7
- 16:27 2 Sa 20:1, Pr 2:3, Isa 5:18, Jas 3:6
- 16:28 Pr 6:11; Pr 29:22, Rom 1:29
- 16:30 Pr 10:10, Isa 61:10, Mt 13:15
- 16:31 Pr 20:29, Lev 19:32, Ec 4:13
- 17:3 Ps 26:2, Isa 48:10, 1 Pe 1:7
- 17:5 Pr 1:21; Ps 69:9, 1 Jn 5:17
- 17:6 Ge 50:23, 1 Ki 11:42, 1 Ki 15:1
- 17:8 Pr 17:23; Ps 19:6, Ps 27:13
- 17:9 Pr 10:12; Ps 32:1, 1 Pe 4:8
- 17:11 Mt 21:41; Mt 22:7, 19:27
- 17:13 2 Sa 21:1; Ps 35:12, Mt 27:5
- 17:14 Pr 17:19; Pr 13:10, Ac 15:2
- 17:15 1 Ki 5:23, Am 5:7, Rom 8:5, Jas 5:6
- 17:17 Pr 9:1, Est 1:13, Heb 2:11
- 17:18 Pr 11:15; Pr 20:16; Pr 22:16
- 17:19 Pr 17:34; Pr 29:2, 2 Co 12:20
- 17:20 Pr 8:13; Ps 18:26; Pr 10:14
- 17:22 Pr 12:25; Pr 13:14; Ps 22:15
- 17:23 Pr 17:8; Pr 18:16; Isa 1:23
- 17:24 Ec 2:14; Jn 7:17, 1 Jn 2:16
- 17:26 Pr 17:15; Ge 10:25; Mt 5:1
- 17:27 Pr 15:28, Jas 1:19, Jas 3:2
- 6 or, understandeth a matter
- 7 Heb. maketh wise
- 8 Heb. The soul of him that
- 9 Heb. boweth unto him
- 10 Heb. A man of Belial
- 11 Heb. sendeth forth
- 17
- 1 or, good cheer
- 2 Heb. held innocent
- 3 Heb. A tip of excellency
- 4 Heb. a lip of lying

- 7 'Excellent speech becometh not a fool: much less do ¹lying lips a prince.
- 8 A gift is as ²a precious stone in the eyes of him that hath it: whithersoever it turneth, it prospereth.
- 9 He that covereth a transgression ³seeketh love; but he that repeateth a matter separateth very friends.
- 10 'A reproof entereth more into a wise man than an hundred stripes into a fool.
- 11 An evil ⁴man seeketh only rebellion: therefore a cruel messenger shall be sent against him.
- 12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.
- 13 Whoso rewardeth evil for good, evil shall not depart from his house.
- 14 The beginning of strife is ⁵as when one letteth out water: therefore leave off contention, before it be meddled with.
- 15 He that justifieth the wicked, and he that condemneth the just, even they both ⁶are abomination to the LORD.
- 16 Wherefore is ⁷there a price in the hand of a fool to get wisdom, seeing ⁸he hath no heart to it?
- 17 A friend loveth at all times, and a brother is born for adversity.
- 18 A man void of ⁹understanding striketh hands, and becometh surety in the presence of his friend.
- 19 He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction.
- 20 'He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief.
- 21 He that begetteth a fool ¹⁰doeth it to his sorrow: and the father of a fool hath no joy.
- 22 A merry heart doeth good ¹¹like a medicine: but a broken spirit drieth the bones.
- 23 A wicked ¹²man taketh a gift out of the bosom to pervert the ways of judgment.
- 24 Wisdom is before him that hath understanding: but the eyes of a fool ¹³are in the ends of the earth.
- 25 A foolish son is a grief to his father, and bitterness to her that bare him.
- 26 Also to punish the just is not good, ¹⁴nor to strike princes for equity.
- 27 He that hath knowledge spareth his words: and a man of understanding is of

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should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds (VI June 27, 1895).

15:33. See EGW on Judges 6:15, Vol. 2, p. 1003.

16:2. **God Reads the Secret Devisings.**—It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result. We need a connection with divine

power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that He does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are. . . .

[Ps. 139:1-5, 11, 12 quoted.]

The Lord sees and understands all dishonesty in plan-

5 Heb. a stone of grace 6 or, procureth 7 or, sweeth more a wise man, than to strike a fool an hundred times 8 Heb. heart 9 Heb. The toward of heart 10 or, to

- "an excellent spirit.
- 28 Even a fool, when he holdeth his peace, is counted wise; *and he that shutteth his lips is esteemed a man of understanding.*
- 18** Through *'desire* a man, having separated himself, seeketh and intermeddeth with all wisdom.
- 2 A fool hath no delight in understanding, but that his heart may discover itself.
- 3 When the wicked cometh, *then* cometh also contempt, and with ignominy reproach.
- 4 The words of a man's mouth *are as* deep waters, and the wellspring of wisdom *as a* flowing brook.
- 5 *It is not* good to accept the person of the wicked, to overthrow the righteous in judgment.
- 6 A fool's lips enter into contention, and his mouth calleth for strokes.
- 7 A fool's mouth is his destruction, and his lips *are* the snare of his soul.
- 8 The words of a 'talebearer *are* 'as wounds, and they go down into the 'innermost parts of the belly.
- 9 He also that is slothful in his work is brother to him that is a great waster.
- 10 The name of the LORD *is a* strong tower: the righteous runneth into it, and is safe.
- 11 The rich man's wealth is his strong city, and as an high wall in his own conceit.
- 12 Before destruction the heart of a man is haughty, and before honour is humility.
- 13 He that 'answereth a matter before he heareth it, *it is* folly and shame unto him.
- 14 The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?
- 15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.
- 16 A man's gift maketh room for him, and bringeth him before great men.
- 17 *He that is first* in his own cause *seemeth* just; but his neighbour cometh and searcheth him.
- 18 The lot causeth contentions to cease, and parteth between the mighty.
- 19 A brother offended is *harder to be won* than a strong city; and *their* contentions *are like* the bars of a castle.
- 20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled.
- Pr** 21 Death and life *are* in the power of the

17:28 Pr 15:2, Job 13:5, Eccl 5:3.

18:3 Pr 22:10, Pr 29:16, 1 Sa 20:30.

18:4 Pr 13:14, Pr 16:22, Pr 10:11.

18:5 Pr 28:21, Lev 19:15, Job 5:19.

18:6 Pr 12:16, Pr 13:10, Pr 14:16.

18:9 Pr 12:18, Pr 16:28, Lev 19:16.

18:9 Pr 10:1, Mt 25:26, Rom 12:11.

18:10 Ge 17:1, Isa 9:6, Mt 12:45, Rev 1:8.

18:12 Pr 29:23, Eccl 28:2, Da 9:20.

18:13 Dt 13:14, Job 29:16, Da 6:9, Jn 7:51.

18:15 Pr 15:1, Ki 49:14, 10:59, Jas 1:5.

18:16 Pr 17:9, Pr 19:6, Pr 21:14.

18:16 Pr 16:45, Jos 1:2, 1 Sa 10:21.

18:19 Pr 6:19, Ge 47:11, Ge 47:18.

18:20 Pr 15:2, Pr 22:18, Pr 22:21.

18:21 Pr 10:51, 2 Co 2:10, 2 Co 10:15.

18:23 Ro 2:7, 1 Sa 2:6, Isa 66:2.

18:24 Pr 27:9, 1 Sa 30:26, Mt 26:49-50.

19:1 Pr 19:22, Pr 12:26, Pr 15:16.

19:2 Eccl 12:9, Isa 27:11, Hos 9:6.

19:3 1 Sa 13:14, 1 Sa 15:23, 2 Ki 6:33.

19:5 Pr 6:19, Pr 21:28, Eccl 24:1.

19:9 Pr 19:5, Eccl 15:2, Rev 19:20.

19:10 Est 5:15, Hos 9:1, 1k 16:19, Jas 4:9.

19:11 Pr 12:16, Pr 14:29, Jas 1:19.

19:12 Pr 20:2, Eccl 8:4, Job 5:19.

19:13 Pr 15:20, Pr 17:21, Pr 17:25.

19:14 Pr 18:22, Dt 21:16, Jos 11:23.

19:15 Pr 19:24, Pr 25:21, Isa 56:10.

19:16 Pr 29:18, Eccl 8:5, 1k 10:28.

19:17 Eccl 11:1, Pr 28:27, Mt 25:40.

11 or, a cool

18

1 or, He that separateth himself seeketh according to his desire, and intermeddeth in every business

2 or, whisperer

3 Heb. chambers

tongue; and they that love it shall eat the fruit thereof.

22 *Whoso findeth a wife findeth a good thing*, and obtaineth favour of the LORD.

23 The poor useth entreaties; but the rich answereth roughly.

24 A man that *hath* friends must show himself friendly; and there is a friend that sticketh closer than a brother.

19 Better is the poor that walketh in his integrity, than *he that is* perverse in his lips, and is a fool.

2 Also, *that the* soul *be* without knowledge it is not good; and he that hasteth with his feet sinneth.

3 The foolishness of man perverteth his way; and his heart fretteth against the LORD.

4 Wealth maketh many friends; but the poor is separated from his neighbour.

5 A false witness shall not be 'unpunished, and *he that* speaketh lies shall not escape.

6 Many will intreat the favour of the prince, and every man *is a* friend to 'him that giveth gifts.

7 All the brethren of the poor do hate him; how much more do his friends go far from him? he pursueth *them with* words, yet they *are* wanting to him.

8 He that getteth 'wisdom loveth his own soul: he that keepeth understanding shall find good.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish.

10 Delight is not seemly for a fool; much less for a servant to have rule over princes.

11 The 'discretion of a man deferreth his anger; and *it is* his glory to pass over a transgression.

12 The king's wrath *is as* the roaring of a lion; but his favour *is as* dew upon the grass.

13 A foolish son is the calamity of his father, and the contentions of a wife *are a* continual dropping.

14 House and riches *are* the inheritance of fathers; and a prudent wife *is from* the LORD.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment keepeth his own soul; *but he that* despiseth his ways shall die.

17 He that hath pity upon the poor lendeth

ning, all unlawful appropriation in any degree of property or means, all injustice in man's dealing with his fellow men ... (Dan. 5:27 quoted) (RH March 8, 1906).

16:11 (Hosea 12:7). Religion With Deceitful Balances an Abomination.—Fraud in any business transaction is a grievous sin in God's sight; for the goods men are handling belong to Him, and must be used to the glory of His name if men would be pure and clean in His sight. The religion that carries in its hand the scant measure and the deceitful balance is an abomination in the sight of God. He who cherishes such a religion will be brought to confusion; for God is a jealous God (Letter 8, 1901).

16:12. See EGW on ch. 26:20-22.

16:32 (See EGW on 1 Sam. 24:6, Vol. 2, p. 1021). How to Be Stronger Than Kings or Conquerors.—Is Christ using cutting words, stern criticism and unkind

suspicion toward His people who commit faults? No. He takes every iniquity into account; He acts with discernment. He knows every one of our failings; but He uses patience; for otherwise we would have perished long ago on account of our bad treatment of Him. The greatest insult we can inflict upon Him, is to pretend to be His disciple while manifesting the spirit of Satan in our words, our dispositions and our actions. It does not behove those from whom Jesus has so much to bear, in their failings are perversity, to be ever mindful of slights and real or imaginary offense. And yet there are those who are ever suspecting the motives of others about them. They set offense and slights where no such thing was intended. All this is Satan's work in the human heart. The heart filled with that love which thinketh no evil will not be on the watch to notice discourtesies and grievances of which he

⁴ or, like as when men are wounded ⁵ Heb. set aloft ⁶ Heb. returneth a word ¹⁹ ¹ Heb. held innocent ² Heb. a man of gifts ³ Heb. an heart ⁴ or, prudence

- unto the LORD; and ¹that which he hath given will he pay him again.
- 18 Chasten thy son while there is hope, and let not thy soul spare ²for his crying.
- 19 A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must ³do it again.
- 20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.
- 21 *There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand.*
- 22 The desire of a man is his kindness: and a poor man is better than a liar.
- 23 The fear of the LORD *tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil.*
- 24 A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.
- 25 Smite a scorner, and the simple ⁴will beware: and reprove one that hath understanding, *and he will understand knowledge.*
- 26 He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach.
- 27 Cease, my son, to hear the instruction that causeth to err from the words of knowledge.
- 28 ⁵An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.
- 29 Judgments are prepared for scorners, and stripes for the back of fools.
- 30 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.
- 31 The fear of a king is as the roaring of a lion: *whoso provoketh him to anger sinneth against his own soul.*
- 32 *It is an honour for a man to cease from strife: but every fool will be meddling.*
- 33 The sluggard will not plow by reason of the cold; *therefore shall he beg in harvest, and have nothing.*
- 34 Counsel in the heart of man is like deep water; but a man of understanding will draw it out.
- 35 Most men will proclaim every one his own ⁶goodness: but a faithful man who can find?
- 36 The just *man* walketh in his integrity: his children are blessed after him.

19:19 Pr 25:28; Pr 29:22, 1 Sa 22:7;
19:20 Pr 1:8, Nu 23:10, Dt 8:16;
19:21 Pr 12:2; Est 9:25, Ps 21:11;
19:22 1 Ch 29:17; 2 Co 4:12; Pr 19:1;
19:23 Ps 19:9; Ps 103:17, Mat 1:2;
19:24 Pr 19:15; Pr 12:27; Pr 15:19;
19:25 Pr 21:11; Dt 21:21; Pr 15:5;
19:27 Pr 14:7; Mt 1:15, Mt 16:12;
19:28 1 Ki 21:10; 1 Ki 21:13, Ps 105:
20:1 Pr 31:4; Isa 28:7, 1 Co 6:10;
20:3 Pr 14:29; Pr 16:32; Jas 5:11; Jas 4:1
20:4 Pr 14:9; Pr 19:15, Mt 25:24-28;
20:5 Pr 18:4; Ps 64:6, 1 Co 2:11;
20:6 Pr 25:13; Mt 6:2; Lk 8:8; Jn 1:7;
20:7 Pr 14:2; Ps 15:2; Lk 1:6;
20:9 1 Ki 8:46; Eccl 7:20, 1 Co 3:4;
20:10 Dt 25:13; Pr 20:25, Rev 21:8;
20:11 Pr 22:15; Ps 51:5; Mt 7:16; Lk 1:15;
20:12 Ex 4:11; Ps 91:9; Ps 119:18;
20:13 Pr 10:4; Rom 12:11, 2 Th 3:10;
20:14 Eccl 1:10; Hos 12:7-8, 1 Th 1:6;
20:16 Pr 11:15; Pr 27:13; Pr 2:16; Pr 5:5;
20:18 Pr 15:22; Pr 25:8; Jdg 9:29;
20:19 Pr 11:13; Pr 18:8; Lev 19:16;
20:20 Pr 30:17; Ex 20:12; Mt 22:18;
20:21 Pr 23:1; Pr 28:20; Pr 28:22;
20:22 Pr 17:15; Dt 32:35, 1 Th 5:15;
20:23 Pr 20:19;
20:24 Ps 37:24; Jer 10:25; Da 5:25;
20:26 Pr 20:8; 2 Sa 12:31; Isa 28:27-28;
20:27 Job 32:8; Rom 2:15, 1 Co 2:11;
5 or, his deed
6 or, to his destruction: or, to cause him to die
7 Heb. add
8 Heb. will be cunning
9 Heb. A witness of Belial
20
1 or, winter

- 8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.
- 9 Who can say, I have made my heart clean, I am pure from my sin?
- 10 ⁷Divers weights, *and* ⁸divers measures, both of them *are* alike abomination to the LORD.
- 11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.
- 12 The hearing ear, and the seeing eye, the LORD hath made even both of them.
- 13 Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread.
- 14 *It is naught, it is naught*, saith the buyer: but when he is gone his way, then he boasteth.
- 15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.
- 16 Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.
- 17 ⁹Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.
- 18 Every purpose is established by counsel: and with good advice make war.
- 19 He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that ¹⁰flattereth with his lips.
- 20 Whoso curseth his father or his mother, his ¹¹lamp shall be put out in obscure darkness.
- 21 An inheritance *may be* gotten hastily at the beginning; but the end thereof shall not be blessed.
- 22 Say not thou, I will recompense evil; *but wait on the LORD*, and he shall save thee.
- 23 Divers weights *are* an abomination unto the LORD; and ¹²a false balance is not good.
- 24 Man's goings *are* of the LORD; how can a man then understand his own way?
- 25 *It is a snare to the man who devoureth that which is holy*, and after vows to make inquiry.
- 26 A wise king scattereth the wicked, and bringeth the wheel over them.
- 27 The spirit of man is the ¹³candle of the LORD, searching all the inward parts of

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may be the object. The will of God is that His love shall close the eyes, the ears and the heart to all such provocations and to all the suggestions with which Satan would fill them. There is a noble majesty in the silence of the one exposed to evil-susmising or outrage. To be master of one's spirit is to be stronger than kings or conquerors. A Christian leads one to think of Christ. He will be affable, kind, patient, humble and yet courageous and firm in indicating the truth and the name of Christ (MS 21, 1887).

We must not consider as our enemies all those who do not receive us with a smile upon their lips and with demonstrations of love. It is much easier to play the martyr than to overcome a bad temper.

We must give others an example of not stopping at every trifling offense in order to vindicate our rights. We may expect that false reports will circulate about us; but if

we follow a straight course, if we remain indifferent to these things, others will also be indifferent. Let us leave to God the care of our reputation. And thus, like sons and daughters of God, we shall show that we have self-control. We shall show that we are led by the Spirit of God, and that we are slow to anger. Slander can be lived down by our manner of living; it is not lived down by words of indignation. Let our great anxiety be to act in the fear of God, and show by our conduct that these reports are false. No one can injure our character as much as ourselves. It is the weak trees and the tottering houses that need to be constantly propped. When we show ourselves so anxious to protect our reputation against attacks from the outside, we give the impression that it is not blameless before God, and that it needs therefore to be continually bolstered up (MS 24, 1887).

2 or, bounty 3 Heb. A stone and a stone 4 Heb. an ephah and an ephah 5 Heb. lying, or, falsehood 6 or, encircle 7 or, candle 8 Heb. balance of deceit 9 or, lamp

- the belly.
28 Mercy and truth preserve the king: and his throne is upholden by mercy.
29 The glory of young men is their strength: and the beauty of old men is the grey head.
30 The blueness of a wound ¹⁰cleanseth away evil: so do stripes the inward parts of the belly.

21 The king's heart *is* in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will.

- 2 Every way of a man is right in his own eyes: but the LORD pondereth the hearts.
3 To do justice and judgment is more acceptable to the LORD than sacrifice.
4 ¹An high look, and a proud heart, and ²the plowing of the wicked, is sin.
5 The thoughts of the diligent *tend* only to plenteousness; but of every one *that* is hasty only to want.
6 The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.
7 The robbery of the wicked shall ¹destroy them: because they refuse to do judgment.
8 The way of man is froward and strange: but as ¹for the pure, his work is right.
9 *It* is better to dwell in a corner of the housetop, than with ¹a brawling woman in ²a wide house.
10 The soul of the wicked desireth evil: his neighbour ¹findeth no favour in his eyes.
11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.
12 The righteous *man* wisely considereth the house of the wicked: but *God* overthroweth the wicked for *their* wickedness.
13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.
14 A gift in secret pacifieth anger: and a reward in the bosom strong wrath.
15 *It* is joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.
16 The man that wandereth out of the way of understanding *shall remain* in the congregation of the dead.
17 He that loveth ¹pleasure *shall be* a poor man: he that loveth wine and oil shall not

21:2 Pr 16:2; Pr 30:12; Ps 36:2.
21:3 Pr 15:8; Ps 50:9; Hos 6:6.
21:5 Pr 10:4; Pr 14:1; Eph 4:26.
21:6 Pr 15:11; Jer 17:11; Ec 1:17.
21:8 Ge 6:12; Ecc 29:1; Co 5:5; Tit 5:5.
21:10 Pr 3:29; Pr 12:12; Co 10:6.
21:13 Ps 58:3; Zec 11:Ac 5.
21:15 Ps 10:8; Ecc 5:12; Job 34.
21:17 Pr 21:29; Pr 24:21; 1 Ti 5:6.
21:18 Pr 11:8; 1 Pe 5:8.
21:20 Pr 10:22; Ps 112:4; Ecc 7:11.
21:21 Isa 51:1; Hos 6:3; Rom 14:19.
21:23 Pr 10:19; Pr 12:13; Pr 18:21.
21:25 Pr 12:24; Pr 12:27; Pr 19:24.
21:26 Ps 47:26; Ps 112:9; Ac 20:35.
21:29 Jer 5:3; Pr 11:5; Ecc 10:26.
21:30 Isa 47:27; Jer 9:23; Ac 5:29.
22:2 Pr 29:15; 1 Co 12:21; Pr 14:31.
22:3 Pr 27:12; Heb 6:18; Heb 11:7.
22:5 Pr 15:19; Jos 24:13; Pr 13:3.
22:6 1 Th 6:7; Eph 6:12; Pr 15.
22:7 Pr 22:10; Am 1:1; Am 8:3; Jas 2:6.
22:8 Hos 8:7; Hos 10:15; Isa 9:3.

10 Heb. is a purging medicine against

- 21
1 Heb. Haughtiness of eyes
2 or, the light
3 Heb. saw them, or, dwell with them
4 Heb. a woman of contentions
5 Heb. an house of society
6 Heb. is not favoured
7 or, sport
8 Heb. in the land of the desert
9 Heb. in the wrath of pride
10 Heb. in wickedness?
11 Heb. A witness of lies

be rich.

- 18 The wicked *shall be* a ransom for the righteous, and the transgressor for the upright.
19 *It* is better to dwell ¹in the wilderness, than with a contentious and an angry woman.
20 *There* is treasure to be desired and oil in the dwelling of the wise: but a foolish man spendeth it up.
21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.
22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
23 Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.
24 Proud and haughty scorner is his name who dealeth ¹in proud wrath.
25 The desire of the slothful killeth him: for his hands refuse to labour.
26 He coveteth greedily all the day long: but the righteous giveth and spareth not.
27 The sacrifice of the wicked is abomination: how much more, *when* he bringeth ¹in with a wicked mind?
28 ¹A false witness shall perish: but the man that heareth speaketh constantly.
29 A wicked man hardeneth his face: but *a* for the upright, he ²directeth his way.
30 *There* is no wisdom nor understanding nor counsel against the LORD.
31 The horse is prepared against the day of battle: but ¹safety is of the LORD.
22 A good name is rather to be chosen than great riches, and ¹loving favour rather than silver and gold.
2 The rich and poor meet together: the LORD is the maker of them all.
3 A prudent *man* foreseeth the evil, and hideth himself: but the simple pass on and are punished.
4 ¹By humility and the fear of the LORD *are* riches, and honour, and life.
5 Thorns and snares *are* in the way of the froward: he that doth keep his soul shall be far from them.
6 ¹Train up a child ²in the way he should go: and when he is old, he will not depart from it.
7 The rich ruleth over the poor, and the borrower is servant ¹to the lender.
8 He that soweth iniquity shall reap vanity

Avoid Intoxication Through Wrath.—One class have come up without self-control; they have not bridled the temper or the tongue; and some of these claim to be Christ's followers, but they are not. Jesus has set them no such example. When they have the meekness and lowliness of the Saviour, they will not act out the promptings of the natural heart, for this is of Satan. Some are nervous, and if they begin to lose self-control in word or spirit under provocation, they are as much intoxicated with wrath as the inebriate with liquor. They are unreasonable, and not easily persuaded or convinced. They are not sane; Satan for the time has full control. Every one of these exhibitions of wrath weakens the nervous system and the moral powers, and makes it difficult to restrain anger or another provocation. With this class there is only one remedy.—positive self-control under all circumstances. The effort to get into a

favorable place, where self will not be annoyed, may succeed for a time; but Satan knows where to find these poor souls, and will assail them in their weak points again and again. They will be continually troubled so long as they think so much of self. They carry the heaviest load; a mortal can lift, that is self, unsanctified and unsubdued. But there is hope for them. Let this life, so stormy with conflict and worries, be brought into connection with Christ, and then self will no longer clamor for the supremacy (Yl Nov 10, 1886).

17:9. See EGW on ch. 26:20-22.

18:12. See EGW on Judges 6:15.

18:21. Devil May Use Christians' Tongues to Ruin. Do not allow the devil to use your tongue and your voice to ruin those weak in the faith: for at the day of final reckoning God will call upon you to give an account of your

12 or, considereth 13 or, victory 22 1 or, favour is better than, etc 2 or, The reward of humility, etc 3 or, catechise 4 Heb. in his way 5 Heb. the man that lendeth

- *and the rod of his anger shall fail.
- 9 He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.
- 10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.
- 11 He that loveth pureness of heart, *for* the grace of his lips the king *shall* be his friend.
- 12 The eyes of the LORD preserve knowledge, and he overthroweth *the* words of the transgressor.
- 13 The slothful man saith, *There is a lion without, I shall be slain in the streets.*
- 14 The mouth of strange women *is* a deep pit: he that is abhorred of the LORD shall fall therein.
- 15 Foolishness *is* bound in the heart of a child; *but* the rod of correction shall drive it far from him.
- 16 He that oppresseth the poor to increase his riches, *and* he that giveth to the rich, *shall* surely come to want.

A Series of Maxims (22:17-24:34)

- 17 Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.
- 18 For *it is* a pleasant thing if thou keep them *within* thee; they shall withal be fitted in thy lips.
- 19 That thy trust may be in the LORD, I have made known to thee this day, *"even* to thee.
- 20 Have not I written to thee excellent things in counsels and knowledge.
- 21 That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth *unto* them that send unto thee?
- 22 Rob not the poor, because he *is* poor: neither oppress the afflicted in the gate.
- 23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.
- 24 Make no friendship with an angry man; and with a furious man thou shalt not go;
- 25 Lest thou learn his ways, and get a snare to thy soul.
- 26 Be not thou *one* of them that strike hands, *or* of them that are sureties for debts.
- 27 If thou hast nothing to pay, why should he take away thy bed from under thee?

22:11 Ps 101:6; Mt 5:8; Ps 35:2; Lk 9:42.
22:12 Ac 5:9; 2 Th 2:8; 2 Ti 4:8-9.
22:13 Pr 15:19; Nu 13:42-43.
22:14 Pr 5:3; Pr 23:27; Ne 13:26.
22:16 Pr 13:41; Job 20:19; Ps 12:5.
22:17 Pr 1:3; Pr 3:1; Isa 55:4; Mt 17:5.
22:18 Pr 4:17; Ps 19:10; Jn 7:38.
22:20 Pr 8:6; Ps 12:6; Hos 8:12.
22:21 Jn 20:31; 1 Jn 5:13; 1 Pe 3:15.
22:22 Pr 23:10; Eccl 22:29; Ex 23:6.
22:24 Pr 21:24; Pr 29:22; 2 Co 6:14-17.
22:25 Pr 13:20; Ps 109:45; 1 Co 15:55.
22:26 Pr 11:15; Pr 17:18; Pr 27:13.
22:28 Pr 25:10; Dt 19:14; Job 2:2.
22:29 Pr 12:24; 1 Ki 11:28; Eccl 9:10.

23:4 Jn 6:27; Pr 3:5; Isa 55:1; Rom 11:25.
23:5 Jer 22:17; 1 Jn 2:16; Eccl 4:25; Gal 1:2.
23:6 Pr 22:9; Dt 28:56; Mt 20:15.
23:7 Lk 7:49; Jdg 16:15; Da 11:27.
23:8 Pr 30:21; Mt 7:6; Lk 16:14; Jn 8:52.
23:10 Pr 22:28; Job 24:2; Zec 7:10.
23:11 Pr 22:23; Dt 27:19; Is 12:5.
23:13 Pr 13:24.
23:14 Pr 22:15; 1 Co 5:5; 1 Co 11:32.
23:15 Pr 1:10; Pr 1:1; Mt 9:2; Jn 21:5.
23:16 Eph 4:29; Eph 5:4; Col 4:1.
23:17 Pr 15:16; Eccl 5:7; Ac 9:31; 2 Co 7:1.
23:18 Ps 47:7; Jer 29:11; Lk 16:25.
23:20 Isa 5:11; Isa 6:22; Mt 21:49.
23:21 Joel 1:5; 1 Co 5:11; 1 Co 6:10.

6 or, with the rod of his anger he shall be consumed
7 Heb. Good of eye
8 or, and hath grace in his lips
9 or, the matters
10 Heb. in thy belly
11 or, trust thou also
12 or, to those that send thee?

- 28 Remove not the ancient *landmark*, which thy fathers have set.
- 29 Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before *"mean men."*

- 23** When thou sittest to eat with a ruler, consider diligently what is before thee:
- 2 And put a knife to thy throat, if thou be a man given to appetite.
- 3 Be not desirous of his dainties: for they *are* deceitful meat.
- 4 Labour not to be rich: cease from thine own wisdom.
- 5 *"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."*
- 6 Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats:
- 7 For as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart is not with thee.
- 8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.
- 9 Speak not in the ears of a fool: for he will despise the wisdom of thy words.
- 10 Remove not the old *landmark*; and enter not into the fields of the fatherless:
- 11 For their redeemer *is* mighty; he shall plead their cause with thee.
- 12 Apply thine heart unto instruction, and thine ears to the words of knowledge.
- 13 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.
- 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.
- 15 My son, if thine heart be wise, my heart shall rejoice, *"even* mine.
- 16 Yea, my reins shall rejoice, when thy lips speak right things.
- 17 Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.
- 18 For surely there is an *'end*; and thine expectation shall not be cut off.
- 19 Hear thou, my son, and be wise, and guide thine heart in the way.
- 20 Be not among winebibbers: among riotous eaters *'of* flesh:
- 21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

Pr...

work (MS. 49, 1896).

20:1. See EGVW on ch. 23: 29-35.

21:2. Sometimes on Lucifer's Ground.—When a man takes the position that when he has once made a decision he must stand by it, and never to alter his decision, he is on the same ground as was Lucifer when he rebelled against God. He held his plans regarding the government of heaven as an exalted, unchangeable theory.

No man should think that human opinions are to be immortalized. Any man taking the stand that he will never change his views places himself on dangerous ground. Those who hold the position that their views are unchangeable can not be helped; for they place themselves where they are not willing to receive counsel and admonition from their brethren (Letter 12, 1911).

22:29. God Demands Vigorous and Earnest

Efforts.—Put your highest powers into your effort. Call to your aid the most powerful motives. You are learning. Endeavor to go to the bottom of everything you set your hand to. Never aim lower than to become competent in the matters which occupy you. Do not allow yourself to fall into the habit of being superficial and neglectful in your duties and studies; for your habits will strengthen and you will become incapable of anything better. The mind naturally learns to be satisfied with that which requires little care and effort, and to be content with something cheap and inferior. There are, young men and young women, depths of knowledge which you have never fathomed, and you are satisfied and proud of your superficial attainments. If you knew much more than you do now, you would be convinced that you know very little.

God demands of you vigorous and earnest intellectual

¹³ or, bound ¹⁴ Heb. obscure men **23** ¹ Heb. cause thine eyes to fly upon ² or, bound ³ or, even I will rejoice ⁴ or, reward ⁵ Heb. of their flesh

- 22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.
- 23 Buy the truth, and sell it not; *also* wisdom, and instruction, and understanding.
- 24 The father of the righteous shall greatly rejoice; and he that begetteth a wise *child* shall have joy of him.
- 25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.
- 26 My son, give me thine heart, and let thine eyes observe my ways.
- 27 For a whore *is* a deep ditch; and a strange woman *is* a narrow pit.
- 28 She also lieth in wait *as for* a prey, and increaseth the transgressors among men.
- 29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?
- 30 They that tarry long at the wine; they that go to seek mixed wine.
- 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when it moveth itself* aright.
- 32 At the last it biteth like a serpent, and stingeth like *'an* adder.
- 33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.
- 34 Yea, thou shalt be as he that lieth down *'in the midst of the sea*, or as he that lieth upon the top of a mast.
- 35 They have stricken me, *shalt thou say*, and I was not sick; they have beaten me, and *'I felt it not*; when shall I awake? I will seek it yet again.
- 24** Be not thou envious against evil men, neither desire to be with them.
- 2 For their heart studieth destruction, and their lips talk of mischief.
- 3 Through wisdom *is* an house builded; and by understanding it is established:
- 4 And by knowledge shall the chambers be filled with all precious and pleasant riches.
- 5 A wise man *'is* strong; yea, a man of knowledge *'increaseth* strength.
- 6 For by wise counsel thou shalt make thy war; and in multitude of counsellors *there is* safety.
- 7 Wisdom *is* too high for a fool: he openeth not his mouth in the gate.
- 8 He that deviseth to do evil shall be called a mischievous person.

23:22 Dt 27:16; Mk 7:10; Pr 30:11.
23:23 Ps 119:72; Ps 119:127; Mt 13:43.
23:26 Dt 6:5; Lk 14:26; 2 Co 8:5.
23:27 Pr 22:13.
23:28 Pr 9:18; Pr 22:11; Jdg 16:14.
23:29 Pr 20:1; 2 Sa 13:28; Isa 5:11.
23:31 Job 34:1; Ps 119:47; Mk 9:47.
23:32 Isa 28:5; Jer 5:1; Ex 12.
23:34 2 Sa 13:28; Jer 1:5; Mt 24:38.
23:35 Pr 27:22; Jer 5:3; Jer 41:18.

24:2 1 Sa 25:9; Job 15:3; Mt 7:3.
24:3 Pr 9:1; 1 Co 5:9; Jer 10:12; Gal 2:7.
24:5 Pr 10:29; Pr 21:22; Ec 7:19.
24:6 Pr 20:18; Lk 14:31; Jph 6:10.
24:9 Ge 6:5; Isa 55:7; Mt 5:28.
24:10 Jn 4:8; 2 Co 1:11; Jph 5:14.
24:11 Job 29:17; Ps 82:1; Ac 18:17.
24:12 Ec 5:8; Jer 17:10; Rom 2:16.
24:13 Pr 25:27; SS 5:1; Isa 15:4; Mt 4:1.
24:15 Ps 37:42; Ps 56:6; Jer 11:19.
24:16 Ps 34:19; 1 Sa 31:4; Ec 7:10.
24:19 Na 16:26; Ps 119:115; 2 Co 6:17.
24:20 Isa 3:11; Pr 15:9; Mt 25:8; Jude 13.
24:21 Ex 14:31; 22:31; Tit 4:1.
24:22 Hos 5:11; Pr 16:14; Pr 20:2.
24:23 Ps 107:43; Hos 14:9; Jas 4:7.
24:24 1 Sa 5:20; Isa 54:12; Jpe 18:22.
24:25 Mt 14:1; 1 Ti 5:20; Tit 1:13.
24:26 Pr 16:1; Ge 41:38; Job 6:25.
24:27 1 Ki 6:7; Lk 11:28-30.

6 or, as a robber
7 or, a cockatrice
8 Heb. the heart of the sea
9 Heb. I knew it not
24
1 Heb. is in strength
2 Heb. strength-eneth might
3 Heb. narrow
4 Heb. upon thy palate

- 9 The thought of foolishness *is* sin; and the scorner *is* an abomination to men.
- 10 If thou faint in the day of adversity, thy strength *is* small.
- 11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;
- 12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth not he know *it*? and shall *not* he render to *every* man according to his works?
- 13 My son, eat thou honey, because *it is* good; and the honeycomb, *which is* sweet to thy taste:
- 14 So shall the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off.
- 15 Lay not wait. O wicked *man*, against the dwelling of the righteous; spoil not his resting place:
- 16 For a just *man* falleth seven times, and riseth up again: but the wicked shall fall into mischief.
- 17 Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:
- 18 Lest the LORD see *it*, and *'it* displease him, and he turn away his wrath from him.
- 19 *'Fret* not thyself because of evil *men*, neither be thou envious at the wicked:
- 20 For there shall be no reward to the evil *man*; the *'candle of the wicked shall be* put out.
- 21 My son, fear thou the LORD and the king: and meddle not with *'them that are* given to change:
- 22 For their calamity shall rise suddenly; and who knoweth the ruin of them both?
- 23 These *things also belong* to the wise. *It is* not good to have respect of persons in judgment.
- 24 He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him:
- 25 But to them that rebuke *him* shall be delight, and *'a good blessing shall come* upon them.
- 26 *Every man shall kiss his lips* *'that giveth a* right answer.
- 27 Prepare thy work without, and make it fit

efforts, and with every determined effort, your powers will strengthen. Your work will then always be agreeable, because you will know that you are progressing. You can either become accustomed to slow, uncertain, irresolute movements, so much so that the work of your life will not be one-half what it could be; or, your eyes fixed upon God, and your soul strengthened by prayer, you can overcome a disgraceful slowness and a dislike for work, and train your mind to think rapidly and to put forth strong efforts at the proper time. If your highest motive is to labor for wages, you will never, in any position, be qualified to carry high responsibilities, never be fit to teach (MS 21, 1887).

23:26. Youth's Most Precious Offering.—Then, children, come to Jesus. Give to God the most precious offering that it is possible for you to make; give Him your

heart. He speaks to you saying, "My son, my daughter, give me thine heart. Though your sins be as scarlet, I will make them white as snow; for I will cleanse you with my own blood. I will make you members of my family—children of the heavenly King. Take my forgiveness, my peace which I freely give you. I will clothe you with my own righteousness,—the wedding garment,—and make you fit for the marriage supper of the Lamb. When clothed in my righteousness, through prayer, through watchfulness, through diligent study of my Word, you will be able to reach a high standard. You will understand the truth, and your character will be molded by a divine influence; for this is the will of God, even your sanctification." (YI June 30, 1892).

23:29-35 (ch. 20:1). Satan's Control Through Strong Drink.—[Prov. 23:29-35 quoted.] Is not this description true to life? Does it not represent to us the experience of

5 Heb. it be evil in his eyes 6 or, Keep not company with the wicked 7 or, lamp 8 Heb. changers 9 Heb. a blessing of good 10 Heb. that answereth right words

- for thyself in the field; and afterwards build thine house.
- 28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.
- 29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.
- 30 I went by the field of the slothful, and by the vineyard of the man void of understanding;
- 31 And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.
- 32 Then I saw, and "considered it well: I looked upon it, and received instruction.
- 33 Yet a little sleep, a little slumber, a little folding of the hands to sleep:
- 34 So shall thy poverty come as one that travelleth; and thy want as "an armed man.

Proverbs Collected for Hezekiah

(25:1-29:27)

- 25** These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.
- 2 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter.
- 3 The heaven for height, and the earth for depth, and the heart of kings *'is* unsearchable.
- 4 Take away the dross from the silver, and there shall come forth a vessel for the finer.
- 5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.
- 6 'Put not forth thyself in the presence of the king, and stand not in the place of great men:
- 7 For better *it is* that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.
- 8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.
- 9 Debate thy cause with thy neighbour *himself*; and 'discover not a secret to another:

24:28 Pr 14:5, Ex 20:16; Mt 27:23;
24:29 1 Th 5:15;
Jdg 15:11;
24:30 Job 4:8; Ps 57:25; Ps 107:42;
24:31 Job 31:30; Jer 9:3, Mt 14:22;
24:32 Job 7:17; Ps 4:4; Lk 2:19; Lk 2:51;
24:33 Rom 13:11; Eph 5:14.

25:1 Pr 10:1, Isa 1:1, Hos 1:1, Mic 1:1;
25:2 Dt 29:29; Job 38:4; Job 40:2;
25:3 Ps 105:11; Isa 55:9; Rom 8:39;
25:4 Ps 1:7, Mal 3:3, 1 Pt 1:7;
25:5 Pr 20:8, Pr 16:12; Isa 9:7; Isa 16:5;
25:6 Pr 26:27; Isa 54:1; Ex 15:17;
25:8 Pr 18:6, Pr 30:35; 2 Sa 2:26;
25:9 Pr 11:13, Pr 40:19;
25:10 Ps 119:39;
25:11 Pr 24:26; Ecc 12:10; Isa 50:4;
25:12 Job 42:11; Pr 9:8; Ps 15:5;
25:13 Pr 26:25, Pr 14:17; Pr 26:6;
25:14 Lk 11:11, 2 Co 11:31; Jude 16;
25:15 Pr 15:1; Pr 10:14; Ge 42:4;
25:16 Rom 15:24;
25:17 Ps 52:2, Ps 55:21; Jer 9:8; Jos 5:6;
25:19 Isa 36:6, 2 Ti 1:16;
25:20 Isa 58:7, Da 6:18; Rom 12:15;
25:21 Pr 21:17, Mt 5:44; Rom 12:20-21;
25:22 2 Sa 16:12; Mt 10:19, 1 Co 15:34;
25:23 Job 5:22; Ps 101:5; Rom 1:30;
25:26 Ge 4:8, Ac 7:52, 1 Th 2:15;
25:27 Pr 27:2, Jn 5:4, E; 2 Co 12:1;
25:28 Pr 16:32.

26:1 Pr 28:16; Jdg 9:20; Est 1:6.

- 11 Heb. set my heart
12 Heb. a man of shield
25
1 Heb. there is no searching
2 Heb. Set not out thy glory
3 or, the secret of
4 Heb. spoken upon his wheels

- 10 Lest he that heareth *it* put thee to shame, and thine infamy turn not away.
- 11 A word 'fily spoken *is like* apples of gold in pictures of silver.
- 12 As an earring of gold, and an ornament of fine gold, *so is* a wise reprovcr upon an obedient ear.
- 13 As the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.
- 14 Whoso boasteth himself 'of a false gift *is like* clouds and wind without rain.
- 15 By long forbearing *is* a prince persuaded, and a soft tongue breaketh the bone.
- 16 Hast thou found honey? eat so much as *is* sufficient for thee, lest thou be filled therewith, and vomit it.
- 17 'Withdraw thy foot from thy neighbour's house; lest he be 'weary of thee, and *so* hate thee.
- 18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.
- 19 Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.
- 20 As he that taketh away a garment in cold weather, and *as* vinegar upon nitre, *so is* he that singeth songs to an heavy heart.
- 21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
- 22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.
- 23 'The north wind driveth away rain: *so doth* an angry countenance a backbiting tongue.
- 24 *It is* better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.
- 25 As cold waters to a thirsty soul, *so is* good news from a far country.
- 26 A righteous man falling down before the wicked *is as* a troubled fountain, and a corrupt spring.
- 27 *It is* not good to eat much honey: *so for men* to search their own glory *is not* glory.
- 28 He that *hath* no rule over his own spirit *is like* a city that *is* broken down, and without walls.
- 26** As snow in summer, and as rain in harvest, so honour *is* not seemly for a fool.

the poor, besotted drunkard, who is plunged in degradation and ruin because he has put the bottle to his lips, and who says, "I will seek it yet again!" The curse has come upon such a soul through indulgence in evil, and Satan has control of his being.

The man who has formed the habit of drinking intoxicating liquor, is in a desperate situation. He cannot be reasoned with, or persuaded to deny himself the indulgence. His stomach and brain are diseased, his will power is weakened, and his appetite uncontrollable. The prince of the powers of darkness holds him in bondage that he has no power to break. For the aid of such victims the liquor traffic should be stopped. Do not the rulers of this land see that awful results are the fruit of this traffic? Daily the papers are filled with accounts that would move a heart of stone; and if the senses of our rulers were not perverted,

they would see the necessity of doing away with this death-dealing traffic. May the Lord move upon the hearts of those in authority, until they shall take measures that will prohibit the drink traffic (RI May 1, 1894).

24:6. See EGW on 1 Chron. 27:32-34.

25:11. The Speech Shows Where the Youth Obtained an Education.—If the minds of the youth were directed aright, their conversation would be upon exalted themes. When the mind is pure and the thoughts ennobled by the truth of God, the words will be of the same character, "like apples of gold in baskets of silver." Proverbs 25:11, R.V. But with the present understanding and the present practices, with the low standard that Christians are content to reach, the conversation is cheap and profitless. It is of the earth, earthly, and does not reach even the standard of the more cultured class of worldlings. When Christ

⁵ Heb. in a gift of falsehood ⁶ or, Let thy foot be seldom in ⁷ Heb. full of thee ⁸ or, bringeth forth rain: so doth a backbiting tongue an angry countenance

- 2 As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
- 3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.
- 4 Answer not a fool according to his folly, lest thou also be like unto him.
- 5 Answer a fool according to his folly, lest he be wise in 'his own conceit.
- 6 He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh 'damage.
- 7 The legs of the lame ³are not equal: so is a parable in the mouth of fools.
- 8 ⁴As he that bindeth a stone in a sling, so is he that giveth honour to a fool.
- 9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.
- 10 ⁵The great God that formed all things both rewardeth the fool, and rewardeth transgressors.
- 11 As a dog returneth to his vomit, so a fool ⁶returneth to his folly.
- 12 Seest thou a man wise in his own conceit? ⁷there is more hope of a fool than of him.
- 13 The slothful man saith, *There is a lion in the way; a lion is in the streets.*
- 14 As the door turneth upon his hinges, so doth the slothful upon his bed.
- 15 The slothful hideth his hand in *his bosom*: ⁸'t grieveth him to bring it again to his mouth.
- 16 The sluggard is wiser in his own conceit than seven men that can render a reason.
- 17 He that passeth by, and ⁹'meddleth with strife *belonging* not to him, is *like* one that taketh a dog by the ears.
- 18 As a mad man who casteth 'firebrands, arrows, and death,
- 19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?
- 20 ¹⁰Where no wood is, *there* the fire goeth out: so where *there is* no 'talebearer, the strife ¹¹'ceaseth.
- 21 As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.
- 22 The words of a talebearer *are* wounds, and they go down into the 'innermost parts of the belly.
- 23 Burning lips and a wicked heart *are like* a potsherd covered with silver dross.
- 24 He that hateth ¹²'dissembleth with his lips,

26:2 No 24:8, 1 Sa 17:13, No 15:2.
26:4 Pr 17:14, 1 Ki 12:13, 1 Pe 3:9.
26:9 Pr 23:35.
26:10 Pr 11:31, Rom 2:6.
26:19 Pr 14:9, Pr 15:21, Eph 5:4.
26:21 Pr 10:12, Pr 15:18, Pr 29:22.
26:22 Pr 18:8, Eccl 33:31, 1 Ki 22:17-18.
26:23 Pr 10:18, Eccl 33:31, 1 Ki 22:17-18.
26:27 Pr 28:10, Est 7:10, Ps 9:15.
26:28 Pr 8:30, Pr 6:21, Pr 7:5, Pr 29:5.
27:1 Ps 95:7, Isa 50:12, 2 Co 6:2.
27:3 Pr 17:12, Est 5:6, Da 3:19, 1 Jo 5:12.
27:4 Ge 26:14, Job 5:2, Mt 27:18.
27:5 Pr 28:23, Lev 19:17, Gal 2:11.
27:8 Isa 16:2, Pr 21:16, 1 Co 7:20.
27:11 Pr 10:1, Pr 15:30, Phm 7, 2 Jo 1.
27:12 Pr 22:5, Mt 5:11, Heb 6:18.
27:14 1 Ki 22:6, 1 Ki 22:13, Ac 12:22-23.

26

- ¹ Heb. eyes
² or, violence
³ Heb. are lifted up
⁴ or, putteth a precious stone in an heap of stones
⁵ or, A great man giveth all, and he hireth the fool, he hireth also transgressors
⁶ Heb. iterateth his folly
⁷ or, he is weary
⁸ or, is enraged
⁹ Heb. flames, or, sparks
¹⁰ Heb. Without wood
¹¹ or, whisperer
¹² Heb. is silent
¹³ Heb. chambers
¹⁴ or, is known
¹⁵ Heb. maketh his voice gracious
¹⁶ or, in secret
27
¹ Heb. to morrow day
² Heb. heaviness

- and layeth up deceit within him;
- 25 When he ¹³'speaketh fair, believe him not: for *there are* seven abominations in his heart.
- 26 ¹⁴Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.
- 27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.
- 28 A lying tongue hateth *those that are* afflicted by it: and a flattering mouth worketh ruin.
- 27 Boast not thyself of 'to morrow; for thou knowest not what a day may bring forth.
- 2 Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips.
- 3 A stone is 'heavy, and the sand weighty; but a fool's wrath is heavier than them both.
- 4 'Wrath is cruel, and anger is outrageous, but who is able to stand before 'envy?
- 5 Open rebuke is better than secret love.
- 6 Faithful *are* the wounds of a friend: but the kisses of an enemy *are* 'deceitful.
- 7 The full soul ¹⁵'loatheth an honeycomb: but to the hungry soul every bitter thing is sweet.
- 8 As a bird that wandereth from her nest, so is a man that wandereth from his place.
- 9 Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend ¹⁶'by hearty counsel.
- 10 Thine own friend, and thy father's friend, forsake not: neither go into thy brother's house in the day of thy calamity: for better is a neighbour *that is* near than a brother far off.
- 11 My son, be wise, and make my heart glad that I may answer him that reproacheth me.
- 12 A prudent man foreseeth the evil, and hideth himself: *but* the simple pass on, and are punished.
- 13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.
- 14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.
- 15 A continual dropping in a very rainy day and a contentious woman are alike.

and heaven are the theme of contemplation, the conversation will give evidence of the fact. The speech will be seasoned with grace, and the speaker will show that he has been obtaining an education in the school of the divine Teacher (CT 443).

26:20-22 (chs. 16-28; 17:9; Jer. 20:10). Floating Rumors Destroy Unity.—Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who

supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of His saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable.

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented, and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which

³ Heb. Wrath is cruelty, and anger an overflowing ⁴ or, jealousy? ⁵ or, earnest, or, frequent ⁶ Heb. treadeth under foot ⁷ Heb. from the counsel of the soul

- 16 Whosoever hideth her hideth the wind, and the ointment of his right hand, *which* bewrayeth *itself*.
- 17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.
- 18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.
- 19 As in water face *answereth* to face, so the heart of man to man.
- 20 Hell and destruction are *never* full; so the eyes of man are never satisfied.
- 21 As the fining pot for silver, and the furnace for gold; so is a man to his praise.
- 22 Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.
- 23 Be thou diligent to know the state of thy flocks, and *look* well to thy herds.
- 24 For *riches* are not for ever; and doth the crown *endure* to every generation?
- 25 The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.
- 26 The lambs are for thy clothing, and the goats are the price of the field.
- 27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and for the *"maintenance"* for thy maidens.
- 28** The wicked flee when no man pursueth: but the righteous are bold as a lion.
- 2 For the transgression of a land many *are* the princes thereof: but *"by"* a man of understanding and knowledge the state *thereof* shall be prolonged.
- 3 A poor man that oppresseth the poor is *like* a sweeping rain *"which"* leaveth no food.
- 4 They that forsake the law praise the wicked: but such as keep the law contend with them.
- 5 Evil men understand not judgment: but they that seek the LORD understand all *things*.
- 6 Better is the poor that walketh in his uprightness, than *he that is* perverse in his ways, though *he be* rich.
- 7 Whoso keepeth the law is a wise son; but he that *"is"* a companion of riotous *men* shameth his father.
- 8 He that by usury and *"unjust gain"* increaseth his substance, he shall gather *it*

27:17 Jos 1:18; Jos 2:4; 1 Sa 25:16;
27:18 18:9-12; 1 Co 9:7; 1 Co 9:13;
27:19 Ge 6:5; Ps 33:15; Mk 7:21;
27:20 Hab 2:5; Pr 23:5; Ecc 6:7;
27:22 Pr 23:25; Ec 12:30; Ec 11:5;
27:23 Ge 33:14; 1 Sa 17:28; Ec 31:31;
27:24 Pr 23:5; Zep 1:18; Jas 1:10;
27:25 Pr 10:5; Ps 104:11;
28:3 Mt 18:28-30;
28:4 Ps 10:3; Jer 5:30; Mt 4:15;
28:5 Pr 15:24; Jer 1:22; Jo 17; Jas 1:5;
28:6 Pr 28:18; Pr 10:8; Pr 19:1;
28:7 Pr 2:1; Pr 3:1;
Pr 28:24; Pr 19:26;
28:9 Pr 21:13; Pr 15:8; Ps 66:18;
28:10 1 Sa 26:19;
Gal 2:1; Rev 2:14;
28:11 Pr 18:11; Pr 23:4; 1 Ti 6:17;
28:12 Pr 28:28; Ec 10:6; Ec 10:16;
28:13 Pr 10:12; Pr 17:9; Job 35:27;
28:14 Ps 2:11; Jer 32:40; Rom 11:20;
28:15 Pr 29:2; Hos 5:11; Ps 5:8;
28:16 1 Ki 12:10; 1 Ki 12:11; Ne 5:15;
28:17 Ge 9:6; Ec 21:3; Nu 35:14;
28:19 Pr 12:11; Pr 14:4; Pr 15:20;
28:20 Ne 7:2;
28:21 Ec 23:2; Ec 13:19; Rom 16:18;
28:22 Pr 24:20; 1 Ti 6:9; Pr 23:6; Mt 20:15;
28:23 2 Sa 12:7; 1 Ki 1:25; Ps 141:5;
28:24 Pr 19:26; Jdg 17:2; Pr 26:7;
28:25 Pr 10:12; Pr 13:10; Pr 15:18;
28:26 Jer 17:9; Rom 8:7; 2 Ti 3:15;
8 Heb. not
9 Heb. set thy heart
10 Heb. strength
11 Heb. to generation and generation?
12 Heb. Me
28
1 or, by men of understanding and wisdom shall they likewise be prolonged
2 Heb. without food

- for him that will pity the poor.
- 9 He that turneth away his ear from hearing the law, even his prayer *shall be* abomination.
- 10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.
- 11 The rich man *is* wise *"in"* his own conceit; but the poor that hath understanding searcheth him out.
- 12 When righteous *men* do rejoice, *there is* great glory: but when the wicked rise, a man *is* *"hidden"*.
- 13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.
- 14 Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief.
- 15 As a roaring lion, and a ranging bear; so *is* a wicked ruler over the poor people.
- 16 The prince that wanteth understanding is also a great oppressor: *but* he that hateth covetousness shall prolong *his* days.
- 17 A man that doeth violence to the blood of *any* person shall flee to the pit; let no man stay him.
- 18 Whoso walketh uprightly shall be saved: *but he that is* perverse in *his* ways shall fall at once.
- 19 He that tilleth his land shall have plenty of bread: *but* he that followeth after vain *persons* shall have poverty enough.
- 20 A faithful man shall abound with blessings: *but* he that maketh haste to be rich shall not be *"innocent"*.
- 21 To have respect of persons *is* not good: for for a piece of bread *that* man will transgress.
- 22 *"He that"* hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him.
- 23 He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.
- 24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of *"a"* destroyer.
- 25 He that *is* of a proud heart stirreth up strife: *but* he that putteth his trust in the LORD shall be made fat.
- 26 He that trusteth in his own heart is a fool: *but* whoso walketh wisely, he shall be

Pr

Satan manifests toward his victim is revealed.
The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother.

As in the days of Christ spies were on His track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit.

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little

incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These tale bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence,

3 or, feedeth gluttons 4 Heb. by increase 5 Heb. eyes 6 or, sought for 7 or, unpunished 8 or, hath and evil eye hasteth to be rich 9 Heb. a man destroying

delivered.
27 He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

29 He, 'that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are 'in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

4 The king by judgment establisheth the land: but 'he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is a snare*: but the righteous doth sing and rejoice.

7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

8 Scornful men 'bring a city into a snare: but wise men turn away wrath.

9 If a wise man contendeth with a foolish man, whether he rage or laugh, *there is no rest*.

10 'The bloodthirsty hate the upright: but the just seek his soul.

11 A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his servants are wicked.

13 The poor and 'the deceitful man meet together: the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

17 Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where *there is no vision, the people perish*: but he that keepeth the law,

29:1 1 Sa 2:25; 1 Sa 2:30; Job 13:18; 29:2 Pr 11:10; Pr 28:12; Pr 28:28; 29:3 Pr 10:1; Pr 15:20; Lk 15:15; 29:5 Pr 7:5; 2 Sa 1:17; 1 Th 2:5; 29:7 Job 29:16; Job 31:15; Gal 6:1; 29:8 Pr 11:11; Nu 16:48; Nu 25:11; 29:9 Pr 20:4; Ecc 10:13; Mt 7:6; 29:10 1 Ki 22:8; Lk 24:51; Jn 5:31; 29:11 Pr 12:16; Jdg 10:17; Am 5:15; 29:13 Mt 9:9; 1 Co 6:10; Pr 22:2; Mt 5:45; 29:14 Pr 29:4; Ps 89:2; Isa 1:17; 29:15 Pr 29:15; Pr 29:21; Pr 22:6; 29:16 Pr 29:2; Ps 58:10; Rev 15:4; 29:17 Pr 29:15; Pr 14:21; Pr 19:18; 29:18 1 Sa 3:1; Hos 6:6; Mt 9:36; Lk 11:28; 29:19 Pr 26:5; Pr 30:22; Job 19:16; 29:20 Pr 29:11; Ecc 5:2; Jas 1:19; Pr 14:29; 29:23 Pr 18:12; Job 22:29; Job 40:12; 29:24 Mt 11:17; Pr 6:32; Pr 8:46; 29:25 Ge 20:2; Ge 20:11; Mt 10:28; 29:26 Pr 19:6; Ps 20:9; Ne 1:11; 30:2 Ps 73:22; 1 Sa 6:5; Rom 11:25; 30:4 Dt 30:12; Jn 4:13; Rom 10:6; 30:5 Ps 12:6; Ps 10:8; Rom 7:12; 30:6 Dt 4:2; Dt 12:52; 1 Co 15:15; 30:7 2 Ki 2:9; Ps 27:4; Lk 10:42; 30:8 Ps 119:29; Ecc 1:2; Isa 5:18; 30:9 Dt 31:20; Jer 2:31; Da 4:30; 30:10 1 Sa 20:19; Da 6:15; Da 6:24;

happy is he.
19 A servant will not be corrected by words: for though he understand he will not answer.
20 Seest thou a man *that is hasty* 'in his words? *there is more hope of a fool than of him*.
21 He that delicately bringeth up his servant from a child shall have him become his son at the length.
22 An angry man stirreth up strife, and a furious man aboundeth in transgression.
23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.
24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.
25 The fear of man bringeth a snare: but whoso putteth his trust in the LORD 'shall be safe.
26 Many seek 'the ruler's favour: but every man's judgment cometh from the LORD.
27 An unjust man is an abomination to the just: and *he that is upright in the way is abomination to the wicked*.

The Words of Agur (30:1-31)

30 The words of Agur the son of Jakeh, *even the prophecy*: the man spake unto Ithiel, even unto Ithiel and Ucal.

2 Surely I *am more brutish than any man*, and have not the understanding of a man.
3 I neither learned wisdom, nor 'have the knowledge of the holy.

4 Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

5 Every word of God is 'pure: he is a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

7 Two things have I required of thee: 'deny me them not before I die:

8 Remove far from me vanity and lies: give me neither poverty nor riches: feed me with food 'convenient for me:

9 Lest I be full, and 'deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain.

10 'Accuse not a servant unto his master, lest

pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master.—a love that thinketh no evil and is not easily provoked (RH June 3, 1884).

27:4 (ch. 14:30; Cant. 8:6). Envy Is a Hellish Shadow.—Envy, jealousy, and evil surmising is a hellish shadow by which Satan seeks to intercept your views of the character of Christ, so that by beholding the evil you may be fully changed into its likeness (Letter 9, 1892).

27:9. The Value of a Friend.—Things will go wrong with every one; sadness and discouragement press every soul; then a personal presence, a friend who will comfort and impart strength, will turn back the darts of the enemy that are aimed to destroy. Christian friends are not half as plentiful as they should be. In hours of temptation, in a

crisis, what a value is a true friend! Satan at such times sends along his agents to cause the trembling limbs to stumble; but the true friends who will counsel, who will impart magnetic hopefulness, the calming faith that uplifts the soul,—oh, such help is worth more than precious pearls (Letter 7, 1883).

29:1. Rejecting Reproof Leads to Loss of Soul.—Satan will move upon minds that have been indulged, upon men who have always had their own way, and anything presented to them in counsel or reproof to change their objectionable traits of character, is considered fault-finding, binding them, restraining them, that they cannot have liberty to act themselves. The Lord in great mercy has sent messages of warning to them, but they would not listen to reproof. Like the enemy who rebelled in heaven, they did not like to hear; they do not correct the wrong they have

¹⁰ Heb. the face of a ruler ³⁰ Heb. know ² Heb. purified ³ Heb. withhold not from me ⁴ Heb. of my allowance ⁵ Heb. betwixt thee ⁶ Heb. hurt not with thy tongue

- he curse thee, and thou be found guilty.
- 11 *There is a generation that curseth their father, and doth not bless their mother.*
- 12 *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.*
- 13 *There is a generation, O how lofty are their eyes! and their eyelids are lifted up.*
- 14 *There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.*
- 15 *The horseleach hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, 'It is enough:*
- 16 *The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, 'It is enough.*
- 17 *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*
- 18 *There be three things which are too wonderful for me, yea, four which I know not:*
- 19 *The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the 'midst of the sea; and the way of a man with a maid.*
- 20 *Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.*
- 21 *For three things the earth is disquieted, and for four which it cannot bear:*
- 22 *For a servant when he reigneth; and a fool when he is filled with meat;*
- 23 *For an odious woman when she is married; and an handmaid that is heir to her mistress.*
- 24 *There be four things which are little upon the earth, but they are 'exceeding wise:*
- 25 *The ants are a people not strong, yet they prepare their meat in the summer;*
- 26 *The conies are but a feeble folk, yet make they their houses in the rocks;*
- 27 *The locusts have no king, yet go they forth all of them 'by bands;*
- 28 *The spider taketh hold with her hands, and is in kings' palaces.*
- 29 *There be three things which go well, yea, four are comely in going:*
- 30 *A 'lion which is strongest among beasts, and turneth not away for any;*

30:11 Mt 3:7; 1 Pe 2:9; Pr 30:17; 1 Ti 5:4;
30:12 Pr 21:2; Jdg 17:5; Ps 36:2; Isa 65:5;
30:13 Pr 6:17; Pr 21:4; Isa 2:11;
30:14 Pr 12:18; Job 29:17; Rev 9:8;
30:15 Isa 57:4; Mt 23:52; Jn 8:49;
30:16 Pr 27:20; Hab 2:5
30:17 Pr 30:11; Pr 20:20; Pr 23:22;
30:18 Job 42:4; Ps 139:6
30:19 Job 49:27; Isa 40:31; Ec 22:10; Pr 30:22
30:23 Pr 19:13; Pr 21:9; Pr 21:19;
30:24 Job 12:7
30:25 Pr 6:68
30:26 Lev 11:5; Ps 104:18
30:27 Ps 104:34; Job 1:1; Job 2:25;
30:30 No 23:24; Jdg 14:18
30:31 Pr 16:14; Pr 20:2;
30:32 Pr 26:12; Ec 3:5; Job 21:5;
30:33 Pr 15:18; Pr 16:28; Pr 17:14;
31:1 Pr 30:1; Pr 1:8; Pr 6:20; 2 Ti 1:5;
31:2 Isa 49:15; 1 Sa 13:1; 1 Sa 1:26;
31:3 Hos 4:11; Dt 17:17; Ec 15:26
31:4 1 Ki 20:12; Est 3:15; Ec 10:17;
31:5 Hab 2:5;
31:6 Ps 104:15; 1 Ti 5:23; 1 Sa 1:10;
31:7 Eph 5:18
31:8 1 Sa 20:42; Jer 26:24; Jn 5:1
31:9 Pr 16:12; Pr 20:8; Lev 19:15;
31:10 Pr 12:4; Pr 18:22; Ru 3:11;
31:11 2 Sa 1:22-25;
31:12 1 Sa 26:2-22;
31:13 Ec 2:16; Ru 2:25; 1 Th 4:11;
31:14 Pr 31:29; 2 Ch 9:10; Ec 2:3
31:15 Jos 3:1; Ec 9:10; Mk 1:5; Rom 12:11;
31:16 Jos 15:18; SS 8:12; Mt 13:44

7 Heb. Wealth
8 or, the brook
9 Heb. heart
10 Heb. wise, made wise
11 Heb. gathered together
12 mightily old lion

- 31 A "greyhound; an he goat also; and a king, against whom *there is no rising up.*
- 32 If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, *lay thine hand upon thy mouth.*
- 33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

The Words of Lemuel (31:1-31)

The Instruction of a Mother

- 31 The words of king Lemuel, the 'prophecy that his mother taught him.
- 2 What, my son? and what, the son of my womb? and what, the son of my vows?
- 3 Give not thy strength unto women, nor thy ways to that which destroyeth kings.
- 4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:
- 5 Lest they drink, and forget the law, and 'pervert the judgment 'of any of the afflicted.
- 6 Give strong drink unto him that is ready to perish, and wine unto those that be 'of heavy hearts.
- 7 Let him drink, and forget his poverty, and remember his misery no more.
- 8 Open thy mouth for the dumb in the cause of all 'such as are appointed to destruction.
- 9 Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Acrostic Poem to the Virtuous Woman

- 10 Who can find a virtuous woman? for her price is far above rubies.
- 11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
- 12 She will do him good and not evil all the days of her life.
- 13 She seeketh wool, and flax, and worketh willingly with her hands.
- 14 She is like the merchants' ships; she bringeth her food from afar.
- 15 She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
- 16 She considereth a field, and 'buyeth it: with the fruit of her hands she planteth a vineyard.

Pr

done, but become accusers, declaring themselves mistused and unappreciated.

Now is the time of trial, of test, of proving. Those who like Saul, will persist in having their own way, will suffer as the did, loss of honor, and finally the loss of the soul (Letter '13, 1892).

31:26. The Law of Kindness on Your Lips.—The Lord will help every one of us where we need help the most in the grand work of overcoming and conquering self. Let the law of kindness be upon your lips and the oil of grace in your heart. This will produce wonderful results. You will be tender, sympathetic, courteous. You need all these graces. The Holy Spirit must be received and brought into your character; then it will be as holy fire, giving forth incense which will rise up to God, not from lips that condemn, but as a healer of the souls of men. Your coun-

tenance will express the image of the divine. No sharp, critical, blunt, or severe words should be spoken. This is common fire, and must be left out of all our councils and intercourse with our brethren. God requires every soul in His service to kindle their censers from the coals of sacred fire. The common, severe, harsh words that come from your lips so readily must be witheld, and the Spirit of God speak through the human agent. By beholding the character of Christ you will become changed into His likeness. The grace of Christ alone can change your heart and then you will reflect the image of the Lord Jesus. God calls upon us to be like Him,—pure, holy, and undefiled. We are to bear the divine image (Letter 84, 1899).

(Col. 3:12, 13.) Live the Law of Kindness.—The Lord Jesus is our only helper. Through His grace we shall learn to cultivate love, to educate ourselves to speak kindly and

¹³ or, horse ¹⁴ Heb. girl in the loins ³¹ burden ² Heb. altar ³ Heb. of all the sons of affliction ⁴ Heb. bitter of soul ⁵ Heb. the sons of destruction ⁶ Heb. taketh

- 17 She girdeth her loins with strength, and strengtheneth her arms.
 18 She perceiveth that her merchandise is good: her candle goeth not out by night.
 19 She layeth her hands to the spindle, and her hands hold the distaff.
 20 She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
 21 She is not afraid of the snow for her household: for all her household are clothed with scarlet.
 22 She maketh herself coverings of tapestry: her clothing is silk and purple.
 23 Her husband is known in the gates, when he sitteth among the elders of the land.
 24 She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

31:18 Ge 31:30; Ps 127:2; Th 2:9
 31:19 Ec 5:25-26
 31:20 Pr 1:24; Rom 10:21; Pr 19:17
 31:21 Pr 25:20; Ge 15:22
 31:22 Pr 7:16; Ge 11:42; Est 5:1
 31:23 Pr 12:4; Pr 24:7; Ec 2:19; Ro 1:1
 31:24 Pr 31:13; Pr 31:19; Ec 27:16
 31:25 Job 29:14; Job 40:10; Isa 61:10
 31:27 Pr 1:1; 1 Th 4:11; 1 Th 5:10; Th 2:4
 31:28 Pr 31:1; 1 Ki 2:19; Ps 116:16
 31:29 SS 6:8-9; Eph 5:27
 31:30 Pr 6:25; Pr 11:22; Ec 10:15
 31:31 Ps 128:2; Mt 7:16; Mt 7:20

- 25 Strength and honour are her clothing; and she shall rejoice in time to come.
 26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.
 27 She looketh well to the ways of her household, and eateth not the bread of idleness.
 28 Her children arise up, and call her blessed; her husband also, and he praiseth her.
 29 Many daughters have done virtuously, but thou excellest them all.
 30 Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.
 31 Give her of the fruit of her hands; and let her own works praise her in the gates.

tenderly. Through His grace our cold, harsh manners will be transformed. The law of kindness will be upon our lips, and those who are under the precious influences of the Holy Spirit, will not feel that it is an evidence of weakness to weep with those who weep, to rejoice with them that rejoice. We are to cultivate heavenly excellences of character. We are to learn what it means to have good-will toward all men, a sincere desire to be as sunshine and not as shadow in the lives of others.

My brethren, let your hearts become broken and contrite. Let expressions of sympathy and love, which will not blister the tongue, flow from your lips. Let others feel

that warmth which love can create in the heart, and educate the professed disciples of Christ to correct the evils that have so long existed—selfishness, coldness, and hard-heartedness. All these traits reveal the fact that Christ is not abiding in the soul (Col. 3:12, 13 quoted) (RH Jan. 2, 1891).

31:27 (Isa. 65:21-23). No Idle Believers.—The Bible does not acknowledge a believer who is idle, however high his profession may be. There will be employment in heaven. The redeemed state is not one of idle repose. There remaineth therefore a rest to the people of God, but it is a rest found in loving service (Letter 203, 1905).

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ECCLESIASTES

INTRODUCTION

1. TITLE

The name of this book in the Hebrew is *Qobeleth*, "Preacher." This title the speaker applies to himself in ch. 1:12. *Qobeleth* probably refers to a "convener" of a meeting, or to the official "speaker" or "preacher" at such a gathering. The feminine form of the word in Hebrew and its use with a feminine verb in ch. 7:27 suggest the possibility that, as used in Ecclesiastes, this word designates not only Solomon as "preacher" but also divine Wisdom speaking through him. Figuratively, Wisdom addresses the people (Prov. 1:20). Thus, *Qobeleth* appears both as the agent for the communication of divine wisdom, and again as Wisdom personified.

The words of the wise are spoken of as "goads, and as nails fastened by the masters of assemblies" (Eccl. 12:11). In ch. 12:9 it is stated that "because the preacher was wise, he still taught the people knowledge." In 1 Kings 4:32, 33, the word "spoke" is repeated three times. This refers, not to written compositions, but to addresses delivered before an assembly convened for the purpose. The Holy Spirit meant it to be understood that Solomon's teaching was intended for the "great congregation," the church of God in all places and in all ages (see Ps. 22:25; 49:1-4).

The Greek and Latin titles of *Qobeleth* have been "Ecclesiastes," presumably a translation of *Qobeleth*. The meaning is somewhat similar. *Qobeleth* comes from the Heb. *qabal*, "to call an assembly," whose noun form means "gathering," or "congregation." In Greek the word for "congregation" is from the verb root *kaleo*, "to call," the noun form of which is *ekklelesia*, "church." Such English words as "ecclesiastic" and "ecclesiastical" are derived from *ekklelesia*.

2. AUTHORSHIP

From the most ancient times, by universal consent, King Solomon has been considered the author of Ecclesiastes (see PK 85). The Hebrew descriptive phrase, "son of David, king in Jerusalem" (ch. 1:1), was considered sufficient proof in favor of Solomon as author. Martin Luther, in his *Table Talk*, was the first to cast doubt upon Solomonic authorship.

It was also the unanimous opinion of all writers

on Ecclesiastes, from earliest times to Martin Luther, that Proverbs, Ecclesiastes, and the Song of Solomon were written by one author. It has been pointed out, however, that there are differences in literary style. But this difference in the style of Ecclesiastes, as compared with that of Proverbs and the Song of Solomon, may readily be attributed to different subject matter or to maturity of outlook at a later period of Solomon's life. The Song might be attributed to the time of Solomon's first love for God; Proverbs to a later period; and Ecclesiastes to his old age.

To surrender belief in Solomon as the author, as most modern writers do—is to be utterly at sea with respect to the authorship of Ecclesiastes. Certainly no other person can be fixed upon as author with any show of plausibility. Such a view makes the "Preacher" of ch. 1:1 a mere literary figure who wrote "in the spirit and power of" King Solomon (see Luke 1:17).

It is quite impossible to arrive at a precise date for the writing of Ecclesiastes. Modernists generally hold that it was produced in the 3d century B.C. But King Solomon died in the year 931-30 B.C. (see Vol. II, p. 134), and if he is assumed to be the author, the date of writing would be immediately prior to that time.

The position of the book of Ecclesiastes in the Hebrew canon may be of some help in the attempt to discover the approximate date of the insertion of the book as we now have it into the canon. In the first place, Ecclesiastes is included in the *Megilloth*, the five miscellaneous "rolls," or books—Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. In the second place, Ecclesiastes is one of the last five books as they stood in the Hebrew canon—Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles. In both cases we find Ecclesiastes immediately preceding Esther. This may suggest that these two books became part of the canon at approximately the same time (see Vol. I, pp. 36-38). It is entirely possible, even probable, that the book had been written and was in circulation years, perhaps even centuries, before it became part of the canon.

3. HISTORICAL SETTING

The setting of Ecclesiastes is clearly stated in the book itself. After the prologue, the first eleven verses, appears Solomon's own terse statement, "I

the Preacher was king over Israel in Jerusalem" (ch. 1:1). The Hebrew verb "I was" is in the perfect tense, the very form Solomon would use in speaking before an assembly convened in his old age. Still king, he makes a statement concerning his own personal experience. It deals, not so much with historical events, with which his hearers were no doubt well acquainted, as with his own search for happiness.

4. THEME

Though Solomon was pre-eminent among Hebrew kings, both in wisdom and in temporal prosperity, he relates how all of these advantages failed to provide true and lasting happiness. And how was man to acquire happiness? By cooperating with his Creator and thus realizing the divine purpose that brought him into existence.

Having considered the uncertainty of human happiness, the Preacher turns to contemplate the actual misery with which the world is filled. For a world full of distress the "wise man" does not propose any kind of "welfare state" as a solution to social inequalities and injustices. As the Preacher draws his survey to a close, he sets forth a series of practical suggestions. Individually, we should give such help as we can to the poor and to those who suffer. But the most important thing is to give our hearts and our affections to God, to yield obedience to Him, and so be ready for the final judgment. Ecclesiastes thus provides a sound philosophy of life, of the purpose of man's existence, of duty and destiny.

By setting forth his personal experiences Solomon essays to guide others along the pathway to faith in God. He recounts the tyranny in the world, the injustices, the disappointments that might undermine man's faith in his Creator. But the day of retribution cannot be ignored or postponed indefinitely. Even though inequalities persist for a time, these are often essentially disciplinary measures; therefore man's duty and final happiness consist in meeting life with the determination to seize its opportunities and to make the most of them. God will take care of the future.

In the hook of Ecclesiastes God's people are thought of, not as a chosen nation but rather as an assembly of individuals, meeting together under the leadership of *Qobeleth*, the Preacher. Discussion in the assembly concerns the interests of the individual as a member of the group, directly and personally accountable to God. Ecclesiastes thus provides a fitting transition from Israel after the flesh to Israel after the spirit. The sermon of Solomon, king of Israel, whose name means "peace" but who did not find it in his own personal life till well advanced in age, was appropriately included by the Jews in the closing section of the Old Testament, a fitting climax to the philos-

ophy of life illustrated throughout God's dealings with His people in ancient times.

When Solomon lost sight of the source of the wisdom, glory, and power Heaven had so graciously bestowed upon him, natural tendencies gave way to increasing self-confidence and the pursuit of ways of his own choosing. As reason was subordinated more and more to inclination, Solomon's moral sensibilities were blunted, his conscience seared, and his judgment perverted. Atheistic doubt and unbelief hardened his heart, weakened his moral principles, degraded his life, and eventually led to complete apostasy. For years he was harassed by the fear that inability to turn from folly would end in utter ruin (see PK 51-77).

Toward the close of his life, however, conscience finally awakened and Solomon began to see folly in its true light, to see himself as God saw him, "an old and foolish king" who would "no more be admonished" (ch. 4:13). The time was drawing near when he must die, and he found no pleasure in reflecting upon his wasted life (ch. 12:1). Both mind and body were already feeble as a result of indulgence (vs. 2-5; PK 77). Sincerely repentant, he sought to retrace his wayward steps; chastened in spirit, he turned, wearied and thirsting, from earth's broken cisterns to drink once more at the fountain of life.

But restoration to favor with God did not miraculously restore the wasted physical and mental strength of former years (see MH 169). "Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted" (MH 451), and Solomon's repentance "did not prevent the fruition of the evil he had sown" (Ed 49). "He could never hope to escape the blasting results of sin" (PK 78). Solomon nevertheless did recover a limited measure of the wisdom he had so recklessly discarded in his pursuit of folly. Through bitter experience he had "learned the emptiness of a life that seeks in earthly things its highest good" (PK 76). Gradually, he came to realize the wickedness of his course, and sought how he might lift a voice of warning that would save others from the bitter experiences through which he himself had passed (PK 80-82, 85), and thereby counteract, as best he could, the baleful influence of his folly.

Accordingly, by the Spirit of inspiration, Solomon recorded for aftergenerations the history of his wasted years, with their lessons of warning (PK 79). The book of Ecclesiastes is "a record of his folly and repentance" (P 85), a delineation of "the errors that had led him to squander for naught Heaven's choicest gifts" (PK 80). It is "full of warning" (PK 82) and contains much that was not intended by Inspiration as an example to be followed, but rather as a solemn warning. It pictures in vivid terms his pursuit of pleasure, popularity, wealth, and power; but the threat that

binds this sad narrative together is Solomon's own candid analysis of the perverted thought processes by which, in his own mind, he had justified his wayward conduct. Those portions of Ecclesiastes that relate the experience and reasoning of his years of apostasy are not to be taken as representing the mind and will of the Spirit. Nevertheless, they are an inspired record of what he actually thought and did during that time (see PK 79), and that record constitutes a sober warning against the wrong kind of thought and action. For instance, the cynical attitude toward life expressed in chs. 2:17; 4:2; 7:1, 28 is far from being a model for the Christian (see also chs. 1:17; 2:1, 3, 12; etc.). Passages such as these should not be wrested from their context and made to teach some supposed truth that Inspiration never intended them to teach.

In studying the book of Ecclesiastes it is therefore most important to differentiate between the subtle, perverted reasoning to which Solomon refers, and the clearer insight that came with his repentance. The context of a statement often makes evident whether Solomon is speaking of the false reasoning of former years, or of the chastened reflections of the days of his repentance. A delineation of the perverted thinking and attitudes of former years is often introduced by such expressions as "I saw," "I said," "I sought," "I made," "I gave my heart," etc. (see chs. 1:13 to 2:26). In contrast, sober conclusions drawn from the experience are often introduced by "I know" or "I have seen" (see chs. 3:10-14; 5:13, 18). Again, a note of cynicism and uncertainty generally marks the thinking of former years (see chs. 1:18; 2:11, 14-20; 4:2, 3; 6:12; 7:1-3, 27, 28; 9:11). In contrast, conclusions reflecting the considered judgment of later life are positive in tone (see chs. 5:1, 10; 9:11; 11:1; 12:1), and the principles stated (see chs. 5:10, 13; 6:7; 8:11; 11:9; 12:7, 13, 14) are confirmed elsewhere in Scripture.

It should also be noted that Solomon uses the word "wisdom" to refer both to worldly wisdom (chs. 1:18; 7:12; etc.) and to true wisdom (chs. 7:19; 8:1; 10:1; etc.). When entering upon his pursuit of pleasure and folly, he intended to enjoy all the pleasures of sin and at the same time retain his wisdom and sound judgment unimpaired (ch. 2:3). In his folly, he thought himself wise (ch. 2:9), but of this fatal self-deception he did not become aware until many years had passed, and, like the prodigal (Luke 15:17), he came to himself, a sadder and wiser man (Eccl. 7:23). Such is the deceptive-

ness of sin, as Eve found out to her chagrin and bitter disappointment (see Gen. 3:5-7).

5 OUTLINE

I. Prologue: The Futility of Life, 1:1-11.

- A. Generations come and go, seemingly in vain, 1:1-4.
- B. The cycles of nature appear endless and purposeless, 1:5-8.
- C. Is there anything "new," any great objective to existence? 1:9-11.

II. Solomon's Quest for Happiness, 1:12 to 2:26.

- A. Increased knowledge brings increased disappointment, 1:12-18.
- B. The vanity of pleasure, mirth, and material possessions, 2:1-11.
- C. In death, sage and fool are alike, 2:12-17.
- D. The wise unsatisfied with the results of his efforts, 2:18-23.
- E. Satisfaction comes only from God, 2:24-26.

III. A Season for Everything, 3:1 to 4:8.

- A. A time for various human activities, 3:1-15.
- B. A time for divine judgment, 3:16-22.
- C. A time allowed for human injustices, 4:1-8.

IV. Four Ideals, 4:9 to 5:9.

- A. The value of companionship, 4:9-12.
- B. The value of wisdom, 4:13-16.
- C. The value of reverence, 5:1-7.
- D. The value of justice, 5:8, 9.

V. The Folly of Life, 5:10 to 6:12.

- A. The folly of materialism, 5:10-12.
- B. The incomprehensibility of suffering, 5:13-17.
- C. The futility of effort, 5:18 to 6:12.

VI. Things Worth Living For, 7:1-22.

- A. Reputation and character formation, 7:1-10.
- B. Wisdom to understand God's dealings, 7:11-14.
- C. A balanced outlook on life, 7:15-18.
- D. None are perfect, 7:19-22.

VII. The Search for Wisdom, 7:23 to 12:7.

- A. Its disappointments, 7:23-29.
- B. Resolving its conflicts, 8:1-15.
- C. The inscrutable ways of God, 8:16 to 9:6.
- D. Contentment amid the vicissitudes of life, 9:7 to 10:6.
- E. Every deed its due reward, 10:7 to 11:10.
- F. The close of life, 12:1-7.

VIII. Epilogue: What God Expects of Man, 12:8-14.

ECCLESIASTES

Prologue: The Futility of Life (1:1-11)

Generations Come and Go, Seemingly in Vain

- 1 The words of the Preacher, the son of David, king in Jerusalem.
- 2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.
- 3 What profit hath a man of all his labour which he taketh under the sun?
- 4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

The Cycles of Nature Appear Endless and Purposeless

- 5 The sun also ariseth, and the sun goeth down, and 'hasteth to his place where he arose.
- 6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.
- 7 All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they 'return again.
- 8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing.

Is there Anything "New," Any Great Objective to Existence?

- 9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.
- 10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.
- 11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

Solomon's Quest for Happiness (1:12-2:26)

Increased Knowledge Brings Increased Disappointment

- 12 I the Preacher was king over Israel in Jerusalem.
- 13 And I gave my heart to seek and search

Solomon's Mournful Autobiography.—The book of Ecclesiastes was written by Solomon in his old age, after he had fully proved that all the pleasures earth is able to give are empty and unsatisfying. He there shows how impossible it is for the vanities of the world to meet the longings of the soul. His conclusion is that it is wisdom to enjoy with gratitude the good gifts of God, and to do right; for all our works will be brought into judgment.

Solomon's autobiography is a mournful one. He gives us the history of his search for happiness. He engaged in intellectual pursuits, he gratified his love for pleasure; he carried out his schemes of commercial enterprise. He was surrounded by the fascinating splendor of court life. All that the carnal heart could desire was at his command; yet he sums up his experience in this sad record: [Ecc. 1:14-2:11 quoted] (HR June, 1878).

⁴ Heb. defect ⁵ Heb. had seen much ² I Heb. to draw my flesh with wine ² Heb. the number of the days of their life ³ Heb. sons of my house

1:11 Ecc 1:12; Ecc 7:27; Ne 6:7; Ps 40:9; Isa 61:1; 2 Pt 2:5
1:12 Ecc 2:11; Ecc 2:15; Ps 39:5-6; Rom 8:20
1:13 Ecc 2:22; Ecc 4:9; Pr 23:4-5; Isa 55:2; Hab 2:13
1:14 Ecc 6:12; Ge 5:5-8; Ex 16:7; Ps 89:3-7
1:15 Ge 8:22; Ps 103:1-6; Ps 89:36-37; Job 10:13-14; Ps 92:1; Hab 3:11
1:16 Job 3:8; Ac 27:13-15
1:17 Job 48:10-11; Ps 104:6-9
1:18 Ecc 2:11; Ecc 2:26; Mt 11:28; Rom 8:22-23; Ecc 5:10-11
1:19 Ecc 4:15; Ecc 7:10; 2 Pt 2:1; Isa 43:19
1:20 Mt 5:12; Mt 23:40-42; Lk 17:26-30; Ac 7:51; 1 Th 2:13-16; 2 Th 3:4
1:11 Ecc 2:16; Ps 97:1; Isa 11:22-26
1:12 1 Ki 1
1:13 Ecc 1:17; Ecc 7:25; Ecc 8:9; Ecc 8:16-17
1:14 Ecc 1:17-18; Ecc 2:11; Ecc 2:17; Ecc 2:26
1:15 Ecc 3:14; Ecc 7:12-13; Isa 40:4; Mt 6:27
1:16 2 Ki 5:20; Ps 44:1; Ps 77:6
1:17 Ecc 1:13; Ecc 2:3; Ecc 2:12
1:18 Ecc 2:15; Ecc 7:16; Job 29:28
2:1 Ecc 2:15; Ecc 1:16-17; Lk 12:19
2:2 Ecc 7:2-6; Isa 22:13; Am 6:3-6
2:3 Ecc 1:17; 1 Sa 25:36; Pr 20:1
2:4 Ge 11:4; 2 Sa 18:18; Da 4:30
2:5 SS 4:12-13; SS 6:2; Jer 39:4
2:6 Ne 2:13; SS 7:4; Ps 1:3; Jer 17:8
2:7 1 Ki 9:20-22; Ezr 2:58; Ne 7:57
2:8 1 Ki 9:19; 1 Ki 9:28; 1 Ki 10:10
1
1 Heb. paineth
2 Heb. return to go
3 Or, to afflict them

out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith.

- 14 I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit.
- 15 That which is crooked cannot be made straight: and 'that which is wanting cannot be numbered.
- 16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart 'had great experience of wisdom and knowledge.
- 17 And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.
- 18 For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

The Vanity of Pleasure, Mirth, and Material Possessions

- 2 I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity.
- 2 I said of laughter, It is mad: and of mirth, What doeth it?
- 3 I sought in mine heart 'to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven 'all the days of their life.
- 4 I made me great works; I builded me houses; I planted me vineyards:
- 5 I made me gardens and orchards, and I planted trees in them of all kind of fruits:
- 6 I made me pools of water, to water therewith the wood that bringeth forth trees:
- 7 I got me servants and maidens, and had 'servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me:
- 8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and

1:13, 14. Learning Without God Is Foolishness.—Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity (RH April 5, 1906).

1:13-18. See EGW on Gen. 3:6, Vol. 1, p. 1083.

1:14 (ch. 10:16-19; 1 Kings 10:18-23; 2 Chron. 9:17-22). "All Is Vanity."—Solomon sat upon a throne of ivory, the steps of which were of solid gold, flanked by six golden lions. His eyes rested upon highly cultivated and beautiful gardens just before him. Those grounds were visions of loveliness, arranged to resemble, as far as possible, the garden of Eden. Choice trees and shrubs, and

women singers, and the delights of the sons of men, as 'musical instruments, and that of all sorts.

- 9 So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.
- 10 And whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour.
- 11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

In Death, Sage and Fool are Alike

- 12 And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? *even that which hath been already done.*
- 13 Then I saw *that wisdom excelleth folly, as far as light excelleth darkness.*
- 14 The wise man's eyes are in his head: but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all.
- 15 Then said I in my heart, As it happeneth to the fool, so it *happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.*
- 16 For there is no remembrance of the wise more than of the fool for ever: seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise man? as the fool.
- 17 Therefore I hated life: because the work that is wrought under the sun is grievous unto me: for all *is* vanity and vexation of spirit.

The Wise Unsatisfied With the Results of His Efforts

- 18 Yea, I hated all my labour which I had *'taken under the sun: because I should leave it unto the man that shall be after me.*
- 19 And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.
- 20 Therefore I went about to cause my heart

29 Ecc 1:16, 1 Ki 3:12, 2 Ch 1:10
2:10 Ecc 3:22; Ecc 6:9, Ecc 11:9; Ecc 5:6, 2:11 Ecc 2:11; Ecc 1:31; Ecc 1:5
2:12 Ecc 1:17; Ecc 2:25, Ecc 2:25
2:13 Ecc 11:12; Ecc 9:16
2:14 Ecc 8:1; Ecc 10:2, 1 Pr 1:8
2:15 Ecc 1:16; Ecc 1:18, 1 Ki 5:12
2:16 Ecc 1:11; Ecc 1:31; Ecc 10:3
2:17 Ecc 11:15, 1 Ki 10:4, Job 5:20-22
2:18 Ecc 2:49; Ecc 1:15; Ecc 9:9
2:19 Ecc 3:22, 1 Ki 12:1, 1 Ki 15:25-28
2:20 Ecc 3:14, Job 17:11-15, 1 Co 15:19
2:21 Ecc 2:17-18, 2 Ch 31:20-21
2:22 Ecc 1:5; Ecc 5:9, 1 Pr 16:26
2:23 Ecc 1:9, Job 5:7, Job 1:1
2:24 Ecc 3:12-13; Ecc 2:25; Ecc 5:18
2:25 Ecc 1:12, 1 Ki 12:1-21
2:26 Ecc 1:1, Lk 1:6, 2 Ch 31:20-21
3:1 Ecc 3:17; Ecc 7:14, Pr 15:23
3:2 Ecc 7:21; Ecc 21:1-2, 1 Sa 2:5, Ga 5:1, Lk 1:15, Ac 7:17
3:3 Ecc 10:42-49, Hos 6:1-2, 1 Sa 38:5, Lk 9:51-56
3:4 Ecc 8:9-12, Ne 9:1, Mt 9:15, In 16:20-22
3:5 Ecc 3:9, Job 10:2, Ex 19:15
3:6 Ecc 30:50, Ex 12:35-36, 2 Ki 5:26, Mt 16:45-46
3:7 Ecc 8:29, Ecc 5:41, 2 Sa 1:11
3:8 Ecc 16:8, Ps 139:21, Eph 5:19
3:9 Ecc 1:5; Ecc 2:11; Ecc 2:22-25
3:10 Ecc 1:5; Ecc 2:11, Mt 16:26

4 Heb. musical instrument and instruments
5 or, in those things which have been already done
6 Heb. that there is an excellency in wisdom more than in folly, etc
7 Heb. happeneth to me, even to me
8 Heb. laboured

to despair of all the labour which I took under the sun.

- 21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he *'leave it for his portion.* This also *is* vanity and a great evil.
- 22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?
- 23 For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This also *is* vanity.

Satisfaction Comes Only From God

- 24 There *is* nothing better for a man, than that he should eat and drink, and that he *'should make his soul enjoy good in his labour.* This also I saw, that it was from the hand of God.
- 25 For who can eat, or who else can hasten hereunto, more than I?
- 26 For God giveth to a man that *is* good *'in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God.* This also *is* vanity and vexation of spirit.

A Season for Everything (3:1-18)

A Time for Various Human Activities

- 3 To every thing *there is* a season, and a time to every purpose under the heaven:
- 2 A time *'to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;*
- 3 A time to kill, and a time to heal; a time to break down, and a time to build up;
- 4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;
- 5 A time to cast away stones, and a time to gather stones together; a time to embrace, and a time *'to refrain from embracing;*
- 6 A time *'to get, and a time to lose; a time to keep, and a time to cast away;*
- 7 A time to rend, and a time to sew; a time to keep silence, and a time to speak;
- 8 A time to love, and a time to hate; a time of war, and a time of peace.
- 9 What profit hath he that worketh in that wherein he laboureth?
- 10 I have seen the travail, which God hath

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flowers of every variety, had been brought from foreign lands to beautify them. Birds of every variety of brilliant plumage flitted from tree to tree, making the air vocal with sweet songs. Youthful attendants, gorgeously dressed and decorated, waited to obey his slightest wish. Scenes of revelry, music, sports, and games were arranged for his diversion at an extravagant expenditure of money.

But all this did not bring happiness to the king. He sat upon his magnificent throne, his frowning countenance dark with despair. Dissipation had left its impress upon his once fair and intellectual face. He was sadly changed from the youthful Solomon. His brow was furrowed with care and unhappiness, and he bore in every feature the unmistakable marks of sensual indulgence. His lips were prepared to break forth into reproaches at the slightest deviation from his wishes.

His shattered nerves and wasted frame showed the result of violating Nature's laws. He confessed to a wasted life, an unsuccessful chase after happiness. His is the mournful law, "All is vanity and vexation of spirit" [Ec 1:10:16-19 quoted.]

It was customary for the Hebrews to eat but twice a day, their heartiest meal coming not far from the middle of the day. But the luxurious habits of the heathen had been engrained into the nation, and the king and his princes were accustomed to extend their festivities far into the night. On the other hand, if the earlier part of the day was devoted to feasting and wine-drinking, the officers and rulers of the kingdom were totally unfitted for their grave duties.

Solomon was conscious of the evil growing out of the indulgence of perverted appetite, yet seemed powerless to

⁹ Heb. give ¹⁰ or, delight his senses ¹¹ Heb. before him ³ 1 Heb. to bear ² Heb. to be far from ³ or, seek

given to the sons of men to be exercised in it.

- 11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.
- 12 I know that *there is* no good in them, but for a man to rejoice, and to do good in his life.
- 13 And also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.
- 14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that *men* should fear before him.
- 15 That which hath been is now; and that which is to be hath already been; and God requireth *that* which is past.

A Time for Divine Judgment

- 16 And moreover I saw under the sun the place of judgment, *that* wickedness was there; and the place of righteousness, *that* iniquity was there.
- 17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.
- 18 I said in mine heart concerning the estate of the sons of men, *that* God might manifest them, and that they might see that they themselves are beasts.
- 19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.
- 20 All go unto one place; all are of the dust, and all turn to dust again.
- 21 Who knoweth the spirit *of* man that goeth upward, and the spirit of the beast that goeth downward to the earth?
- 22 Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

A Time Allowed for Human Injustices

- 4 So I returned, and considered all the oppressions that are done under the sun:

work the required reformation. He was aware that physical strength, calm nerves, and sound morals can only be secured through temperance. He knew that gluttony leads to drunkenness, and that intemperance in any degree disqualifies a man for any office of trust. Gluttonous feasts, and food taken into the stomach at untimely seasons, leave an influence upon every fiber of the system; and the mind also is seriously affected by what we eat and drink.

The life of Solomon teaches a lesson of warning not only to the youth, but also to those of mature age. We are apt to look upon men of experience as safe from the allurements of sinful pleasure. But still we often see those whose early life has been exemplary being led away by the fascinations of sin, and sacrificing their God-given manhood for self-gratification. For a time they vacillate between the promptings of principle, and their inclination

3:11 Ec 7:29; Dt 32:4; Mk 7:17; Rom 1:19-20; Job 11:7.
3:12 Ec 3:22, Ec 9:9; Ps 37:3.
3:13 Ec 2:21; Ec 5:10-20; Is 65:21-25.
3:14 Ps 33:11, Ps 119:90-91, Da 4:34-35; Ac 2:43.
3:15 Ec 1:9-10.
3:16 Ec 4:1; Ec 5:18; 1 Ki 21:9-21; Ps 58:1-2; Mic 2:2.
3:17 Ec 1:16, Ec 2:1; Ps 98:9; Mt 16:27; Mk 25:31-36; Jn 5:22; Rom 2:5-9; 1 Co 4:5.
3:18 Ec 3:17-19; Job 11:1-6; Ps 49:14; Heb 9:27; 1 Pe 1:24.
3:19 Ec 2:16; Ps 49:12; Ps 49:20; Ps 92:6-7; 2 Sa 14:14.
3:20 Ec 3:21; Ec 6:6; Ec 9:10; Ge 25:8; Ec 25:17.
3:21 Ec 12:7; Lk 16:22-23; Jn 14:5; Ac 1:25.
3:22 Ec 3:11-12; Ec 2:10-11; Ec 2:24; Ec 5:18-20.

4:1 Job 6:29; Mal 3:18; Ec 3:16; Ec 5:8; Ec 7:7.
4:2 Ec 2:17; Ec 9:16; Job 3:17-21.
4:3 Ec 6:5-8; Job 3:10-16; Job 10:18-19; Lk 23:29; Ec 2:17; Ps 55:6-11.
4:4 Ec 4:9-10; 1 Sa 18:9-9; 1 Sa 18:29-30; Mt 27:18; Ac 7:9; Jas 4:5.
4:5 Pr 6:10-11; Pr 12:27; Pr 20:4.
4:6 Ps 37:16; Pr 15:16-17; Pr 10:8.
4:8 Ec 9:12; Ge 2:18; Is 56:3-5.
4:9 Ec 2:18; Ec 4:11-16; Nu 11:14.
4:10 Ec 32:2-9; Lk 9:19-20; 1 Sa 25:16.
4:11 1 Ki 1:2.
4:12 2 Sa 23:9; 2 Sa 23:16; 2 Sa 23:18-19.
4:13 Ec 9:15-16; Ge 37:2.
4:14 Ec 4:14; Ec 41:33-34; Job 5:11.
4:15 2 Sa 15:6.

4:1 Heb. that which is driven away.
5 or, that they might clear God, and see, etc.
6 Heb. of the sons of man.
7 Heb. is ascending, etc.

and behold the tears of *such as were* oppressed, and they had no comfort; and on the 'side of their oppressors *there was* power; but they had no comfort.

- 2 Wherefore I praised the dead which are already dead more than the living which are yet alive.
- 3 Yea, better is *he* than both they, which hath not yet been, who hath not seen the evil work that is done under the sun.
- 4 Again, I considered all travail, and every right work, that *for* this a man is envied of his neighbour. This is also vanity and vexation of spirit.
- 5 The fool foldeth his hands together, and eateth his own flesh.
- 6 Better is an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.
- 7 Then I returned, and I saw vanity under the sun.
- 8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *there* no end of all his labour; neither is his eye satisfied with riches; neither *sait* he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

Four Ideals (4:9-5:9)

The Value of Companionship

- 9 Two *are* better than one; because they have a good reward for their labour.
- 10 For if they fall, the one will lift up his fellow; but woe to him *that is* alone when he falleth; for *he* hath not another to help him up.
- 11 Again, if two lie together, then they have heat; but how can one be warm *alone*?
- 12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

The Value of Wisdom

- 13 Better is a poor and a wise child than an old and foolish king, *who* will no more be admonished.
- 14 For out of prison he cometh to reign; whereas also *he* *that is* born in his kingdom becometh poor.
- 15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

to pursue a forbidden course; but the current of evil finally proves too strong for their good resolutions, as in the case of the once wise and righteous king, Solomon. . . .

Dear reader, as you stand in imagination on the slopes of Moriah, and look across the Kidron valley upon those ruined pagan shrines, take the lesson of the repentant king home to your heart, and be wise. Make God your trust. Turn your face resolutely against temptation. Vice is a costly indulgence. Its effects are fearful upon the constitutions of those whom it does not speedily destroy. A dizzy head, loss of strength, loss of memory, derangements of the brain, heart, and lungs, follow quickly upon such transgression of the rules of health and morality (11R June, 1878).

2. Satisfaction Comes Only from God.—The discipline of David's early experience was lacking in that of

4 ¹ Heb. hand. ² Heb. all the rightness of work. ³ Heb. this is the envy of a man from his neighbour. ⁴ Heb. who knoweth not to be admonished.

16 *There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.*

The Value of Reverence

- 5 **Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.**
- 2 **Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.**
- 3 **For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.**
- 4 **When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.**
- 5 **Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.**
- 6 **Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?**
- 7 **For in the multitude of dreams and many words there are also divers vanities: but fear thou God.**

The Value of Justice

- 8 **If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.**
- 9 **Moreover the profit of the earth is for all: the king himself is served by the field.**

The Folly of Life (5:10-6:12)

The Folly of Materialism

- 10 **He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.**
- 11 **When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?**
- 12 **The sleep of a labouring man is sweet,**

4:16 2 Sa 15:12-13; 1 Ki 1:5-7; Job 9:19-20; 2 Sa 18:7-9.

5:1 Ge 28:16-17; Ex 3:5; Lev 10:4; Jos 5:5; 2 Ch 26:16; 5:2 Ec 10:27; Ec 10:8; Ec 18:42; 5:3 Ec 10:12-13; Pr 10:19; Pr 15:2.

5:4 Ec 28:20; Ec 35:1; Ec 45:4; Nu 30:2; Mt 5:33; Ps 117:10-11; Mal 1:10; 5:5 Ec 24:22; Pr 20:25; Ac 5:1.

5:6 Ec 5:1-2; Jas 1:26; Jas 3:2; Lev 5:1-5; Hos 12:4-5; Mal 2:7; 1 Co 11:10; 1 Ti 5:21.

5:7 Ec 7:18; Ec 8:12; Ec 12:13; Pr 24:17; Isa 50:10-11; 5:8 Ec 3:16; Ec 1:1; Ps 12:5; Hab 1:2; Zec 8:6; 1 Jo 4:15; Rev 17:6-7; Isa 10:5-7.

5:9 Ec 1:29-30; Ec 3:17-19; Ps 104:14-15; Pr 28:19; 1 Sa 8:12-17; 5:10 Ec 4:8; Ec 6:7; Ps 52:1; Ps 52:7; Mt 6:19; Mr 6:24; Ec 1:17; Ec 2:17-18.

5:11 Ec 12:16; Ec 5:17-18; Ps 119:86-87; Ec 6:9; 1 Jo 2:16; 5:12 Ps 1:8; Ps 127:2; Pr 3:24; Jer 31:26.

5:13 Ec 4:8; Ec 6:1-2; Ec 8:9; Ec 15:11; 5:14 Ec 2:26; Job 5:5; Job 20:15-29; Job 27:16-17.

5:15 Job 1:21; Ps 91:1; Lk 12:20; 1 Ti 6:7.

5:16 Ec 5:14; Ec 2:22-23; 1 Sa 12:21; Jer 28:18; Mt 20:18; 5:17 Ec 4:17; 1 Ki 17:12; Job 21:25; Ps 8:33; Ps 102:9.

5:18 Ec 2:24; Ec 4:12-13; Ec 3:22; Ec 8:15; 5:19 Ec 2:24; Ec 5:14; Ec 6:2; Dt 8:18; 5:20 Ps 37:16; Dt 28:8-12; Dt 28:47; Ps 106:7; Rom 5:1.

6:1 Ec 5:14; 6:2 Ec 5:19; 1 Ki 14:1; Lk 12:19-20; Dt 28:34; 6:3 Ec 33:5; 1 Sa 2:20-21; 2 Ki 10:1; 6:4 Ps 109:13.

5 or, word

whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

The Incomprehensibility of Suffering

- 13 **There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt.**
- 14 **But those riches perish by evil travail: and he begetteth a son, and there is nothing in his hand.**
- 15 **As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.**
- 16 **And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?**
- 17 **All his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness.**

The Futility of Effort

- 18 **Behold that which I have seen: 'tis good and comely for one to eat and to drink, and to enjoy the good of all his labour, that he taketh under the sun 'all the days of his life, which God giveth him: for it is his portion.**
- 19 **Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God.**
- 20 **'For he shall not much remember the days of his life: because God answereth him in the joy of his heart.**
- 6 **There is an evil which I have seen under the sun, and it is common among men.**
- 2 **A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease.**
- 3 **If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial: I say, that an untimely birth is better than he.**
- 4 **For he cometh in with vanity, and departeth in darkness, and his name shall**

Ecc

Solomon. In circumstances, in character, and in life, he seemed favored above all others. Noble in youth, noble in manhood, the beloved of his God, Solomon entered on a reign that gave high promise of prosperity and honor. Nations marveled at the knowledge and insight of the man to whom God had given wisdom. But the pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. Of this experience he says:

"I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards: . . . I got me servants and maidens: . . . I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more

than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do, and behold, all was vanity and vexation of spirit, and there was no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done."

"I hated life. . . . Yea, I hated all my labor which I had taken under the sun." Ecclesiastes 2:4-12, 17, 18.

By his own bitter experience, Solomon learned the emptiness of a life that seeks in earthly things its highest good. He erected altars to heathen gods, only to learn how vain is their promise of rest to the soul.

² Heb. at the will, or, purpose ³ Heb. there is a good which is comely, etc. ⁴ Heb. the number of the days ⁵ or, Though he give not much, yet he remembereth, etc.

be covered with darkness.

- 5 Moreover he hath not seen the sun, nor known any thing; this hath more rest than the other.
- 6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?
- 7 All the labour of man is for his mouth, and yet the 'appetite is not filled.
- 8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?
- 9 Better is the sight of the eyes 'than the wandering of the desire: this is also vanity and vexation of spirit.
- 10 That which hath been is named already, and it is known that it is man: neither may he contend with him that is mightier than he.
- 11 Seeing there be many things that increase vanity, what is man the better?
- 12 For who knoweth what is good for man in this life, 'all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

Things Worth Living For (7:1-22)

Reputation and Character Formation.

- 7 A Good name is better than precious ointment; and the day of death than the day of one's birth.
- 2 It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.
- 3 'Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.
- 4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.
- 5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.
- 6 For as the 'crackling of thorns under a pot, so is the laughter of the fool: this also is vanity.
- 7 Surely oppression maketh a wise man mad; and a gift destroyeth the heart.
- 8 Better is the end of a thing than the beginning thereof: and the patient in spirit is better than the proud in spirit.
- 9 Be not hasty in thy spirit to be angry: for

65 Job 3:10-13; Job 14:1; Ps 54:8.

66 Ge 5:5; Ge 5:23-24; Isa 65:22.

67 Ge 3:17-19; Pr 16:20; Mt 6:25.

68 Ecc 2:14-16; Ecc 9:11; Ge 17:1; Ps 101:2; Ps 116:9.

69 Ecc 2:24; Ecc 5:12-13; Ecc 5:18.

70 Ecc 1:9-11; Ecc 4:15; Ecc 4:9.

71 Ecc 1:6-9; Ecc 1:17-18; Ecc 2:3-11.

72 Ecc 2:3; Ecc 12:13; Ps 16; Ps 16:5.

73 Pt 15:30; Pr 22:1; Isa 56:5.

74 Ge 48:1; Ge 49:2; Job 1:4-5.

75 Ps 119:67; Ps 119:71; Jer 31:8-9.

76 Ne 2:2; Ne 2:5; Isa 53:4; Mt 8:14-16.

77 Ps 141:5; Pr 9:8; Rev 3:19; Ps 69:12.

78 Ecc 2:2; Ps 58:9; Ps 118:12.

79 Dt 28:33-34; Ex 23:8; 1 Sa 12:3; Pr 17:24; Isa 1:24.

80 Ps 126:5; Isa 10:21; Eccl 10:25; Eccl 10:25.

81 1 Sa 25:21-22; 2 Sa 19:43; Est 3:5-6.

82 Jdg 6:13; Jer 6:17-19; Ps 114:2-3.

83 Ecc 9:15-18; 1 Ki 3:6-9; Lk 16:8-9.

84 Job 1:10; Pr 27:1; Pr 2:11.

85 Job 37:14; Ps 8:4; Rom 9:15.

86 Ecc 3:4; Dt 28:47; Ps 94:12-13.

87 Ecc 2:25; Ecc 5:16-17; Ge 9:7.

88 Pr 25:16; Mt 6:17; Mt 9:14.

89 Eccl 2:33-34; 7:18; Ecc 11:6; Eccl 4:25-27; Pr 8:20.

90 Ecc 9:15-18; Eccl 2:20; 1 Ki 8:6; 2 Ch 6:36; Job 15:14-16.

91 2 Sa 19:19; 7:22; 1 Ki 2:9; Mt 15:19; Mt 18:42-45.

6

1 Heb. soul

2 Heb. than the walking of the soul

3 Heb. the number of the days of the life of his vanity

7

1 or, Anger

2 Heb. sound

3 Heb. out of wisdom

anger resteth in the bosom of fools.

- 10 Say not thou, What is the cause that the former days were better than these? for thou dost not inquire 'wisely concerning this.

Wisdom to Understand God's Dealings

- 11 Wisdom 'is good with an inheritance: and by it there is profit to them that see the sun.
- 12 For wisdom is a 'defence, and money is a defence: but the excellency of knowledge is, that wisdom giveth life to them that have it.
- 13 Consider the work of God: for who can make that straight, which he hath made crooked?
- 14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath 'set the one over against the other, to the end that man should find nothing after him.

A Balanced Outlook on Life

- 15 All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness.
- 16 Be not righteous over much; neither make thyself over wise: why shouldest thou 'destroy thyself?
- 17 Be not over much wicked, neither be thou foolish: why shouldest thou die 'before thy time?
- 18 It is good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall come forth of them all.

None are Perfect

- 19 Wisdom strengtheneth the wise more than ten mighty men which are in the city.
- 20 For there is not a just man upon earth, that doeth good, and sinneth not.
- 21 Also 'take no heed unto all words that are spoken; lest thou hear thy servant curse thee:
- 22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

The Search for Wisdom (7:23-12:7)

sunshine, in the pure, sweet air, in the food which builds up our bodies and sustains our strength. It is by His life that we exist, hour by hour, moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy.

"He hath made everything beautiful in its time" (Ecclesiastes 3:11, R.V.); and true beauty will be secured, not in marring God's work, but in coming into harmony with the laws of Him who created all things, and who finds pleasure in their beauty and perfection (ED 197, 198).

5:4-6. The Vow to God.—When a verbal or written pledge has been made in the presence of our brethren, to give a certain amount, they are the visible witnesses of a contract made between ourselves and God. The pledge is not made to man, but to God, and is as a written note given to a neighbor. No legal bond is more binding upon the Christian for the payment of money, than a pledge

In his later years, turning wearied and thirsting from earth's broken cisterns, Solomon returned to drink at the fountain of life. The history of his wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the lifework of Solomon was not wholly lost. For him at last the discipline of suffering accomplished its work.

But with such a dawning, how glorious might have been his life's day had Solomon in his youth learned the lesson that suffering had taught in other lives! (Ed 152)

3:11. God is the Source of All Lives.—The youth need to understand the deep truth underlying the Bible statement that with God "is the fountain of life" Psalm 36:9. Not only is He the originator of all, but He is the life of everything that lives. It is His life that we receive in the

⁴ or, as good as an inheritance, yea, better too ⁵ Heb. shadow ⁶ Heb. made ⁷ Heb. be desolate? ⁸ Heb. not in thy time? ⁹ Heb. give not thine heart

Its Disappointments

- 23 All this have I proved by wisdom: I said, I will be wise; but it was far from me.
- 24 That which is far off, and exceeding deep, who can find it out?
- 25 "I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness:
- 26 And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: "whoso pleaseth God shall escape from her; but the sinner shall be taken by her.
- 27 Behold, this have I found, saith the preacher, "counting one by one, to find out the account:
- 28 Which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found.
- 29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

Resolving Its Conflicts

- 8 Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and "the boldness of his face shall be changed.
- 2 I counsel thee to keep the king's commandment, and that in regard of the oath of God.
- 3 Be not hasty to go out of his sight: stand not in an evil thing: for he doeth whatsoever pleaseth him.
- 4 Where the word of a king is, there is power; and who may say unto him. What doest thou?
- 5 Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment.
- 6 Because to every purpose there is time and judgment, therefore the misery of man is great upon him.
- 7 For he knoweth not that which shall be: for who can tell him "when it shall be?
- 8 There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no "discharge in that war; neither shall wickedness deliver those that are given to

7:23 Ge 3:5, 1 Ki 11:12, Rom 1:22, 1 Co 1:20
7:24 Dt 30:11-14, Job 11:7-8, Rom 11:33, 1 Ti 6:16
7:25 Ecc 1:13-17, Ecc 2:13, Isa 2:12
7:26 Jdg 16:18-21; Pr 2:18-19; Pr 5:5-5; 7:27 Ecc 1:12; Ecc 12:10; Ec 7:25
7:28 Ecc 2:24-24; Isa 26:9, Job 35:23, 7:29 Ge 1:26-27, Ge 5:1, Ge 5:6-7, Ec 6:5-6, Jer 4:22, Mk 8:9, Rom 5:9-19

8:1 Ecc 2:13-14; 1 Co 2:13-16, Ge 40:8, Job 35:23
8:2 Pr 23:21, Rom 13:1-4, Tit 3:1, 1 Pe 2:13-17

8:3 Ecc 10:4, Pr 19:29, 1 Ki 1:50-52, 1 Ki 2:21-24

8:4 1 Ki 2:25, 1 Ki 2:29-31, 1 Ki 2:40, Pr 19:12

8:5 Ecc 5:2, Ex 17:1, Ex 12:21, Ps 119:6, Lk 20:25

8:6 Ecc 4:1, Ecc 4:11, Ecc 5:17, Ecc 15:14

8:7 Ecc 6:12, Ecc 9:12, Ecc 10:14, Pr 21:22

8:8 Ecc 3:21, 2 Sa 14:14, Job 14:5, Job 34:11

8:9 Ecc 1:14; Ecc 4:10, Ecc 4:7-8, Ecc 25

8:10 2 Ki 9:34-35, Job 21:18, Job 21:32-35

8:11 Ex 8:15, Ex 8:32, Job 21:11-15

8:12 Ecc 5:16, Ecc 15:1, 1 Ki 2:59

8:13 Job 18:5, Job 20:5, Job 21:30

8:14 Ecc 4:9; Ecc 4:8; Ecc 9:3; Ecc 10:5

8:15 Ecc 2:21, Ecc 4:12-13, Ecc 4:22

8:16 Ecc 8:7; Ecc 25; Ecc 2:24

8:17 Ecc 5:11, Ecc 23:24, Ps 104:24

9:1 Ecc 1:17, Ecc 25; Ecc 8:16

10 Heb. I and mine heart compassed

11 Heb. he that is good before God

12 or, weighing one thing after another, to find out the reason

it.

- 9 All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one man ruleth over another to his own hurt.
- 10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city, where they had so done: this is also vanity.
- 11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.
- 12 Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:
- 13 But it shall not be well with the wicked; neither shall he prolong his days, which are as a shadow; because he feareth not before God.
- 14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity.
- 15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.
- The Inscrutable Ways of God
- 16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes):
- 17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it: yea farther: though a wise man think to know it, yet shall he not be able to find it.
- 9 For all this "I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or

made to God (CS 315).

7:29, Man Created Upright.—Our first parents, though created innocent and holy, were not placed beyond the possibility of wrongdoing. God made them free moral agents, capable of appreciating the wisdom and benevolence of His character and the justice of His requirements, and with full liberty to yield or to withhold obedience. They were to enjoy communion with God and with holy angels; but before they could be rendered eternally secure, their loyalty must be tested. At the very beginning of man's existence a check was placed upon the desire for self-indulgence, the fatal passion that lay at the foundation of Satan's fall. The tree of knowledge, which stood near the tree of life in the midst of the garden, was to be a test of the obedience, faith, and love of our parents. While permitted to eat freely of every other tree, they were

forbidden to taste of this, on pain of death. They were also to be exposed to the temptations of Satan; but if they endured the trial, they would finally be placed beyond his power, to enjoy perpetual favor with God (PP 48-49).

8:11, God's Long-suffering Leads Some to Carelessness.—In His dealings with the human race, God bears long with the impenitent. He uses His appointed agencies to call men to allegiance, and offers them His full pardon if they will repent. But because God is long-suffering, men presume on His mercy. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The patience and long-suffering of God, which should soften and subdue the soul, has an altogether different influence upon the careless and sinful. It leads them to cast off restraint, and strengthens them in resistance. They think

8 ¹ Heb. the strength ² Heb. shall know ³ or, how it shall be? ⁴ or, casting off weapons ⁹ ¹ Heb. I gave, or, set to my heart

hatred by all *that* is before them.

- 2 All *things* come alike to all: *there* is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean: to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.
- 3 This is an evil among all *things* that are done under the sun, that *there* is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that *they go* to the dead.
- 4 For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.
- 5 For the living know that they shall die; but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten.
- 6 Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

Contentment Amid the Vicissitudes of Life

- 7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart: for God now accepteth thy works.
- 8 Let thy garments be always white; and let thy head lack no ointment.
- 9 Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for *that* is thy portion in *this* life, and in thy labour which thou takest under the sun.
- 10 Whatsoever thy hand findeth to do, do it with thy might; for *there* is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.
- 11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.
- 12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

9:2 Eccl 2:14-16; Job 2:7; Mal 3:15; Ge 24:8;
9:3 Eccl 8:11; Ge 6:5; Eccl 8:21; Job 15:16; Rom 1:29-31; 18:3,5;
9:4 Job 13:7-12; Job 27:8; Eccl 16:26-29;
9:5 Eccl 7:2; Job 30:23; Job 9:27; Job 11:21; Ps 6:5;
9:6 Eccl 1:8; Job 5:17-18; Ps 146:3-4; Mt 2:20;
9:7 Eccl 12:19; Mk 7:29; Jn 4:50; Eccl 2:2,6;
9:8 2 Sa 19:24; Est 8:15; Rev 3:4-5; Rev 7:9; Rev 14:14;
9:9 Pr 5:18-19; Pr 18:22; Mat 2:15;
9:10 Nu 13:30; 1 Ch 22:19; 1 Ch 24:20;
9:11 Eccl 2:12; Eccl 4:1; Eccl 9:4; Mal 3:18;
9:12 Eccl 8:5-7; Eccl 11:1; 1 K 19:22-24; 2 Co 6:2;
9:13 Eccl 9:13; Eccl 6:1; Eccl 7:15;
9:14 2 Sa 20:15-22; 2 K 6:24-7:1;
9:15 Eccl 10:23; Est 6:2,4;
9:16 Eccl 9:18; Eccl 7:19; 1 Co 1:26-29; Jas 2:2-6;
9:17 Eccl 11:44-46; 1 Sa 7:4-6; Pr 28:23; Isa 42:2;
9:18 Eccl 9:16; Jos 7:1; Jos 7:5; Jos 7:11-12;
10:1 Eccl 30:34-35; 2 Ch 19:2; Ne 6:13; Mt 5:13-16; Gal 2:12-14;
10:2 Eccl 9:10; Pr 10:6; 1 K 10:28-32;
10:3 Eccl 5:4; Pr 14:16; Pr 18:2; 1 Pe 4:4;
10:4 Eccl 8:4; 1 Sa 24:23;
10:5 Eccl 4:7; Eccl 5:13; Eccl 6:1;
10:6 Job 9:14-20; 1 Ki 12:13-14;
10:7 Pr 19:10; Pr 30:22;
10:8 Jdg 9:5; Jdg 9:53-57; 2 Sa 17:24;
10:10 Eccl 10:15; Eccl 9:15-17; Ge 41:33-39; Ac 15:2; Rom 16:19;
10:11 Ps 58:4-5; Jer 8:17;
10:12 Job 4:3-4; Job 16:5; Eph 4:29; Gal 4:6;
2 Heb. See, or, Enjoy life

- 13 This wisdom have I seen also under the sun, and it *seemed* great unto me:
- 14 *There* was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:
- 15 Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man.
- 16 Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.
- 17 The words of wise *men* are heard in quiet more than the cry of him that ruleth among fools.
- 18 Wisdom is better than weapons of war: but one sinner destroyeth much good.
- 10 Dead *flies* cause the ointment of the apothecary to send forth a stinking savour: so *doth* a little folly him that is in reputation for wisdom and honour.
- 2 A wise man's heart is at his right hand; but a fool's heart at his left.
- 3 Yea also, when he that is a fool walketh by the way, *his* wisdom faileth *him*, and he saith to every one *that* he is a fool.
- 4 If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences.
- 5 There is an evil which I have seen under the sun, as an error *which* proceedeth from the ruler:
- 6 Folly is set *in* great dignity, and the rich sit in low place.

Every Deed Its Due Reward

- 7 I have seen servants upon horses, and princes walking as servants upon the earth.
- 8 He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him.
- 9 Whoso removeth stones shall be hurt therewith; *and* he that cleaveth wood shall be endangered thereby.
- 10 If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.
- 11 Surely the serpent will bite without enchantment; and *a* babbler is no better.
- 12 The words of a wise man's mouth *are*

that the God who has borne so much from them will not heed their perversity. If we lived in a dispensation of immediate retribution, offenses against God would not occur so often. But though delayed, the punishment is none the less certain. There are limits even to the forbearance of God. The boundary of His long-suffering may be reached, and then He will surely punish. And when He does take up the case of the presumptuous sinner, He will not cease till He has made a full end.

Very few realize the sinfulness of sin; they flatter themselves that God is too good to punish the offender. But the cases of Miriam, Aaron, David, and many others show that it is not a safe thing to sin against God in deed, in word, or even in thought. God is a being of infinite love and compassion, but He also declares Himself to be a "consuming fire, even a jealous God" (RH Aug. 14, 1900).

(Matt. 26:36-46; Rev. 15:3.) **Every Offense Set Down for Reckoning.**—The death of Christ was to be the convincing, everlasting argument that the law of God is as unchangeable as His throne. The agonies of the Garden of Gethsemane, the insult, the mockery, and abuse heaped upon God's dear Son, the horrors and ignominy of the crucifixion, furnish sufficient and thrilling demonstration that God's justice, when it punishes, does the work thoroughly. The fact that His own Son, the Surety for man, was not spared, is an argument that will stand to all eternity before saint and sinner, before the universe of God, to testify that He will not excuse the transgressor of His law. Every offense against God's law, however minute, is set down in the reckoning, and when the sword of justice is taken in hand, it will do the work for impatient transgressors that was done to the divine Sufferer. Justice will strike;

Ecc

10 ¹ Heb. Flies of death ² Heb. his heart ³ Heb. from before ⁴ Heb. In great heights ⁵ Heb. the master of the tongue

- *gracious; but the lips of a fool will swallow up himself.
- 13 The beginning of the words of his mouth is foolishness; and the end of his talk is mischievous madness.
- 14 A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him?
- 15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.
- 16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!
- 17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!
- 18 By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.
- 19 A feast is made for laughter, and wine maketh merry: but money answereth all things.
- 20 Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.
- 11** Cast thy bread upon the waters: for thou shalt find it after many days.
- 2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth.
- 3 If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
- 4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.
- 5 As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.
- 6 In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.
- 7 Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:
- 8 But if a man live many years, and rejoice in them all; yet let him remember the days of darkness: for they shall be many.

10:13 Jdg 14:15; 1 Sa 20:26-33.
10:14 Ecc 5:3; Pr 10:19; Job 3:4.
10:15 Ecc 10:3; Ecc 10:10; Isa 12:1-7.
10:16 2 Ch 13:7; 2 Ch 35:1; 2 Ch 36:2.
10:17 Ecc 10:6-7; Pr 28:2-3; Jer 30:21.
10:18 Pr 12:24; Pr 1:1; Pr 20:4.
10:19 Ecc 2:1-2; Ecc 7:26; Ecc 4:5-9; 1 Pe 4:3; Ecc 9:7.
10:20 Ecc 22:28; Isa 8:21; Ac 24:5; Ecc 21:22; Lk 19:30.
11:1 Dt 15:7-11; Pr 11:24-25; Pr 22:9; Isa 52:8; Isa 62:32.
11:2 Ec 8:10; Est 9:19; Ps 112:9; Lk 6:40-45; 1 Ti 6:18-19.
11:3 1 Ki 18:15; Ps 65:13; Isa 55:10-11; 1 Jo 4:17; Mk 3:10.
11:4 Pr 3:27; Pr 20:1; Pr 22:13.
11:5 1 Jo 3:8; Pr 6:9-15; Ecc 7:24; Ecc 9:17; Job 5:9.
11:6 Ecc 9:10; Isa 55:10; Hos 10:12; Mk 4:26-29; Jo 4:36-48.
11:7 Job 35:28; Job 4:30; Ps 50:13; Pr 15:30; Pr 20:13.
11:8 Ecc 6:6; Ecc 8:12; Ecc 7:14; Ecc 12:15; Job 1:10.
11:9 1 Ki 18:27; 1 Ki 22:15; Lk 15:12-13; Ecc 12:1.
11:10 Ecc 12:1; Job 14:20; Ps 25:7.
12:1 Ecc 11:10; Ge 9:2; Ge 9:8-9.
12:2 Ecc 11:7-8; Ge 27:1; 1 Sa 4:2.
12:3 2 Sa 21:15-17; Ps 90:10; Ps 102:28.
12:4 2 Sa 19:35.
12:5 Ge 42:38; Ecc 9:29; Ecc 9:41.
12:7 Ecc 3:20; Ecc 5:19; Job 7:21.
12:8 Ecc 1:2; Ecc 1:14; Ps 62:9.
12:9 1 Ki 8:12; 1 Ki 6:32; Pr 1:1.
12:10 Ecc 1:1; Ecc 1:12; Pr 15:23.

6 Heb. grace
7 Heb. his mouth
8 Heb. multiplieth words
9 Heb. maketh glad the life
10 or, conscience
11
1 Heb. upon the face of the waters

All that cometh is vanity.

- 9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.
- 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

The Close of Life

- 12** Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:
- 2 While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:
- 3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.
- 4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:
- 5 Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:
- 6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.
- 7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

Epilogue What God Expects of Man

(12:8-14)

- 8 Vanity of vanities, saith the preacher: all is vanity.
- 9 And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.
- 10 The preacher sought to find out acceptable words; and that which was written

for God's hatred of sin is intense and overwhelming (MS 58, 1897).

8:11, 12, see EGW on Gen. 15:16.

10:16-19, see EGW on Eccl. 1:14.

12:14. All Deeds and Secret Things Will Be Judged.—Says the psalmist, "The law of the Lord is perfect" (Ps. 19:7). How wonderful in its simplicity, its comprehensiveness and perfection, is the law of Jehovah! It is so brief that we can easily commit every precept to memory, and yet so far-reaching as to express the whole will of God, and to take cognizance, not only of the outward actions, but of the thoughts and intents, the desires and emotions, of the heart. Human laws cannot do

this. They can deal with the outward actions only. A man may be a transgressor, and yet conceal his misdeeds from human eyes; he may be a criminal—a thief, a murderer, or an adulterer—but so long as he is not discovered, the law cannot condemn him as guilty. The law of God takes note of the jealousy, envy, hatred, malignity, revenge, lust, and ambition that surge through the soul, but have not found expression in outward action, because the opportunity, or the will, has been wanting. And these sinful emotions will be brought into the account in the day when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14) (ISM 217).

² Heb. shall be right ³ or, anger **12** ¹ or, the grinders fail, because they grind little ² or, the more wise the preacher was, etc ³ Heb. words of delight

was upright, even words of truth.

- 11 The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.
- 12 And further, by these, my son, be admonished: of making many books *there* is no end; and much *'study* is a weariness of the flesh.

12:11 Jer 23:29; Mt 3:7; Ac 2:37;
12:12 Jk 16:29-31;
Jn 5:39; Jn 20:31; Jn 21:25;
12:13 Ec 5:7; Ec 6:12; Ge 22:12; Dt 6:2;
12:14 Ec 11:9; Ps 96:13; Mt 12:36.

- 13 *'Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.*
- 14 For God shall bring every work into judgment, with every secret thing, whether *it be good, or whether it be evil.*

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1:13-18 1BC 1083 (SD 183); 5BC 1165; 1SM 249

1:14 2BC 1030

2 3BC 1161-5; Ed 153; ML 167; PK 76

3:7 DA 706; Ex 240; ST 507; GT 69 (Ev 154)

3:11 MH 438

3:11 RV Ed 198, 218

3:14 DA 769; Ed 50; PP 754

3:15 ST 492 (ML 286; ZTT 191)

3:4, 5 ST 111

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8:11-13 GC 286, 540; PK 78-9; ZT 418

9:3 PK 78

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12:1-7 PK 81-2

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12:9-14 PK 79-82

12:13 AA 505; AH 104; 1BC 1104-5

(SD 380); FE 111 (CG 298); 128;

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2SM 143; GT 127 (ZTT 410)

12:13, 14 2BC 997 (SD 214); 5BC 1085;

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6; 3T 82 (1TT 300); 189 (CSW 56);

444; 4T 616; ST 245 (ZTT 87); 8T 83 (3TT 228); Te 49, 143

The Song of SOLOMON

INTRODUCTION

1. TITLE

The book is commonly known as the Song of Solomon. Its Latin name is *Canticum Canticorum*, from which is derived the title "Canticles," abbreviated below as Cant. In the Hebrew it is called *Shir Hashshirim*, "the song of songs," perhaps idiomatic for "the best of Solomon's many songs," in the same sense that "the King of kings" means, "the supreme King."

Solomon "spoke three thousand proverbs; and his songs were a thousand and five" (1 Kings 4:32). A book of his Proverbs has been preserved in the Hebrew Old Testament canon, but the Song of Solomon seems to have been the only one of his songs to be included in the Hebrew canon.

2. AUTHORSHIP

Both the title and tradition are in favor of the Solomonic authorship. It would seem strange if not even one of the many songs that Solomon wrote (1 Kings 4:32) should have been preserved for us. Some assign Ps. 72 and 127 to Solomon. See the Introduction to each of these psalms.

Four main points sum up the internal evidence in favor of a Solomonic authorship:

a. The knowledge displayed of plants, animals, and other productions of nature, is in accordance with what is said about Solomon in 1 Kings 4:33.

b. The evidence of wide acquaintance with foreign products such as were imported in the time of Solomon.

c. Similarity of the Song of Solomon with certain parts of the book of Proverbs (Cant. 4:5, cf. Prov. 5:19; Cant. 4:11, cf. Prov. 5:3; Cant. 4:14, cf. Prov. 7:17; Cant. 4:15, cf. Prov. 5:15; Cant. 5:6, cf. Prov. 1:28; Cant. 6:9, cf. Prov. 31:28; Cant. 8:6, 7, cf. Prov. 6:34, 35).

d. The language of Canticles is such as one would expect from the time of Solomon. It belongs to the flourishing period of the Hebrew tongue. Highly poetical, vigorous and fresh, it has no traces of the decay that became evident in the declining period when Israel and Judah were divided.

None of the indications is in itself conclusive, but together they point strongly to Solomon as the author (see MB 79).

3. HISTORICAL SETTING

The song has its setting in the golden age of the Hebrew monarchy. It appears that the king wrote of his own love. The question naturally arises, concerning which of his many wives did he compose this love song? Solomon loved many strange women (1 Kings 11:1), including "90 wives, princesses, and 300 concubines (1 Kings 11:3). The number given us in Cant. 6:8 is decidedly less—only 60 queens and 80 concubines. Assuming that Solomon's song is a unity and that the marriage that it celebrates is his own marriage, it would thus seem that he wrote the song in his youthful days. The bride is described as a Shulamite country girl. An attachment to one of this class would be a real "love marriage," with no political or other reason of expediency, as was the case with many of Solomon's marriages. This type of relationship would make this story of Solomon's marriage a more appropriate illustration of the relationship between Christ and the church, since parts of the song, at least, have been considered illustrative of such an association (see Ed 261; MB 100, 71, 69).

Shulamite (Cant. 6:13) should probably be Shunammite (see 1 Kings 1:3) as suggested by the LXX. If so the maiden was from Shunem, a town in the territory of Issachar (see Joshua 19:18), about 7 mi. (11.2 km.) east of Megiddo. Shunem was the scene of the touching story recorded in 2 Kings 4:8-37, in which the prophet Elisha raised to life the son of his Shunammite benefactress. The modern village of *Solem* stands on the ancient site.

4. THEME

The Song of Solomon is a beautiful song of ideal Eastern love written in the style of idyl poetry rather than in the more elegant style of the epic, lyric, and dramatic forms of literature. Some regard the book as an anthology of love songs, perhaps by different authors, rather than a work with a unified plan, because of the difficulty of finding the proper connection between the different parts of the poem. Others contend for its unity. In favor of the latter view are the following considerations: (1) The name Solomon is prominent throughout (chs. 1:1, 5; 3:7, 9, 11; 8:11, 12); (2) there are recurrences of similar words, illustrations, and figures—

throughout (ch. 2:16, cf. ch. 6:3; ch. 2:5, cf. ch. 5:8); (3) the references to the family of the bride are consistent; the mother and brothers only are mentioned, never the father (see chs. 1:6; 3:4; 8:2).

As to the exact plan or progress of the narrative, there is much difference of opinion, and any system adopted is at best artificial (see further on outline).

While the whole song is apparently a love story of Solomon and a country girl of northern Palestine whom King Solomon married only for love, the story itself serves as a beautiful illustration of the love of Christ for the church as a whole, and also for each individual member of the church. Both the Old and the New Testament Scriptures illustrate the tender union between God and His people by the relationship of a husband to his bride (see Isa. 54:4, 5; Jer. 3:14; 2 Cor. 11:2; MB 100).

A word of caution should be added. According to one commentator the Song of Solomon has been the "happy hunting ground" of allegorists for many centuries. The introduction of the allegorization of Scriptures into the Christian church can be traced back to the Alexandrian school in Egypt and particularly to Origen (c. A.D. 184-c. 254) as the first great exponent of this method. The system grew out of a fusion between Greek philosophy and Christianity. The method has persisted with varying degrees of virility ever since. As an illustration of the extreme lengths to which such methods tend are the following examples drawn from various allegorical interpreters of the Song of Solomon: the kiss of Christ—the incarnation; the cheeks of the bride—outward Christianity and good works; her golden chains—faith; spikenard—redeemed humanity; the hair of the bride like a flock of goats—the nations converted to Christianity; the 80 wives of Solomon—the admission of the Gentile nations to Christianity; the navel of the Shulamite—the cup from which the church refreshes those that thirst for salvation; the two breasts—the Old and New Testaments.

The folly of such a method is that it assumes a license for figurative interpretations without providing criteria to control it. It offers as the validity of an interpretation only the imagination of its exponent. True, there may be a general attempt to make conclusions conform to the analogy of Scripture, but the attempt is too weak to hold the interpreter's imagination in check.

A safe rule of exegesis is to allow only inspired writers to interpret the symbolisms of prophecy, the features of a parable, the spiritual import of historical incidents, and the spiritual significance of visual aids in teaching, such as the sanctuary and its services. Only when a Bible writer or the Spirit of prophecy specifically points out the significance of a symbol can we know with certainty its meaning. All other interpretations should be held with the qualification that they are private interpre-

tations with no "Thus saith the Lord."

As a parable requires many details to complete the narrative, details that have no direct bearing on the spiritual interpretation, so does a historical incident. The narrative is given in a complete, coherent form so as to present a consistent whole. But only certain features of it may be intended to be illustrative. Which features are thus intended can be known only by the confirmation of inspiration.

That the love between Solomon and the Shulamite is intended to illustrate the love between Christ and His people has already been observed. To what degree the various historical incidents in connection with the song are intended to have special significance when applied to divine love we can know only to the extent that inspiration reveals such a significance. A guide to such confirmation is found in the Ellen G. White comments, the sources for which are given at the end of each chapter. Beyond these comments we have no definite confirmation, since the Song of Solomon is nowhere quoted in the NT.

In harmony with these principles this commentary has adopted a working formula that will call attention to significant inspired comments where such have been made. In other areas only a philological, historical, and literary exposition will be given. The reader is left free in these areas to make his own spiritual applications in harmony with sound exegetical procedures. A number of interesting analogies will suggest themselves.

The song is an Eastern poem, with much of its imagery strange to the Occidental mind. This should ever be borne in mind in a study of the song. We should also keep in mind that the poem was written in an ancient, Oriental world, where men spoke more forthrightly on many intimate matters than do we in our modern, Occidental world.

5. OUTLINE

The following outline given exhibits only one of many possible arrangements based on the assumption that there is an intended harmony between the various parts of the song. That such a harmony does exist cannot definitely be proved. The outline does not claim superiority over other outlines that have been devised. It is simply set forth as one of many possible working patterns. It is necessary to have a structure on which to build an exegesis. The outline is based on the assumption that there are only two principal characters in the poem, Solomon and the Shulamite maid.

Most modern critics and commentators adopt an outline that has three principal characters, Solomon, the Shulamite maid, and her shepherd lover. According to this plot, Solomon brought the Shulamite maid to his court to woo her love; but in

this he was entirely unsuccessful, the Shulamite remaining true to her country lover and resisting all efforts to steal her heart. Such an outline, though it lends itself to a literal interpretation of the song, does not provide a suitable pattern for an illustration of Christ's love for the church.

I. Title, 1:1.

II. The Marriage of Solomon to the Shulamite Maid, 1:2 to 2:7.

- A. A dialogue: The Shulamite maid expresses her admiration for the bridegroom. The ladies of the court respond, 1:2-8.
- B. Solomon enters. He and the bride exchange mutual expressions of love, 1:9 to 2:7.

III. Recollections of Fond Associations, 2:8 to 3:5.

- A. A delightful rendezvous in the springtime, 2:8-17.
- B. The bride recounts a joyful dream, 3:1-5.

IV. Recollections of Betrothal and Marriage, 3:6 to 5:1.

- A. The royal procession, 3:6-11.

- B. Solomon makes an offer of marriage; the Shulamite accepts, 4:1 to 5:1.

V. Love Lost and Regained, 5:2 to 6:9.

- A. The bride harassed by an unhappy dream, 5:2 to 6:3.

- B. Love recovered; Solomon idolizes his bride, 6:4-9.

VI. The Bride's Beauty Is Extolled, 6:10 to 7:9.

- A. Dialogue between the Shulamite and the daughters of Jerusalem, 6:10 to 7:5.

- B. Solomon enraptured by the beauty of his bride, 7:6-9.

VII. The Visit to the Bride's Home in Lebanon, 7:10 to 8:14.

- A. The Shulamite's yearning to visit her parents' home, 7:10 to 8:4.

- B. The arrival of the royal pair, 8:5-7.

- C. Dialogue between the bride, the brothers and the king, 8:8-14.

SONG OF SOLOMON

Title (1:1)

1 The song of songs, which is Solomon's.

The Marriage of Solomon to the Shulamite Maid (1:2-7)

A Dialogue: The Shulamite Maid Expresses Her Admiration for the Bridegroom
The Ladies of the Court Respond

- 2 Let him kiss me with the kisses of his mouth: for 'thy love is better than wine.
- 3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.
- 4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: 'the upright love thee.
- 5 I am black, but comely. O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.
- 3 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.
- 7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be 'as one that turneth aside by the flocks of thy companions?
- 3 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

Solomon Enters. He and the Bride Exchange Mutual Expressions of Love

- 3 I have compared thee, O my love, to a company of horses in Pharaoh's chariots.
- 0 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.
- 1 We will make thee borders of gold with studs of silver.
- 2 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.
- 3 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts.
- 4 My beloved is unto me as a cluster of 'camphire in the vineyards of Engedi.
- 15 Behold, thou art fair, 'my love; behold, thou art fair; thou hast doves' eyes.

1:1 Isa 5:1; 1 Ki 1:32
1:2 SS 5:16; SS 8:1; Ge 26:26-27
1:3 SS 5:6; SS 4:10; SS 5:5; SS 5:14
1:4 Jer 31:3; Hos 11:4; Jn 6:41
1:5 Isa 53:2; Mt 10:25; 1 Co 10:13
1:6 Ro 1:19-21; Job 40:30; Jer 8:21; La 4:8
1:7 SS 2:3; SS 5:1-4; SS 5:8; SS 5:10
1:8 SS 1:15; SS 2:10; SS 4:1; SS 4:7
1:9 SS 2:2; SS 2:10; SS 2:13; SS 4:1
1:10 Ge 24:22; Ge 24:17; Isa 40:21
1:11 SS 8:9; Ge 1:26; Eph 5:25-27
1:12 SS 7:5; Ps 15:1; Mt 22:11
1:13 SS 1:6; SS 1:8; SS 5:1; SS 5:5
1:14 SS 1:13; SS 2:3; SS 1:13-14; Jos 15:62
1:15 SS 1:8; SS 4:1; 1:16 SS 1:10; 2 Co 11:2-3; Eph 1:17-18
1:16 SS 2:3; SS 5:10-16; Ps 45:2; Zec 9:17; Php 4:8-9; Rev 1:17
1:17 SS 8:9; 2 Ch 2:8-9; 1 Ti 3:15-16; Heb 11:10

2:1 Ps 85:11; Isa 35:2
2:2 Isa 55:13; Mt 6:28-29; Mt 10:16
2:3 SS 8:5; Isa 4:2; Eze 17:24-26
2:4 SS 1:1; SS 5:1; Ps 64:25; Ps 84:10
2:5 Ps 1:6-7; Ps 121:2; Ps 64:1
2:6 SS 8:5-5; Isa 54:10; Jer 32:41
2:7 Mt 26:63; SS 1:5; SS 5:8; SS 5:16
2:8 SS 5:2; Jn 3:29
2:9 SS 2:17; SS 8:14
2:10 SS 2:8; 2 Sa 23:5; Ps 85:8; Jer 41:3
2:11 Ec 5:4; Ec 4:11; Isa 12:1-2
2:12 SS 6:2; SS 6:11; Isa 45:1-2
2:13 SS 6:11; SS 7:8; SS 7:11-13
2:14 SS 5:2; SS 6:9
2:15 Ps 80:15; Ec 15:1-16; Lk 13:42
2:16 SS 6:3; SS 10:10; Ps 63:1

1
1 Heb. thy loves
2 or, they love thee uprightly
3 or, as one that is veiled
4 or, cypress
5 or, my companion

- 16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.
- 17 The beams of our house are cedar, and our rafters of fir.
- 2 I am the rose of Sharon, and the lily of the valleys.
- 2 As the lily among thorns, so is my love among the daughters.
- 3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.
- 4 He brought me to the 'banqueting house, and his banner over me was love.
- 5 Stay me with flagons, 'comfort me with apples: for I am sick of love.
- 6 His left hand is under my head, and his right hand doth embrace me.
- 7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Recollections of Fond Associations

(2:8-3:5)

A Delightful Rendezvous in the Springtime

- 8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.
- 9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, 'shewing himself through the lattice.
- 10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.
- 11 For, lo, the winter is past, the rain is over and gone;
- 12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;
- 13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.
- 14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.
- 15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.
- 16 My beloved is mine, and I am his: he

2:16. Purpose of the Gospel to Retore Marriage institution.—Like every other one of God's good gifts trusted to the keeping of humanity, marriage has been perverted by sin, but it is the purpose of the gospel to restore its purity and beauty. In both the Old and the New testament the marriage relation is employed to represent the tender and sacred union that exists between Christ and His people, the redeemed ones whom He has purchased at the cost of Calvary. "Fear not," He says; "thy Maker is thine

husband; the Lord of hosts is His name; and thy Redeemer, the Holy One of Israel." "Turn, O backsliding children, saith the Lord; for I am married unto you." Isaiah 54:4, 5; Jeremiah 3:14. In the "Song of Songs" we hear the bride's voice saying, "My Beloved is mine, and I am His." And He who is to her "the chiefest among ten thousand," speaks to His chosen one, "Thou art all fair, My love; there is no spot in thee." Song of Solomon 2:16; 5:10; 4:7. (MB 64).

or, galleries 2 1 Heb. I delighted and sat down, etc 2 Heb. palate 3 Heb. house of wine 4 Heb. straw me with apples 5 Heb. I adjure you 6 Heb. flourishing

feedeth among the lilies.

- 17 Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bethel.

The Bride Recounts a Joyful Dream

- 3 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.
- 2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.
- 3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?
- 4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.
- 5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

Recollections of Betrothal and Marriage
(3:6-5:1)

The Royal Procession

- 6 Who is like that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?
- 7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.
- 8 They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.
- 9 King Solomon made himself a chariot of the wood of Lebanon.
- 10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.
- 11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

Solomon Makes an Offer of Marriage; the Shulamite Accepts

- 4 Behold, thou art fair, my love: behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.
- 2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.
- 3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

2:17 SS 4:6, Lk 17:6, Rom 13:12, 2 Pe 1:19.

3:1 Ps 4:4, Ps 6:6, Ps 22:2, Ps 63:6-8, Ps 77:2-4.

3:2 SS 5:5, Isa 64:7, Jn 1:6, Mt 26:40-41, Rom 13:11.

3:3 SS 5:7, Isa 21:6, Jer 22:11-12, Isa 46:10.

3:4 SS 6:12, Pr 8:17, Isa 45:19, Isa 55:6-7, Jer 29:13, La 3:25, Mt 7:5, SS 7:5.

3:5 SS 2:7, SS 8:4, Mic 1:8.

3:6 SS 8:5, Dt 8:2, Isa 43:19, Jer 2:4, Jer 6:12, Rev 12:6.

3:7 SS 4:9, SS 1:16, 1 Sa 8:16, 1 Sa 14:52, 1 Sa 28:2.

3:8 Ps 45:2, Ps 109:19, Isa 27:5, Eph 6:16-18, 1 Th 5:6-8.

3:9 SS 3:7, 2 Sa 24:5, Rev 14:6.

3:10 Ps 87:3, 1 Th 4:15-16, Rev 3:12, Rom 5:8.

3:11 SS 7:11, Heb 13:13, SS 1:5, SS 2:7, Ps 9:14.

4:1 SS 4:9-10, SS 1:15, SS 2:10, SS 2:14.

4:2 SS 6:6, Jer 15:16, Jn 15:7, Col 1:4-6, 1 Th 2:15.

4:3 SS 1:11, SS 5:13, SS 5:16, SS 7:9, Ps 5:30.

4:4 SS 1:10, SS 7:4, 2 Sa 22:51, Eph 4:15-16.

4:5 SS 1:14, SS 7:4, SS 7:7, SS 8:1, SS 8:10.

4:6 SS 2:17, Mal 1:2, Lk 1:78.

4:7 SS 4:1, SS 5:16, Nu 21:5, Ps 45:11.

4:8 SS 2:14, SS 7:11, Ps 45:10, Pr 9:6.

4:9 SS 4:10, SS 4:12, SS 5:12, Ge 20:12.

4:10 SS 1:2, SS 1:2, SS 1:3, SS 1:5.

4:11 SS 4:4, SS 5:13, SS 7:9.

4:12 SS 6:2, SS 6:11, Pr 5:15-18.

4:13 SS 6:11, SS 7:12, SS 8:2, Ps 92:14.

4:14 Ex 30:23, Ec 2:10, Pr 7:17.

4:15 SS 4:12, Ec 2:6, Ps 46:9.

4:16 SS 1:4, Ec 1:6, Isa 51:9-11.

5:1 SS 4:16, SS 6:2, SS 6:11, SS 8:13.

5:2 SS 4:1, SS 7:9, Dt 8:18, Zec 1:1.

5:3 Ps 3:28, Pr 14:9, Pr 22:15, Nu 25:5.

5:4 SS 1:4, Ps 110:3, Ac 16:11, 2 Co 8:12.

5:5 SS 5:2, Lk 12:30, Eph 5:17.

7 or, of division

3

1 or, a bed

4

1 or, that eat of, etc

2 Heb. breathe

3 or, taken away

4 Heb. barred

- 4 Thy neck is like the tower of David builded for an armoury, whereon they hang a thousand bucklers, all shields of mighty men.

- 5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

- 6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

- 7 Thou art all fair, my love; there is no spot in thee.

- 8 Come with me from Lebanon, my spouse with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

- 9 Thou hast ravished my heart, my sister my spouse: thou hast ravished my heart, with one of thine eyes, with one chain of thy neck.

- 10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

- 11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

- 12 A garden enclosed is my sister, my spouse: a spring shut up, a fountain sealed.

- 13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire with spikenard.

- 14 Spikenard and saffron: calamus and cinnamon, with all trees of frankincense: myrrh and aloes, with all the chief spices.

- 15 A fountain of gardens, a well of living waters, and streams from Lebanon.

- 16 Awake, O north wind, and come, thou south: blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

- 5 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice: I have eaten my honeycomb with my honey: I have drunk my wine with my milk: eat, O friends; drink, ye that love to drink abundantly, O beloved.

Love Lost and Regained (5:2-6:9)

The Bride Harassed by an Unhappy Dream

- 2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh: saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

- 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

- 4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

- 5 I rose up to open to my beloved; and my

5 or, cypress 5 1 or, and be drunken with loves 2 or, (as some read) in me

hands dropped *with* myrrh, and my fingers *with* sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me; they smote me, they wounded me; the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

9 What *is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, ¹the chiefest among ten thousand.

11 His head *is* as the most fine gold, his locks *are* bushy, and black as a raven.

12 His eyes *are* as the eyes of doves by the rivers of waters, washed with milk, and ²filly set.

13 His cheeks *are* as a bed of spices, as ³sweet flowers: his lips *like* lilies, dropping sweet smelling myrrh.

14 His hands *are* as gold rings set with the beryl: his belly *is* as bright ivory overlaid with sapphires.

15 His legs *are* as pillars of marble, set upon sockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 ⁴His mouth *is* most sweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem.

6 ⁵Whither *is* thy beloved gone, O thou fairest among women? whither *is* thy beloved turned aside? that we may seek him with thee.

2 My beloved *is* gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 *I am* my beloved's, and my beloved *is* mine: he feedeth among the lilies.

Love Recovered: Solomon Idolizes His Bride

4 Thou *art* beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for ⁶they have overcome me: thy hair *is* as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one

5:6 Ps. 30:7; Isa

41:7; Isa 12:1;

5:7 SS 3:3; Isa 6:10;

11; Hos 9:7-8;

5:8 SS 2:7; SS 8:4;

Rom 15:40; Gal 6:1-2;

5:9 Isa 53:2; Mt

16:14⁷; Mt 21:10;

5:10 SS 2:1; Dt

32:41; Ps 15:17;

5:11 Da 2:37-38;

Eph 1:21-22; SS 7:5;

5:12 SS 1:15; SS

1:1; Heb 1:13;

5:13 SS 1:10; Isa

50:6; Ps 146:7;

5:14 Ex 15:6; Ps

74:7; Ps 92:4;

5:15 Rev 1:15; Ex

26:19; SS 2:14;

5:16 SS 1:2; Ps

19:10; Ps 119:103;

6:1 SS 6:4; SS 6:9;

10; SS 1:8; SS 2:2;

6:2 SS 6:11; SS

1:12-13; Isa 58:11;

6:3 SS 2:16; SS 7:10;

Heb 4:10; Rev 21:2-3;

6:4 SS 6:10; SS 2:14;

SS 5:2; Eze 16:13-14;

6:5 Ge 32:26-28; Ex

32:10; Jer 15:1; Mt

17:27-28;

6:6 SS 3:4; Mt

21:19; Mt 25:40;

6:7 SS 3:4; Mt

21:19; Mt 25:30;

6:8 1 Ki 11:1; 2 Ch

11:21; Ps 35:14; Rev

7:9;

6:9 SS 2:14; SS 5:2;

Nu 25:9; Ps 45:9;

6:10 SS 3:2; Mt

21:19; Mt 25:40;

6:11 SS 6:2; SS

1:12-15; SS 5:1;

6:12 Jer 31:18-20;

Hos 11:6-9; Lk 15:20;

6:13 SS 2:14; Jer

13:10; Jer 3:22;

7:1 Lk 15:22; Eph

6:15; Php 1:27;

7:2 Pt 3:8; SS 5:14;

Jer 15; Rom 7:4;

7:3 SS 1:5; SS 6:6;

7:4 SS 1:10; SS 1:4;

SS 5:14; 1 Ki 10:18;

7:6 SS 7:10; SS

1:15-16; SS 2:14;

7:7 Ps 92:12; Jer

10:5; Eph 4:15; SS 5:8;

7:8 SS 1:10-11;

3 Heb. passing, or,

running about

4 Heb. what, etc.

5 Heb. a standard

bearer

6 or, curled

7 Heb. sitting in

lulness, that is, tilly

placed, and set as a

precious stone in the

foil of a ring

8 or, towers of

perfumes

9 Heb. palate

beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There *are* threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled *is* *but* one; she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

The Bride's Beauty Is Extolled (6:10-8:4)

Dialogue Between the Shulamite and the Daughters of Jerusalem

10 Who *is* she *that* looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

12 ¹Or ever I was aware, my soul ²made me *like* the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ³of two armies.

7 How beautiful *are* thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is* like a round goblet, which wanteth not ⁴liquor: thy belly *is* like an heap of wheat set about with lilies.

3 Thy two breasts *are* like two young roes *that* *are* twins.

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fishpools in Heshbon, by the gate of Bathrabbim: thy nose *is* as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee *is* like ⁵Carmel, and the hair of thine head like purple; the king *is* ⁶held in the galleries.

Solomon Enraptured by the Beauty of His Bride

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature *is* like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree. I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine.

SS

6:10. Remnant Church, Fair as the Moon and Clear as the Sun.—In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present to the triumphs of the future, when the warfare having been accomplished, the redeemed will enter into possession of the promised land. These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing and the promised blessings are soon to be realized in all their fullness. . . .

Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. "Fair as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10), she is to go forth into all the world, conquering and to conquer.

The darkest hour of the church's struggle with the powers of evil is that which immediately precedes the day of her final deliverance. But none who trust in God need fear, for "when the blast of the terrible ones is as a storm against the wall," God will be to His church "a refuge from the storm" Isaiah 25:4. (PK 722-725).

6 ¹ or, pulled me up 2 Heb. I knew not 3 or, set me on the chariots of my willing people 4 or, of Mahanaim 7 ¹ Heb. mixture 2 or, crimson 3 Heb. bound

- and the smell of thy nose like apples;
9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

The Visit to the Bride's Home in Lebanon
(7:10-8:14)

The Shulamite's Yearning to Visit Her Parental home

- 10 I am my beloved's, and his desire is toward me.
11 Come, my beloved, let us go forth into the field: let us lodge in the villages.
12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.
13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

- 8 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.
2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.
3 His left hand should be under my head, and his right hand should embrace me.
4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

The Arrival of the Royal Pair

- 5 Who is this that cometh up from the

7:9 SS 2:14; SS 5:16; Pr 10:29; Gal 3:16-17;
7:10 SS 2:16; SS 6:3; Ac 27:23; 1 Co 6:19-20;
7:11 SS 1:3; SS 2:10-13; SS 4:8;
7:12 Pr 8:17; Ecc 9:10; SS 6:11; Ac 15:46;
7:13 Ge 30:11; SS 4:16-5:1; Jn 15:8; Gal 5:22-23;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;
8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

8:2 SS 3:3; Gal 4:26; Lk 16:29-31; Jn 5:39; Jn 5:46-47; Ac 17:11-12;
8:3 SS 2:6; Dt 33:27; Isa 62:4-5; 2 Co 12:9;
8:4 SS 2:7; SS 3:5;
8:5 SS 4:6; SS 6:10; S:18; Ps 45:10-11;
8:6 Ex 28:9-12; Ex 28:21; Ex 28:29-30;
8:7 Isa 43:2; Mt 24:25; Rom 8:28-29;
8:8 Ecc 16:30; Eze 16:55-56; Eze 16:61;
8:9 SS 2:9; Rev 21:12-19; Isa 58:12;
8:10 SS 8:9; SS 1:5; SS 3:4; SS 7:8;
8:11 SS 7:12; Ecc 2:4; Isa 5:1-7; Mt 21:33-43;
8:12 SS 1:6; Pr 4:23; Ac 20:28; 1 Ti 4:15; 16;
8:13 SS 2:13; SS 4:16; SS 6:2; SS 6:11; SS 7:11-12;
8:14 SS 2:17; Lk 19:12; Php 1:25; Rev 22:17;

8:1 Isa 7:14; Isa 9:6; Hag 2:7; Zec 9:9; Mal 3:1;

wilderness, leaning upon her beloved; raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.
6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

Dialogue Between the Bride, the Brothers, and the King

8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will enclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baalhamon: he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

12 My vineyard, which is mine, is before me, thou, O Solomon, must have a thousand and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

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The Book of the Prophet **ISAIAH**

INTRODUCTION

1. TITLE

The title of the book of Isaiah in Hebrew manuscripts and in the LXX is "Isaiah." In Luke 4:17 the book is called "the book of the prophet Esaias," and in Acts 8:30, "the prophet Esaias." In Hebrew Bibles the book is found in the section called "Prophets," immediately preceded by the combined book of Kings and followed by Jeremiah, Ezekiel, and "The Twelve." See Vol. 1, p. 87.

2. AUTHORSHIP

The prophet Isaiah was the author of the book called by his name. The son of Amoz and a scion of the royal line, he was called to the prophetic office in his youth (5T 749), toward the close of the reign of Uzziah (Azariah, 790-739 B.C.), during the coregency of Jotham (PK 305). This would place the call between the years 750 and 739 B.C. His term of ministry continued for at least 60 years (PK 310), spanning the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (ch. 1:1; for regnal dates see Vol. II, p. 77). The fact that Isaiah never mentions Manasseh, whose sole reign began in 686 B.C., and that he was "one of the first to fall" in Manasseh's massacre of those who remained loyal to God (PK 882; 2 Kings 21:16), implies that his ministry terminated soon after the death of Hezekiah in 686 B.C. If so, it must have begun not later than about 745 B.C. It is probable that the prophetic messages of Isa. 1-5 were given between the years 745 and 739, probably during the last year of Uzziah's reign but prior to the vision of ch. 6 (PK 306). It was while Isaiah contemplated relinquishing his prophetic mission, in view of the resistance he knew he would encounter (cf. Jer. 20:7-9), that he beheld this vision of divine glory (PK 307) and in it found encouragement and confirmation of the divine commission already entrusted to him.

Isaiah was married and had two sons, Shear-jashub and Maher-shalal-hash-baz (Isa. 7:3; 8:3). In Jerusalem, the chief scene of his labors, he became the court preacher and exercised considerable influence. For many years he was both political and religious counselor to the nation. His prophetic ministry, together with that of Micah and possibly also the indirect influence of Hosea in the northern kingdom, contributed to the reforms of

Hezekiah. Manasseh, however, followed the evil policy of his grandfather Ahaz, abolished the reforms of his father Hezekiah, and took the lives of men who had encouraged the worship of the true God. According to the Babylonian Talmud, Isaiah was slain by Manasseh (see PK 382). Inspiration confirms the words of Heb. 11:37, that some were "sawn asunder," as descriptive of the fate of Isaiah (see EGW, Supplementary Material, on Isa. 1:1).

For some 25 centuries no question arose concerning the authorship of the book of Isaiah. During the 19th century, however, higher critics in Germany began to challenge its unity of origin. The opinion of these men continued to gain ground until, at length, the view was almost universally accepted that the book had been written by at least two authors, a so-called first Isaiah, who wrote chapters 1-39 and who did his work at the close of the 8th century B.C., and a second Isaiah, or Deutero-Isaiah, who wrote chs. 40-66 toward the close of the Babylonian exile. There are many modifications of the above theory. Some critics assign more than half the book of Isaiah to the Maccabean period, that is, to the 2nd century B.C.

One of the chief arguments of these critics for a composite authorship of Isaiah is that chs. 40-66 appear to them to be written, not from the standpoint of an author living at the close of the 8th century B.C., but from that of one who lived near the close of the Babylonian captivity. The mention of Cyrus by name (chs. 44:28; 45:1) is regarded by them as conclusive evidence that these chapters were written during the time of Cyrus, that is, in the second half of the 6th century B.C. This concept, of course, is based on the *a priori* assumption that prophetic foreknowledge is impossible.

The fact, however, that Isaiah mentions Cyrus is not an argument in favor of a late date for the book, but rather an evidence of the wisdom and foreknowledge of God. Throughout the book there are predictions concerning the future. Among these are prophecies of the fall of the rulers of Israel and Syria (ch. 7:7, 8, 16), of the overthrow of Tyre (ch. 23), of the dismay of Assyria (chs. 14:25; 31:8; 37:6, 7, 29, 33-35), of the humiliation of Babylon (ch. 14:4-23), of the folly of trusting in Egypt (chs. 30:1-3; 31:1-3), and of the work of Cyrus (chs. 44:28; 45:1-4). Indeed, Isaiah sets forth God's foreknowledge as eloquent testimony to His wisdom and power (chs. 41:21-23; 42:9; 43:9; 44:7, 8; 45:11, 21;

46:9, 10; 48:3, 5-8).

There are many evidences of unity of thought and expression between the first and last parts of the book. For instance, one characteristic of Isaiah is his use of the term "the Holy One of Israel" as a title for God. This expression occurs 25 times in Isaiah and only 6 times elsewhere in the OT. It is not exclusive, however, to any part of Isaiah, but is found 12 times in chs. 1-39 and 13 times in chs. 40-66. The title "the mighty One of Israel [or, "of Jacob"]" appears only in the book of Isaiah (chs. 1:24; 49:26; 60:16). Similarities of style and language between the first and second parts of Isaiah are far more impressive than its supposed diversities.

Though the subject matter and literary style of chs. 40-66 differ considerably from those of chs. 1-39, one basic theme runs through both sections—that of deliverance from political and spiritual foes, and from their oppression of body and soul. In the first section of the book, Isaiah, whose name means "the Lord is help," or "the Lord is salvation," presents deliverance from sin, Syria, Assyria, and other enemies through repentance, reformation, and faith in God. The second section deals with deliverance from Babylon, and eventually from the dominion of sin through faith in the coming Deliverer. A fundamental unity of thought and purpose thus pervades the entire book, despite the apparent difference in subject matter.

The first section of the book reaches a climax in deliverance from the armies of Assyria under Sennacherib. In the last section, prophetic vision looks forward to deliverance from Babylonian captivity. A similar transition occurs in the book of Ezekiel, with the fall of Jerusalem in 586 B.C., from anticipation of, to restoration from, captivity. Furthermore, the early chapters of Isaiah record messages borne by Isaiah during his youth. The latter chapters of the book reflect a maturity of prophetic insight and literary style characteristic of age, and as a result constitute a masterpiece surpassing in depth of thought and majesty of expression even the fine passages of the earlier part of the book.

The earlier chapters of Isaiah are concerned with Assyrian invasions of Judah; the latter chapters look forward to deliverance from Babylon. Isaiah's mission was to hold the kingdom of Judah steady as the northern kingdom vanished into Assyrian captivity. Through Isaiah the leaders were given an opportunity to understand the nature and significance of contemporary events. It was the divine purpose that Judah should profit from the sad fate of the northern kingdom, and as a result turn to God in sincere repentance. The tide of Assyrian invasion eventually all but submerged the little kingdom of Judah, and the night of Assyria was turned back from conquering Jerusalem by a signal act of God. But the men of Judah failed to heed the implied warning of history and the more explicit warnings of Jeremiah, that a similar fate awaited

them unless they should amend their evil ways.

Accordingly, beginning with ch. 40, Isaiah anticipates captivity in Babylon, but with the assurance that eventual deliverance from Babylon is as certain as that recently experienced from Assyria. Furthermore, deliverance from national enemies becomes, for those who trust God, a promise of ultimate deliverance from the dominion of sin. All differences between the two sections of the book may be fully accounted for on the basis of the background of changing historical events, the resulting change in the subject matter of prophecy and a possible change in Isaiah's literary style with the passing years.

Although certain critics have assigned a considerable portion of the book of Isaiah to the Maccabean period, there is evidence that at that time the entire book existed as a single unit. Writing about 180 B.C., the author of the book of Ecclesiasticus (ch. 48:23-28), Jesus ben Sirach credited various sections of the book of Isaiah to the prophet whose name it bears.

The most impressive evidence, however, that the book of Isaiah was regarded as a single unit centuries before Christ, comes from ancient Bible manuscripts dating from that period and found in 1947 in a cave near the Dead Sea. Among these are two scrolls of the book of Isaiah known as IQIs^a and IQIs^b. There is no evidence whatever that chs. 1-39 ever existed by themselves as an independent document apart from chs. 40-66. All evidence is to the contrary. There is every reason to believe that Isaiah the prophet was the author of the entire book that bears his name.

The NT frequently cites the book of Isaiah, but without making any distinction between chs. 1-39 and 40-66. The more extensive passages from Isaiah cited in the NT are as follows:

Reference in Isaiah	New Testament Citation
1:9	Rom. 9:29
6:9, 10	Matt. 13:14, 15
6:9, 10	John 12:40, 41
6:9, 10	Acts 28:25-27
9:1, 2	Matt. 4:14-16
10:22, 23	Rom. 9:27, 28
11:10	Rom. 15:12
29:13	Matt. 15:7-9
29:13	Mark 7:6, 7
40:3	Matt. 3:3
40:3	Mark 1:3
40:3	John 1:23
40:3-5	Luke 3:4-6
42:1-4	Matt. 12:17-21
53:1	John 12:38
53:1	Rom. 10:16
53:4	Matt. 8:17
53:7, 8	Acts 8:32, 33
61:1, 2	Luke 4:18, 19
65:1, 2	Rom. 10:20, 21

It is evident that Christ and the apostles

accepted the book of Isaiah as a single volume from the pen of the prophet Isaiah, and we are altogether safe in doing the same. Note especially Christ's references to Isa. 6:9, 10; 53:1 as cited in John 12:38-41, where He credits the prophet as author of both sections of the book; also, Rom. 9:27, 29, 33; 10:15, 16, 20, 21, where Paul does the same.

The commentator on Isaiah is now in the fortunate position of having at his disposal two Hebrew manuscripts of this Old Testament book older by a thousand years than any other Hebrew Bible manuscripts previously known. These priceless documents, known as the Dead Sea scrolls of Isaiah, call, therefore, for special attention. The discovery, general characteristics, and importance of these and other Hebrew scrolls found in caves near the Dead Sea since 1947 have been described briefly in Vol. I, pp. 31-34, and need not be repeated here.

Of the two Isaiah scrolls found in the first cave near *Khirbet Qumrān*, the one containing the complete book (sold first to the Syrian monastery in Jerusalem) is designated IQIs^a, the incomplete scroll (sold to the Hebrew University) is called IQIs^b. Both are now in the Shrine of the Book in Jerusalem. Both, part of an Essene community's library, were stored in the cave before the end of the first Jewish war (A.D. 66-73), as shown by the official excavation of the cave and of *Khirbet Qumrān*. Both apparently date from the 2nd or 1st century B.C.; IQIs^a seems to be older than IQIs^b. They are here described briefly since their more important variations from the Masoretic text are noted in the comments on the verses involved.

IQIs^a, the complete book, was published in facsimile and in modern Hebrew letters by Millar Burrows (*The Dead Sea Scrolls of St. Mark's Monastery*, vol. 1 [New Haven: American School of Oriental Research, 1950]), and resulted in many learned studies. On the whole this first Isaiah scroll shows great agreement with the long-familiar Masoretic text. However, the scribe of IQIs^a was not a professional and his handwriting is less beautiful than that of IQIs^b. He made many scribal errors. The impression is gained that some of his errors are due to mistaken hearing, since some sections seem to have been written from dictation. There is also evidence that the copy used as a prototype had certain lacunae, or gaps. Accordingly, when the scribe came to a missing passage he left a blank space in his copy and later copied in the missing section from another, and perhaps more perfect, copy. Sometimes the scribe underestimated the amount of missing matter, and the space he left for it proved insufficient. The result was that the inserted sections often ran over into the margin.

A few omissions from the text are noticeable where the eye of the scribe, or the dictator, skipped from a certain word to the same word a

little farther on and missed all words between. This very common scribal error, frequent also in New Testament manuscripts, is called homoeoteleuton. Additions to the text are very few and short—never exceeding a few words. There are many textual variations, but most of these are of a minor nature and most of them do not affect the meaning of the text. There are thousands of orthographic variations (differences in spelling), as might be expected in a manuscript a thousand years older than the next oldest Hebrew manuscript of the same book.

IQIs^b is much less complete than the other Isaiah manuscript, IQIs^a. When Prof. E. L. Sukenik of the Hebrew University in Jerusalem procured it from the dealers or discoverers, it was in bad condition. After it had been unrolled, it was found that the remnants of this scroll have preserved for us fragments of the following chapters of Isaiah: 10; 13; 16; 19; 22; 26; 28-30; 35; 37-41; 43-66. The fragments containing text material up to chapter 37 are very small and therefore less informative than the last part of the book, which is reasonably well preserved, although every page shows large or small gaps in the leather, and therefore also in the text. The poor state of preservation of this scroll is especially lamentable, because what remains of it is far superior in quality to IQIs^a.

Its script reveals that it is the product of an experienced scribe who had beautiful handwriting and who made hardly any scribal errors. Enough is preserved of this scroll to warrant the conclusion that the missing parts did not differ from those still extant, in their striking agreement with the Masoretic text. Throughout IQIs^b only eight variations from the Masoretic text have been considered of sufficient importance to be given attention in this commentary, and even these are of relatively minor significance (see on chs. 38:13; 41:11; 43:6; 53: 11; 60:19, 21; 63:5; 66:17). The other variations are even less so.

The preserved portions show so few variations from the Masoretic text that some critical scholars at first refused to believe in the antiquity of a scroll that showed textual peculiarities these scholars had believed to be of much later origin. This second Isaiah scroll thus reveals that the text has been transmitted to us practically unchanged since Christ's time, while IQIs^a exemplifies other contemporary, less-carefully-copied texts. IQIs^b was edited by E. L. Sukenik and published posthumously by N. Avigad in *The Dead Sea Scrolls of the Hebrew University* (Jerusalem: Hebrew University, The Magnes Press, 1955).

From the *Qumrān* Cave 4 come fragments of 15 Isaiah MSS-14 written on leather, 1 on papyrus—only a few being yet (1976) published. See P. W. Skehan, *Biblical Archaeologist* 19 (1956), pp. 86, 87; Skehan, *Revue Biblique* 63 (1956), p. 59.

Qumrān Cave 5 produced one small Isaiah fragment (J. T. Milik, in *Discoveries in the Judaean*

Desert, III: Les 'Petites Grottes' de Qumrân [Oxford, 1962], p. 173); and the caves at *Murabba'ât* one (2nd century A.D.) containing parts of ch. 1:1-14 (*ibid.*, II: Les Grottes de Murabba'ât [Oxford, 1961], pp. 79, 80).

Isaiah was apparently a very popular book at *Qumrân*, for more examples from it were found in the 11 caves there than from any other Bible book except Deuteronomy, of which there were two more examples than of Isaiah.

3. HISTORICAL SETTING

The book of Isaiah is definitely dated, and the period from which it comes is well known in Near Eastern history. Isaiah was called to his prophetic office prior to the time he was accorded the vision of divine glory recorded in ch. 6, and carried on his ministry during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah (Isa. 1:1). According to the tentative chronology employed in this commentary (see Vol. II, pp. 77, 84, 86), Uzziah died about the year 739 and Hezekiah died in 686, succeeded by his son Manasseh. The kings of Assyria during this period were as follows: Tiglath-pileser III (745-727), Shalmaneser V (727-722), Sargon II (722-705), Sennacherib (705-681), and Esarhaddon (681-669). These kings were the most powerful rulers Assyria ever produced. Thus Isaiah did his work during the height of Assyrian supremacy, when it appeared that Assyria might soon gain complete control of the Eastern world. Tiglath-pileser III began a series of campaigns against the surrounding nations, as a result of which more and more of the Near East was brought under Assyrian control. Assyria came to be regarded as the great terror of the world, and no country appeared strong enough to withstand her might.

In 745 Tiglath-pileser invaded Babylonia, in 744 he marched against the northeast, and from 743 to 738 he engaged in tremendous campaigns against the northwest and west that brought him into conflict with Menahem of Israel and "Azriah from lauda" (probably Azariah [Uzziah] of Judah). Azariah seems to have been the moving spirit in a major coalition of Western nations aimed at preventing Assyria from gaining control of the Mediterranean area. In 737 Tiglath-pileser's campaign was again directed to the northeast, against the region of Media. But in 736 he was back once more in the northwest, where he engaged in a desperate five-year struggle to bring Western Asia completely under his control. In 735 his campaign was directed against Urartu, in the region of modern Armenia; in 734 he warred against Philistia, and in 733 and 732 against Damascus. In 731 he was once more in Babylonia, and in 730, according to the record, he remained at home. But in 729 he was again in Babylonia, where he "took the hands of Bel" and thereby

became king of Babylon under the reigning title of Pulu (see Vol. II, p. 61). In 727 there was another campaign against Damascus. For further information on the reign of Tiglath-pileser, see Vol. II, pp. 60-62.

Although the records of Shalmaneser V (see Vol. II, p. 62) are very incomplete, it is known that his major campaign was against the nation of Israel. He besieged Samaria for three years, 725 to 722 inclusive, when the city was taken (723/722) and the nation of Israel disappeared forever.

Sargon II (see Vol. II, pp. 62, 63) may have been in command of the army that took Samaria in 723/722. He began to reign in 722/721 and became, perhaps, the greatest military monarch of Assyrian history. He engaged in a series of campaigns against the northeast, Babylonia, the northwest, and the Mediterranean coastlands. In 720 he put down uprisings in the northwest and west, and in 715 he subdued certain Arab tribes and received tribute from various obscure Egyptian rulers. In 711 he sent his turtan (see on 2 Kings 18:17) to put down an uprising in Ashdod (cf. Isa. 20:1). In 709 Sargon became king of Babylon.

Sennacherib (see Vol. II, pp. 63-65) began his reign in 705, and in 703 brought about the defeat of Merodach-baladan of Babylon. In 701 he embarked upon his famous "third campaign," which took him against Phoenicia, Philistia, and Judah. Practically all Asiatic countries in the Mediterranean area, including Moab, Ammon, and Edom, were subdued and forced to pay tribute. The campaign, however, was not an unqualified success, owing to the fact that Jerusalem was not taken. Sennacherib evidently returned to the west in another campaign not mentioned in Assyrian records (see on 2 Kings 18:13), in which he again threatened Jerusalem, but was forced to return to Assyria after the annihilation of his army by an angel of the Lord (Isa. 37:36, 37).

Egypt and Babylon were comparatively weak during this period, but nevertheless exerted themselves at times against Assyrian aggression. Merodach-baladan of Babylon was particularly active during the reigns of Sargon and Sennacherib, and Taharka of Egypt led an army against Sennacherib during his second invasion of Judah (see on 2 Kings 18:13; 19:9).

4. THEME

Isaiah lived in a troubled world. For both Judah and Israel it was an era of peril and crisis. The people of God had fallen deeply into ways of sin. Under Azariah (Uzziah) in Judah and Jeroboam II in Israel both nations had grown strong and prosperous. But material prosperity brought spiritual decline. The people forsook God and His ways of righteousness. Social and moral conditions were much the same in both nations. Everywhere there

was miscarriage of justice, for magistrates judged for reward and rulers were primarily interested in pleasure and personal gain. Greed, avarice, and vice were the order of the day. As the rich became richer the poor became poorer, many sank into the depths of poverty and were reduced to the status of slaves. The social and moral conditions of the times are graphically depicted by Isaiah and his contemporaries, Micah, Amos, and Hosea. Many of the people forsook the worship of Jehovah and followed the heathen gods. Others clung to the outward forms of religion but knew nothing of its true meaning and power.

Isaiah warned the people that such conditions could not long endure. Jehovah would withdraw Himself from a people who, though they professed to pursue righteousness, followed ways of evil. He caught a vision of the holiness of God and the nation's desperate need of becoming acquainted with Him and His ways of righteousness, justice, and love. He saw God seated upon His throne, exalted and supreme, yet profoundly interested in the affairs of earth, calling upon men to repent, ever willing to forgive, but bound by His own righteous character to judge those who persisted in evil ways. Isaiah pointed out the fact that the path of righteousness was the pathway of life, peace, and prosperity, but that the way of wickedness was fraught with trouble and woe. He endeavored to teach the people the true meaning of religion and the true nature of God. Appeals were made for a purer and better world. The nation was warned of the fact that continuance in the way of evil would result in speedy destruction. God would employ the Assyrians as His tool to execute justice upon a nation of hypocrites that decreed unrighteous decrees, turned aside the needy from judgment, took away the rights of the poor, made widows their prey, and robbed the fatherless. For such, Isaiah made it clear that the day of visitation and desolation would surely and quickly come.

Isaiah set forth the fact that the entire world was ruled by one God, a God who required righteousness, not only of the Hebrews, but of all the nations of earth, and who would judge all peoples who persisted in their evil ways. The Lord's judgments would fall upon Assyria and Babylon, upon Philistia and Egypt, upon Moab, Syria, and Tyre. Ultimately the whole earth would be brought to utter ruin because of its iniquity. God alone would be exalted, and His people would worship Him in a new world of perfect joy and peace.

Isaiah was a statesman as well as a prophet. He deeply loved his nation, and spoke with courage and conviction against any course of action that was not in harmony with the national interest. He saw the folly of relying upon Egypt for help, and called the attention of the leaders of Judah to the fact that the counsel of their wise men would become confused and that Egypt itself would be divided, with one city fighting against another and

every man fighting against his neighbor.

He counseled against the folly of relying upon worldly alliances for strength. He stressed the fact that the counsel of men would come to nought, and that only those who placed their reliance upon God would ultimately prevail. The people of God would find their strength in having His presence in their midst. But they refused the offer of divine mercy and protection.

Despite impending ruin, Isaiah constantly referred to a remnant who would be faithful to the Lord and who would, accordingly, be saved. Except for this remnant, the professed people of the Lord would be utterly consumed, like Sodom and Gomorrah. The remnant, however, would place their trust in the Holy One of Israel and would learn to walk in His ways.

Isaiah constantly refers to the Lord as "the Holy One of Israel." Being holy, He required that His people likewise be holy, and being righteous, He could not tolerate iniquity. Isaiah looked forward to new heavens and a new earth, to a new Jerusalem, which would be "the city of righteousness" (Isa. 1:26). For Isaiah, holiness involved more than a scrupulous observance of the ceremonies and ordinances of religion. These, in fact, were offensive to the Lord unless they were accompanied by a reformation of character and a holy, blameless life.

As far as Israel was concerned, it is evident that Isaiah expected that only a few individuals would escape the imminent doom. For Judah, however, he held out hope that there would be an escape from impending perils. He made it altogether clear, nevertheless, that the only path of safety lay in a return to God and to His ways of righteousness and holiness.

In the latter part of his book, chs. 40-66, Isaiah sets forth one of the most striking pictures of Israel and Israel's God found anywhere in the Bible. Here is Inspiration's most poignant description of Christ as the suffering Saviour (ch. 53). Here is one of the Bible's most revealing pictures of the infinite greatness and goodness of God. Here also is set forth the great mission of the church. Isaiah saw clearly that Christ would come as a "light to the Gentiles" and that His message of salvation would eventually go "unto the end of the earth" (ch. 49:6). He called upon Zion to awake and to put on her glorious garments (ch. 52:1), to enlarge the place of her tent and to stretch forth the curtains of her habitations in preparation for that glorious hour when she would inherit the Gentiles and cause the desolate cities of earth to be inhabited (ch. 54:2, 3). He bade her to arise and shine, for the glory of the Lord Himself would arise upon her and Gentiles would come to her light and kings to the brightness of her rising (ch. 60:1-3). For principles of interpretation, see pp. 25-38.

Isaiah is appropriately called the Messianic prophet. No other seems to have had so clear a

picture of the holiness and greatness of God, of the person and mission of Christ, and of God's glorious purpose for His church. Isaiah is rightly regarded as the king of Israel's celebrated prophets, and his writings the masterpiece of all prophetic writings.

5. OUTLINE

I. Isaiah Called to Combat National Apostasy, 1 to 6.

- A. Introduction: Isaiah's prophetic ministry, 1:1.
- B. An appeal to return to God, 1:2-31.
 - 1. Israel's revolt and God's corrective punishment, 1:2-9.
 - 2. The futility of formalism in religion, 1:10-15.
 - 3. Blessing for obedience, judgment for continued rebellion, 1:16-31.
- C. The divine plan for Judah: its failure, 2 to 5.
 - 1. The ingathering of the Gentiles, 2:1-5.
 - 2. Failure of Judah, 2:6-9.
 - 3. The great day of God, 2:10-22.
 - 4. Failure of the leaders of Judah, 3:1-15.
 - 5. Condition of the people, 3:16 to 4:1.
 - 6. Deliverance and restoration for the righteous remnant, 4:2-6.
 - 7. God's disappointment at Judah's failure, 5:1-7.
 - 8. A catalogue of Israel's transgressions, 5:8-25.
 - 9. Divine retribution, 5:26-30.
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 - 1. The vision of God's majesty, 6:1-7.
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- A. Isaiah's message to Ahaz, 7.
 - 1. Deliverance promised from Israel and Syria, 7:1-9.
 - 2. The sign of deliverance, 7:10-25.
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 - 1. The sign of invasion, 8:1-8.
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 - 3. Ultimate deliverance through the coming of Messiah, 9:1-7.
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 - 5. The fall of Assyria, the rod of God's anger, 10:5-34.
- C. The Messianic kingdom, 11; 12.
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 - 2. The gathering of the Gentiles and of Jewish exiles, 11:10-16.
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 - 3. Downfall of the king of Babylon, 14:4-23.
- B. A solemn message concerning Assyria, 14:24-28.
- C. A solemn message concerning Philistia, 14:29-32.
- D. A solemn message concerning Moab, 15: 16.
- E. A solemn message concerning Damascus (Syria), 17.
- F. A solemn message concerning Ethiopia, 18.
- G. A solemn message concerning Egypt, 19: 20.
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- I. A solemn message concerning Dumah (Scir), 21:11, 12.
- J. A solemn message concerning Arabia, 21:14-17.
- K. A solemn message concerning Judah and Jerusalem, 22.
- L. A solemn message concerning Tyre, 23.

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 - 1. A song of praise and victory, 25.
 - 2. A song of confidence in God, 26:1 to 27:1.
 - 3. A song of the Lord's vineyard, 27:2-6.
 - 4. The gathering of the remnant of Israel, 27:7-13.
- C. A solemn warning to Israel and Judah, 28: 29.
 - 1. Woe to Ephraim (Israel), 28:1-6.
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 - 3. A warning to the city of David, Ariel (Jerusalem), 29:1-17.
 - 4. The redemption and restoration of Jacob, 29:18-24.
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 - 1. Woe to those who trust in Egypt, 30:1-11.
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 - 3. The defeat of Egypt and Assyria, 31.
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- A. A sound basis for confidence in God's purposes, 40 to 47.
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 2. God's "servant," Christ, 42.
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- B. Israel challenged to fulfill its Messianic role, 48 to 52:12.
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 2. A challenge to represent God before the nations, 49.
 3. A challenge to forsake the counsels of human wisdom, 50.
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VII. The Ingathering of the Gentiles, 54 to 62.

- A. Israel's role in the divine plan, 54 to 56.
 1. Israel's heritage: to win the world for God, 54.

2. The message of salvation addressed to all men, 55.

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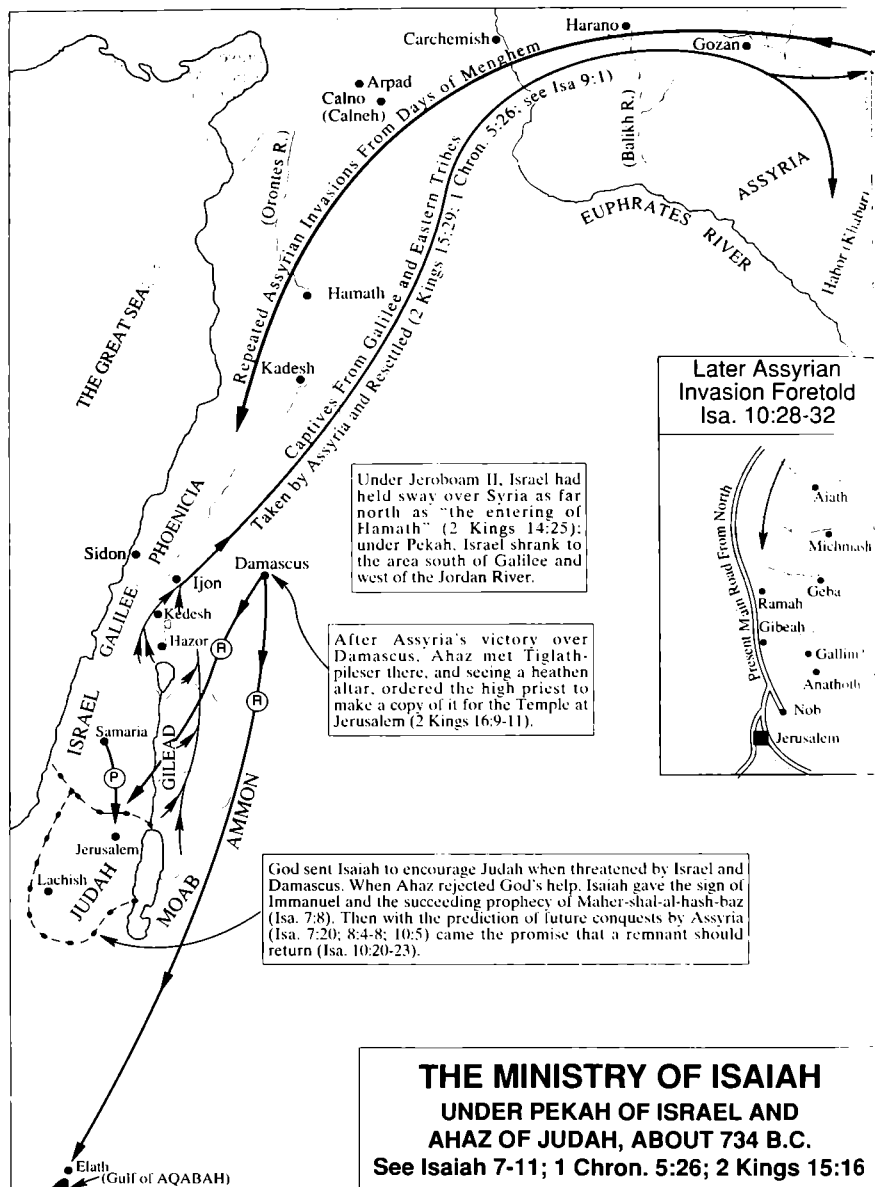
1. An earnest plea for Israel to return to God, 57.
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1. Israel's glorious hour of destiny, 60.
2. Israel ordained to proclaim the good tidings of salvation, 61.
3. Israel's reward for faithful service, 62.

VIII. Establishment of the Messianic Kingdom, 63 to 66.

- A. The great day of God, 63:1 to 65:16.
 1. The day of vengeance, 63:1-6.
 2. God's mercies toward His people, 63:7-19.
 3. A prayer for transformation and for deliverance, 64.
 4. God reproves and accepts His servants, 65:1-16.
- B. God restores the earth, 65:17 to 66:24.
 1. The new earth, 65:17-25.
 2. Mercy to God's servants, misery to His enemies, 66:1-21.
 3. God justified before the universe; all men worship Him, 66:22-24.



Pekah turned toward the south (P) to increase his holdings; Rezin of Damascus did likewise (R, R), menacing Judah and taking Elath from the Jews (2 Kings 16:5, 6). Threatened on both sides, Ahaz refused God's proffered

help (Isa. 7: 8) and bribed Tiglath-pileser of Assyria with Temple treasures to save him. Assyria took Damascus and slew Rezin, while shortly thereafter Pekah was killed even as he had slain his predecessor.

ISAIAH

Introduction: Isaiah's Prophetic Ministry (1:1)

- 1** The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

An Appeal to Return to God (1:2-31)

Israel's Revolt and God's Corrective Punishment

- 2** Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.
- 3** The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.
- 4** Ah sinful nation, a people *'laden* with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are *'gone* away backward.
- 5** Why should ye be stricken any more? ye will *'revolt* more and more: the whole head is sick, and the whole heart faint.
- 6** From the sole of the foot even unto the head *there* is no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with *'ointment*.
- 7** Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and *it is* desolate, *'as* overthrown by strangers.
- 8** And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
- 9** Except the LORD of hosts had left unto us a very small remnant, we should have been like unto Sodom, *and* we should have been like unto Gomorrah.

The Futility of Formalism in Religion

- 10** Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.
- 11** To what purpose is the multitude of your

1:1 Isa 21-2; Nu 12:6; Jer 25:16; Na 1:1.

1:2 Dt 4:26; Ps 50:1; Jer 2:12; Mic 1:2.

1:3 Pr 6:6; Jer 9:7; Isa 5:12; Mic 13:9.

1:4 Isa 10:6; Isa 30:9; Mic 11:28; Rev 18:5.

1:5 Isa 9:13; Isa 9:21; Jer 2:30; Jer 5:3.

1:6 Lk 16:20-21; Ps 77:2; Jer 6:11; Jer 30:12.

1:7 Isa 5:9; Isa 6:11; Lev 26:34; Dt 28:51.

1:8 Isa 4:1; Isa 10:32; In 12:15; Job 27:18.

1:9 La 3:22; Hab 2:1; Rom 9:29; Isa 6:13.

1:10 Am 3:1; Am 5:8; Ge 15:13; Rev 11:4.

1:11 Isa 66:3; Ps 50:8; Jer 6:20; Mic 9:13.

1:12 Ex 34:25; Ec 5:1; Mt 23:5; Mic 6:8.

1:13 Ec 20:39; Mal 1:10; Mt 15:9; Lk 11:62.

1:14 Isa 61:8; Am 5:21; Zec 11:8; Mal 2:17.

1:15 Isa 59:2; 1 Ki 9:22; Ec 9:5; 1 Ti 2:8.

1:16 Ps 26:6; Jer 4:14; Ac 22:16; Jas 3:8.

1:17 Isa 1:23; Jer 2:3; Da 4:27; Mic 6:8.

1:18 Isa 11:21; 1 Sa 12:7; Jer 25; Ac 17:2.

1:19 Isa 4:10; Joel 2:26; Mt 21:28-32; Heb 5:9.

1:20 Isa 4:11; 1 Sa 12:25; Isa 40:5; Tr 1:2.

1:21 Isa 48:2; Ne 11:1; Ps 46:4; Heb 12:22.

1:22 Hos 6:4; Hos 4:18; 2 Co 2:17.

1:23 Isa 33:1; 2 Ch 36:14; Jer 5:5; Da 9:5; 6.

- 1**
- 1 Heb. of heaviness
- 2 Heb. alienated, or, separated
- 3 Heb. increase
- 4 or, oil

sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of *'he* goats.

- 12** When ye come *'to* appear before me, who hath required this at your hand, to tread my courts?
- 13** Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: *it is* *'iniquity*, even the solemn meeting.
- 14** Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.
- 15** And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye *'make* many prayers, I will not hear: your hands are full of *'blood*.

Blessing for Obedience, Judgment for Continued Rebellion

- 16** Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
- 17** Learn to do well; seek judgment, *"relieve* the oppressed, judge the fatherless, plead for the widow.
- 18** Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
- 19** If ye be willing and obedient, ye shall eat the good of the land:
- 20** But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken *it*.
- 21** How is the faithful city become an harlot! *it* was full of judgment; righteousness lodged in it; but now murderers.
- 22** Thy silver is become dross, thy wine mixed with water:
- 23** Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

1:1 (Heb. 11:37). Isaiah Was Sawn Asunder.—Isaiah, who was permitted by the Lord to see wonderful things, was *sawn asunder*, because he faithfully reproved the sins of the Jewish nation. The prophets who came to look after the Lord's vineyard, were indeed beaten and killed. "They were stoned, they were *sawn asunder*, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented"—men of whom the world was not worthy. They were cruelly treated, and banished from the world (ST Feb. 17, 1898).

1:2, 3. A People Professedly Serving God.—[Isa. 1:2, 3 quoted.] The course pursued by Israel toward God called forth these words. It was a proof of the people's perversity that they manifested less gratitude, less attachment, less acknowledgment of ownership, toward God than the animals of the field manifest toward their masters. . . .

The first chapter of Isaiah is a description of a people

professedly serving God, but walking in forbidden paths (MS 29, 1911).

1:4. Separation Led to Presumptuous, Foolhardy Madness.—The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying: "Ah sinful nation, a people laden with iniquity, a seed of

Isa

- 24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies:
 25 And I will turn my hand upon thee, and "purely purge away thy dross, and take away all thy tin:
 26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.
 27 Zion shall be redeemed with judgment, and "her converts with righteousness.
 28 And the "destruction of the transgressors and of the sinners *shall be* together, and they that forsake the LORD shall be consumed.
 29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.
 30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.
 31 And the strong shall be as tow, "and the maker of it as a spark, and they shall both burn together, and none shall quench them.

The Divine Plan for Judah; Its Failure (2:5-)

The Ingathering of the Gentiles

- 2** The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
 2 And it shall come to pass in the last days, *that* the mountain of the LORD's house shall "be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
 4 And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into "pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

1:24 Isa 49:26, Isa 60:16; Jer 50:34.
 1:25 Rev 3:19; Isa 1:22; Jer 6:29; Mic 3:12.
 1:26 Nu 16:15; Jer 33:7; Eze 45:8.
 1:27 Isa 51:6, 2 Co 5:21; Tit 2:11.
 1:28 Job 31:3; Ps 5:6; Ps 58:48.
 1:29 Isa 30:22; Eze 16:63; Jer 36:41.
 1:30 Isa 5:6; Eze 17:21; Mic 21:19.
 1:31 Eze 32:21; Isa 27:1; Isa 33:17.
 2:1 Isa 1:1; Am 1:1; Mic 1:1; Hab 1:1.
 2:2 Ge 19:1; Nu 23:10; Job 19:25.
 2:3 Jer 51:6; Dan 6:1; Mic 7:23; Lk 11:28.
 2:4 1 Sa 2:10; Ps 82:8; Ac 17:31.
 2:5 Isa 2:4; Isa 60:1.
 2:6 1 Sa 2:20; Rom 11:20; Nu 25:7.
 2:7 Rev 18:3; Isa 30:16; Isa 31:1.
 2:8 Isa 57:5; Jer 2:28; Hos 12:11; Ac 17:16.
 2:9 Isa 5:15; Ps 19:2; Rom 3:23; Col 2:18.
 2:10 Isa 10:3; Isa 42:22; Hos 10:8; Lk 24:30.
 2:11 Isa 2:17; Isa 13:11; Mal 4:1.
 2:12 Isa 13:9; Jer 46:10; 1 Co 5:5.
 2:13 Isa 1:18; Isa 57:21; Am 2:5.
 2:14 Isa 30:25; Isa 61:1; Ps 68:16.
 2:16 Isa 23:1; Ps 17:7; Nu 35:52.
 2:17 Isa 2:11; Isa 13:11.
 2:18 Isa 27:9; Eze 40:25; Hos 1:8.
 2:19 Isa 2:10; Hos 10:8; Lk 24:30.
 2:20 Isa 30:22; Isa 31:7; Isa 46:1.

12 Heb according to pureness
 13 or, they that return of her
 14 Heb breaking
 15 or, and his work
 2
 1 or, prepared
 2 or, scythes
 3 or, more than the
 4 or, abound with the
 5 or, nonentities

- 5 O house of Jacob, come ye, and let us walk in the light of the LORD.

Failure of Judah

- 6 Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished "from the east, and are soothsayers like the Philistines, and they "please themselves in the children of strangers.
 7 Their land also is full of silver and gold, neither is *there* any end of their treasures, their land is also full of horses, neither is *there* any end of their chariots:
 8 Their land also is full of "idols; they worship the work of their own hands, that which their own fingers have made:
 9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

The Great Day of God

- 10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.
 11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.
 12 For the day of the LORD of hosts *shall be* upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:
 13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan.
 14 And upon every high mountains, and upon all the hills that are lifted up,
 15 And upon all the high tower, and upon every fenced wall,
 16 And upon all the ships of Tarshish, and upon all "pleasant pictures.
 17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be exalted in that day.
 18 And "the idols he shall utterly abolish.
 19 And they shall go into the holes of the rocks, and into the caves of "the earth, for fear of the LORD, and for the glory of his majesty, when he arised to shake terribly the earth.
 20 In the day a man shall cast "his idols of silver, and his idols of gold, "which they

evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward" (RH Aug. 6, 1895).

1:19. Obedience Leads to Perfection.—We cannot overestimate the value of simple faith and unquestioning obedience. It is by following in the path of obedience in simple faith that the character obtains perfection (MS 5a, 1895).

3:18-23 (1 Peter 3:1-5). Beauty of Soul a Standing Rebuke.—In the third chapter of Isaiah's prophecy mention is made of the prevailing pride of the "daughters of Zion," with "their tinkling ornaments, . . . the chains, and the bracelets, and the muffers, the bonnets, . . . and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils."

Verses 18-23. How different this picture from that portrayed by the apostle Peter of the God-fearing woman, who, estimating at its real value the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," chooses rather to cultivate beauty of soul, "even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It was "after this manner in the old time" that "the holy women . . . who trusted in God, adorned themselves"; and their "chaste conversation coupled with fear" (1 Peter 3:1-5), as revealed in daily life, was ever a standing rebuke to their sisters who followed after folly (RH March 4, 1915).

5:18-23 (ch. 8:12). Confidence in Man Blocks God's Messages.—[Isa. 5:18 quoted.] Men may seek to strengthen their forces by confederating together, making, as they suppose, strong societies to carry out the plans they have formed. They may lift up their souls in pride and self-sufficiency.

⁶ Heb. pictures of desire ⁷ or, shall utterly pass away ⁸ Heb. of the dust ⁹ Heb. the idols of his silver, etc. ¹⁰ or, for him

- made each one for himself to worship, to the moles and to the bats;
- 21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.
- 22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Failure of the Leaders of Judah

- 3 For, behold, the LORD, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.
- 2 The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,
- 13 The captain of fifty, and 'the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.
- 14 And I will give children to be their princes, and babes shall rule over them.
- 5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.
- 6 When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand:
- 7 In that day shall he swear, saying, I will not be an healer: for in my house is neither bread nor clothing: make me not a ruler of the people.
- 8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.
- 9 The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.
- 10 Say ye to the righteous, that *it shall be well with him*: for they shall eat the fruit of their doings.
- 11 Woe unto the wicked! *it shall be ill with him*: for the reward of his hands shall be given him.
- 12 As for my people, children are their

2:21 Isa. 2:10; Isa. 2:19; Ex. 35:22;
2:22 Ps. 62:9; Ps. 146:3; Jer. 17:5;

3:1 Isa. 2:22; Isa. 1:21; Lev. 26:26;
3:3 Ex. 18:21; Dt. 1:15; 1Sa. 8:12;
3:4 2Ch. 33:13; 2Ch. 34:1; Eccl. 10:16;
3:5 Isa. 11:13; Jer. 22:17; Mal. 5:5;
3:6 Isa. 4:1; Jer. 6:15;
3:7 Ge. 14:22; Dt. 32:30; Isa. 58:12;
3:9 Isa. 4:16; 2Ki. 9:30; Ps. 104:4;
3:10 Eccl. 8:12; Jer. 15:11; Zep. 2:4;
3:11 Isa. 38:22; Isa. 65:20; Eccl. 8:13;
3:12 Isa. 5:4; Na. 1:5; Isa. 9:15;
3:13 Ps. 12:5; Mic. 6:2;
3:14 Job. 22:3; Ps. 14:2; Isa. 5:7;
3:16 Isa. 1:8; Isa. 1:9; Mt. 21:5; Lk. 24:29;
3:17 Lev. 13:20; Lev. 15:30; Dt. 28:27;
3:18 Isa. 3:16; Jdg. 9:21;
3:19 Ge. 24:22; Ge. 24:30; Nu. 31:50;
3:20 Ge. 35:1; Ex. 32:2; Eccl. 16:12;
3:21 Ge. 9:12; SS. 1:1; Lk. 15:22;
3:23 Ex. 38:8; Ge. 1:12; Eccl. 16:10;
3:24 Isa. 5:9; Pt. 1:17; Isa. 22:12;
3:25 Jer. 11:22; Jer. 14:18; Jer. 18:21;
3:26 Jer. 1:2; Lk. 1:1; Isa. 47:1; Job. 2:8;
4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

3:11 Isa. 38:22; Isa. 65:20; Eccl. 8:13;

3:12 Isa. 5:4; Na. 1:5; Isa. 9:15;

3:13 Ps. 12:5; Mic. 6:2;

3:14 Job. 22:3; Ps. 14:2; Isa. 5:7;

3:16 Isa. 1:8; Isa. 1:9; Mt. 21:5; Lk. 24:29;

3:17 Lev. 13:20; Lev. 15:30; Dt. 28:27;

3:18 Isa. 3:16; Jdg. 9:21;

3:19 Ge. 24:22; Ge. 24:30; Nu. 31:50;

3:20 Ge. 35:1; Ex. 32:2; Eccl. 16:12;

3:21 Ge. 9:12; SS. 1:1; Lk. 15:22;

3:23 Ex. 38:8; Ge. 1:12; Eccl. 16:10;

3:24 Isa. 5:9; Pt. 1:17; Isa. 22:12;

3:25 Jer. 11:22; Jer. 14:18; Jer. 18:21;

3:26 Jer. 1:2; Lk. 1:1; Isa. 47:1; Job. 2:8;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

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4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

4:1 Isa. 2:11; Isa. 10:20; Lk. 21:22;

oppressors, and women rule over them. O my people, 'they which lead thee cause thee to err, and 'destroy the way of thy paths.

- 13 The LORD standeth up to plead, and standeth to judge the people.
- 14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have 'eaten up the vineyard: the spoil of the poor is in your houses.
- 15 What mean ye *that ye beat my people to pieces, and grind the faces of the poor?* saith the Lord God of hosts.

Condition of the People

- 16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and 'wanton eyes, walking and 'miming as they go, and making a tinkling with their feet:
- 17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will 'discover their secret parts.
- 18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet, and their 'cauls, and their round tires like the moon,*
- 19 The 'chains, and the bracelets, and the 'mufflers,
- 20 The bonnets, and the ornaments of the legs, and the headbands, and the 'tablets, and the earrings,
- 21 The rings, and nose jewels,
- 22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins,
- 23 The glasses, and the fine linen, and the hoods, and the veils.
- 24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.
- 25 Thy men shall fall by the sword, and thy 'mighty in the war.
- 26 And her gates shall lament and mourn; and she *being* 'desolate shall sit upon the ground.
- 4 And in that day seven women shall take hold of one man, saying, We will eat our

ciency: but the One mighty in counsel doeth not plan with them. Their unbelief in His purposes and work, and their confidence in man, will not permit them to receive the messiahs He sends (R11 Dec. 22, 1896).

5:19-23 (ch. 50:11). **Men Call Evil Good, and Good Evil.**—[Isa. 5:19-23 quoted.] The class here represented, in order to exalt their own opinions, employ a reasoning which is not authorized by the Word of God. They walk in the sparks of their own kindling. By their specious reasoning, they confuse the distinction that God desires to have drawn between good and evil. The sacred is brought down on a level with common things. Avarice and selfishness are called by false names; they are called prudence. Their rising up in independence and rebellion, their revenge and stubbornness, in their eyes are proofs of dignity, evidences of a noble mind. They act as though ignorance of divine things were not dangerous and even

fatal to the soul; and they prefer their own reasoning to divine revelation, their own plans and human wisdom to the admonitions and commands of God. The pious and conscientiousness of others are called fanaticism, and those who practise truth and holiness are watched and criticized. They denigrate those who teach and believe the mystery of godliness, "Christ in you, the hope of glory." The principles underlying these things are not discerned by them; and they go on in wrong-doing, leaving the bars open for Satan to find ready access to the soul (R11 Dec. 22, 1896).

5:20. **Watch to Praise, Not Condemn.**—The lips that have uttered perverse things of God's delegated servants and have scorned the message they have borne, have put darkness for light, and light for darkness. Instead of watching, as did the Pharisees, for something to condemn in the message or the messengers, something to scoff at and deride, had they opened their hearts to the bright

12 or, sweet bells 14 or, spangled ornaments 15 Heb. houses of the soul 16 Heb. might 17 or, emptied; Heb. cleansed

own bread, and wear our own apparel: only let us be called by thy name, ⁴⁰to take away our reproach.

*Deliverance and Restoration
for He Righteous Remnant*

- 2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall* be excellent and comely for them that are escaped of Israel.
- 3 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written* ⁴¹among the living in Jerusalem:
- 4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.
- 5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory *shall be* ⁴²a defence.
- 6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

God's Disappointment at Judah's Failure

- 5 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in ⁴³a very fruitful hill:
- 2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also ⁴⁴made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.
- 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.
- 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?
- 5 And now go to: I will tell you what I will do to my vineyard: I will take away the

4:2 Isa 60:21; Jer 23:5; Zec 3:8; In 1:14;
4:3 Isa 52:1; Isa 60:21; Eze 43:12;
4:4 Isa 4:16; Eze 22:15; Joel 4:21;
4:5 Isa 32:18; Isa 43:20; Ps 80:7;
4:6 Isa 8:11; Ps 27:5; Ps 91:1.

5:1 Idg 5:1; Ps 101:1; Mt 23:35;
5:2 Ex 33:16; Nu 23:9; Rom 9:4;
5:3 Ps 51:4; Rom 2:5; Rom 5:1;
5:4 Isa 1:5; Eze 24:15; Mt 23:37;
5:5 Ge 11:7; Ne 2:8; La 4:12; Isa 10:6;
5:6 Isa 21:12; Dt 29:23; Jer 25:11; Lk 21:21;
5:7 Jer 12:10; Isa 62:5; Mt 23:25;
5:8 Mt 2:2; Mt 23:11; Eze 11:15;
5:9 Isa 22:14; Am 5:7; Mt 22:7; Mt 23:38;
5:10 Lev 27:16; Joel 1:7; Hag 1:9-11;
5:11 Isa 5:22; Hab 2:15; Lk 21:34;
5:12 Isa 22:13; Da 5:23; Lk 16:19; Jude 12;
5:13 Isa 1:7; 2 Ki 17:6; Isa 1:8; Lk 19:11;
5:14 Isa 1:9; Isa 30:34; Ps 10:14;
5:15 Isa 2:9; Ps 62:9; Jer 5:9;
5:16 Isa 12:4; Ps 21:13; Eze 28:22;
5:17 Isa 1:7; Isa 32:14; Isa 65:10.

4

1 Heb. let thy name be called upon us
2 or, take thou away
3 Heb. beauty and glory
4 Heb. the escaping
5 or, to life
6 or, above all
7 Heb. covering
5
1 Heb. the horn of the son of oil
2 or, made a wall about
3 Heb. hewed
4 Heb. for a treading
5 Heb. plant of his pleasures
6 Heb. a scab

hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

- 6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.
- 7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

A Catalogue of Israel's Transgressions

- 8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!
- 9 In mine ears said the LORD of hosts, "O a truth many houses shall be desolate, even great and fair, without inhabitant."
- 10 Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.
- 11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!
- 12 And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the LORD, neither consider the operation of his hands.
- 13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.
- 14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.
- 15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:
- 16 But the LORD of hosts shall be exalted in judgment, and "God that is holy shall be sanctified in righteousness."
- 17 Then shall the lambs feed after their manner, and the waste places of the fatted ones shall strangers eat.

beams of the Sun of righteousness, they would have been offering grateful praise rather than watching for something which they could misinterpret or twist so as to find fault (Letter 31A, 1894).

Capable but Unconverted Men Do Great Harm.

[Isa. 5:20 quoted.] Men may possess capabilities given them in trust of God, but if they are not humble men, daily converted men, as vessels of honor, they will do the greater harm because of their capabilities. If they are not learners of Christ Jesus, if they do not pray and keep their natural hereditary and cultivated tendencies under control, traits of character that God abhors will pervert the judgment of those who associate with them (Letter 31A, 1894).

6:1-7 (Rev. 11:19). Isaiah's Experience Represents Last-Day Church.—[Isa. 6:1-4 quoted.] As the prophet Isaiah beheld the glory of the Lord, he was amazed, and overwhelmed with a sense of his own weakness and

unworthiness, he cried, "Woe is me! for I am undone because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. He had been satisfied with a cold, lifeless ceremony in his worship of God. He had not known this until the vision was given him of the Lord. How little now appeared his wisdom and talents as he looked upon the sacredness and majesty of the sanctuary! How unworthy he was! how unfitted for sacred service! His view of himself might be expressed in the language of the apostle Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

But relief was sent to Isaiah in his distress. [Isa. 6:5-7 quoted.] . . .

⁷ Heb. ye ⁸ or, This is in mine ears, saith the LORD, etc ⁹ Heb. If not, etc ¹⁰ of, pursue ¹¹ Heb. glory are men of famine ¹² or, the holy God: Heb. the God the holy

- 18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:
- 19 That say, Let him make speed, *and* hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!
- 20 Woe unto them ¹³that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!
- 21 Woe unto them ¹⁴that are wise in their own eyes, and prudent ¹⁵in their own sight!
- 22 Woe unto them ¹⁶that are mighty to drink wine, and men of strength to mingle strong drink:
- 23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!
- 24 Therefore as ¹⁷the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.
- 25 Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were ¹⁸torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Divine Retribution

- 26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:
- 27 None shall be weary nor stumble among them: none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:
- 28 Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.
- 29 Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

5:18 Isa 28:15; Jdg 17:5; Jn 16:2; Ac 26:9
5:19 Isa 60:5; Jer 17:15; Eze 12:22
5:20 Pr 17:15; Mal 2:17; Mal 3:15
5:21 Job 11:12; Pr 3:7; Jn 9:11
5:22 Isa 5:11; Isa 28:7; Pr 23:19-20
5:23 Pr 17:15; Isa 1:23; Mic 3:11; Jas 5:6
5:24 Isa 4:14; Ex 15:7; Jud 2:5
5:25 De 32:17; 1 Th 2:16; Ps 187; Jer 4:24
5:26 Isa 11:12; Isa 19:27; Jer 51:47
5:27 Isa 41:5; Isa 45:1; Isa 15:5; Da 5:6
5:28 Ps 120:3; Jer 5:16; Isa 13:Na 3:2
5:29 Isa 31:1; Jer 9:7; Am 8:8; Zec 11:3
5:30 Jer 6:23; Jer 50:12; Lk 21:25

6:1 Nu 12:8; Eze 1:3; Jn 1:18; 1 Th 6:16
6:2 Job 1:6; Da 7:10; Zec 3:1; Lk 1:10
6:3 1 Zc 3:11; Ex 15:11; Rev 15:3-4
6:4 Eze 1:24; Eze 10:5; Am 9:1
6:5 Ex 33:20; Jdg 6:22; Hab 3:16
6:6 Isa 6:2; Heb 1:7; Heb 1:14
6:7 Da 10:16; Isa 35:25; Mt 9:2
6:8 Eze 1:24; Eze 10:5; 1 Ki 22:20
6:9 Isa 29:13; Hos 1:9; Isa 3:8; Mk 1:12
6:10 Isa 65:17; Ps 7:3; Ex 10:27
6:11 Ps 74:10; Ps 90:13; Ps 94:3; Isa 1:7

13 Heb. say concerning evil, it is good, etc
14 Heb. before their face
15 Heb. tongue of fire
16 or, as dung
17 or, distress
18 or, when it is light, it shall be dark in the destructions thereof
6
1 or, the skirts thereof
2 Heb. this cried to him
3 Heb. his glory is the fulness of the whole earth

- 30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and ¹⁹sorrow: and the light is darkened in the heavens thereof.

Isaiah: God's Messenger to an Apostate Nation (6:1-13)

The Vision of God's Majesty

- 6 In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and ²⁰his train filled the temple.
- 2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
- 3 And ²¹one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory.
- 4 And the posts of the ²²door moved at the voice of him that cried, and the house was filled with smoke.
- 5 Then said I, ²³Woe is me! for I am ²⁴undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.
- 6 Then flew one of the seraphims unto me, ²⁵having a live coal in his hand, *which* he had taken with the tongs from off the altar:
- 7 And he ²⁶laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Confirmation of Isaiah's Call and Commission

- 8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, ²⁷Here *am* I: send me.
- 9 And he said, Go, and tell this people, ²⁸Hear ye indeed, but understand not; and see ye ²⁹indeed, but perceive not.
- 10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.
- 11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.² As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,—a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will

respond to the petitions coming from the contrite heart (RH Dec. 22, 1896).

Isaiah had a wonderful view of God's glory. He saw the manifestation of God's power, and after beholding His majesty, a message came to him to go and do a certain work. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God's glory?—No; he imagined himself in a righteous state before God; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, "I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched

Isa

⁴ Heb. thresholds ⁵ Heb. cut off ⁶ Heb. and in his hand a live coal ⁷ caused it to touch ⁸ Heb. behold me ⁹ or, without ceasing, etc: Heb. in hearing, etc ¹⁰ in seeing

thy lips; and thine iniquity is taken away, and thy sin purged." This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, "Thine iniquity is taken away, and thy sin purged" (RH June 4, 1889).

6:1-8. Shekinah Glory Revealed to Isaiah.—Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement, with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. This was the Shekinah, the visible pavilion of Jehovah.

It was this glory that was revealed to Isaiah, when he says, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1-8 quoted) (MS 71, 1897).

Vision of Glory Leads to Genuine Conviction of Unworthiness.—In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and His train filled the temple, as His glory will finally fill the earth. Cherubim were on either side of the mercy-seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolluted with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being the sublime privilege of appreciating the spotless purity of Jehovah's exalted character.

While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him.

Thus when the servant of God is permitted to behold the glory of the God of heaven, as He is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the king, the Lord of hosts." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine. As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-smitten, because of his impurity in the presence of this unsurpassed glory, he said, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I,

Here am I; send me" (RH Oct. 16, 1888).

6:2. Angels Fully Satisfied to Glorify God.—The seraphim before the throne are so filled with reverent awe in beholding the glory of God that they do not for an instant look upon themselves with self-complacency, or in admiration of themselves or one another. Their praise and glory are for the Lord of Hosts, who is high and lifted up, and the glory of whose train fills the temple. As they are in the future, when the whole earth shall be filled with His glory, the triumphant song of praise is echoed from one to another in melodious chant, "Holy, holy, holy, is the Lord of Hosts." They are fully satisfied to glorify God; and in His presence, beneath His smile of approbation, they wish to do nothing more. In bearing His image, in doing His service and worshipping Him, their highest ambition is fully reached (RH Dec. 22, 1896).

6:5-7 (Matt. 12:34-36). Consider Words in Light of Heaven.—Let every soul who claims to be a son of a daughter of God examine himself in the light of heaven. Let him consider the polluted lips that make him "undone." They are the medium of communication. (Matt. 12:34, 35 quoted.) Then let them not be used in bringing from the treasure of the heart words that will dishonor God and discourage those around you, but use them for the praise and glory of God, who has formed them for this purpose. When the cleansing coal is applied from the glowing altar the conscience will be purged from dead works to show the living God; and when the love of Jesus is the theme of contemplation, the words coming from human lips will be full of praise and thanksgiving to God and to the Lamb.

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "Even idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Harsh and unkind words, words of censure and criticism of God's work and His messengers, are indulged in by those who profess to be His children. When these careless souls discern the greatness of God's character, they will no longer mingle their spirit and attributes with His service. When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work then being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,—the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of our humanity possesses, it exists only in Jesus Christ, the world's Redeemer (RH Dec. 22, 1896).

6:5-8. When One Is Ready to Work With God, He Carries Message.—Isaiah had a message from the God of heaven to give to the backsliding people of Israel, and he gave them this message. He knew what elements he had to deal with; he knew the stubbornness and perversity of the heart, and how hard it would be to make any impression upon them. As he stood in the portico of the temple, the Lord revealed Himself to him. The veil of the temple was withdrawn, the door lifted, and he had a view of the holy of holies within the veil. He saw the God of Israel seated on the throne high and lifted up, and the train of His glory filled the temple. As Isaiah senses his own sinfulness, he cries out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And there was seen the hand that took the live coal from off the altar, and touched his lips, and bade him be clean. Then he was ready to go with the message, and he said, "Send me"; for he knew that the Spirit of God would be with the message.

To those who are engaged in the work of God, in the conversion of souls, it would seem as though it was impossible to reach the obdurate heart. This is how Isaiah felt, but when he saw that there was a God above the cherubim, and that they were ready to work with God, he was ready to carry the message (RH May 3, 1887).

6:6. Live Coal Symbolizes Purity and Power.—The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. God hates all coldness, all commonness, all cheap,

without man, and the land "be utterly desolate.

12 And the LORD have removed men far away, and *there be* a great forsaking in the midst of the land.

13 But yet in it *shall be* a tenth, "and it shall return, and shall be eaten: as a teil tree, and as an oak, whose "substance is in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof.

Isaiah's Message to Ahaz (7:)

Deliverance Promised from Israel and Syria

7 And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria "is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and "Shearjashub thy son, at the end of the conduit of the upper pool in the "highway of the fuller's field:

4 And say unto him, Take heed, and be quiet: fear not, "neither be fainthearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and "vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord God, It shall not stand, neither shall it come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, "that it be not a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. "If ye will not believe, surely ye shall not be established.

6:12 Isa 26:15, 2 Ki

25:21, Jer 4:29

6:13 Isa 1:9; Mt

24:22, Mk 15:20,

7:1 2 Ki 16:1; Isa

8:6, 2 Ki 15:37

7:2 Isa 7:13; Isa

6:13, 2 Sa 7:16

7:3 Jer 22:1; Isa

6:13; Isa 10:21

7:4 Isa 30 " La

4:26; Isa 35:1

7:5 Ps 22:2, Na 1:11

Zec 1:15

7:7 Isa 8:10; Isa

57:29; Ps 33:11

7:8 2 Sa 8:6; Isa

8:4, 2 Ki 17:5, Eze 4:2

7:9 Ac 27:11, Ac

27:25, Rom 11:20;

7:11 Isa 37:30; Isa

38:22; Jer 19:1

7:12 2 Ki 16:15

Eze 33:1, Ac 5:9

7:13 Isa 7:2; Jer

21:12, Lk 1:69

7:14 Ge 3:15; Jer

5:22; Mt 1:23

7:15 Isa 7:22; Mt

3:4; Am 5:15, Lk 1:35

7:16 Dt 1:39; Job

4:11; Isa 8:4; Isa 9:11

7:17 Isa 8:7-8; Isa

36:1

7:18 Isa 5:26; Isa

51:1; Ex 8:21, Ex 8:24

7:19 Isa 2:19; 2 Ch

33:1; Jer 16:16

7:20 Isa 10:6; Eze

29:18, Eze 29:20; Isa

1:5

7:21 Isa 7:25; Isa

51:17, Isa 37:30; Jer

49:10

7:22 Isa 7:15; 2 Na

17:29; Mt 5:4

7:23 Mt 21:33; Isa

5:6; Jer 2:26; Heb 6:8

7:24 Ge 27:5

11 Heb. desolate

with desolation

12 or, when it is

returned, and hath

been brousd

13 or, stock, or, stem

7

1 Heb. resteth on

2 that is, The

remnant shall

return

3 or, causeway

4 Heb. let not thy

heart be tender

5 or, waken

6 Heb. from a people

7 or, Do ye not

believe? it is

because ye are not

stable

The Sign of Deliverance

10 "Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign of the LORD thy God; "ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David: *Is it a small thing* for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and "shall call his name Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria.

19 And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all "bushes.

20 In the same day shall the Lord shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give he shall eat butter: for butter and honey shall every one eat that is left "in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even be* for briers and thorns.

24 With arrows and with bows shall men

efforts. Those who labor acceptably in His cause, must be men who pray fervently, and whose works are wrought in God; and they will never have cause to be ashamed of their record. They will have an abundant entrance into the kingdom of our Lord Jesus Christ, and their reward will be given them,—even eternal life (RI Oct. 16, 1888).

8:12 (see EGW comments on ch. 5:18-23). Satan seeks to Widen Distance Between Heaven and Earth.

The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his black banner of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extin-

guish His love for man, and bring condemnation upon the whole human family (RI Oct. 21, 1902).

No Confederacy With Those Opposing the Truth.—Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ. Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness (RI March 24, 1895).

The Divine Touch Needed.—The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combining with human agencies to set them firmly against the commandments of God. Traditions and falsehoods are exalted above the Scriptures; reason and science above revelation; human talent above the teachings of the Spirit; forms and ceremonies above the vital power of

Isa

8 Heb. And the LORD added to speak 9 or, make thy petition deep 10 or, thou, O virgin, shall call 11 or, commendable trees 12 Heb. the midst of the land

come thither; because all the land shall become briers and thorns.

- 25 And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

The Predicted Assyrian Invasion of Judah (8:10.)

The Sign of Invasion

- 8 Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning 'Mahershalalhashbaz.

- 2 And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah.

- 3 And I went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Mahershalhashbaz.

- 4 For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.

- 5 The LORD spake also unto me again, saying,

- 6 Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son;

- 7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks;

- 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land. O Immanuel.

Judah to Trust in Divine, Rather Than in Human, Power

- 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

godliness. We need the divine touch (RH March 19, 1895).

Fallen Men and Fallen Angels in Same Confederacy.—Through apostasy, fallen men and fallen angels are in the same confederacy, leagued to work against good. They are united in a desperate companionship. Through his evil angels, Satan contrives to form an alliance with professedly pious men, and thus he leaves the church of God. He knows that if he can induce men, as he induced the angels, to join in rebellion, under the guise of servants of God, he will have in them his most successful allies in his enterprise against heaven. Under the name of godliness, he can inspire them with his own accusing spirit, and lead them to charge God's servants with evil and guile. They are his trained detectives; their work is to create feuds, to make charges which create discord and bitterness among brethren, to set tongues in active service for Satan, to sow seeds of dissension by watching for evil, and by

7:25 Isa 7:21-22; Isa 17:2, 26p 4,6

8:1 Isa 40:8; Job 19:25-26; Hab 2:4,5

8:2 Ro 4:2, Ro 4:10, 11, 2 Co 15:14

8:3 Jdg 4:4, 2 Ki 22:14; Hos 1:3-9; Isa 7:13-14

8:4 Dt 1:39; Job 11:1; Rom 9:11; Isa 1:3

8:5 Isa 7:10

8:6 1 Ki 7:16; Ne 3:15; In 9:7; Jer 2:13

8:7 Isa 59:19; Ge 4:17; Da 9:26; Da 11:10

8:8 Isa 36:1; Eze 17:3; Isa 7:14; Mt 1:24

8:9 Isa 5:15; Isa 28:13; Pr 11:21; Isa 5:30

8:10 2 Sa 15:31; Job 5:12; Ps 46:1; Ps 69:7

8:11 Jer 20:7; Jer 20:9; Eze 3:14; Ac 1:20

8:12 Isa 7:9; Ps 53:5; Lk 21:9; 1 Pe 3:14-15

8:13 Lev 10:3; Rom 4:20; Mal 2:5; Rev 15:4

8:14 Isa 26:20; Eze 11:10; Lk 2:40; Rom 11:35

8:15 Mt 11:6; Mt 15:14; Mt 21:44; In 6:66

8:16 Isa 29:11; Da 12:4; Isa 8:20; Rev 19:10

8:17 Isa 26:8; Isa 41:2; 1 Th 1:10; 2 Th 8:5

8:18 Isa 8:3; Isa 7:16; Lk 2:41

8:19 Isa 19:3; Lev 20:6; 2 Pe 2:1

8:20 Isa 8:16; Lk 10:26; In 5:39

8:21 Isa 9:20; Jer 14:18; Pr 19:3

8:22 Isa 5:30; Isa 9:1; Mt 8:12; Mt 24:29

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

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9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

9:1 Isa 8:22; 2 Ki 15:29; 1 Ch 5:26

- 10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.

- 11 For the LORD spake thus to me "with a strong hand, and instructed me that I should not walk in the way of this people, saying,

- 12 Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

- 13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.

- 14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

- 15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

- 16 Bind up the testimony, seal the law among my disciples.

- 17 And I will wait upon the LORD, that hehid his face from the house of Jacob, and I will look for him.

- 18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

- 19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

- 20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

- 21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.

- 22 And they shall look unto the earth: and behold trouble and darkness, dimness of anguish: and they shall be driven to darkness.

Ultimate Deliverance Through the Coming of Messiah

- 9 Nevertheless the dimness shall not be such as was in her vexation, when at the

speaking of that which will create discord.

I beseech all who engage in the work of murmuring and complaining because something has been said or done that does not suit them, and that does not, as they think, give them due consideration, to remember that they are carrying on the very work begun in heaven by Satan. They are following in his track, sowing unbelief, discord, and disloyalty; for no one can entertain feelings of disaffection, and keep them to himself. He must tell others that he is not treated as he should be. Thus they are led to murmur and complain. This is the root of bitterness springing up, whereby many are defiled.

Thus Satan works today through his evil angels. He confederates with men who claim to be in the faith, and those who are trying to carry forward the work of God with fidelity, having no man's person in admiration, working without hypocrisy and partiality, will have just as

⁴ Heb. fulness of the breadth of thy land shall be the stretchings out of his wings ⁵ or, people, yet ⁶ Heb. in strength of hand ⁷ Heb. no morn-

first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, and *not* increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5 For every battle of the warrior *is* with confused noise, and garments rolled in blood; but *this* shall be with burning and fuel of fire.

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

*Continuing Impenitence
and Corrective Punishment*

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not

9:2 Isa 50:10; Mt 11:6; Lk 2:32; Jn 8:12; 9:3 Isa 26:15; Hos 17; Zec 2:11;

9:4 Isa 14:25; Isa 17:6; Lev 26:13;

9:5 Isa 13:4; Joel 2:5; Mt 3:12; Ac 2:3;

9:6 Isa 7:14; Lk 2:11; Jn 1:14;

9:7 2 Sa 7:16; Da 2:35; Da 2:14;

9:8 Zec 1:6; Mt 2:35;

9:9 Isa 26:11; Eze 2:7; Mal 4:1; 1 Pe 5:5;

9:10 1 Ki 10:27; Mt 1:1;

9:11 2 Ki 15:29; 2 Ki 16:9;

9:12 2 Ch 28:18; Jer 45:11; Jer 10:25; Isa 9:17;

9:13 Isa 1:5; Isa 26:11; Isa 57:17;

9:14 Isa 19:15; Hos 1:6; Hos 1:9;

9:15 Isa 5:13; Jer 5:11; Jn 4:1;

9:16 Isa 4:12; Mt 15:14; Mt 23:16;

9:17 Isa 10:2; Isa 14:18; Isa 27:11;

9:18 Isa 1:31; Isa 10:30; Mal 4:1; Mt 25:1;

9:19 Isa 60:2; Jer 14:16; Joel 2:2; Mt 25:15;

9:20 Isa 49:26; Jer 19:9; La 1:10;

9:21 Jdg 7:2; 1 Sa 14:20; Mt 24:10;

10:1 Isa 5:8; Isa 5:11; Hab 2:6;

10:2 Isa 29:21; Am 2:7; Mal 3:5; Mt 24:14;

10:3 Isa 20:6; Isa 33:14; Jer 5:1;

10:4 Lev 26:17; Dt 32:30; Isa 5:25;

10:5 Isa 5:25;

10:6 Isa 5:25;

10:7 Isa 5:25;

10:8 Isa 5:25;

10:9 Isa 5:25;

10:10 Isa 5:25;

10:11 Isa 5:25;

10:12 Isa 5:25;

10:13 Isa 5:25;

10:14 Isa 5:25;

10:15 Isa 5:25;

10:16 Isa 5:25;

10:17 Isa 5:25;

10:18 Isa 5:25;

10:19 Isa 5:25;

10:20 Isa 5:25;

turned away, but his hand *is* stretched out still.

13 For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For the leaders of this people cause them to err; and *they that are led of them are* "destroyed."

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows; for every one is an hypocrite and an evildoer, and every mouth speaketh "folly." For all this his anger is not turned away, but his hand *is* stretched out still.

18 For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the "fuel of the fire: no man shall spare his brother.

20 And he shall "snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm;

21 Manasseh, Ephraim; and Ephraim, Manasse; and they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

10 Woe unto them that decree unrighteous decrees, and that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under

severe trials brought against them as Satan can bring through those who claim to love God. Proportionate to the light and knowledge these opposers have is Satan's success. The root of bitterness strikes deep, and is communicated to others. Thus many are deluded. Their statements are confused and untruthful, their principles are unscrupulous, and Satan finds in them the very helpers he needs [RI Sept. 1, 1897].

What Is a Confederacy?—The question has been asked, What do you mean by a confederacy? Who have formed confederacies? You know what a confederacy is,—a union of men in a work that does not bear the stamp of pure, straightforward, unswerving integrity (Ms 29, 1911).

(2 Cor. 6:17.) The wicked are being bound up in bundles, bound up in trusts, in unions, in confederacies. Let us have nothing to do with these organizations. God is our Ruler, our Governor, and He calls us to come out from

the world and be separate. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." If we refuse to do this, if we continue to link up with the world, and to look at every matter from a worldly standpoint, we shall become like the world. When worldly policy and worldly ideas govern our transactions, we cannot stand on the high and holy platform of eternal truth (MS 71, 1903).

Good and Evil Angels in Human Form on Field of Action.—Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort among professed believers.

Isa

11 Heb. swallowed up 12 or, villany 13 Heb. meat 14 Heb. cut 10 1 or, to the writers that write grievousness

the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

The Fall of Assyria, the Rod of God's Anger

- 5 ¹O ²Assyrian, the rod of mine anger, ³and the staff in their hand is mine indignation.
- 6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and ⁴to tread them down like the mire of the streets.
- 7 Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.
- 8 For he saith, *Are* not my princes altogether kings?
- 9 *Is* not Calno as Carchemish? *is* not Hamath as Arpad? *is* not Samaria as Damascus?
- 10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;
- 11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?
- 12 Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will ⁵'punish the fruit' ⁶of the stout heart of the king of Assyria, and the glory of his high looks.
- 13 For he saith, By the strength of my hand I have done *it*, and by my wisdom: for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ⁷'like a valiant man'.
- 14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or peeped.
- 15 Shall the ax boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? ⁸'as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, *as if it were* no wood.
- 16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness: and under his glory he shall kindle a

10:5 Ge 10:11; Isa 10:15; Isa 8:4;
10:6 Isa 9:17; Isa 19:17; Isa 43:19;
10:7 Ge 50:20; Ac 2:23;
10:8 Isa 56:8; 2 Ki 18:21; Eze 26:7;
10:9 2 Ch 45:40; Jer 46:2; Isa 46:19;
10:10 Isa 10:14; 2 Ch 32:19;
10:11 Isa 46:19-20; Isa 57:10-13;
10:12 Isa 27:9; Ps 76:10; 1 Pe 4:17;
10:13 Isa 10:8; Dt 8:17; Eze 25:8;
10:14 Isa 5:8; Job 41:25; Pr 18:12;
10:15 Isa 10:5; Eze 28:9; Rom 9:20-21;
10:16 Isa 5:17; Isa 47:29; Isa 47:36;
10:17 Isa 60:19; Ps 27:1; Ps 84:1;
10:18 Isa 9:18; 2 Ki 19:23; Jer 21:14;
10:19 Isa 57:36;
10:20 Isa 1:9; Isa 61:3; Isa 57:4;
10:21 Isa 9:13; Isa 55:7; Hos 6:1;
10:22 1 Ki 4:20; Hos 1:10; Rom 9:27;
10:23 Isa 1:26-27; Isa 2:4; Da 4:35;
10:24 Isa 4:3; Isa 12:6; Isa 9:19;
10:25 Isa 57:7; Ps 47:10; Da 11:36;
10:26 2 Ki 19:35; Isa 9:1; Jdg 7:25;
10:27 Isa 14:25; Isa 47:35; Lk 4:18;
10:28 Jos 7:2; Ne 11:31; 1 Sa 14:2;
10:29 1 Sa 14:23; 1 Sa 17:4; Jos 21:17;
10:30 1 Sa 25:44; Jdg 18; Jdg 18:29.

2 or, Woe to the Assyrian; Heb. Asshur

3 Asshur

4 or, though

5 Heb. lay them a treading

6 Heb. visit upon

7 Heb. greatness of the heart

8 or, many people

9 or, a rod should shake them that lift it up

10 or, that which is not wood

11 Heb. from the soul, and even to the flesh

burning like the burning of a fire.

- 17 And the light of Israel shall be for a fire and his Holy One for a flame: and it shall burn and devour his thorns and his briar in one day:
- 18 And shall consume the glory of his forest and of his fruitful field, ⁹'both soul and body: and they shall be as when a standardbearer faintheeth.
- 19 And the rest of the trees of his forest shall be ¹⁰'few, that a child may write them.
- 20 And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall stay upon the LORD, the Holy One of Israel, in truth.
- 21 The remnant shall return, *even* the remnant of Jacob, unto the mighty God.
- 22 For though thy people Israel be as the sand of the sea, *yet* a remnant ¹¹'of them shall return: the consumption decreed shall overflow ¹²'with righteousness.
- 23 For the Lord God of hosts shall make a consumption, *even* determined, in the midst of all the land.
- 24 Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, ¹³'and shall lift up his staff against thee, after the manner of Egypt.
- 25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.
- 26 And the LORD of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb: and as his rod was upon the sea, so shall he lift it up after the manner of Egypt.
- 27 And it shall come to pass in that day, *that* his burden ¹⁴'shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed, because of the anointing.
- 28 He is come to Aiath: he is passed to Migron: at Michmash he hath laid up his carriages:
- 29 They are gone over the passage: they have taken up their lodging at Gibeah: Ramah is afraid: Gibeah of Saul is fled.
- 30 ¹⁵'Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish. O poor

The two opposing parties will continue to exist till the closing up of the last great chapter in this world's history. Satanic agencies are in every city. We cannot afford to be off our guard for one moment (Letter 42, 1909).

9:1-7. Perfect Ideal Can Only Be Found in Christ.—

"His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace," Isaiah 9:6.

In the Teacher sent from God, heaven gave to men its best and greatest. He who had stood in the councils of the Most High, who had dwelt in the innermost sanctuary of the Eternal, was the One chosen to reveal in person to humanity the knowledge of God.

Through Christ had been communicated every ray of divine light that had ever reached our fallen world. It was He who had spoken through everyone that throughout the ages had declared God's word to man. Of Him all the

excellences manifest in the earth's greatest and noblest souls were reflections. The purity and beneficence of Joseph, the faith and meekness and long-suffering of Moses, the steadfastness of Elisha, the noble integrity and firmness of Daniel, the ardor and self-sacrifice of Paul the mental and spiritual power manifest in all these men, and in all others who had ever dwelt on the earth, were but gleams from the shining of His glory. In Him was found the perfect ideal (Ed 74).

10:1-4. The Society of Israel Became Corrupted.—

The outlook was particularly discouraging as regards the social conditions of the people. In their desire for gain men were adding house to house and field to field. See Isaiah 5:8. Justice was perverted, and no pity was shown the poor. Of these evils God declared, "The spoil of the poor is in your houses." Ye beat My people to pieces, and grind the faces of the poor." Isaiah 3:14, 15. Even the

¹² Heb. number ¹³ Heb. in, or, among, etc ¹⁴ or, in ¹⁵ or, but he shall lift up his staff for ¹⁶ Heb. remove ¹⁷ Heb. Cry shrill with

- Anathoth.
 31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.
 32 As yet shall he remain at Nob that day; he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.
 33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror; and the high ones of stature *shall* be hewn down, and the haughty shall be humbled.
 34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall "by a mighty one.

The Messianic Kingdom (11-12:)

Deliverance and Restoration Through the Messiah

- 11** And there shall come forth a rod out of the 'stem of Jesse, and a Branch shall grow out of his roots:
 2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;
 3 And shall make him of 'quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:
 4 But with righteousness shall he judge the poor, and 'reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.
 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.
 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the 'cockatrice' den.
 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full

10:31 Jos 15:31
 10:32 1 Sa 21:1; Isa 10:24; Isa 11:15; Zec 2:9
 10:33 Isa 37:38; Am 2:9; Da 4:37; Lk 14:11
 10:34 Isa 10:18; Jer 22:7; Da 4:23; 2 Pe 2:11

11:1 Isa 53:1; Zec 6:2; Rev 5:5; Rev 22:16
 11:2 Isa 42:1; Isa 59:21; Mt 3:16; Jn 3:34
 11:3 Isa 34:6; Pr 2:5; Pr 2:9; Lk 2:52
 11:4 Isa 42:1; 2 Sa 8:15; Mt 11:5; Rev 19:11
 11:5 Isa 59:17; Ps 95:1; 2 Co 6:7; 1 Ph 6:11

11:6 Isa 65:25; Eze 34:25; Rom 14:17; Gal 3:26-27
 11:8 Isa 59:5; Ps 140:3
 11:9 Isa 11:3; Isa 45:9; 1 Th 5:15; Rev 21:27

11:10 Isa 11:1; Isa 2:1; Rom 15:12; Rev 22:16
 11:11 Isa 60:1; Isa 61:1; Eze 36:24; Eze 47:1
 11:12 Isa 62:10; Rev 5:9; Zep 3:10; Jn 7:35; Jas 1:1

11:13 Jer 3:18; Hos 1:11
 11:14 Ob 19; Zep 2:5; Isa 59:19; Mt 8:11; Jer 49:28
 11:15 Isa 50:2; Zec 10:11; Ex 14:21; Rev 16:12

11:16 Isa 11:11; Isa 19:25; Isa 27:13; Isa 49:12
 12:1 Isa 2:11; Isa 11:10; Zec 1:9; Rom 15:15
 12:2 Isa 7:14; Jer 3:23; Rom 1:16; 1 Th 3:16; Rev 7:10
 12:3 Isa 49:10; Ps 60:8; 2:5; Jer 2:14; Jn 1:16

18 or, mightily

11

1 or, slump

2 Heb. scent or, smell

3 or, argue

4 or, adders

5 Heb. glory

of the knowledge of the LORD, as the waters cover the sea.

The Gathering of the Gentiles and of Jewish Exiles

- 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be 'glorious.
 11 And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.
 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four 'corners of the earth.
 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.
 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil 'them of the east together: 'they shall lay their hand upon Edom and Moab; 'and the children of Ammon shall obey them.
 15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over 'dryshod.
 16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

A Song of Deliverance

- 12** And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.
 2 Behold, God *is* my salvation; I will trust, and will not be afraid: for the LORD JEHOVAH *is* my strength and my song; he also is become my salvation.
 3 Therefore with joy shall ye draw water out of the wells of salvation.

magistrates, whose duty it was to protect the helpless, turned a deaf ear to the cries of the poor and needy, the widows and the fatherless.

See Isaiah 10:1, 2.

With oppression and wealth came pride and love of display, gross drunkenness, and a spirit of revelry.

See Isaiah 2:11, 12; 3:16, 18-23; 5:22, 11, 12.

And in Isaiah's day idolatry itself no longer provoked surprise.

See Isaiah 2:8, 9.

Iniquitous practices had become so prevalent among all classes that the few who remained true to God were often tempted to lose heart and to give way to discouragement and despair. It seemed as if God's purpose for Israel were about to fail and that the rebellious nation was to suffer a fate similar to that of Sodom and Gomorrah.

In the face of such conditions it is not surprising that

when, during the last year of Uzziah's reign, Isaiah was called to bear to Judah God's messages of warning and reproof, he shrank from the responsibility. He well knew that he would encounter obstinate resistance. As he realized his own inability to meet the situation and thought of the stubbornness and unbelief of the people for whom he was to labor, his task seemed hopeless. Should he in despair relinquish his mission and leave Judah undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven?

Such thoughts as these were crowding through Isaiah's mind as he stood under the portico of the temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while the

⁶ Heb. wings ⁷ Heb. the children of ⁸ Heb. Edom and Moab shall be the laying on of their hand ⁹ Heb. their obedience ¹⁰ Heb. in shoes

- 4 And in that day shall ye say, Praise the LORD, 'call upon his name, declare his doings among the people, make mention that his name is exalted.
- 5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.
- 6 Cry out and shout, thou 'inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Deliverance From Babylon and Other Nations (13-23)

A Solemn Message Concerning Babylon: The Desolation of Babylon

- 13** The burden of Babylon, which Isaiah the son of Amoz did see.
- 2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.
- 3 I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness.
- 4 The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.
- 5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.
- 6 Howl ye: for the day of the LORD is at hand; it shall come as a destruction from the Almighty.
- 7 Therefore shall all hands be faint, and every man's heart shall melt:
- 8 And they shall be afraid: pangs and sorrows shall take hold of them: they shall be in pain as a woman that travaileth: they shall be amazed 'one at another: their faces shall be as flames.
- 9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.
- 10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to

12:4 Is. 12:1; Ps. 117:1, 118:19; 12:5 Ps. 13:1; Ex. 15:21; Ps. 98:1; 12:6 Isa. 40:9; Isa. 51:1, Zeph. 3:14.

13:1 Isa. 17:1; Eze. 12:10; Na. 1:1.

13:2 Isa. 5:26; Isa. 11:12; Isa. 18:5.

13:3 Isa. 23:17; Jer. 50:21; Joel. 3:11.

13:4 Jer. 50:21; Jer. 51:11; Joel. 3:11.

13:5 Isa. 13:17; Jer. 50:3, 50:21, 51:1.

13:6 Isa. 52:5; Isa. 65:11; Jer. 25:34.

13:7 Isa. 37:27; Jer. 50:33; Eze. 17:1.

13:8 Isa. 26:17; Jer. 50:48; 1 Th. 5:3.

13:9 Jer. 51:45-58; Na. 1:2; Na. 1:6.

13:10 Isa. 5:30; Joel. 2:10; Mic. 2:1, 20.

13:11 Isa. 13:12; Isa. 27: Do 5:22-24.

13:12 Isa. 1:1; Isa. 2:6; Ps. 157:9.

13:13 Joel. 1:16; Hag. 2:6; Mic. 2:20.

13:14 Isa. 17:45; Isa. 47:15; Rev. 18:9-10.

13:15 Jer. 50:27; Jer. 51:3.

13:16 Hos. 10:11; Na. 3:10; La. 5:11.

13:17 Isa. 21:2; Isa. 41:25; Jer. 50:9.

13:18 Isa. 13:16; 2 Ki. 8:12; Hos. 14:16.

13:19 Jer. 51:41; Da. 4:30; Ge. 19:24.

13:20 Isa. 11:23; Jer. 50:3, Jer. 50:15.

13:21 Isa. 34:11-15; Rev. 18:2.

13:22 Isa. 45:7; Jer. 51:33; Hab. 2:3.

14:1 1 Ki. 1:51; Isa. 27:6; Zec. 1:7.

12 1 or, proclaim

2 Heb. inabritress

13 1 Heb. the likeness of

2 or, fall down

3 Heb. wonder

4 Heb. every man at his neighbour

5 Heb. faces of the flames

6 that is, the Babylonian empire

7 Heb. as the over-throwing

shine.

- 11 And I will punish 'the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through: and every one that is joined *unto* them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes: their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the Medes against them, which shall not regard silver: and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces: and they shall have no pity on the fruit of the womb: their eye shall not spare children.

19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be 'as when God overthrew Sodom and Gomorrah.

20 It shall never be inhabited, neither shall it be dwell in from generation to generation: neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there.

21 But 'wild beasts of the desert shall lie there: and their houses shall be full of 'doleful creatures: and 'owls shall dwell there, and 'satyrs shall dance there.

22 And 'the wild beasts of the islands shall cry in their 'desolate houses, and 'dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.

The Deliverance of Israel From Babylon

- 14** For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the

train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker and united in the solemn invocation, "Holy, holy holy, is the Lord of hosts: the whole earth is full of His glory," until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. Isaiah 6:3 (PK 406-508).

10:22. Remnant People Who Respected God Silently.—Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His

word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.

It is to this class that Isaiah referred in his prophecy. A remnant shall be saved." Isa. 10:20-22. From Paul's day to the present time, God by His Holy Spirit has been calling after the Jew as well as the Gentile. "There is no respect of persons with God," Rom. 2:11, declared Paul (GW 397, 398).

11:1-5. The Humanity Would Hear the Blessed Invitations.—Through the promised Seed, the God of Israel was to bring deliverance to Zion. "There shall come

⁸ Heb. Zim ⁹ Heb. Ochim ¹⁰ or, ostriches ¹¹ Heb. daughters of the owl ¹² shaggy beasts, or, wild goats ¹³ Heb. him ¹⁴ or, palaces ¹⁵ or, jacks

- strangers shall be joined with them, and they shall cleave to the house of Jacob.
- 2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.
- 3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

Downfall of the King of Babylon

- 4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
- 5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.
- 6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.
- 7 The whole earth is at rest, and is quiet: they break forth into singing.
- 8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.
- 9 Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations.
- 10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?
- 11 Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.
- 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
- 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
- 14 I will ascend above the heights of the

14:2 Isa 18:7; Isa 61:5; Eze 2:65; Rom 15:27; Eph 4:8.

14:3 Isa 32:18, 19; Jer 30:10; Jer 50:34.

14:4 Jer 21:9; Eze 5:5; Hab 2:6; Rev 17:6; Rev 18:20.

14:5 Isa 14:29; Isa 9:1; Isa 10:5; Ps 125:4.

14:6 Isa 33:1; Isa 17:6; Jer 25:9; Jas 2:14.

14:7 Isa 49:13; Pr 11:10; Jer 51:18; Rev 18:20.

14:8 Isa 55:12-14; Eze 40:10; Zec 11:2.

14:9 Pr 15:24; Eze 32:21-32; Jer 50:8.

14:10 Ps 19:20; Eze 2:16; Lk 16:20-23.

14:11 Isa 22:2; Eze 26:13; Isa 66:23.

14:12 Isa 13:10; Isa 31:1; Lk 10:18; 2 Pe 2:1.

14:13 Eze 27:3; Eze 28:2; Eze 29:3; Zep 2:15.

14:14 Isa 47:8; Ge 45:2; 2 Th 2:1.

14:15 Mt 11:24; Rev 19:20; Eze 42:24.

14:16 Ps 61:9; Ps 52:7; Jer 50:23.

14:17 Isa 64:10; Eze 6:14; Joel 2:3; Isa 55:13.

14:18 Isa 22:16; Eze 6:3; Eze 52:18; Job 30:24.

14:19 1 Ki 21:19; 1 Ki 21:24; Jer 16:6.

14:20 Job 18:16; Job 18:19; Ps 21:10; Ps 37:28.

14:21 Ex 20:5; Lev 26:39; Mt 23:35; Isa 27:6.

14:22 Isa 13:5; Isa 21:9; Isa 43:14.

14:23 Zep 2:14; Rev 19:8; Rev 18:2.

14:24 Ps 110:1; Jer 13:26; Am 9:1.

14:25 Isa 9:4; Eze 39:4; Isa 14:5; Na 1:13.

14:26 Isa 5:25.

14:27 Isa 13:13; Isa 66:1; Jer 4:28.

14:28 Isa 61:2; 2 Ki 16:20; 2 Ch 28:27.

14

- 1 Heb. that had taken them captives
- 2 or, taunting speech
- 3 or, exactress of gold

clouds; I will be like the most High.

- 15 Yet thou shalt be brought down to hell, to the sides of the pit.
- 16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
- 17 That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?
- 18 All the kings of the nations, even all of them, lie in glory, every one in his own house.
- 19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.
- 20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.
- 21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.
- 22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.
- 23 I will also make it a possession for the bitter, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

A Solemn Message Concerning Assyria

- 24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:
- 25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.
- 26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.
- 27 For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?
- 28 In the year that king Ahaz died was this burden.

(forth a Root out of the stem of Jesse, and a Branch shall grow out of his roots." Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good." Isaiah 11:1; 7:14, 15.

"And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, and shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." "And in that day there shall be a Root of Jesse,

which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious." Isaiah 11:2-5, 10.

"Behold the Man whose name is the Branch: . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." Zechariah 6:12, 13.

A fountain was to be opened "for sin and for uncleanness" (Zechariah 13:1); the sons of men were to hear the blessed invitation: (PK 695).

12:6. Exercise of Faith Inspired Faith.—At the time of Hezekiah's accession to the throne of Judah, the Assyrians had already carried captive a large number of the children of Israel from the northern kingdom; and a few years after he had begun to reign, and while he was still strengthening the defenses of Jerusalem, the Assyrians besieged and captured Samaria and scattered the ten tribes among the

⁴ Heb. a stroke without removing ⁵ or, The grave ⁶ Heb. leaders, or, great goals ⁷ or, O day star ⁸ or, did not let his prisoners loose homeward?

A Solemn Message Concerning Philistia

- 29 Rejoice not thou, whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent.
- 30 And the firstborn of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.
- 31 Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a smoke, and none shall be alone in his appointed times.
- 32 What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.

A Solemn Message Concerning Moab

- 15** The burden of Moab. Because in the night Ar of Moab is laid waste, and brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;
- 2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads shall be baldness, and every beard cut off.
- 3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl weeping abundantly.
- 4 And Heshbon shall cry, and Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.
- 5 My heart shall cry out for Moab: his fugitives shall flee unto Zoar, an heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim they shall raise up a cry of destruction.
- 6 For the waters of Nimrim shall be desolate: for the hay is withered away, the grass faileth, there is no green thing.
- 7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the brook of the willows.
- 8 For the cry is gone round about the

14:29 Eze 26:2; Eze 35:15; Hos 9:1;
14:30 Job 18:13, Isa 5:17, Isa 58:16;
14:31 Isa 13:6, Isa 16:7, Isa 20:1,
14:32 Isa 49:1, 2 Sa 8:10, Isa 12:6;
15:1 Isa 13:1, Isa 14:28, Jer 9:26,
15:2 Isa 16:12, Jos 15:17, Jer 48:16;
15:3 2 Sa 5:31, 2 Ki 6:30, Mt 11:21;
15:4 Jer 48:54, Nu 21:23, De 2:32;
15:5 Jer 9:10; Jer 13:17, Jer 36;
15:6 Nu 32:4; Nu 32:36; Jos 15:27;
15:9 Lev 26:18, Lev 26:21;
16:1 2 Sa 8:2, Eze 17:17, Isa 10:32;
16:2 Isa 13:14; Pr 27:9, Dt 2:36;
16:3 Isa 17:1, Jer 22:3, Dt 4:2;
16:5 Ps 85:10; Pr 20:28, Da 4:2;
16:6 Isa 2:11; Jer 49:20, Jer 48:42;
16:7 Jer 48:20; Isa 16:11; Isa 15:4;
16:8 Isa 15:4; Isa 21:7, Nu 32:3;
16:9 Jer 15:5; Isa 15:4, Jdg 9:27;
16:10 Isa 32:10, Jer 48:33, Am 5:11;

9 or, adder
10 or, he shall not be alone
11 or, assemblies
12 or, betake themselves unto it

15
1 or, cut off
2 Heb. descending into weeping, or, coming down with weeping
3 or, to the borders thereof, even to Zoar, as an heifer
4 Heb. breaking
5 Heb. desolations
6 or, valley of the Arabians
7 Heb. additions

16
1 or, Petra: Heb. A rock
2 or, a nest forsaken
3 Heb. Bring
4 Heb. wringer

borders of Moab; the howling thereof unto Elgaim, and the howling thereof unto Beerselim.

- 9 For the waters of Dimon shall be full of blood: for I will bring more upon Dimon, lions upon him that escapeth of Moab, and upon the remnant of the land.

16 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

- 2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

- 4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

- 6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirharseth shall ye mourn: surely they are stricken.

- 8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

- 10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

many provinces of the Assyrian realm. The borders of Judah were only a few miles distant, with Jerusalem less than fifty miles away; and the rich spoils to be found within the temple would tempt the enemy to return.

Isa

But the king of Judah had determined to do his part in preparing to resist the enemy; and, having accomplished all that human ingenuity and energy could do, he had assembled his forces and had exhorted them to be of good courage. "Great is the Holy One of Israel in the midst of thee" had been the message of the prophet Isaiah to Judah; and the king with unwavering faith now declared, "With us is the Lord our God to help us, and to fight our battles." Isaiah 12:6; 2 Chronicles 32:8.

Nothing more quickly inspires faith than the exercise of faith. The king of Judah had prepared for the coming storm; and now, confident that the prophecy against the Assyrians would be fulfilled, he stayed his soul upon God

(PK 551).

15:12. Result of the Sacrifice of Christ.—Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men and would love them even as He loves His Son. Christ was to complete His work, and fulfil His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. All power in heaven and on earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory (DA 790).

Nothing is apparently more helpless, yet really more

⁵ Heb. the treaders down ⁶ or, prepared ⁷ or, the falsehood of his pretensions ⁸ or, muller ⁹ or, plucked up ¹⁰ or, the alarm is fallen upon, etc

- 11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirharesh.
- 12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.
- 13 This is the word that the LORD hath spoken concerning Moab since that time.
- 14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble.

A Solemn Message Concerning Damascus (Syria)

- 17** The burden of Damascus. Behold, Damascus is taken away from being a city, and it shall be a ruinous heap.
- 2 The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.
- 3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.
- 4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean.
- 5 And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.
- 6 Yet gleanings of grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.
- 7 At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.
- 8 And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images.
- 9 In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

16:11 Isa 63:15; Jer 4:19; Jer 31:20;
16:12 Isa 15:2; Isa 26:16; Nu 22:39;
16:13 Isa 4:8
16:14 Isa 7:16; Isa 15:5; Isa 21:16;

17:1 Isa 15:1; Isa 19:1; Zec 9:1; Ac 9:2;
17:2 Nu 32:34; Dt 2:36; Jer 48:19;
17:3 Isa 7:8; Isa 7:16; Isa 8:4; Hos 3:4;
17:4 Isa 9:8; Isa 9:21; Isa 10:1;
17:5 Jer 9:22; Jer 51:33; Hos 6:11;
17:6 Isa 1:9; Isa 10:22; Isa 24:13; Dt 4:27;
17:7 Isa 19:22; Isa 22:11; Isa 29:21; Mic 7:7;
17:8 Isa 27:9; Isa 30:22; Eze 36:25; Zep 1:3;
17:9 Isa 27:10; Hos 10:11; Am 7:9; Mic 5:11;
17:10 Isa 51:13; Dt 6:12; Ps 65:5; Am 5:11;
17:11 Job 18; Hos 2:5; Hos 9:16; Rom 2:5;
17:12 Isa 28:17; Ps 18:4; Jer 6:23; Lk 21:25;
17:13 Isa 11:25; Isa 27:1; Ps 9:5; Job 38:11;
17:14 2 Ki 19:3; Ps 37:36; Isa 33:4; Jdg 5:31;
18:1 Isa 41:1; Ru 2:12; Ps 46:7;
18:2 Eze 30:9; Isa 18:7; 2 Ch 14:9;
18:3 Isa 1:2; Ps 50:1; Mt 13:16;
18:4 Isa 26:21; Hos 5:15; Isa 18:7;
18:5 Isa 17:11; SS 2:13; SS 2:15;
18:6 Isa 19:19; Jer 7:33; Jer 15:3;

11 or, not many
17
1 or, sun images
2 or, removed in the day of inheritance, and there shall be deadly sorrow
3 or, noise
4 or, many
5 or, hushed down
18
1 or, outspread and polished

- 10 Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:
- 11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be 'a heap in the day of grief and of desperate sorrow.
- 12 Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters!
- 13 The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like 'a rolling thing before the whirlwind.
- 14 And behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.

A Solemn Message Concerning Ethiopia

- 18** Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:
- 2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation 'scattered and peeled, to a people terrible from their beginning hitherto; 'a nation meted out and trodden down, 'whose land the rivers have spoiled!
- 3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.
- 4 For so the LORD said unto me, I will take my rest, and I will 'consider in my dwelling place like a clear heat 'upon herbs, and like a cloud of dew in the heat of harvest.
- 5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.
- 6 They shall be left together unto the fowls of the mountains, and to the beasts of the

inhabitable, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go.

These precious words every soul that abides in Christ may make his own. He may say:

"I will look unto the Lord;
I will wait for the God of my salvation:
My God will hear me.
Rejoice not against me, O mine enemy:
When I fall, I shall arise;
When I sit in darkness,
The Lord shall be a light unto me."

Micah 7:7, 8.

"He will again have compassion on us,

He will blot out our iniquities;

Yea, Thou wilt cast all our sins into the depths of the sea!"
Micah 7:19, Noyes.

God has promised:

"I will make a man more precious than fine gold;
Even a man than the golden wedge of Ophir."
Isaiah 13:12.

"Though ye have lain among the pots,
Yet shall ye be as the wings of a dove covered with silver,
And her feathers with yellow gold."
Psalms 68:13.

Those whom Christ has forgiven most will love Him most. These are they who in the final day will stand nearest to His throne.

"They shall see His face; and His name shall be in their foreheads" Revelation 22:4 (MH 182).

Isa

² or, that meteeth out and treadeth down: Heb. of line, line, and treading under foot ³ or, despise ⁴ or, regard my set dwelling ⁵ or, after rain

earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

- 7 In that time shall the present be brought unto the LORD of hosts of a people *scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

A Solemn Message Concerning Egypt

- 19** The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

- 2 And I will 'set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour: city against city, and kingdom against kingdom.

- 3 And the spirit of Egypt 'shall fail in the midst thereof; and I will 'destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

- 4 And the Egyptians will I 'give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the LORD, the LORD of hosts.

- 5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

- 6 And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

- 7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

- 8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

- 9 Moreover they that work in fine flax, and they that weave *networks, shall be confounded.

- 10 And they shall be broken in the 'purposes

18:7 Isa 16:1; Isa 45:1; Zep 3:10; Mt 2:11;

19:1 Jer 25:19; Jer 46:1; Eze 29:1; Joel 3:19;

19:2 Isa 9:21; Jdg 7:22; Jdg 9:23; 1 Sa 14:16;

19:3 Isa 19:1; Isa 57:10; 1 Sa 25:37; Ps 76:12;

19:4 1 Sa 25:7; Ps 51:8; Isa 19:2; Isa 20:4;

19:5 Jer 51:46; Eze 30:12; Zec 10:11; Zec 11:18;

19:6 Isa 37:25; 2 Ki 19:24; Isa 18:2; Job 6:11;

19:7 Isa 32:20; Jer 14:1; Eze 19:13;

19:8 Ex 7:21; Nu 11:5; Eze 47:10; Hab 1:15;

19:9 1 Ki 10:26; Pr 7:16; Eze 27:7;

19:10 Ex 7:19; Ex 8:5; Dt 11:10;

19:11 Isa 19:3; Isa 19:13; Isa 29:13; Isa 44:25;

19:12 Isa 5:21; Jdg 9:38; Jer 2:28; 1 Co 1:20;

19:13 Isa 19:11; Rom 1:22; Jer 2:16; Jer 46:14;

19:14 Isa 19:2; Isa 29:10; Isa 29:14; 2 Th 2:11;

19:15 Ps 128:2; Jer 14:23; Hab 3:17; 1 Th 1:11-12;

19:16 Isa 30:17; Ps 86:6; Jer 50:47;

19:17 Isa 36:1; Jer 25:19; Isa 11:24; Do 1:35;

19:18 Isa 19:21; Isa 24:1; Zec 2:11;

19:19 Isa 66:23; Ge 12:7; Ge 28:18;

19:20 Isa 55:13; Jos 22:34; Isa 19:4;

19:21 Isa 55:5; Jn 17:3; Zep 3:10;

19:22 Isa 19:1; Job 5:18; Hos 5:15;

6 or, outspread and polished

19

1 Heb. mingle

2 Heb. be emptied

3 Heb. swallow up

4 or, shut up

5 Heb. and shall not be

6 or, while works

thereof, all that make sluices and ponds *for fish.

- 11 Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

- 12 Where are they? where are they wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

- 13 The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even *they that are the stay of the tribes thereof.

- 14 The LORD hath mingled *a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

- 15 Neither shall there be any work for Egypt, which the head or tail, branch or rush, may do.

- 16 In that day shall Egypt be like unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

- 17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

- 18 In that day shall five cities in the land of Egypt speak *the language of Canaan, and swear to the LORD of hosts: one shall be called, The city *of destruction.

- 19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

- 20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

- 21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation: yea, they shall vow a vow unto the LORD, and perform it.

- 22 And the LORD shall smite Egypt: he shall

14:12-14 (see EGW on Eze, 28:13-15). Satan's Rebellion of Long Standing.—The records of some are similar to that of the exalted angel who was given a position next to Jesus Christ in the heavenly courts. Lucifer was enshrouded with glory as the covering cherub. Yet this angel whom God had created, and entrusted with power, became desirous of being as God. He gained the sympathy of some of his associates by suggesting thoughts of criticism regarding the government of God. This evil seed was scattered in a most seducing manner; and after it had sprung up and taken root in the minds of many, he gathered the ideas that he himself had first implanted in the minds of others, and brought them before the highest order of angels as the thoughts of other minds against the government of God. Thus, by ingenious methods of his own devising, Lucifer introduced rebellion in heaven.

God desired that a change take place, and that the work

of Satan be brought out in its genuine aspect. But the exalted angel standing next to Christ was opposed to the Son of God. The underworking was so subtle that it could not be made to appear before the heavenly host as the thing that it really was; and so there was war in heaven, and Satan was expelled with all who would not stand on the side of loyalty to God's government. The Lord God stood forth as Supreme Ruler.

This condition of things had existed a long period of time before Satan was unmasked and the evil ones expelled (Letter 162, 1906).

16:1-5. Every Provisions Made to Help the Poor.

God's word sanctions no policy that will enrich one class by the oppression and suffering of another. In all our business transactions it teaches us to put ourselves in the place of those with whom we are dealing, to look not only on our own things, but also on the things of others. He who

7 Heb. foundations 8 Heb. of living things 9 or, governors: Heb. corners 10 Heb. a spirit of perversities 11 Heb. the lip 12 or, of Heres, or, of the sun

- smite and heal it: and they shall return even to the LORD, and he shall be entreated of them, and shall heal them.
- 23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.
- 24 In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land:
- 25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.
- 26 In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;
- 27 At the same time spake the LORD 'by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.
- 28 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia;
- 29 So shall the king of Assyria lead away 'the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the 'shame of Egypt.
- 30 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.
- 31 And the inhabitant of this 'isle shall say in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

A Solemn Message Concerning Babylon

- 21 The burden of the desert of the sea. As whirlwinds in the south pass through; so it cometh from the desert, from a terrible land.
- 2 A 'grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

19:23 Isa 11:16; Isa 40:5-9; Eph 3:6-9
19:24 Isa 6:13; Isa 49:6; Isa 49:22; Rom 15:27
19:25 Isa 65:23; Nu 6:24; Eph 1:3; Rom 5:29
20:1 2 Ki 18:17; 1 Sa 6:17; Jer 25:20; Am 1:6
20:2 Jer 19:1; Eze 9:5; Mt 16:24; Rev 11:3
20:3 Nu 14:34; Isa 8:18; Isa 18:1
20:4 Isa 19:9; Jer 40:26; Eze 30:18; Isa 4:17
20:5 Isa 30:3; Isa 40:5; Isa 40:7; 1 Co 3:21
20:6 Jer 47:4; Isa 28:17; 1 Th 5:4; Heb 2:4
21:1 Isa 14:1; Isa 17:1; Isa 14:23; Jer 50:2
21:2 Ps 60:3; Pr 13:15; Isa 24:16; Jer 51:44
21:3 Isa 15:5; Isa 16:9; Isa 16:11; Hab 3:6
21:4 Est 5:12; Jer 51:39; Jer 51:57; Da 5:1
21:5 1 Co 15:32; Isa 13:2; Jer 51:11
21:6 Isa 62:6; Eze 4:7; Hab 2:1-2
21:7 Isa 21:9; Isa 47:26; Heb 2:1
21:8 Isa 5:29; Jer 47:7; Jer 25:40
21:9 Jer 50:8; Jer 50:9; Isa 14:19; Isa 1:4-6
21:10 Jer 51:33; Mic 1:13; Hab 3:12; Mt 3:12
21:11 Ge 25:14; 1 Ch 1:30; Isa 41:1; Joel 4:19
21:12 Isa 17:14; Jer 50:27; Eze 7:10
21:13 1 Ki 10:15; Gal 4:25; Isa 14:20
21:14 Ge 25:15; Job 6:19; Rom 12:20; 1 Pe 4:9
21:15 Job 6:19-20
21:16 Isa 16:14; Job 7:1; Isa 42:11

20

- 1 Heb. by the hand of
2 Heb. the captivity of Egypt
3 Heb. nakedness
4 or, country

- 3 Therefore are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.
- 4 'My heart panted, fearfulness affrighted me: the night of my pleasure hath he 'turned into fear unto me.
- 5 Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield.
- 6 For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.
- 7 And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed:
- 8 And 'he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward 'whole nights:
- 9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.
- 10 O my threshing, and the 'corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

A Solemn Message Concerning Dumah (Seir)

- 11 The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?
- 12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

A Solemn Message Concerning Arabia

- 13 The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.
- 14 The inhabitants of the land of Tema 'brought water to him that was thirsty, they prevented with their bread him that fled.
- 15 For they fled 'from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.
- 16 For thus hath the Lord said unto me, Within a year, according to the years of

would take advantage of another's misfortunes in order to benefit himself, or who seeks to profit himself through another's weakness or incompetence, is a transgressor both of the principles and of the precepts of the word of God.

"Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widow's raiment to pledge."
"When thou dost lend thy brother anything, thou shalt not go into his house to fetch his pledge. Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee. And if the man be poor, thou shalt not sleep with his pledge." "If thou at all take thy neighbor's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only: . . . wherein shall he sleep? and it shall come to pass, when he crieth unto Me, that I will hear; for I am gracious." "If thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not oppress one another"

Deuteronomy 24:17, 10-12; Exodus 22:26, 27; Leviticus 25:14

"Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity." "Thou shalt not have in thy bag diverse weights, a great and a small. Thou shalt not have in thy house diverse measures, a great and a small." "Just balances, just weights, a just ephah, and a just hin, shall ye have." Leviticus 19:35, A.R.V.; Deuteronomy 25:13, 14, A.R.V.; Leviticus 19:36, A.R.V.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth." Matthew 5:42, Psalm 37:21.

"Give counsel, execute justice; make thy shade as the night in the midst of the noonday; hide the outcasts; betray not the fugitive." "Let Mine outcasts dwell with thee; . . . be thou a covert to them from the face of the spoiler." Isaiah

Isa

21 1 Heb. hard 2 or, mind wandered 3 Heb. put 4 or, cried as a lion 5 or, every night 6 Heb. son 7 or, bring ye 8 or, for fear, etc: Heb. from the face, etc

- an hireling, and all the glory of Kedar shall fail:
- 17 And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished; for the LORD God of Israel hath spoken it.

*A Solemn Message Concerning
Judah and Jerusalem*

- 22** The burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the housetops?
- 2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.
- 3 All thy rulers are fled together, they are bound by the archers: all that are found in thee are bound together, which have fled from far.
- 4 Therefore said I, Look away from me: I will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.
- 5 For it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.
- 6 And Elam bare the quiver with chariots of men and horsemen, and Kir uncovered the shield.
- 7 And it shall come to pass, that thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate.
- 8 And he discovered the covering of Judah, and thou didst look in that day to the armour of the house of the forest.
- 9 Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.
- 10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.
- 11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.
- 12 And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sack-

21:17 Isa 1:20; Nu 23:19; Jer 34:29;

22:1 Ps 125:2; Jer 29:18; Mic 4:6;

22:2 Isa 24:7; Isa 52:14; Jer 37:33;

22:4 Jer 4:19; Lk 12:1; Isa 45:1;

22:5 Isa 57:3; Jer 30:1; Isa 5:3;

22:6 Isa 21:2; Ge 10:22; Isa 15:1;

22:7 Isa 37:33; Jer 49:1-3;

22:8 1 Ki 2:1 Ki 10:17; Sa 4:1;

22:9 2 Ki 20:20, 2 Ch 32:30;

22:11 Ne 5:16; Isa 8:17; Mic 7:7;

22:12 Ec 11:1; Job 1:15; Job 2:17;

22:13 Isa 5:12; Isa 50:12; 1 Co 15:52;

22:14 Isa 59:1; Sa 9:15; Am 5:7; Eze 11:14;

22:15 1 Ch 27:25; Ac 8:27; Isa 36:3; Isa 37:2;

22:16 Isa 52:5; Mic 2:10; Isa 14:18; 2 Sa 18:18;

22:17 Ec 8:1; Job 9:21; Jer 14:5;

22:18 Isa 17:13; Am 7:17;

22:19 Ps 75:6-7; Eze 17:24; Lk 1:52;

22:20 Isa 36:3; Isa 40:11; Isa 50:22; Isa 57:2;

22:21 1 Sa 18:4; Ec 8:2; Ec 15:15; Ge 45:8;

22:22 Rev 1:18; Job 12:11; Rev 5:7;

22:23 Ec 9:8; Ec 12:11; Zec 10:1;

22:24 Mt 28:18; Eze 15:3; Rom 9:22-23;

22:25 Ps 52:5; Ps 110:5; Isa 40:11;

9 Heb. bows

22

1 Heb. of the bow

2 Heb. be bitter in weeping

3 Heb. made naked

4 Heb. the choice of thy valleys

5 or, toward

6 or, O he

7 or, who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, etc

cloth:

- 13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die.
- 14 And it was revealed in mine ears by the LORD of hosts, Surely this iniquity shall not be purged from you till ye die, saith the LORD God of hosts.
- 15 Thus saith the LORD God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say.
- 16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?
- 17 Behold, the LORD will carry thee away with a mighty captivity, and will surely cover thee.
- 18 He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.
- 19 And I will drive thee from thy station, and from thy state shall he pull thee down.
- 20 And it shall come to pass in that day, that I will call my servant Eliakim the son of Hilkiah:
- 21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.
- 22 And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.
- 23 And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house.
- 24 And they shall hang upon him all the glory of his father's house, the offspring, and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flacons.
- 25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.

16-3

The plan of life that God gave to Israel was intended as an object lesson for all mankind. If these principles were carried out today, what a different place this world would be!

Isa

Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. Hidden in the depths of the earth are blessings for all who have courage and will and perseverance to gather her treasures (Mt 13:1-12).

21:11, 12. A Spiritual Watchman.—Christ's ministers are the spiritual guardians of the people entrusted to their care. Their work has been likened to that of watchmen. In ancient times, sentinels were often stationed on the walls of cities, where, from points of vantage, they could overlook important points to be guarded, and give warning of

the approach of an enemy. Upon their faithfulness depended the safety of all within. At stated intervals they were required to call to one another, to make sure that all were awake, and that no harm had befallen any. The cry of good cheer or of warning was borne from one to another, each repeating the call till it echoed round the city.

To every minister the Lord declares: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, . . . thou hast delivered thy soul." (Eze. 33:7-9.)

These words of the prophet declare the solemn responsibility resting upon those who are appointed as guardians

⁹ Heb. the captivity of a man ⁹ Heb. large of spaces ¹⁰ or, instruments of vials

A Solemn Message Concerning Tyre

- 23** The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.
- 2 Be 'still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.
- 3 And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.
- 4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins.
- 5 As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.
- 6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.
- 7 Is this your joyous city, whose antiquity is of ancient days? her own feet shall carry her afar off to sojourn.
- 8 Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?
- 9 The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth.
- 10 Pass through thy land as a river, O daughter of Tarshish: *there is no more strength.*
- 11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant city, to destroy the strong holds thereof.
- 12 And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.
- 13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian found it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.
- 14 Howl, ye ships of Tarshish: for your strength is laid waste.

23:1 Jer. 25:22; Jer. 47:4; Eze. 26:1.
 23:2 Isa. 41:1; Isa. 47:5; Ps. 46:10.
 23:3 1 Ch. 15:5; Jer. 2:10; Isa. 32:20.
 23:4 Jer. 47:3-4; Hos. 9:13; Rev. 18:23.
 23:5 Isa. 19:16; Ex. 15:1-16; Jos. 2:9-11.
 23:6 Isa. 23:10; Isa. 23:12; Isa. 21:15.
 23:7 Isa. 22:2; Jos. 19:29; Eccl. 10:7.
 23:8 Rev. 18:8; Isa. 10:8; Isa. 36:9.
 23:9 Isa. 14:24; Isa. 1:27; Ac. 4:28; Eph. 1:19.
 23:10 Isa. 23:12; Isa. 23:14; Hag. 2:22; Rom. 5:6.
 23:11 Isa. 2:19; Ps. 46:6; Eze. 26:19; Hag. 2:7.
 23:12 Isa. 23:1; Isa. 23:7; Rev. 18:22; Isa. 57:22.
 23:13 Isa. 14:19; Ge. 11:28; Ge. 11:31; Ac. 4:4.
 23:14 Isa. 23:1; Isa. 23:6; Eze. 27:25-30.
 23:15 Jer. 29:10; Eze. 29:11; Dan. 7:14; Rev. 17:10.
 23:16 Jer. 10:12; Jer. 30:14.
 23:17 Jer. 29:10; Zeph. 2:7; Ac. 15:14; 1 Th. 2:18.
 23:18 Ps. 45:12; Ps. 72:10; Mk. 3:8; Lk. 12:43.
 24:1 Isa. 5:6; Isa. 27:10; Isa. 42:15.
 24:2 Isa. 2:9; Isa. 51:5; 2 Ch. 36:20.
 24:3 Isa. 24:1; Isa. 6:11; 19:29-28.
 24:4 Isa. 3:26; Isa. 28:1; Isa. 33:9.
 24:5 Lev. 20:22; 2 Ch. 33:9; Mic. 2:10.
 24:6 Mal. 2:2; Mal. 3:9; Mal. 1:6; Mic. 2:13.
 24:7 Isa. 16:8; Isa. 16:10.
 24:8 Jer. 16:9; Eze. 26:13; Hos. 2:11.

23

- ¹ Heb. silent
² Heb. from afar off
³ Heb. to pollute
⁴ Heb. girdle
⁵ or, concerning a merchantman
⁶ Heb. Canaan
⁷ or, strongholds

- 15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as a harlot.
- 16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.
- 17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.
- 18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for ^{*} durable clothing.

Desolation of the Earth (24:1)

- 24** Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.
- 2 And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.
- 3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.
- 4 The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.
- 5 The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.
- 6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.
- 7 The new wine mourneth, the vine languisheth, all the merryhearts do sigh.
- 8 The mirth of tabrets ceaseth, the noise of

of the church, stewards of the mysteries of God. They are to stand as watchmen on the walls of Zion, to sound the note of alarm at the approach of the enemy. If for any reason their spiritual senses become so benumbed that they are unable to discern danger, and through their failure to give warning the people perish, God will require at their hands the blood of those who are lost.

It is the privilege of the watchmen on the walls of Zion to live so near to God, and to be so susceptible to the impressions of His Spirit, that He can work through them to tell sinners of their peril, and point them to the place of safety. Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction. Faithfully are they to warn their fellow-men of the sure result of transgression, and faithfully are they to safeguard the interest of the church. At no time may they relax their vigilance. There is a work requiring the exercise

of every faculty of the being. In trumpet tones their voices are to be lifted, and never should they sound one wavering, uncertain note. Not for wages are they to labor, but because they cannot do otherwise, because they realize that there is a woe upon them if they fail to preach the gospel (GW 14-15).

23:18. The Safest Way.—Of God's people He says, "Her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up." But many who profess to believe the truth do not want God in their thoughts, any more than did the antediluvians or Sodomites. One sensible thought of God, awakened by the Holy Spirit, would spoil all their schemes. Self, self, self, has been their god, their alpha and their omega.

Christians are safe in acquiring money as God directs, and using it in channels which He can bless. God permits us to use His goods with an eye single to His glory to bless

⁶ Heb. it shall be unto Tyre as the song of an harlot ⁹ Heb. old ²⁴ Heb. paventeth the face thereof ² or, prince ³ Heb. the height of the people

them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In the city is left desolation, and the gate is smitten with destruction.

13 When thus it shall be in the midst of the land among the people, *there shall be as the shaking of an olive tree, and as the gleaming grapes when the vintage is done.*

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the 'fires, even the name of the LORD God of Israel in the isles of the sea.

16 From the 'utmost part of the earth have we heard songs, *even glory to the righteous.* But I said, 'My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall 'punish the host of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, 'as prisoners are gathered in the 'pit, and

24:9 Ps 69:12; Ecc

9:7; Am 8:10;

24:10 Isa 25:2; Isa

27:10; Mic 2:13;

24:11 Ps 31:6; Hos

7:11; Joel 1:5;

24:12 Isa 32:14; Jer

9:11; Mic 1:9; Mt 22

24:13 Isa 1:9; Isa

6:13; Jer 4:28;

24:14 Isa 25:1; Isa

26:1; Isa 27:2;

24:15 Ac 10:25; 1

Pe 1:7; 1 Pe 4:15;

24:16 Isa 20:15; Isa

52:10; Ps 28; Ps 67

24:17 1 Ki 19:17;

Jer 8:3; Eze 14:21

24:18 Job 20:24;

Am 5:19; Ge 7:11;

24:19 Sa 1:5; Hab

5:6; Mt 21:5;

24:20 Isa 19:14; Isa

29:9; Ps 107:27;

24:21 Isa 34:2; Ps

76:12; Eze 38:1;

24:22 Isa 24:17; Isa

24:9; Zec 9:11;

24:23 Isa 40:26; Isa

60:19; Joel 2:31;

25:1 Isa 26:13; Isa

61:10; Ex 15:2; Rev

7:12;

25:2 Isa 25:12; Isa

11:23; Rev 18:19;

25:3 Eze 38:23; Zec

11:9; Zec 14:16; Rev

11:13;

25:4 Isa 14:52; Isa

29:19; Zep 4:12; Jas

2:5;

25:5 Isa 13:11; Rev

16:1; Rev 17:1; Rev

18:1;

25:6 Isa 25:10; Ps

78:68; Zec 8:3; Heb

12:22;

25:7 Mt 27:51; Lk

2:52; Ac 17:50; Eph

4:18;

25:8 Hos 14:4; 1

Co 15:26; 2 Ti 1:10;

Rev 20:11;

25:9 Isa 12:1; Rev

17:1; Isa 8:17; Ge

49:18;

25:10 Isa 25:6; Isa

11:10; Isa 12:6; Eze

48:45;

4 or, valleys

5 Heb. wing

6 Heb. Leanness to

me, or, My secret to

me

7 Heb. visit upon

8 Heb. with the gather-

ing of prisoners

9 or, dungeon

10 or, found wanting

shall be shut up in the prison, and after many days shall they be 'visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and "before his ancients gloriously.

Deliverance of God's People (25:-27:)

A Song of Praise and Victory

25 O LORD, thou art my God; I will exalt thee. I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

2 For thou hast made of a city an heap; of a defended city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will 'destroy in this mountain the face of the covering 'cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD: we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be 'trodden down under him, even as straw is 'trodden down for the dunghill.

ourselves that we may bless others. Those who have adopted the world's maxim, and discarded God's specifications, who grasp all they can obtain of wages or goods, are poor, poor indeed, because the frown of God is upon them. They walk in paths of their own choosing, and do dishonor to God, to truth, to His goodness, to His mercy, His character.

Now, in probationary time, we are all on test and trial. Satan is working with his deceiving enchantments and bribes, and some will think that by their schemes they have made a wonderful speculation. But lo, as they thought they were rising securely and were carrying themselves loftily in selfishness, they learned that God can scatter faster than they can gather (TM 335-336).

24:1-13. Great Judgement Would Come.—In visions of the great judgment day the inspired messengers of Jehovah were given glimpses of the consternation of those

unprepared to meet their Lord in peace.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof: . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Isaiah 24:1-8.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and

¹¹ or, there shall be glory before his ancients ²⁵ ¹ Heb. swallow up ² Heb. covered ³ or, threshed, etc. ⁴ or, threshed in Madmenan

- 11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride together with the spoils of their hands.
- 12 And the fortress of the high fort of thy walls shall he bring down, lay low, and bring to the ground, *even* to the dust.

A Song of Confidence in God

26 In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.

- 2 Open ye the gates, that the righteous nation which keepeth the truth may enter in.
- 3 Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.
- 4 Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength:
- 5 For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.
- 6 The foot shall tread it down, *even* the feet of the poor, and the steps of the needy.
- 7 The way of the just is uprightness: thou, most upright, dost weigh the path of the just.
- 8 Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.
- 9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.
- 10 Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.
- 11 LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy² at the people: yea, the fire of thine enemies shall devour them.
- 12 LORD, thou wilt ordain peace for us: for thou also hast wrought all our works³ in us.

25:11 Isa. 5:25; Isa. 14:26; Col. 2:15.

25:12 Jer. 51:58; Jer. 51:64; Heb. 11:30.

26:1 Isa. 2:20; Eze. 4:11; Ps. 137:3-4.

26:2 Jer. 62:10; Zec. 8:20; Ac. 2:47; Rev. 21:24.

26:3 Mic. 5:5; Jn. 14:27; Jn. 16:33.

26:4 Isa. 12:2; Isa. 50:10; Ps. 55:22; Isa. 45:17.

26:5 Isa. 14:11; Isa. 14:13; Jer. 51:64; Rev. 18:21.

26:6 Isa. 37:25; Isa. 60:14; 1k. 10:19; Rom. 16:20.

26:7 Isa. 35:8; Pr. 20:7; 2 Co. 1:12; Eph. 2:10.

26:8 Ps. 18:24; Mal. 4:1; 1k. 1:6; Isa. 25:9.

26:9 Ps. 119:62; Ps. 130:6; 1k. 6:12; Ps. 63:1.

26:10 Jer. 9:41; Ps. 106:13; Pr. 1:32; Rev. 2:21.

26:11 Mic. 5:9; Isa. 18:5; Job. 34:27; Ac. 28:12.

26:12 Jer. 33:6; Jn. 14:27; Eph. 2:10; Heb. 13:20.

26:13 Isa. 51:22; 2 Co. 12:8; Jn. 8:52; Rom. 6:22.

26:14 Isa. 26:19; Isa. 19:19; Ex. 1:30; Mt. 2:20.

26:15 Isa. 9:3; Isa. 10:22; Ge. 12:2; Jn. 15:8.

26:16 Ps. 50:15; Ps. 91:15; Jer. 22:23.

26:17 Isa. 14:8; Isa. 21:3; Ps. 98:6; Jer. 4:31.

26:18 Isa. 37:3; Hos. 14:13; Jn. 7:7.

26:19 Isa. 25:8; Hos. 13:14; Ac. 2:15.

26:20 Isa. 51:16; Jer. 51:45; Mt. 23:37.

26:21 Isa. 18:4; Eze. 8:6; 2 Th. 1:7-10.

27:1 Isa. 26:21; Isa. 66:16; Rev. 2:16.

27:2 Mt. 21:17; Jer. 2:21; Mt. 21:33.

27:3 Isa. 46:4; Isa. 46:9; Isa. 60:16.

27:4 Ps. 85:3; Ps. 103:9; Eze. 16:63.

26
1 Heb. truths
2 Heb. peace, peace
3 or, thought, or, imagination

- 13 O LORD our God, *other* lords beside thee have had dominion over us: but by thee only will we make mention of thy name.

14 *They are dead, they shall not live; they are deceased, they shall not rise:* therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth.

16 LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.

17 Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth: neither have the inhabitants of the world fallen.

19 *Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.*

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

27 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.

A Song of the Lord's Vineyard

2 In that day sing ye unto her, A vineyard of red wine.

3 I the LORD do keep it; I will water it every moment: lest any hurt it. I will keep it night and day.

4 Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn

the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men." Joel 1:15-18, 12

"I am pained at my very heart," Jeremiah exclaims as he beholds the desolations wrought during the closing scenes of earth's history. "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled." Jeremiah 4:19, 20 (PK 726-727).

25:1-4. Hang His Mercies in Memory's Hall.—[Isa. 25:1-4 quoted.] Wherein do we show our gratitude to God? His benefits to us are inexpressibly great. Do we frame His mercies and blessings, and hang them in memory's hall, where we can see them and be led to offer thanksgiving to God for His goodness and love? There are thousands upon thousands who have no eyes to see, no ears to hear, no hearts to appreciate God's work in their behalf. They pass

by the goodness of the Lord as theirs by right (MS 145, 1899).

26:19. Sleeping Saints Guarded as Precious Jewels.—[Isa. 26:19 quoted.] The Life-giver will call up His purchased possession in the first resurrection, and until that triumphant hour, when the last trump shall sound and the vast army shall come forth to eternal victory, every sleeping saint will be kept in safety and will be guarded as a precious jewel, who is known to God by name. By the power of the Saviour that dwelt in them while living and because they were partakers of the divine nature, they are brought forth from the dead (Letter 65A, 1891).

26:20 (ch. 49:16). How to Prepare for Future Protection.—When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to Him in faith, He takes our names on His lips, and presents them to His Father,

Isa

⁴ Heb. the rock of ages ⁵ or, toward thy people ⁶ or, for us ⁷ Heb. secret speech ⁸ Heb. bloods **27** ¹ or, crossing like a bar ² or, march against

them together.

- 5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.
- 6 He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

The Gathering of the Remnant of Israel

- 7 Hath he smitten him, *as* he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?
- 8 In measure, *when* it shooteth forth, thou wilt debate with it: *he* stayeth his rough wind in the day of the east wind.
- 9 By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and *images* shall not stand up.
- 10 Yet the defenced city *shall* be desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.
- 11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour.
- 12 And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.
- 13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

A Solemn Warning to Israel and Judah (28-29:)

Woe to Ephraim (Israel)

28 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious

27:5 Isa 95:24; Isa 64:7; Lk 13:34; Heb 6:18.
27:6 Isa 6:13; Isa 57:41; Isa 60:22; Jer 50:19.
27:7 Isa 17:3; Isa 17:14; Jer 50:40; Na 1:11.
27:8 Isa 57:16; Job 23:6; Ps 38:1; 1 Co 10:13.
27:9 Isa 1:4; Isa 48:10; Ps 119:67; Ps 119:71.
27:10 Isa 17:9; Isa 25:2; Isa 64:10; Jer 26:6.
27:11 Eze 20:47; Mt 5:10; In 15:6; Isa 1:3.
27:12 Isa 56:8; Ge 15:18; Ps 68:22; Ps 72:8.
27:13 Isa 18:3; Lev 25:9; Mt 24:31; Rom 10:18.
28:1 Isa 28:3; Hos 5:5; Hos 6:10; Am 6:1.
28:2 Isa 27:1; Isa 25:4; Mt 25:2; Rev 18:8.
28:3 Isa 25:10; Da 8:13; Heb 10:29; Rev 11:2.
28:4 Isa 28:1; Hos 9:16; Jas 1:10-11; Rev 6:13.
28:5 Isa 45:25; Isa 60:19; Isa 62:3; Lk 2:32.
28:6 Pr 20:8; In 5:31; In 5:30; 1 Co 12:8.
28:7 Isa 19:14; Eze 41:21; Mt 24:29; Eph 5:26.
28:8 Pr 26:11; Jer 48:26; Hab 2:14; Hab 2:16.
28:9 Jer 5:31; Jer 6:10; In 5:19; In 12:48.
28:10 Isa 28:13; Psa 3:1; 2 Ti 5:7; Heb 5:12.
28:11 Dt 28:49; Jer 5:15; 1 Co 14:21.
28:12 Isa 30:15; Jer 6:16; Jer 44:16; Heb 12:25.
28:13 Isa 28:10; Hos 6:5; Mt 13:14; Rom 11:9.
28:14 Isa 5:9; Isa 29:20; Hos 7:5; Ac 13:41.

³ Heb. according to the stroke of
⁴ or, thou sendest it forth
⁵ or, when he removeth it with

beauty is a fading flower, which *are* on the head of the fat valleys of them that are *overcome* with wine!

- 2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.
- 3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:
- 4 And the glorious beauty, *which* is on the head of the fat valley, shall be a fading flower, *and* as the hasty fruit before the summer: *which* *when* he that looketh upon it seeth, while it is yet in his hand he *eateth* it up.
- 5 In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.
- 6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

A Warning to the Leaders in Jerusalem

- 7 But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.
- 8 For all tables are full of vomit and filthiness, *so that there* is no place clean.
- 9 Whom shall he teach knowledge? and whom shall he make to understand *doctrine? them that* are weaned from the milk, and drawn from the breasts.
- 10 For precept *must* be upon precept, precept upon precept: line upon line, line upon line; here a little, *and* there a little:
- 11 For with *stammering* lips and another tongue *will* he speak to this people.
- 12 To whom he said, This is the rest *where-with* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.
- 13 But the word of the LORD was unto them precept upon precept, precept upon precept: line upon line, line upon line; here a little, *and* there a little: that they might go, and fall backward, and be broken, and snared, and taken.
- 14 Wherefore hear the word of the LORD, ye

saying, "I have graven them upon the palms of my hands; I know them by name." And the command goes forth to the angels to protect them. Then in the day of fierce trial He will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide?—They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself (RUL Nov. 19, 1908).

26:21. Earth's Cup of Iniquity Soon Full.—The point is fast being reached when the iniquity of transgressors will be to the full. God gives nations a certain time of probation. He sends light and evidence, that, if received, will save them, but if refused as the Jews refused light, indignation

and punishment will fall upon them. If men refuse to be benefited, and choose darkness rather than light, they will reap the results of their choice. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." The professed Christian world is advancing, as did the Jewish nation, from one degree of sinfulness to a greater degree, refusing warning after warning, and rejecting a Thus saith the Lord, while crediting the fables of men. The Lord God will soon arise in His wrath, and pour out His judgments upon those who are repeating the sins of the inhabitants of the Noahic world. Those whose hearts are fully set in them to do evil, as were the hearts of the inhabitants of Sodom, will like them be destroyed. The fact that God had long forbearance, patience and mercy, the fact that His judgments have been long delayed, will not make the punish-

6 or, sun images 28 ¹ Heb. broken ² Heb. with feet ³ Heb. swalloweth ⁴ Heb. the hearing? ⁵ or, hath been ⁶ Heb. stammerings of lip ⁷ or, he hath spoken

- scornful men, that rule this people which is in Jerusalem.
- 15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:
- 16 Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
- 17 Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.
- 18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.
- 19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only ^{to} understand the report.
- 20 For the bed is shorter than that *a man* can stretch himself *on it*: and the covering narrower than that he can wrap himself *in it*.
- 21 For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act.
- 22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a consumption, even determined upon the whole earth.
- 23 Give ye ear, and hear my voice; hearken, and hear my speech.
- 24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?
- 25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ^{the} principal wheat and the appointed barley and the ^{rice} in their ^{place}?

28:15 Ecce 8:8; Jer 44:17; Eze 8:12;
28:16 Isa 64:14; Ge 49:24; Mt 21:42;
28:17 Isa 10:22; Ps 94:15; Rom 2:2;
28:18 Isa 7:7; Isa 40:10; Jer 49:26;
28:19 2 Ki 18:13; Isa 33:7; Isa 36:22;
28:20 Isa 61:6; Isa 66:5-6; Jer 7:4-10;
28:21 Jos 10:10; Isa 28:19; Eze 34:21;
28:22 Isa 28:15; Jer 20:7; Mt 27:49;
28:23 Isa 1:2; Jer 22:29; Rev 2:7; Rev 21:1;
28:24 Jer 4:3; Hos 10:11-12;
28:25 Ex 9:31-32; 1Pe 1:9;
28:26 Ex 28:3; Ex 36:2; Job 35:11; Da 1:17; Jas 1:17;
28:27 Isa 41:15; 2 Ki 13:7; Am 1:5; Jer 10:21;
28:28 Isa 21:10; Am 9:9; Mt 3:12; Jn 12:24; 1 Co 3:9;
28:29 Isa 9:6; Ps 40:5; Jer 52:19; Rom 11:35;
29:1 Isa 31:9; Jer 21:1; Hos 5:6; Heb 10:1;
29:2 Isa 10:32; Isa 17:14; Isa 36:22; Isa 47:3;
29:3 2 Ki 18:17; 1Pe 2:22; Mt 22:7;
29:4 Isa 3:8; Isa 51:23; Ps 44:25; Isa 8:19;
29:5 Isa 25:5; Isa 51:3; Job 21:18; 1 Th 5:3;
29:6 Isa 30:30; Mt 21:7; Mk 13:8; Lk 21:11;
29:7 Isa 47:46; Jer 51:42-44; Zec 12:3-5;
29:8 2 Ch 32:21; Isa 49:12

8 Heb. a treading down to it

9 or, when he shall make you to understand doctrine

10 or, the wheat in the principal place, and barley in the appointed place

11 or, spelt

12 Heb. border?

13 or, And he bindeth it in such sort as his God doth teach him

- 26 "For his God doth instruct him to discretion, and doth teach him.
- 27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.
- 28 Bread *corn* is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen.
- 29 This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working.

A Warning to the City of David, Ariel (Jerusalem)

- 29 Woe to Ariel, to Ariel, ^{the} city where David dwelt! add ye year to year: let them ^{kill} sacrifices.
- 2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.
- 3 And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.
- 4 And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall ^{be} whisper out of the dust.
- 5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff that passeth away: yea, it shall be at an instant suddenly.
- 6 Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.
- 7 And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.
- 8 It shall even be as when a hungry *man* dreameth, and behold, he eateth: but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and behold, he drinketh: but he awaketh, and behold, *he* is faint, and his soul hath appetite: so shall the multitude of all the

ment any less severe when it does come (Undated MS 145).

28:13. Give Me Your Heart.—Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. Manifold teaching needs to be given. "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. "For with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the

refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken." Why?—because they did not heed the word of the Lord that came unto them.

This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, "Give Me thine heart." It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

Isa

- nations be, that fight against mount Zion.
- 9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.
- 10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.
- 11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:
- 12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.
- 13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:
- 14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.
- 15 Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?
- 16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?
- 17 Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

The Redemption and Restoration of Jacob

- 18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.
- 19 The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.
- 20 For the terrible one is brought to nought,

29:9 Jer 2:12; Hab 1:5; Rev 17:6; Mt 26:15.
 29:10 Isa 29:14; Ps 69:25; Mic 3:6; Rom 11:8.
 29:11 Da 12:3; Da 12:9; Mt 11:25; Mt 16:17.
 29:12 Isa 29:10; Jer 5:1; Hos 4:6; Jo 7:15; 16.
 29:13 Isa 10:6; Jer 5:10; Jer 5:1; Col 2:22.
 29:14 Isa 29:9; Hab 1:5; Isa 29:10; Lk 10:21.
 29:15 Isa 30:1; Jer 23:21; Zep 1:12; Rev 2:23.
 29:16 Isa 21:1; Ac 17:6; Rom 9:19; Rom 9:21.
 29:17 Isa 65:18; Hab 2:3; Hag 2:6; Heb 10:37.
 29:18 Isa 29:24; Dt 29:1; Mt 11:5; Mt 16:17.
 29:19 Isa 61:1; Zep 2:3; Mt 11:29; Eph 1:2.
 29:20 Isa 13:3; Isa 49:25; Da 7:1; Lk 16:14.
 29:21 Jdg 12:6; Mt 22:15; Jer 18:18; Pr 28:21.
 29:22 Isa 11:14; Isa 51:2; Isa 51:11; Isa 45:17.
 29:23 Isa 19:25; Isa 43:21; Eph 2:10; Mt 6:9.
 29:24 Isa 28:7; Zec 12:10; Lk 7:17; Ac 2:37.
 30:1 Isa 40:9; Isa 63:10; Isa 65:2; Eze 2:3.
 30:2 Isa 36:6; Dt 28:68; 2 Ki 17:4; Jer 47:5.
 30:3 Rom 5:5; Rom 10:11.
 30:4 Isa 57:9; 2 Ki 17:4; Hos 7:16; Isa 19:11.
 30:5 Isa 40:16; Jer 2:35.
 30:6 Isa 57:9; Hos 12:1; Mt 12:12; Isa 19:4.
 30:7 Jer 37:7; Isa 40:15; Isa 2:22; Isa 54.

5 or, take your pleasure, and riot
 6 Heb heads
 7 or, letter
 8 Heb add
 9 Heb add

and the scorner is consumed, and all that watch for iniquity are cut off:

- 21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.
- 22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.
- 23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.
- 24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

The Folly of Reliance on Egypt (30-31)

Woe to Those Who Trust in Egypt

- 30 Woe to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:
- 2 That walk to go down into Egypt, and have not asked at my mouth: to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!
- 3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion.
- 4 For his princes were at Zoan, and his ambassadors came to Hanes.
- 5 They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame, and also a reproach.
- 6 The burden of the beasts of the south: into the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them.
- 7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still.

God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. You are not to say, I will follow the Lord's guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord's similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of—? (TM 418-419)

29:13-15. God Shows His Ways Even Today.—The promises of God are full and abundant, and there is no need for anyone to depend upon humanity for strength. To all that call upon Him, God is near to help and succor. And He is greatly dishonored when, after inviting our confidence, we turn from Him—the only One who will not misunderstand us, the only One who can give unerring

counsel—to men who in their human weakness are liable to lead us astray.

"Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us?"

The Lord has shown us His way; shall we walk in it? or shall we, finite and erring as we are, walk in our own counsel, and practice the principles which He has warned us against? (TM 381)

Isa

¹⁰ Heb. know understanding 30 ¹ or, to her

- 8 Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:
- 9 That this is a rebellious people, lying children, children *that* will not hear the law of the LORD:
- 10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:
- 11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.
- 12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:
- 13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.
- 14 And he shall break it as the breaking of the 'potters' vessel that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

Mercy for Those Who Trust in God

- 15 For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.
- 16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift.
- 17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.
- 18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed *are* all they that wait for him.
- 19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

30:8 Isa 8:1; Dt 31:22; Jer 36:2.
 30:9 Isa 30:1; Isa 1:1; Dt 32:20.
 30:10 2 Ch 25:16; Jer 11:21; Am 2:12.
 30:11 Isa 29:21; Am 7:14; Rom 9:7.
 30:12 Isa 30:7; Isa 5:21; Am 2:4.
 30:13 1 Ki 20:30; Ps 62:4; Mt 7:27; Lk 6:49.
 30:14 Ps 2:9; Rev 2:27; Isa 27:11; Jer 13:13.
 30:15 Isa 30:11; Jer 23:36; Lk 13:34; Heb 12:25.
 30:16 Isa 41:1; 2 Ki 25:5; Ps 34:17; Jer 52:7.
 30:17 Lev 26:8; Zep 1:12; Isa 6:13; Rom 11:7.
 30:18 Isa 55:8; Ex 4:6; Hos 2:19; Rom 5:20; Lk 15:20.
 30:19 Isa 10:24; Jer 46:15; Jer 41:6; Rom 11:26.
 30:20 Ps 80:5; Ps 102:9; Ac 14:22; Mt 9:38.
 30:21 Isa 38:17; Isa 58:11; Jer 6:16; 1 Jn 2:20.
 30:22 Isa 27:9; Isa 41:7; Eze 36:31; Zec 13:2.
 30:23 Isa 42:20; Isa 58:11; Jer 13:42; Mt 6:34.
 30:24 Dt 25:1; Ge 45:6; 1 Sa 8:12.
 30:25 Eze 34:13; Eze 34:26; Jo 7:38.
 30:26 Isa 11:9; Zec 12:8; Zec 14:7.
 30:27 Isa 43:12; Isa 59:9; Ps 79:5.
 30:28 Isa 11:4; Ps 18:15; Lk 22:31.
 30:29 Isa 12:1; Isa 26:1; Ex 15:1.
 30:30 Isa 29:6; Job 40:9; Eze 10:5.

2 Heb. the latter day

3 or, fraud

4 Heb. the bottle of potters

5 or, a tree bereft of branches, or, boughs, or, a mast

6 or, oppression

7 Heb. the graven images of thy silver

8 Heb. scaller

9 or, savoury; Heb. leavened

10 Heb. lifted up, etc.

- 20 And *though* the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:
- 21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.
- 22 Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.
- 23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.
- 24 The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.
- 25 And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall.
- 26 Moreover the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.
- 27 Behold, the name of the LORD cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire:
- 28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* a bridle in the jaws of the people, causing them to err.
- 29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.
- 30 And the LORD shall cause "his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and

30:15. Usefulness Not Proved by Noise and Bustle.—We need a calm waiting upon God. The need of this is imperious. It is not the noise and bustle we make in the world which proves our usefulness. See how silently God works! We do not hear the noise of His steps, and yet He is walking about us, laboring for our good. Jesus did not seek for notoriety. His life-giving virtue was going out to the needy and the afflicted through silent actions, whose influence extended far into all countries and was felt and expressed in the life of millions of human beings. Those who desire to labor with God have need of His Spirit every day; they need to walk and labor in meekness and humility of spirit, without seeking to accomplish extraordinary things, satisfied to do the work before them and doing it faithfully. Men may not see or appreciate their efforts, but the names of these faithful children of God are written in heaven among His noblest workers, as scattering His seed

in view of a glorious harvest. "Ye shall know them by their fruits" (MS 24, 1887).

Take Time to Rest, Think, Appreciate.—The Lord wants human beings to take time to rest, time to think of and appreciate heavenly things. Those who do not value the things of heaven sufficiently to give time to them will at last lose all (Letter 181, 1903).

32:20. Called to Different Lines of Service.—The Lord is calling upon His people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that He desires us to do among our neighbors and friends. By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from

11 or, grievousness of flame 12 Heb. heaviness 13 Heb. Rock 14 Heb. the glory of his voice

tempest, and hailstones.

- 31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.
- 32 And ⁱⁿ every place where the grounded staff shall pass, which the LORD shall ^{lay} upon him, it shall be with tabrets and harps; and in battles of shaking will he fight ^{with} it.
- 33 For Tophet is ordained ^{of} old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.

The Defeat of Egypt and Assyria

- 31 Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because *they are* very strong; but they look not unto the Holy One of Israel, neither seek the LORD!
- 2 Yet he also is wise, and will bring evil, and will not ^{call} back his words; but will arise against the house of the evildoers, and against the help of them that work iniquity.
- 3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.
- 4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for ^{the} noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.
- 5 As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver *it*; and passing over he will preserve *it*.
- 6 Turn ye unto *him* from whom the children of Israel have deeply revolted.
- 7 For in that day every man shall cast away his idols of silver, and ^{his} idols of gold, which your own hands have made unto you for a sin.
- 8 Then shall the Assyrian fall with the sword, not of a mighty man; and the

30:31 Isa 40:30; Isa 9:4; Jer 10:5;
30:32 Isa 2:19; Isa 11:15; Isa 19:16;
30:33 2 Ki 23:10.

31:1 Isa 46:6; Isa 57:9; Eze 17:15;
31:2 Job 5:13; Jer 10:7; 1 Co 1:21-29;
31:3 Isa 36:6; Ps 9:20; Eze 24:9;
31:4 Jer 50:4; Hos 11:10; Am 5:8;
31:5 Isa 10:13; Ex 19:1; De 32:11;
31:6 Isa 55:7; Jer 5:14; Jer 5:22;
31:7 Isa 2:20; Isa 50:22; De 7:25;
31:8 Isa 14:25; Isa 29:5; Isa 37:35;
31:9 Isa 11:10; Isa 18:4; Isa 41:1.

32:1 Ps 45:4; Jer 33:15; Rom 5:21;
32:2 Isa 7:14; Isa 9:6; Zec 13:7;
32:3 Isa 40:26; Isa 54:15; Mt 13:11;
32:4 Isa 29:24; Mt 11:25; Ac 6:7;
32:5 Isa 5:20; Ps 15:1; Mal 3:18;
32:6 Jer 15:25; Mt 15:19; 1 Ti 1:15;
32:7 Isa 1:25;
32:8 Ps 112:9; Pt 11:2; Ac 9:9;
32:9 Isa 4:16; La 4:5; Jer 9:7; Mt 14:9;
32:10 Hos 3:1; Isa 7:24; Jer 8:13;
32:11 Isa 2:19; Isa 2:21; Isa 2:21;
32:12 Isa 2:11;
32:13 Isa 6:11; Isa 7:25; Isa 41:15.

15 Heb. every passing of the rod founded
16 or, against them
17 Heb. cause to rest upon
18 Heb. from yesterday

31
1 Heb. remove
2 or, multitude
3 Heb. the idols of his gold
4 or, for fear of
5 or, tributary: Heb. for melting, or, tribute
6 Heb. his rock shall pass away for fear
7 or, his strength

sword, not of a mean man, shall devour him: but he shall flee ^{from} the sword, and his young men shall be ^{dis}comfited.

9 And ^{he} shall pass over to ^{his} strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.

The Messianic Kingdom (32-35:5)

A King Reigns in Righteousness

- 32 Behold, a king shall reign in righteousness, and princes shall rule in judgment.
- 2 And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.
- 3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.
- 4 The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.
- 5 The vile person shall be no more called liberal, nor the churl said to be bountiful.
- 6 For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.
- 7 The instruments also of the churl are evil: he deviseth wicked devices to destroy the poor with lying words, even ^{when} the needy speaketh right.
- 8 But the liberal deviseth liberal things; and by liberal things shall he stand.
- 9 Rise up, ye women that are at ease: hear my voice, ye careless daughters; give ear unto my speech.
- 10 ^{Many} days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.
- 11 Tremble, ye women that are at ease: be troubled, ye careless ones: strip you, and make you bare, and gird sackcloth upon your loins.
- 12 They shall lament for the teats, for ^{the} pleasant fields, for the fruitful vine.
- 13 Upon the land of my people shall come

house to house is in harmony with the instruction of Christ to His disciples when He sent them out on their first missionary tour.—(RH June 6, 1912).

Help Humanity as Did Christ.—As He [Christ] passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went. The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing and inspire hope in the hopeless.—(DA 350).

The Work Every Church Should Have Been Doing.—The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are

cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery and help those who cannot possibly help themselves. In doing this work we have a favorable opportunity to set forth Christ the crucified One.—(6T 276).

33:21, 22. Words of Comfort and Promise to Those Who Have Turned Back from Evil Ways.—Many were to behold the One altogether lovely, the chiefest among ten thousand. "Thine eyes shall see the King in His beauty." was the gracious promise made them. Isaiah 33:1. "Then sins were to be forgiven, and they were to make them boast in God alone. In that glad day of redemption from idolatry they would exclaim, 'The glorious Lord will be unto us a place of broad rivers and streams. . . . The Lord is our judge, the Lord is our lawgiver, the Lord is our king. He will save us.' Verses 21, 22.

The messages borne by Isaiah to those who chose to

32 ¹ Heb. heavy ² Heb. hasty ³ or, elegantly ⁴ or, he speaketh against the poor in judgment ⁵ or, be established ⁶ Heb. Days above a year ⁷ Heb. fields of desire

- up thorns and briers; "yea, upon all the houses of joy in the joyous city:
- 14 Because the palaces shall be forsaken; the multitude of the city shall be left; the "forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;
- 15 Until the spirit he poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.
- 16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.
- 17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.
- 18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;
- 19 When it shall hail, coming down on the forest: "and the city shall be low in a low place.
- 20 Blessed are ye that sow beside all waters, that send forth *thither* the feet of the ox and the ass.
- 33** Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.
- 2 O LORD, be gracious unto us; we have waited for thee: he thou their arm every morning, our salvation also in the time of trouble.
- 3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.
- 4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.
- 5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.
- 6 And wisdom and knowledge shall be the stability of thy times, and strength of "salvation: the fear of the LORD is his treasure.
- 7 Behold, their "valiant ones shall cry without: the ambassadors of peace shall

32:14 Isa 24:10; Isa 24:12, 2 Ki 25:9;
32:15 Isa 63:11, Ps 104:30, Zec 12:10;
32:16 Isa 45:8; Isa 42:4; Isa 60:21;
32:17 Isa 26:3; Isa 18:19; Isa 55:12;
32:18 Jer 33:16; Zec 2:5; Zec 2:8;
32:19 Isa 28:2; Isa 40:30; Mt 7:25;
32:20 Isa 40:23; Ecc 11:1; Ac 2:41.

33:1 Isa 17:14; Isa 10:12, Mt 7:2;
33:2 Isa 25:9; Isa 26:3; Isa 21:1;
33:3 Isa 37:11-18; Ps 46:6

33:4 Isa 33:23, 2 Ch 14:13; Joel 2:9;
33:5 Isa 34:10; Isa 2:11; Isa 2:17

33:6 Ps 45:4; Pr 20:2; Ecc 7:12;
33:7 Isa 46:4; Isa 36:22, 2 Ki 18:18;

33:8 Job 5:6; La 1:4; Isa 56:1, 2 Ki 18:13;
33:9 Isa 37:26; Isa 45:2; Mic 7:14; Nu 1:4

33:10 Ex 1:18; Ps 20:1; Am 6:1; Ps 7:6;
33:11 Isa 59:1; Ps 7:14; Ac 5:4; Jas 1:15;

33:12 Am 2:1; Isa 9:19; Isa 27:4;
33:13 Isa 18:3; Isa 47:20; Isa 49:1; Isa 57:19;

33:14 Isa 29:13; Job 18:11; Ps 53:5; Mt 22:12;
33:15 Ps 106:3; Mal 2:6; Lk 1:6; Rom 2:7;

33:16 Isa 32:18; Ps 15:1; Ps 90:1;
33:17 Isa 57:3; Zec 9:17; Mt 17:2; In 1:11;

33:18 1 Sa 30:6; Ps 31:22; Ps 71:20;
33:19 2 Ki 19:32; Isa 28:11; Jer 5:15;

33:20 Ps 125:1; Isa 37:33; Isa 51:2;
33:21 Ps 29:4; Ac 7:2; 2 Co 4:4-6;

8 or, burning upon
9 or, cliffs and watchtowers
10 or, utterly abased

33

1 Heb. salvations
2 or, messengers
3 or, withered away
4 Heb. in righteous-
nesses

5 Heb. uprightnesses

weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and "hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their* fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye *that* are far off, what I have done; and, ye *that* are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He that walketh "righteously, and speaketh "uprightly; he that despiseth the gain of "oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of "blood, and shutteth his eyes from seeing evil:

16 He shall dwell on "high: his place of defence *shall* be the munitions of rocks: bread shall be given him; his waters *shall* be sure.

17 Thine eyes shall see the king in his beauty: they shall behold "the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the "receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of "a stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will* be unto us a place "of broad rivers and streams;

turn from their evil ways were full of comfort and encouragement. Hear the word of the Lord through His prophet: (PK 321)

35. At the Day of Second Coming.—The day of wrath to the enemies of God is the day of final deliverance to His church. The prophet declares:

"Strengthen ye the weak hands,
And confirm the feeble knees

Say to them that are of a fearful heart, Be strong, fear not:

Behold, your God will come with vengeance,
Even God with a recompense;

He will come and save you."

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for

the Lord hath spoken it." Isaiah 35:3, 4; 25:8. And as the prophet beholds the Lord of glory descending from heaven with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry:

"Lo, this is our God;

We have waited for Him.

And He will save us:

This is the Lord;

We have waited for Him,

We will be glad and rejoice

in His salvation."

Isaiah 25:9.

The voice of the Son of God is heard calling forth the sleeping saints, and as the prophet beholds them coming from the prison house of death, he exclaims, "Thy dead men shall live, together with my dead body shall they arise:

⁶ or, decays ⁷ Heb. bloods ⁸ Heb. heights, or, high places ⁹ Heb. of far distances ¹⁰ Heb. weigher? ¹¹ or, ridiculous ¹² Heb. broad of spaces, or, hands

- wherein shall go no galley with oars, neither shall gallant ship pass thereby.
- 22 For the LORD is our judge, the LORD is our "lawgiver, the LORD is our king; he will save us.
- 23 "Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.
- 24 And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

The Day of the Lord's Vengeance

- 34** Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.
- 2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.
- 3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.
- 4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.
- 5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.
- 6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.
- 7 And the "unicorns shall come down with them, and the bullocks with the bulls; and their land shall be "soaked with blood, and their dust made fat with fatness.
- 8 For it is the day of the LORD's vengeance, and the year of recompenses for the controversy of Zion.
- 9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.
- 10 It shall not be quenched night nor day;

33:22 Ge 18:25; Ps 6:6; Ps 75:7; Ps 98:9; 2 Co 5:10.
33:23 Isa 33:21; Ac 27:19; Isa 35:1; 1 Co 1:27.
33:24 Isa 50:8; Dt 7:15; Jas 5:14; Rev 21:4.

34:1 Isa 33:13; Isa 41:1; Rev 2:7; 1 Co 10:26.

34:2 Isa 2:1; Am 1:1; Zep 5:8; Zec 14:3; Rom 1:18.

34:3 Jer 22:19; Eze 9:4; Eze 32:11; Joel 2:20.

34:4 Isa 34:10; Isa 11:12; Joel 3:15; Mt 24:29.

34:5 Ps 17:13; Jer 6:10; Zep 2:12; Rev 1:16.

34:6 Isa 63:3; Jer 9:13; Eze 21:10; Zep 1:7.

34:7 Nu 23:22; Dt 33:17; Ps 92:10; Jer 50:11.

34:8 Isa 35:4; Isa 49:26; Isa 61:2; Lk 18:7.

34:9 Job 18:15; Ps 116:6; Lk 17:29; Jude 7.

34:10 Isa 1:31; Isa 66:24; Jer 7:20; Rev 18:18.

34:11 Isa 14:23; Zep 2:11; Rev 18:2; Ga 2:8.

34:12 Isa 41:24; 1 Co 8:1; 1 Co 13:2; 2 Co 12:11.

34:13 Hos 9:6; Zep 2:9; Jer 9:11; Mal 1:5; Rev 18:2.

34:16 Isa 40:8; Dt 32:11; Isa 8:10; Am 5:27; Jo 5:39.

34:17 Job 18:8; Ps 78:55; Ac 13:19.

35:1 Isa 40:3; Isa 51:4; Zec 3:5.

35:2 Isa 49:13; Ps 89:12; Zec 10:7.

35:3 Jdg 7:11; Lk 22:42; Ac 18:25.

35:4 Isa 28:16; Da 10:19; Hag 2:1.

35:5 Isa 29:18; Isa 42:5; Isa 42:7.

13 Heb. statue-maker.

14 or, They have forsaken thy tacklings.

34 1 Heb. the fulness thereof.

the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.

- 11 But the "cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.
- 12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.
- 13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for "owls.
- 14 "The wild beasts of the desert shall also meet with "the wild beasts of the island, and the satyr shall cry to his fellow; the "screech owl also shall rest there, and find for herself a place of rest.
- 15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.
- 16 Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.
- 17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

A Song of the New Earth

- 35** The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.
- 2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.
- 3 Strengthen ye the weak hands, and confirm the feeble knees.
- 4 Say to them that are of a "fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with an recompense; he will come and save you.
- 5 Then the eyes of the blind shall be

Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Isaiah 26:19; 35:5, 6. (PK 728).

36. Judah Required to Surrender to Assyria.—The long-expected crisis finally came. The forces of Assyria, advancing from triumph to triumph, appeared in Judah. Confident of victory, the leaders divided their forces into two armies, one of which was to meet the Egyptian army to the southward, while the other was to besiege Jerusalem.

Judah's only hope was now in God. All possible help from Egypt had been cut off, and no other nations were near to lend a friendly hand.

The Assyrian officers, sure of the strength of their disciplined forces, arranged for a conference with the chief men of Judah, during which they insolently demanded the surrender of the city. This demand was accompanied by blasphemous revilings against the God of the Hebrews. Because of the weakness and apostasy of Israel and Judah, the name of God was no longer feared among the nations, but had become a subject for continual reproach. See Isaiah 52:5.

"Speak ye now to Hezekiah," said Rabshakeh, one of Sennacherib's chief officers. "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?" 2 Kings 18:19, 20.

The officers were conferring outside the gates of the city, but within the hearing of the sentries on the wall, and

2 or, rhinoceros 3 or, drunken 4 or, pelican 5 or, ostriches 6 Heb. daughters of the owl 7 Heb. Zim 8 Heb. Ijim 9 or, night monster 35 1 Heb. hasty

- opened, and the ears of the deaf shall be unstopped.
- 6 Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.
- 7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* ²grass with reeds and rushes.
- 8 And an highway shall be there, and a way, and it shall be called The way of holiness: the unclean shall not pass over it; ³but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.
- 9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*.
- 10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The Assyrian Invasions of Judah (36:37-)

Rabshakeh's First Message to Hezekiah

- 36** Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.
- 2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.
- 3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.
- 4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?
- 5 I say, *sayest thou*, (but they are but vain words) ¹I have counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?
- 6 Lo, thou trustest in the 'staff of this

35:6 Mt 11:5; Mt 21:14; Ac 3:2; Isa 32:4; Mt 12:22.
35:7 Isa 29:17; Mt 21:13; Lk 13:29; Jn 4:14.
35:8 Isa 11:36; Isa 19:23; Isa 42:16; Jn 14:14.
35:9 Isa 65:25; Lev 26:6; Eze 34:25; Hos 2:18.
35:10 Mt 20:28; 1 Ti 2:6; Ps 84:7; Jn 16:22; Jude 21.
36:1 2 Ki 18:13; Isa 37:37; Isa 37:38.
36:2 2 Ki 18:17; 2 Ch 32:9; Isa 7:3.
36:4 Pr 16:18; Eze 41:3; Da 4:30; Jude 16.
36:5 2 Ki 18:7; Jer 52:3; Eze 17:15.
36:6 Isa 31:3; 2 Ki 17:4; 2 Ki 18:21.
36:7 2 Ki 18:5; 2 Ki 18:22; Ps 42:5.
36:8 2 Ki 11:14; Ps 20:7; 8 Ps 123:3-4.
36:9 Isa 10:8; 2 Ki 18:23; Isa 36:6.
36:10 Isa 37:28; 1 Ki 18:12; 2 Ki 18:25.
36:11 2 Ki 18:26; 27; Eze 40:7; Da 2:4.
36:12 Isa 9:20; Lev 26:29; Jer 19:9.
36:13 Ps 74:9; Ps 74:9; Isa 46:1; Da 4:37.
36:14 2 Ki 19:22; Da 6:20; Da 7:25.
36:15 Isa 36:7; Ps 42; Mt 27:43.
36:16 Ge 42:20; Ge 43:11; 1 Sa 25:7.
36:17 2 Ki 17:6; Pr 12:10; Ex 3:8.

2 or, a court for reeds, etc

3 or, for he shall be with them

36

1 or, secretary

2 Heb. a word of lips

3 or, but counsel and strength are for the war

4 or, support

5 or, engage, I pray thee, with

6 governor (or, satrap) of the least of my master's servants. So inou, hast reposed thyself on Egypt, etc

broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

- 7 But if thou say to me, We trust in the LORD our God: *is it not he*, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?
- 8 Now therefore ²give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.
- 9 How then wilt thou turn away the face of one 'captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?
- 10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.
- 11 Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the 'Syrian language; for we understand *it*; and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.
- 12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he not sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?
- 13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.
- 14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.
- 15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.
- 16 Hearken not to Hezekiah: for thus saith the king of Assyria, ³Make an agreement with me *by a present*, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern:
- 17 Until I come and take you away to a land

as the representatives of the Assyrian king loudly urged their proposals upon the chief men of Judah, they were requested to speak in the Syrian rather than the Jewish language, in order that those upon the wall might not have knowledge of the proceedings of the conference. Rabshakeh, scorning this suggestion, lifted his voice still higher, and, continuing to speak in the Jewish language, said: (PK 352-354).

37:38. God of Hebrews Won.—That very night deliverance came. "The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." Verse 35. "All the mighty men of valor, and the leaders and captains in the camp of the king of Assyria," were slain. 2 Chronicles 32:21.

Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt.

Stricken with fear, the Assyrian king hastened to depart and "returned with shame of face to his own land." Verse 21. But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home, "and Esarhaddon his son reigned in his stead." Isaiah 37:38.

The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise (PK 361).

38. A Poultrice of Figs for Hezekiah.—When Hezekiah was sick, the prophet of God brought him the message that

7 or, Aramean 8 or, Seek my favour by a present: Heb. Make with me a blessing

like your own land, a land of corn and wine, a land of bread and vineyards.

18 **Beware** lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

37 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of 'blasphemy': for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is left.

5 So the servants of king Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed

36:18 Isa 36:7; Isa 36:10; Isa 36:15; Isa 37:10.

36:19 Nu 31:8, 2 Sa 8:9; Isa 10:9; Jer 19:23.

36:20 Ex 5:2, 2 Ki 19:22; Ps 50:21; Da 5:15.

36:21 2 Ki 18:26; Ps 39:1; Pr 9:7; Am 5:14; Mt 7:6.

36:22 Isa 36:5; Isa 36:11; Isa 33:7; Mt 26:65.

37:1 2 Ki 19:1; Isa 46:22; Jer 36:24; Mt 11:21.

37:2 Isa 57:14; Isa 36:5, 2 Ki 18:18; Job 1:15.

37:3 Isa 25:8; Isa 53:2; Jer 50:7; Rev 5:19.

37:4 Jos 10:12, 1 Sa 11:6; 2 Sa 16:12; Am 5:15.

37:6 Isa 7:4; Lev 26:8; Mk 9:40; Mk 9:36.

37:7 Isa 34:10; 12, 2 Ki 7:6; Job 9:9; Job 15:21.

37:8 Jos 10:29; Jos 21:13; 2 Ki 8:22.

37:9 1 Sa 23:27, 28; 37:10 Isa 36:4; Isa 36:15; Isa 36:20; Mt 27:35.

37:11 Isa 1:17; 2 Ki 18:34-35.

37:12 Isa 36:20; 2 Ki 17:6; Ge 11:31; Ac 7:2.

37:13 Isa 49:9; Isa 36:19; 2 Ki 17:24.

37:14 2 Ki 19:14; Isa 37:1, 1 Ki 8:48; Ps 27:5.

37:15 2 Ch 14:11; Psa 137:7; Jos 5:14.

37:16 Isa 6:3; Isa 8:14; Heb 4:16; Ju 1:3; Gal 1:16.

37:17 Job 36:7; Ps 17:6; Ps 71:2, 1 Pe 5:12.

37:18 2 Ki 15:29; Na 2:11-12.

37

¹ or, provocation

² Heb. found

³ or, put a spirit into him

⁴ Heb. lands

me.

7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

Rabshakeh's Second Message to Hezekiah

8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

Hezekiah's Supplication

14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubims, thou *art* the God, *even* thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear: open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries.

he should die. The king cried to the Lord, and the Lord heard him, and sent the promise that fifteen years should be added to his life. One word from God, one touch of the divine finger, would have been enough to cure Hezekiah instantly. But instead, he was given directions to make a poultice of figs, and lay it upon the part affected. This was done, and Hezekiah was restored to health. It would be well to treasure this prescription which the Lord ordered to be used, more than we do (2SM 300).

39. Opportunity to Witness God Lost by Pride.—In the fertile valleys of the Tigris and the Euphrates there dwelt an ancient race which, though at that time subject to Assyria, was destined to rule the world. Among its people were wise men who gave much attention to the study of astronomy, and when they noticed that the shadow on the sundial had been turned back ten degrees, they marveled greatly. Their king, Merodachbaladan, upon learning that

this miracle had been wrought as a sign to the king of Judah that the God of heaven had granted him a new lease of life, sent ambassadors to Hezekiah to congratulate him on his recovery and to learn, if possible, more of the God who was able to perform so great a wonder.

The visit of these messengers from the ruler of a far-away land gave Hezekiah an opportunity to extol the living God. How easy it would have been for him to tell them of God, the upholder of all created things, through whose favor his own life had been spared when all other hope had fled! What momentous transformations might have taken place had these seekers after truth from the plains of Chaldea been led to acknowledge the supreme sovereignty of the living God!

But pride and vanity took possession of Hezekiah's heart, and in self-exaltation he laid open to covetous eyes the treasures with which God had enriched His people.

- 19 And have ⁵cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
- 20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

The Promise of Deliverance and Its Fulfillment

- 21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:
- 22 This *is* the word which the LORD hath spoken concerning him: The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
- 23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.
- 24 "By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the ⁷tall cedars thereof, *and* the choice fir trees thereof; and I will enter into the height of his border, *and* ⁸the forest of his Carmel.
- 25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the ⁹besieged places.
- 26 "Hast thou not heard long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste defenced cities *into* ruinous heaps.
- 27 Therefore their inhabitants *were* "of small power, they were dismayed and confounded: they were as the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as* corn blasted before it be grown up.
- 28 But I know thy ¹⁰abode, and thy going out, and thy coming in, and thy rage against me.
- 29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and

37:19 Ex 32:20; Isa 41:7, 37:20 Isa 42:9; Ps 96:10; Eze 36:23; 37:21 Isa 59:9, 2 Sa 15:41; Job 22:27; 37:22 Isa 25:12; Jer 10:7; La 1:15; 37:23 Ex 5:2, 2 Ki 19:4; Ps 40:16; 37:24 Isa 37:4; Ex 15:9; Ps 20:7; 37:25 Isa 46:12; 1 Ki 20:10; 37:26 Isa 10:15; Isa 45:7; Ge 50:20; 37:27 Isa 19:16; Nu 14:9; Jer 5:10; 37:28 Pr 5:21, Pr 15:3; Rev 2:13; 37:29 Isa 37:10; Isa 46:4; Isa 46:10; 37:30 Isa 7:13; Isa 46:7; Is 4:12; 37:31 Isa 1:9; Isa 6:13; Rom 9:27; 37:32 Isa 37:20; Isa 9:7; Isa 59:17; 37:33 Isa 17:12; Isa 11:1; Isa 33:20; 37:34 Isa 47:29; Pr 21:40; 37:35 Isa 31:5; Isa 40:6; Eph 1:6; 37:36 Isa 10:12; Isa 41:4; Ex 12:23; 37:37 Isa 37:7; Isa 37:29; Isa 31:9; 37:38 Isa 37:10; Isa 14:9; Isa 14:12; 38:1 2 Ch 32:24; Ac 9:37; Isa 37:21, Ecc 9:10; 38:2 1 Ki 8:30; Ps 50:15; Ps 91:15; Mt 6:6

⁵ Heb. given

⁶ Heb. By the hand of thy servants

⁷ Heb. the tallness of the cedars thereof and the choice of the fir trees thereof

⁸ or, the forest and his fruitful field

⁹ or, lanced and closed

¹⁰ or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and delenced cities (or, be ruinous heaps)?

¹¹ Heb. short of hand

my bridle in thy lips, and I will turn thee back by the way by which thou camest.

- 30 And *this shall be* a sign unto thee, Ye shall eat *this* year such as growth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.
- 31 And ¹²the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:
- 32 For out of Jerusalem shall go forth a remnant, and ¹³"they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.
- 33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with ¹⁴shields, nor cast a bank against it.
- 34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.
- 35 For I will defend this city to save it for mine own sake, and for my servant David's sake.
- 36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.
- 37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
- 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of ¹⁵Armenia: and Esarhaddon his son reigned in his stead.

The Sickness and Recovery of Hezekiah

(38:-39:)

Sickness and Restoration to Health

- 38** In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, ¹⁶"Set thine house in order: for thou shalt die, and not live.
- 2 Then Hezekiah turned his face toward

The king ¹⁷showed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." Isaiah 39:2. Not to glorify God did he do this, but to exalt himself in the eyes of the foreign princes. He did not stop to consider that these men were representatives of a powerful nation that had not the fear nor the love of God in their hearts, and that it was imprudent to make them his confidants concerning the temporal riches of the nation.

The visit of the ambassadors to Hezekiah was a test of his gratitude and devotion. The record says, "Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that He might know all that was in his heart." 2 Chronicles 32:31. Had Hezekiah

improved the opportunity given him to bear witness to the power, the goodness, the compassion, of the God of Israel, the report of the ambassadors would have been as light piercing darkness. But he magnified himself above the Lord of hosts. He "rendered not again according to the benefit done unto him; for his heart was lifted up" Verse 25 (PK 344-346).

40:1, 2. Some Jews, Firm to Principle, Influenced Idolatrous Companions.—The covenant mercy of God led Him to interpose in behalf of His people Israel after their severe chastisement before their enemies. Israel had chosen to walk in her own wisdom and righteousness in the place of the wisdom and righteousness of God, and as a result her nation was ruined. God permitted them to suffer under a double yoke, that they might be humiliated and repent. But in their dispersion and captivity, the Jews were not left in a hopeless state. Encouragement was given

Isa

¹² or, sitting ¹³ Heb. the escaping of the house of Judah that remaineth ¹⁴ Heb. the escaping ¹⁵ shield ¹⁶ Heb. Ararat ¹⁷ Heb. Give charge concerning thy house

- the wall, and prayed unto the LORD.
- 3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept sore.
- 4 Then came the word of the LORD to Isaiah, saying,
- 5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.
- 6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.
- 7 And this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken:
- 8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.
- 9 The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:
- 10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.
- 11 I said, I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.
- 12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me.
- 13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.
- 14 Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed; undertake for me.
- 15 What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul.
- 16 O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to

38:3 Ne 5:19; Ne 13:14; Heb 6:10; Ge 6:9;
38:5 1 Ki 8:25; 1 Ki 15:3; 2 Ch 34:3; Mt 22:32;
38:6 Isa 12:6; Isa 31:4; Isa 47:35; 2 Ti 4:17;
38:7 Isa 38:22; Isa 37:30; Ge 9:13; 2 Ki 20:8;
38:8 2 Ki 20:11; 2 Ch 32:21; Mt 16:1;
38:9 Isa 12:1; Ex 15:1; Jdg 5:1; Ps 18:1;
38:10 Isa 38:14; Job 6:11; Job 7:7; 2 Co 1:9;
38:11 Ps 27:13; Ps 51:22;
38:12 Job 7:7; Ps 102:11; Isa 15:20; Jas 1:14;
38:13 Ps 49:10; Ps 50:22; Ps 51:8; Da 6:24;
38:14 Job 30:29; Isa 59:11; Ecc 7:16; Na 2:7;
38:15 Jos 7:8; Ezr 9:10; Jn 12:27; 1 Sa 4:10;
38:16 Dt 8:3; Ps 71:20; Mt 4:4; 1 Co 11:42;
38:17 Job 29:18; Ps 94:3; Ps 49:2; Jnh 2:6;
38:18 Ps 6:5; Ps 30:9; Ps 88:11; Ecc 9:10;
38:19 Ps 146:2; Ecc 9:10; Jn 9:4; Ge 18:19;
38:20 Ps 51:15; Ps 135:2; Ps 150:4; Hab 5:19;
38:21 2 Ki 20:7; Mk 7:35; Jn 9:6;
38:22 2 Ki 20:8; Ps 122:1; Jn 5:14;
39:1 2 Ki 20:12; Isa 13:1; Isa 13:19; Isa 14:14;
39:2 2 Ch 32:31; Ecc 7:20; 2 Co 12:7; 1 Jn 4:18;
39:3 Isa 38:1; Isa 38:5; 2 Sa 12:1; Jer 5:15;
39:4 Jos 7:19; Job 31:33; Pr 28:13; 1 Jn 1:9;
39:5 1 Sa 13:13-14; 1 Sa 15:16;
39:6 2 Ki 24:13; 2 Ch 36:10; Jer 20:5; Da 12:12

2 Heb. with great weeping
3 Heb. degrees by, or, with the sun
4 or, from the thrum

- live.
- 17 Behold, for peace I had great bitterness; but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.
- 18 For the grave cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.
- 19 The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth.
- 20 The LORD was *ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.
- 21 For Isaiah had said, Let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover.
- 22 Hezekiah also had said, What is the sign that I shall go up to the house of the LORD?

The Envoys of Merodach-baladan

- 39 At that time Merodachbaladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.
- 2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.
- 3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.
- 4 Then said he, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them.
- 5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:
- 6 Behold, the days come, that all that is in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be

them, for through this humiliation they were to be brought to seek the Lord. God gave to Isaiah a message for this people: [Isa. 40:1, 2 quoted].

When the Jews were dispersed from Jerusalem, there were among them young men and women who were firm as a rock to principle, men and women who had not pursued a course to make the Lord ashamed to call them His people. These were sad at heart for the backsliding which they could not prevent. These innocent ones must suffer with the guilty; but God would give them strength sufficient for their day. It was to them that the message of encouragement was sent. The hope of the nation lay in those young men and maidens who would preserve their integrity. And in their captivity these obedient ones had an influence over their idolatrous companions. Had all who were taken captive held firmly to correct principles, they would have imparted light in every place where they were

scattered. But they remained impenitent, and still heavier punishment came upon them. Their calamities were sent for their purification. God would bring them to the place where they would be instructed (MS 151, 1899).

40:9-11. Israel Fully Instructed Regarding Coming Saviour.—Isaiah saw Christ's triumphal entry into Jerusalem amid the praises and rejoicing of the people. His prophetic words are eloquent in their simplicity: [Isa. 40:9-11 quoted].

Inspiration is revealed in this record of Christ's work. These closing chapters of the book of Isaiah should be diligently studied, for they are full of the gospel of Christ. They reveal to us that Israel was fully instructed in regard to the coming Saviour (MS 151, 1899).

40:10. Our Daily Reward.—Whenever He comes to us, His reward is with Him. He does not leave it in heaven, but gives it to us every day. Daily He gives us confidence and

5 or, ease me 6 or, on my peace came great bitterness 7 Heb. thou hast loved my soul from the pit 39 1 or, spicery 2 or, jewels: Heb. vessels, or, instruments

left, saith the LORD.

- 7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.
- 8 Then said Hezekiah to Isaiah, Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

A Sound Basis for Confidence in God's Purposes (40:1-7)

Trust in God: His Word Endures Forever

40 Comfort ye, comfort ye my people, saith your God.

- 2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

- 3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

- 4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

- 5 And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it.

- 6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

- 7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

- 8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

- 9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God!

- 10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

39:7 2 Ki 24:12; Jer 39:1, 14, 27
39:8 Lev 10:3; 2 Sa 15:26; Job 1:21

40:1 Isa 41:27; Zec 1:13; 2 Co 1:4

40:2 Ge 48:3; Hos 2:14; Do 11:35

40:3 Jn 1:23; Isa 55:8; Isa 57:1

40:4 Isa 12:11; Eze 17:1; Eze 21:20

40:5 Isa 11:9; Isa 60:1; Jn 1:14

40:6 Isa 12:6; Isa 54:1; Jer 2:2; Hos 5:8

40:8 Zec 1:6; Mt 5:18; Mt 24:35

40:9 Isa 11:27; Isa 52:7; Lk 24:47

40:10 Mal 3:1; Jn 12:13; Jn 12:15

40:11 Isa 65:11; Ps 24:1; Mic 5:4

40:12 Isa 38:13; Pr 30:1; Rev 20:11

40:13 Job 21:22; Lk 12:21; Jn 1:13

40:14 1 Co 12:4-6; Col 2:4; Jas 1:17

40:15 Isa 38:22; Jer 10:10; Da 11:18

40:16 Ps 40:6; Mic 6:7; Lk 10:5-10

40:17 Job 25:6; Ps 62:9; Da 4:34-35

40:18 Isa 40:25; Isa 40:9; Ps 8:10

40:19 Lk 17:4; Ps 135:15; Ps 135:18; Jer 10:9

40:20 Da 5:23; Isa 41:7; Isa 46:7

40:21 Isa 27:11; Isa 43:20; Ac 17:17; Rom 1:28

40:22 Isa 19:1; Isa 66:1; Ps 2:4; Ps 29:10

40:23 Isa 23:9; Job 12:1; Ps 107:40

40:24 Isa 17:41; 2 Ki 10:11; Jer 22:30

40:25 Isa 40:25; Isa 40:9; Ps 8:10

40:26 Isa 40:26; Isa 40:9; Ps 8:10

40:27 Isa 40:27; Isa 40:9; Ps 8:10

40:28 Isa 40:28; Isa 40:9; Ps 8:10

40:29 Isa 40:29; Isa 40:9; Ps 8:10

40:30 Isa 40:30; Isa 40:9; Ps 8:10

40:31 Isa 40:31; Isa 40:9; Ps 8:10

40:32 Isa 40:32; Isa 40:9; Ps 8:10

40:33 Isa 40:33; Isa 40:9; Ps 8:10

40:34 Isa 40:34; Isa 40:9; Ps 8:10

40:35 Isa 40:35; Isa 40:9; Ps 8:10

40:36 Isa 40:36; Isa 40:9; Ps 8:10

40:37 Isa 40:37; Isa 40:9; Ps 8:10

40:38 Isa 40:38; Isa 40:9; Ps 8:10

40:39 Isa 40:39; Isa 40:9; Ps 8:10

40:40 Isa 40:40; Isa 40:9; Ps 8:10

40:41 Isa 40:41; Isa 40:9; Ps 8:10

40:42 Isa 40:42; Isa 40:9; Ps 8:10

40:43 Isa 40:43; Isa 40:9; Ps 8:10

40:44 Isa 40:44; Isa 40:9; Ps 8:10

40:45 Isa 40:45; Isa 40:9; Ps 8:10

40:46 Isa 40:46; Isa 40:9; Ps 8:10

40:47 Isa 40:47; Isa 40:9; Ps 8:10

40:48 Isa 40:48; Isa 40:9; Ps 8:10

40:49 Isa 40:49; Isa 40:9; Ps 8:10

40:50 Isa 40:50; Isa 40:9; Ps 8:10

40:51 Isa 40:51; Isa 40:9; Ps 8:10

40:52 Isa 40:52; Isa 40:9; Ps 8:10

40:53 Isa 40:53; Isa 40:9; Ps 8:10

40:54 Isa 40:54; Isa 40:9; Ps 8:10

40:55 Isa 40:55; Isa 40:9; Ps 8:10

40:56 Isa 40:56; Isa 40:9; Ps 8:10

40:57 Isa 40:57; Isa 40:9; Ps 8:10

40:58 Isa 40:58; Isa 40:9; Ps 8:10

40:59 Isa 40:59; Isa 40:9; Ps 8:10

40:60 Isa 40:60; Isa 40:9; Ps 8:10

40:61 Isa 40:61; Isa 40:9; Ps 8:10

- 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

- 12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in ^{10a}a measure, and weighed the mountains in scales, and the hills in a balance?

- 13 Who hath directed the Spirit of the LORD, or being ¹¹his counsellor hath taught him?

- 14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

- 15 Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

- 16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

- 17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

- 18 To whom then will ye liken God? or what likeness will ye compare unto him?

- 19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

- 20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

- 21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

- 22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

- 23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

- 24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall

light and blessing. Daily our hearts beat in unison with His great heart of infinite love (MS 116, 1902).

40:12-14. Man Can Teach God Nothing.—[Isa. 40:12-14 quoted.] Men sometimes suppose that they discover new scientific truths; but they cannot teach God anything. Our God is a God of infinite knowledge (MS 116, 1902).

40:12-27. Questions for Meditation.—These questions are directed to us as truly as they were to the Israelites. Can we answer them (MS 116, 1902)?

40:18-28. Varieties of Gods Men Worship.—The Lord urges His supremacy. But Satan well knows that the worship of the living God elevates, ennobles, and exalts a nation. He knows that idol-worship does not elevate, but that it degrades man's ideas, by associating with worship that which is base and corrupt. He is at work constantly to draw the mind away from the only true and living God. He leads men to give honor and glory to objects that human

hands have made or to soulless creatures that God has created. The Egyptians and other heathen nations had many strange gods—creatures of their own fanciful imagination.

The Jews, after their long captivity, would not make any image. The image on the Roman ensign or banner, they called an abomination, especially when these emblems were placed in a prominent place for them to respect. Such respect they regarded as a violation of the second commandment. When the Roman ensign was set up in the holy place in the temple, they looked upon it as an abomination....

To make an image of God dishonors Him. No one should bring into service the power of imagination to worship that which belittles God in the mind and associates Him with common things. Those who worship God must worship Him in spirit and in truth. They must exercise

Isa

¹¹ Heb. man of his counsel ¹² Heb. made him understand ¹³ Heb. understandings? ¹⁴ Heb. is poor of oblation ¹⁵ or, Him that

- wither, and the whirlwind shall take them away as stubble.
- 25 To whom then will ye liken me, or shall I be equal? saith the Holy One.
- 26 Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he* is strong in power; not one faileth.
- 27 Why savest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?
- 28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there* is no searching of his understanding.
- 29 He giveth power to the faint; and to *them that have* no might he increaseth strength.
- 30 Even the youths shall faint and be weary, and the young men shall utterly fall:
- 31 But they that wait upon the LORD shall "renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.
- 41** Keep silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.
- 2 Who raised up 'the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, and as driven stubble to his bow.
- 3 He pursued them, and passed 'safely; even by the way *that* he had not gone with his feet.
- 4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last: I *am* he.
- 5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.
- 6 They helped every one his neighbour; and every one said to his brother, 'Be of good courage.
- 7 So the carpenter encouraged the 'goldsmith, and he that smootheneth with the

40:25 Isa 40:18; Dt 3:33; 10:5, 8
40:26 Isa 51:6; Dt 3:19; Ps 19:1; Isa 40:27
40:27 Isa 60:15; 1 Sa 12:22; Job 3:23; Ps 41:22
40:28 Jer 4:22; Mk 16:14; Lk 2:1-25; Jo 14:9
40:29 Isa 41:10; Dt 33:25; Zec 10:12; Pph 4:13
40:30 Isa 9:17; Isa 13:18; Ps 55:16; Ps 59:10; Am 2:14
40:31 Isa 8:17; Isa 25:9; Isa 40:18; Ps 25:5
41:1 Isa 49:1; Ps 46:10; Hab 2:20; Zec 2:13
41:2 Isa 45:13; Isa 46:11; Ge 11:31; Isa 45:1
41:4 Isa 41:26; Isa 40:12; Ac 17:26; Rev 2:8
41:5 Ge 10:5; Ex 15:14; Jos 2:10; Ps 65:8
41:6 Isa 40:19; Isa 40:12; Joel 5:9-11
41:7 Isa 40:19; Jer 10:9; Is 4:1
41:8 Isa 43:1; Isa 44:21; Isa 48:12; Isa 49:3
41:9 Isa 41:2; Ne 9:7; Lk 13:29; Rev 5:9; Jas 2:5
41:10 Isa 12:2; Isa 43:1; Eph 3:16; Pph 4:13
41:11 Isa 45:21; Isa 49:26; Isa 54:17; Ex 11:8; Zec 12:4
41:13 Isa 43:6; Isa 51:18; Ps 63:8; 2 Ti 4:17
41:14 Job 25:6; Ps 22:6; Mt 11:1
41:15 Isa 28:27; Hab 4:12; Mic 1:13
41:16 Isa 17:13; Ps 1:1; Jer 15:7; Mt 4:12
41:17 Isa 61:4; Isa 66:2; Mt 5:3; Rev 21:6
41:18 Isa 40:25; Isa 40:3; Joel 3:18
41:19 Isa 27:6; Isa 42:15; Isa 51:5

16 Heb. change

41
1 Heb. righteous-

ness

2 Heb. in peace

3 Heb. Be strong

4 or, founder

5 or, the smiling

hammer 'him that smote the anvil, 'saying, *It is ready for the soldering*; and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend.

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee; and not cast thee away.

10 Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and 'they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* 'them that contended with thee: 'they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, and ye 'men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having 'teeth: thou shalt thresh the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there* is none, and their tongue faileth for thirst, I the LORD will hear them. I the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together:

living faith. Their worship will then be controlled not by the imagination, but by genuine faith.

Let men worship and serve the Lord God, and Him only. Let not selfish pride be lifted up and served as a god. Let not money be made a god. If sensuality is not kept under the control of the higher powers of the mind, base passion will rule the being. Anything that is made the subject of undue thought and admiration, absorbing the mind, is a god chosen before the Lord. God is a searcher of the heart. He distinguishes between true heart-service and idolatry (MS 126, 1901).

40:26 (Ps. 19:1). Angels Enlighten Minds as We Study God's Works.—God calls men to look upon the heavens. See Him in the wonders of the starry heavens. [Isa. 40:26 quoted.] We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and from this study,

learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love, care, and power.

Satan will manufacture his diversions that men may not think about God. The world, filled with sport and pleasure-loving, is always thirsting for some new interest. And how little time and thought are given to the Creator of the heavens and the earth. God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds, and guard them from satanic deception. As you look at the wonderful things God's hand has made, let your proud, foolish heart feel its dependence and inferiority. As you consider these things, you will have a sense of God's condescension (MS

6 or, saying of the soder, it is good 7 Heb. the men of thy strife 8 Heb. the men of thy contention 9 Heb. the men of thy war 10 or, few men 11 Heb. mouths

- 20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.
- 21 "Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.
- 22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may ¹consider them, and know the latter end of them; or declare us things for to come.
- 23 Shew the things that are to come hereafter, that we may know that *ye are* gods; yea, do good, or do evil, that we may be dismayed, and behold it together.
- 24 Behold, *ye are* ²of nothing, and your work ³of nought: an abomination is *he* that chooseth you.
- 25 I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.
- 26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.
- 27 ⁴The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.
- 28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could ⁵answer a word.
- 29 Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.

God's "Servant," Christ

42 Behold my servant, whom I uphold: mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

- 2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.
- 3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

41:20 Isa 43:21; Isa 44:23; Isa 60:16;
41:21 Job 31:37;
Job 38:3; Mic 6:1-2
41:22 Isa 45:21; Isa 48:13; Jer 13:19;
41:23 Isa 42:9; Isa 45:16; Jer 10:13;
41:24 Isa 41:29; Jer 10:13;
41:25 Isa 45:13; Isa 41:2; Mic 7:10;
41:26 Isa 41:22; Isa 43:9; Isa 43:7;
41:27 Isa 43:10; Isa 41:6; Isa 48:12;
41:28 Isa 63:5; Da 2:10-11; Da 5:8
41:29 Isa 41:24;
Hab 2:18; Jer 5:13
42:1 Isa 43:10; Jer 16:32; Psa 2:7;
42:2 Zec 9:9; Mt 11:29; Lk 17:20;
42:3 Isa 40:11; Isa 50:1; Isa 50:10;
42:4 Isa 9:7; 1 Pe 2:22; Isa 42:12;
42:5 Isa 40:12; Isa 40:22; Isa 40:28;
42:6 Isa 32:1; Isa 43:1; Isa 45:13;
42:7 Isa 42:16; Isa 29:18; Mt 11:5; Lk 21:35;
42:8 Ex 4:5; Ps 83:18; Jer 8:58; Isa 48:11;
42:9 1 Ki 11:36; Isa 13:19; Jer 13:19; Ac 15:18;
42:10 Isa 40:23; Isa 49:13; Rev 5:9; Rev 16:17;
42:11 Isa 42:16; Isa 55:1; Isa 60:7; Jer 21:13;
42:12 Ps 22:27; Ps 117:1; Rev 5:9-10;
42:13 Jer 25:30; Na 1:2; Zep 1:18; Zep 3:8;
42:14 Job 42:20; Ps 50:2; Jer 15:6; Lk 18:7;
42:15 Isa 41:27; Isa 49:11; Isa 50:2; Ps 18:7;
42:16 Isa 29:18; Isa 29:24; Isa 50:21; Isa 52:5.

- 12 Heb. Cause to come near
13 Heb. set our heart upon them
14 or, worse than nothing
15 or, worse than of a viper
16 or, I the first say
17 Heb. return

- 4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.
- 5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:
- 6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;
- 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.
- 8 I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.
- 9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.
- 10 Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.
- 11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.
- 12 Let them give glory unto the LORD, and declare his praise in the islands.
- 13 The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies.
- 14 I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travelling woman; I will destroy and devour at once.
- 15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.
- 16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

96, 1899)

All Bounties Come to Man Through the Cross.—The sun and the moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The stamp and superscription of God is upon it all. Everything is included in and abundantly supplied to man, through the one unspeakable Gift, the only begotten Son of God. He was nailed to the cross that all these bounties might flow to God's workmanship (Letter 79, 1897).

42:1-4. Christ Would Encourage Faith and Hope.—[Isa. 42:1, 2 quoted.] He [Christ] will not be like the teachers of His day. The ostentation and show and parade of piety revealed in the priests and Pharisees is not His way. [Isa. 42:3, 4 quoted.] Christ saw the work of the priests and rulers. The very ones who needed help, the afflicted, the

distressed, were treated with words of censure and rebuke, and He forbore to speak any word that would break the feeble reed. The dimly burning wick of faith and hope. He would encourage, and not quench. He would feed His flock like a shepherd; He would gather the lambs with His arms, and carry them in His bosom (MS 151, 1899).

42:5-12. Faithfulness Leads Men to Praise God.—[Isa. 42:5-12 quoted.] This work had been given to Israel, but they had neglected their God-appointed work. Had they been faithful in all parts of the Lord's vineyard, souls would have been converted. The Lord's praise would have been heard from the ends of the earth. From the wilderness and the cities thereof, and from the tops of the mountains, men would have shouted His praise, and told of His glory (MS 151, 1899).

42:13. We Gain Victory in His Power.—The issue of the battle does not rest upon the strength of mortal man.

42 1 or, dimly burning 2 Heb. quench 3 Heb. broken 4 Heb. the fullness thereof 5 or, behave himself mightily 6 Heb. swallow, or, sup up 7 Heb. into straightness

- 17 They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, *Ye are our gods.*
- 18 Hear, ye deaf; and look, ye blind, that ye may see.
- 19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as *he that is perfect*, and blind as the LORD's servant?
- 20 Seeing many things, but thou observest not; opening the ears, but he heareth not.
- 21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *'it* honourable.
- 22 But this is a people robbed and spoiled; *'they are all of them snared in holes*, and they are hid in prison houses: they are for a prey, and none delivereth; for *"a* spoil, and none saith, Restore.
- 23 Who among you will give ear to this? *who* will hearken and hear *"for* the time to come?
- 24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.
- 25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

God's "Servant," Israel

- 43** But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called for thy name: thou art mine.
- 2 When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee.
- 3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.
- 4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee,

42:17 Isa 1:29; Isa 9:11, Ps 97:7.
42:18 Isa 29:18; Isa 38:18; Ex 4:11.
42:19 Isa 56:10; Jer 12:2; Jer 6:21; Jer 9:49.
42:20 Isa 1:3; Nu 11:22; Ps 107:43; Isa 98:2.
42:21 Ps 116; Ps 71:19; Mt 4:17; Jn 8:29.
42:22 Isa 1:7; Isa 18:2; Jer 52:4; Isa 92:7.
42:23 Dt 32:29; Jer 3:15; Mic 6:9; Ac 9:39.
42:24 Isa 9:57; Isa 63:10; Jdg 2:14; Mt 22:7.
42:25 Dt 32:22; Eze 20:34; Na 1:6; Rev 16:1.
43:1 Isa 43:15; Jer 31:3; Eph 2:10; Tit 2:14.
43:2 Ex 14:29; Ps 66:10; Heb 11:29; Mt 1:24.
43:3 Isa 40:11; Isa 41:14; Hos 14:2; Jude 25.
43:4 Dt 14:2; Ps 135:4; Mal 3:17; Tit 2:14; 1 Pe 2:9.
43:5 Isa 43:2; Isa 51:10; Isa 41:14; Isa 44:2.
43:6 Isa 18:7; Jer 51:34; Rom 9:25-26.
43:7 Isa 63:19; Jer 53:16; Ac 11:26; Jas 2:7.
43:8 Isa 6:9; Jer 5:21; Eze 12:2.
43:9 Isa 48:14; Ps 50:1; Jer 3:11; Isa 46:10.
43:10 Isa 43:12; Ac 18:4-8; Jn 15:27; Ac 18:4.
43:11 Isa 45:3; Dt 6:1; Hos 1:7; Ak 1:7.
43:12 Isa 43:7; Isa 46:10; Isa 43:10.
43:13 Ps 90:2; Mic 6:2; Jn 8:58; 1 Th 1:17.
43:14 Isa 45:1; Isa 11:6; Ps 19:14.
43:15 Isa 43:3; Isa 41:14; Jer 51:5.
43:16 Isa 43:2; Isa 41:10; Isa 51:15.
43:17 Ex 15:1; Rev 19:17; Isa 1:41.
43:18 Isa 40:9; Isa 65:17; 1 Ch 16:12.
43:19 Isa 42:9; Isa 98:6; Jer 41:22.

8 or, him

9 or, in snaring all the young men of them

and people for thy life.

- 5 Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west;
- 6 I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;
- 7 Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.
- 8 Bring forth the blind people that have eyes, and the deaf that have ears.
- 9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is truth.*
- 10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.
- 11 I, even I, am the LORD; and beside me there is no saviour.
- 12 I have declared, and have saved, and I have shewed, when *there* was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God.
- 13 Yea, before the day was I am he; and *there* is none that can deliver out of my hand: I will work, and who shall let it?
- 14 Thus saith the LORD, your redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.
- 15 I am the LORD, your Holy One, the creator of Israel, your King.
- 16 Thus saith the LORD, which maketh a way in the sea, and a path in the mighty waters:
- 17 Which bringeth forth the chariot and horse, the army and the power: they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.
- 18 Remember ye not the former things, neither consider the things of old.
- 19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar: he shall prevail against his enemies." In the power of Him who rides forth conquering and to conquer, weak, finite man may gain the victory (MS 151, 1899).

Isa

42:21. God's Army Magnifies the Law.—Those who belong to Christ's army must work with concerted action. They cannot be faithful soldiers unless they obey orders. United action is essential. An army in which every part acts without reference to the other parts, has no real strength. In order to add new territory to Christ's kingdom, His soldiers must act in concert. . . . He calls for a united army, which moves steadily forward, not for a company composed of independent atoms. The strength of His army is to be used for one great purpose. His efforts are to be concentrated upon one great point—the magnifying of the laws of His kingdom before the world, before angels, and

before men (MS 82, 1900).

43:6, 7. See EGV on Gen. 2:16, 17, Vol. I, p. 1082.

43:10. See EGV on Prov. 1:10, Vol. III, p. 1155.

45:5. The Way to Understand History.—The power exercised by every ruler on the earth is Heaven-inspired and upon his use of the power thus bestowed, his success depends. To each the word of the divine Watcher is, "I girded thee, though thou hast not known Me." Isaiah 45:5. And to each the words spoken to Nebuchadnezzar of old are the lesson of life: "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor: if it may be a lengthening of thy tranquillity." Daniel 4:27.

To understand these things,—to understand that "righteousness exalteth a nation," that "the throne is established by righteousness," and "upholden by mercy," to recognize the outworking of these principles in the manifestation of His power who "removeth kings, and setteth

¹⁰ Heb. a treading ¹¹ Heb. for the after time? **43** ¹ or, person ² or, nothing formed of God ³ Heb. turn it back? ⁴ Heb. bars

- even make a way in the wilderness, and rivers in the desert.
- 20 The beast of the field shall honour me, the dragons and the 'owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.
- 21 This people have I formed for myself; they shall shew forth my praise.
- 22 But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.
- 23 Thou hast not brought me the 'small cattle of thy burnt offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.
- 24 Thou hast bought me no sweet cane with money, neither hast thou 'filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.
- 25 I, even I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.
- 26 Put me in remembrance: let us plead together: declare thou, that thou mayest be justified.
- 27 Thy first father hath sinned, and thy 'teachers have transgressed against me.
- 28 Therefore I have profaned the 'princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.
- 44** Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
- 2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.
- 3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
- 4 And they shall spring up *as* among the grass, as willows by the water courses.
- 5 One shall say, *I am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.
- 6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; *I am*

43:20 Ps 148:10; Isa 45:19; Joel 3:18; Jer 3:10.

43:21 Isa 50:7; Ps 4:3; 1 Co 6:19; Eph 5:21.

43:22 Isa 64:7; Ps 79:6; Jer 10:25; Da 9:13.

43:23 Am 5:25; Mal 3:8; Isa 66:3; Mt 11:30.

43:24 Ex 30:7; Jer 6:20; Lev 3:16; Isa 1:10; Am 2:13.

43:25 Isa 43:11; Ps 51:9; Jer 50:20; Mk 2:7; Ac 5:19.

43:26 Isa 1:18; Ge 42:12; Job 16:21; Rom 11:45.

43:27 Nu 32:14; Jer 2:25; Mal 3:7; Ac 7:51; Rom 5:12.

43:28 Isa 47:6; Ps 89:29; La 1:20; Isa 65:15.

44:1 Isa 42:28; Is 55:3; Jer 1:7; Lk 1:3.

44:2 Isa 10:21; Is 43:7; Heb 4:16; Lk 12:42; Rom 8:30.

44:3 Isa 11:7; Isa 55:1; Jer 51:20; Joel 3:18; Rev 21:6.

44:4 Isa 58:11; Isa 61:11; Ps 1:3; Ac 4:1; Ac 5:14.

44:5 Jer 50:5; Mic 4:2; 2 Co 8:5; Gal 6:16.

44:6 Isa 43:22; Isa 43:15; Mal 1:14; Mt 25:34; Mk 27:37.

44:7 Isa 41:22; Isa 41:26; Isa 43:9; Ac 17:26.

44:8 Isa 44:2; Jer 10:7; Jn 6:10; Isa 42:9.

44:9 Isa 41:24; Isa 41:29; Dt 27:15; Jdg 10:14.

44:10 Jer 10:5; Da 5:1; Da 5:14.

44:11 Isa 42:17; Isa 46:16; Jer 10:15.

44:12 Isa 40:19; Ex 32:3; Jer 10:3.

44:13 Dt 4:28; Ac 17:29; Rom 1:25.

44:14 Isa 40:20; Hos 12; Hab 2:19.

44:15 Isa 43:10; Isa 45:20; Jdg 2:19.

5 or, ostriches
6 Heb. daughters of the owl
7 Heb. lambs, or, kids
8 Heb. made me drunk, or, abundantly moistened

- the first, and I *am* the last; and beside me *there is* no God.
- 7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.
- 8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, *there is* no 'God; I know not *any*.
- 9 They that make a graven image *are* all of them vanity; and their 'delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.
- 10 Who hath formed a god, or molten a graven image *that is* profitable for nothing?
- 11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.
- 12 The smith 'with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.
- 13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.
- 14 He heweth him down cedars, and taketh the cypress and the oak, which he 'strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.
- 15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.
- 16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

up kings;—this is to understand the philosophy of history. Proverbs 14:31 16:12; 20:28; Daniel 2:21.

In the word of God only is this clearly set forth. Here it is shown that the strength of nations, as of individuals, is not found in the opportunities or facilities that appear to make them invincible; it is not found in their boasted greatness. It is measured by the fidelity with which they fulfill God's purpose (PK 502).

47. Proud Babylon Judged.—While still in the festal hall, surrounded by those whose doom has been sealed, the king is informed by a messenger that "his city is taken" by the enemy against whose devices he had felt so secure; "that the passages are stopped, . . . and the men of war are affrighted." Verses 31, 32. Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel,

were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy, "as with caterpillars" (verse 14); and their triumphant shouts could be heard above the despairing cries of the astonished revelers.

"In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

Clearly had the Hebrew prophets spoken concerning the manner in which Babylon should fall. As in vision God had revealed to them the events of the future, they had exclaimed: "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" "At the noise of the taking of Babylon the earth is moved, and the cry is

Isa

⁹ Heb. interpreters ¹⁰ or, holy princes **44** ¹ Heb. rock, etc ² Heb. desirable ³ or, with an axe ⁴ or, takeeth courage

- 17 And the residue thereof he maketh a god, *even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me: for thou art my god.*
- 18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.
- 19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?
- 20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?*
- 21 Remember these, O Jacob and Israel: for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.
- 22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.
- 23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains. O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

God's "Servant," Cyrus

- 24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, *I am the LORD that maketh all things:* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.
- 25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish:
- 26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:
- 27 That saith to the deep, Be dry, and I will

44:17 Isa 37:34; Da 3:17; Da 3:29; Da 6:16; Da 6:27

44:18 Isa 46:9; Isa 44:20; Isa 45:20; Jer 10:8; Rom 1:26

44:19 Isa 46:8; Ex 7:23; 19:32-36; Eze 40:4

44:20 Ps 102:9; Hos 12:1; Lk 15:16; Rev 18:14

44:21 Isa 42:25; Dt 32:3; Isa 43:1; Rom 11:26-29

44:22 Isa 1:18; Isa 43:25; Ne 4:5; Ac 3:19

44:23 Ps 69:3; Jer 51:18; Rev 12:12; Isa 26:15

44:24 Isa 43:14; Isa 48:17; Jer 50:31; Rev 5:9

44:25 1 Ki 22:37; 2 Ch 18:11; 2 Ch 18:34; Jer 50:46

44:26 Isa 42:9; Eze 48:17; Zec 1:6; Mt 26:56

44:27 Isa 43:16; Isa 54:15; Ps 74:15; Rev 10:12

44:28 Isa 45:1; Isa 45:3; Isa 46:11; Da 10:1

45:1 Isa 11:28; Jer 27:6; Da 5:6; Da 8:3

45:2 Isa 40:4; Isa 42:16; Ac 1:15; Lk 3:5

45:3 Jer 50:37; Jer 51:53; Isa 42:18; Eze 12

45:4 Isa 43:14; Mt 24:22; Mt 24:22; Rom 9:6

45:5 Isa 41:8; Dt 32:9; Joel 2:27; In 1:1

45:6 Isa 57:20; Ps 46:10; Eze 38:25; Mal 1:11

45:7 Ps 8:3; Jer 51:35; 2 Co 9:6; Jas 1:7

45:8 Isa 44:3; Jer 2:5; Joel 5:18; Ac 2:34

45:9 Isa 64:8; Pr 21:30; Jer 50:24; 1 Co 10:22

45:10 Dt 27:16; Mal 1:6; Heb 12:9

45:11 Isa 43:4; Isa 43:7; Isa 43:15; Mk 11:24

5 Heb. daubed

6 Heb. setteth to his heart

7 Heb. that which comes of a tree?

8 Heb. wastes

dry up thy rivers:

- 28 That saith of Cyrus, *He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

45 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut:

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 *I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:*

6 That they may know from the rising of the sun, and from the west, that there is none beside me. *I am the LORD, and there is none else.*

7 I make the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work. He hath no hands?*

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker. Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

heard among the nations."

"Babylon is suddenly fallen and destroyed." "The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts."

"I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened His army, and hath brought forth the weapons of His indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans."

"Thus saith the Lord of hosts: The children of Israel and the children of Judah were oppressed together: and all that

took them captives held them fast: they refused to let them go. Their Redeemer is strong: the Lord of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon." Jeremiah 51:1-1; 50:23, 46; 51:8, 56, 57; 50:24, 25, 33, 34.

Thus "the broad walls of Babylon" became "utterly broken, and her high gates . . . burned with fire." Thus did Jehovah of hosts "cause the arrogance of the proud to cease," and lay low "the haughtiness of the terrible." Thus did "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," become as Sodom and Gomorrah, a place forever accursed. "It shall never be inhabited." Inspiration has declared, "neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and thou

- 12 I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.
- 13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.
- 14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God is in thee; and *there* is none else, *there* is no God.
- 15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.
- 16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that* are makers of idols.
- 17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.
- 18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: *I am the LORD; and there* is none else.
- 19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob. Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.
- 20 Assemble yourselves and come; draw near together, ye *that* are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.
- 21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there* is no God else beside me: a just God and a Saviour; *there* is none beside me.
- 22 Look unto me, and be ye saved, all the ends of the earth: for *I am* God, and *there*

45:12 Isa 45:18; Isa 42:5; Ps 102:25; Heb 11:3.

45:13 Isa 41:2, Isa 41:25; Isa 46:11; Isa 42:6.

45:14 Isa 18:7; Isa 49:23; Job 1:15; Rev 19:5.

45:15 Isa 57:17; Ps 137:24; Job 13:7; Isa 45:17.

45:16 Isa 45:20, Isa 41:19; Isa 41:11; Ps 97:7.

45:17 Isa 26:4; Hos 1:7; Rom 14:26; 1 Jn 1:5.

45:18 Isa 42:5; Jer 10:12; Jer 51:15; Isa 45:12.

45:19 Isa 48:16; Pr 12:10; 7:20; Job 7:20.

45:20 Isa 43:9; Isa 44:2; Jer 50:28; Eph 2:12.

45:21 Ps 96:10; Jer 50:2; Isa 43:9; Zeph 5:5.

45:22 Ps 22:17; Mic 7:7; Zec 12:10; Job 6:40; Heb 12:2.

45:23 Jer 22:5; Am 6:8; Isa 45:19; Rom 11:4.

45:24 Isa 45:25; Isa 53:17; 1 Co 1:30; 2 Co 5:21.

45:25 Isa 45:17; Isa 45:24; Ac 13:39; Rom 5:1; Rom 8:1.

46:1 Isa 21:9; Ex 12:12; Jer 18:1; Isa 2:20.

46:2 Isa 37:12; Isa 37:19; Isa 49:17; Isa 15:20.

46:3 Isa 49:1; Isa 14:21; Isa 41:1; Ps 92:14; Mal 2:16; Rom 11:29; Heb 1:12.

46:5 Isa 40:18; Jer 10:16; Php 2:6; Col 1:15.

46:6 Isa 45:20; Jer 10:9; Jer 10:14; Ac 17:29.

46:7 1 Sa 5:3; Jer 10:5; Da 3:1; Isa 47:38.

46:8 Ps 135:18; Jer 10:8; 1 Co 14:20.

46:9 Isa 42:9; Isa 65:17; Ne 9:7.

46:10 Isa 44:7; Ge 19:10; Ac 15:18.

46:11 Isa 41:25; Jer 50:29; Eze 39:4; Ac 1:28.

2 or, make straight
3 or, turn

is none else.

- 23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

- 24 Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

- 25 In the LORD shall all the seed of Israel be justified, and shall glory.

- 46 Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy laden; *they* are a burden to the weary *beast*.

- 2 They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity.

- 3 Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb:

- 4 And *even* to your old age *I am* he; and *even* to hoar hairs will I carry you: I have made, and I will bear; *even* I will carry, and will deliver you.

- 5 To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

- 6 They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

- 7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

- 8 Remember this, and shew yourselves men: bring it again to mind, O ye transgressors.

- 9 Remember the former things of old: for *I am* God, and *there* is none else; *I am* God, and *there* is none like me,

- 10 Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:

- 11 Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also

houses shall be full of doleful creatures; and owls shall dwell there; and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." "I will also make it a possession for the bitter, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." Jeremiah 51:58; Isaiah 13:11, 19-22; 14:23 (PK 531-533).

48:9-11. **Judah Not to Be Forsaken by God.**—The heart of Infinite Love yearns after those who feel powerless to free themselves from the snares of Satan; and He graciously offers to strengthen them to live for Him. "Fear thou not," He bids them; "for I am with thee; he not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Fear not, thou worm Jacob, and ye man of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." Isaiah 41:10, 13, 14.

The inhabitants of Judah were all undeserving, yet God would not give them up. By them His name was to be exalted among the heathen. Many who were wholly unacquainted with His attributes were yet to behold the glory of the divine character. It was for the purpose of making plain His merciful designs that He kept sending His servants the prophets with the message, "Turn ye again now everyone from his evil way." Jeremiah 25:5. "For My name's sake," He declared through Isaiah, "will I defer Mine anger, and for My praise will I refrain for thee, that I cut thee not off." "For Mine own sake, even for Mine own sake, will I do it: for how should My name be polluted? and I will not give My glory unto another." Isaiah 48:9, 11 (PK 319).

Isa

4 or, Surely he shall say of me, In the LORD is all righteousness and strength 5 Heb, righteousnesses 46 1 Heb, their soul 2 Heb, of my counsel

bring it to pass; I have purposed *it*, I will also do it.

- 12 Hearken unto me, ye stouthearted, that are far from righteousness:
13 I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

The Downfall of Babylon

47 Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is no throne*. O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as a man*.

4 As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: so that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am, and none else beside me*; I shall not sit as a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath *perverted thee*; and thou hast said in

46:12 Isa 29:23; Isa 45:20; Ps 99:1; Eph 5:14.
46:13 Isa 51:5; Isa 61:11; Rom 1:17; Heb 10:37.

47:1 Isa 26:5; Isa 52:2; Job 2:8; Jer 13:18.
47:2 Ex 11:5; Job 16:21; Mt 24:41; Lk 17:45.

47:3 Dt 32:35; Jer 13:22; Jer 13:26; Rom 12:19.
47:4 Isa 41:14; Isa 43:3; Isa 43:14; Isa 49:6.

47:5 Jer 25:10; Hab 2:20; Zec 2:13; Jude 15.
47:6 Ps 69:26; Zec 1:15; Mt 7:2; Jas 2:15.

47:7 Isa 47:5; Eze 28:2; Eze 29:3; Da 9:29.
47:8 Isa 42:9; 2 Th 2:4; Jdg 18:7; Da 5:30; Zep 2:15.

47:9 Ru 1:5; Isa 15:19; Ps 73:19; 1 Th 5:5.
47:10 Isa 28:15; Isa 59:1; Ps 62:9; Rom 1:22.

47:11 Isa 37:46; Rev 5:5; Ps 50:22; 1 Th 5:3.
47:12 Isa 8:19; Isa 19:3; Isa 34:25; Ex 7:11.

47:13 Isa 57:10; Eze 24:12; Hab 2:13; Da 5:30.
47:14 Isa 40:24; Eze 15:7; Joel 2:5; Mt 16:26.

47:15 Isa 56:11; Rev 18:15-17.
48:1 Ge 35:10; 2 Ki 17:34; Jn 1:37; Rom 2:17.

48:2 Isa 52:1; Ne 13:1; Da 9:24; Mt 4:5; Mt 27:52.
48:3 Isa 41:22; Isa 42:9; Isa 43:9.

48:4 Isa 40:12; Ps 70:8; Jer 5:3; Da 5:20; Rom 2:5.
48:5 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:6 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:7 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:8 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:9 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:10 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:11 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:12 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

48:13 Isa 41:7; Isa 40:10; Lk 1:70; Ac 15:18.

thine heart, *I am*, and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. Let now the *astrologers*, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burn them: they shall not deliver themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it*.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his quarter; none shall save thee.

Israel Challenged to Fulfill Its Messianic Role (48-52:12)

A Challenge to Learn the Lesson of the Captivity

48 Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the LORD, and make mention of the God of Israel, but not in truth, nor in righteousness.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel: The LORD of hosts is his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* obstinate, and thy neck is an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee: before it came to pass I shewed *it* thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded

48:10. God's Children Always Being Tested.—God's children are always being tested in the furnace of affliction. If they endure the first trial, it is not necessary for them to pass through a similar ordeal the second time; but if they fail, the trial is brought to them again and again, each time being still more trying and severe. Thus opportunity after opportunity is placed before them of gaining the victory and proving themselves true to God. But if they continue to manifest rebellion, God is compelled at last to remove His Spirit and light from them (MS 69, 1912).

Sorrow and trial must come to all, and is beautiful only as it works to polish, to sanctify, and refine the soul as a fit instrument to do service for the Lord (Letter 69, 1897).

49:15. Endless Love of God.—With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him

from coming to His feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly Father. He hates sin, but He loves the sinner, and He gave Himself in the person of Christ, that all who would might be saved and have eternal blessedness in the kingdom of glory. What stronger or more tender language could have been employed than He has chosen in which to express His love toward us? He declares, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isaiah 49:15).

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son and pray that He may not have died for you in vain. The Spirit invites you today. Come with your whole heart to Jesus, and you may claim His blessing.

⁴ Heb. viewers of the heavens ⁵ Heb. that give knowledge concerning the months ⁶ Heb. their souls **48** ¹ Heb. hard

- them.
- 6 Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.
- 7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.
- 8 Yea, thou heardest not; yea, thou knewest not; yea, from that time that thou earest was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb.
- 9 For my name's sake will I defer mine anger, and for my praise will I refrain thee, that I cut thee not off.
- 10 Behold, I have refined thee, but not ²with silver; I have chosen thee in the furnace of affliction.
- 11 For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another.
- 12 Hearken unto me, O Jacob and Israel, my called: I am he; I am the first, I also am the last.
- 13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.
- 14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.
- 15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.
- 16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning: from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me.
- 17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.
- 18 O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the

48:6 Ps 107:43; Jer 2:31; Mic 6:9; Isa 21:10.
48:8 Isa 26:11; Jer 5:21; Hos 6:7; Mal 2:11.
48:9 Isa 48:11; Isa 47:15; Ps 25:11; Eze 20:22.
48:10 Ps 66:10; Pr 17:3; Jer 9:7; 1 Pe 1:7.
48:11 Isa 52:5; Eze 20:9; Rom 2:24; Jn 5:23.
48:12 Isa 46:3; Isa 49:1; Mt 20:16; Rom 16:1; 1 Co 1:26.
48:13 Isa 42:5; Isa 45:18; Eze 20:11; Isa 40:12.
48:14 Isa 41:24; Isa 43:9; Isa 43:7; Mk 10:21.
48:15 Jos 1:8; Ps 45:4; Eze 1:2.
48:16 Isa 45:19; Jn 18:20; Lk 4:18; Jn 3:34.
48:17 Isa 45:11; Isa 51:5; Isa 51:13; Jn 6:45.
48:18 Dt 5:29; Mt 23:17; Isa 66:12; Rom 14:17.
48:19 Ge 4:16; Ge 22:17; Jer 33:22; Rom 9:27.
48:20 Isa 52:11; Jer 50:8; Rev 18:4; Isa 52:9.
48:21 Isa 30:25; Isa 49:10; Jer 31:9.
48:22 Isa 57:21; Lk 19:42; Rom 3:17.

49:1 Isa 42:12; Isa 45:22; Isa 60:9; Zep 2:11.
49:2 Isa 11:4; Hos 6:5; Heb 4:12; Rev 1:16; Rev 19:15.
49:3 Isa 43:21; Isa 41:23; Mt 17:5; Jn 12:28.
49:4 Isa 65:2; Mt 17:17; Jn 1:11; Rom 10:21.
49:5 Isa 49:1; Isa 46:8; Mt 15:24; Ac 10:36.
49:6 2 Ki 20:10; Isa 42:6; Lk 2:32; Ac 13:17.
49:7 Isa 48:7; Rev 3:7; Isa 53:3; Ps 69:19; Mt 26:67.

2 or, for silver
3 or, the palm of my right hand hath spread out
49
1 or, my reward

waves of the sea:

- 19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.
- 20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.
- 21 And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.
- 22 There is no peace, saith the LORD, unto the wicked.

A Challenge to Represent God Before the Nations

49 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

- 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;
- 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.
- 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.
- 5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.
- 6 And he said, 'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'
- 7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and

As you read the promises, remember they are the expression of unutterable love and pity. The great heart of Infinite Love is drawn toward the sinner with boundless compassion. "We have redemption through his blood, the forgiveness of sins." Ephesians 1:7. Yes, only believe that God is your helper. He wants to restore His moral image in man. As you draw near to Him with confession and repentance, He will draw near to you with mercy and forgiveness (SC 54).

49:16. See EGW on ch. 26:20.

50:10. God of the Honest in Heart.—Today in every land there are those who are honest in heart, and upon these the light of heaven is shining. If they continue faithful in following that which they understand to be duty, they will be given increased light, until, like Naaman of old, they will be constrained to acknowledge that "there is no God in all the earth," save the living God, the Creator.

To every sincere soul "that walketh in darkness, and hath no light," is given the invitation, "Let him trust in the name of the Lord, and stay upon his God." "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways." Isaiah 50:10; 64:4, 5 (PK 253).

50:10, 11 (see EGW comments on ch. 5:19-23). Walk in God's Light, Not Own Sparks.—The Lord has presented before me that those who have been in any measure blinded by the enemy, and who have not fully recovered themselves from the snare of Satan, will be in peril because they cannot discern light from heaven, and will be inclined to accept a falsehood. This will affect the whole tenor of their thoughts, their decisions, their propo-

Isa

² or, That Israel may be gathered to him, etc ³ or, Art thou lighter than that thou shouldest, etc ⁴ or, desolations ⁵ or, that is despised in soul

- he shall choose thee.
- 8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to ⁶establish the earth, to cause to inherit the desolate heritages;
- 9 That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.
- 10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.
- 11 And I will make all my mountains a way, and my highways shall be exalted.
- 12 Behold, these shall come from far: and lo, these from the north and from the west: and these from the land of Sinim.
- 13 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.
- 14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.
- 15 Can a woman forget her sucking child, ⁷that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.
- 16 Behold, I have graven thee upon the palms of my hands; thy walls *are* continually before me.
- 17 Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.
- 18 Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them on *thee*, as a bride doeth.
- 19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.
- 20 The children which thou shalt have, after thou hast lost the other, shall say again in

49:8 Ps 69:13; Jn 1:1-14; 2 Co 6:2; Eph 1:6; Heb 5:7.
49:9 Isa 61:1; Ps 69:33; Lk 4:18; Col 1:13; 1 Pe 2:9.
49:10 Mt 5:6; Jn 6:35; Isa 4:6; Isa 5:10.
49:11 Isa 11:6; Isa 13:19; Isa 57:14; Jn 1:6.
49:12 Ps 72:7; Zec 2:11; Mt 8:11; Lk 13:29.
49:13 Isa 49:23; Isa 52:9; Isa 55:12; Lk 15:10; Isa 12:1.
49:14 Isa 40:27; Ps 22:1; Ps 51:22; Ps 134.
49:15 Ps 103:13; Mal 3:17; Mt 7:11; Rom 1:31.
49:16 Ex 13:9; SS 8:6; Jer 22:24; Hag 2:24.
49:17 Isa 62:5; Eze 1:5; Ne 2:17; Eze 28:24.
49:18 Isa 60:4; Ge 15:14; Rev 22:15; Isa 49:12.
49:19 Isa 49:8; Isa 51:3; Zec 2:4; Zec 2:11.
49:20 Isa 60:4; Hos 1:10; Mt 5:9; Isa 51:3.
49:21 Rom 11:24; Gal 3:29; Isa 3:26; Lk 21:24.
49:22 Isa 49:12; Isa 60:20; Ps 22:27; Lk 13:29.
49:23 Isa 49:7; Isa 52:15; Isa 60:4; Isa 64:6.
49:24 Eze 47:11; Isa 42:22; Isa 55:12; Mt 12:29.
49:25 Isa 10:27; Jer 29:10; Zec 9:11; 1 Jo 5:8.
49:26 Isa 9:20; Jdg 7:22; Rev 14:20; Rev 16:6.
50:1 Jer 3:1; Ex 21:7; Mt 18:25; Isa 52:5.
50:2 Isa 59:16; Isa 65:12; Jer 7:13; Hos 11:2.

6 or, raise up
7 Heb. from having compassion
8 Heb. bosom
9 Heb. nourishers
10 Heb. princesses
11 Heb. captivity of the just

- thine ears. The place *is* too strait for me: give place to me that I may dwell.
- 21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they been?
- 22 Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *thy* shoulders.
- 23 And kings shall be thy ⁹nursing fathers, and their ¹⁰queens thy nursing mothers; they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that *I am* the LORD: for they shall not be ashamed that wait for me.
- 24 Shall the prey be taken from the mighty, or ¹¹the lawful captive delivered?
- 25 But thus saith the LORD, Even the ¹²captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.
- 26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with ¹³sweet wine: and all flesh shall know that *I* the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

A Challenge to Forsake the Counsels of Human Wisdom

- 50** Thus saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions *is* your mother put away.
- 2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

sitions, their counsels. The evidences that God has given are no evidence to them, because they have blinded their own eyes by choosing darkness rather than light. Then they will originate something they call light, which the Lord calls sparks of their own kindling, by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have at mine hand; ye shall lie down in sorrow." Jesus said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not

my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

By many, the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They accept the opinions of men, but cannot discern the voice of the true Shepherd, and their influence will lead many astray, though evidence is piled upon evidence before their eyes, testifying to the truth that God's people should have for this time (Letter 11, 1890).

51:7, 8. Not to Be Afraid of the Abuse and Blaming of Man.—The great obstacle both to the acceptance and to the promulgation of truth is the fact that it involves inco-

Isa

¹² Heb. captivity ¹³ or, new

- 3 I clothe the heavens with blackness, and I make sackcloth their covering.
- 4 The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is weary*: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.
- 5 The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.
- 6 I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.
- 7 For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.
- 8 He is near that justifieth me; who will contend with me? let us stand together: who is *mine adversary*? let him come near to me.
- 9 Behold, the Lord God will help me; who is *he that shall condemn me*? lo, they all shall wax old as a garment; the moth shall eat them up.
- 10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.
- 11 Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks *that ye have kindled*. This shall ye have of mine hand; ye shall lie down in sorrow.

A Challenge to Respond Courageously to the Divine Call

- 51** Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence ye are hewn*, and to the hole of the pit *whence ye are digged*.
- 2 Look unto Abraham your father, and unto Sarah *that bare you*: for I called him alone, and blessed him, and increased him.
- 3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy

50:3 Ex 10:21; Mt 27:45; Rev 6:12
50:4 Ps 45:2; Jer 19: Mt 22:36; Lk 4:22;
50:5 Isa 48:8; Mt 26:49; Jn 14:31; Php 2:8;
50:6 La 4:30; Mic 5:1; Mt 5:49; Mt 26:67;
50:7 Isa 50:9; Isa 49:8; Ps 110:1; Jn 16:33;
50:8 1 Ti 3:16; Isa 41:1; Mt 5:25; Rev 12:10;
50:9 Job 13:28; Ps 59:11; Ps 102:26; Heb 1:11;
50:10 Ps 25:12; Ps 25:14; Isa 54:11; Heb 5:9;
50:11 Isa 28:15-20; Isa 55:2; Jnh 2:8; Rom 10:3.

51:1 Isa 51:7; Mt 6:33; Rom 14:19; Php 4:13;
51:2 Jos 24:3; Ge 22:17; Ge 24:1; Gal 4:9-11;
51:3 Isa 51:12; Isa 49:13; Jer 51:25; Isa 41:26;
51:4 Isa 26:2; Lk 19:6; 1 Pe 2:9; Isa 2:3;
51:5 Isa 40:13; Isa 56:1; Dt 30:14; Mt 4:2;
51:6 Isa 40:26; Dt 4:19; Mt 24:35; Rev 20:11;
51:7 Isa 51:1; Php 4:8; Php 4:10; Ps 57:41;
51:8 Isa 50:9; Isa 60:24; Job 4:19; Job 13:28;
51:9 Isa 51:17; Ps 76; Ps 34:23; Lk 1:51;
51:10 Isa 42:15; Isa 43:16; Isa 50:2;
51:11 Isa 49:23; Isa 48:20; Isa 49:13; Jer 53:11;
51:12 Isa 51:3; Isa 60:13; Jn 1:18; Ac 9:41;
51:13 Isa 17:10; Dt 32:18; Jer 2:32; Job 57:18.

50

¹ Heb. the master of my cause?

51

¹ or, made himself ready

and gladness shall be found therein, thanksgiving, and the voice of melody.

- 4 Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people.
- 5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.
- 6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.
- 7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.
- 8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.
- 9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art thou not it that hath cut Rahab, and wounded the dragon?*
- 10 *Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?*
- 11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.
- 12 I, even I, *am* he that comforteth you: who *art thou*, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass;
- 13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?

venience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17.) with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt." (Heb. 11:26.)

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward (GC 460).

52:14. Christ Marred More than Any Man.—When Jesus entered the wilderness, He was shut in by the Father's glory. Absorbed in communion with God, He was lifted above human weakness. But the glory departed, and He was left to battle with temptation. It was pressing upon Him every moment. His human nature shrank for the conflict that awaited Him. For forty days He fasted and prayed. Weak and emaciated from hunger, worn and haggard with mental agony, "His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:14. Now was Satan's opportunity. Now he supposed that he could overcome Christ (DA 118-119).

53:1-3. Christ's Grace and Virtue Did Not Appeal to Jews.—[Isa. 53:1-3 quoted.] These words do not mean that Christ was unattractive in person. In the eyes of the Jews, Christ had no beauty that they should desire Him. They looked for a Messiah who would come with outward

Isa

- 14 The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.
- 15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts is his name.
- 16 And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.
- 17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.
- 18 There is none to guide her among all the sons *whom* she hath brought forth; neither is *there* any that taketh her by the hand of all the sons *that* she hath brought up.
- 19 These two *things* *are* come unto thee; who shall be sorry for thee? desolation, and *de*struction, and the famine, and the sword: by whom shall I comfort thee?
- 20 Thy sons have fainting, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.
- 21 Therefore hear now this, thou afflicted, and drunken, but not with wine:
- 22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people. Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:
- 23 But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over.

52 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

51:14 Isa 49:20; Isa 52:2; Eze 1:5; Jer 37:16.
51:15 Isa 51:10; Ne 9:11; Job 26:12.
51:16 Isa 50:9; Isa 59:21; Dt 18:18; Jo 3:31.
51:17 Isa 51:9; Isa 52:1; Jdg 5:12; 1 Co 15:51.
51:18 Isa 49:21; Ps 89:18; Ps 14:2-3; Mt 9:36.
51:19 Isa 17:9; Eze 14:21; Job 2:11; Ps 69:20.
51:20 Isa 40:30; Jer 14:18; La 1:15; La 1:19.
51:22 1 Sa 25:49; Ps 45:1; Pr 22:25; Jer 50:41.
51:23 Pr 1:8; Zec 12:2; Rev 17:18; Jos 10:21.
52:1 Isa 51:9; Da 10:9; Hag 2:4; Eph 6:10.
52:2 Isa 51:25; Jer 51:6; Zec 2:6; Rev 18:6.
52:3 Isa 50:1; Ps 41:12; Jer 15:15; 1 Pe 1:18.
52:4 Ge 46:6; Isa 14:25; Jer 50:17; Jo 15:25.
52:5 Isa 22:16; Jdg 18:3; Isa 52:4; Ps 64:2.
52:6 Ex 33:19; Ps 89:10; Eze 20:41; Isa 42:9.
52:7 Isa 40:9; Na 1:15; Lk 2:10; Mk 14:10.
52:8 Isa 56:10; SS 3:3; Jer 6:17; Heb 13:17.
52:9 Isa 14:7; Isa 14:25; Isa 48:20; Isa 55:12.
52:10 Isa 51:9; Rev 15:1; Isa 49:6; Lk 5:6.
52:11 Isa 48:20; Jer 50:6; Jer 51:6; 2 Co 6:17.
52:12 Isa 51:14; Ex 12:49; Dt 20:4; Jdg 1:14.
52:13 Isa 49:6; Isa 55:11; Eze 34:25; Psa 27:8.
52:14 Ps 71:7; Mt 28; Mt 27:14; Mk 5:42.
52:15 Nu 8:7; Eze 46:25; Mt 28:19; Ac 2:33.

² Heb. happened

³ Heb. breaking

- 4 For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.
- 5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.
- 6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, it is I.
- 7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!
- 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.
- 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.
- 10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
- 11 Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her: be ye clean, that bear the vessels of the LORD.
- 12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will *be* your rearward.

God's Suffering "Servant," the Messiah

(52:13-53:12)

- 13 Behold, my servant shall *de*al prudently, he shall be exalted and extolled, and be very high.
- 14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:
- 15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

display and worldly glory, one who would do great things for the Jewish nation, exalting it above every other nation on the earth. But Christ came with His divinity hidden by the garb of humanity, unobtrusive, humble, poor. They compared this man with the proud boasts they had made, and they could see no beauty in Him. They did not discern the holiness and purity of His character. The grace and virtue revealed in His life did not appeal to them (MS 53, 1911).

53:2, 3. A Picture That Will Subdue and Humble.—Prophecy foretold that Christ was to appear as a root out of dry ground. "He hath no form nor comeliness," wrote Isaiah, "and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." This chapter should be studied. It

presents Christ as the Lamb of God. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation.

Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united Himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam (Y1 Dec. 20, 1900).

53 Who hath believed our 'report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, *there is no beauty that we should desire him.*

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our faces* from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was *wounded* for our transgressions, *he was bruised* for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD *'hath laid on him the iniquity of us all.*

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 *'He was taken from prison and from judgment: and who shall declare his generation?* for he was cut off out of the land of the living: for the transgression of my people *'was he stricken.*

9 And he made his grave with the wicked, and with the rich in his *'death; because he had done no violence, neither was any deceit in his mouth.*

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: *'when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.*

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was

53:1. In 1:7, In 1:12.

In 12:38; Isa 51:9.

53:2. Isa 11:1; Jer

23:5; Zec 6:12.

53:3. Isa 49:7; Isa

50:6; Mic 5:1.

53:4. Mt 8:17; Gal

3:13; Heb 9:28.

53:5. Da 9:21; Zec

13:7; Mt 20:28.

53:6. Ps 119:176; 1

Pe 2:25; Isa 55:7.

53:7. Mt 26:65; Mk

14:62; Mt 15:5.

53:8. Ps 69:12; In

19:7; Mt 11; Ac 8:33.

53:9. 1 Co 15:4; 2

Co 5:21; Heb 1:15.

53:10. Isa 42:1; Mt

3:17; Mt 17:5.

53:11. 1k 22:40; In

12:21; In 19:21; Gal

3:19.

53:12. Isa 52:15; Ge

4:15; Ps 28; Da 2:45;

Gal 2:15.

54:1. Isa 62:9; SS

1:4; Gal 4:27; Isa

44:23; Zep 3:17.

54:2. Isa 55:20; Isa

49:19-20; Jer 10:20.

54:3. Isa 49:12; Ge

49:10; Rom 10:18; Gal

3:25.

54:4. Isa 41:10; Isa

41:14; Isa 61:7; 1 Pe

2:6.

54:5. Jer 3:14; Eze

16:38; In 3:29; Eph

5:32.

54:6. Isa 49:14; Isa

62:1; Mt 11:28; 2 Co

7:6.

54:7. Isa 26:20; Isa

40:7; Ps 30:5; 2 Co

4:17.

54:8. Isa 47:6; Zec

1:15; Isa 8:17; Isa

45:15.

54:9. Isa 42:1; Isa

55:11; Ge 8:21; Ps

104:9.

54:10. Ps 46:2; Mt

16:18; Mt 24:35; Rom

11:29.

54:11. Isa 51:6; Isa

49:14; Isa 60:15; In

16:33.

53

1 or, doctrine? Heb.

hearing?

2 or, he hid as it

were his face from

us. Heb. as an

hiding of faces from

him, or, from us

3 or, tormented

4 Heb. bruise

5 Heb. made the

iniquity of us all to

meet on him

numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Israel's Role in the Divine Plan (54:1-56:1)

Israel's Heritage: to Win the World for God

54 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel: The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy

53:5. Christ Can Ransom Every Soul.—It was not alone by dying on the cross that Christ accomplished His work of saving men. The ignominy and suffering and humiliation was a part of His mission. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." This penalty Christ bore for the sins of the transgressor. He has borne the punishment for every man and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness (MS 77, 1899).

53:7. 9. Satan Assailed Christ, Provoked No Retaliation.—Satan assailed Him [Christ] in every point, yet He sinned not in thought, word, or deed. He did no violence, neither was guile found in His mouth. Walking in the midst of sin, He was holy, harmless, undefiled. He was wrongfully accused, yet He opened not His mouth to

justify Himself. How many now, when accused of that of which they are not guilty, feel that there is a time when forbearance ceases to be a virtue, and losing their temper, speak words which grieve the Holy Spirit (MS 42, 1901)?

53:11. See EGW on Zech. 9:16.

Every Specification to Be Fulfilled.—All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake His people in their time of trial. He says, "For a small moment have I forsaken you; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Are these words of comfort spoken to those who are making void the law of God? No, no, the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard

Isa

6 or, away my distress and judgment; but, etc. 7 Heb. was the stroke upon him 8 Heb. deaths 9 or, his soul shall make an offering

- stones with fair colours, and lay thy foundations with sapphires.
- 12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.
- 13 And all thy children *shall* be taught of the LORD; and great *shall be* the peace of thy children.
- 14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.
- 15 Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.
- 16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.
- 17 No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and thy righteousness is of me, saith the LORD.

The Message of Salvation Addressed to All Men

- 55** Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.
- 2 Wherefore do ye *spend money for that which is not bread?* and your labour for *that which satisfieth not?* hearken diligently unto me, and eat ye *that which is good*, and let your soul delight itself in fatness.
- 3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David.
- 4 Behold, I have given him *for* a witness to the people, a leader and commander to the people.
- 5 Behold, thou shalt call a nation *that* thou knowest not, and nations *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.
- 6 Seek ye the LORD while he may be found, call ye upon him while he is near:

54:13 Isa 11:9; Ps 71:17; Jer 31:34; Mt 16:17.
54:14 Isa 45:24; Isa 52:1; Jer 31:25; 2 Pe 3:13.
54:15 Rev 16:14; Isa 45:14; Zec 2:8; Zec 12:3.
54:16 Isa 10:15; Isa 57:26; Jer 19:11.
54:17 Isa 54:15; Mt 16:18; Rom 8:1; Isa 50:8.
55:1 Ru 3:1; Pr 8:4; Zec 2:6; Ps 65:1; Rev 21:6.
55:2 Jer 2:13; Hos 8:7; Hab 2:13; Mt 15:9; Rom 9:31.
55:3 Ps 78:1; Ps 119:112; Pr 1:20; Mt 11:28; Jn 6:37.
55:4 Jn 3:16; Jn 10:37; 1 Ti 6:13; Rev 1:5.
55:5 Isa 52:15; Ge 9:10; Ps 18:15; Eph 2:11.
55:6 Isa 45:19; Ps 12:2; Ps 27:8; Am 5:6; Mt 5:25.
55:7 Jer 3:3; Eze 33:11; Job 4:10; Mt 9:13.
55:8 Ps 40:5; Ps 92:5; Jer 5:1; Da 4:37.
55:9 Ps 36:5; Ps 69:2; Mt 11:25.
55:10 Isa 30:23; Isa 61:1; Eze 34:26; Rev 11:6.
55:11 Isa 51:9; Mt 24:35; Jn 6:63; 1 Co 1:18.
55:12 Isa 45:10; Ps 105:15; Rom 5:1; Gal 5:22.
55:13 Isa 11:19; Isa 60:13; Rom 6:19; 2 Co 5:17.
56:1 Isa 55:7; Ps 50:24; Mal 3:1; Mt 4:2; Jn 7:17.
56:2 Ps 112:1; Ps 128:1; Ek 12:43; Jn 13:17.
56:3 Nu 18:7; Ac 8:27; Ac 10:34; Ac 17:4.
56:4 Jos 24:15; Ps 119:111; Ek 10:42; Isa 27:5.
56:5 Mt 16:18; Eph 2:22; Heb 3:6; Isa 62:12.

55

¹ Heb. weigh

² Heb. the man of inquiry

- 7 Let the wicked forsake his way, and *the* unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for *he* will abundantly pardon.
- 8 For my thoughts are not your thoughts, *neither are* your ways my ways, saith the LORD.
- 9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
- 10 For *as* the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
- 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in *the thing* whereto I sent it.
- 12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.
- 13 Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

A House of Prayer for All People

- 56** Thus saith the LORD, Keep ye *judgment*, and do justice: for my salvation is near to come, and my righteousness to be revealed.
- 2 Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.
- 3 Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I *am* a dry tree.
- 4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant:
- 5 Even unto them will I give in mine house

before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant [Isa. 54:9-13 quoted] (RII Aug. 20, 1895).

57:14. Every Hindrance Must Be Removed.—[Isa. 57:14 quoted.] Is not this the very work that the Lord has given us to do in connection with those who see and feel the importance of the work that must be done in the earth that the truth may triumph gloriously? Every man who undertakes to hedge up the way of the servants of God, binding them about by human restrictions, so that they cannot follow the leadings of the Spirit of God, is hindering the advance of the work of God.

The Lord sends the message, "Take up the stumbling-block out of the way of my people." Earnest effort is to be put forth to counterwork the influences that have kept back the message for this time. A solemn work is to be done in a short space of time (Letter 42, 1909).

³ Heb. multiply to pardon **56** ¹ or, equity

57:15-19. Peace Only for the Humble.—[Isa. 57:15-19 quoted.] These words are addressed to those who, awake to their true situation and susceptible to the influence of the Spirit of God, humble themselves before God with contrite hearts. But to those who will not heed the reproof of God, who are determined and froward, and who set themselves to go on in their own way, God cannot speak peace. He cannot heal them; for they will not acknowledge that they need healing. He declares their true condition, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Letter 106, 1896).

A Wide and Extensive Vineyard Opened.—The piety and advanced spiritual knowledge and growth of a church is proportionate to the zeal, piety, and missionary intelligence that has been brought into it, and carried out of it to be a blessing to the very ones who need our assistance the most. Again I urge you to consider Isaiah 58, which opens

and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

8 The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.

9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest.

10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.

11 Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

A Call to Reformation (57-59.)

An Earnest Plea for Israel to Return to God

57 The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

3 But draw near hither, ye sons of the sorcerers, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children

56:6 Isa 56:3; Isa

14:3; Jer 50:5;

56:7 Ps 2:6; Zec

8:3; Mal 1:11;

56:8 Isa 54:7; Ps

106:47; Ps 147:2;

56:9 Da 28:26; Jer

129:1; Eze 29:5;

56:10 Isa 52:8; Eze

3:17; Hos 4:6;

56:11 Eze 13:19;

56:12 Isa 52:2; Hos

3:11; Lk 21:35; Tit 1:7;

57:1 Isa 57:11; Isa

12:24; Mal 2:2; Mic

2:7;

57:2 Job 3:17; Ecc

12:7; Mt 25:21; Lk

16:22;

57:3 Isa 45:20; Ge

3:15; Hos 1:2; Mt 5:7;

57:4 Isa 37:23; Ex

9:17; Lk 10:16; Ac 9:3;

57:5 Ex 32:6; Nu

25:6; Jer 50:38; Rev

18:3;

57:6 Jer 5:9; Hab

2:19; Isa 65:11; Jer

7:18;

57:7 Jer 2:20; Jer

3:2; Eze 16:16; Eze

16:28; Eze 23:14; Eze

23:1; Eze 16:32;

57:9 Eze 16:53;

Hos 7:11; Hos 12:1;

Gal 2:18;

57:10 Isa 47:13; Jer

9:5; Eze 24:12; Rom

7:9;

57:11 Isa 30:9; Jer

42:20; Ac 5:3; 2 Th

3:9;

57:12 Isa 64:5; Mt

23:5; Mt 23:11; Rom

10:2-3;

57:13 Jdg 10:14; 2

Ki 3:13; Jer 22:22; Zec

7:13;

57:14 Isa 30:3; Isa

62:10; Rom 14:13;

57:15 Isa 6:1, Ps

148:6; Da 9:17;

57:16 Ps 85:5; Jer

10:24; Mic 7:18; Isa

42:5;

2 Heb. to his gath-

ered

3 or, dreaming, or,

talking in their sleep

4 Heb. strong of

appetite

5 Heb. know not to

be satisfied

57

1 Heb. men of kind-

ness, or, godliness

2 or, from that which

is evil

of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovest their bed where thou sawest it.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

a wide and extensive vineyard to be worked upon the lines which the Lord has pointed out. When this is done there will be an increase of moral sources and the church will no more remain almost stationary. There will be blessing and power attending their labor. The selfishness that has bound up their souls they have overcome, and now their light is being given to the world in clear, bright rays of a living faith and godly example. The Lord has His promises for all who will do His requirements. [Ps. 41:1-3; 37:3; Prov. 3:9, 10; 11:24, 25; 19:17; Isa. 58: 10, 11 quoted.]

The Word of God is full of precious promises, as the above (MS 14a, 1897).

In our work we shall find a high profession of piety and much outward exactness bound up with great inward wickedness. The people represented in Isaiah 58 complain that the Lord allows their services to go unnoticed. This complaint is the expression of hearts unsubdued by grace,

rebellious against the truth. Those who receive the truth which works by love and purifies the soul are loyal to God, honoring Him by obedience to His law, which is holy, just, and good. The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God.

Ministers of God have been guilty of the sin of disregarding a "Thus saith the Lord." They have led the members of their churches to observe rites which have no foundation in the word of God, but are in direct opposition to His law. By perversion and misrepresentation of the Word of God, they have caused the people to commit sin. God will reward them according to their works. Even as did the priests and rulers in the time of Christ, they have caused the people to err. Christ says of them as He said of the Jewish leaders, "In vain they do worship me, teaching for doctrines the commandments of men" (MS 28, 1900).

Isa

³ or, go in ⁴ or, before him ⁵ or, among the oaks ⁶ or, hewed it for thyself larger than theirs ⁷ or, thou providedst room ⁸ or, thou respectedst ⁹ or, living

- 17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on "frowardly in the way of his heart.
- 18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.
- 19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD: and I will heal him.
- 20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.
- 21 *There is no peace, saith my God, to the wicked.*

The True Spirit of Personal Religion

58 Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye *do this day*, to make your voice to be heard on high.

5 Is it such a fast that I have chosen? *a day for a man to afflict his soul?* is it to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD?

6 Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

7 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou

57:17 Isa 56:11; Jer 6:13; Jer 8:10.
57:18 Isa 1:10; Eze 36:22; Lk 15:20.
57:19 Hos 14:2; Lk 21:15; Eph 6:19.
57:20 Isa 3:11; Job 20:11; Jude 12.
57:21 Isa 3:11; Isa 48:22; 2 Ki 9:22.

58:1 Isa 56:10; Eze 20:4; Eze 22:2; Tit 2:15.
58:2 Isa 29:15; Pr 15:8; Mk 6:20; Tit 1:16.
58:3 Nu 23:4; Mal 3:14; Lk 15:29; Lev 16:29.
58:4 Pr 21:27; Mt 6:16; Mt 23:14; Lk 20:47.

58:5 2 Ch 20:3; Eze 10:6; Est 4:3; Da 9:3.
58:6 Mic 3:2-3; 1 Ti 6:1.

58:7 Isa 58:10; Da 4:27; Lk 11:41; Lk 19:8.

58:8 Ps 47:6; Ps 97:11; Hos 6:3; Mal 4:2.

58:9 Isa 1:15; Isa 30:19; Isa 65:24; Ge 27:18.

58:10 Isa 58:7; Ps 114; Pr 14:31; Lk 18:22.

58:11 Isa 49:10; Ps 32:8; Jn 16:13; 1 Th 3:11.

58:12 Isa 61:1; Ne 2:17; Jer 41:38; Da 9:25.

58:13 Ps 27:4; Ps 42:3; Ps 81:2; Rev 1:10.

58:14 Job 22:26; Job 27:10; Hab 3:18; Php 4:4.

59:1 Isa 50:2; Jer 42:17; Isa 65:1.

59:2 Isa 50:1; Dt 32:19; Jos 7:11.

59:3 Isa 1:21; Jer 2:30; Jer 2:44; 1 Ti 4:2.

59:4 Isa 50:10; Jer 5:1; Isa 30:12; Jas 1:15.

10 Heb. turning away

58 1 Heb. with the throat

2 or, things where-with ye grieve others: Heb. griefs

3 or, ye fast not as this day

4 or, to afflict his soul for a day?

hide not thyself from thine own flesh?

8 Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

11 And the LORD shall guide thee continually, and satisfy thy soul in "drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters "fail not.

12 And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach. The restorer of paths to dwell in.

13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day: and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14 Then shalt thou delight thyself in the LORD: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it.

An Earnest Plea to Forsake Sin

59 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins "have hid his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring

committing, while at the same time they pride themselves on their righteousness. Apparently seeking God, they are forgetting Him, forgetting that He is a God of love and compassion, long suffering and goodness, dealing justly and loving mercy. Worldly policy has come into their business and religious life. Their hearts are not purified through the truth. God looks on their outward ceremonies of humility as a solemn mockery. He regards all religious sham as an insult to Himself.

The people of whom the prophet spoke made a high profession of piety, and pointed to their fasting and to other external forms as an evidence of their piety. But their deeds were tainted by the leprosy of selfishness and covetousness. They had nothing except that which they had first received from God. He bestowed His goods on them that they might be His helping hand, doing what Christ would do were He in their place, giving a true representation of His character.

58:1. The Only Course of Safety.—My brethren, you need to study more carefully the fifty-eighth chapter of Isaiah. This chapter marks out the only course that we can follow with safety.

The prophet receives this word from the Lord—a message startling in its clearness and force:

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Though they are called the people of God, the house of Jacob, though they profess to be linked with God in obedience and fellowship, they are far from Him. Wonderful privileges and promises have been given to them, but they have betrayed their trust. With no words of flattery must the message be given them. "*Show my people their transgression, and the house of Jacob their sins.*" Show them where they are making a mistake. Set their danger before them. Tell them of the sins they are

⁵ Heb. the bundles of the yoke ⁶ Heb. broken ⁷ or, afflicted ⁸ Heb. gather thee up

⁹ Heb. draughts ¹⁰ Heb. lie, or, deceive **59** ¹ or, have made him hide

sentation of the principles of heaven (Letter 76, 1902)

58:1, 2. An Unmuffled Message.—Our work now is to rouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for His people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying peace, peace, when there is no peace, to those who are turning away from God. "There is no peace, saith my God, to the wicked." (Isa. 58:1, 2, quoted.)

The whole chapter is applicable to those who are living in this period of the earth's history. Consider this chapter attentively; for it will be fulfilled (MS 36, 1897.)

58:1-4. Sins of Israel Are Sins Today.—[Isa. 58:1-4 quoted.] . . . The house of Jacob, at the time this warning was given to Isaiah, appeared to be a very zealous people, seeking God daily, and delighting to know His ways; but in reality they were filled with presumptuous self-confidence. They were not walking in the truth. Goodness, mercy, and love were not practiced. While presenting an appearance of sorrow for their sins, they were cherishing pride and avarice. At the very time when they were showing such outward humiliation, they would exact hard labor from those under them or in their employ. They placed a high estimate on all the good that they had done, but a very low estimate on the services of others. They despised and oppressed the poor. And their fasting only gave them a higher opinion of their own goodness.

There are sins of this same character among us today, and they bring the rebuke of God upon His church. Wherever such sins are found, seasons of fasting and prayer are indeed necessary; but they must be accompanied with sincere repentance and decided reformation. Without such contrition of soul, these seasons only increase the guilt of the wrong-doer. The Lord has specified the fast He has chosen, the one He will accept. It is that which bears fruit to His glory, in repentance, in devotion, in true piety. [Isa. 58:6, 7, quoted.]

In the fast that God has chosen, mercy, tenderness, and compassion will be exercised. Avarice will be put away, and fraud and oppression will be repented of and renounced. All the authority and influence will be used to help the poor and oppressed. If this were the condition of the world, it would no more be a proverb, "Truth is fallen in the street, and equity cannot enter;" "he that departeth from evil maketh himself a prey" (RH Oct. 13, 1891)

58:1-5. A Reformatory Influence From God Needed.—[Isa. 58:1-3 quoted.] The people here described realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with God. They ask why, since they observe so many ceremonies, the Lord does not give them special recognition. God answers their complaints: "Behold, in the day of your fast, ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." These fasts are only outward show, mere pretense, a mockery of humility. These worshippers, while mourning and lamenting, retain all their objectionable traits of character. Their hearts are not humbled, nor cleansed from spiritual defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of the heavenly influence. They manifest no repentance, nor faith that works by love and purifies the soul. They are unjust and selfish in their dealings, mercilessly oppressing those whom they regard as their inferiors. Yet they charge God with a neglect to manifest His power to them, and exalt them above others because of their righteousness. The Lord sends them a message of positive reproof, showing why they are not visited by His grace (MS 48, 1900).

58:5-7. Christians Not a Band of Mourners.—We have everything to be thankful for. Never ought Christians to move along like a band of mourners in a funeral train.

God does not require this of His followers. He does not ask them to spread sackcloth and ashes under them. "Is it such a fast that I have chosen?" He asks; "a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?" God tells us what kind of fast He has chosen. "Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This is the fast He wishes us to observe. [Isa. 58:7 quoted.] In these words our duty is outlined. God shows us where we should place our treasures. As we follow in the path of self-denial and self sacrifice, helping the needy and suffering, we shall lay up treasure before the throne of God (MS 31, 1901).

Outward Signs Alone Are Valueless.—The outward signs of fasting and prayer, without a broken and contrite spirit, are of no value in God's sight. The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings.

Ministers and people need the work of purification in their souls, that God's judgments may be turned away from them. God is waiting, waiting for humiliation and repentance. He will receive all who will turn unto Him with their whole heart (MS 33, 1903).

Help Those Suffering for Truth's Sake.—[Isa. 58:5-7 quoted.] God's cause embraces every needy, suffering saint. We are not selfishly to single out a few relatives and friends and help them, letting our work end here. All the needy who come to our notice are to be helped, but especially those who are suffering for the truth's sake. If we neglect this work, God will hold us accountable. Shall we not as a people who work righteousness, follow the conditions God has laid down, and be doers of His Word (MS 145, 1899)?

58:6. No Yokes to Be Placed.—The Lord has not given man the work of putting yokes on the necks of His people, binding them in such a way that they are not free to look to Him and to be led and guided by Him. It is not the Lord's design that His people shall be made amenable to their fellow-men, who are themselves wholly dependent on God (Letter 76, 1902).

58:8 (see EGW comments on Zech. 4:12). God Needs Human Agencies.—We are to put into practice the precepts of the law, and thus have righteousness before us; the reward will be God's glory. The light of the righteousness of Christ will be our front guard, and the glory of the Lord will be our reward. Let us thank the Lord for this assurance. Let us constantly stand in a position where the Lord God of heaven can favor us. Let us consider that it is our high privilege to be in connection with God—to be His helping hand.

In God's great plan for the redemption of a lost race, He has placed Himself under the necessity of using human agencies as His helping hand. He must have a helping hand, in order to reach humanity. He must have the cooperation of those who will be active, quick to see opportunities, quick to discern what must be done for their fellow men (NL No. 23, p. 1).

A Visible Righteousness Required.—Note the inspired promise of the prophet to those who do all in their power to relieve distress, both physical and spiritual. [Isa. 58:8 quoted.]

As Christians we are to have a righteousness that shall be developed and seen—a righteousness that represents the character of Jesus Christ when He was in our world (MS 43, 1908).

58:8-14. Characteristics of True Reformers.—Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel's message, those who avow themselves God's command-ment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them. The repairers of the breach. The restorers of paths to dwell in? It is God. Their names are registered in heaven as

- forth iniquity.
- 5 They hatch cockatrice⁸ eggs, and weave the spider's web: he that eateth of their eggs dieth, and 'that which is crushed breaketh out into a viper.
- 6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.
- 7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.
- 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace.
- 9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.
- 10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.
- 11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.
- 12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;
- 13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.
- 14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.
- 15 Yea, truth faileth: and he that departeth from evil maketh himself a prey; and the LORD saw it, and 'it displeased him that there was no judgment.
- 16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.
- 17 For he put on righteousness as a breast-

59:5 Isa 1:4-29; Pr 23:24, Mt 3:7.
59:6 Isa 30:1, Isa 57:12, Isa 64:6.
59:7 Pr 1:16; Pr 6:17; Rom 3:15.
59:8 Pr 3:17, Lk 1:79; Rom 3:17; Mt 23:23.
59:9 Hab 1:13; Isa 5:30; Mic 1:12, 1 Th 5:3.
59:10 Pr 4:19; Jer 13:16; Am 8:9; Jo 12:45.
59:11 Isa 51:20; Ps 38:8; Hos 1:11; Isa 38:13.
59:12 Isa 1:4, Eze 9:6; Jer 5:2; Eze 5:6.
59:13 Isa 49:8, Ps 78:36; Isa 1:15; Jas 4:6.
59:14 Isa 59:4, Isa 5:23; Ecc 3:16; Jer 5:31.
59:15 Isa 48:1, Ps 59:1; Jer 28: Mic 7:2; Ac 9:1.
59:16 Isa 50:2; Isa 60:1; Ps 106:23; Jer 5:1.
59:17 Isa 51:9; Job 29:14, 2 Co 6:7; Eph 6:14.
59:18 Isa 63:6; Jer 17:10; Mt 16:27; Rom 2:6.
59:19 Isa 49:12; Ps 22:27; Ps 115:3; Da 4:27.
59:20 Da 9:13; Ac 4:19; Ac 5:26; Heb 12:14.
59:21 Isa 49:8; Isa 55:3; Heb 10:16; Jo 4:34.
60:1 Mic 5:16; Eph 5:8; Eph 5:14; Php 2:15.
60:2 Mt 15:14; Mt 23:19; Mt 23:24; Jo 8:55.
60:3 Isa 11:10; Isa 45:14; Mic 4:1.
60:4 Isa 49:18; Jo 4:35; Ac 13:41.
60:5 Jer 33:9; Hos 4:5; Ac 10:45.
60:6 Isa 40:6; Jdg 6:5; Mt 2:11.
2 or, adder's
3 or, sprinkled is as if there brake out a viper
4 Heb breaking
5 or, right
6 or, is accounted mad
7 Heb it was evil in his eyes

- plate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.
- 18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.
- 19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.
- 20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.
- 21 As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and forever.

Israel to Be a Light to the Gentiles (60:1-2)

Israel's Glorious Hour of Destiny

- 60 Arise, 'shine; for thy light is come, and the glory of the LORD is risen upon thee.
- 2 For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee.
- 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.
- 4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.
- 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged: because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.
- 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall

reformers, restorers, as raising the foundations of many generations (RH Oct. 13, 1891).

58:9, 10. Compassion Causes Light to Rise.—[Isa. 58:9, 10 quoted.] All around us are afflicted souls. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Here and there—everywhere—we shall find them. Let us ever be channels through which may flow to them the refreshing waters of compassion. To those who minister to the necessities of the hungry and afflicted, the promise is, "Then shall thy light rise in obscurity."

Many are in obscurity. They have lost their bearings. They know not what course to pursue. Let the perplexed ones search out others who are in perplexity, and speak to them words of hope and encouragement. When they begin to do this work, the light of heaven will reveal to them the path that they should follow. By their words of consolation

to the afflicted they themselves will be consoled. By helping others, they themselves will be helped out of their difficulties. Joy takes the place of sadness and gloom. The heart, filled with the Spirit of God, glows with warmth toward every fellow being. Every such an one is no longer in darkness; for his "darkness" is "as the noon day" (MS 116, 1902).

58:11. God's Guidance Gives Clear Discernment.—Of him who walks in the way of life everlasting, using his blessings to bless others, the prophet Isaiah declares: "The LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

These blessings we need. We need the water of life that flows from Jesus Christ, which will be in us a well of water springing up into everlasting life. "The LORD shall guide

⁸ Heb. recompenes ⁹ or, put him to flight **60** ¹ or, be enlightened; for thy light cometh ² or, noise of the sea shall be turned toward thee ³ or, wealth

- shew forth the praises of the LORD.
- 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.
- 8 Who are these that fly as a cloud, and as the doves to their windows?
- 9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.
- 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.
- 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and that their kings may be brought.
- 12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.
- 13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.
- 14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.
- 15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.
- 16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings; and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.
- 17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

60:7 Ge 25:13; Isa 56:7; Rom 12:1; Heb 13:10.
60:8 Isa 60:4; Lk 13:29; Rev 7:9; Heb 12:1.
60:9 Isa 49:1; Ge 9:27; Gal 3:26; Gal 12:7.
60:10 Isa 61:5; Isa 66:21; Zec 6:15; Rev 21:26.
60:11 Ne 13:19; Rev 21:25; Isa 60:5.
60:12 Isa 41:11; Isa 51:15; Ps 2:12; Da 2:35.
60:13 Isa 45:2; Isa 51:15; Eze 7:27; Isa 66:1.
60:14 Isa 45:13; Isa 39:25; Jer 16:19; Rev 4:9.
60:15 Jer 30:17; Rev 11:2; Rev 11:15; Isa 35:10.
60:16 Isa 49:23; Isa 61:6; Isa 66:11; Eze 34:30.
60:17 Isa 30:26; Zec 12:8; Heb 11:40; 2 Pe 3:14.
60:18 Isa 2:3; Isa 11:9; Mic 4:4; Zec 9:8.
60:19 Ps 36:9; Rev 21:23; Rev 22:5; Ps 33:3.
60:20 Ps 27:1; Ps 84:11; Am 8:9; Mal 2:2.
60:21 Isa 51:2; Isa 62:4; 2 Pe 3:13; Rev 21:27.
60:22 Isa 60:8; Da 2:35; Da 2:44; Ac 2:41.
61:1 Isa 42:1; Isa 59:21; Mt 3:16; Jn 3:33.
61:2 Lk 4:19; 2 Co 6:2; Isa 51:8; Isa 55:4.
61:3 Isa 12:1; Est 8:15; Ps 23:5; Jn 16:20.
61:4 Isa 58:12; Am 9:14-15.
61:5 Isa 14:1-2; Isa 60:10-14.
61:6 Isa 60:17; Isa 66:21; Rom 12:1; 1 Pe 2:5.

4 or, wealth

- 18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.
- 19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.
- 20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.
- 21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.
- 22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

*Israel Ordained to Proclaim
the Good Tidings of Salvation*

- 61 The spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
- 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;
- 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.
- 4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.
- 5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.
- 6 But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

thee continually." When we are guided by the Lord, we shall have clear discernment. We shall not call righteousness unrighteousness, nor think that things that the Lord has forbidden are right. We shall understand where the Lord is working.

Many have not understood this. There are some who I know have been led astray by the enemy. But God wants to make you a partaker of the divine nature. He wants no yoke of human authority on your neck, but that you shall look to Him who is able to save to the uttermost every one that comes to Him in righteousness and truth. We have no time to tamper with the enemy; for we are very near the close of this earth's history (MS 43, 1908).

58:12-14 (Rev. 11:19; 14:9-12). Sabbathkeepers Repair the Breach.—[Isa. 58:8-14 quoted.] Where do we find the people who are thus addressed? Who is it that shall build the old waste places, and raise up the founda-

tion of many generations? Where are the people who have had light from heaven to see that a breach has been made in the law of God?

In the Revelation, John says, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. John saw in vision the LORD's people looking for His coming and searching for truth. As the temple of God was opened unto His people, the light of the law of God, which was in the ark, shone forth. Those who receive this light are brought to view in the proclamation of the third angel's message.

This angel is seen flying in the midst of heaven, "saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brim-

- 7 For your shame *ye shall have double*; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.
- 8 For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.
- 9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.
- 10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom *'decketh himself with ornaments*, and as a bride adorneth *herself with her jewels*.
- 11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the LORD God will cause righteousness and praise to spring forth before all the nations.

Israel's Reward for Faithful Service

- 62** For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.
- 2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.
- 3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.
- 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed *'Desolate*: but thou shalt be called *'Hephzibah*, and thy land *'Beulah*: for the LORD delighteth in thee, and thy land shall be married.
- 5 For *as* a young man marryeth a virgin, so shall thy sons marry thee: and *'as* the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.
- 6 I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: *'ye* that make

61:7 Isa 40:2; 2 Ki 23; Job 42:10; 2 Co 1:7
61:8 Ps 117; Ps 55:5; Mt 23:13; 2 Th 3:5
61:9 Ge 22:18; Zec 8:13; Isa 65:23; Ac 5:26
61:10 Isa 35:10; Rom 5:11; Php 4:4; 1 Pe 1:8
61:11 Isa 58:11; Mt 13:3; Mt 14:8; Isa 58:8
62:1 Ps 51:18; Ps 137:6; Zec 2:12; Lk 10:2
62:2 Isa 52:10; Isa 61:9; Ac 26:23; Gal 3:12
62:3 Zec 9:16; Lk 21:1; 1 Th 2:19
62:4 Isa 62:12; Isa 61:11; Heb 13:5; 1 Pe 2:10
62:5 Jer 32:41; Isa 62:4; Isa 65:19; Heb 12:2
62:6 Isa 52:8; Isa 50:10; Mt 5:5; Jer 6:17; 1 Co 12:28
62:7 Isa 61:11; Jer 33:9; Mt 6:15; Rev 11:15
62:8 Dt 32:40; Eze 20:5; Lev 26:10
62:9 Dt 12:7; Dt 12:12; Dt 11:25; Dt 16:11
62:10 Isa 40:3; Isa 52:11; Mt 22:9; Heb 12:13
62:11 Mk 16:15; Isa 40:9; Zec 9:9; Mt 21:5
62:12 Isa 60:21; Dt 30:6; 2 Pe 2:9; Rev 5:9
63:1 Mt 21:10; Isa 9:5; Rev 19:13; Heb 1:25
63:3 Isa 25:10; Mt 4:3; Isa 65:6; Mic 7:10
63:4 Isa 34:8; Isa 61:2; Jer 51:6; Lk 21:22
63:5 Isa 41:28; Isa 50:2; Jn 16:32; 1 Co 12:4
63:6 Isa 49:26; Job 21:20; Ps 60:5; Rev 14:10

61
1 Heb. decketh as a priest

62
1 Azubah

2 that is, My delight is in her

3 that is, Married

- mention of the LORD, keep not silence.
- 7 And give him no *'rest*, till he establish, and till he make Jerusalem a praise in the earth.
- 8 The LORD hath sworn by his right hand, and by the arm of his strength, *'Surely* I will no more give thy corn to *be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:
- 9 But they that have gathered it shall eat it and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.
- 10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.
- 11 Behold, the LORD hath proclaimed unto the end of the world. Say ye to the daughter of Zion. Behold, thy salvation cometh; behold, his reward is with him, and his *'work* before him.
- 12 And they shall call them. The holy people, The redeemed of the LORD: and thou shalt be called. Sought out. A city not forsaken.

The Great Day of God (63:1-65:16)

The Day of Vengeance

- 63** Who is this that cometh from Edom, with dyed garments from Bozrah? This that is *'glorious* in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.
- 2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?
- 3 I have trodden the winepress alone; and of the people *there* was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.
- 4 For the day of vengeance *is* in mine heart, and the year of my redeemed is come.
- 5 And I looked, and *there* was none to help; and I wondered that *there* was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.
- 6 And I will tread down the people in mine

stone in the presence of the holy angels, and in the presence of the Lamb. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Isa

This is the people that are repairing the breach in the law of God. They see that the Sabbath of the fourth commandment has been supplanted by a spurious sabbath, a day that has no sanction in the Word of God. Amid great opposition they become loyal to their God, and take their position under the standard of the third angel (MS 98, 1900).

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time to establish Christianity upon an eternal basis, and all who believe present truth

must stand, not in their own wisdom, but in God; and raise up the foundation of many generations. These will be registered in the books of heaven as repairers of the breach, the restorers of paths to dwell in. We are to maintain the truth because it is truth, in the face of the bitterest opposition. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of His example is to be kept before the people in every discourse (Letter 11, 1890).

Whole-souled Men to Stand in the Gap.—I write this because many in the church are represented to me as seeing men like trees walking. They must have another and deeper experience before they discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for stanch, decided, whole-souled men and women to stand in the gap, and make up the hedge. (Isa. 58:12-14 quoted.)

⁴ Heb. with the joy of the bridegroom ⁵ or, are the LORD's remembrancers ⁶ Heb. silence ⁷ Heb. If I live, etc. ⁸ or, recompense ⁹ Heb. decked

anger, and make them drunk in my fury, and I will bring down their strength to the earth.

God's Mercies Toward His People

- 7 I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses.
- 8 For he said, Surely they *are* my people, children *that* will not lie: *so* he was their Saviour.
- 9 In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.
- 10 But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.
- 11 Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him?
- 12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?
- 13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?
- 14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.
- 15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?
- 16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, *our* redeemer; thy name *is* from everlasting.
- 17 O LORD, *why* hast thou made us to err from thy ways, *and* hardened our heart

63:7 Isa 51:2; Ps 63:4; Rom 2:4;
63:8 Isa 41:8; Ge 17:7; Ex 3:7;
63:9 Zec 2:8; Mt 25:40; Mt 25:45;
63:10 Isa 65:2; Eze 24:4; 75:5;
63:11 Dt 4:20; Lk 15:1; Isa 63:15;
63:12 Ex 15:6; Isa 55:13; Rom 9:1;
63:13 Ps 106:9; Hab 3:15;
63:14 Jos 23:1; Isa 63:12; Lk 2:14;
63:15 Ps 33:13; Lk 3:50; Lk 1:78; Php 2:41;
63:16 Isa 64:8; Ex 4:22; Mt 6:9; 1 Pe 1:18-21;
63:17 Ps 119:36; Ps 141:4; Isa 6:10; Jn 12:40;
63:18 Isa 62:12; Dt 26:19; Da 8:24; 1 Pe 2:9;
63:19 Ps 135:4; Ac 14:16; Rom 9:4; Eph 2:12;
64:1 Mk 1:10; Isa 63:15; Am 9:5; Rev 20:11;
64:2 Isa 47:20; Isa 63:12; Dt 2:45; Ps 9:20;
64:3 Ex 34:10; Dt 4:34; Dt 10:21; Ps 66:4;
64:4 Ps 41:19; 1 Co 29:10; 1 Th 3:16;
64:5 Ex 20:24; Ex 25:22; Heb 9:16; Ps 25:10;
64:6 Isa 6:5; Isa 53:6; Rom 7:18; Tit 3:3;
64:7 Isa 50:2; Isa 59:16; Eze 22:30; Hos 7:7;
64:8 Isa 63:16; Ex 4:22; Gal 3:26;
64:9 Ps 38:1; Jer 10:24; 2 Pe 2:17;
64:10 Isa 1:17; Da 12:5; Mic 3:12;
64:11 Jer 52:14; Ia 27; Eze 24:21;
64:12 Isa 42:13; Ps 104; Zec 1:12.

2 or, and he became a Saviour for them
3 or, shepherds
4 or, the multitude
5 or, our redeemer from everlasting is thy name
6 Heb. thy name was not called upon them

from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

- 18 The people of thy holiness have possessed it but a little while; our adversaries have trodden down thy sanctuary.
- 19 We are *thine*: thou never barest rule over them; they were not called by thy name.

A Prayer for Transformation and for Deliverance

- 64 Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.
- 2 As *when* the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!
- 3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.
- 4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.
- 5 Thou meetest him that rejoiceth and worketh righteousness, *those* that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.
- 6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
- 7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.
- 8 But now, O LORD, (thou *art* our father; we *are* the clay, and thou our potter; and we *all are* the work of thy hand.
- 9 Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, *we are* all thy people.
- 10 Thy holy cities *are* a wilderness, Zion *is* a wilderness, Jerusalem a desolation.
- 11 Our holy and our beautiful house, where our fathers praised thee, *is* burned up with fire: and all our pleasant things *are* laid waste.
- 12 Wilt thou refrain thyself for these *things*,

There is a decided testimony to be borne by all our ministers in all our churches. God has permitted apostasies to take place in order to show how little dependence can be placed in man. We are always to look to God; His word is not Yea and Nay, but Yea and Amen (NL No. 19, pp. 2, 3).

58:13, 14. See EGW on Ex. 20:1-17, Vol. 1.

59:13-17 (Rev. 12:17). **Satan Setting Trained Agents at Work.**—The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God." [Isa. 59:13-17 quoted.]

The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent. The same iniquity will exist, Satan manifests the same delusive power upon the minds of

men. He is setting his trained agents at work, and moving them to intense activity. He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God, which is the foundation of His throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be,—the prince of this world, and that victory is his. He will turn his forces against those who are loyal to God, but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ's little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict; for the prophetic Word says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Letter 43, 1895).

Isa

O LORD? wilt thou hold thy peace, and afflict us very sore?

God Reproves and Accepts His Servants

65 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.

2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense 'upon altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and 'broth of abominable things is in their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my 'nose, a fire that burneth all the day.

6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for 'that troop, and that furnish the drink offering unto 'that number.

12 Therefore will I number you to the

65:1 Isa 11:10; Isa

55:5; Ps 22:27; Rom

9:30

65:2 Pr 1:24; Mt

23:37; Lk 13:34; Rom

10:41

65:3 Isa 3:8; Dt

32:21; 2 Ki 23:17; Ps

78:40

65:4 Nu 19:11; Dt

18:11; Mt 8:28; Lk

8:27

65:5 Mt 9:11; Lk

5:30; Lk 7:39; Lk 15:2

65:6 Ex 17:14; Ps

56:8; Mal 3:6; Rev

20:12

65:7 Ex 20:5; Lev

26:49; Da 9:8; 1 Th

2:16

65:8 Jer 30:11; Joel

2:14; Mt 21:22; Mk

13:20

65:9 Eze 36:24; Zep

3:20; Mt 24:22; Rom

11:28

65:10 Isa 35:9; Isa

55:2; Eze 34:13-14; Hos

2:15

65:11 Isa 1:28; Jer

17:13; Heb 12:22; Rev

21:2-3

65:12 Isa 3:25; Jer

18:21; Jer 34:17; Mt

22:7

65:13 Ps 51:10; Isa

60:7; Isa 65:5; Da 12:2

65:14 Isa 24:14; Job

29:13; Jas 5:13; Mt

13:42

65:15 Jer 29:22; Zep

3:15; Isa 65:9; Mt

21:41

65:16 Ps 72:17; Jer

4:2; Jn 1:14; Jn 14:6

65:17 Isa 51:16; Isa

60:22; 2 Pe 3:13; Jer

34:16

65:18 Isa 49:13; Isa

51:11; Ps 98:1; 1 Th

5:16

65:19 SS 3:11; Jer

32:14; Zep 3:17; Lk

15:4

65:20 Job 5:26; Ps

34:12; Isa 5:11; Ecc

8:12

65:21 Lev 26:16; Am

9:14; Jer 31:4-5

65:22 Isa 65:9; Isa

65:15; Ge 5:5; Ge

5:27

65:23 Isa 49:4; Isa

55:2; Isa 61:9; Lev

26:20

65

¹ Heb. upon bricks

² or, pieces

³ or, anger

⁴ or, Gad

⁵ or, Meni, a pagan

god

sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not.

13 Therefore thus saith the Lord GOD: Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.

15 And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth shall bless himself in the God of truth: and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

God Restores the Earth (65:17-66:24)

The New Earth

17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor 'come into mind.

18 But be ye glad and rejoice for ever in *this* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner *being* an hundred years old shall be accursed.

21 And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring

60:1 (Ps. 8:3; 147:4; Dan. 12:3). Each to Give His Measure of Light.—Every shining star which God has placed in the heavens obeys His mandate, and gives its distinctive measure of light to make beautiful the heavens at night; so let every converted soul show the measure of light committed to him; and as it shines forth the light will increase and grow brighter. Give out your light, pour forth your beams mirrored from heaven. O daughter of Zion, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee' (Letter 38, 1890).

60:2 (Mal. 2:7, 8). Only Light Can Dispel Darkness.—When Christ came into the world, darkness covered the earth and gross darkness the people. The living oracles of God were fast becoming a dead letter. The still, small voice of God was heard only at times by the most devout worshiper; for it had become overpowered and silenced by the dogmas, maxims, and traditions of

men. The long, intricate explanations of the priests made that which was the plainest and most simple, mysterious, indistinct, and uncertain. The clamors of rival sects confused the understanding, and their doctrines were widely apart from the correct theory of truth....

Truth looked down from heaven upon the children of men, but found no reflection of itself, for darkness covered the earth, and gross darkness the people. If the darkness of error that hid the glory of God from the view of men was to be dispelled, the light of truth must shine amid the moral darkness of the world. It was decreed in the councils of God that the only-begotten Son of God must leave His high command in heaven, and clothe His divinity with humanity, and come to the world. No outward splendor must attend His steps, save that of virtue, mercy, goodness, and truth; for He was to represent to the world the attributes of God's character; but the world, unaccustomed

⁶ Heb. breaking ⁷ Heb. come upon the heart ⁸ Heb. shall make them continue long, or, shall wear out

forth for trouble; for they *are* the seed of the blessed of the LORD, and their offspring with them.
 24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.
 25 The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Mercy to God's Servants, Misery to His Enemies

66 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?
 2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him* that is poor and of a contrite spirit, and trembleth at my word.
 3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.
 4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.
 5 Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.
 6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.
 7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.
 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made

65:24 Isa 58:9; Ps 50:15; Da 10:12; Mk 13:24;
 65:25 Isa 35:9; Ac 9:1; 1 Co 6:9-11; Rom 16:20.

66:1 Ps 99:9; Ac 17:24; Mal 1:11; Mt 24:2.

66:2 Isa 40:26; Ge 1:1; Col 1:17; Isa 65:3; 66:3; Pr 15:9; Pr 21:27; Dt 23:18; Isa 66:17.

66:4 Ps 81:12; Mt 24:24; Pr 10:24; Isa 50:2.

66:5 Isa 66:2; Pr 13:13; Jer 36:16; Mt 10:22.

66:6 Isa 34:8; Isa 59:18; Am 1:2.

66:7 Isa 54:1; Gal 1:26.

66:8 Isa 61:3; 1 Co 2:9; Ac 2:11; Ac 4:4.

66:9 Isa 37:3; Ge 14:15.

66:10 Isa 49:23; Isa 65:18; Dt 32:43; Ps 26:8.

66:11 Isa 60:16; Ps 36:8; Joel 3:18; 1 Pe 2:2.

66:12 Isa 9:7; Isa 48:18; Isa 60:5; Isa 45:14.

66:13 Isa 51:3; 1 Th 2:7; Isa 66:10; Ps 137:6.

66:14 Zec 10:7; Jo 16:22; Isa 26:19; Pr 14:8.

66:15 Isa 30:33; Ps 50:5; Mt 22:7; Da 11:40.

66:16 Isa 27:1; Eze 39:2.

66:17 Isa 1:29.

66:18 Isa 37:28; Am 5:12; Isa 54:2; Rev 2:2.

66:19 Isa 11:10; Isa 62:10; Lk 2:34; Mk 16:15; Eph 3:8.

66

1 or, kid
 2 Heb. maketh a memorial of
 3 or, devices
 4 or, not begot?
 5 or, brightness
 6 or, one after another

to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.
 9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.
 10 Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:
 11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.
 12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees.
 13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.
 14 And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.
 15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.
 16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.
 17 They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.
 18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.
 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

to gaze upon truth, turned from the light to the darkness of error, for error was more to their perverted taste than truth (RH Aug. 6, 1895).

61:1, 3. Guard Countenance, Words, Tone of Voice.—[Isa. 61:1 quoted.] The Lord is not pleased to have His people a band of mourners. He wants them to repent of their sins, that they may enjoy the liberty of the sons of God. Then they will be filled with the praises of God, and will be a blessing to others. The Lord Jesus was anointed also "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

"That He," Christ Jesus, "might be glorified"—O that this might be the purpose of our lives! Then we should have regard even to the expression of our countenance, to our

words, and even to the tone of our voice when we speak. All our business transactions would be wrought in faith and integrity. Then would the world be convinced that there is a people that are loyal to the God of heaven.

God calls for all to come into harmony with Himself. He will receive them if they will put away their evil actions. By a union with the divine nature of Christ, they may escape the corrupting influences of this world. It is time for every one of us to decide whose side we are on. The agencies of Satan will work with every mind that will allow itself to be worked by him. But there are also heavenly agencies waiting to communicate the bright rays of the glory of God to all that are willing to receive Him. It is truth that we want, precious truth in all its loveliness. Truth will bring liberty and gladness (MS 43, 1908).

64:8. Let God Work the Clay.—While the human agent is devising and planning for himself something that God

Isa

20 And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests and for Levites, saith the LORD.

*God Justified Before the Universe;
All Men Worship Him*

22 For as the new heavens and the new

66:20 Isa 49:12; Isa 54:9; Rom 15:16;
66:21 Isa 61:6; Ex 19:6; 1 Pe 2:5;
66:22 Isa 65:17; 2 Pe 4:13; Rev 21:1; Mt 26:29;
66:23 Ps 65:2; Ps 86:9; Zec 14:13;
66:24 Isa 66:16; Zec 14:12;

7 or, coaches

8 Heb. from new moon to his new moon, and from sabbath to his sabbath

earth, which I will make, shall remain before me, saith the LORD, so shall you seed and your name remain.

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

has withheld him from doing, he has a hard time. He complains and frets, and has still increased difficulties. But when he submits to be as clay in the hands of the potter, then God works the man into a vessel of honor. The clay submits to be worked. If God had His way, hundreds would be worked and made into vessels as He sees best.

Let the hand of God work the clay for His own service. He knows just what kind of vessel He wants. To every man He has given his work. God knows what place he is best fitted for. Many are working contrary to the will of God, and they spoil the web. The Lord wants every one to be submissive under His divine guidance. He will place men where they will submit to be worked into oneness with Christ, bearing His divine similitude. If self will submit to be worked, if you will cooperate with God, if you will pray in unity, work in unity, all taking your place as threads in the web of life, you will grow into a beautiful fabric that will rejoice the universe of God (Letter 63, 1898).

The Potter cannot mold and fashion unto honor that which has never been placed in His hands. The Christian life is one of daily surrender, submission and continual overcoming. Every day fresh victories will be gained. Self must be lost sight of, and the love of God must be constantly cultivated. Thus we grow up into Christ. Thus the life is fashioned according to the divine model (MS 55, 1900).

Every child of God is to do his very best to uplift the standard of truth. He is to work in God's order. If self is exalted, Christ is not magnified. In His Word God compares Himself to a potter, and His people to the clay. His work is to mold and fashion them after His own similitude. The lesson they are to learn is the lesson of submission. Self is not to be made prominent. If due attention is given to the divine instruction, if self is surrendered to the divine will, the hand of the Potter will produce a shapely vessel (Letter 78, 1901).

65:2, See EGW on Jer. 17:25.

65:21-23. See EGW on Prov. 31:27, Vol. III.

66:23. Sabbath Observed in the New Heaven and Earth.—The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and like the other precepts of the decalogue, it is of imperishable obligation. Of that law which the fourth commandment

forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest-day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord." (Matt. 5:18, Isa. 66:23.)

No other institution which was committed to the lowly tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as his worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves by holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them "Ye shall be holy men unto Me." (Ex. 20:8, 22:31.) Only thus could the Sabbath distinguish Israel as the worshiper of God.

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest-day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of the loving Heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility He did not even appear to conform to their requirements, but went straight forward, keeping the Sabbath according to the law of God (DA 283).

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 43-12 COL 209 (CHS 15); DA 347; Ed 154, 308; LS 209; MH 100; GT 444
 43-19, 20 GT 86
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 44 TM 480
 44-3 DA 47; PP 413; SC 95; 5T 729 (2TT 377)
 44-3, 4 CT 335
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 44-22 COL 204-5; CT 242; MH 123; PK 320; SC 53
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 44-28 ABC 1175; PK 552, 557
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 48-9 TM 319
 48-10 AA 574, 576; ABC 1146; COL 175; CT 317; GC 446; MH 471; PP 129, 208, 738; 1T 91; 2T 97, 1M, 188, 269; 3T 67 (1TT 480), 415; 4T 86 (1TT 474), 212; 5T 754 (2TT 353); 7T 214 (3TT 194), 274; TM 441; WM 148
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 49-2-6 7T 191 (3TT 179)
 49-4-10 DA 678-9
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 49-8-16 AA 10-1
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 49-24, 25 7HC 952-3; DA 259; MH 93 (TE 124-1), 161; PK 378
 50-1 DA 620
 50-4 AH 435 (SD 72); CM 41, 105; COL 149, 336 (ML 114); CSW 77; DA 254 (CHS 125); Ev 123, 209; Ev 366; GW 96, 122 (CM 73); 1SM 90; 4T 529; 6T 339 (CM 79); 2TT 554; 7T 70-1 (CT 252-3; 3TT 110-1), 73 (CH 352), 162 (3TT 162); 9T 134 (3TT 352)
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 50-6 AA 225; 5BC 1127; MB 71
 50-7 439; 105; 7T 244 (CM 117)
 50-7-10 DA 123 (CD 152); CH 140
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 50-10, 11 ABC 1138, 1146-7; 7T 258 (CD 140); TE 167-8; 3TT 198; 8T 70; TM 44, 56 (2TT 361), 87, 96, 212, 327, 355, 511
 50-11 CH 576; Ed 74; FE 193-4 (MYP 187), 258-9, 265, 331; SD 175; 1SM 52, 2SM 324; 2T 644; 5T 252, 331, 427 (2TT 137); 8T 140; 9T 164 (CD 25); CH 138; 3TT 364
 51 2SM 239
 51-1 DA 106, 3T 21 (CD 469; CH 438)
 51-3 Ed 161 (MYP 201), 307; GC 302; PK 730, 733; SC 104 (ML 33); 6T 24; 5T 52 (CH 213); LS 402; MM 341, 230
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 51-7 PP 338, 341
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 51-13 DA 20 (MM 10); FE 84; PP 396
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 52-1, 2 PK 234; 6T 434 (CHS 91; 3TT 67)
 52-1-10 9T 108 (3TT 342)
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 52-4 PK 452
 52-6 Ed 302 (AH 547); FE 481; PK 471-2
 52-7 GW 19; MH 107; PK 374
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 52-8 1BC 914; 3T 361 (1TT 345)
 52-9, 10 GW 19; MH 107
 52-10 PK 472; 1SM 152
 52-11 2HC 998; CH 81-2; RW 62; GW 124; MH 184; 4SC-4 128 (TE 65); 1T 262 (1TT 287); 2T 335, 552; 3T 60; 4T 322, 330; 5T 83, 227, 591 (2TT 332); 7T 148 (3TT 149); TM 444
 52-12 7HC 969; Ev 61, 899; MM 199; 1SM 416; 2SM 179; TM 386
 52-14 AA 582; DA 118 (CD 195); 690; GC 646 (ML 347); PK 696; 1SM 228, 272; 2T 207 (1TT 238); 3T 380 (CG 422)
 53 ABC 1147-8; DA 78, 458; Ev 612; GC 358-9; PK 690-2
 53-1-8 AA 225-7
 53-2 AH 601; 5BC 1111; DA 23, 27 675; CW 49; 2SM 25; PK 710
 53-3 5BC 1129; CS 23, 54; DA 21 (ML 290), 147, 393, 419, 439, 690; Ev 240; FE 109, 160 (SR 204); GC 20, 359, 635, 641; GW 49; PP 240; SC 13, 120; 2SG 334; SL 77; 1SM 253, 260, 322; 2SM 254; 1T 78, 136-7 (1TT 36), 155 (1TT 80), 505; 2T 202 (1TT 214), 207 (1TT 26), 327, 345, 358 (1T 47); 2TT 1851; 516; 3T 326, 478, 407 (1TT 387), 457; 4T 121 (1T 482), 579; TM 19; WM 21
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 53-5-5 MB 12; 9T 139; 1SM 340; 41 351 (1TT 495); 3T 304 (1TT 510)
 53-3-12 5BC 1127; MB 2
 53-4 GC 416; 4T 418
 53-4, 5 FE 114; PP 411
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 53-5 AA 472; ABC 1147-8; COL 191; DA 25, 675; SC 13; SD 703; 1T 136, 150-1; 2T 73, 207 (1TT 226), 516; 3T 326, 478 (1TT 480); 5T 316 (2TT 109); 8T 43, 289 (1TT 235)
 53-5, 6 CT 22, 269; FE 272 (CG 89), 283, 429; MH 71 (TE 120); 124, 504; 1SM 215, 233, 324, 428, 592
 53-6 7HC 1082; CM 76-7; DA 114, 429, 685, 753; FE 431
 53-7 ABC 1148; DA 112-3, 130, 165, 706; Ed 257; GC 18; MB 136, 686; 1SG-4 118; 2T 208 (1TT 227)
 53-9 AA 227; ABC 1148
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 53-11 AA 601; ABC 1180, 7HC 998; CS 213, 348; CT 144; DA 710, 694, 770, 827-8; Ed 309; GC 652, 671; GW 28; 1BC 914, 504; ML 349, 355; MM 135; SD 206; 21 686; 4T 529; 6T 309 (GW 514); 423 (3TT 578); 8T 43; TM 19 (SD 43)
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 53-12 AA 227; 7BC 924; CT 157; DA 751; SC 46
 54 ABC 1148
 54-2 7T 9 (CHS 109)
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 54-8 MH 124; TM 519
 54-9, 10 Ed 115; PP 107
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 54-11-14 CT 454
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 55 TM 357-8
 55-1 7HC 964; CH 211; COL 245; GC 256; MB 107; PK 413; SC 49; 9T 128 (3TT 491)
 55-1, 2 COL 116; ML 157; 1SM 410, 413; ABC 1147; COL 233; PK 400
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 55-2 GC 134; COL 201, 234; CT 148 DA 242; Ev 266-7; FE 321, 471; MH 441 (CT 379); 2T 575, 600; 3T 250; 6T 84, 165 (2TT 412)

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58:12 Ev 225, 574, 695; EW 65, 69; 2SM 373, 407; 3T 321; 6T 126 (2TT 409); 8T 218; TM 41, 50 (2TT 356); 5T (2TT 361); 3TT 440
58:12-14 Ev 235, 355; FE 287; GC 452-3; LS 96; ML 223; PK 677-8; 1SM 67-8; 2SM 395; 1T 76-7; 3T 573 (1TT 432); 6T 83, 352 (3TT 19); 7T 139 (CW 179; 3TT 141); 9T 233 (3TT 396)
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59:14, 15 4HC 1150; COL 170-1; 1A 222; MH 142; 1T 362; 9T 12 (3TT 280), 62 (CM 9; 3TT 312), 91
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59:19 AH 214; 3HC 1143; 7HC 938; COL 172; CSW 173; CT 166, 266, 388; DA 82H; EW 60, 222; GC 600 (ML 28H; ML 316; PK 571 (CHS 166); SD 167, 196; 1SM 325; 2SM 241; 1T 360 (1TT 101); 2T 398 (CG 195); 4T 357; 5T 426 (ML 48; 2TT 136); 6T 161; 7T 238; 8T 95
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60:1 CM 173; COL 420-1 (MYP 166; SD 360); Ev 36; GW 395, 470 (Ev 707); MH 43; SD 33; 1SM 93; SR 318; 6T 23, 29, 368 (3TT 34), 414, 433 (CHS 91; 3TT 67); 7T 62 (CD 456); CH 425; 3TT 102; WM 22
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60:1-3 9T 70 (CW 143); TM 45H
60:1-4 PK 375
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60:2 EW 104; FE 177, 201, 238; 1SM 15; 5T 99 (2TT 11), 528, 546-7
60:3 DA 34
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60:10, 11 AA 595; PK 375; WM 277-83
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60:15 AA 601 (ML 266); PK 723; 8T 39 (LS 308; 3TT 222)
60:16 PK 724
60:18 Ed 182; GC 675
60:18-21 PK 730
60:19 SC 68
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61 DA 43H
61:1 CT 166; GW 49; 6T 54, 225 (CH 207; 2TT 408); 9T 107 (3TT 142), 202; TE 287
61:1, 2 DA 34, 217, 237; PK 688-90; 7T 138 (3TT 140)
61:1, 2 ARV MH 35
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61:1-3 AA 231; 4HC 1153-4, FE 371; WM 338-9
61:1-4 CH 530
61:2 DA 240
61:3 AH 17; GC 116; COL 214, 216; DA 300-1; GC 650; PK 724; SC 67; 6T 86; 7T 22 (3TT 85); MT 42 (3TT 225), 243 (3TT 247)
61:4 PK 677; 6T 126 (2TT 409)
61:4 ARV MH 406
61:6 ARV MH 406
61:8 FE 353; GW 450; MH 406; MM 125; 7T 179; TE 232
61:9-11 Noyes MH 406
61:10 7HC 965, 98H; COL 206; PK 68H; 1SM 56, ML 132, 394; MT 42 (3TT 225)
61:11 7HC 984; COL 63; Ed 104-5; GC 301; GW 29; PK 733 (ML 364); PP 342
62:1 AA 571; 7HC 954; CM 38; CT 398, 548; CW 15, 110; Ev 70, 87, 390, 425, 578; FE 532; 1SM 92; 4T 595 (1TT 591); 6T 253, 481 (3TT 79; 7T 138; 3TT 140); MT 90, 211 (3TT 214); 9T 140; TE 239; TM 459
62:2 GC 67
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62:6 AA 360-1; GW 14; 1SM 204; 1T 469; 2T 706; 3T 240; 4T 402 (1TT 533), 527; 5T 263; 8T 195 (CT 355), 394 (3TT 279)
62:10 FE 294; MM 124; 1SM 410
62:12 COL 180 (CHS 269); GC 650; PK 724
63:1 CT 262; 1SM 323
63:3 7HC 934; DA 92, 422, 693, 746, 754; SR 222
63:7 MYP 424
63:9 CH 455; CS 23; DA 356 (CM 116); Ed 263; MH 13; PK 312; PP 386, 389, 396, 407; 5T 195-6 (2TT 51)
64:10 PK 576
64:1-3 PP 109; 3SG 81
64:4 ARV MH 425
64:4, 5 PK 253
64:6 7HC 965; COL 311; DA 174; MH 54; ML 311; SC 29; 1SM 310; 2T 178, 553
64:8 4HC 1154; MH 471-2; 8T 186-7
65:1, 2 AA 375, 48C 1156
65:5 COL 150; GW 336; 3T 342; TM 186, 356
65:6, 7 GC 481
65:8 DA 149; MH 333 (TE 97)
65:17 6HC 1093; PK 732
65:17-25 1T 67-70
65:18, 19 CH 338; GC 676; PK 729; SR 431; TM 414
65:21, 22 Ed 304-4; GC 675; PK 731 (AH 549; ML 358)
65:21-23 3HC 1164
65:22 Ed 306 (CG 564-5)
65:25 Ed 304; EW 18 (AH 546); ML 354; 1T 68
66:1, 2 DA 437; FE 371, 451; 6T 184 (2TT 419-50)
66:2 GW 177; TM 207, 250
66:3, 4 6T 249 (3TT 253)
66:5 FW 13; GC 372; LS 53; 2SG 25; SR 361-2; 1T 44
66:8 Ev 579
66:10 PK 729
66:12 PK 574
66:13 Ed 245
66:17 CH 116; 1T 206-7
66:19 PK 371
66:22, 23 EW 217
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66:24 EW 294

The Book of the Prophet JEREMIAH

INTRODUCTION

1. TITLE

The book is named after its principal character, Jeremiah. In Hebrew the name appears in two forms: (1) *Yirmeyahu* (chs. 1:1, 11; 29:27; 36:4; etc.), and (2) *Yirmeyab* (chs. 27:1; 28:5, 6, 10, 11, 12, 15; 29:1; etc.). The Greek equivalent for both forms is *Ieremias*, from which our English, "Jeremiah," is derived. The meaning of the name is uncertain. The second half, *Yahu*, or *Yab*, stands for *Yahweh* (see Vol. I, pp. 171-173; see on Ex. 15:2; Ps. 68:4). According to the Aramaic papyri of the 5th century B.C., *Yahu* was a regular form of the divine name among the Jewish colonists on the island of Elephantine in Upper Egypt (see Vol. III, pp. 79-83). The first half of the name has been variously interpreted as meaning "casts," "exalts," "establishes," etc. Hence "Jeremiah" may mean "Yahweh establishes," or "Yahweh casts," etc.

The opening words of the prophecy constitute a title to the book: "The words of Jeremiah." In the LXX the opening phrase reads: "The word of God that came to Jeremiah," which is similar to the introductory phrases commonly used in other prophetic books of the OT (see Eze. 1:3; Hosea 1:1; Joel 1:1; etc.).

2. AUTHORSHIP

Jeremiah was the author of at least the major portion of the book. The actual writing was done by his trusted secretary, Baruch, the son of Neriah (see ch. 36:4, 27, 28, 32). Baruch may also have collected, edited, and preserved the material in the book, and may possibly have contributed to the biographical narratives it contains. His position as "the scribe" and secretary of Jeremiah implies that Baruch was well educated. According to Josephus (*Antiquities* x. 9. 1), Baruch came from a distinguished family in Judah. It appears that his brother was Zedekiah's quartermaster, who went with the king to Babylon (see on Jer. 51:59). His high character and influence are shown by the fact that the remnant who wished to flee to Egypt charged Baruch with influencing the prophet against them (see ch. 43:3), also by the fact that some spurious writings were later issued under his name. One of these, the book of Baruch, is found in the Apocrypha. Ever loyal to Jeremiah, he went with him to the land of Egypt when the prophet was

forced to accompany the remnant of Judah to that land (see ch. 43:5-7).

The closing chapter of the book (ch. 52) consists of a historical summary—not a prophecy—that extends to a time far beyond the known ministry of Jeremiah, and that was probably written by a later hand. Whoever the writer may have been, he was careful to make it clear that this chapter was not the work of the prophet Jeremiah. Before adding this historical appendix he wrote, "Thus far are the words of Jeremiah" (ch. 51:64).

The book of Jeremiah itself contains an account of how the first two editions of this prophecy were written (see ch. 36). For more than a score of years Jeremiah had been seeking to persuade the people of Judah to turn to God with real heart religion. In the fourth year of Jehoiakim (604 B.C.) he was commanded by God to put the main substance of his preaching into writing so that it could be read publicly by his secretary (ch. 36:1, 2). In response to this command, Jeremiah dictated to Baruch the words of the first edition on a roll of parchment (ch. 36:1-4, 17, 18; PK 432). Baruch was then given the dangerous task of reading these words to the people in the Temple on a fast day (ch. 36:5-8).

Later, when one of Jehoiakim's officers, Jehudi, read the scroll to the king, Jehoiakim angrily snatched it, cut it with a penknife, and threw it into the fire (ch. 36:20-23). This made necessary the rewriting of the earlier messages (see ch. 36:27, 28, 32). Again, Baruch wrote the words at the dictation of Jeremiah. This second copy was a new and larger edition, containing not only the former messages, but additional messages as well (see ch. 36:32).

The book of Jeremiah strikingly reveals the rich personality of its author. His exquisitely sensitive nature is reflected in a number of passages which have been called his "confessions" (chs. 11:18-23; 12:1-5; 15:10-18; 17:14-18; 18:18-23; 20:7-18; et. chs. 1:4-10; 6:11; 8:21 to 9:1). These passages give us a spiritual autobiography of this man of God. Jeremiah was naturally shy and retiring, and frequently struggled with great inner conflicts. But through divine power he developed a spiritual courage that made him a mighty hero for God.

In addition to this group of deeply personal passages the book of Jeremiah contains a series of biographical and historical narratives. More can be known of the life and ministry of Jeremiah than of the life and ministry of the writers of the other prophetic books. In fact one scholar, A. B.

Davidson, has affirmed that this book "does not so much teach religious truths as present a religious personality" (Hastings, *Dictionary of the Bible*, vol. 2, p. 576).

Jeremiah lived at Anathoth (chs. 1:1; 29:27), the modern *Rās el-Kharrībēh*, about 2 1/2 mi. (4 km.) northeast of Jerusalem. He was of priestly descent (ch. 1:1). His father was Hilkiah, who is doubtless to be distinguished from the high priest of that name who discovered the book of the law (see 2 Kings 22:8). Jeremiah's father is designated as "of the priests" and not "the priest" or "the high priest." The fact that Jeremiah lived at Anathoth implies that he was probably a descendant of Eli and belonged to the line of Abiathar, whom Solomon deposed from the high priesthood (see on 1 Kings 2:26, 27).

Jeremiah's call to the prophetic office came in 627/626 B.C., the 13th year of Josiah's reign (ch. 1:2; see pp. 18, 19; also Vol. II, p. 77). Soon thereafter God bade the prophet to preach in Jerusalem (ch. 2:2). He did not confine his ministry to Jerusalem, but conducted a preaching tour through the cities of Judah (ch. 11:6; PK 428). Upon his return to Anathoth his fellow townsmen formed a plot to take his life (ch. 11:18-23). To escape these persecutions he seems to have transferred his residence to Jerusalem. Here another attempt was made on his life. His bold prediction in the beginning of the reign of Jehoiakim, son of Josiah, that the Temple would become like Shiloh, angered the priests, false prophets, and people in Jerusalem, and they demanded that Jeremiah be put to death (ch. 26:6-11). However, the princes arose to his defense (ch. 26:16).

Later, when Nebuchadnezzar's army withdrew from the final siege of Jerusalem for a time to meet the threat posed by the approach of the king of Egypt, Jeremiah was arrested when he attempted to go to Anathoth (ch. 37:11-15). The prophet was accused of deserting to the Chaldeans and was again beaten and imprisoned. In fact he nearly lost his life in the miry dungeon of Malchiah (see ch. 38:6), but was rescued by Ebed-melech the Ethiopian (see ch. 38:7-13). However, Zedekiah apparently kept him in prison, where he remained until Jerusalem fell (ch. 38:14-28).

After the desolation of Jerusalem, Nebuchadnezzar gave the prophet his freedom and allowed him the choice of remaining in Palestine or accompanying the captives to Babylon (see ch. 40:1-5). Jeremiah chose to remain with the remnant in Palestine, under their newly appointed governor, Gedaliah (ch. 40:6). After the murder of Gedaliah a remnant of the Jews under Johanan fled to Egypt, contrary to Jeremiah's advice, and took the prophet with them (chs. 42; 43). There at Tahpanhes, Jeremiah predicted the invasion of Egypt by Nebuchadnezzar (ch. 43:8-13), and gave his last message of warning to the Jews who had fled there (ch. 44). It was apparently in this foreign

land that the career of the great prophet came to an end.

A brief note on the differences between the text of the LXX and that of the Hebrew is in order. One striking difference is in the arrangement of the prophecies dealing with foreign nations. In the Hebrew text these prophecies are found in chs. 46 to 51, but in the LXX they are found in chs. 25:14 to 31:44. There is also a difference in the order of dealing with the various nations. In the Hebrew the order is: Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Hazor, Elam, and Babylon; in the LXX the order is: Elam, Egypt, Babylon, Philistia, Edom, Ammon, Kedar and Hazor, Damascus, and Moab.

There are also variations in text. It has been estimated that the LXX is approximately 1/8, or about 2,700 words, shorter than the Hebrew. The LXX generally does not employ the phrase "saith the Lord" when it is used parenthetically, and such titles as "the prophet" after Jeremiah's name, and "the king" after the name of the ruling monarch. In the main, the same is true of such divine titles as "the God of Israel" or "the God of hosts."

Certain whole sections consisting of several verses also do not appear. The following are the most noteworthy of these: ch. 8:10b-13a; ch. 10:6-10; ch. 17:1-5a; ch. 27 (ch. 34 in LXX):1, 7, 13, 21; ch. 29 (ch. 36 in LXX):16-20; ch. 33 (ch. 40 in LXX):14-26; ch. 39 (ch. 46 in LXX):4-13; ch. 48 (ch. 31 in LXX):45-47; ch. 51 (ch. 28 in LXX):44c-49a; and ch. 52:27b-30. Besides these there are minor variations having to do mainly with phrases and single words.

To explain these textual variations some scholars have resorted to the theory of a double recension of the book of Jeremiah. They suppose that one of these was produced in Palestine, and the other in Egypt. Others think that the translator of the LXX deliberately shortened the text by omitting repetitions, simplifying the style, and abbreviating difficult readings. It is thought by conservative scholars that there may be some truth in this second theory. For example, that the omission of ch. 8:10b-12 in the LXX may be due to its similarity to ch. 6:12-15.

Again, it is held that the omission of one or two passages may be due simply to the error of the eye in skipping from one line to another with a similar ending and thus leaving out the intervening material; an omission called *homoeoteleuton*.

The variations discussed above, although more extensive than in the other books of the OT, do not substantially affect the basic theme or pattern of the book. It may be that a careful study of some of the Dead Sea scrolls (see pp. 86-88; Vol. I, pp. 31, 32) will throw further light on the text of Jeremiah.

3. HISTORICAL SETTING

During the early days of Jeremiah's ministry

three great powers, Assyria, Egypt, and Babylon, were struggling for supremacy. Under Ashurbanipal (669-627? B.C.) Assyria had reached its peak, and was now on the decline (see Vol. II, pp. 65, 66). Egypt had thrown off the Assyrian yoke and was endeavoring to regain its former dominance in Near Eastern affairs (see Vol. II, pp. 89-92). With Nabopolassar's accession to the throne of Babylon in 626 B.C., the rise to power of the Neo-Babylonian Empire began. The fate of Assyria was sealed by the fall of Nineveh (612 B.C.), and the new Babylonian Empire became the dominant power in Western Asia. Under Necho II, Egypt challenged the sudden rise of Babylon to power. Nebuchadnezzar II, Nabopolassar's son, successfully met that challenge at the battle of Carchemish, 605 B.C., and Babylon replaced Assyria as a world empire (see pp. 505, 506; Vol. II, pp. 93, 94).

Jeremiah, during the last 40 years of Judah's existence as a kingdom, bore messages of reform and revival to five kings: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. A brief summary of each reign follows:

a. *Josiah* (640-609 B.C.). After more than a half century of moral and spiritual deterioration under Manasseh (see 2 Kings 21:1-18; 2 Chron. 33:1-20) and Amon (see 2 Kings 21:19-25; 2 Chron. 33:21-25), Judah had once again a king noted for his piety and religious zeal for God. Josiah was only eight years of age when he began to reign (2 Kings 22:1). When he was only about 20 years of age, he introduced a number of reforms, abolishing first the high places of idol worship (see 2 Chron. 34:3). He was aided in his work by Jeremiah, who received his call to public ministry in the king's 13th year. Josiah aimed to rid the land of idolatry by force and to re-establish the worship of God (2 Chron. 34). In connection with the cleansing and repairing of the Temple in the 18th year of Josiah's reign, a copy of "the book of the law" was discovered (2 Kings 22:3-20). The discovery led to an intensification of Josiah's reform movement throughout the land. This reform was even extended to former territory of the northern kingdom (2 Kings 23:15-20; 2 Chron. 34:6, 7), the decline of the Assyrian Empire making such an extension possible.

King Josiah met an untimely death as a result of his presumptuous interference with Necho II of Egypt at Megiddo, 609 B.C.; also Vol. II, pp. 94, 95; 2 Kings 23:29, 30; 2 Chron. 35:20-24. His death was a real loss to the nation and he was deeply mourned by the people of Judah (2 Chron. 35:24, 25).

b. *Jehoahaz* (609 B.C.). Also known as Shallum (see on 1 Chron. 3:15). After Josiah died the people of the land placed Jehoahaz on the throne, presumably because of his pro-Babylonian sympathies (see on 2 Kings 23:30; 2 Chron. 36:1). After Jehoahaz had reigned only three months Necho II,

evidently returning from his campaign to the north, deposed him and carried him to Egypt, where he died (see 2 Kings 23:31-34; Jer. 22:10-12).

c. *Jehoiakim* (609-598 B.C.). Earlier called Eliakim (2 Kings 23:34). After deposing Jehoahaz, Necho II placed Jehoiakim, second son of Josiah (see on 1 Chron. 3:15), on the throne (2 Kings 23:34). Judah was now under Egyptian suzerainty and paid a heavy tribute for Egyptian friendship (see on 2 Kings 23:35). In 605 B.C. Nebuchadnezzar invaded Palestine, took part of the Temple vessels, and deported some of the royal family and nobility to Babylon. Among these captives were Daniel and his three companions (see Dan. 1:1-6; Vol. II, p. 95). Jehoiakim was thus forced to switch his allegiance from Egypt to Babylon. At that time, in the battle of Carchemish, Egypt was severely beaten, and Necho II made a hasty retreat to Egypt with the remnant of his army. In spite of solemn assurances of fidelity to Babylon (see 2 Kings 24:1), Jehoiakim, who was pro-Egyptian at heart, openly rebelled in 598 B.C. This led to the second invasion of Judah and the capture and death of Jehoiakim. The king seems to have met a tragic end (see on 2 Kings 24:5).

d. *Jehoiachin* (598-597 B.C.). Also called Coniah (Jer. 22:24) and Jeconiah (1 Chron. 3:16; Jer. 24:1). After a brief reign of some three months this son and successor of Jehoiakim surrendered to the besieging Babylonians and was deported to Babylon with his mother, wives, sons, and palace officials (see 2 Kings 24:10-16). Ten thousand captives were taken to Babylon in this second deportation, which included the chief men and the craftsmen of the city. The prophet Ezekiel was among these captives (see Eze. 1:1-3). For the light thrown by archeology on this captivity see pp. 575, 756; Vol. II, pp. 96, 97, 99n.

During at least a part of the time, Jehoiachin was kept in prison, from which, in the 37th year of his exile, he was freed by Nebuchadnezzar's successor, Amelmarduk, the Biblical Evil-Merodach (2 Kings 25:27-30).

e. *Zedekiah* (597-586 B.C.). Earlier called Mattaniah (2 Kings 24:17). After deporting Jehoiachin, Nebuchadnezzar made this 21-year-old son of Josiah puppet king over Judah. Zedekiah faced a difficult task. The upper classes of Judah had been deported and the people who were left behind were hard to manage. Jeremiah compared them to bad figs unfit for food (Jer. 24:8-10). To add to the difficulty of the situation, ambassadors from Edom, Moab, Ammon, Tyre, and Sidon were in Jerusalem (see Jer. 27:3) presumably for the purpose of inciting Zedekiah to join them in revolt against Babylon. Jeremiah warned Judah against their intrigue, and admonished not only Judah but these nations as well to submit to the yoke of Babylon (see Jer. 27; 28:14). He warned that the failure of Judah to submit would result in the utter

ruin of Jerusalem. But contrary to all this instruction, Zedekiah revolted (see Vol. II, p. 97).

Nebuchadnezzar acted swiftly and terribly to crush the revolt. His invasion filled Zedekiah and all Jerusalem with apprehension and terror (Jer. 21:1-10). In a desperate attempt to gain the favor of God, the king and people joined in a solemn covenant with Him promising to free all Hebrew slaves in Jerusalem (ch. 34:8-10). But when Nebuchadnezzar temporarily lifted the siege because of the threat of Pharaoh's army (ch. 37:5), the covenant was forgotten and the freed men were cruelly re-enslaved (ch. 34:11-22). Jeremiah was seized and imprisoned as a traitor (ch. 37:11-15). Soon, however, the siege was resumed. The Jews fought desperately to save the city and themselves from the fate that threatened them. The city held out for 30 months (see Vol. II, p. 98; Vol. III, p. 92). But in July, 586 B.C., the Babylonians made a breach in the walls. With a small bodyguard Zedekiah managed to escape, but he was overtaken and captured near Jericho (see ch. 39:2-5). Jerusalem was sacked and burned (ch. 39:8), and nearly all of the remaining Jews taken into captivity (ch. 39:9,10).

f. *Gedaliah*. Nebuchadnezzar appointed Gedaliah the son of Ahikam and the grandson of Shaphan (Jer. 26:24) to govern the remnant left behind (2 Kings 25:22). Gedaliah made his headquarters at Mizpah, near Jerusalem. The Babylonians granted Jeremiah his freedom, and he joined the new governor at Mizpah (Jer. 40:1-6). After the murder of Gedaliah (Jer. 41) a remnant of the Jews under Johanan fled to Egypt, compelling Jeremiah to go with them (Jer. 43).

Tentative Chronological Table of the Prophecies of Jeremiah

Chapters	Dates	See on
1	627	ch. 1:2
2-6	627/26-c. 616	2:1; PK 409, 410
7-11	609-c. 605	ch. 7:1
12	600 (?)1	ch. 12:1
13	c. 597	ch. 13:1, 18
14	627/26-c. 616	ch. 2:1; 14:1
15	627/26-c. 616	ch. 2:1; 15:1
16	627/26-c. 616	ch. 2:1; 16:2
17	609 (?)2	
18	605/04 (?)3	ch. 18:1
19	605/04	ch. 19:1
20	605/04	ch. 20:1
21	588/87	ch. 21:1
22:1-19	605/04 (?)4	ch. 22:1, 10, 18
22:20-30	597	ch. 22:20, 24
23	597 (?)5	ch. 23:1
24	c. 597	ch. 24:1
25	605/04	ch. 25:1
26	609-605	ch. 26:1
27	594/93	27:1 (cf. 28:1)
28	593	28:1

29	c. 596	ch. 29:1
30	c. 596	30:2
31	c. 596	31:1
32	588/87	32:1
33	c. 587	33:1
34	c. 588/87	34:1
35	c. 605	35:1, 11
36:1-4	605/04	36:1
36:5-32	604	36:9
37	c. 587	37:4
38	c. 587/86	38:6
39	588-586	39:1, 2
40	586	40:1 (cf. 39:2, 9)
41	586	41:1; PK 460
42	c. 586	41:1
43	c. 586	41:1
44	c. 586-c. 576 (?)6	44:1
45	604	45:1
46-51	(605/04-594/93)7	46:2; 47:1; 49:34; 51:59
52	597-561	52:1, 31;

A sequential reading of the book of Jeremiah based on this tentative chronology would be arranged as follows:

Josiah (640-609): chs. 1-6; 14-16.

Jehoiakim (609-598): chs. 17; 7-11; 26; 35; 22:1-19; 25; 18-20; 36:1-4; 45; 36:5-32; 12.

Jehoiachin (598-597): chs. 22:20-30; 13; 23.

Zedekiah (597-586): chs. 24; 29-31; 46-51(?)7; 27; 28; 21; 34; 37-39.

After the fall of Jerusalem: chs. 40-44; 52.

Boldface numerals represent the B.C. equivalent of the Jewish regnal years given in the corresponding Scripture references. Dates followed by(?) are only suggestive.

1 Undated, but seems to fit chronologically sometime between ch. 11 and ch. 13.

2 Undated, but evidently before the Temple Discourse of chs. 7-11 (see PK 411, 412).

3 Undated, but closely connected in thought with ch. 19.

4 Undated, but given early in the reign of Jehoiakim (see PK 409).

5 Undated, but seems to fit chronologically between ch. 22:20-30 and ch. 23.

6 Undated, but probably sometime within the decade after Jeremiah was taken to Egypt, since the prophet was no longer young in 586.

7 This group of prophecies against the nations surrounding Judah probably comes sometime between 605/04 (see ch. 46:2) and 593 (see ch. 51:59). Owing to the uncertainty of their dates, these chapters are grouped together here for convenience.

4. THEME

The book of Jeremiah is made up of a series of prophetic sermons combined with historical and biographical data concerning the last days of the kingdom of Judah. By every means at his command Jeremiah sought to halt Judah's rapid descent down the declivity of moral depravity to ruin. But his efforts for the nation were largely fruitless. His calls to repentance fell on deaf ears.

Jeremiah was the prophet of heart religion. His messages were a call away from that which is external and superficial to that which is inward and real. He taught that corruption has its source in a wicked heart (ch. 17:9) and that without a new heart, new intentions, and a new spirit, man is incapable of goodness (ch. 13:23). Such a change, he emphasized, could be wrought only by the creative act of God (chs. 24:7; 31:31-34).

Like other prophets, Jeremiah warned against

entangling foreign alliances (ch. 2:36). He admonished Judah to submit to the Babylonian yoke and warned that revolt would bring the nation to ruin.

Beyond the inevitable doom of the present the prophet envisioned a glorious future for those "who should prove true" to the Lord (PK 464). There would be a return for both houses of Israel; they were to be reunited as one people (PK 474). They would again be God's people and He would be their God (Jer. 32:37-41). If Israel would heed the messages of reform, the nation would be reconstituted under a new covenant (ch. 31:31-34). A righteous Branch from the stock of David would be their king (ch. 33:14-17).

5. OUTLINE

I. The Prophet's Call and Commission, 1:1-19.

- A. Identity of the prophet, 1:1-3.
- B. The call of Jeremiah, 1:4-6.
- C. The investment with authority, 1:7-10.
- D. The vision of the almond branch, 1:11, 12.
- E. The vision of the boiling caldron, 1:13-16.
- F. The prophet's commission, with promises of protection, 1:17-19.

II. Prophecies Concerning Judah and Jerusalem, 2:1 to 35:19.

- A. A description and denunciation of the evil in Judah, 2:1-37.
 1. Judah's ingratitude and unfaithfulness in return for God's love, 2:1-13.
 2. Judah's sin and obstinacy under punishment, 2:14-28.
 3. Judah's disregard of God's past corrections, 2:29-37.
- B. The call to the faithless people of Israel to return, 3:1 to 4:4.
 1. Her shameful unfaithfulness and forfeited privileges, 3:1-5.
 2. Judah's guilt exceeds that of the ten tribes, 3:6-11.
 3. A renewed call to both houses of Israel to repent, with promises of reunion and restoration, 3:12-20.
 4. A prayer of confession for Israel, 3:21-25.
 5. The demand for true heart conversion, 4:1-4.
- C. Judgment by an invading nation, 4:5 to 6:30.
 1. A description of the approaching danger, 4:5-31.
 2. Causes of the impending judgments, 5:1-31.
 - a. The universal lack of integrity making judgment inevitable and pardon impossible, 5:1-9.
 - b. Unbelief in the prophetic messages and false trust in fortified cities, 5:10-19.
 - c. Obstinance, deceitfulness, and flagrant disobedience, 5:20-31.
 3. A description of the doom and its causes,

6:1-30.

- D. The Temple discourse, 7:1 to 10:25.
 1. Denunciation of Judah's shameless idolatry and pollution of the Temple, 7:1 to 8:3.
 2. Announcement of fearful punishment because of the people's impudent wickedness, 8:4-22.
 3. Lamentation over the people's treachery and deceit and the resulting calamities, 9:1-26.
 4. The folly of idolatry, 10:1-16.
 5. The invasion of Judah and the exile of its inhabitants, 10:17-22.
 6. Jeremiah's plea for moderation in punishment, 10:23-25.
- E. Preaching the covenant, 11:1 to 13:27.
 1. The broken covenant, 11:1-17.
 2. Reactions to Jeremiah's preaching, 11:18 to 12:6.
 - a. The plot of the men of Anathoth against him, 11:18-23.
 - b. The plot in the prophet's own family, 12:1-6.
 3. Punishment and redemption, 12:7-17.
 4. Reproof of pride in Judah, the chosen people, 13:1-27.
 - a. The symbolic action with the girdle and the interpretation, 13:1-11.
 - b. A symbolic utterance concerning wine flagons and the interpretation, 13:12-17.
 - c. A message to the king and queen mother, 13:18, 19.
 - d. A lamentation for the calamity coming upon Jerusalem, 13:20-27.
- F. Personal experiences of the prophet, 14:1 to 16:9.
 1. The drought: Jeremiah's intercession denied, 14:1 to 15:9.
 2. Jeremiah's inner conflict, 15:10-21.
 3. Jeremiah forbidden to marry or to participate in mourning and festal assemblies, 16:1-9.
- G. The causes of Judah's calamities and messages of comfort, 16:10 to 17:18.
- H. Exhortation regarding the observance of the Sabbath, 17:19-27.
- I. Symbols of the destruction of the nation, 18:1 to 19:13.
 1. The potter's vessel, 18:1-23.
 2. The broken potter's vessel, 19:1-13.
- J. Jeremiah persecuted, 19:14 to 20:18.
 1. Jeremiah beaten and placed in the stocks by Pashur, 19:14 to 20:6.
 2. Jeremiah's inner conflict, 20:7-18.
- K. Denunciation of Judah's civil and spiritual leaders, 21:1 to 24:10.
 1. Zedekiah's appeal to Jeremiah and the prophet's announcement of the capture of Jerusalem, 21:1-14.
 2. An appeal to the royal house, 22:1-9.
 3. Judgments upon the royal house, 22:10 to

23:8.

- a. The fate of Jehohaz, 22:10-12.
- b. The sinful conduct and the fate of Jehoiakim, 22:13-19.
- c. The effect of the loss of her kings upon Judah, 22:20-23.
- d. The fate of Jehoiachin, 22:24-30.
- e. Promises of Israel's restoration, 23:1-8.
4. Denunciation of the false prophets, 23:9-40.
5. The vision of two baskets of figs and its interpretation, 24:1-10.
- L. The announcement of judgment, 25:1-38.
 1. Judgment on Judah; the seventy years of exile, 25:1-14.
 2. Judgment on all nations, 25:15-38.
- M. Conflicts with professed prophets, 26:1 to 29:32.
 1. Conflict regarding the destruction of Jerusalem and the Temple, 26:1-24.
 - a. Prediction of the fall of Jerusalem and the destruction of the Temple, 26:1-6.
 - b. The demand for Jeremiah's death and his defense, 26:7-15.
 - c. The princes' and elders' defense of Jeremiah, 26:16-24.
 2. Conflict regarding the yoke of Babylon, 27:1 to 28:17.
 - a. Warning to the nations not to revolt against Babylon, 27:1-11.
 - b. Counsel to Zedekiah to submit to Babylon's yoke, 27:12-22.
 - c. The conflict with Hananiah, 28:1-17.
 3. Conflict with the false prophets in Babylon, 29:1-32.
 - a. Jeremiah's letter to the exiles, 29:1-23.
 - b. A message against the false prophet Shemaiah, 29:24-32.
- N. Prophecies of restoration, 30:1 to 33:26.
 1. The deliverance and restoration of Israel, 30:1-24.
 2. The restoration and reunion of both houses under a new covenant, 31:1-40.
 - a. Israel's share in the coming restoration, 31:1-22.
 - b. Judah's share in the coming restoration, 31:23-26.
 - c. The new covenant made with both houses, 31:27-40.
 3. The purchase of the field and its significance, 32:1-44.
 4. Promises of a glorious future for Israel, 33:1-26.
 - a. Renewed promises of the elevation of Jerusalem to a place of honor among the nations, 33:1-13.
 - b. Promises of the re-establishment of the kingly and priestly office, 33:14-26.
- O. The infidelity and punishment of Judah, 34:1 to 35:19.
 1. Prediction of the fate of Jerusalem and

Zedekiah, 34:1-7.

2. A denunciation of Judah's breach of faith in re-enslaving freed men, 34:8-22.
3. A lesson from the fidelity of the Rechabites, 35:1-19.

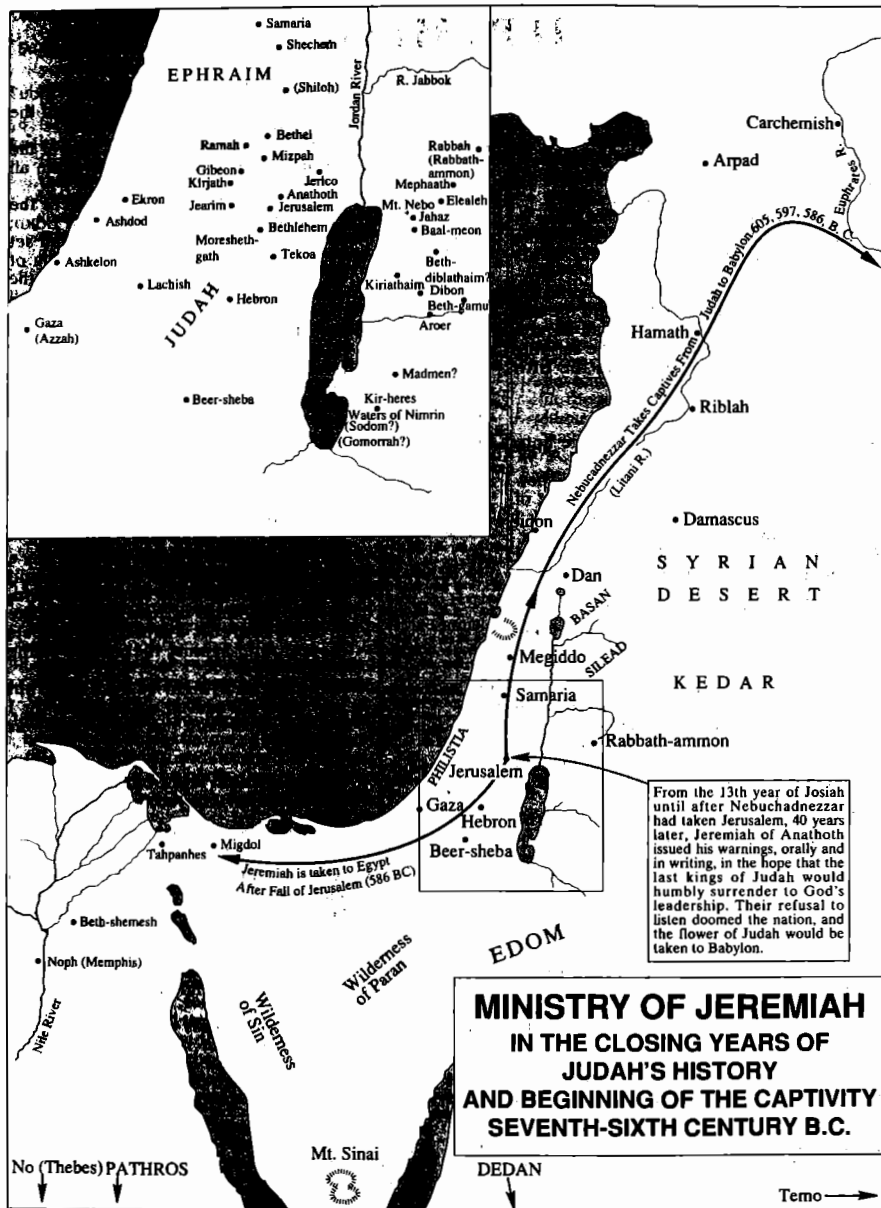
III. Biographical and Historical Narratives, 36:1 to 45:5.

- A. Events preceding the desolation of Jerusalem, 36:1 to 39:18.
 1. The writing of Jeremiah's prophecies, 36:1-32.
 - a. The dictation of the first edition to Baruch, 36:1-8.
 - b. The reading of the scroll in the Temple courts by Baruch, 36:9-19.
 - c. The burning of the scroll by Jehoiakim, 36:20-26.
 - d. The production of the new scroll, 36:27-32.
 2. The imprisonment of Jeremiah, 37:1 to 38:28.
 - a. The temporary lifting of the final siege, 37:1-5.
 - b. A prediction of the return of the Chaldeans, 37:6-10.
 - c. Jeremiah falsely accused and imprisoned, 37:11-15.
 - d. The prophet in the court of the guard, 37:16-21.
 - e. Jeremiah cast into a miry dungeon, 38:1-6.
 - f. The prophet's rescue by Ebed-melech, 38:7-13.
 - g. Zedekiah's secret interview with Jeremiah, 38:14-23.
 - h. The prophet's confinement in the court of the guard, 38:24-28.
- B. The captivity of Judah, 39:1-18.
 1. The capture of Jerusalem and the fate of Zedekiah and the people, 39:1-10.
 2. The release of Jeremiah, 39:11-14.
 3. The promises of the Lord to Ebed-melech, 39:15-18.
- C. Events after the desolation of Jerusalem, 40:1 to 44:30.
 1. The release of Jeremiah and his return to Gedaliah, 40:1-6.
 2. The governorship of Gedaliah, 40:7-16.
 3. The murder of Gedaliah and its consequences, 41:1-18.
 4. The flight into Egypt, 42:1 to 43:13.
 5. Warnings against idolatry in Egypt, 44:1-30.
- D. The promises of the Lord to Baruch, 45:1-5.

IV. Prophecies Concerning Foreign Nations, 46:1 to 51:64.

- A. The superscription to the messages, 46:1.
- B. Prophecy concerning Egypt, 46:2-28.
 1. The discomfiture of Necho II at the second battle of Carchemish, 46:2-12.
 2. A prediction of Nebuchadnezzar's invasion of Egypt, 46:13-26.

3. A message of consolation to Israel, 46:27, 28.
 - C. Prophecy concerning Philistia, 47:1-7.
 - D. Prophecy concerning Moab, 48:1-47.
 1. The destruction proceeding from city to city, 48:1-10.
 2. The judgment and its causes, 48:11-30.
 3. The utter destruction of Moab, 48:31-47.
 - E. Prophecy concerning Ammon, 49:1-6.
 - F. Prophecy concerning Edom, 49:7-22.
 - G. Prophecy concerning Damascus, 49:23-27.
 - H. Prophecy concerning Kedar and Hazor, 49:28-33.
 - I. Prophecy concerning Elam, 49:34-39.
 - J. Prophecy concerning Babylon, 50:1 to 51:64.
 1. The fall of Babylon and the deliverance of Israel, 50:1-20.
 2. Babylon's punishment, corresponding to her crimes, 50:21-28.
 3. The completeness of Babylon's destruction, 50:29-40.
 4. The instruments of Babylon's fall, 50:41 to 51:5.
 5. The call of God's people to flee from Babylon to escape her doom, 51:6-14.
 6. God contrasted with idols, 51:15-19.
 7. Israel, the Lord's hammer, 51:20-26.
 8. The fall and desolation of Babylon, 51:27-37.
 9. The joy of the world at the fall of Babylon, 51:38-49.
 10. A final description of Babylon's fall, 51:50-58.
 11. Seraiah and the history of the prophecy regarding Babylon, 51:59-64.
- V. Historical Appendix, 52:1-34.**
- A. Introduction to the appendix, 51:64b.
 - B. The final capture of Jerusalem, 52:1-11.
 - C. Events connected with the destruction of Jerusalem, 52:12-27.
 1. The desolation of the city and the deportation of the people, 52:12-16.
 2. The carrying away of the sacred vessels of the Temple, 52:17-23.
 3. The execution of the representatives of the people, 52:24-27.
 - D. A statement concerning the number of captives, 52:28-30.
 - E. Jehoiachin's release from prison, 52:31-34.



Jeremiah's ministry began in Josiah's 13th year. After the first deportation to Babylon in 605 B.C., Jeremiah announced a 70-year exile (ch.25) and wrote out his messages given during 23 years (ch.36). After Jehoiachin

and others were taken in 597, he warned the exiles to accept their fate and advised the remnant to submit to Babylon (ch. 27). Following the fall of Jerusalem in 586, the Jews who fled to Egypt took Jeremiah along (ch. 43).

JEREMIAH

The Prophet's Call and Commission (1:1-19)

Identity of the Prophet

- 1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:
- 2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.
- 3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

The Call of Jeremiah

- 4 Then the word of the LORD came unto me, saying,
- 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
- 6 Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

The Investment With Authority

- 7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.
- 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.
- 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.
- 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

The Vision of the Almond Branch

- 11 Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.
- 12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

The Vision of the Boiling Caldron

- 13 And the word of the LORD came unto me

1:1, 2 Ch. 36:21; Isa. 1:1; Jer. 2:1, Am. 1:1, Am. 7:10

1:2 Jer. 1:1, Jer. 1:11, 1 Ki. 15:20; Hos. 1:1

1:3 Jer. 26:1, Jer. 35:1, Jer. 36:1, Jer. 21:1, Jer. 1:2, Jer. 1:3, Jer. 4:16

1:5 Jer. 19:1, Isa. 49:5, Jer. 1:7, Gal. 1:15, Jer. 1:10, Jer. 32:17, Jer. 6:12, Isa. 6:5

1:7 Nu. 22:38, 1 Ki. 22:11, 2 Ch. 18:13, Mt. 28:20

1:8 Jer. 1:17, Isa. 51:7, Mt. 10:26, Ac. 4:14

1:9 Jer. 19:2, Isa. 50:1, Jer. 21:15, Jer. 51:1

1:10 Jer. 17:1, Jer. 38:1, Jer. 39:1, Am. 5:7, 1:11 Am. 7:8, Am. 8:2, Jer. 4:2, Jer. 5:2

1:12 Jer. 5:28, Jer. 18:17, Jer. 10:28, Jer. 20:49

1:13 Jer. 41:42, 2 Co. 13:12, Jer. 1:13, Jer. 1:16, Jer. 6:1, Jer. 6:22, Jer. 10:22

1:15 Jer. 5:15, Jer. 6:22, Jer. 10:22, Jer. 10:25

1:16 Jer. 4:28, Jer. 5:9, Jer. 24:14, Jer. 21:1

1:17 1 Ki. 18:46, 2 Ki. 9:1, Job. 38:5, Jer. 12:5

1:18 Jer. 6:27, Jer. 15:20, Isa. 50:7, Jer. 1:12

1:19 Jer. 11:19, Ps. 129:2, Jer. 18:1, Jer. 19:1

2:1 Jer. 23:28, Jer. 1:1, Jer. 1:1, 2 Pe. 1:21

2:2 Jer. 11:6, Pr. 1:20, Isa. 58:1, Hos. 8:1, Jer. 12:15

2:3 Jer. 14:2, Jer. 26:19, Jer. 1:1, Jer. 2:9

2:4 Jer. 5:21, Jer. 2:1, Jer. 15:18, Jer. 19:3, Hos. 1:1

the second time, saying, What seest thou? And I said, I see a seething pot; and the face thereof is toward the north.

- 14 Then the LORD said unto me, Out of the north an evil shall break forth upon all the inhabitants of the land.
- 15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.
- 16 And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

The Prophet's Commission, With Promises of Protection

- 17 Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.
- 18 For, behold, I have made thee this day a fortified city, and an iron pillar, and a brazen wall against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.
- 19 And they shall fight against thee; but they shall not prevail against thee: for I am with thee, saith the LORD, to deliver thee.

A Description and Denunciation of the Evil in Judah (2:1-5)

Judah's Ingratitude and Unfaithfulness in Return for God's Love

- 2 Moreover the word of the LORD came to me, saying,
- 3 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.
- 4 Israel was holiness unto the LORD, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.
- 5 Hear ye the word of the LORD, O house

1 Heb. gave

2 Heb. from the face of the north

3 Heb. shall be opened

4 or, break to pieces

2

1 or, for thy sake

Jer 15:8. Jeremiah Called of God.—Among those who had hoped for a permanent spiritual revival as the result of the reformation under Josiah was Jeremiah, called of God to the prophetic office while still a youth, in the thirteenth year of Josiah's reign. A member of the Levitical priesthood, Jeremiah had been trained from childhood for holy service. In those happy years of preparation he little realized that he had been ordained from birth to be "a prophet unto the nations;" and when the divine call came, he was overwhelmed with a sense of his unworthiness. "Ah, Lord

God!" he exclaimed, "behold, I cannot speak: for I am a child." Jeremiah 1:5, 6.

In the youthful Jeremiah, God saw one who would be true to his trust and who would stand for the right against great opposition. In childhood he had proved faithful; and now he was to endure hardness, as a good soldier of the cross. "Say not, I am a child," the Lord bade His chosen messenger: "for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee."

- of Jacob, and all the families of the house of Israel:
- 5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?
- 6 Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?
- 7 And I brought you into 'a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.
- 8 The priests said not, Where is the LORD? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.
- 9 Wherefore I will yet plead with you, saith the LORD, and with your children's children will I plead.
- 10 For pass 'over the isles of Chittim, and see: and send unto Kedar, and consider diligently, and see if there be such a thing.
- 11 Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit.
- 12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.
- 13 For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Judah's Sin and Obstinacy Under Punishment

- 14 Is Israel a servant? is he a homeborn slave? why is he spoiled?
- 15 The young lions roared upon him, and 'yelled, and they made his land waste: his cities are burned without inhabitant.
- 16 Also the children of Noph and Tahapanes 'have broken the crown of thy head.
- 17 Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?
- 18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

2:5 Jer 2:31; Jer 12:5; Isa 29:13;
2:6 Jer 2:4; Jer 5:2; Jer 6:13; Job 35:10;
2:7 Nu 13:27; Dt 6:18; Ne 9:25;
2:8 Jer 2:6; Jer 5:31; Jer 11:32; Jo 8:55;
2:9 Jer 2:29; Jer 2:35; Isa 4:13; Isa 45:20;
2:10 Nu 24:29; 1 Ch 24:1; Ps 120:5; 1 Co 5:1;
2:11 Jer 2:5; Mic 4:5; 1 Pe 1:18; Jer 16:20; 1 Co 8:4;
2:12 Jer 22:29; Isa 11:6; Mt 27:45;
2:13 Jer 4:22; Jer 5:26; Jo 7:37; Rev 21:6; Jer 5:1;
2:14 Ec 4:22; Isa 30:1; Ec 15:14; 27;
2:15 Jer 5:6; Jer 25:30; Jer 50:17; Jdg 14:5;
2:16 2 Ki 18:21; 2 Ki 23:35; Jer 16:11; Isa 19:15;
2:17 Jer 2:19; Jer 4:18; Lev 26:15; Nu 32:23;
2:18 Jer 2:36; Isa 41:1; La 4:17; 1 Pe 17:15;
2:19 Jer 2:17; Pr 5:22; Isa 3:9; Isa 5:5; Hos 4:16;
2:20 Jer 30:8; Ex 5:8; Lev 26:15; Dt 1:20;
2:21 Ps 44:2; Isa 5:11; Mi 2:13; Mk 12:1; Jo 15:1;
2:22 Jer 17:1; Dt 32:45; Job 11:17; Am 8:7;
2:23 Pr 40:12; Pr 40:20; Ik 10:29;
2:24 Jer 14:6; Job 11:18; 2:27;
2:25 Jer 15:22; La 4:1; Ik 15:22;
2:26 Jer 2:36; Isa 1:29; Rom 6:21;
2:27 Jer 19:8; Eze 44:6; Eze 23:45;
2:28 Dt 32:47; Jdg 10:11; 2 Ki 5:13;
2:29 Jer 2:35; Jer 6:15; Da 9:11;
2:30 Isa 1:5; Eze 24:15; Zep 3:2;
2:31 Am 1:1; Mic 6:9; Ps 12:1; 1 Co 3:18

2 or, the land of Carmel
3 or, over to
4 Heb. become a spoil?
5 Heb. gave out their voice
6 or, feed on thy crown
7 or, serve
8 or, O swift dromedary
9 or, O wild ass, etc

- 19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is an evil thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the LORD God of hosts.
- 20 For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not 'transgress; when upon every high hill and under every green tree thou wanderest, playing the harlot.
- 21 Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?
- 22 For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the LORD God.
- 23 How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *"thou art a swift dromedary* traversing her ways;
- 24 *"A wild ass* 'used to the wilderness, that snuffeth up the wind at her pleasure; in 'her occasion who can 'turn her away? all they that seek her will not weary themselves; in her month they shall find her.
- 25 Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, 'There is no hope: no; for I have loved strangers, and after them will I go.
- 26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,
- 27 Saying to a stock, Thou art my father; and to a stone, Thou hast 'brought me forth: for they have turned *"their back* unto me, and not *their face*: but in the time of their trouble they will say, Arise, and save us.
- 28 But where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy 'trouble: for according to the number of thy cities are thy gods, O Judah.

Judah's Disregard of God's Past Corrections

- 29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.
- 30 In vain have I smitten your children: they received no correction; your own sword hath devoured your prophets, like a destroying lion.
- 31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say

'card up thy loins, and arise, and speak unto them all that I command thee: he not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defended city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Verses 7, 8, 17-19 (PK 407).

2:13. Broken Cisterns That Can Hold No Water.—Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all

Jer

10 or, reverse it? 11 Heb. taught 12 Heb. the desire of her heart 13 Or, is the case desperate? 14 or, begotten me 15 Heb. the hinder part of the neck 16 Heb. evil

- my people, "We are lords; we will come no more unto thee?"
- 32 Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.
- 33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.
- 34 Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by "secret search, but upon all these.
- 35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.
- 36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.
- 37 Yea, thou shalt go forth from him, and thine hands upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

The Call to the Faithless People of Israel to Return (3:1-4:4)

Her Shameful Unfaithfulness and Forfeited Privileges

- 3 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the LORD.
- 2 Lift up thine eyes unto the high places, and see where thou hast not been lying with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.
- 3 Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed.
- 4 Will thou not from this time cry unto me, My father, thou art the guide of my youth?
- 5 Will he reserve his anger for ever? will he keep it to the end? Behold, thou hast spoken and done evil things as thou couldst.

Judah's Guilt Exceeds That of the Ten Tribes

- 6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and

2:32 Ge 24:22; Ge

24:50; Isa 61:10; Rev

21:2

2:33 Jer 2:25; Jer

2:40; Hos 2:15; 2 Ch

33:9

2:34 Jer 7:31; Jer

19:4; 2 Ki 21:16; 2 Ki

24:4

2:35 Jer 2:29; Job

33:9; Pr 28:13; Isa

58:4

2:36 Jer 2:23; Hos

5:13; Hos 12:1; Jer

37:9

2:37 Jer 2:36; Jer

17:5; Isa 10:1; Jer 52:5

3:1 Jer 49; Jer 2:7

Isa 21:5; Mic 2:10

3:2 Jer 2:23; Lk

10:23; Jer 2:20; Ge

38:11

3:3 Jer 2:22; Isa 5:6

Am 4:7; Heb 12:25

3:4 Jer 3:19; Jer

2:27; Jer 2:2; Mal 2:14

3:5 Jer 3:12; Ps

85:5; Isa 64:9; Mic 2:1

3:6 Jer 2:19; Jer

3:21; Eze 23:11; Isa

57:1

3:7 Hos 14:1; Eze

16:46; Eze 23:21

3:8 Jer 3:1; Eze

24:9; Hos 4:1; Isa 50:1

3:9 Eze 23:10; Jer

2:7; Jer 2:27; Hab

2:19

3:10 Isa 10:6; Hos

7:1; Ps 18:1; Ps 66:3

3:11 Jer 3:8; Jer

3:22; Hos 11:7; Eze

16:7

3:12 Jer 23:8; Jer

31:8; 2 Ki 15:29; Isa

64:22

3:13 Jer 3:25; Pr

28:13; Jer 5:2; Jer 3:6

3:14 Jer 3:1; Jer 3:8

Isa 54:5; Isa 17:6

3:15 Jer 23:4; Eze

3:24; Lk 12:42; Jn

21:15

3:16 Jer 30:19; Eze

5:26; Am 9:9; Mt 5:9

3:17 Jer 14:21; Isa

60:1; Eze 1:26; Gal

1:26

17 Heb. We have

dominion

18 Heb. digging

3

1 Heb. Saying

2 or, lame

3 Heb. in falsehood

4 Heb. come upon

the heart

5 or, it be magnified

6 or, stubbornness

under every green tree, and there hath played the harlot.

- 7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.
- 8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.
- 9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.
- 10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.
- 11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.
- A Renewed Call to Both Houses of Israel to Repent, with Promises of Reunion and Restoration
- 12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD: and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.
- 13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.
- 14 Turn, O backsliding children, saith the LORD: for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:
- 15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.
- 16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it: neither shall they visit it: neither shall that be done any more.
- 17 At that time they shall call Jerusalem the throne of the LORD: and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, "If any man thirst," startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation (DA 454).

A Lesson for Spiritual Israel.—Please read the third

chapter [of Jeremiah]. This chapter is a lesson for modern Israel. Let all who claim to be children of God understand that He will not serve with their sins any more than He would with the sins of ancient Israel. God hates hereditary and cultivated tendencies to wrong (Letter 34, 1899).

3:12-14. God Always Calls and Finds.—Through Jeremiah the word of the Lord to His people was: "Return, thou backsliding Israel. . . and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine

- 18 In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.
- 19 But I said, How shall I put thee among the children, and give thee a pleasant land, "a goodly heritage of the hosts of nations?" and I said, Thou shalt call me, My father; and shalt not turn away from me.
- 20 Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the LORD.

A Prayer of Confession for Israel

- 21 A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the LORD their God.
- 22 Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.
- 23 Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.
- 24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.
- 25 We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

The Demand for True Heart Conversion

- 4 If thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.
- 2 And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.
- 3 For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.
- 4 Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

3:18 Jer 30:3; Hos 1:11; Zec 10:6; Jer 3:12
3:19 Hos 11:8; Jer 31:9; Gal 3:26; Eph 1:5
3:20 Jer 5:11; Isa 49:6; Eze 16:15; Mal 2:11
3:21 Jer 31:9; Isa 15:2; Eze 7:16; 2 Co 7:10
3:22 Hos 6:1; Hos 14:4; Jer 31:18; Isa 27:8
3:23 Jer 3:6; Isa 45:20; Eze 20:28; Jo 4:24
3:24 Jer 11:14; Eze 16:61; Eze 16:63; Hos 2:8
3:25 Jer 6:26; Ps 109:29; Da 12:2; Rom 6:21

4:1 Jer 3:12; Jer 3:22; Jer 31:4; Isa 31:6
4:2 Jer 3:2; Isa 35:23; Isa 65:16; Gal 3:8
4:3 Ge 3:18; Hos 10:12; Mt 13:22; Lk 8:14
4:4 Jer 9:26; Da 2:11; Eze 18:51; Col 2:11
4:5 Jer 9:12; Jer 11:2; Hos 8:1; Jer 55:11
4:6 Jer 4:21; Jer 50:2; Isa 62:10; Zep 1:10
4:7 Jer 25:38; Jer 49:19; 2 Ki 24:1; Da 7:9
4:8 Jer 6:26; Isa 15:5; Isa 22:12; Am 8:10
4:9 Jer 32:7; Ps 102:4; Isa 19:3; Ac 13:41
4:10 Eze 11:13; Isa 63:17; Rom 1:21; Rom 1:26
4:11 Jer 23:19; Jer 51:1; Isa 27:8; Isa 61:6
4:12 Jer 1:16; Eze 5:8; Eze 8:9
4:13 Isa 19:1; Na 1:5; Mt 24:50; Rev 17
4:14 Isa 55:7; Mt 12:33; Lk 11:39; Jas 1:8
4:15 Jer 6:1; Jer 8:16; Jdg 18:29; Jdg 20:1
4:16 Jer 50:2; Isa 34:1; Jer 4:17; Eze 21:22
4:17 Isa 1:8; Lk 19:45-46; Jer 5:23
4:18 Jer 2:17; Jer 2:19; Ps 107:17; Isa 50:1

7 or, to
8 or, caused your fathers to possess
9 Heb. land of desire
10 Heb. from after me

Judgment by an Invading Nation (4:5-6:30)

A Description of the Approaching Danger

- 5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.
- 6 Set up the standard toward Zion: 'retire, stay not: for I will bring evil from the north, and a great destruction.
- 7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant.
- 8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.
- 9 And it shall come to pass at that day, saith the LORD, that the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.
- 10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.
- 11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,
- 12 Even a full wind from those places shall come unto me: now also will I give sentence against them.
- 13 Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.
- 14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?
- 15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.
- 16 Make ye mention to the nations; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah.
- 17 As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.
- 18 Thy way and thy doings have procured these things unto thee; this is thy wickedness, because it is bitter, because it reacheth unto thine heart.

iniquity: that thou hast transgressed against the Lord thy God. . . . Tom, O backsliding children, saith the Lord: for I am married unto you. "Thou shalt call Me, My Father; and shalt not turn away from Me." "Return, ye backsliding children, and I will heal your backslidings." Jeremiah 3:12-14, 19, 22.

And in addition to these wonderful pleadings, the Lord gave His erring people the very words with which they might turn to Him. They were to say: "Behold, we come unto Thee; for Thou art the Lord our God. Truly in vain is

salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. . . . We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God." Verses 22-25 (PK 410).

4:3, 14. An Appeal for Repentance and Reformation.—Thus the prophet stood firmly for the sound principles of right living so clearly outlined in the

Jer

¹¹ Heb. an heritage of glory, or, beauty ¹² Heb. friend ⁴ 1 or, strengthen ² Heb. breaking ³ or, a fuller wind than those ⁴ Heb. utter judgments

- 19 My howls, my howls! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard. O my soul, the sound of the trumpet, the alarm of war.
- 20 Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment.
- 21 How long shall I see the standard, and hear the sound of the trumpet?
- 22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge.
- 23 I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they *had* no light.
- 24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.
- 25 I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.
- 26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.
- 27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.
- 28 For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it.
- 29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.
- 30 And *when thou art* spoiled, what wilt thou do? Though thou clovest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy lovers* will despise thee, they will seek thy life.
- 31 For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe *is* me now! for my soul is wearied because of murderers.

The Universal Lack of Integrity Making Judgment Inevitable and Pardon Impossible

- 5** Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can

4:19 Jer 24:9; Ps 139:16; Da 7:15; Gal 4:19.
4:20 Jer 4:6; Lev 26:21; Joel 1:15; Mt 10:28.
4:21 Jer 1:14; Jer 4:19; Jer 6:1; 2 Ch 36:10.
4:22 Jer 5:21; Isa 1:3; Hos 4:1; Rom 1:22.
4:23 Jer 9:10; Rev 20:11; Joel 2:10; Mic 13:25.
4:24 Jer 10:10; Ps 107:7; Isa 5:25; Eze 38:20.
4:25 Hos 4:3; Zep 1:2-4.
4:26 Jer 12:4; Ps 76:7; Mic 6:12.
4:27 Jer 12:11; Eze 6:11; Eze 35:28; Rom 9:27-29.
4:28 Jer 23:10; Isa 21:1; Hos 9:3; Mic 2:4-5.
4:29 Jer 52:7; Isa 50:17; Am 9:1; Lk 23:40; Jer 2:2.
4:30 Jer 14:21; Isa 10:4; Isa 35:14; Heb 2:8.
4:31 Jer 15:21; Isa 13:8; Hos 13:13; 1 Th 5:5.
5:1 Da 12:4; Joel 2:9; Am 9:12; Zec 2:4; Lk 19:21.
5:2 Jer 7:9; Isa 48:4; 1 Th 1:10; Tit 1:16.
5:3 Jer 32:19; Ps 51:6; Pr 22:12; Rom 2:2.
5:4 Jer 4:22; Isa 27:11; Mt 11:5; Jn 7:48-49.
5:5 Am 4:1; Mic 3:1; Mal 2:7; Jer 6:13; Lk 18:41.
5:6 Jer 25:38; Da 4:1; Hos 5:14; Da 7:6.
5:7 Jer 3:19; Hos 11:8; Jer 12:16; Jos 24:7; Zep 1:5.
5:8 Jer 13:27; Ge 39:9; Ex 20:14; Mt 5:27-28.
5:9 Jer 5:29; Jer 9:9; Jer 23:2; La 4:22; Hos 2:15.
5:10 Jer 25:9; 2 Ch 36:17; Eze 4:17; Mt 22:7.
5:11 Jer 3:20; Isa 48:8; Hos 5:7; Hos 6:7.
5:12 Jer 1:10; Eze 13:6; Mic 2:11; 1 In 5:10.
5:13 Jer 14:15; Jer 18:18; Jer 28:5; Hos 9:7.
5:14 Jer 1:9; Jer 24:29; Hos 6:5; Zec 1:6.

⁵ Heb. the walls of my heart
⁶ Heb. eyes

find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

- 2 And though they say, The LORD liveth; surely they swear falsely.
- 3 O LORD, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.
- 4 Therefore I said, Surely these *are* poor; they *are* foolish: for they know not the way of the LORD, *nor* the judgment of their God.
- 5 I will get me unto the great men, and will speak unto them: for they have known the way of the LORD, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds.
- 6 Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions *are* many, and their backslidings *are* increased.
- 7 How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.
- 8 They were *as* fed horses in the morning; every one neighed after his neighbour's wife.
- 9 Shall I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?
- Unbelief In the Prophetic Messages and False Trust in Fortified Cities*
- 10 Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for *they are* not the LORD'S.
- 11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.
- 12 They have belied the LORD, and said, *It is* not he: neither shall evil come upon us; neither shall we see sword nor famine:
- 13 And the prophets shall become wind, and the word *is* not in them: thus shall it be done unto them.
- 14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it

Jer

book of the law. But the conditions prevailing in the land of Judah were such that only by the most decided measures could a change for the better be brought about; therefore he labored most earnestly in behalf of the impotent. "Break up your fallow ground," he pleaded, "and sow not among thorns." "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved," Jeremiah 4:3, 14.

But by the great mass of the people the call to repentance and reformation was unheeded. Since the death of

good King Josiah, those who ruled the nation had been proving untrue to their trust and had been leading many astray. Jehoahaz, deposed by the interference of the king of Egypt, had been followed by Jehoiaikim, an older son of Josiah. From the beginning of Jehoiaikim's reign, Jeremiah had little hope of saving his beloved land from destruction and the people from captivity. Yet he was not permitted to remain silent while utter ruin threatened the kingdom. Those who had remained loyal to God must be encouraged to persevere in rightdoing, and sinners must, if

- shall devour them.
- 15 Lo, I will bring a nation upon you from far. O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.
- 16 Their quiver is as an open sepulchre, they are all mighty men.
- 17 And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.
- 18 Nevertheless in those days, saith the LORD, I will not make a full end with you.
- 19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them. Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

*Obstinacy, Deceitfulness,
and Flagrant Disobedience*

- 20 Declare this in the house of Jacob, and publish it in Judah, saying,
- 21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:
- 22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?
- 23 But this people hath a revolting and a rebellious heart; they are revolted and gone.
- 24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.
- 25 Your iniquities have turned away these things, and your sins have withholden good things from you.
- 26 For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men.
- 27 As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

5:15 Jer 25:9; Isa 52:6; Jer 5:11; Da 7:7;
5:16 Ps 5:9; Isa 52:6; Jer 5:11;
5:17 Dt 28:35; Isa 62:9; Isa 65:22; Jer 1:15;
5:18 Jer 5:10; Jer 4:27; Eze 9:8; Eze 11:13;
5:19 Jer 14:22; Jer 16:10; Jer 2:13; La 5:8;
5:21 Jer 4:22; Jer 10:8; Jer 12:40; Ac 28:26;
5:22 Dt 28:38; Ps 119:150; Mt 10:28; Lk 11:35;
5:23 Jer 6:28; Jer 17:9; Ps 95:10; Heb 5:12;
5:24 Jer 5:22; Isa 64:7; Zec 10:1; Ac 1:17; Jas 5:17;
5:25 Jer 3:3; Jer 10:17; Isa 59:2; La 4:9;
5:26 Jer 1:22; Isa 58:19; Lk 11:14; 5:10;
5:27 Rev 18:2; Mic 1:12; Hab 2:9-11;
5:28 Dt 32:15; Ps 73:12; Ps 119:70; Am 6:10;
5:31 La 2:14; Eze 13:6; Mic 5:11; 2 Pe 2:1-2;
6:1 Jos 15:63; 2 Sa 1:1; 2 Ch 11:6; Am 1:1;
6:2 Jer 1:41; Isa 1:8; La 2:1; La 2:13;
6:3 Na 5:18; 2 Ki 24:2; Lk 19:43;
6:4 Jer 5:10; Joel 4:9; Jer 8:20; SS 2:17;
6:5 Jer 9:21; Jer 52:15; 2 Ch 36:19; Ps 98:4;
6:7 Pr 1:23; Isa 57:20; Jer 20:6; Eze 11:1;
6:8 Jer 17:23; Jer 31:19; Jer 32:35; Zep 3:7;
6:9 Jer 16:16; Jer 29:9; Ob 5; Rev 14:18;
6:10 Isa 53:1; Eze 33:3; Mt 3:7; Col 1:28; Heb 11:7;
6:11 Jer 20:9; Eze 13:10; Ac 1:7-16; Lk 17:34

3 Heb. heart

4 or, they pry as fowls lie in wait

5 or, coop

6 or, Astonishment and filthiness

7 or, take into their hands

8

1 or, dwelling at home

- 28 They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper: and the right of the needy do they not judge.
- 29 Shall I not visit for these things? saith the LORD: shall not my soul be avenged on such a nation as this?
- 30 A wonderful and horrible thing is committed in the land;
- 31 The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

A Description of the Doom and Its Causes

- 6 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appeareth out of the north, and great destruction.
- 2 I have likened the daughter of Zion to a comely and delicate woman.
- 3 The shepherds with their flocks shall come unto her: they shall pitch their tents against her round about; they shall feed every one in his place.
- 4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.
- 5 Arise, and let us go by night, and let us destroy her palaces.
- 6 For thus hath the LORD of hosts said, Hew ye down trees, and cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.
- 7 As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds.
- 8 Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited.
- 9 Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.
- 10 To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.
- 11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the children abroad, and

possible, he induced to turn from iniquity (PK 412).

5:24. Those Who Will Receive the Latter Rain.—The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God, that you may be emptied of

self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain: for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit (RH March 22, 1892).

6:16. Perfect Rest in Perfect Obedience.—The yoke is

2 or, pour out the engine of shot 3 Heb. be loosed, or, disjoined

upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that* is full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble; anguish hath taken hold of us, *and* pain, as of a woman in

6:12 Jer 8:10; La 5:3, La 5:11; Zep 1:13; 6:13 Jer 14:18; Isa 57:17; Mic 3:11; Lk 16:14; 6:14 Eze 13:10; Jer 1:17; Isa 1:6; Isa 30:26; 6:15 Jer 8:12; Isa 5:9; Eze 24:7; Phil 3:19; 6:16 Jer 18:15; Isa 8:20; Mal 3:3; Lk 16:29; Jo 5:39; 6:17 Jer 25:1; Isa 56:10; Hab 2:1; Heb 13:17; 6:18 Jer 1:10; Jer 31:10; Isa 5:5; Mic 6:5; 6:19 Jer 22:29; Isa 1:2; Mic 6:2; Ac 8:22; 6:20 Ps 40:6; Ps 69:3; Isa 1:11; Isa 69:6; 6:21 Isa 8:11; Eze 4:20; Rom 9:33; 1 Pe 2:8; 6:22 Jer 6:1; Jer 5:15; Jer 10:22; Jer 25:9; 6:23 Jer 5:16; Jer 50:42; Isa 14:18; 6:24 Isa 28:19; Hab 5:16; 1 Th 5:3; Jer 4:31; 6:25 Jer 8:14; Jer 1:18; Jer 1:10; Lk 19:14; 6:26 Jer 1:11; Isa 22:1; Lk 12:1; Jer 19:19; 6:27 Jer 1:18; Jer 15:20; Eze 20:1; Eze 22:2; 6:28 Isa 1:5; Isa 31:6; Jer 9:1; Rev 11:18; 6:29 Ps 17:5; Zec 13:1; 1 Pe 1:7; 1 Pe 6:12; 6:30 Ps 119:119; Isa 1:25; Mt 5:13; Rom 11:3; 7:2 Jer 17:19; Jer 19:14; Jo 18:20; Ac 5:20; 7:3 Jer 18:11; Isa 55:7; Eze 18:30; Jas 1:8; 7:4 Jer 28:15; Mic 3:11; Zep 3:11; Lk 8:8; 7:5 Jer 7:5; Isa 1:19; Jdg 21:12; Isa 16:3; 7:6 Dt 24:17; Dt 27:19; Mal 5:5; Jas 1:27; 7:7 Jer 25:5; Jer 34:8; Dt 1:40; 2 Ch 35:8; 7:8 Jer 4:10; Jer 5:31; Jer 8:10; Jer 23:26; 7:9 Eze 18:18; Zep 1:5; Rom 2:17; Rev 21:8; 7:10 Isa 48:2; Eze 20:39; Mt 23:14; Jo 13:18

4 Heb. bruise, or, breach
5 or, in
6 or, Refuse silver

travail.

25 Go not forth into the field, nor walk by the way: for the sword of the enemy and fear is on every side.

26 O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make *thee* mourning, *as for* an only son: most bitter lamentation: for the spoiled shall suddenly come upon us.

27 I have set thee *for* a tower and a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with slanders: *they are* brass and iron: *they are* all corrupters.

29 The bellows *are* burned, the lead is consumed of the fire: the founder melteth in vain: for the wicked *are* not plucked away.

30 *Reprobate silver shall *men* call them, because the LORD hath rejected them.

The Temple Discourse (7:1-10:25)

Denunciation of Judah's Shameless Idolatry and Pollution of the Temple

7 The word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORD's house and proclaim there this word, and say, Hear the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not:

10 And come and stand before me in this

placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burden light. He who walks in the way of God's commandments is walking in company with Christ, and in His love the heart is at rest. When Moses prayed, "Show me now Thy way, that I may know Thee," the Lord answered him, "My presence shall go with thee, and I will give thee rest." And through the prophets the message was given, "Thus saith the Lord:

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Ex. 33:13, 14; Jer. 6:16) And He says, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isa. 48:18).

Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In

- house, 'which is called by my name, and say, We are delivered to do all these abominations?
- 11 Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.
- 12 But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.
- 13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not: and I called you, but ye answered not;
- 14 Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.
- 15 And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.
- 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.
- 17 Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?
- 18 The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the 'queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.
- 19 Do they provoke me to anger? saith the LORD: do they not provoke themselves to the confusion of their own faces?
- 20 Therefore thus saith the Lord GOD: Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.
- 21 Thus saith the LORD of hosts, the God of Israel: Put your burnt offerings unto your sacrifices, and eat flesh.
- 22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, 'concerning burnt offerings or sacrifices:
- 23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.
- 24 But they hearkened not, nor inclined

7:11 Isa 56:7; Mt 21:13; Mk 11:17; Jn 2:16
 7:12 Jos 18:1; Jdg 18:31; 1 Sa 1:3; Dt 12:5
 7:13 Jer 11:7; Jer 25:3; Jer 35:15; Mt 23:37
 7:14 Jer 7:4; Jer 7:10; Dt 28:52; Mic 3:11
 7:15 Jer 3:8; Jer 15:4; Jer 23:49; Jer 52:4
 7:16 Jer 11:14; Jer 18:20; 1 Jn 5:16; Mic 3:11
 7:17 Jer 6:27; Eze 1:23
 7:18 Jer 21:25; 1 Co 10:22; Dt 1:19; Jer 19:13
 7:19 Jer 2:17; Dt 32:16; Isa 1:20; 1 Co 10:22
 7:20 Jer 12:4; Isa 42:25; Da 9:11; Rev 14:10
 7:21 Jer 6:20; Hos 8:13; Am 5:21-23
 7:22 1 Sa 15:22; Hos 6:6; Mt 9:13; Mk 12:45
 7:23 Jer 11:4; Ex 15:26; Rom 16:26; 2 Co 10:5
 7:24 Jer 7:26; Ps 106:7; Eze 20:8; Eze 20:14
 7:25 Eze 9:7; Ne 9:26; Eze 2:3; Lk 20:10-12
 7:26 Jer 17:23; Da 9:6; Ac 7:51; Rom 2:5
 7:27 Jer 20:2; Ac 20:27; Jer 1:19; Isa 50:2
 7:28 Jer 2:30; Jer 5:3; Zep 4:2; Jer 6:8; Jer 42:23
 7:29 Jer 18:47; Job 1:20; Mt 4:7; Mt 12:39
 7:30 Jer 32:31; 2 Ch 33:7; Eze 20:20; Da 9:27
 7:31 Jer 32:45; 2 Ki 23:20; 2 Ch 33:6; Jer 19:2
 7:32 Jer 19:6; Lev 26:30; Jer 19:11; Jer 19:15
 7:33 Jer 9:22; Jer 12:9; Jer 16:4; Jer 22:19
 7:34 Jer 25:10; Jer 33:10; Eze 20:13; Rev 18:25

8:1 1 Ki 13:2; Eze 6:5; Am 2:1; Eze 5:11
 8:2 Jer 19:15; Eze 8:10; Zep 1:5; Ac 7:42

7

¹ Heb. whereupon my name is called

² or, frame, or, workmanship of heaven

³ Heb. concerning the matter of

their ear, but walked in the counsels and in the 'imagination of their evil heart, and 'went backward, and not forward.

- 25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending them:
- 26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.
- 27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.
- 28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the LORD their God, nor receiveth 'correction: truth is perished, and is cut off from their mouth.
- 29 Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.
- 30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it.
- 31 And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither 'came it into my heart.
- 32 Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.
- 33 And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.
- 34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.
- 8 At that time, saith the LORD, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the inhabitants of Jerusalem, out of their graves:
- 2 And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom

perfect acquiescence there is perfect rest. The Lord says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee." (Isa. 26:3.) Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ, will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy (DA 351).

7:21-26. The Mediation of the Prophets Ended by Rejecting the Invitation of Grace.—Thus it was that "in the cities of Judah, and in the streets of Jerusalem" the message of Jeremiah to Judah was, "Hear ye the words of this covenant,"—"the plain precepts of Jehovah as recorded in the Sacred Scriptures,"—"and do them." Jeremiah 11:6. And this is the message he proclaimed as he stood in the temple courts in the beginning of the reign of Jehoiakim.

Israel's experience from the days of the Exodus was briefly reviewed. God's covenant with them had been,

⁴ or, stubbornness ⁵ Heb. were ⁶ or, instruction ⁷ Heb. came it upon my heart

they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

- 3 And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

*Announcement of Fearful Punishment
Because of the People's Impudent Wickedness*

- 4 Moreover thou shalt say unto them. Thus saith the LORD: Shall they fall, and not arise? shall he turn away, and not return? 5 *Why then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return.
- 6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.
- 7 Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.
- 8 How do ye say, *We are wise*, and the law of the LORD is with us? Lo, certainly 'in vain made he it: the pen of the scribes is in vain.
- 9 The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and 'what wisdom is in them?
- 10 Therefore will I give their wives unto others, and their fields to them that shall inherit *them*: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely.
- 11 For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there* is no peace.
- 12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.
- 13 'I will surely consume them, saith the LORD: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

8:3 Job 4:3; Rev 6:16; Rev 9:6; Jer 25:3
8:4 Pr 2:1-16; Hos 1:1; Am 5:2; Mic 7:8
8:5 Hos 11:7; Jer 9:6; 1 Th 5:21; Rev 2:25
8:6 Ps 14:2; Isa 50:18; Mat 5:16; 2 Pe 3:9
8:7 Isa 1:3; SS 2:12; Jer 5:1; Isa 1:3
8:8 Job 11:12; Job 12:20; Jn 9:11; Rom 1:22
8:9 Jer 49:7; Job 5:12; Isa 19:11; 2 Th 3:15
8:10 Am 5:11; Zep 1:13; Mic 3:5; 1st 1:7; 1st 1:11
8:11 Jer 6:11; 1 Ki 22:15; Eze 13:22; Mic 2:11
8:12 Jer 6:15; Ps 52:1; Ps 52:7; Php 3:19
8:13 Lev 26:20; Isa 5:10; Joel 1:7; Mt 21:19
8:14 Lev 10:5; Ps 39:2; Am 9:10; Mt 27:41
8:15 Jer 1:10; Jer 13:19; Mic 1:12; 1 Th 5:3
8:16 Jdg 18:29; Jer 3:21; Hab 3:19; 4 Co 10:26
8:17 Dt 32:24; Isa 14:29; Am 9:5; Rev 9:19
8:18 Jer 6:24; Isa 22:6; Hab 3:16
8:19 Isa 15:5; Jer 11:19; Joel 2:32; Rev 2:1
8:20 Ps 10:5; Lk 14:25; Lk 19:11
8:21 Jer 4:19; Jer 13:17; Jer 17:10; Lk 19:11
8:22 Jer 40:11; Jer 51:8; Ge 47:25; Lk 8:15
9:1 Jer 13:17; Jer 14:17; Ps 139:146; Isa 16:9
9:2 Jer 25:10; Hos 4:1; Jas 4:1; Jer 12:1
9:3 Jer 9:8; Rom 3:15; Mk 8:58; Php 1:28; Jude 8
9:4 Jer 12:6; Mt 10:17; Mt 10:21
9:5 Jer 9:5; Jer 9:8; Mic 6:12; Eph 4:25

8

- 1 or, the false pen of the scribes worketh for falsehood
2 or, Have they been ashamed, etc
3 Heb, the wisdom of what thing
4 or, In gathering I will consume
5 or, poison

- 14 Why do we sit still? assemble yourselves, and let us enter into the defended cities, and let us be silent there: for the LORD our God hath put us to silence, and given us water of gall to drink, because we have sinned against the LORD.
- 15 We looked for peace, but no good came; and for a time of health, and behold! trouble!
- 16 The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and 'all that is in it; the city, and those that dwell therein.
- 17 For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the LORD.
- 18 *When* I would comfort myself against sorrow, my heart is faint in me.
- 19 Behold the voice of the cry of the daughter of my people 'because of them that dwell in a far country: Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities?
- 20 The harvest is past, the summer is ended, and we are not saved.
- 21 For the hurt of the daughter of my people am I hurt: I am black; astonishment hath taken hold on me.
- 22 *Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people 'recovered?

*Lamentation Over the People's Treachery
and Deceit and the Resulting Calamities*

- 9 Oh 'that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
- 2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.
- 3 And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the LORD.
- 4 Take ye heed every one of his 'neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.
- 5 And they will 'deceive every one his

"Obey My voice, and I will be your God, and ye shall be My people; and walk ye in all the ways that I have commanded you, that it may be well unto you." Shamelessly and repeatedly had this covenant been broken. The chosen nation had "walked in the counsels and in the imagination of their evil heart, and went backward, and not forward." Jeremiah 7:23, 24.

"Why," the Lord inquired, "is this people of Jerusalem slidden back by a perpetual backsliding?" Jeremiah 8:5. In the language of the prophet it was because they had

obeyed not the voice of the Lord their God and had refused to be corrected. See Jeremiah 5:3. "Truth is perished," he mourned, "and is cut off from their mouth." "The stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but My people know not the judgment of the Lord." "Shall I not visit them for these things," saith the Lord; shall not My soul be avenged on such a nation as this?" Jeremiah 7:28, 8:7, 9:9.

The time had come for deep heart searching. While

6 Heb. the fulness thereof 7 Heb. upon 8 Heb. the country of them that are far off 9 Heb. gone up? 10 Heb. Who will give my head, etc 2 or, friend 3 or, mock

- neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.
- 6 Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the LORD.
- 7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?
- 8 Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth this wait.
- 9 Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?
- 10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.
- 11 And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.
- 12 Who is the wise man, that may understand this? and who is he to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth and is burned up like a wilderness, that none passeth through?
- 13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;
- 14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:
- 15 Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.
- 16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.
- 17 Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come:
- 18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

9:6 Jer 11:19; Pr 1:24; Hos 4:6; Rom 1:26; 1 Co 15:31
 9:7 Isa 48:10; Zec 13:9; Mal 3:3; 1 Pe 1:7
 9:8 Jer 9:3; Jer 9:5; Ps 57:4; Ps 64:4
 9:9 Jer 5:9; Jer 5:29; Isa 1:21
 9:10 Jer 7:29; Jer 8:18; La 2:11; Jer 12:1
 9:11 Jer 51:37; Ne 4:2; Mic 3:12; Rev 18:2
 9:12 Ps 107:13; Hos 14:9; Mt 2:13; Rev 1:3
 9:13 Jer 22:9; 2 Ch 7:19; Eccl 9:10; Ps 89:40
 9:14 Jer 3:17; Jer 7:24; Ge 6:5; Eph 2:3; Gal 1:11
 9:15 Jer 8:1; Jer 24:15; Jer 25:15; Rev 8:11
 9:16 Jer 13:24; Lev 26:35; Eccl 20:23; Zec 7:1
 9:17 Job 4:8; Eccl 12:5; Mt 9:23; Mk 5:48
 9:18 Jer 9:20; Jer 9:26; Jer 19:11
 9:19 Jer 9:4; Jer 2:14; Mic 2:4; Mt 2:10
 9:20 Isa 3:16; Lk 23:27; Job 22:22
 9:21 Jer 6:11; Jer 15:7; Am 6:10-11
 9:22 Jer 8:2; Jer 16:1; Isa 5:25; Zep 1:3
 9:23 Eccl 9:11; Isa 5:21; Rom 1:22; Jas 5:11
 9:24 Jer 1:2; Isa 15:21; Rom 5:11; 1 Co 1:41
 9:25 Eccl 28:10; Am 4:2; Rom 2:25-26; Gal 5:26
 9:26 Jer 49:1; Isa 13:1; Zep 1:1; Jer 25:23; Ac 7:51
 10:1 Jer 27:2; Isa 1:10; 1 Th 2:15; Rev 2:29
 10:2 Lev 18:4; Lev 20:25; Eccl 20:32; Lk 21:25-28
 10:3 Jer 2:5; Lev 18:40; Mt 6:7
 10:4 Ps 115:4; Ps 135:15; Isa 11:9
 10:5 Hab 2:19; 1 Co 12:2; Isa 40:4
 10:6 Ps 91:1; Dt 32:41; Dt 4:3

4 Heb. in the midst of him
 5 or, wait for him
 6 or, pastures
 7 or, desolate
 8 Heb. from the fowl even to, etc.
 9 Heb. desolation
 10 or, stubbornness
 11 or, hemlock

- 19 For a voice of wailing is heard out of Zion, How are ye spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out.
- 20 Yet hear the word of the LORD, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.
- 21 For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets.
- 22 Speak, Thus saith the LORD, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather them.
- 23 Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:
- 24 But let him that glorifieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.
- 25 Behold, the days come, saith the LORD, that I will punish all them which are circumcised with the uncircumcised:
- 26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart.

The Folly of Idolatry

- 10 Hear ye the word which the LORD speaketh unto you, O house of Israel:
- 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.
- 3 For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the ax.
- 4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.
- 5 They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them: for they cannot do evil, neither also is it in them to do good.
- 6 Forasmuch as there is none like unto thee,

Josiah had been their ruler, the people had had some ground for hope. But no longer could he intercede in their behalf, for he had fallen in battle. The sins of the nation were such that the time for intercession had all but passed by. "Though Moses and Samuel stood before Me," the Lord declared, "yet My mind could not be toward this people: cast them out of My sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the Lord, Such as are for death, to death; and such as are for the

sword, to the sword; and such as are for the famine, to the famine, and such as are for the captivity, to the captivity." Jeremiah 15:1, 2 (PK 114).

8:7. Birds Respond More Quickly Than Men.—The swallow and the crane observe the changes of the seasons. They migrate from one country to another to find a climate suitable to their convenience and happiness, as the Lord designed they should. But God's people sacrifice life and health by seeking to gratify appetite. In their desire to accumulate treasure, they forget the Giver of all their bless-

12 Heb. visit upon 13 Heb. cut off into corners, or, having the corners of their hair polled 10 1 Heb. statutes, or, ordinances are vanity

O LORD: thou *art* great, and thy name is great in might.

7 Who would not fear thee, O King of nations? for 'to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there* is none like unto thee.

8 But they are 'altogether brutish and foolish: the stock is a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: *they are* all the work of cunning *men*.

10 But the LORD is the 'true God, he is the living God, and an 'everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 'Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice, *there is* a 'multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings 'with rain, and bringeth forth the wind out of his treasures.

14 Every man 'is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and *there is* no breath in them.

15 They are vanity, and the work of errors: in the time of their visitation they shall perish.

16 The portion of Jacob is not like them: for he is the former of all *things*; and Israel is the rod of his inheritance: The LORD of hosts is his name.

The Invasion of Judah and the Exile of Its Inhabitants

17 Gather up thy wares out of the land, O 'inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distress them, that they may find it so.

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to

10:7 Jer 5:22; 1k 12:5; Rev 15:4; Ps 22:28

10:8 Jer 10:13; Ps 115:8; Ps 135:18; Isa 41:29

10:9 Jer 10:4; 1k 10:22; Eze 27:12; Da 10:5

10:10 1k 18:49; 2 Ch 15:3; Jo 1:3; 1 Th 1:9

10:11 Ps 96:5; Jer 51:18; Isa 2:18; Rev 20:2

10:12 Ge 1:1; Ps 33:6; Job 1:5; Gal 4:10

10:13 Ps 18:13; Ps 68:43; 1k 18:1; Ps 135:7

10:14 Jer 10:8; Ps 92:6; Ps 94:8; Jer 51:19

10:15 Jer 10:8; Jer 8:19; Jer 14:22; Ac 14:15

10:16 Jer 51:19; Ps 75:20; Ps 119:57; Ps 142:5

10:17 Jer 6:1; Eze 12:4-12; Mic 2:10; Mt 2:15

10:18 Jer 16:15; 1 Sa 25:29; Eze 6:10; Zec 1:6

10:19 Jer 4:19; Jer 4:11; Jer 21: Mic 7:9

10:20 Jer 4:20; Isa 54:2; Jer 51:15; Job 7:8

10:21 Jer 10:8; Jer 10:11; Jer 2:8; Zec 10:4

10:22 Jer 4:6; Jer 6:1; Jer 9:11; Mai 1:3

10:23 Ps 17:5; Ps 37:23; Pr 16:1; Pr 20:24

10:24 Jer 50:11; Ps 61:1; Ps 88:1

10:25 Job 18:21; Jo 17:25; Ac 17:23; 1 Th 1:5

11:2 Jer 11:6; Ex 19:5; 2k 11:17; 2 Ch 24:16

11:3 Dt 28:15; Dt 29:19, 20; Gal 3:10-13

11:4 Isa 48:10; Zec 6:15; Mt 28:20; 1 Heb 5:9

11:5 Rev 20:24; Mt 6:15; 1 Co 14:16

11:6 Isa 58:1; Zec 7:7; Ps 15:5; Jo 13:17

11:7 1 Sa 8:9; Eph 4:17; 2 Th 3:12; Jer 7:13

2 or, it lieth thee

3 Heb. in one, or, at once

4 Heb. God of truth

5 Heb. king of eternity

6 In the Chaldean language

7 or, noise

8 or, for

stretch forth my tent any more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.

Jeremiah's Plea for Moderation in Punishment

23 O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.

24 O LORD, correct me, but with judgment; not in thine anger, lest thou 'bring me to nothing.

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

Preaching the Covenant (11:1-13:27)

The Broken Covenant

11 The word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem:

3 And say thou unto them, Thus saith the LORD God of Israel: Cursed *be* the man that obeyeth not the words of this covenant.

4 Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, 'So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

ings. Their health is abused, and their God-given powers are used to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practices. They will not reason from cause to effect, and they sacrifice health, peace, and happiness to their ignorance (MS 35, 1899).

8:8 (Matt. 15:9; 22:29). Rejection of Truth Has Produced Present Condition.—The prevalence of sin is alarming; the world is being filled with violence as in the

days of Noah. Would the world be in its present condition if those who claim to be the people of God had revered and obeyed the law of the Lord? It is the rejection of the truth, man's dispensing with the commandments of God, that has produced the condition of things which now exists. God's Word is made of none effect by false shepherds. The decided opposition of the shepherds of the flock to the law of the Lord reveals that they have rejected the Word of the Lord, and have put their own words in its place. In their interpretation of the Scriptures they teach for

- 8 Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did *them* not.
- 9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.
- 10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.
- 11 Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them.
- 12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their trouble.
- 13 For according to the number of thy cities were thy gods, O Judah: and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal.
- 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.
- 15 What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee? when thou doest evil, then thou rejoicest.
- 16 The LORD called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.
- 17 For the LORD of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

The Plot of the Men of Anathoth Against Him

- 18 And the LORD hath given me knowledge of it, and I know it: then thou shewedst me their doings.
- 19 But I was like a lamb or an ox that is brought to the slaughter; and I knew not

11:8 Jer 3:17; Jer 7:24; Ne 9:26; Eze 20:8
11:9 Jer 6:13; Jer 8:10; Hos 6:9; Mic 3:11
11:10 Jer 3:10; Hos 6:9; Zep 1:5; Heb 8:9
11:11 Jer 11:17; Jer 19:3; 1 Th 5:3; Heb 1:3
11:12 Jer 2:28; Dt 32:37; Jdg 10:14; Isa 15:20
11:13 Jer 2:28; 2 Ki 23:13; Isa 2:8; Hos 12:11
11:14 Jer 14:11; Jer 15:14; Ex 32:10; 1 Jo 5:16
11:15 Lk 8:28; Jer 2:2; Jer 4:4; Mk 22:11
11:16 Ps 80:16; Isa 27:11; Mt 5:10; Jo 15:6
11:17 Jer 2:21; Jer 12:2; Ps 80:8; Isa 61:3
11:18 Jer 19:1; Eze 34:31; Rom 6:7
11:19 Isa 58:7; Jer 18:18; Ps 83:4; Da 9:26
11:20 Jer 12:1; Ge 18:25; Ps 98:9; Ac 17:31
11:21 Jer 20:10; Mic 7:6; Mt 10:21; Lk 12:1
11:22 Jer 9:21; Jer 18:21; Jer 22:1; 1 Th 2:15-16
11:23 Jer 14:27; Jer 5:9; Mic 7:4; Lk 19:44
12:1 Jer 11:20; Ge 18:25; Ps 145:17; Da 9:27
12:2 Jer 45:4; Isa 19:13; Eze 33:31; Mk 7:6; Tit 1:16
12:3 Jer 11:20; Job 24:10; Ps 14:21; Jas 5:5
12:4 Jer 14:2; Hos 4:3; Hab 3:17; Rom 8:22
12:5 Ps 4:11; Pr 24:10; 1 Pe 1:12; Jer 26:8
12:6 Jer 9:4; Jer 11:21; Mk 12:12; Jo 7:5
12:7 Jer 51:5; Isa 2:6; Hos 9:15; Joel 2:15

- 2 or, stubbornness
3 Heb. to go forth of
4 Heb. evil
5 Heb. shame
6 Heb. evil
7 Heb. What is to my beloved in my house
8 or, when thy evil is
9 Heb. the stalk with his bread
10 Heb. visit upon

that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

- 20 But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.
- 21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the LORD, that thou die not by our hand:
- 22 Therefore thus saith the LORD of hosts, Behold, I will "punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:
- 23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even the year of their visitation.

The Plot in the Prophet's Own Family

- 12 Righteous art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?
- 2 Thou hast planted them, yea, they have taken root: they grow, yea, they bring forth fruit: thou art near in their mouth, and far from their reins.
- 3 But thou, O LORD, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the slaughter, and prepare them for the day of slaughter.
- 4 How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.
- 5 If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?
- 6 For even thy brethren, and the house of thy father, even they have dealt treacherously with thee: yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee.

Punishment and Redemption

- 7 I have forsaken mine house, I have left mine heritage; I have given the dearly

doctrines the commandments of men. In their apostasy from the truth they have encouraged wickedness, saying, "We are wise, and the law of the Lord is with us." The words of Christ to the Pharisees are applicable to them. Christ said to these teachers, Ye are both ignorant of the Scriptures and of the power of God. . . .

The condition of our world today is just as the prophet has represented that it would be near the close of this earth's history (MS 60, 1900).

8:22, See EGW on Ex. 15:23-25, Vol. I, p. 1102.

11:16. Fruitless Branches Broken Off.—[Jer. 11:16 quoted.] While her branches should have yielded fruit without stint, they were broken off because of her stubborn disobedience. The wrong course of the people of Jerusalem brought its sure result upon them and upon those whom they influenced. They departed from the example of the holy men who caught their inspiration from Jesus Christ, their invisible Leader. They could not possibly form characters that God could approve (Letter 34, 1899).

13:20, 21. Responsibility Bestowed to Every Man.—

12 ¹ or, reason the case with thee ² Heb. they go on ³ Heb. with thee ⁴ or, they cried after thee fully ⁵ Heb. good things ⁶ Heb. the love

- beloved of my soul into the hand of her enemies.
- 8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.
- 9 Mine heritage is unto me as a "speckled bird, the birds round about are against her: come ye, assemble all the beasts of the field," come to devour.
- 10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my "pleasant portion a desolate wilderness.
- 11 They have made it desolate, and being desolate it mourneth unto me: the whole land is made desolate, because no man layeth it to heart.
- 12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the one end of the land even to the other end of the land: no flesh shall have peace.
- 13 They have sown wheat, but shall reap thorns: they have put themselves to pain, but shall not profit: and "they shall be ashamed of your revenues because of the fierce anger of the LORD.
- 14 Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.
- 15 And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.
- 16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people.
- 17 But if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

*The Symbolic Action With the Girdle
and the Interpretation*

- 13** Thus saith the LORD unto me. Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.
- 2 So I got a girdle according to the word of the LORD, and put it on my loins.
- 3 And the word of the LORD came unto me the second time, saying,
- 4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to

12:8 Jer 51:38; Hos 9:15; Am 6:9; Zec 11:8
12:9 Jer 2:15; Rev 17:16; Jer 7:33; Isa 56:9
12:10 Jer 25:9; Isa 45:26; Lk 21:14; Rev 11:2
12:11 Jer 9:11; Jer 10:22; Zec 7:5; Mal 2:2
12:12 Jer 3:17; Isa 51:6; Am 9:1; Rev 6:4
12:13 Lev 26:16; Mic 6:15; Hag 1:6; Rom 6:21
12:14 Jer 2:3; Jer 49:1; Jer 49:7; Ps 105:15
12:15 Jer 48:47; Jer 49:6; Jer 49:29
12:16 Jer 4:2; SS 1:8; Isa 9:18; Rom 1:11
12:17 Isa 60:12; Lk 19:27; 2 Th 1:9; Jer 41:26
13:1 Jer 19:1; Jer 27:2; Eze 6:1; Heb 11:1
13:2 Jer 4:5; Isa 20:2; Eze 28; In 15:1
13:4 Jer 51:63-64; Ps 137:1; Mic 4:10
13:5 Jer 40:16; 2 Th 2:3; Heb 11:8; Heb 11:17-19
13:6 Jer 14:25
13:7 Jer 13:10; Isa 61:6; Rom 5:12; Phil 11
13:9 Jer 24:9; Eze 16:50; Lk 18:1; 1 Pe 5:5
13:10 Jer 8:5; Jer 11:7; Jer 11:18; Heb 12:25
13:11 Ps 136:4; Ps 147:20; Isa 43:21; 1 Pe 2:9
13:12 Eze 24:19
13:13 Jer 25:27; Jer 51:7; Ps 60:3; Ps 75:8
13:14 Jer 48:12; Mt 2:9; Eze 5:10; Mt 10:21
13:15 Isa 12:25; Joel 1:2; Rev 2:29; Is 4:10
13:16 Jos 7:19; 1 Sa 6:5; Jer 4:25; Eze 11:8
7 or, yelleth: Heb. giveth out his voice
8 or, taloned
9 or, cause them to come to
10 Heb. portion of desire
11 or, ye shall
13
1 or, stubbornness
2 Heb. a man against his brother
3 Heb. from destroying them

- Euphrates, and hide it there in a hole of the rock.
- 5 So I went, and hid it by Euphrates, as the LORD commanded me.
- 6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.
- 7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.
- 8 Then the word of the LORD came unto me, saying,
- 9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem.
- 10 This evil people, which refuse to hear my words, which walk in the "imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.
- 11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD: that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear.

*A Symbolic Utterance Concerning Wine Flagons
and the Interpretation*

- 12 Therefore thou shalt speak unto them this word: Thus saith the LORD God of Israel, Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?
- 13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.
- 14 And I will dash them "one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them.
- 15 Hear ye, and give ear; be not proud: for the LORD hath spoken.
- 16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.

Jer

But "if thou forsake to deliver them that are drawn unto death, and those that are ready to be slain: if thou sayest, Behold, we knew it not: doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Prov. 24:11, 12. In the great Judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation.

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when He shall punish thee?" (Jer. 13:20, 21.) (DA 641)

14:19, 21, "Do Not Abhor Us."—The sorrow of the prophet over the utter perversity of those who would have been the spiritual light of the world, his sorrow over the fate of Zion and of the people carried captive to Babylon, is revealed in the lamentations he has left on record as a memorial of the folly of turning from the counsels of

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

A Message to the King and Queen Mother

18 Say unto the king and to the queen, Humble yourselves, sit down: for your 'principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them*: Judah shall be carried away captive all of it, it shall be wholly carried away captive.

A Lamentation for the Calamity Coming Upon Jerusalem

20 Lift up your eyes, and behold them that come from the north: where *is* the flock that was given thee, thy beautiful flock?

21 What wilt thou say when he shall 'punish thee? for thou hast taught them to be captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 And if thou say in thine heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels 'made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are 'accustomed to do evil.

24 Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD: because thou hast forgotten me, and trusted in falsehood.

26 Therefore will I discover thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? **when shall it once be?*

Personal Experiences of the Prophet

(14:1-16:9)

The Drought; Jeremiah's Intercession Denied

14 The word of the LORD that came to Jeremiah concerning 'the dearth.

2 Judah mourneth, and the gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the 'pits,

13:17 Jer 22:5; Mal 2:2; Jer 9:1; Eze 34:31
13:18 Jer 22:26; Eze 19:2; Job 3:6; Jas 4:10
13:19 Jer 17:26; Jer 33:13; Jos 18:5; 2 Ki 25:21
13:20 Jer 1:14; Jer 6:22; Jer 10:22; Hab 1:6
13:21 Jer 22:23; Isa 10:3; Eze 28:9; 1 Th 5:5
13:22 Dt 8:17; Dt 18:21; Isa 47:8; Zep 1:12
13:23 Jer 2:30; Jer 5:2; Jer 17:9; Ps 27:22
13:24 Eze 26:35; Dt 9:27; Eze 5:12; 1k 21:21
13:25 Job 20:29; Ps 11:6; Isa 17:3; Mt 23:51
13:26 Jer 13:22; La 1:8; Eze 16:57; Hos 2:10
13:27 Eze 24:2; Hos 1:2; 2 Co 12:21; Jas 4:4
14:1 Jer 17:8
14:2 Jer 12:1; Isa 4:26; Hos 4:4; Joel 1:10
14:3 Jer 2:14; 2 Ki 18:31; Joel 1:20; Am 4:8
14:4 Dt 29:23; Joel 1:11; Joel 1:17
14:5 Ps 29:9
14:6 Jer 2:24; 1 Sa 14:29; La 5:17; Joel 1:18
14:7 Isa 59:12; Hos 5:5; Dt 9:9; Eph 1:6
14:8 Jer 17:13; Jer 50:7; Joel 3:16; Ac 28:20
14:9 Nu 11:23; Isa 51:9; Isa 59:1; 2 Co 6:16
14:10 Jer 2:46; Jer 8:5; Hos 11:7; Jer 2:25
14:11 Jer 7:16; Jer 11:10; Jer 15:1
14:12 Jer 11:11; Isa 1:15; Mic 3:4; Zec 7:13
14:13 Jer 4:10; Jer 5:31; Jer 6:11; 2 Pe 2:1
14:14 Jer 27:10; Isa 9:15; Zec 13:3; 1 Ti 9:2
14:15 Jer 6:15; Jer 8:12; Jer 20:6; Rev 19:20
14:16 Jer 5:31; Isa 9:16; Mt 15:14; Jer 7:33

4 or, head tires
5 Heb visit upon
6 or, shall be violently taken away
7 Heb taught
8 Heb after when yet?

and found no water: they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there* was no grass.

7 O LORD, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope of Israel, the saviour thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldst thou be as a man astonished, as a mighty man *that* cannot save? yet thou, O LORD, *art* in the midst of us, and we are called by thy name: leave us not.

10 Thus saith the LORD unto this people. Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not hear their cry; and when they offer burnt offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine: but I will give you 'assured peace in this place.

14 Then the LORD said unto me, The prophets prophecy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of

Jehovah to human wisdom. Amid the ruin wrought, Jeremiah could still declare, "It is of the Lord's mercies that we are not consumed;" and his constant prayer was, "Let us search and try our ways, and turn again to the Lord." Lamentations 3:22, 40. While Judah was still a kingdom among the nations, he had inquired of his God, "Hast Thou utterly rejected Judah? hath Thy soul loathed Zion?" and he had made bold to plead, "Do not abhor us, for Thy name's sake." Jeremiah 14:19, 21. The prophet's absolute faith in God's eternal purpose to bring order out of confu-

sion, and to demonstrate to the nations of earth and to the entire universe His attributes of justice and love, now led him to plead confidently in behalf of those who might turn from evil to righteousness (PK 461).

15:16. Bread of God needed for Our Souls.—We are not to encourage a spirit of enthusiasm that brings zeal for a while, but soon fades away, leaving discouragement and depression. We need the bread of life that comes down from heaven to give life to the soul. Study the Word of God. Do not be controlled by feeling. All who labor in the

Jer

Jerusalem because of the famine and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 Therefore thou shalt say this word unto them: Let mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest go about into a land that they know not.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there* is no healing for us? we looked for peace, and *there* is no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee.

21 Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are *there* any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

15 Then said the LORD unto me, Though Moses and Samuel stood before me, yet my mind *could* not be toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD: Such as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four 'kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will cause them to be removed into all kingdoms of the earth, because of Manassah the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O

14:17 Jer 8:18; Jer 9:1, Am 5:2, Mic 6:15.
14:19 Jer 14:9, Jer 7:15; Jer 6:15; 2 Pe 2:3.
14:19 Jer 15:1; Ps 78:59; Jer 12:8; 1 Th 5:3.
14:20 Jer 4:13; Ne 9:2; Ps 32:5, Ps 106:6.
14:21 Jer 11:19; Lev 26:11; Jer 51:11; Da 9:7.
14:22 Jer 10:15; Isa 41:29; Joel 2:25; Mt 5:5.
15:1 Jer 11:14; Eze 14:11; Eze 14:21; Heb 9:24.
15:2 Jer 15:11; Isa 24:18; Eze 5:2; Da 9:12.
15:3 Jer 7:34; Lev 26:16; Lev 26:22; Isa 18:6.
15:4 Jer 9:16; Jer 21:9; Jer 29:18; Jer 54:17.
15:5 Jer 16:5; Jer 21:7; Job 19:21; Ps 69:30.
15:6 Jer 1:16; Jer 21:13; Jer 2:17; Jer 2:19.
15:7 Jer 51:2; Ps 11:1; Isa 41:16; Mt 8:12.
15:8 Jer 4:16; Jer 5:6; Lk 21:35.
15:9 1 Sa 2:5; Isa 47:9; La 1:1; Job 40:10.
15:10 Job 3:1; Jer 15:20; Mt 2:9; Lk 2:31.
15:11 Eze 8:12; Ps 106:46; Pr 16:7.
15:12 Job 40:9; Isa 65:9.
15:13 Jer 17:3; Ps 44:12; Isa 52:3; Isa 52:5.
15:14 Jer 15:3; Heb 12:29; Jer 14:18; Isa 12:25.
15:15 Jer 12:3; 2 Co 5:11; Jer 1:16; Rom 12:19; 2 Th 3:1.
15:16 Rev 10:9; Job 25:12; Ps 19:10; Ps 119:72.
15:17 Ps 1:1; 2 Co 6:17; Jer 14:17.
15:18 Jer 14:19; Ps 6:3; Jer 50:12; Jer 40:15.
5 or, make merchandise against a land, and men acknowledge it not.
15
1 Heb. families.
2 Heb. give them for a removing.
3 Heb. of thy peace?
4 or, whatsoever is dear.

Jerusalem? or who shall bemoan thee? or who shall go aside to ask how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave *them* of children, I will destroy my people, *since* they return not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the mother of the young men a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost: her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

Jeremiah's Inner Conflict

10 Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury: yet every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee *well* in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a fire is kindled in mine anger, *which* shall burn upon you.

15 O LORD, thou knowest: remember me, and visit me, and revenge me of my persecutors: take me not away in thy longsuffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar,

vineyard of the Lord must learn that feeling is not faith. To be always in a state of elevation is not required. But it is required that we have firm faith in the Word of God as the flesh and blood of Christ.

Those who do the work of the Lord in our cities must close and bolt the doors firmly against excitement and fanaticism. The Word of God is our sanctification and righteousness, because it is spiritual food. To study it is to eat the leaves of the tree of life. Nothing is more uplifting to God's servants than to teach the Scriptures just as Christ

taught them. The Word of God contains divine nourishment, which satisfies the appetite for spiritual food.—Letter 17, 1902.

17:5. Dependence on World Is Fatal.—(Deut. 31:1, 2, 5-9; 7:1-6, 9, 10 quoted.) Under David's rule, the people of Israel gained strength and uprightness through obedience to God's law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and

5 or, the mother city a young man spoiling, etc., or, the mother and the young men 6 or, intreat the enemy for thee 7 Heb. thy name is called upon me

and as waters that fail?

- 19 Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.
- 20 And I will make thee unto this people a fenced brassen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the LORD.
- 21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Jeremiah Forbidden to Marry or to Participate in Mourning and Festal Assemblies

- 16** The word of the LORD came also unto me, saying,
- 2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.
- 3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;
- 4 They shall die of grievous deaths; they shall not be lamented: neither shall they be buried; but they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcases shall be meat for the fowls of heaven, and for the beasts of the earth.
- 5 For thus saith the LORD, Enter not into the house of mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, even lovingkindness and mercies.
- 6 Both the great and the small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them:
- 7 Neither shall men ¹tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.
- 8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.
- 9 For thus saith the LORD of hosts, the God of Israel: Behold, I will cause to cease out of this place in your eyes, and in your

15:19 Jer 20:9; Lk 1:19; Lk 21:36; Jude 24
15:20 Jer 6:27; Eze 3:9; Ac 5:29-32; Jer 20:11-12
15:21 Ge 48:16; Isa 53:17; Mt 6:13; Rom 16:20

16:1 Jer 1:2, Jer 1:3; Jer 2:1
16:2 Ge 19:14; Mt 24:19; Lk 21:23; Lk 23:29
16:4 Jer 14:16; Ps 78:64; Jer 22:18; Jer 25:34
16:5 Dt 31:17; Isa 27:11; Zec 8:10; Rev 6:4

16:6 Isa 24:2; Am 6:11; Rev 6:15; Rev 20:12
16:7 Dt 26:11; Job 42:11; Eze 24:17; Hos 9:4

16:8 Jer 15:17; Ps 26:1; Mt 24:38; Eph 5:11
16:9 Jer 7:34; Jer 25:10; Eze 26:13; Hos 2:11

16:10 Jer 2:35; Jer 5:19; Jer 13:22; Hos 12:8
16:11 Jer 2:8; Jer 9:11; Eze 11:24; 1 Pe 4:3

16:12 Jer 7:26; Jer 14:10; 2 Th 3:13; Jer 7:24
16:13 Jer 51:6; Jer 16:4; Jer 16:14; Jer 17:1

16:14 Ex 20:2; Dt 15:15; Mic 6:4
16:15 Jer 5:18; Jer 24:6; Jer 40:3; Jer 50:17

16:16 Jer 25:9; Am 1:2; Ge 10:9; Mic 7:2
16:17 Jer 52:19; Ps 90:8; 1 Co 6:5; Heb 9:13

16:18 Jer 17:18; Isa 40:2; Isa 61:7; Rev 18:6
16:19 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:20 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:21 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:22 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:23 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:24 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:25 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:26 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

16:27 Jer 17:17; Ps 19:14; Isa 25:4; Rev 11:15

days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

The Causes of Judah's Calamities and Messages of Comfort (16:10-17:18)

- 10 And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?
- 11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;
- 12 And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me:
- 13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not shew you favour.
- 14 Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;
- 15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.
- 16 Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.
- 17 For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes.
- 18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.
- 19 O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity,

⁸ Heb. be not sure?

16

¹ or, mourning feast

² or, break bread for them

³ or, stubbornness

⁴ or, Nevertheless

independent, because of the honor showed them by fallible, cringing man. They became corrupt, immoral, and rebelled against the Lord, turning from Him to the worship of idols.

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without Him. He saw that they were determined to have their own way, and He gave them into the hands of their enemies, who spoiled their land, and took the people captive.

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar people. They became leavened by the evil practices of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls.

The experience of Israel will be the experience of all who go to the world for strength, turning away from the

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- and *things* wherein *there* is no profit.
- 20 Shall a man make gods unto himself, and they are no gods?
- 21 Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is ⁵The LORD.
- 17** The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars;
- 2 Whilst their children remember their altars and their groves by the green trees upon the high hills.
- 3 O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders.
- 4 And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever.
- 5 Thus saith the LORD: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.
- 6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.
- 7 Blessed is the man that trusteth in the LORD, and whose hope the LORD is.
- 8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.
- 9 The heart is deceitful above all things, and desperately wicked: who can know it?
- 10 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.
- 11 As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.
- 12 A glorious high throne from the beginning is the place of our sanctuary.
- 13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in

16:20 Isa 46:19; Isa 47:19; Ac 19:26; Gal 6:8
16:21 Ex 14:1; Ps 9:10; Ec 6:7; Am 5:8
17:1 Pr 3:3; Pr 7:3; 2 Co 3:3; Lev 4:25
17:2 Jer 7:18; Jer 2:20; Jdg 5:7; Ps 78:58
17:3 Jer 26:18; Jer 15:4; 2 Ki 24:13
17:4 Jer 16:13; 1 Ki 9:7; Jer 5:29
17:5 Ps 62:9; Isa 2:22; Isa 30:1; Isa 31:1; Heb 4:12
17:6 Jer 10:6; Ps 92:7; Isa 1:30; Jn 20:17
17:7 Ps 2:12; Ps 41:9; Isa 30:18; Eph 4:12
17:8 Job 8:16; Ps 1:3; Isa 58:11; Ec 7:12
17:9 Jer 16:12; Ec 9:5; Mt 15:19; Heb 4:12
17:10 Jer 11:20; Jn 1:25; Rom 8:27; Rev 2:23
17:11 Jer 22:13; Pr 15:27; Mt 23:16; 1 Ti 6:9
17:12 Jer 3:17; Jer 12:13; Ps 96:6; Isa 6:1
17:13 Jer 17:17; Ps 22:4; Joel 3:16; 1 Ti 4:1
17:14 Jer 31:18; Ps 6:4; Mt 25; Mt 14:40
17:15 Isa 51:9; Ec 12:22; Am 5:18; 2 Pe 3:3-4
17:16 Jas 1:19; Jas 5:1; Ac 20:29; 2 Co 1:12
17:17 Job 41:23; Jer 17:13; Ps 11:3; Eph 6:13
17:18 Jer 20:11; Rev 18:6; Ps 35:4; Ps 40:14
17:19 Jer 7:2; Jer 19:2; Pr 8:1; Ac 5:20
17:20 Jer 13:18; Ec 2:7; Hos 5:1; Rev 2:29
17:21 Dt 4:9; Dt 11:16; Mk 12:4; Lk 8:18
17:22 Ex 23:12; Lev 24:3; Isa 58:13; Rev 1:10
17:23 Jer 11:16; Jer 19:15; Ec 20:10; Ac 5:1
17:24 Ex 15:26; Dt 11:13; Isa 21:7
17:25 Jer 22:1; Jer 13:13; 1 Sa 8:11; Heb 12:2
17:26 Jer 42:14; Heb 13:15; 1 Pe 2:5; Zec 2:2

⁵ or, JEHOVAH
17
¹ Heb. nail
² Heb. in thyself
³ or, restraint

- the earth, because they have forsaken the LORD, the fountain of living waters.
- 14** Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise.
- 15 Behold, they say unto me, Where is the word of the LORD? let it come now.
- 16 As for me, I have not hastened from being a pastor ¹to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee.
- 17 Be not a terror unto me: thou art my hope in the day of evil.
- 18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and ⁴destroy them with double destruction.

Exhortation Regarding the Observance of the Sabbath (17:19-27)

- 19 Thus said the LORD unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem:
- 20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:
- 21 Thus saith the LORD: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem:
- 22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.
- 23 But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.
- 24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein:
- 25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.
- 26 And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of

Jer

living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on their dependence, become weak in moral power, as are those in whom they trust.

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error, and lead them to repentance. But if they refuse to humble their hearts before Him, if they strive to exalt themselves above Him, He must speak to them in judgment. No semblance of nearness to God, no assertion of connection

with Him, will be accepted from those who persist in dishonoring Him by leaning upon the arm of worldly power (RH Aug. 4, 1904).

17:25 (Isa. 65:2; Ec. 12:2). Israel Blind to Light, Deaf to Messages.—Had God's chosen people stood in their appointed place, as the repositories of sacred, eternal truth, which was to come to the heathen world Jerusalem would have stood to this day. But they were a rebellious people. And when God had done all that a God could do even to the sending of His only begotten Son, they were

⁴ or, gathereth young which she hath not brought forth ⁵ Heb. after thee ⁶ Heb. break them with a double breach

Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD.

- 27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

Symbols of the Destruction of the Nation (18:1-19:15)

The Potter's Vessel

- 18** The word which came to Jeremiah from the LORD, saying,

- 2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.
3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.
4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.
5 Then the word of the LORD came to me, saying,
6 O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.
7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it:
8 If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.
9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it:
10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.
11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD: Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good.
12 And they said, There is no hope: but we will walk after our own devices, and we

17:27 Jer 17:24; Jer 6:17; Heb 12:25; Eze 22:8

18:2 Jer 13:1; Isa 20:2; Eze 5:1; Heb 1:1; Ac 9:6

18:3 Jer 1:3; Jn 15:14; Ac 26:19

18:4 Jer 18:6; Isa 45:9; Rom 9:20-23

18:6 Jer 18:1; Isa 64:4; Da 4:23; Rom 11:4

18:7 Jer 25:9; Jer 45:3; Am 9:8; Job 4:4

18:8 Jer 36:3; Eze 18:21; Jer 15:6; Jer 26:4

18:9 Jer 1:10; Jer 11:17; Eze 3:2

18:10 Ps 125:5; Eze 18:24; Eze 35:20; 1 Sa 15:35

18:11 Ge 11:7; 2 Ki 5:5; Jas 1:5; Jas 5:1

18:12 Jer 2:25; 2 Ki 6:33; Isa 57:10; Lk 1:54

18:13 1 Sa 1:7; Isa 66:8; 1 Co 5:1; Jer 2:14

18:14 Jn 6:68

18:15 Jer 2:19; Isa 11:29; Mt 15:6; Rom 14:21

18:16 Jer 9:11; Jer 19:8; Mt 27:39; Mk 15:29

18:17 Jer 13:24; Dt 28:25; Dt 28:64; Job 27:21

18:18 Jer 18:11; Jer 31:19; Ps 21:11; Isa 52:7

18:19 Jer 20:12; Ps 109:4; Ps 109:28; Mt 7:8; Ne 6:9

18:20 Ps 38:20; Pr 17:13; Jn 10:32; Jn 15:25

18:21 Jer 12:4; 2 Ti 4:14; Jer 15:8; Ex 22:24

18:22 Jer 6:26; Isa 40:10; Zep 1:16; Mt 22:15

18:23 Jer 18:18; Jer 15:15; Ps 59:5; Isa 29

19:1 Isa 30:13; 2 Co 4:7; Eze 9:6; Mt 26:5

19:1 Jer 17:24; Jer 6:17; Heb 12:25; Eze 22:8

19:2 Jer 18:6; Isa 45:9; Rom 9:20-23

19:3 Jer 18:1; Isa 64:4; Da 4:23; Rom 11:4

19:4 Jer 25:9; Jer 45:3; Am 9:8; Job 4:4

19:5 Jer 18:21; Jer 15:6; Jer 26:4

19:6 Jer 1:10; Jer 11:17; Eze 3:2

19:7 Ps 125:5; Eze 18:24; Eze 35:20; 1 Sa 15:35

19:8 Ge 11:7; 2 Ki 5:5; Jas 1:5; Jas 5:1

19:9 Jer 2:25; 2 Ki 6:33; Isa 57:10; Lk 1:54

19:10 1 Sa 1:7; Isa 66:8; 1 Co 5:1; Jer 2:14

19:11 Jn 6:68

19:12 Jer 2:19; Isa 11:29; Mt 15:6; Rom 14:21

19:13 Jer 9:11; Jer 19:8; Mt 27:39; Mk 15:29

19:14 Jer 13:24; Dt 28:25; Dt 28:64; Job 27:21

19:15 Jer 18:11; Jer 31:19; Ps 21:11; Isa 52:7

19:16 Jer 20:12; Ps 109:4; Ps 109:28; Mt 7:8; Ne 6:9

19:17 Ps 38:20; Pr 17:13; Jn 10:32; Jn 15:25

19:18 Jer 12:4; 2 Ti 4:14; Jer 15:8; Ex 22:24

19:19 Jer 6:26; Isa 40:10; Zep 1:16; Mt 22:15

19:20 Jer 18:18; Jer 15:15; Ps 59:5; Isa 29

19:21 Isa 30:13; 2 Co 4:7; Eze 9:6; Mt 26:5

19:22 Jer 17:24; Jer 6:17; Heb 12:25; Eze 22:8

19:23 Jer 18:6; Isa 45:9; Rom 9:20-23

19:24 Jer 18:1; Isa 64:4; Da 4:23; Rom 11:4

19:25 Jer 25:9; Jer 45:3; Am 9:8; Job 4:4

19:26 Jer 18:21; Jer 15:6; Jer 26:4

19:27 Jer 1:10; Jer 11:17; Eze 3:2

19:28 Ps 125:5; Eze 18:24; Eze 35:20; 1 Sa 15:35

19:29 Ge 11:7; 2 Ki 5:5; Jas 1:5; Jas 5:1

19:30 Jer 2:25; 2 Ki 6:33; Isa 57:10; Lk 1:54

19:31 1 Sa 1:7; Isa 66:8; 1 Co 5:1; Jer 2:14

19:32 Jn 6:68

19:33 Jer 2:19; Isa 11:29; Mt 15:6; Rom 14:21

19:34 Jer 9:11; Jer 19:8; Mt 27:39; Mk 15:29

19:35 Jer 13:24; Dt 28:25; Dt 28:64; Job 27:21

19:36 Jer 18:11; Jer 31:19; Ps 21:11; Isa 52:7

19:37 Jer 20:12; Ps 109:4; Ps 109:28; Mt 7:8; Ne 6:9

19:38 Ps 38:20; Pr 17:13; Jn 10:32; Jn 15:25

19:39 Jer 12:4; 2 Ti 4:14; Jer 15:8; Ex 22:24

19:40 Jer 6:26; Isa 40:10; Zep 1:16; Mt 22:15

19:41 Jer 18:18; Jer 15:15; Ps 59:5; Isa 29

19:42 Isa 30:13; 2 Co 4:7; Eze 9:6; Mt 26:5

will every one do the imagination of his evil heart.

- 13 Therefore thus saith the LORD; Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing.
14 Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?
15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;
16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.
17 I will scatter them as with an east wind before the enemy: I will shew them the back, and not the face, in the day of their calamity.
18 Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.
19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.
20 Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them.
21 Therefore deliver up their children to the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; and let their men be put to death: let their young men be slain by the sword in battle.
22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.
23 Yet, LORD, thou knowest all their counsel against me: to slay me: forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.

The Broken Potter's Vessel

- 19** Thus saith the LORD, Go and get a potter's earthen bottle, and take of the

so ignorant of the Scriptures and the power of God, that they refused the only help that could save them from ruin. "This is the heir," they said, "come, let us kill him, and the inheritance will be ours."

God appointed Israel to be a light to the Gentiles, thus to call them back to their loyalty. But Israel herself became blind to the light, deaf to the messages sent to open her understanding (MS 151, 1899).

18:1-10. God's Way.—[Jer. 18:1-10 quoted.] This presents before us God's way of dealing with His people.

⁶ Heb. pour them out. ⁷ Heb. for death

He sends warnings. He pleads with them to cease to do evil and learn to do well. Hear the words of Christ, for they are spoken to all who claim to be His people. Blessings are promised to all who follow the Lord to do righteousness, but those who walk in their own ways show that under the trying circumstances liable to occur anywhere, they will prove unfaithful, and God cannot bless them (Letter 34, 1899).

20:7-10. God's Messengers as Sheep Among Wolves.—The messages of reproof that God gave through

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- ancients of the people, and of the ancients of the priests;
- 2 And go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee.
- 3 And say, Hear ye the word of the LORD. O kings of Judah, and inhabitants of Jerusalem: Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.
- 4 Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;
- 5 They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:
- 6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter.
- 7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.
- 8 And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.
- 9 And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them.
- 10 Then shalt thou break the bottle in the sight of the men that go with thee.
- 11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, (ill there be no place to bury).
- 12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and even make this city as Tophet:
- 13 And the houses of Jerusalem, and the

19:2 Jer 32:35; Jer 17:31; Mt 10:27; Ac 5:20
19:3 Jer 17:20; Ps 2:10; Mt 10:18; Rev 2:29
19:4 Jer 2:13; Jer 2:17; Jer 2:19; Jer 2:34
19:5 Nu 22:31; Jer 31:1; Dt 12:31; Da 2:29
19:6 Jer 19:2; Jer 19:11; Jos 15:8; Isa 40:31
19:7 Pr 21:30; Isa 8:10; Rom 5:31; Rom 1:14
19:8 Jer 18:16; Jer 25:18; Jer 49:13; Zep 2:15
19:9 Jer 26:29; Isa 9:20; La 3:10; Eze 5:10
19:10 Jer 48:12; Jer 51:63-64
19:11 Jer 15:14; Ps 2:9; Isa 50:14; Rev 2:27
19:13 2 Ki 25:10; 2 Ki 25:12; 2 Ki 23:14; Ps 7:17
19:14 Jer 17:19; Jer 26:2; 2 Ch 20:5; Ac 5:20
19:15 Jer 26:17; Jer 17:25; Ne 9:17
20:1 1 Ch 24:14; 2 Ki 25:18; Ac 4:1; Ac 5:21
20:2 Jer 29:26; Mt 21:35; Ac 1:5; Ac 5:18
20:3 Ac 16:30; Jer 32:42; Jer 19:2; Jer 19:6
20:4 Ps 78:19; Jer 29:21; Mt 27:45
20:5 Jer 4:20; Jer 12:12; Jer 15:14; Da 12:12
20:6 Jer 20:4; Zec 13:5; 2 Pe 2:1-3; Jer 5:41
20:7 Jer 17:16; Jer 20:9; Mic 5:8; 1 Co 9:6

19
1 Heb. the sun gate
2 Heb. be healed

20
1 that is, Fear round about
2 or, wealth

houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods.

Jeremiah Persecuted (19:14-20:18)

Jeremiah Beaten and Placed in the Stocks by Pashur

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city, and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear my words.

20 Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magormissabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I will deliver all the strength of this city, and all the labours thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

Jeremiah's Inner Conflict

7 O LORD, thou hast deceived me, and I

cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

So strong was the opposition against Jeremiah's message, so often was he derided and mocked, that he said, "I will not make mention of him, nor speak any more in his name." Thus it has ever been. Because of the bitterness, hatred, and opposition manifested against the word of God spoken in reproof, many other messengers of God have decided to do as Jeremiah decided. But what did this prophet of the Lord do after his decision? Try as much as

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His prophets to backsliding, apostate Israel, did not lead them to repentance. Misrepresented, misunderstood, His messengers were as sheep in the midst of wolves. Many of them were cruelly put to death.

How scornfully the Jewish nation treated the message that the Lord gave to them through His prophet Jeremiah! Of his experience Jeremiah the prophet says: "O Lord, Thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I

- was 'deceived; thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.
- 8 For since I spake, I cried out, I cried violence and spoil: because the word of the LORD was made a reproach unto me, and a derision, daily.
- 9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.
- 10 For I heard the defaming of many, fear on every side. Report, say they, and we will report it. 'All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.
- 11 But the LORD is with me as a mighty terrible one: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.
- 12 But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.
- 13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.
- 14 Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.
- 15 Cursed *be* the man who brought tidings to my father, saying, A man child is born unto thee: making him very glad.
- 16 And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;
- 17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me.
- 18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

Denunciation of Judah's Civil and Spiritual Leaders (21:1-24:10)

Zedekiah's Appeal to Jeremiah and the Prophet's Announcement of the Capture of Jerusalem

- 21** The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of

20:8 Jer 4:19; Jer 5:1, Lk 11:35; Heb 11:26.
20:9 Lk 9:62; Ac 15:37-38; Jer 6:11; Ps 39:3.

20:10 Ps 51:13; Ps 57:9; Jer 20:3; Lk 20:20; Ac 24:13.
20:11 Jer 1:19; Isa 41:10; Rom 8:31; 2 Ti 1:12.

20:12 Jer 17:40; Ps 11:5; Ps 17:3; Rev 6:10.

20:13 Ps 34:6; Ps 69:33; Ps 72:4; Isa 25:4.

20:14 Jer 15:10; Job 5:3-16.

20:15 Jer 1:5; Lk 1:14.

20:16 Hos 11:8; Zep 2:9; Lk 17:29; 2 Pe 2:6.

20:17 Job 3:16; Eccl 6:3.

20:18 Job 3:20; Job 14:1; Jo 16:20; Heb 10:36.

21:1 Jer 21:1; Jer 54:1; Jer 52:1; Jer 54:1.

21:2 Jer 47:4; Zec 14:2; Mt 22⁷; Jer 37:7.

21:4 Jer 52:5; Isa 10:4; Hos 9:12; Jer 39:3.

21:5 Isa 63:10; Jer 52:7; Ex 66; Isa 9:12.

21:6 Jer 33:12; Isa 6:11; Zep 1:3; Lk 21:24.

21:7 Jer 57:17; Isa 27:11; Isa 47:6; Eze 9:9.

21:8 Dt 11:26; Dt 30:19; Isa 1:19-20.

21:9 Jer 21:7; Jer 27:18; Jer 38:2; Jer 39:2.

21:10 Jer 11:11; Lev 17:10; Ps 34:16; Am 9:4.

21:11 Jer 13:18; Jer 17:20; Mic 3:1.

21:12 Isa 7:2; Isa 7:13; Lk 1:69; Jer 5:28.

21:13 Jer 50:31; Jer 51:25; Ex 13:8; Mic 3:11.

Maaseiah the priest, saying,

- 2 Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us: if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel: Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 And touching the house of the king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD: 'Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

13 Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD; which say, Who shall come

³ or, was enticed

⁴ Heb. Every man of my peace

21

¹ Heb. Judge

² Heb. inableness

he would, he could not hold his peace. As soon as he came into the assemblies of the people, he found that the Spirit of the Lord was stronger than he was. The record is: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him."

In this generation, when God's servants speak the word of the Lord to reprove wrong-doers, to rebuke those who bring in wrong principles, have they not had an experience similar to that which Jeremiah had? When a course of action to pervert justice and judgment is introduced, the word of the Lord must be spoken in reproof. In this our day we find the very same difficulties that the Lord's servants found in the days of ancient Israel when they were sent to expose existing evils that were corrupting in their influence (MS 56, 1902).

down against us? or who shall enter into our habitations?

- 14 But I will 'punish you according to the fruit of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

An Appeal to the Royal House

22 Thus saith the LORD: Go down to the house of the king of Judah, and speak there this word,

- 2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

- 3 Thus saith the LORD: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

- 4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting 'upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

- 5 But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation.

- 6 For thus saith the LORD unto the king's house of Judah; Thou art Gilead unto me, and the head of Lebanon: yet surely I will make thee a wilderness, and cities which are not inhabited.

- 7 And I will prepare destroyers against thee, every one with his weapons: and they shall cut down thy choice cedars, and cast them into the fire.

- 8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done this unto this great city?

- 9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

The Fate of Jehoahaz

- 10 Weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country.

- 11 For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place: He shall not return thither any more:

- 12 But he shall die in the place whither they

21:14 Jer 9:25; Jer 11:22; Gal 1:6-8; Isa 10:12

22:1 Jer 21:11; Hos 5:1; Am 7:13; Mk 6:18

22:2 Jer 22:29; Jer 13:18; Isa 28:11; Lk 1:32

22:3 Jer 9:24; Jer 21:12; Lev 19:15; Mic 3:11

22:4 Jer 17:25; 22:5 Jer 17:27; Isa 1:20; Heb 3:18; Heb 6:13

22:6 Jer 22:24; Jer 21:11; Ge 5:25; Lk 4:25

22:7 Jer 5:15; Mt 22:7; Jer 21:14; Zec 11:1

22:8 La 1:12; Da 9:7

22:9 Jer 50:7; 2 Ki 22:17; 2 Ch 34:25

22:10 2 Ki 22:20; Isa 57:1; Lk 24:28; Jer 22:11

22:11 1 Ch 4:15

22:12 Jer 22:18; 2 Ki 24:30

22:13 Jer 22:18; Lev 19:13; Mic 3:10; Jas 5:4

22:14 Pr 21:27; Isa 9:9; Da 4:30; Mal 1:4

22:15 Ec 10:17; Isa 43:16; Lk 11:41

Ac 2:46

22:16 Jer 5:28; Ps 109:31; In 8:19; Tit 1:16

22:17 Job 31:7; Eze 34:31; Mk 7:21-22; Jas 1:11-15

22:18 Jer 22:10; Jer 10:1; Jer 19:6; 1 Ki 15:30

22:19 Jer 15:3; Jer 46:6; Jer 50:40; 1 Ki 14:10

22:20 2 Ki 24:7; Isa 20:5; La 1:19; Eze 24:9

22:21 Jer 2:31; Jer 6:10; Jer 35:15; Pr 30:9

22:22 Isa 6:6; Hos 1:9; Zec 11:17; Ac 5:1-52

22:23 Jer 21:13; Jer 6:28; Am 9:2; Ob 1

22:24 Jer 22:28; Jer 5:1; 1 Ss 8:6; Hag 2:23

22:25 Jer 22:28; Jer 21:7

have led him captive, and shall see this land no more.

The Sinful Conduct and the Fate of Jehoiachim

- 13 Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong: that useth his neighbour's service without wages, and giveth him not for his work:

- 14 That saith, I will build me a wide house and large chambers, and cutteth him out 'windows; and it is ceiled with cedar, and painted with vermilion.

- 15 Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him?

- 16 He judged the cause of the poor and needy: then it was well with him: was not this to know me? saith the LORD.

- 17 But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

- 18 Therefore thus saith the LORD concerning Jehoiachim the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!

- 19 He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

The Effect of the Loss of Her Kings Upon Judah

- 20 Go up to Lebanon, and cry: and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

- 21 I spake unto thee in thy prosperity: but thou saidst, I will not hear. This hath been thy manner from thy youth, that thou obeyedst not my voice.

- 22 The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely, then shalt thou be ashamed and confounded for all thy wickedness.

- 23 O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pang come upon thee, the pain as of a woman in travail!

The Fate of Jehoiachin

- 24 As I live, saith the LORD, though Coniah the son of Jehoiachim king of Judah were the signet upon my right hand, yet would I pluck thee thence:

- 25 And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into

23:1 (Hosea 8:1; 13:9; Matt. 15:6). **Shepherds That Scatter**.—There are professedly pious men who screen the sinner by their own transgression. They disregard the commandments of God, choosing the traditions of men, making avoid the law of God, and promoting apostasy. The excuses they make are feeble and weak and will bring destruction to their own souls and the souls of others. . . .

Upon those who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables

instead of truth. Children will rise up and curse their parents. Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could not read in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the

the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they desire to return, thither shall they not return.

28 Is this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Promises of Israel's Restoration

23 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

22:26 2 Ki 24:15;

Isa 22:17

22:27 Jer 22:11, Jer

34:13, Ps 86:1

22:28 Jer 22:24, Jer

38:38, 2 Sa 5:21, Ps

31:12

22:29 Jer 6:19, Dt

42:30, Isa 59:1, Mic 1:2

22:30 Jer 36:30, Ps

94:20, Lk 1:32-33

23:1 Jer 2:8, Eze

13:3, Zec 11:17, Jer

23:2

23:2 Mt 25:36, Mt

25:13, Jas 1:27, Jer

23:33 Jer 30:3, Jer

31:8, Jer 32:37, Mic

1:12

23:4 Isa 11:11, Eze

34:23, Jn 17:12, 1 Pe

1:5

23:5 Jer 31:27, Hcb

8:8, Jer 34:15, Rev

19:11

23:6 Isa 35:22, Hos

17:6, 17, Zec 10:6

Mt 1:21

23:7 Jer 23:3, Isa

45:18-19

23:8 Jer 22:3, Isa

10:1, Eze 34:13, Eze

36:24

23:9 Jer 9:1, Eze

9:6, Da 8:27, Hab

3:16

23:10 Jer 9:2, Mal

3:5, Hcb 1:50, Jas 1:1

23:11 Jer 22:15, Jer

5:41, Zep 3:4, Eze

8:11

23:12 Jer 13:16, Jn

12:35, 1 Jn 2:11, Jude

13

23:13 Jer 28:1, Ki

16:10, 2 Ch 35:9, Isa

9:16

23:14 Jer 14:13, Mt

3:11, Zep 3:2, Jer

16:13

23:15 Jer 8:14, Ps

69:21, Mt 27:34, Rev

8:11

23:16 Jer 29:8, Pr

19:27, Mt 7:15, Jn 4:1

23:17 Nu 11:20, Mal

1:6, Lk 10:16, 1 Th

4:8

23:18 Jer 23:22, 1

Ki 22:2, 1 Co 2:16, Jn

15:15

23:19 Jer 4:11, Jer

25:32, Am 1:14, Zec

9:14

23:20 Jer 30:21, Isa

11:24, Zec 1:6, Ge

9:1

7 Heb. lift up their

mind

23

1 Heb. Jehovah-

tsidkenu

2 or, cursing

3 or, violence

4 or, an absurd

thing; Heb. un-

savoury

5 or, filthiness

Denunciation of the False Prophets

9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth: the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace: and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard it?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people, "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my law" (Letter 30, 1900).

23:6, The Coronation Day.—On the Saviour's coronation day He will not acknowledge as His any who bear spot or wrinkle. But to His faithful ones He will give crowns of immortal glory. Those who would not that He

should reign over them will see Him surrounded by the army of the redeemed, each bearing the sign, The LORD OUR RIGHTEOUSNESS. They will see the head once crowned with thorns crowned with a diadem of glory (RH May 5, 1903).

23:28 (1 Cor. 3:13). Preach the Word, Omit the Chaff.—In regard to entering into the subject of the divine mystery of the essence of God, Christ ever maintained a wise reserve. He did this that He might close the door where human conjectures should not be encouraged. The

Jer

- 21 I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.
- 22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.
- 23 *Am* I a God at hand, saith the LORD, and not a God afar off?
- 24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.
- 25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.
- 26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart:
- 27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.
- 28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD.
- 29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?
- 30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.
- 31 Behold, I *am* against the prophets, saith the LORD, "that use their tongues, and say, He saith."
- 32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.
- 33 And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.
- 34 And *as* for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even "punish that man and his house."
- 35 Thus shall I say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?
- 36 And the burden of the LORD shall ye mention no more: for every man's word

23:21 Jer 23:32, Jer 10:15, Ac 13:5, Rom 10:15.

23:22 Jer 23:18, Eze 3:17, Ac 20:27, 1 Th 5:6.

23:23 1 Ki 20:25, 1 Ki 20:28, Ps 113:5.

23:24 Jer 49:10, Ge 16:13, Da 4:35, Eph 1:23.

23:25 Jer 13:27, Lk 12:3, 1 Co 1:5, Heb 9:15.

23:26 Jer 13:27, Ps 42, Hos 8:5, Ac 15:10.

23:27 Ac 15:8, Jdg 5:7, Jdg 10:6, 2 Ki 21:5.

23:28 Ps 14:5, Mt 21:45, Lk 12:12, 1 Co 12.

23:29 Jer 5:14, Jer 20:9, Lk 24:32, In 6:63.

23:30 Jer 41:1, Lev 20:3, Lev 20:17, 1 Pe 5:12.

23:31 Isa 40:10, Mic 2:11, Jer 23:17.

23:32 Jer 27:14, Jer 29:31, Rev 19:20, 2 Co 1:17.

23:33 Jer 17:15, Isa 49:28, Hab 1:1, Mal 1:1.

23:34 Jer 24:2.

23:35 Jer 31:34, Heb 8:11.

23:36 Ps 64:8, Ps 120:5, Mt 12:36, Lk 19:22.

23:39 Ge 6:17, Hos 6:9, Mt 25:11, 2 Th 1:9.

23:40 Jer 20:11, Jer 12:18, Da 9:16, Da 12:2.

24:1 Am 3:7, Am 8:1, Zec 1:20, Zec 5:1.

24:2 Hos 9:10, Mic 1:1, Isa 28:1, Mt 5:13.

24:3 1 Sa 9:9, Am 7:8, Am 8:2, Zec 1:2.

24:4 Mt 25:43.

24:5 Na 1:7, Zec 13:9, In 10:47, 1 Co 8:3.

24:6 Jer 21:10, Dt 11:12, 1 Pe 5:12, Jer 12:15.

24:7 Jer 30:22, Jer 51:35, Heb 8:10, Heb 11:36.

24:8 Jer 24:2, Jer 25:1, Jer 43:1, Jer 44:1.

9 Heb. with whom is, etc.

10 or, that smooth their tongues.

11 Heb. visit upon.

24 1 Heb. for badness. 2 Heb. the captivity.

shall be his burden; for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD. Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence;

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

The Vision of Two Baskets of Figs and Its Interpretation

24 The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs that are ripe; and the other basket *had* very naughty figs, which could not be eaten, they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I *am* the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 And as the evil figs, which cannot be

most sacred, holy, and eternal mysteries which God has not revealed are but speculations when considered from a human standpoint, mere theories that confuse the mind. There are those who know the truth but do not practice it. These greatly long for some new, strange thing to present. In their great zeal to become original some will bring in fanciful ideas which are but chaff, even now there is a descending from the sublime and living issues for this time to the ridiculous and fanciful, and sensational minds stand ready to catch up suppositions and guesses and human

theories and false science as truth to be accepted and taught.

These put the test of salvation on speculation without one plain, "Thus saith the Lord." They thus bring in a mass of rubbish, wood, hay, and stubble, as precious material to be laid upon the foundation stone. This will not stand the test of fire, but will be consumed, and if the ones who have made themselves believe these theories are so self-deceived and know not the truth yet are converted, their life is saved as by fire through repentance and humiliation.

caten, they are so evil; surely thus saith the LORD. So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

- 9 And I will deliver them 'to be removed into all the kingdoms of the earth for their hurt, *to be* a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.
- 10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

The Announcement of Judgment (25:1-38)

Judgment on Judah; the Seventy Years of Exile

- 25** The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;
- 2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,
- 3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened.
- 4 And the LORD hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.
- 5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:
- 6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt.
- 7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own hurt.
- 8 Therefore thus saith the LORD of hosts; Because ye have not heard my words,
- 9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about,

24:9 Jer 15:4; Jer 34:17; Dt 28:25; Dt 28:37

24:10 Jer 5:12; Isa 51:19; Eze 7:15; Eze 35:27

25:1 Jer 36:1, Jer 46:2; Da 1:1

25:2 Jer 18:11, Jer 26:2; Jer 35:13; Mk 7:14-16

25:3 Jer 11:7; Ge 24:3; Jn 8:2; Jn 8:9; 2 Jo 1:2

25:4 Jer 11:7; Jer 26:5; Jer 25:3; Jer 25:7

25:5 Jer 35:15; Eze 36:30; Eze 33:11; Ac 26:20

25:6 Jer 7:9; Jer 35:15; Jos 2:20

25:7 Dt 32:21; 2 Ki 17:17; 2 Ki 21:15; Ne 9:26

25:9 Jer 1:15; Jer 6:1; Pr 21:1; Isa 10:5

25:10 Eze 4:13; Jer 21:1; Jer 16:9; Hos 1:1

25:11 Jer 25:12; Da 7:2; Zec 7:5

25:12 Jer 29:10; 2 Ki 24:1; Da 9:2; Jer 25:30

25:13 Jer 1:5; Da 5:28; Da 5:31; Rev 10:11

25:14 Jer 50:9; Jer 50:41; Isa 14:2; Da 5:28

25:15 Job 21:20; Ps 75:8; Isa 51:17; Rev 14:10

25:16 Jer 25:27; Na 1:11; Rev 14:8; Rev 1:10

25:17 Jer 25:28; Jer 47:1; Eze 4:3

25:18 Jer 1:10; Da 9:12; Am 3:2; 1 Pe 1:17

25:19 Jer 46:2; Eze 30:1; Eze 31:1; Eze 42:1

25:20 Jer 25:24; Jer 50:47; Eze 12:48

25:21 Jer 47:3; Ps 145:7; Isa 49:1; Eze 32:29

25:22 Jer 27:3; Eze 26:1; Joel 3:3-8; Zec 9:1

25:23 Jer 39:8; Ge 10:7; Ge 22:21; 1 Ch 1:30

3 Heb. for removing, or, vexation

25

1 Heb. I will cause to perish from them

2 beginning

3 Heb. visit upon

4 or, region by the sea side

5 Heb. cut off into corners, or, having the corners of the hair pulled

and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

- 10 Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.
- 11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.
- 12 And it shall come to pass, when 'seventy years are accomplished, that I will 'punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.
- 13 And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.
- 14 For many nations and great kings shall serve themselves of them also; and I will recompense them according to their deeds, and according to the works of their own hands.

Judgment on All Nations

- 15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.
- 16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.
- 17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:
- 18 To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;
- 19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;
- 20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod.
- 21 Edom, and Moab, and the children of Ammon,
- 22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the 'isles which are beyond the sea,
- 23 Dedan, and Tema, and Buz, and all 'that are in the utmost corners,

before God. They have been dealing in common things in place of the sacred. Many catch up ideas which are of no consequence and place them before the flock of God as food, when they are only chaff which will never benefit or strengthen the flock of God, but will keep them in the lowlands, because they are feeding upon that which contains not the least virtue or nourishment. What is the chaff to the wheat (MS 45, 1900)?

25: 27-29; 30, 31 (Dan. 9:1). Records Studied by Daniel.—A copy of the letters sent by Jeremiah to the

Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and the false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah.

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophet was instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and

Jer

- 24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert.
- 25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes.
- 26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of Sheshach shall drink after them.
- 27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.
- 28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts: Ye shall certainly drink.
- 29 For, lo, I begin to bring evil on the city ^{which is called by my name}, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.
- 30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.
- 31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that *are* wicked to the sword, saith the LORD.
- 32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.
- 33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.
- 34 Howl, ye shepherds, and cry; and wallow yourselves in the *ashes*, ye principal of the flock: for *the* days of your slaughter and of your dispersions are accomplished; and ye shall fall like *a* pleasant vessel.
- 35 And *the* shepherds shall have no way to flee, nor the principal of the flock to escape.
- 36 A voice of the cry of the shepherds, and an howling of the principal of the flock,

25:24 1 Ki 10:15; 2 Ch 9:13; Eze 27:21; Jer 25:20

25:25 Ge 25:2; Jer 49:34; Ge 10:22; Isa 11:11

25:26 Jer 50:9; Eze 32:30; Hab 2:16; Rev 18:1

25:27 Isa 51:21; Isa 63:6; La 1:21; Hab 2:16

25:28 Job 41:33; Jer 1:28; Jer 51:29; Isa 14:27

25:29 Jer 49:12; Eze 9:6; Lk 23:31; 1 Pe 3:17

25:30 Isa 12:15; Hos 5:13; Joel 3:16; Am 1:2

25:31 Jer 45:5; Isa 54:9; Hos 1:11; Joel 2:2

25:32 Isa 41:2; Isa 60:18; Lk 21:10; Lk 21:25

25:33 Isa 66:16; Zep 2:12; Rev 14:19-20

25:34 Jer 25:23; Jer 25:36; Eze 34:16; Jer 6:26

25:35 Jer 51:3; Jer 58:18; Da 5:30; Am 2:1

25:36 Jer 25:34; Jer 18:1

25:37 Isa 27:10-11; Isa 42:14

25:38 Jer 19:19; Hos 5:13; Am 8:8; Zec 2:3

26:1 Jer 1:3; Jer 25:1; Jer 27:1; Jer 55:1

26:2 Jer 19:11; Jer 24:28; In 8:2; In 18:20

26:3 Jer 40:3; Jnh 1:2; Jer 26:15; 1 Ki 21:27

26:4 Lev 26:14; Dt 28:15; Dt 31:20; Heb 6:18

26:5 Jer 7:25; Eze 9:11; Am 5:7; Rev 10:7

26:6 Jer 21:9; 2 Ki 22:19; Isa 65:15; Da 9:11

26:7 Jer 5:31; Mic 4:11; Zep 3:1; Mt 21:15; Ac 5:17

26:8 Jer 18:18; 2 Ch 46:16; Mic 22:6; Ac 5:33

26:9 Isa 29:21; Am 5:10; Mic 2:6; Mt 21:23

26:10 Jer 26:24; Jer 51:10; Eze 22:6; Eze 22:27

6 Heb. upon which my name is called

7 Heb. your days for slaughter

8 Heb. a vessel of desire

9 Heb. flight shall perish from the shepherds, and escaping from, etc.

shall be heard: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion; for their land is *desolate* because of the fierceness of the oppressor, and because of his fierce anger.

Conflicts With Professed Prophets

(26:1-29:32)

Prediction of the Fall of Jerusalem and the Destruction of the Temple

26 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD: Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them: diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD: If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened:

6 Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

The Demand for Jeremiah's Death and His Defense

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's

the thirty-first chapters of Jeremiah.

Jer These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written (URI March 21, 1907).

25:11, 12 (chs. 28; 29:14). Punishment In Proportion to Intelligence and Warnings Despised.—"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of

many of the Jews, as their punishment for not heeding the Word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise His disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "Thou whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon *seventy years*. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for

¹⁰ Heb. a desolation

house unto the house of the LORD, and sat down in the entry of the new gate of the LORD's house.

- 11 Then spake the priests and the prophets unto the princes and to all the people, saying, 'This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears.
- 12 Then spake Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.
- 13 Therefore now amend your ways and your doings, and obey the voice of the LORD your God: and the LORD will repent him of the evil that he hath pronounced against you.
- 14 As for me, behold, I am in your hand: do with me 'as seemeth good and meet unto you.
- 15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

The Princes' and Elders' Defense of Jeremiah

- 16 Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.
- 17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,
- 18 Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.
- 19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought the LORD, and the LORD repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.
- 20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjathjearim, who prophesied against this city and against this land according to all the words of Jeremiah:
- 21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard

26:11 Dt 18:20; Mt 26:56; Jn 18:30; Jn 19:7
26:12 Jer 26:2; Jer 26:15; Ac 4:19; Ac 5:29
26:13 Jer 38:20; Jer 55:7; Eze 33:11; Heb 5:9
26:14 Jer 38:5; Jos 9:25; Da 3:16; 2 Sa 15:26
26:15 Jer 2:30; Mt 26:4; Ac 7:60; Rev 16:6
26:16 Jer 36:19; Est 4:14; Mt 27:54; Lk 23:45
26:17 Mic 1:1; Mic 3:12; Jer 9:11; Jer 51:47
26:19 2 Ch 34:21; Isa 37:4; Ac 5:49; Rev 16:6
26:20 Jos 15:60; Jos 18:11; 1 Sa 7:2
26:21 Jer 46:26; Mt 19:5; Mk 6:19; Mt 18:23
26:22 Ps 12:8; Pr 29:12; 2 Ki 22:12
26:23 Jer 26:15; Eze 19:6; Mk 14:10; Lk 23:15
26:24 Jer 39:14; 2 Ch 4:20; Ac 23:10; Rev 12:16
27:1 Jer 27:3; Jer 27:12; Jer 28:1
27:2 Am 7:1; Am 7:3; Jer 27:12; Jer 28:10; Eze 4:1
27:3 Jer 48:1; Eze 25:1; Eze 26:1
27:4 Jer 10:10; Jer 10:16; Jer 25:27; Jer 51:19
27:5 Jer 32:17; Jer 51:15; Ge 9:6; Isa 42:5
27:6 Jer 24:1; Jer 25:9; Isa 14:28; Da 2:38
27:7 Jer 52:31; Hab 2:7; Rev 14:8; Rev 16:19
27:8 Jer 40:9; Jer 24:10; Eze 11:21

26

- 1 or, at the door
- 2 Heb. The judgment of death is for this man
- 3 Heb. as it is good and right in your eyes
- 4 Heb. the face of the LORD, etc
- 5 Heb. sons of the people

27

- 1 or, hath the LORD said
- 2 or, concerning their masters, saying
- 3 visit upon

his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

- 22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and certain men with him into Egypt.
- 23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king: who slew him with the sword, and cast his dead body into the graves of the common people.
- 24 Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

Warning to the Nations Not to Revolt Against Babylon

- 27 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,
- 2 Thus 'saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck,
- 3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;
- 4 And command them 'to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;
- 5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.
- 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.
- 7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.
- 8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I 'punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed

their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, His messenger.

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of today receive their full measure of retribution, for the LORD has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties.

even as the Jews charged Jeremiah with their evil fortunes.

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord.

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through His servant Jeremiah He assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them His favor, when they would turn to Him with all their hearts (Jer. 29:14 quoted) (RH March 14, 1907).

26:8-11. The Faithfulness of the Preacher of Truth.—Now, as in former ages, the presentation of a truth that reproves the sins and errors of the times, will excite opposition. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" [John 3:20]. As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler of Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more. And the Bible plainly teaches that a time is approaching when the laws of the State shall so conflict with the law of God that whoever would obey all the divine precepts must brave reproach and punishment as an evil-doer.

In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to his servants in this generation? Then they should let it shine forth to the world (GC 458-459).

27. Submission to Babylon Was the Message of Jeremiah.—From the first, Jeremiah had followed a consistent course in counseling submission to the Babylonians. This counsel was given not only to Judah, but to many of the surrounding nations. In the earlier portion of Zedekiah's reign, ambassadors from the rulers of Edom, Moab, Tyre, and other nations visited the king of Judah to learn whether in his judgment the time was opportune for a united revolt and whether he would join them in battling against the king of Babylon. While these ambassadors were awaiting a response, the word of the Lord came to Jeremiah, saying, "Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Judah, by the hand of the messengers which come to Zedekiah king of Judah." Jeremiah 27:2,3.

Jeremiah was commanded to instruct the ambassadors

to inform their rulers that God had given them all into the hand of Nebuchadnezzar, the king of Babylon, and that they were to "serve him, and his son, and his son's son, until the very time of his land come." Verse 7.

The ambassadors were further instructed to declare to their rulers that if they refused to serve the Babylonian king they should be punished "with the sword, and with the famine, and with the pestilence" till they were consumed. Especially were they to turn from the teaching of false prophets who might counsel otherwise. "Hearken not ye to your prophets," the Lord declared, "nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Verses 8-11. The lightest punishment that a merciful God could inflict upon so rebellious a people was submission to the rule of Babylon, but if they warred against this decree of servitude they were to feel the full vigor of His chastisement (PK 442, 443).

27:12-22. See EGW on 2 Kings 24:17-20, Vol. II, p. 1040.

28: See EGW on ch. 25:11, 12.

28. Jeremiah Countered False Prophet Hananiah.—Against determined opposition Jeremiah stood firmly for the policy of submission. Prominent among those who presumed to gainsay the counsel of the Lord was Hananiah, one of the false prophets against whom the people had been warned. Thinking to gain the favor of the king and of the royal court, he lifted his voice in protest, declaring that God had given him words of encouragement for the Jews. Said he: "Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon." Jeremiah 28:2-4.

Jeremiah, in the presence of the priests and people, earnestly entreated them to submit to the king of Babylon for the time the Lord had specified. He cited the men of Judah to the prophecies of Hosea, Habakkuk, Zephaniah, and others whose messages of reproof and warning had been similar to his own. He referred them to events which had taken place in fulfillment of prophecies of retribution for unrepented sin. In the past the judgments of God had been visited upon the impenitent in exact fulfillment of His purpose as revealed through His messengers.

"The prophet which prophesieth of peace," Jeremiah proposed in conclusion, "when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Verse 9. If Israel chose to run the risk, future developments would effectually decide which was the true prophet (PK 445).

29:1-14. Obedient to the Leading of God Necessary.—Zedekiah at the beginning of his reign was trusted fully by the king of Babylon and had as a tried counselor the prophet Jeremiah. By pursuing an honorable course toward the Babylonians and by paying heed to the messages from the Lord through Jeremiah, he could have kept the respect of many in high authority and have had opportunity to communicate to them a knowledge of the true God. Thus the captive exiles already in Babylon would have been placed on vantage ground and granted many liberties: the name of God would have been honored far and wide; and those that remained in the land of Judah would have been spared the terrible calamities that finally came upon them.

Through Jeremiah, Zedekiah and all Judah, including those taken to Babylon, were counseled to submit quickly to the temporary rule of their conquerors. It was especially

them by his hand.

- 9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your 'dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:
- 10 For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.
- 11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

Counsel to Zedekiah to Submit to Babylon's Yoke

- 12 I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.
- 13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?
- 14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.
- 15 For I have not sent them, saith the LORD, yet they prophesy 'a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.
- 16 Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.
- 17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?
- 18 But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.
- 19 For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that

27:9 Jer 23:16; Isa 8:19; Ac 8:11; Rev 9:21
27:10 Jer 27:13; Jer 32:31; La 2:13; Jer 27:15
27:11 Jer 27:2; Jer 27:8
27:12 Jer 27:3; Jer 28:1; Jer 38:17; Ps 135
27:13 Jer 38:20; Ps 136; Ec 18:24; Ec 18:31
27:14 Jer 27:9; Php 3:2; Mt 7:15; 1 Jo 4:1
27:15 Jer 27:10; 2 Ch 25:10; Mt 24:24
27:16 Jer 28:5; 2 Ki 24:13; Da 1:2; Isa 9:15
27:17 Jer 38:17; Jer 38:25
27:18 1 Ki 18:24; Jer 7:16; Ec 1:11; Mt 1:9
27:19 1 Ki 7:15; 2 Ki 25:15; 2 Ki 25:17
27:20 Jer 22:26; Jer 27:1; 2 Ch 36:18
27:22 Jer 29:10; Jer 31:5; Da 5:23; Da 9:2

28:1 Jer 28:11; Jer 40:12; Isa 9:15; Zec 13:2-3
28:2 Mic 3:11
28:3 Ge 47:9; Ge 47:28; Ps 90:10; Da 12
28:4 Jer 22:28; Jer 24:1; Ge 27:10; Isa 9:4
28:5 Jer 28:1; Jer 29:19; Jer 26:2
28:6 Nu 5:22; 1 Ki 1:46; Mt 6:13; 1 Co 14:16
28:7 1 Ki 22:28
28:8 Lev 26:14; 1 Ki 17:1; Joel 1:2; Na 1:1

28:1 Jer 28:11; Jer 40:12; Isa 9:15; Zec 13:2-3
28:2 Mic 3:11
28:3 Ge 47:9; Ge 47:28; Ps 90:10; Da 12
28:4 Jer 22:28; Jer 24:1; Ge 27:10; Isa 9:4
28:5 Jer 28:1; Jer 29:19; Jer 26:2
28:6 Nu 5:22; 1 Ki 1:46; Mt 6:13; 1 Co 14:16
28:7 1 Ki 22:28
28:8 Lev 26:14; 1 Ki 17:1; Joel 1:2; Na 1:1

4 Heb. dreams
5 Heb. in a lie, or, lyingly
6 white ones
28
1 Heb. two years of days
2 or, Jehoiachin
3 Heb. captivity

remain in this city,

- 20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the 'nobles of Judah and Jerusalem;
- 21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem;
- 22 They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the LORD; then will I bring them up, and restore them to this place.

The Conflict With Hananiah

- 28 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,
- 2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon.
- 3 Within 'two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:
- 4 And I will bring again to this place Jeconiah the son of 'Jehoiakim king of Judah, with all the 'captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.
- 5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,
- 6 Even the prophet Jeremiah said, Amen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.
- 7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;
- 8 The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

important that those in captivity should seek the peace of the land into which they had been carried. This, however, was contrary to the inclinations of the human heart, and Satan, taking advantage of the circumstances, caused false prophets to arise among the people, both in Jerusalem and in Babylon, who declared that the yoke of bondage would soon be broken and the former prestige of the nation restored.

With what tender compassion did God inform His captive people of His plans for Israel! He knew that should

they be persuaded by false prophets to look for a speedy deliverance, their position in Babylon would be made very difficult. Any demonstration or insurrection on their part would awaken the vigilance and severity of the Chaldean authorities and would lead to a further restriction of their liberties. Suffering and disaster would result. He desired them to submit quietly to their fate and make their servitude as pleasant as possible; and his counsel to them was: (PK 440-442).

29:14. See EGW on ch. 25:11, 12.

Jer

- 9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.
- 10 Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it.
- 11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD: Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.
- 12 Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,
- 13 Go and tell Hananiah, saying, Thus saith the LORD: Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.
- 14 For thus saith the LORD of hosts, the God of Israel: I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.
- 15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah: The LORD hath not sent thee; but thou makest this people to trust in a lie.
- 16 Therefore thus saith the LORD: Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD.
- 17 So Hananiah the prophet died the same year in the seventh month.

Jeremiah's Letter to the Exiles

29 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon:

- 2 (After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)
- 3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah

28:9 Jer 4:10; Jer 6:14; Jer 8:11; Dt 18:22;
28:10 Jer 28:2; Jer 28:4; Jer 27:2; Mal 3:14;
28:11 Jer 25:17; Jer 29:1; Ki 13:18;
28:12 Jer 1:2; Jer 29:30; 2 Ki 20:4; Da 9:2;
28:13 Jer 27:15; Ps 100:8; La 2:11;
28:14 Jer 27:1; Jer 27:7; Rev 17:12-13; Da 2:38;
28:15 Jer 28:11; Jer 27:15; Eze 13:22; Zec 13:5;
28:16 Ge 7:4; Ex 32:12; Dt 6:15; Am 9:8;
28:17 Isa 44:25, 26; Zec 1:6

29:1 Est 9:20; Ac 15:23; 2 Co 7:8; Gal 6:11;
29:2 Jer 27:20; Jer 28:4; 2 Ki 9:32; Da 1:3;
29:3 Jer 26:21; Jer 39:11; Eze 8:11; 2 Ki 22:12;
29:4 Jer 2:4, 5; Isa 55:1; Am 5:6;
29:5 Jer 29:10; Jer 29:20; Eze 28:26;
29:6 Ge 9:7; 1 Ti 5:14; Ge 21:21; Jdg 12:9;
29:7 Da 1:27; Rom 15:1; Rom 15:5; Eze 6:10;
29:8 Jer 24:21; Zec 13:4; Mt 21:24; Lk 21:8;
29:9 Jer 29:23; Jer 29:31; Jer 27:15;
29:10 Jer 25:12; Jer 27:7; Da 9:2; Zec 7:5;
29:11 Jer 25:13; Ps 33:11; Mic 1:12; Zec 1:6;
29:12 Jer 33:8; Ne 2:4; Ps 107; Da 9:3;
29:13 Jer 40:1; Ps 91:15; Zep 2:1-3; Lk 11:9-10;
29:14 Da 1:7; 1 Ch 28:9; Ps 32:9; Rom 10:20;
29:15 Jer 28:1; Eze 1:1; Eze 1:4;
29:16 Jer 29:3; Jer 24:2; Eze 6:1; Eze 7:1;
29:17 Jer 43:11; Jer 52:6; Lk 21:11; Lk 21:25

⁴ Heb. revolt

29

¹ or, Jehoiachin

² or, chamberlains

³ Heb. in a lie

⁴ Heb. end and expectation

sent unto Babylon to Nebuchadnezzar king of Babylon) saying,

- 4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;
- 5 Build ye houses, and dwell *in them*; and plant gardens, and eat the fruit of them;
- 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.
- 7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.
- 8 For thus saith the LORD of hosts, the God of Israel: Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.
- 9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.
- 10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.
- 11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.
- 12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.
- 13 And ye shall seek me, and find me, when ye shall search for me with all your heart.
- 14 And I will be found of you, saith the LORD; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.
- 15 Because ye have said, The LORD hath raised us up prophets in Babylon;
- 16 *Know* that thus saith the LORD of the king, that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity:
- 17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the

Jer

30:10, 11, 17. God Holds Control.—Satan had seemingly triumphed in his efforts to destroy Israel; but the Lord was overruling the events of the present, and during the years that were to follow, His people were to have opportunity to redeem the past. His message to the church was:

"Fear thou not, O My servant Jacob: . . . neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save

thee." "I will restore health unto thee, and I will heal thee of thy wounds," Jeremiah 30:10, 11, 17. (PK 474.)

31:7-9. Their Return Promised.—This was the church of God comforted in one of the darkest hours of her long conflict with the forces of evil. Satan had seemingly triumphed in his efforts to destroy Israel; but the Lord was overruling the events of the present, and during the years that were to follow, His people were to have opportunity to redeem the past. His message to the church was:

"Fear thou not, O My servant Jacob: . . . neither be

- famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.
- 18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, 'to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:
- 19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.
- 20 Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:
- 21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;
- 22 And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;
- 23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

A Message Against the False Prophet Shemaiah

- 24 Thus shalt thou also speak to Shemaiah the Nehelamite, saying,
- 25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,
- 26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man that is mad, and maketh himself a prophet, that thou shouldst put him in prison, and in the stocks.
- 27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?
- 28 For therefore he sent unto us in Babylon, saying, This captivity is long: build ye houses, and dwell in them; and plant

29:18 Jer 15:4; Jer 24:9; Lev 26:33; Lk 21:24

29:19 Jer 6:19; Jer 7:13; Jer 26:5; Heb 12:25

29:20 Eze 3:11; Eze 3:15; Jer 24:5; Mic 1:10

29:21 Jer 14:14-15; La 2:14

29:22 Ge 48:20; Ru 1:13; Isa 65:15; 1 Co 16:22

29:23 Jer 23:14; Jer 23:21; Zep 3:4; Jude 8-11

29:24 Jer 29:31-32; Jer 29:8

29:25 2 Ki 19:9; 2 Ki 19:14; Ne 6:5; Ac 9:2

29:26 2 Ki 11:15; Ac 1:1; Ac 5:24; Hos 9:7

29:27 Ac 5:28; Ac 5:40; Jer 29:26; Nu 16:4

29:29 Jer 29:25

29:31 Jer 29:20; Jer 29:9; Jer 29:24; 2 Pe 2:1

29:32 Jer 20:6; Ex 20:5; 2 Ki 5:27; Isa 14:20

30:1 Jer 1:1-2; Jer 26:15

30:2 Jer 36:32; Isa 40:8; Da 12:1; Rom 15:4; 1 Co 10:11

30:3 Jer 23:7; Jer 31:27; Lk 21:6; Heb 8:8

30:5 Jer 8:19; Jer 9:19; Jer 25:36; Lk 19:11-13

30:6 Jer 6:24; Jer 15:21; Isa 21:5; Da 5:6

30:7 Hos 1:11; Joel 2:4; Mal 4:1; Ac 2:20; Rev 6:17

30:8 Jer 27:2; Jer 28:4; Jer 28:10; Isa 14:25

30:9 Hos 4:5; Lk 1:69; Ac 2:40; Ac 13:31

30:10 Ge 15:1; Isa 44:2; Isa 54:1; Jo 12:15

5 Heb. for a curse

6 or, dreamer

7 Heb. revolt

30

1 or, there is fear,

and not peace

2 Heb. a male

gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD: Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught rebellion against the LORD.

Prophecies of Restoration (30:1-33:26)

The Deliverance and Restoration of Israel

30 The word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 And these are the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD: We have heard a voice of trembling, 'of fear, and not of peace.

6 Ask ye now, and see whether 'a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

10 Therefore fear thou not, O my servant Jacob, saith the LORD: neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the

dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: "I will restore health unto thee, and I will heal thee of thy wounds." Jeremiah 30:10, 11, 17.

In the glad day of restoration the tribes of divided Israel were to be reunited as one people. The Lord was to be acknowledged as ruler over "all the families of Israel." "They shall be My people." He declared. "Sing with glad-

ness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame: . . . they shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My first-born." Jeremiah 31:1, 7-9.

- land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.
- 11 For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.
- 12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.
- 13 There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines.
- 14 All thy lovers have forgotten thee; they seek thee not: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.
- 15 Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity; because thy sins were increased, I have done these things unto thee.
- 16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.
- 17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.
- 18 Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.
- 19 And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.
- 20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.
- 21 And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD.
- 22 And ye shall be my people, and I will be your God.

30:11 Jer 1:19, Isa 43:25; Mic 1:25; Mt 26:20
30:12 Jer 30:15; Jer 14:17; Jer 15:16; Eze 9:11
30:13 Ps 14:2; Isa 59:10; Eze 22:30; 1 Jo 2:1
30:14 Jer 2:36; Jer 4:30; La 1:2; Jds 16:9
30:15 Jer 15:18; La 5:39; Mic 7:9; Jer 16:11
30:16 Jer 10:25; Rev 13:10; Mic 7:10; Jer 12:11
30:17 Jer 30:18; Jer 4:22; 1 Pe 2:21; Rev 22:2
30:18 Jer 30:5; Ps 85:1; Isa 11:26; Zec 12:6
30:19 Jer 31:1; Isa 45:10; Jo 17:22; 1 Pe 1:7
30:20 Jer 42:49; Ps 102:28; Jer 30:16; Isa 49:26
30:21 Ge 9:10; Eze 2:2; Mt 27:47; Ac 5:41
30:22 Jer 21:7; Jer 51:4; Heb 8:10; Rev 21:3
30:23 Jer 25:42; Ps 58:9; 1 Pe 1:27; Zec 9:11
30:24 Jer 1:28; Isa 14:24; Da 2:28; Da 10:14
31:1 Jer 30:24; Eze 34:31; Jo 20:17; Heb 12:16
31:2 Ex 1:16; Ex 2:23; Mt 11:28; Heb 1:8
31:3 Dt 10:15; Dt 35:5; Mal 1:2; Rom 9:13
31:4 Jer 1:10; Jer 50:18; Jer 33:7; Rev 21:10
31:5 Dt 28:30; Am 9:14; Mic 4:4; Zec 5:10
31:6 Jer 6:17; Isa 40:9; Isa 62:6; Ac 8:5-8
31:7 Dt 32:13; Ps 67:1; Isa 14:23; Ps 147
31:8 Zec 2:6; Isa 45:6; Mt 12:20; Jo 2:15
31:9 Jer 3:4; Jer 50:4; Hos 12:4; Mt 5:4; Lk 6:21
31:10 Ge 10:5; Ps 2:10; Isa 21:1; Zep 2:11
31:11 Jer 15:21; Jer 50:33; Isa 41:23; Isa 48:20

3 Heb. for binding up, or, pressing
4 or, nevertheless
5 or, little hill
6 his glorious ones
7 Heb. cutting
8 or, remain

- 23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.
- 24 The fierce anger of the LORD shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Israel's Share in the Coming Restoration

- 31 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.
- 2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.
- 3 The LORD hath appeared to old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.
- 4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.
- 5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.
- 6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God.
- 7 For thus saith the LORD: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.
- 8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.
- 9 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn.
- 10 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.
- 11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

Jer Humbled in the sight of the nations, those who once had been recognized as favored of Heaven above all other peoples of the earth were to learn in exile the lesson of obedience so necessary for their future happiness. Until they had learned this lesson, God could not do for them all that He desired to do. "I will correct thee in measure, and will not leave thee altogether unpunished," He declared in explanation of His purpose to chastise them for their spiritual good, Jeremiah 30:11. Yet those who had been the object of His tender love were not forever set aside; before

all the nations of earth He would demonstrate His plan to bring victory out of apparent defeat, to save rather than to destroy. To the prophet was given the message (PK 474)

31:10-12. Divine Help Available for Correction.—[Jer. 31:10-12 quoted.] Corn and wine are symbols of grace and plenty.

All who receive the messages that the Lord sends to purify and cleanse them from all habits of disobedience to His commandments and conformity to the world, and who repent of their sins and reform, looking to God for help

31 ¹ Heb. from afar ² have I extended lovingkindness unto thee ³ or, timbrels ⁴ Heb. profane them ⁵ or, favours

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 Thus saith the LORD: A voice was heard in Ramah, lamentation, and bitter weeping: Rahel weeping for her children refused to be comforted for her children, because they were not.

16 Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 I have surely heard Ephraim bemoaning himself *thus*: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned: for thou art the LORD my God.

19 Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did hear the reproach of my youth.

20 Is Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

22 How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

Judah's Share in the Coming Restoration

23 Thus saith the LORD of hosts, the God of Israel: As yet they shall use this speech in the land of Judah and in the cities

31:12 Jer 31:4; Isa 12:1; Isa 35:10; Rom 2:1

31:13 Jer 31:8; Ne 12:27; Ps 40:11; Zec 8:19

31:14 Ne 10:39; Ps 142:9; 1 Pe 2:9; Rev 5:10

31:15 Eze 2:10; Mt 2:16; Jer 40:1; Mt 2:18

31:16 Ge 45:31; 1 Th 4:1; Ro 12:12; Heb 6:10

31:17 Isa 6:13; Isa 11:11; La 3:21; Mt 24:22

31:18 Lk 15:20; Jer 31:6; Jer 31:9; Ps 80:19

31:19 Dt 30:2; Eze 36:26; 2 Th 2:25; Lk 18:15

31:20 Jer 32:9; Jer 4:19; Phil 1:8; Lk 15:21

31:21 Isa 57:14; Isa 62:10; Jer 50:5; Dt 32:46

31:22 Jer 2:23; Hos 8:5; Mt 1:21; Gal 3:1

31:23 Isa 1:26; Isa 60:21; Zec 8:3; Ru 2:4

31:24 Eze 36:10; Zec 2:1

31:25 Jer 31:11; Ps 107:9; Isa 50:1; Mt 5:6; Lk 1:53

31:26 Ps 127:2; Zec 4:12

31:27 Jer 31:31; Eze 36:9; Zec 10:9; Jer 30:19

31:28 Jer 4:27; Da 9:14; Jer 1:10; Jer 35:4

31:29 Jer 31:30; La 5:7; Eze 18:25

31:30 Isa 3:11; Eze 3:24; Eze 18:3; Gal 6:5

31:31 Jer 31:27; Am 9:13; Mt 26:28; Mk 14:21

31:32 Jer 31:1; Jer 34:14; Ex 19:5; Mk 8:23

31:33 Jer 32:40; Eze 11:19; 2 Co 5:3; Heb 8:10

31:34 1 Th 4:9; Heb 5:12; 1 In 2:27; Jo 17:4

31:35 Dt 4:19; Job 38:33; Ps 72:5; Ps 74:16

6 Heb sound

7 or, should I have continued an husband unto them?

thereof, when I shall bring again their captivity: The LORD bless thee, O habitation of justice, and mountain of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

The New Covenant Made With Both Houses

27 Behold, the days come, saith the LORD, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, *though* I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

(MS 65, 1912).

32. Jeremiah Showed His Belief of Restoration by Purchasing Anathoth.—Laying fast hold on the promises of God, Jeremiah, by means of an acted parable, illustrated before the inhabitants of the fated city his strong faith in the ultimate fulfillment of God's purpose for His people. In the presence of witnesses, and with careful observance of all necessary legal forms, he purchased for seventeen shekels of silver an ancestral field situated in the neighboring village of Anathoth.

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and walking in the way of obedience to His commandments, will receive divine help to correct their evil course of action. But those who apparently repent and seek the Lord, yet do not put away the evil of their doings, will not only disappoint themselves, but when their course is placed before them in symbols or parables, they will feel shame and sorrow because they have disappointed the Lord. They have hoped and trusted in their own course of action. As a people they have been reprov'd, and yet they have not put away the evil works that called for reproof

- 36 If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.
- 37 Thus saith the LORD: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.
- 38 Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner.
- 39 And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.
- 40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, *shall be* holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

The Purchase of the Field and Its Significance

- 32** The word that came to Jeremiah from the LORD in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar.
- 2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house.
- 3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD. Behold, I will give this city into the hand of the king of Babylon, and he shall take it;
- 4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;
- 5 And he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.
- 6 And Jeremiah said, The word of the LORD came unto me, saying,
- 7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it.
- 8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of

31:36 Ps 72:5, Ps 72:17, Ps 102:28; Jer 46:26
31:37 Jer 33:22, Ps 89:2, Pr 30:4; Isa 40:12
31:38 Jer 31:27, Jer 23:5, Jer 30:18; Da 9:25
31:39 Eze 108; Zec 1:2-4
31:40 Jer 7:32, Jer 42:30, Eze 37:2, Jn 18:1
32:1 2 Ch 36:11; Jer 25:1
32:2 2 Ki 25:18; Jer 52:8, Jer 52:8, Mt 5:12
32:3 Jer 2:30; Jer 5:3, Jer 38:4, Lk 20:2
32:4 Jer 57:17; Eze 21:25-26
32:5 Jer 27:22; Jer 2:37, Jer 33:5; Jer 21:30
32:7 Jer 11:21; Lev 25:23, Lev 25:34; Nu 35:2
32:8 Jer 33:1; Jer 32:7, Zec 11:11; Jn 15:3
32:9 1 Ki 20:39; Est 5:9, Isa 55:2, Hos 5:2
32:10 Jer 52:8; Isa 44:5; Jn 5:45; Jn 6:27; 2 Co 12:2
32:11 Lk 2:27; Ac 26:3, 1 Co 11:16
32:12 Jer 32:16; Jer 36:26, Jer 45:1; 2 Co 8:21
32:14 Jer 32:10-12
32:15 Jer 32:37; Jer 31:5, Jer 31:24; Zec 5:10
32:16 Jer 12:1; Php 4:6
32:17 Jer 4:10; Eze 9:8, Ac 1:15, Ac 17:24; Rev 3:11
32:18 Ex 34:7; Nu 1:18, Mt 27:25; Hab 1:12
32:19 Isa 9:6; Isa 28:29, Isa 40:15, Eph 1:11
32:20 Ex 7:3, Ex 10:2, Dt 1:41, Ac 7:36
32:21 Ex 6:6; Ex 14:14, Ps 105:37

32

- 1 or, seven shekels and ten pieces of silver
2 Heb. wrote in the book
3 or, hid from thee
4 Heb. doing

Benjamin: for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of the LORD.

- 9 And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, *even* seventeen shekels of silver.
- 10 And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances.
- 11 So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open:
- 12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.
- 13 And I charged Baruch before them, saying,
- 14 Thus saith the LORD of hosts, the God of Israel: Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.
- 15 For thus saith the LORD of hosts, the God of Israel: Houses and fields and vineyards shall be possessed again in this land.
- 16 Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,
- 17 Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:
- 18 Thou shewest lovingkindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the LORD of hosts, is his name.
- 19 Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings:
- 20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among other men; and hast made thee a name, as at this day:
- 21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

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From every human point of view this purchase of land in territory already under the control of the Babylonians, appeared to be an act of folly. The prophet himself had been foretelling the destruction of Jerusalem, the desolation of Judea, and the utter ruin of the kingdom. He had been prophesying a long period of captivity in faraway Babylon. Already advanced in years, he could never hope to receive personal benefit from the purchase he had made. However, his study of the prophecies that were recorded in the Scriptures had created within his heart a

firm conviction that the Lord purposed to restore to the children of the captivity their ancient possession of the Land of Promise. With the eye of faith Jeremiah saw the exiles returning at the end of the years of affliction and reoccupying the land of their fathers. Through the purchase of the Anathoth estate he would do what he could to inspire others with the hope that brought so much comfort to his own heart (PK 469).

33:3. Words of God Need to be Studied to Develop Spirituality.—The mind, the soul, is built up by that upon

- 22 And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey;
- 23 And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:
- 24 Behold the 'mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest it.
- 25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; 'for the city is given into the hand of the Chaldeans.
- 26 Then came the word of the LORD unto Jeremiah, saying,
- 27 Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me?
- 28 Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:
- 29 And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.
- 30 For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.
- 31 For this city hath been to me as 'a provocation of mine anger and of my fury from the day that they built it even unto this day: that I should remove it from before my face,
- 32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.
- 33 And they have turned unto me the 'back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction.
- 34 But they set their abominations in the

32:22 Ge 13:15; Ge 24:7; Ge 50:24; Ex 13:5.

32:23 Ne 9:15; Jdg 10:6; Eze 20:8; Gal 5:10; Jas 2:10.

32:24 Jer 33:1; Eze 21:22; Jer 24:10; Mt 24:35.

32:27 Nu 16:22; Isa 61:8; Lk 3:6; Jo 17:2.

32:28 Jer 32:3; Jer 32:21; Jer 32:36; Jer 19:7-12; Jer 20:5.

32:29 Jer 17:27; Jer 21:10; Jer 39:8; Mt 22:37.

32:30 Jer 2:7; Jer 4:25; Ne 9:16; Isa 63:10.

32:31 2 Ki 21:16; 2 Ki 23:15; Mt 23:37; Lk 13:34-35.

32:32 Jer 2:26; Isa 1:25; Da 9:6; Da 9:8.

32:33 Jer 2:27; Jer 7:24; Jer 18:17; Eze 8:16.

32:34 Jer 7:30; Jer 23:11; 2 Ch 33:15.

32:35 Jer 7:41; 2 Ki 23:10; Eze 23:37; Dt 18:10.

32:36 Hos 2:13; Rom 5:20; Eph 2:5-5.

32:37 Jer 23:3; Jer 23:8; Ps 106:47; Eze 11:17.

32:38 Jer 23:7; Jer 40:22; Heb 8:10; Rev 21:7.

32:39 Isa 52:8; Eze 46:26; Jn 17:21; Ac 4:12.

32:40 Isa 24:5; Isa 55:3; Heb 7:24; Heb 13:20.

32:41 Dt 30:9; Isa 62:5; Isa 65:19; Zep 3:17.

32:42 Jer 31:28; Mt 23:35; Jer 33:10-11.

32:43 Jer 32:36; Eze 37:11-14.

32:44 Jer 17:26; Jer 32:37.

33:1 Jer 32:8; Jer 37:21; Jer 38:28; 2 Ti 2:9.

5 or, engines of shot

6 or, though the

7 Heb. for my anger

8 Heb. neck

9 Heb. all days

10 Heb. from after them

11 Heb. in truth, or, stability

house, which is called by my name, to defile it.

- 35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence:

37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely:

38 And they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, that they may fear me 'for ever, for the good of them, and of their children after them:

40 And I will make an everlasting covenant with them, that I will not turn away 'from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land 'assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, It is desolate without man or beast: it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

Renewed Promises of the Elevation of Jerusalem to a Place of Honor Among the Nations

33 Moreover the word of the LORD came unto Jeremiah the second time, while

which it feeds, and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. Of every human being privileged with access to the Scriptures, God says, "I have written to him the great things of My law." "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Hosea 8:12; Jeremiah 33:3.

With the word of God in his hands, every human being, wherever his lot in life may be cast, may have such

companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He speaks with men. As he studies and meditates upon the themes into which "the angels desire to look" (1 Peter 1:12), he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught on mountain and plain and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts

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- he was yet shut up in the court of the prison, saying.
- 2 Thus saith the LORD the maker thereof, the LORD that formed it, to establish it: 'the LORD is his name;
- 3 Call unto me, and I will answer thee, and shew thee great and 'mighty things, which thou knowest not.
- 4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts, and by the sword;
- 5 They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.
- 6 Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.
- 7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.
- 8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.
- 9 And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.
- 10 Thus saith the LORD; Again there shall be heard in this place, which ye say *shall* be desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,
- 11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: (for the LORD is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.
- 12 Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

33:2 Ps 102:16; Isa 13:52; Heb 11:10; Rev 21:2.

33:3 Jer 29:12; Dt 4:7; Joel 2:32; Ac 2:21.

33:4 Jer 32:24; Eze 4:2; Eze 21:22; 11ab 1:10.

33:5 Jer 32:5; Jer 18:17; Isa 8:17; Mic 5:4.

33:6 Ps 57:2; Isa 40:26; Jn 10:10; Eph 6:23.

33:7 Jer 33:11; Ps 85:1; Ps 126:1; Isa 11:12.

33:8 Jer 50:20; Isa 42:2; Zec 13:1; Rev 1:5.

33:9 Jer 31:4; Isa 62:7; Isa 62:12; Zec 8:20.

33:10 Jer 32:36; Eze 37:11.

33:11 Jer 7:34; Jer 16:9; Jn 3:29; Rev 18:23.

33:12 Jer 36:29; Jer 51:62; Jer 17:26; Isa 65:10.

33:13 Lev 27:32; Lk 15:4; Jn 10:5:1.

33:14 Jer 25:5; Isa 7:14; Da 2:4; Am 9:11.

33:15 Isa 53:4; Zec 1:8; Ps 45:1; Rev 19:11.

33:16 Isa 45:17; Rom 11:26; Jer 32:37; Php 4:9.

33:17 Jer 35:19; 2 Sa 5:29; Isa 9:7.

33:18 Isa 56:7; Eze 45:5; Rom 12:1; 1 Pe 2:5.

33:20 Ge 8:22; Ps 89:7; Isa 51:9-10.

33:21 2 Sa 23:5; 2 Ch 7:18; Mt 24:45; Rev 5:10.

33:22 Jer 31:37; Ge 15:5; Hos 1:10; Heb 11:12.

33:23 Ps 91:14; Ps 111:1; Ps 85:1; La 4:15.

33:24 Jer 33:20; Ge 8:22; Ps 7:16; Ps 74:1.

33:25 Jer 31:37; Ge 9:10; Isa 54:8; Rom 11:32.

33

1 or, JEHOVAH, etc.
2 or, hidden
3 Heb. Jehovahah-
tsidkenu
4 Heb. There shall
not be cut off from
David

- 13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

Promises of the Re-establishment of the Kingly and Priestly Office

- 14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.
- 15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.
- 16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and *this is the name* wherewith she shall be called, The LORD our righteousness.
- 17 For thus saith the LORD: 'David shall never want a man to sit upon the throne of the house of Israel;
- 18 Neither shall the priests the Levites want: a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.
- 19 And the word of the LORD came unto Jeremiah, saying,
- 20 Thus saith the LORD: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;
- 21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.
- 22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.
- 23 Moreover the word of the LORD came to Jeremiah, saying,
- 24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be, no more a nation before them.
- 25 Thus saith the LORD: If my covenant *be* not with day and night, and if I have not appointed the ordinances of heaven and earth;
- 26 Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the

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of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions—voices that here he learned to distinguish and to love. He who through the word of God has lived in fellowship with heaven, will find himself at home in heaven's companion-

ship (Ed 126-127).

35:12-17, **Judah and Rechabites.**—To illustrate the importance of yielding implicit obedience to the requirements of God, Jeremiah gathered some Rechabites into one of the chambers of the temple and set wine before them, inviting them to drink. As was to have been expected, he met with remonstrance and absolute refusal. "We will drink no wine," the Rechabites firmly declared, "for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons forever."

seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

The Infidelity and Punishment of Judah (34:1-35:19)

Prediction of the Fate of Jerusalem and Zedekiah

- 34** The word which came unto Jeremiah from the LORD, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,
- 2 Thus saith the LORD, the God of Israel: Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD: Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:
- 3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand: and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon.
- 4 Yet hear the word of the LORD, O Zedekiah king of Judah: Thus saith the LORD of thee, Thou shalt not die by the sword:
- 5 But thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee: and they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.
- 6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,
- 7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for these defended cities remained of the cities of Judah.

A Denunciation of Judah's Breach of Faith in Re-enslaving Freed Men

- 8 This is the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them;
- 9 That every man should let his manservant, and every man his maid-servant, being an Hebrew or an Hebrewess, go free: that none should serve himself of them, to wit, of a Jew his brother.

34:1 Jer 34:7; Jer 32:2; Da 4:22; Da 5:19

34:2 Jer 34:22; Jer 21:4; Jer 21:10

34:3 Jer 34:21; Jer 21:5; Eze 12:13; Eze 21:25

34:5 2 Ki 22:20; Da 2:16; Jer 22:18; La 4:20

34:6 1 Sa 4:18; Eze 27:18; Mt 14: Ac 20:27

34:7 Jer 34:1; Jer 1:5; Jos 10:11; Mic 1:15

34:8 2 Ki 11:17; 18:15; 2 Ki 6:1

34:9 Ge 9:15; Ex 2:6; 2 Co 11:22; Php 4:5

34:10 Jer 26:10; Jer 26:16; Jer 36:12; Mk 6:20

34:11 Jer 34:21; Jer 37:5; Ex 8:8; 2 Pe 2:20-22

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

34:13 Jer 31:32; Ex 21:5; Jer 7:22; Jer 11:7

34:14 Isa 58:6; Am 8:6; Isa 50:1; Rom 7:24

34:15 2 Ki 12:2; Isa 41:5; 1 Sa 15:11; Eze 3:20; Mal 1:12

34:17 Da 6:24; Mt 2: Gal 6:7; Jos 2:13

34:18 Ex 17:2; Jos 7:11; Jos 23:10; Hos 6:7

34:19 Eze 22:27; Da 9:6; Da 9:8; Jer 29:2

34:20 Jer 11:21; Jer 21:7; Jer 16:4; Rev 19:17-21

- 10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his manservant, and every one his maid-servant, go free, that none should serve themselves of them any more, then they obeyed, and let them go.

- 11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

- 12 Therefore the word of the LORD came to Jeremiah from the LORD, saying,

- 13 Thus saith the LORD, the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

- 14 At the end of seven years let ye go every man his brother an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.

- 15 And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:

- 16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

- 17 Therefore thus saith the LORD: Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith the LORD, to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth.

- 18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.

- 19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

- 20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their dead bodies

"Then came the word of the Lord unto Jeremiah, saying, Thus saith the Lord of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to My words? saith the Lord. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment." Jeremiah 35:6, 12-14

God sought thus to bring into sharp contrast the obedience of the Rechabites with the disobedience and rebellion

of His people. The Rechabites had obeyed the command of their father and now refused to be enticed into transgression. But the men of Judah had hearkened not to the words of the Lord, and were in consequence about to suffer His severest judgments (PK 424-424).

36. Now Covering the Same Ground.—[Jer. 36:1-7 quoted.] This chapter is a record of historical events that will be repeated. Let all who desire to receive warning, read carefully.

[Jer. 36:22, 23, 27, 28, 32 quoted] (MS 65, 1912).

- shall be for meat unto the fowls of the heaven, and to the beasts of the earth.
- 21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are gone up from you.
- 22 Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a desolation without an inhabitant.

A Lesson From the Fidelity of the Rechabites

- 35** The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,
- 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.
- 3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziah, and his brethren, and all his sons, and the whole house of the Rechabites;
- 4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door:
- 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.
- 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:
- 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.
- 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;
- 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:
- 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.
- 11 But it came to pass, when Nebuchad-

34:21 Jer 59:6; Jer 52:10; La 4:20; Eze 17:16.
34:22 2 Sa 16:11; Isa 15:3; Mt 22:7; Isa 6:11

35:1 Jer 1:3; Jer 25:1; Jer 26:1; Da 1:1.
35:2 Jer 53:8; 1 Ch 2:55; Jer 35:4; Eze 40:16

35:4 Dt 33:1; Jos 14:6; 1 Ti 6:11; 2 Ti 5:17

35:5 Jer 45:2; Ecc 9:7; Am 2:12; 2 Co 2:9

35:6 2 Ki 10:15; Lev 10:9; 1 Pe 2:11; Ge 46:7

35:8 Pr 1:10; Pr 6:20; Pr 14:1; Col 3:20

35:9 Jer 35:7; Nu 10:14; Ps 57:16; 1 Ti 6:6

35:10 Jer 58:8
35:11 2 Ki 2:2; Jer 8:1; Mk 13:14

35:12 Jer 9:12; Jer 52:35; Isa 42:25; Heb 12:25

35:14 Jer 7:15; Jer 25:11; Jer 21:21

35:15 Lk 10:16; 1 Th 1:8; Jer 5:1; Jer 1:11

35:16 Jer 35:14; Isa 1:3; Mat 1:6; Lk 15:28; Jo

35:17 Jer 11:8; Lev 26:14; Mic 5:12; Rom 10:21

35:18 Ex 20:12; Dt 5:16; Eph 6:1-5

35:19 Jer 33:17; Ps 57:14; 21:36; Jude 24

36:1 Jer 25:1; Jer 35:1; 2 Ki 21:1-2

35

1 Heb. threshold, or, vessel

2 Heb. There shall not a man be cut off from Jonadab the son of Rechab to stand, etc

nezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

- 12 Then came the word of the LORD unto Jeremiah, saying,
- 13 Thus saith the LORD of hosts, the God of Israel: Go and tell the men of Judah and the inhabitants of Jerusalem. Will ye not receive instruction to hearken to my words? saith the LORD.
- 14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.
- 15 I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.
- 16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:
- 17 Therefore thus saith the LORD God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.
- 18 And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:
- 19 Therefore thus saith the LORD of hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me for ever.

Events Preceding the Desolation of Jerusalem (36:1-39:18)

The Dictation of the First Edition to Baruch

36 And it came to pass in the fourth year of Jehoiakim the son of Josiah king of

20:9.

It was about this time that the Lord commanded Jeremiah to commit to writing the messages he desired to bear to those for whose salvation his heart of pity was continually yearning. "Take thee a roll of a book," the Lord bade His servant, "and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to

36:2-8. Baruch Writes Jeremiah's Prophecy.—The prophet's words, instead of leading to confession and repentance, aroused the anger of those high in authority, and as a consequence Jeremiah was deprived of his liberty. Imprisoned, and placed in the stocks, the prophet nevertheless continued to speak the messages of Heaven to those who stood by. His voice could not be silenced by persecution. The word of truth, he declared, "was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Jeremiah

- Judah, *that* this word came unto Jeremiah from the LORD, saying,
- 2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.
 - 3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin.
 - 4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.
 - 5 And Jeremiah commanded Baruch, saying, *I am* shut up; I cannot go into the house of the LORD:
 - 6 Therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the fasting day; and also thou shalt read them in the ears of all Judah that come out of their cities.
 - 7 It may be they will present their supplication before the LORD, and will return every one from his evil way: for great is the anger and the fury that the LORD hath pronounced against this people.
 - 8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

The Reading of the Scroll in the Temple Courts by Baruch

- 9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.
- 10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the LORD's house, in the ears of all the people.
- 11 When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,
- 12 Then he went down into the king's house,

do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin." Jeremiah 36:2,3.

In obedience to this command, Jeremiah called to his aid a faithful friend, Baruch the scribe, and dictated "all the words of the Lord, which He had spoken unto him." Verse 4. These were carefully written out on a roll of parchment and constituted a solemn reproof for sin, a warning of the sure result of continual apostasy, and an earnest appeal for the renunciation of all evil (PK 432-433).

36:2 Jer 36:6, Jer 40:29; Jer 50:2; Hos 8:12
 36:3 Jer 36:7; Jer 18:8; Eze 18:8; Eze 18:11
 36:4 Jer 36:26; Rom 10:22; Jer 36:21, Isa 8:1

36:5 Jer 33:1, 2 Co 11:25; Eph 3:1, 2 Ti 2:6
 36:6 Jer 40:8, Jer 7:2; Jer 18:11, Ac 27:9
 36:7 Jer 36:3; Da 9:13; Jer 13; Jer 38; Zec 1:4

36:8 Jer 46:4; Jer 17:15; Mt 16:24, 1 Co 16:10
 36:9 Jer 46:1; Lev 24:27, 2 Ch 20:3; Ne 9:1

36:10 Jer 36:6; Jer 40:8; Jer 55:4, 2 Sa 20:25
 36:11 Jer 46:10; 2 Ki 25:22, 2 Ch 35:20

36:12 Jer 41:1, Jer 46:25; Jer 26:22; Jer 28:1
 36:13 2 Ki 22:19; 2 Ch 34:24; Job 5:6

36:14 Jer 40:8; Jer 41:19; Zeph 1:1; Mt 10:16
 36:15 Jer 36:21
 36:16 Jer 36:24; Ac 24:25-26; Jer 13:18; Am 7:10-11

36:17 Jer 9:10-11; Jo 9:15
 36:18 Jer 36:2; Jer 50:4; Ps 20:4-5

36:19 Jer 36:26; Am 7:12; Ik 13:31; Ac 25:16
 36:20 Jer 36:12; Jer 36:21

36:21 Jer 23:28; Jer 26:2, 2 Ki 22:10
 36:22 Jer 4:20; Am 5:15

36:23 1 Ki 22:8, 1 Ki 22:27; Ps 50:17; Rev 22:19
 36:24 Jer 36:16; Ps 61:5; Isa 26:11; Rom 3:18

36:25 Jer 26:22; Ge 5:22; Mt 27:9; Mt 27:25

36

- 1 *Heb. their supplication shall fail*
- 2 *or, secretary of state*
- 3 *or, door*

into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

- 13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.
- 14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.
- 15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.
- 16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.
- 17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?
- 18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.
- 19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be.

The Burning of the Scroll by Jehoiakim

- 20 And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.
- 21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.
- 22 Now the king sat in the winterhouse in the ninth month: and *there was a fire* on the hearth burning before him.
- 23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.
- 24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.
- 25 Nevertheless Elnathan and Delaiah and

36:20-24. Rejection of Reproof.—Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver His

- Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.
- 26 But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

The Production of the New Scroll

- 27 Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,
- 28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.
- 29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
- 30 Therefore thus saith the LORD of Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in the night to the frost.
- 31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.
- 32 Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

The Temporary Lifting of the Final Siege

- 37 And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.
- 2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by the prophet Jeremiah.

36:26 Jer 2:30, 1 Ki 19:10, 1 Ki 19:11, Jo 7:42

36:28 Jer 11:28, Job 24:14, Mt 21:45, 2 Ti 2:13

36:29 Job 15:24, Job 10:8, Isa 45:9, Ac 5:49

36:30 Jer 22:30, Jer 22:18, Ge 31:10, Ge 31:40

36:31 Jer 24:3, Jer 11:8, Lev 26:14, Mt 24:3

36:32 Jer 36:1, Jer 36:18, Rom 16:22, Lev 26:18

37:1 2 Ki 24:17, 1 Ch 4:15, Jer 22:28, Jer 24:1

37:2 Pr 29:12, Eze 21:25, 1 Th 1:8, Ex 9:13

37:3 Jer 29:21, Jer 29:25, Jer 52:24, Ac 8:24

37:4 Jer 5:15, Jer 32:23

37:5 Eze 17:15, Jer 29:25, 2 Ki 24:7, Eze 17:15

37:7 Jer 37:3, Jer 21:2, 2 Ki 22:18, La 1:17

37:8 Jer 32:29, Jer 39:28, Jer 54:23-27

37:9 Ob 5, Gal 6:3, Eph 5:6, 2 Th 2:3, Jas 1:22

37:10 Jer 19:30, Isa 10:1, Isa 30:17, Joel 2:11

37:11 Jer 37:5

37:12 1 Ki 19:9, Ne 6:11, Mt 10:23, 1 Th 5:22

37:13 Jer 38:7, Zec 13:10, Jer 38:1, Jer 36:12

37:14 Ne 6:8, Ps 27:12, Ps 45:11, Lk 6:26, 1 Pe 3:10

37:15 Jer 26:16, Mt 21:45, Mt 23:34

4 or, of the king
5 Heb. visit upon
6 Heb. as they

37
1 Heb. by the hand of the prophet

2 Heb. your souls
3 Heb. thrust through

4 Heb. made to ascend

5 or, to slip away from thence in the midst of the people

6 Heb. falsehood, or, a lie

- 3 And Zedekiah the king sent Jehukal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.
- 4 Now Jeremiah came in and went out among the people: for they had not put him into prison.
- 5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.

A Prediction of the Return of the Chaldeans

- 6 Then came the word of the LORD unto the prophet Jeremiah, saying,
- 7 Thus saith the LORD, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to enquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.
- 8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.
- 9 Thus saith the LORD: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.
- 10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.

Jeremiah Falsely Accused and Imprisoned

- 11 And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,
- 12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.
- 13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.
- 14 Then said Jeremiah, It is false; I fall not away to the Chaldeans, But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.
- 15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in

reproofs. It has ever been thus, and the same spirit exists today that persecuted and imprisoned Jeremiah for obeying the word of the Lord (57:28).

36:28, Jeremiah Reproduced Another Roll of Warning.—The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning they contained and the swift-coming punishment God had pronounced against rebellious Israel. But even the written roll was reproduced. "Take thee again another roll," the Lord commanded His servant, "and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned." The record of the prophecies concerning Judah and Jerusalem had been reduced to ashes; but the words

were still living in the heart of Jeremiah, "as a burning fire," and the prophet was permitted to reproduce that which the wrath of man would fain have destroyed.

Taking another roll, Jeremiah gave it to Baruch, who wrote thereon from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words." Jer 36:28,32. The wrath of man had sought to prevent the labors of the prophet of God, but the very means by which Jehoiakim had endeavored to limit the influence of the servant of Jehovah, gave further opportunity for making plain the divine requirements (PK 436).

37:3, Jeremiah Was Requested to Pray for the King.—In the ninth year of Zedekiah's reign "Nebuchad-

prison in the house of Jonathan the scribe: for they had made that the prison.

The Prophet in the Court of the Guard

- 16 When Jeremiah was entered into the dungeon, and into the 'cabins, and Jeremiah had remained there many days;
- 17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.
- 18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?
- 19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?
- 20 Therefore hear now. I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.
- 21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

Jeremiah Cast Into a Mire Dungeon

- 38** Then Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,
- 2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.
- 3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.
- 4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city,

37:16 Jer 38:6; Ge 40:15; La 3:53; La 3:55
37:17 Jer 38:5; 1 Ki 22:16; Mk 6:20; Jer 21:7

37:18 Ge 31:36; Jer 17:15; Da 6:22; Jo 10:42

37:19 Jer 2:28; 2 Ki 3:13; Jer 6:11; La 2:14
37:20 Jer 36:7; Jer 26:15; Ac 25:10-11; Ac 26:16-19

37:21 Jer 32:2; Ac 12:5; Jer 32:8; Eph 4:1

38:1 Ezr 2:3; Ne 2:9; Jer 37:1; Ac 5:20

38:2 Jer 27:13; Jer 29:18; Jer 51:17; Rev 6:4-8

38:3 Jer 21:10; Jer 32:3-5; Jer 26:11; Eze 22:27; Lk 23:2; Ac 16:20

38:5 1 Sa 15:24; 1 Sa 29:9; 2 Sa 3:49

38:6 Jer 47:21; Ps 109:5; Ac 16:24; Heb 10:36

38:7 Jer 14:23; Ps 68:41; Mt 20:16; Jer 26:9

38:9 Job 41:4; Jer 47:21; Jer 52:6

38:10 Est 5:2; Est 8:7; Ps 75:10; Pr 21:1

38:11 Jer 38:6

38:12 Rom 12:10; Rom 12:15; Eph 4:32

38:13 Jer 38:6; Jer 37:21; Ac 23:35; Ac 28:16

38:14 Jer 37:17; 1 Ki 10:8; Jer 42:20

and the hands of all the people, in speaking such words unto them: for this man seeketh not the 'welfare of this people, but the hurt.

- 5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not *he* that can do *any* thing against you.
- 6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

The Prophet's Rescue by Ebed-melech

- 7 Now when Ebedmelech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;
- 8 Ebedmelech went forth out of the king's house, and spake to the king, saying,
- 9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for *there is* no more bread in the city.
- 10 Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men 'with thee, and take up Jeremiah the prophet out of the dungeon, before he die.
- 11 So Ebedmelech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.
- 12 And Ebedmelech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.
- 13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

Zedekiah's Secret Interview With Jeremiah

- 14 Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the 'third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing: hide nothing from

nezzar king of Babylon came, he, and all his host, against Jerusalem, to besiege the city. 2 Kings 25:1. The outlook for Judah was hopeless. "Behold, I am against thee," the Lord Himself declared through Ezekiel. "I the Lord have drawn forth My sword out of his sheath! it shall not return any more. . . . Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water." "I will pour out Mine indignation upon thee, I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skillful to destroy." Ezekiel 21:3; 5-7, 31.

The Egyptians endeavored to come to the rescue of the beleaguered city; and the Chaldeans, in order to keep them back, abandoned for a time their siege of the Judean

capital. Hope sprang up in the heart of Zedekiah, and he sent a messenger to Jeremiah, asking him to pray to God in behalf of the Hebrew nation (PK 452-453).

37:15. Jeremiah Imprisoned.—For many years Jeremiah had stood before the people as a faithful witness for God; and now, as the fated city was about to pass into the hands of the heathen, he considered his work done and attempted to leave, but was prevented by a son of one of the false prophets, who reported that Jeremiah was about to join the Babylonians, to whom he had repeatedly urged the men of Judah to submit. The prophet denied the lying charge, but nevertheless "the princes were wroth with Jeremiah, and smote him, and put him in prison" (Jer 37:15. (PK 453).

- me.
- 15 Then Jeremiah said unto Zedekiah, If I declare it unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?
- 16 So Zedekiah the king swore secretly unto Jeremiah, saying, As the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.
- 17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house:
- 18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.
- 19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me.
- 20 But Jeremiah said, They shall not deliver thee. Obey, I beseech thee, the voice of the LORD, which I speak unto thee; so it shall be well unto thee, and thy soul shall live.
- 21 But if thou refuse to go forth, this is the word that the LORD hath shewed me:
- 22 And, behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, "Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back."
- 23 So they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou shalt cause this city to be burned with fire.

The Prophet's Confinement in the Court of the Guard

- 24 Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.
- 25 But if the princes hear that I have talked with thee, and they come unto thee, and

38:15 1k 22:67-68
38:16 Jer 37:17; Jn 4:2; Rev 12:7; Heb 12:9
38:17 Ps 80:7; Ps 80:14; Am 5:27; Jer 27:17
38:18 2 Ki 24:12; Jer 38:4; Jer 38:24; Jer 39:3
38:19 Jer 38:5; 1 Sa 15:24; Job 31:34; Pr 29:25
38:20 Jer 26:13; Da 4:27; 2 Co 5:11; 2 Co 5:20
38:21 Jer 5:4; Ex 16:28; Job 31:35; Heb 12:25
38:22 Jer 43:6; La 5:11; Jer 38:19; La 1:13
38:23 Jer 38:10; Jer 39:6; Jer 41:10; Eze 14:9
38:25 Jer 38:27
38:26 Jer 37:15; Jer 37:20; Eze 48
38:27 2 Ki 6:19; Ac 24:6
38:28 Jer 38:13; Jer 45:21; Ps 25:1; 2 Ti 3:11
39:1 Zec 8:19; Est 2:16
39:2 2 Ki 25:3; Jer 51:10; 2 Ki 25:1; Eze 34:21
39:3 Jer 1:15; Jer 21:1; Jer 38:17; 2 Ki 17:40
39:4 Lev 26:17; Lev 26:46; De 28:25; Eze 12:12
39:5 Jer 38:18; Jer 38:25; La 1:3; Jer 52:8
39:6 Jer 52:10; 2 Ki 25:7; Ge 21:16; 2 Ki 22:20

6 Heb. Men of thy peace

7 Heb. thou shalt burn etc.

8 Heb. they were silent from him

39

1 Heb. spake with him judgments

- say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:
- 26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.
- 27 Then came all the princes unto Jeremiah, and asked him; and he told them according to all these words that the king had commanded. So they left off speaking with him; for the matter was not perceived.
- 28 So Jeremiah abode in the court of the prison until the day that Jerusalem was taken; and he was there when Jerusalem was taken.

The Captivity of Judah (39:1-18)

The Capture of Jerusalem and the Fate of Zedekiah and the People

- 39 In the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadnezzar king of Babylon and all his army against Jerusalem, and they besieged it.
- 2 And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.
- 3 And all the princes of the king of Babylon came in, and sat in the middle gate, even Nergalsharezer, Samgarnebo, Sarsechim, Rabaris, Nergalsharezer, Rabmag, with all the residue of the princes of the king of Babylon.
- 4 And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls; and he went out the way of the plain.
- 5 But the Chaldeans' army pursued after them, and overtook Zedekiah in the plains of Jericho; and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he gave judgment upon him.
- 6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes; also the king of Babylon slew all the nobles of Judah.

38:2, 3. God's Policy vs. Man's Policy.—From the court of the prison Jeremiah continued to advise submission to the Babylonian rule. To offer resistance would be to invite sure death. The message of the Lord to Judah was: "He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live." Plain and positive were the words spoken. In the name of the Lord the prophet boldly declared, "This city shall surely be given into the hand of the king of Babylon's army, which shall take it." Jeremiah 38:2, 3.

At last the princes, enraged over the repeated counsels of Jeremiah, which were contrary to their set policy of

resistance, made a vigorous protest before the king, urging that the prophet was an enemy to the nation, and that his words had weakened the hands of the people and brought misfortune upon them; therefore he should be put to death.

The cowardly king knew that the charges were false; but in order to propitiate those who occupied high and influential positions in the nation, he feigned to believe their falsehoods and gave Jeremiah into their hands to do with him as they pleased. The prophet was cast into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison; and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire." Verse 6. But God raised up

- 7 Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon.
- 8 And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.
- 9 Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.
- 10 But Nebuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields at the same time.

The Release of Jeremiah

- 11 Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, saying,
- 12 Take him, and look well to him, and do him no harm: but do unto him even as he shall say unto thee.
- 13 So Nebuzaradan the captain of the guard sent, and Nebushasban, Rabсарis, and Nergalsharezer, Rabmag, and all the king of Babylon's princes;
- 14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

The Promises of the Lord to Ebed-melech

- 15 Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,
- 16 Go and speak to Ebedmelech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee.
- 17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.
- 18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.

friends for him, who besought the king in his behalf, and had him again removed to the court of the prison (PK 455-456).

38:6-13. The Prison Will Be a Palace.—The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Though enemies may thrust them into prison, yet dungeon walls cannot cut off the communication between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells,

39:7 Jer 52:11; 2 Ki 25:7; Eze 12:13; Jdg 16:21
39:8 Jer 7:20; Jer 17:27; Jer 34:22; Am 2:5
39:9 Jer 39:13; Jer 40:1; Jer 52:26; Ge 47:46
39:10 Jer 40:7; 2 Ki 25:12; Eze 33:24
39:11 Jer 15:11; Jer 15:21; Job 5:19; Ac 21:23
39:12 Jer 40:1; Pr 23:5; Am 9:3; 1 Pe 5:12
39:13 Jer 39:9
39:14 Jer 39:15; Jer 37:21; Jer 38:13; Jer 26:24
39:15 Jer 39:14; Jer 37:21; 2 Ti 2:9
39:16 Jer 26:15; Da 9:12; Zec 1:6; Mt 24:55
39:17 Jer 1:19; Ps 50:19; Da 6:16; Mt 25:40
39:18 Jer 21:9; Rom 4:12; Eph 1:12; 1 Pe 1:21
40:1 Jer 41:15; Jos 18:25; Ac 28:20; Eph 6:20
40:2 Jer 22:8-9; 2 Ch 7:20-22; La 2:15; 1:1
40:3 Jer 40:1; Ge 13:9; Ge 20:15; Ge 47:6
40:5 Jer 41:2; Jer 26:24; Ac 28:16; Heb 13:6
40:6 Jer 39:14; Jos 15:38; Jdg 20:1; Jdg 21:4
40:7 Jer 39:3; 2 Ki 25:3; Jer 39:10; Jer 52:16
40:8 Jer 40:6; Jer 40:14; 2 Ki 25:23; Jer 41:11

2 Heb. with two brass chains, or, fetters

3 or, chief marshal: Heb. chief of the executioners, or, slaughtermen

4 Heb. in that day

5 Heb. by the hand of

6 Heb. set thine eyes upon him

40

1 or, manacles

2 or, are upon thine hand

3 Heb. I will set mine eye upon thee

Events After the Desolation of Jerusalem (40:1-44:30)

The Release of Jeremiah and His Return to Gedaliah

40 The word that came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard had let him go from Ramah, when he had taken him being bound in chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought it, and done according as he hath said: because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land.

The Governorship of Gedaliah

7 Now when all the captains of the forces which were in the fields, even they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah,

bringing light and peace from Heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon (GC 626).

38:17-20. Jeremiah Entreated With tears to Heed to the Counsel of God.—With tears Jeremiah entreated Zedekiah to save himself and his people. With anguish of spirit he assured him that unless he should heed the counsel of God, he could not escape with his life, and all his possessions would fall to the Babylonians. But the king had started on the wrong course, and he would not retrace his steps. He decided to follow the counsel of the false prophets, and of the men whom he really despised, and

- even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.
- 9 And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.
- 10 As for me, behold, I will dwell at Mizpah to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.
- 11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;
- 12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.
- 13 Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.
- 14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thee? But Gedaliah the son of Ahikam believed them not.
- 15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?
- 16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

40:9 2 Ki 25:24, Jer 27:11, Ge 49:15, Ps 57:4
40:10 Jer 35:19, Pr 22:29, Lk 21:36, Mic 7:1
40:11 Jer 2:19, Isa 16:4, Eze 5:3, Eze 45:15
40:13 Jer 40:6-8
40:14 Jer 41:10, Jer 40:8, Mic 7:5, 1 Co 13:5-7
40:15 1 Sa 24:4, Job 31:31, 2 Sa 21:17, Jo 11:50
40:16 Jer 41:2, Mt 10:16-17, Rom 8:8
41:1 Jer 8:19, Jer 39:2, Zec 7:5, Jo 15:18
41:2 2 Ki 25:25, Jer 40:7
41:3 2 Ki 25:25, 16:9, 16, La 1:2
41:4 1 Sa 27:11, Ps 52:1-2
41:5 Ge 43:18, Ge 54:2, Jos 24:52, 1 Ki 12:25
41:6 Jer 50:4, 2 Sa 12:2, 2 Sa 4:16
41:7 2 Ki 15:25, Ps 55:23, Isa 59:7, Rom 3:15
41:8 Job 2:4, Mt 6:25, Mt 16:26, Php 3:7-9
41:9 Jdg 6:2, 1 Sa 15:6, 1 Sa 13:11, 11b
41:10 Jer 22:30, Jer 39:6, Jer 40:7, Ne 2:19

4 Heb. to stand before
5 Heb. to strike thee in soul?
41

1 Heb. in going and weeping
2 or, near Gedaliah: Heb. by the hand, or, by the side of Gedaliah

The Murder of Gedaliah and Its Consequences

41 Now it came to pass in the seventh month, *that* Ishmael the son of

Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah: and there they did eat bread together in Mizpah.

- 2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.
- 3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.
- 4 And it came to pass the second day after he had slain Gedaliah, and no man knew it.
- 5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring *them* to the house of the LORD.
- 6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.
- 7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and* cast *them* into the midst of the pit, he, and the men that *were* with him.
- 8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.
- 9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain because of Gedaliah, *was* it which Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them* that *were* slain.
- 10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had

who ridiculed his weakness in yielding so readily to their wishes. He sacrificed the noble freedom of his manhood and became a cringing slave to public opinion. With no fixed purpose to do evil, he was also without resolution to stand boldly for the right. Convicted though he was of the value of the counsel given by Jeremiah, he had not the moral stamina to obey; and as a consequence he advanced steadily in the wrong direction (PK 458).

39:4-7. See EGW on 2 Kings 24:17-20, Vol. II, p. 1040.

39:11, 12. **The Result of the Disobedient.**—At the time of the final overthrow of Jerusalem by Nebuchadnezzar, many had escaped the horrors of the long siege, only to perish by the sword. Of those who still remained, some, notably the chief of the priests and offi-

cers, and the princes of the realm, were taken to Babylon and there executed as traitors. Others were carried captive, to live in servitude to Nebuchadnezzar and to his sons "until the reign of the kingdom of Persia: to fulfill the word of the Lord by the mouth of Jeremiah." Verses 20, 21.

Of Jeremiah himself it is recorded: "Nebuchadnezzar king of Babylon gave charge concerning Jeremiah to Nebuchadnezzar-adan the captain of the guard, saying, Take him, and look well to him, and do him no harm; but do unto him even as he shall say unto thee." Jer 39:11, 12 (PK 459-460).

The prophecies of doom pronounced by Jeremiah upon the remnant that had rebelled against Nebuchadnezzar by fleeing to Egypt were mingled with promises of pardon to

- committed to Gedaliah the son of Ahikam; and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.
- 11 But when Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done,
- 12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are in Gibeon.
- 13 Now it came to pass, that when all the people which were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad.
- 14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.
- 15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.
- 16 Then took Johanan the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after that he had slain Gedaliah the son of Ahikam, even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:
- 17 And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt,
- 18 "Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land.

The Flight Into Egypt

- 42** Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,
- 2 And said unto Jeremiah the prophet, "Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant: (for we are left *but* a few of many, as thine eyes do behold us:)

41:11 Jer 41:7; Jer 42:1 Jer 42:3
41:12 2 Sa 2:13
41:15 1 Sa 40:17; Ac 28:4; Jer 41:2
41:16 Jer 41:10; Jer 42:8; Jer 45:3-7
41:17 Jer 42:14; Jer 42:19; Jer 43:7
41:18 Jer 42:11; Jer 42:16; 2 Ki 25:25; Isa 57:11
42:1 Jer 42:8; Jer 40:8; Jer 40:13; Ac 8:10; Mt 15:8
42:2 Jer 37:20; Jer 21:2; Ac 8:24; Jas 5:16
42:3 Jer 6:16; Eze 8:21; Ps 27:11; Mic 4:2
42:4 Ex 8:29; Rom 10:1; Jer 23:28; Ac 20:20; Ac 20:27
42:5 Ge 41:50; Jer 11:10; Rom 1:9; Rev 1:5
42:6 Rom 7:7; Rom 7:15; Rom 8:7; Jer 7:24
42:7 Ps 27:14; Isa 28:16; Hab 2:4
42:8 Jer 42:1; Jer 42:8; Jer 49:13
42:9 Jer 42:2; 2 Ki 19:4; 2 Ki 19:6; 2 Ki 19:20
42:10 Jer 24:6; Ps 102:16; Eze 36:36; Ac 15:16
42:11 Jer 27:12; Jer 27:17; Jer 41:18; Mt 10:28
42:12 Ne 1:11; Ps 106:35-36; Pr 16:7
42:13 Jer 42:10; Jer 44:16; Ex 5:2
42:14 Jer 41:17; Jer 43:7; Isa 40:16; Jer 41:19
42:15 Jer 42:17; Dt 17:16; Dt 11:17; Ek 9:51

3 from the face of

42

1 or, Let our supplication fall before thee

- 3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do.
- 4 Then Jeremiah the prophet said unto them, I have heard *you*: behold, I will pray unto the LORD thy God according to your words; and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you; I will keep nothing back from you.
- 5 Then they said to Jeremiah, The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.
- 6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.
- 7 And it came to pass after ten days, that the word of the LORD came unto Jeremiah.
- 8 Then called he Johanan the son of Kareah, and all the captains of the forces which were with him, and all the people from the least even to the greatest,
- 9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;
- 10 If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up: for I repent me of the evil that I have done unto you.
- 11 Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for *I am* with you to save you, and to deliver you from his hand.
- 12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.
- 13 But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,
- 14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:
- 15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel: If ye wholly set your faces to enter into Egypt,

those who should repent of their folly and stand ready to return. While the Lord would not spare those who turned from His counsel to the seductive influences of Egyptian idolatry, yet He would show mercy to those who should prove loyal and true. "A small number that escape the sword shall return out of the land of Egypt into the land of Judah," He declared: "and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or theirs." Jeremiah 41:28 (PK 360-361).

43:5-7. Go Ye Not unto Egypt.—Released from prison by the Babylonian officers, the prophet chose to cast in his lot with the feeble remnant, "certain poor of the land" left by the Chaldeans to be "vine-dressers and husbandmen."

Over these the Babylonians set Gedaliah as governor. Only a few months passed before the newly appointed governor was treacherously slain. The poor people, after passing through many trials, were finally persuaded by their leaders to take refuge in the land of Egypt. Against this move, Jeremiah lifted his voice in protest. "Go ye not into Egypt," he pleaded. But the inspired counsel was not heeded, and "all the remnant of Judah, . . . even men, and women, and children," took flight into Egypt. "They obeyed not the voice of the Lord: thus came they even to Tahpanhes" Jeremiah 43:5-7. (PK 460).

43:10. Nebuchadnezzar Was an Instrument of Judgement of God.—The work outlined in these scriptures is the work before us. The terms "My servant,"

Jer

and go to sojourn there;

- 16 Then it shall come to pass, *that* the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die.

- 17 So shall it be with all the men that set their faces to go into Egypt to sojourn there: they shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that I will bring upon them.

- 18 For thus saith the LORD of hosts, the God of Israel: As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

- 19 The LORD hath said concerning you, O ye remnant of Judah: Go ye not into Egypt: know certainly that I have *damned* you this day.

- 20 For ye dissimble in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

- 21 And *now* I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

- 22 Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire *to go and* to sojourn.

- 43** And it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words.

- 2 Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

- 3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might

42:16 Jer 42:13; Jer 44:13; Zec 1:6; Jn 11:98

42:17 Jer 42:22; Jer 24:10; Jer 44:14; Jer 44:28

42:18 Jer 7:29; Jer 52:4; Da 9:11; Rev 11:10

42:19 Dt 17:16; Eze 17:15; Ac 2:40; Eph 1:17

42:20 Jer 17:10; Ps 18:11; Mt 22:45; Gal 6:7

42:21 Eze 2:7; Eze 4:17; Ac 20:20; Dt 29:19

42:22 Jer 12:17; Jer 45:11; Eze 6:11; Hos 9:6

43:1 Jer 42:22; Jer 51:65; Mt 28:20; Ac 5:20

43:2 Jer 43:1; Jer 44:10; Jer 43:15; Ps 12:4

43:3 Jer 43:6; Jer 46:10; Jer 38:4; Lk 6:26

43:4 Jer 44:5; Eze 9:10; Ps 8:3

43:5 Jer 41:15-16; 1 Sa 26:19

43:6 Jer 52:10; Jer 39:10; Lk 14:21-28

43:7 2 Ch 25:10; Jer 46:14; Isa 50:4; Eze 50:18

43:8 Ps 139:7; 2 Ti 2:9

43:9 Jer 13:1; Jer 18:2; Jer 19:1; Eze 4:1

43:10 Jer 1:15; Da 2:21; Jer 25:9; Mt 22:7

43:11 Jer 25:19; Jer 15:2; Job 20:29; Zec 11:9

43:12 Jer 46:25; Jer 50:2; Jer 51:11; 2 Sa 5:21

43:13 Isa 19:18; Jer 43:12

44:1 Jer 46:14; Ex 14:2; Eze 29:10; Jer 45:7

2 Heb. shall cleave after you

3 Heb. So shall all the men be

4 Heb. testified against you

5 or, ye have used deceit against your souls

6 or, to go to sojourn

43

1 Heb. statues, or, standing images

2 or, The house of the sun

put us to death, and carry us away captives into Babylon.

- 4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

- 5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

- 6 *Even* men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

- 7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: *thus* came they *even* to Tahpanhes.

- 8 Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

- 9 Take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

- 10 And say unto them, Thus saith the LORD of hosts, the God of Israel: Behold, I will send and take Nebuchad-rezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

- 11 And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword.

- 12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

- 13 He shall break also the images of *Bethshemesh*, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

Warnings Against Idolatry in Egypt

- 44** The word that came to Jeremiah concerning all the Jews which dwell in

"Israel," "the Lord's servant," mean anyone that the Lord may select and appoint to do a certain work. He makes them ministers of His will, though some are selected may be as ignorant of His will as was Nebuchadnezzar (9T 138).

Jer 44:27-29. Forgiveness Offered to Those Who Returned from Egypt.—The prophecies of doom pronounced by Jeremiah upon the remnant that had rebelled against Nebuchadnezzar by fleeing to Egypt were mingled with promises of pardon to those who should repent of their folly and stand ready to return. While the Lord would not spare those who turned from His counsel to the seductive influences of Egyptian idolatry, yet He would show mercy to those who should prove loyal and

true. "A small number that escape the sword shall return out of the land of Egypt into the land of Judah," He declared; "and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or theirs" Jeremiah 44:28. (PK 461).

45:5. Not to Seek Great Things for Oneself.—Let those who feel that their work is not appreciated, and who crave a position of greater responsibility, consider that "promotion cometh neither from the east, nor from the west, nor from the south, But God is the Judge: He putteth down one, and setteth up another." Psalm 75:6, 7. Every man has his place in the eternal plan of heaven. Whether we fill that place depends upon our own faithfulness in

- the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, saying,
- 2 Thus saith the LORD of hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,
- 3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers.
- 4 Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate.
- 5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.
- 6 Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day.
- 7 Therefore now thus saith the LORD, the God of hosts, the God of Israel: Wherefore commit ye *this* great evil against your souls, to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain;
- 8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?
- 9 Have ye forgotten the wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?
- 10 They are not humbled even unto this day, neither have they feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.
- 11 Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will set my face against you for evil, and to cut off all Judah.
- 12 And I will take the remnant of Judah,

44:2 Ex 19:3; Dt 29:2; Jos 24:3; Zec 10:44:3 Jer 5:29; Jer 11:17; Jer 22:9; Ne 9:35
44:4 Jer 7:25; Jer 26:5; Zec 7:7; 1 Pe 4:3
44:5 Jer 7:24; Isa 38:4; Jer 19:13
44:6 Jer 7:20; Jer 21:5; Isa 51:17; Eze 6:12
44:7 Jer 7:19; Jer 25:7; Jer 42:20; Nu 16:38
44:8 Isa 38; Heb 4:16; Jer 44:7; Jer 44:12
44:10 Jer 8:12; Mal 4:2; Mt 27:54; Lk 23:40; Rom 11:20
44:11 Jer 21:10; Lev 17:30; Am 9:1
44:12 Jer 42:22; Hos 4:6; Jer 29:22; Isa 65:15
44:13 Jer 11:22; Jer 21:9; Jer 24:10; Jer 43:11
44:14 Jer 6:27; Mt 23:35; Rom 2:3; Heb 2:3
44:15 Ge 19:1; Ne 15:20; Isa 1:5; Mt 13:2 Pe 2:1-2
44:16 Jer 8:6; Jer 8:12; Isa 49; Da 3:15
44:17 Jer 44:25; Nu 8:2; Mk 6:26
44:18 Jer 10:12; Mal 4:15-15
44:19 Jer 44:15; Ge 3:6; 2 Ch 21:6; Pr 11:21
44:21 Eze 16:24; Isa 61:9; Hos 7:2; Rev 16:19

44

- 1 Heb. out of the midst of Judah
2 Heb. wickednesses, or, punishments, etc
3 Heb contrite
4 visit
5 Heb. lift up their soul
6 or, frame of heaven
7 Heb. bread
8 or, husbands?

that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt; they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, and an astonishment, and a curse, and a reproach.

- 13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape.

15 Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwell in the land of Egypt, in Pathros, answered Jeremiah, saying,

As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the 'queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

20 Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him that answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your

operating with God.

We need to beware of self-pity. Never indulge the feeling that you are not esteemed as you should be, that your efforts are not appreciated, that your work is too difficult. Let the memory of what Christ has endured for us silence every murmuring thought. We are treated better than was our Lord. "Seekest thou great things for thyself? His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward—men who are more solicitous for principle than for promotion.

Those who are humble, and who do their work as unto

God, may not make so great a show as do those who are full of bustle and self-importance; but their work counts for more (MH 476).

48:10-12. Spirit Does Not Work Beyond Human Power of Resistance.—The influence of the Spirit upon the human mind will regulate it after the divine order. But the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands; but when he does this, he is not made a vessel unto honor. Like Moab, he refuses to be changed, emptied from vessel to vessel, and therefore his scent remaineth in him. He refuses to correct his defective traits of character,

- princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?
- 22 So that the LORD could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.
- 23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.
- 24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt:
- 25 Thus saith the LORD of hosts, the God of Israel, saying: Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows.
- 26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.
- 27 Behold, I will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.
- 28 Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.
- 29 And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:
- 30 Thus saith the LORD: Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of

44:22 Ge 6:5; Isa 1:24; Isa 7:13; Rom 9:22
44:23 Jer 4:4, Jer 18:21, 2 Ch 36:16, 1 Co 10:20

44:24 Jer 34:16, 1 Ki 22:19, Isa 1:10, Mt 11:15
44:25 Isa 28:15, Jude 13, Mt 14:9, Jas 1:1-15

44:26 Jer 46:18, Ge 22:16; Isa 62:8, Am 6:8
44:27 Jer 1:10, Jer 21:10, Jer 31:29, Eze 7:6

44:28 Jer 14:14, Isa 10:19, Isa 10:22, Ps 33:11
44:29 Jer 31:30, 1 Sa 2:3, Isa 10:8

44:30 Jer 50:21
45:1 Jer 32:12, Jer 32:16, Jer 46:1, Jer 46:1
45:2 Isa 63:9; Mk 16:7, 2 Co 7:6; Heb 1:13

45:3 Jer 9:1, Jer 15:10, Jer 20:7, Ps 120:5
45:4 Jer 1:10, Jer 31:28, Isa 5:27
45:5 2 Ki 5:26, Rom 12:16; Heb 13:5, Jer 25:26

46:1 Jer 1:10, Nu 23:9, Zec 2:8, Rom 4:29
46:2 Jer 46:14, 2 Ki 25:29, Isa 10:9
46:3 Isa 21:5, Joel 4:9, Na 2:1, Na 3:11

46:4 Eze 21:28, Jer 51:4
46:5 Rev 6:15, Jer 16:15, Ge 19:17, Na 2:8

9 Heb. from me, or, from them

46

1 Heb. broken in pieces

2 Heb. fled a flight

them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

The Promises of the Lord to Baruch (45:1-5)

- 45** The word that Jeremiah the prophet spake unto Baruch the son of Neriah when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,
- 2 Thus saith the LORD, the God of Israel unto thee, O Baruch:
- 3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.
- 4 Thus shalt thou say unto him, The LORD saith thus: Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.
- 5 And seekest thou great things for thyself, seek them *not*: for, behold, I will bring evil upon all flesh, saith the LORD: but the life will I give unto thee for a prey in all places whither thou goest.

The Superscription to the Messages (46:1)

- 46** The word of the LORD which came to Jeremiah the prophet against the Gentiles:

Prophecy Concerning Egypt (46:2-28)

The Discomfiture of Necho II at the Second Battle of Carchemish

- 2 Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.
- 3 Order ye the buckler and shield, and draw near to battle.
- 4 Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines.
- 5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are *beaten down*, and are *filled*

although the Lord has plainly pointed out his work, his privileges, his opportunities, and the advancement to be made. It is too much trouble to break up his old ways, and transform his ideas and methods. "His scent is not changed." He clings to his defects, and is thus unfitted for the sacred work of the ministry. He was not willing to make a close examination of himself, or to closely inquire for light to shine upon him in a clear, distinct manner. His prayers have not ascended to God in humility, while with humble endeavor he sought to live his prayers by understanding and performing his duty.

After the Lord has put one on test and trial, that he may be assured of his calling to the ministry, if he is content to follow his own way and his own will, if he will not heed

the manifestations of the Spirit of God, if he refuses to profit by growth in grace and depth of understanding, he assured that the Lord does not need him; for he cannot communicate that which he has never received.

Every soul is to minister. He is to use every physical, moral and mental power, through sanctification of the Spirit, that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to cooperate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This He did that man might no longer live as aimless, selfish life, but that he might live unto Jesus Christ who died for his salvation. All are not called upon to enter

apace, and look not back: *for fear was round about, saith the LORD.*

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

7 Who is this *that* cometh up as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth: *'the* Ethiopians and *'the* Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

10 For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: *in* vain shalt thou use many medicines; *for* ^{thou} shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

A Prediction of Nebuchadnezzar's Invasion of Egypt

13 The word that the LORD spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He ^{made} many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is* but a noise; he hath passed the

46:6 Ecc 9:11, Jer

46:12, Isa 8:15, Da

11:19

46:7 SS 3:6, Isa

63:1, Jer 47:2, Da

9:26, Rev 12:15

46:8 Eze 29:3, Eze

32:2

46:9 Ge 10:6, 1 Co

1:8, Eze 27:10, Ac

2:10

46:10 Jer 51:6, Isa

63:4, Joel 1:15, Lk

21:22

46:11 Jer 8:22, Jer

51:8, Ge 43:11, Eze

27:17

46:12 Jer 14:2, Jer

48:30, Jer 49:21, Jer

51:54

46:13 Jer 4:30

46:14 Jer 43:9, Jer

43:1, Ex 11:2, Jer

46:10

46:15 Jer 6:5, Jer

16:21, Ec 6:1, Ps

10:11

46:16 Lev 26:45-47,

Jer 6:21, Jer 51:9

46:17 Ex 15:9, 1 Ki

20:10, 1 Ki 20:18, Isa

31:5

46:18 Jer 10:26, Isa

43:1, Mal 1:14, Mt

5:35, 1 Th 1:7

46:19 Jer 48:18, Isa

20:4, Eze 30:13

46:20 Jer 50:11,

Isa 10:11, Jer 46:6

46:21 Jer 46:9, Jer

46:16, 2 Sa 10:6, Am

6:4

46:22 Isa 29:4, Mic

1:8, Mic 7:16, Zec

11:2

46:23 Isa 10:18,

Eze 20:16, Jdg 6:5,

Joel 2:25

46:24 Jer 46:11, Jer

46:19, Ps 137:8

46:25 Eze 30:14,

Na 3:8, 12:12, Isa 19:1

46:26 Jer 44:30,

Eze 32:11, Jer 48:37,

Jer 49:39

46:27 Isa 45:1, Isa

45:5, Isa 44:2, Jer

29:14

46:28 Rom 11:15,

17, 1 Co 11:32, Jer

15:20, Mt 1:25

3 Heb. Cush

4 Heb. Put

5 Heb. no cure shall be unto thee

6 Heb. multiplied the taller

7 Heb. make thee instruments of captivity

8 Heb. bullocks of the stall

9 or, nourisher: Heb. Amon

time appointed.

18 As I live, saith the King, whose name is the LORD of hosts, Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come.

19 O thou daughter dwelling in Egypt, ^{turn}ish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is* like a very fair heifer, *but* destruction cometh; it cometh out of the north.

21 Also her hired men *are* in the midst of her like ^{fat}tied bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ^{multitude} of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

A Message of Consolation to Israel

27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: *for I am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I ^{not} leave thee wholly un punished.

the ministry, but nevertheless, they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.

Ministry means not only the study of books and preaching. It means service (Letter 10, 1897).

Knowledge of Truth Not Practiced.—This description of Moab represents the churches that have become like Moab. They have not stood at their post of duty as faithful sentinels. They have not cooperated with the heavenly intelligences by exercising their God-given ability to do the will of God, pressing back the powers of darkness, and using every power God has given them to advance truth and righteousness in our world. They have a knowledge of the truth, but they have not practiced what they know (MS

7, 1891).

God Disciplines His Workers.—God has given to every man his work, and we are to acknowledge the wisdom of His plan for us by a hearty cooperation with Him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else.

The Lord disciplines His workers, that they may be prepared to fill the places appointed them. Thus He desires to fit them to do more acceptable service.

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in His providence God sees that changes are

¹⁰ or, not utterly cut thee off

Prophecy Concerning Philistia (47:1-7)

47 The word of the LORD that came to Jeremiah the prophet against the Philistines, before that Pharaoh smote ¹Gaza.

2 Thus saith the LORD: Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein: the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands:

4 Because of the day that cometh to spoil all the Philistines, and to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.

5 Baldness is come upon Gaza: Ashkelon is cut off with the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still.

7 How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.

Prophecy Concerning Moab (48:1-4)

The Destruction Proceeding From City to City

48 Against Moab thus saith the LORD of hosts, the God of Israel: Woe unto Nebo! for it is spoiled: Kiriathaim is confounded and taken: Misgab is confounded and dismayed.

2 There shall be no more praise of Moab: in Heshbon they have devised evil against it: come, and let us cut it off from being a nation. Also thou shalt be cut down, O Madmen; the sword shall pursue thee.

3 A voice of crying shall be from Horonaim, spoiling and great destruction.

4 Moab is destroyed: her little ones have caused a cry to be heard.

5 For in the going up of Luhith continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

47:1 Jer 25:20; Ge 10:19; 1 Ki 4:24

47:2 Jer 50:19; Da 11:22; Na 18

47:3 Jer 8:16; Jer 46:9; Jdg 5:22; Na 2:3

47:4 Jer 46:10; Isa 10:12; Ec 7:12

47:5 Jer 38:37; Isa 15:2; Ec 7:18

47:6 Jer 12:12; Jer 15:3; Jer 40:5

47:7 Isa 10:6; Isa 57:26; Ec 1:17

48:1 Jer 9:26; Jer 25:31; Ge 19:37; Isa 25:10

48:2 Jer 38:17; Isa 16:11; Nu 32:37; Isa 15:5

48:3 Jer 17:2; Isa 15:8; Isa 22:4; Isa 15:5

48:4 Nu 21:27; Est 8:11; Ps 137:9

48:5 Isa 15:5

48:6 Jer 51:6; Ge 19:15; Ec 47

48:7 Jer 14:25; Hos 10:13; 1 Th 6:17

48:8 Jer 38:18; Jer 6:26; Jer 15:8; Ec 25:9

48:9 Jer 38:28; Ps 55:6; Rev 12:14; Zep 2:9

48:10 Jer 50:25; Jdg 5:24; 1 Sa 15:4

48:11 Ps 55:19; Zep 1:15; Isa 25:6; Zep 1:12

48:12 Jer 38:8; Jer 38:15; Jer 25:9; Isa 16:2

48:13 Jer 38:7; Jer 38:39; Jdg 11:24

48:14 Jer 30:8; Jer 9:24; Ps 43:6

48:15 Jer 38:9; Da 1:5; Rev 19:16

48:16 Jer 1:12; Isa 15:12; Ec 12:28

48:17 Jer 38:39; Isa 9:4; Ec 10:15

48:18 Isa 47:1; Jer 38:22; Nu 21:30

48:19 Nu 32:44; Dt 2:36; 2 Sa 21:5

48:20 Isa 15:8; Dt 2:36; Jos 13:9

47

¹ Heb. Azzah

² Heb. the fullness thereof

³ Heb. the isle

⁴ Heb. gather thyself

⁵ Heb. How canst thou

48

¹ or, the high place

² or, be brought to silence

6 Flee, save your lives, and be like the heath in the wilderness.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and Chemosh shall go forth into captivity with his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valleys also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed be he that doeth the work of the LORD ¹deceitfully, and cursed be he that keepeth back his sword from blood.

The Judgment and Its Causes

11 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel their confidence.

14 How say ye, We are mighty and strong men for the war?

15 Moab is spoiled, and gone up out of her cities, and ²his chosen young men are gone down to the slaughter, saith the King, whose name is the LORD of hosts.

16 The calamity of Moab is near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him: and all ye that know his name, say, How is the strong staff broken, and the beautiful rod!

18 Thou daughter that dost inhabit Dibon, come down from thy glory, and sit in thirst: for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds.

19 O inhabitant of Aroer, stand by the way, and espy: ask him that fleeth, and her that escapeth, and say, What is done?

20 Moab is confounded: for it is broken down: howl and cry: tell ye it in Arnon.

essential for the success of the character-building. He disturbs the smooth current of the life.

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps He places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service.

Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. Often men

pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their ways clear. Success will come to them as they struggle against apparently insurmountable difficulties.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to His training. Moab is spoken of as a failure because, the prophet declares, "Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed."

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their

³ Heb. go after thee ⁴ Heb. weeping with weeping ⁵ or, a naked tree ⁶ or, negligently ⁷ Heb. stood ⁸ Heb. the choice of ⁹ Heb. inhabitress

- that Moab is spoiled,
 21 And judgment is come upon the plain country: upon Holon, and upon Jahazah, and upon Mephaath,
 22 And upon Dibon, and upon Nebo, and upon Bethdiblahaim,
 23 And upon Kiriathaim, and upon Bethgamul, and upon Bethmeon,
 24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.
 25 The horn of Moab is cut off, and his arm is broken, saith the LORD.
 26 Make ye him drunken: for he magnified himself against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.
 27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou "skippedst for joy.
 28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth.
 29 We have heard the pride of Moab, (he is exceeding proud) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart.
 30 I know his wrath, saith the LORD; but it shall not be so: "his lies shall not so effect it.

The Utter Destruction of Moab

- 31 Therefore will I howl for Moab, and I will cry out for all Moab; mine heart shall mourn for the men of Kirheres.
 32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.
 33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting: their shouting shall be no shouting.
 34 From the cry of Heshbon even unto Elealeh, and even unto Jahaz, have they uttered their voice, from Zoar even unto Horonaim, as an heifer of three years old: for the waters also of Nimrim shall be "desolate.
 35 Moreover I will cause to cease in Moab,

48:21 Jer 48:8; Eze 25:9; Zep 2:8; Isa 15:9
 48:22 Jer 48:1; Jer 48:18; Nu 32:34
 48:23 Jer 48:1; Ge 14:5; Jos 13:19; Nu 32:38
 48:24 Jer 48:41; Am 2:2; Dt 1:3; Jos 21:36
 48:25 Ps 75:10; La 2:3; Da 7:8; Da 8:21
 48:26 Jer 51:39; Jer 51:57; Ps 60:3; Isa 51:17
 48:27 Eze 25:8; Zep 2:8; Mic 20:55; Mt 27:38
 48:28 Jer 49:9; 1 Sa 15:6; Isa 2:19; Jer 49:16
 48:29 Isa 16:6; Da 4:27; Lk 11:11; Jas 4:6
 48:30 Isa 16:6; Jer 50:46; Ps 35:10; Jer 21:30
 48:31 Isa 15:5; Jer 48:36; 2 Ki 3:25; Isa 16:7
 48:32 Nu 32:38; Jos 15:19; Nu 21:32; Jer 22:1
 48:33 Isa 9:3; Isa 16:9; Joel 1:12; Joel 1:13
 48:34 Jer 48:2; Nu 32:47; Jer 48:21; Jer 48:35
 48:35 Jer 48:7; Nu 28:14; Isa 15:2; Isa 16:12
 48:36 Jer 4:19; Isa 15:5; Isa 16:11; Isa 63:15
 48:37 Jer 41:5; Jer 17:5; Isa 5:24; Eze 7:18
 48:38 Isa 22:1; Jer 22:28; Hos 8:8; Rev 22:7
 48:39 Jer 48:17; Jer 48:18; Jer 48:38
 48:40 Jer 4:13; La 4:19; Eze 17:3; Da 7:4
 48:41 Jer 48:24; Jer 4:31; 1 Th 5:3
 48:42 Jer 48:2; Jer 40:11; Isa 7:8; Mt 2:2
 48:43 Ps 11:6; Isa 23:17-18; La 5:4
 48:44 Jer 16:16; 1 Ki 19:17; 1 Ki 20:30
 48:45 Nu 21:28; Am 2:2; Zec 10:4
 48:46 Nu 21:29; Jer 48:7; Jer 11:21
 48:47 Jer 49:6; Isa 16:7; Da 2:28
 49:1 Jer 49:7; Jer 49:28; Ne 2:19; Ps 9:6
 10 or, movedst thyself
 11 or, those on whom he stayeth (Heb. his bars) do not right

saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

- 36 Therefore mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for the men of Kirheres: because the riches that he hath gotten are perished.
 37 For every head shall be bald, and every beard "clipped: upon all the hands shall be cuttings, and upon the loins sackcloth.
 38 There shall be lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein is no pleasure, saith the LORD.
 39 They shall howl, saying, How is it broken down! how hath Moab turned the "back with shame! so shall Moab be a derision and a dismaying to all them about him.
 40 For thus saith the LORD: Behold, he shall fly as an eagle, and shall spread his wings over Moab.
 41 "Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs.
 42 And Moab shall be destroyed from being a people, because he hath magnified himself against the LORD.
 43 Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the LORD.
 44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.
 45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the "tumultuous ones.
 46 Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken "captives, and thy daughters captives.
 47 Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab.

Prophecy Concerning Ammon (49:1-6)

49 "Concerning the Ammonites, thus saith the LORD: Hath Israel no sons?

hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, long-suffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him (RUL May 2, 1907).

49:11. We Are the Channels of God's Mercy.—As the members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is "the household of faith" to

care for its needy and helpless ones. Upon no consideration are these to be passed by.

The widow and the fatherless are the objects of the Lord's special care.

"A Father of the fatherless, and a Judge of the widows, is God in His holy habitation."

"Thy Maker is thy husband;

Jehovah of hosts is His name;

And the Holy One of Israel is thy Redeemer;

The God of the whole earth shall He be called."

"Leave thy fatherless children, I will preserve them

alive;

And let thy widows trust in Me."

Psalm 68:5; Isaiah 54:5; A.R.V.; Jeremiah 49:11.

¹² Heb. desolations ¹³ Heb. diminished ¹⁴ Heb. neck ¹⁵ or, The cities ¹⁶ Heb. children of noise ¹⁷ Heb. in captivity, etc.

- hath he no heir? why *then* doth ²their king inherit Gad, and his people dwell in his cities?
- 2 Therefore, behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire; then shall Israel be heir unto them that were his heirs, saith the LORD.
- 3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for ³their king shall go into captivity, and his priests and his princes together.
- 4 Wherefore gloriest thou in the valleys, ⁴thy flowing valley, O backsliding daughter? that trusted in her treasures, saying, Who shall come unto me?
- 5 Behold, I will bring a fear upon thee, saith the Lord God of hosts, from all those that be about thee: and ye shall be driven out every man right forth: and none shall gather up him that wandereth.
- 6 And afterward I will bring again the captivity of the children of Ammon, saith the LORD.

Prophecy Concerning Edom (49:7-22)

- 7 Concerning Edom, thus saith the LORD of hosts: *Is* wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?
- 8 Flee ye, turn back, dwell deep, O inhabitants of Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.
- 9 If grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy ⁹'till they have enough.
- 10 But I have made Esau bare. I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he is not.
- 11 Leave thy fatherless children, I will preserve *them* alive: and let thy widows trust in me.
- 12 For thus saith the LORD: Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished?

49:2 Jer 49:19; Am 1:11; Dt 3:11; Eze 21:20
49:3 Jer 49:20; Jer 51:8; Isa 13:6; Isa 14:31
49:4 Jer 9:23; Rev 18:7; Jer 4:13; Hos 4:16
49:5 Jer 49:29; Jer 15:8; Jer 20:4; Jos 2:9
49:6 Jer 49:30; Jer 46:26; Jer 48:47; Isa 23:18
49:7 Jer 25:9; Jer 25:21; Ge 25:30; Ge 27:41
49:8 Jer 49:30; Jer 6:1; Jer 48:6; Rev 6:15
49:9 Isa 17:6; Ob 5:6
49:10 Rom 9:15; Jer 24:21; Isa 45:3; Am 9:4
49:11 Dt 10:18; Ps 68:5; Jos 12:7; 1 Th 5:5
49:12 Jer 40:11; Jer 46:27; Pr 17:5; Ob 16
49:13 Isa 45:23; Eze 45:11; Joel 5:19
49:14 Jer 51:46; Ob 13; Mt 2:16; Isa 40:4
49:15 Ps 54:5; Ob 2; Mic 7:10; Lk 1:51
49:16 Jer 48:29; Pr 16:18; Pr 18:21; Isa 49:25
49:17 Jer 49:13; Eze 25:13; Mic 6:16; Zep 2:15
49:18 Jer 50:30; Ps 116; Am 1:11; Jude 7
49:19 Jer 47:7; Jer 50:41; Zec 11:3; Jer 12:5
49:20 Jer 50:45; Ps 55:11; Ac 4:28; Eph 1:11
49:21 Jer 50:46; Eze 21:16; Eze 32:10; Rev 18:10
49:22 Jer 4:13; Dt 28:49; Da 7:4; 1 Th 5:3
49:23 Ge 14:15; Ge 15:2; 1 Ki 11:24; 2 Co 11:32

49

- 1 or, Against
2 or, Melcom
3 or, Melcom
4 or, thy valley floweth away
5 or, they are turned back
6 Heb. their sufficiency
7 or, convert me in judgment?
8 Heb. Weedy sea

thou shalt not go unpunished, but thou shalt surely drink *of it*.

- 13 For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse: and all the cities thereof shall be perpetual wastes.
- 14 I have heard a rumour from the LORD, and an ambassador is sent unto the heathen, saying, Gather ye together, and come against her, and rise up to the battle.
- 15 For, lo, I will make thee small among the heathen, and despised among men.
- 16 Thy terriblest hath deceived thee, *and* the pride of thine heart. O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.
- 17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.
- 18 As in the overthrow of Sodom and Gomorrah and the neighbour cities thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.
- 19 Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, *that* I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?
- 20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.
- 21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red sea.
- 22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

Prophecy Concerning Damascus (49:23-27)

23 Concerning Damascus. Hamath is

Many a father, when called upon to part from his loved ones, has died resting in faith upon God's promise to care for them. The Lord provides for the widow and the fatherless, not by a miracle in sending manna from heaven, but by sending ravens to bring them food, but by a miracle upon human hearts, expelling selfishness, and unsealing the fountains of Christlike love. The afflicted and bereaved ones He commits to His followers as a precious trust. They have the very strongest claim upon our sympathy.

In homes supplied with life's comforts, in bins and granaries filled with the yield of abundant harvests, in warehouses stocked with the products of the loom, and vaults stored with gold and silver, God has supplied means for the sustenance of these needy ones. He calls upon us

to be channels of His bounty (MH 202).

50:20. Blotting Out of Sin of Israel.—All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of Heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.

Thus will be realized the complete fulfillment of the new-covenant promise, "I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah,

confounded, and Arpad: for they have heard evil tidings: they are ¹⁰fainthearted; *there is sorrow* ¹¹on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on her: anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise not left, the city of my joy!

26 Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Benhadad.

Prophecy Concerning Kedar and Hazor (49:28-33)

28 Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD: Arise ye, go up to Kedar, and spoil the men of the east.

29 Their tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them. Fear *is* on every side.

30 Flee, "get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD: for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the wealthy nation, ¹⁰that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* ¹¹in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

Prophecy Concerning Elam (49:34-39)

34 The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king

49:24 Jer 49:22

49:25 Jer 33:9, Jer

48:2, Isa 1:26, Da

4:30, Rev 18:10

49:26 Jer 9:21, Jer

50:30, La 2:21, Am

4:10

49:27 1 Ki 20:1, 2

Ki 14:5

49:28 Jer 2:10, Ge

25:13, Isa 41:13, Isa

12:11

49:29 Ps 120:5, Isa

60:7, Jer 120, Jdg 6:5

49:30 Jer 25:9, Jer

27:6, Isa 10:7

49:31 Jer 38:11, Isa

32:9, Isa 32:11, Mic

1:1

49:32 Jer 49:29, Jer

49:36, Dt 28:64, Eze

5:10

49:33 Jer 51:57,

Zep 2:9, Mal 1:3, Rev

18:2

49:34 Jer 25:25, Ge

14:1, Isa 21:2, Ac 2:9

49:35 Jer 50:14, Jer

50:29, Ps 46:9, Isa

22:6

49:36 Da 8:22, Da

11:4, Rev 7:1, Jer

49:42

49:37 Jer 49:5, Jer

49:22, Jer 49:24, Eze

42:25

49:38 Jer 43:10, Da

7:9-14

49:39 Isa 2:2, Eze

38:16, Da 2:28, Da

10:14

50:1 Isa 1:6, 2 Pe

1:21, Ge 11:31, Ac 7:9

50:2 Eze 31:10, Eze

30:14, Rev 1:8, Rev

18:2

50:3 Jer 50:9; Jer

51:62, Jer 20: Zep

1:4

50:4 Jer 50:20, Isa

63:4, Jer 51:18, Hos

1:11

50:5 Jer 6:16, Isa

35:8, Jn 7:17, 2 Co 8:5

50:6 Jer 50:17, Isa

53:6, Mic 15:21, 1 Pe

2:25

9 Heb. mottled

10 or, as on the sea

11 Heb. lit. greatly

12 or, that is at

ease

13 Heb. cut off into

corners, or, that

have the corners

of their hair pulled

50

1 Heb. by the hand

of Jeremiah

2 Heb. lift up

3 Heb. place to lie

down in

of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

Prophecy Concerning Babylon (50:1-51:64)

The Fall of Babylon and the Deliverance of Israel

50 The word that the LORD spake against Babylon *and* against the land of the Chaldeans ¹by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their *resting* place.

and they shall not be found." Jer. 31:34; 50:20. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem" Isa. 4:2,3. (GC 483, 485)

51. **Doom of Babylon.**—More than a century before, inspiration had foretold that "the night of . . . pleasure" during which king and counselors would vie with one another in blasphemy against God, would suddenly be changed into a season of fear and destruction. And now, in rapid succession, momentous events followed one

another exactly as had been portrayed in the prophetic scriptures years before the principals in the drama had been born.

While still in the festal hall, surrounded by those whose doom has been sealed, the king is informed by a messenger that "his city is taken" by the enemy against whose devices he had felt so secure; "that the passages are stopped, . . . and the men of war are affrighted" Jer 51:31, 32. Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers

Jer

- 7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers.
- 8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.
- 9 For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain.
- 10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.
- 11 Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and y bellow as bulls;
- 12 Your mother shall be sore confounded: she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert.
- 13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.
- 14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.
- 15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.
- 16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.
- 17 Israel is a scattered sheep: the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones.
- 18 Therefore thus saith the LORD of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land, as I

50:7 Jer 50:17, Isa 9:12, Da 9:6, Zec 1:15
 50:8 Jer 51:45, Isa 38:20, 2 Co 6:17, Rev 18:4
 50:9 Jer 50:21, Jer 15:16, Jer 50:11, Isa 13:18
 50:10 Jer 25:12, Jer 27:7, Isa 43:23, Rev 17:16
 50:11 Pr 17:5, La 1:21, Ob 12, Jer 50:17
 50:12 Jer 49:2, Gal 4:26, Rev 17:5, Jer 25:26
 50:13 Zec 1:15, Jer 18:16, Jer 19:8, Jer 25:12
 50:14 Jer 50:9, Jer 51:2, Jer 51:27, 1 Sa 17:20
 50:15 Jer 51:14, Jos 6:5, Jos 6:20, Eze 21:22
 50:16 Jer 51:25, Joel 1:11, Am 5:16, Jer 40:16
 50:17 Jer 50:6, Jer 5:2, 1 Pe 2:25, Jer 2:15
 50:19 Jer 24:3, Jer 40:10, Jer 40:18, Mic 7:14
 50:20 No 24:21, Mic 7:19, Ac 3:19, Rom 5:16, 2 Pe 3:15
 50:21 Jer 50:3, Jer 50:9, Jer 50:15, Eze 24:25
 50:22 Jer 1:19-21, Jer 51:54-56
 50:23 Isa 11:4-6, Rev 18:16
 50:24 Eze 9:12, Jer 51:8, Jer 51:57
 50:25 Jer 51:11, Ps 45:4, Isa 21:7, Rev 18:8
 50:26 Jer 50:11, Isa 5:26, Isa 35:3, Mic 7:10, Rev 14:19
 50:27 Jer 50:11, Ps 22:12, Isa 34:7, Rev 18:10
 50:28 Isa 38:20, Jer 50:15, Da 5:24, La 1:10
 50:29 Jer 50:14, Jer 51:50, Rev 16:6, Rev 18:6

4 or, destroyer
 5 Heb., big, or, compulgent
 6 or, neigh as steeds
 7 or, scythe
 8 or, of the rebels
 9 or, Visitation
 10 Heb., from the end
 11 or, tread her

have punished the king of Assyria.

- 19 And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.
- 20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

*Babylon's Punishment,
Corresponding to Her Crimes*

- 21 Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.
- 22 A sound of battle is in the land, and of great destruction.
- 23 How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!
- 24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.
- 25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this is the work of the LORD God of hosts in the land of the Chaldeans.
- 26 Come against her from the utmost border, open her storehouses: "cast her up as heaps, and destroy her utterly: let nothing of her be left.
- 27 Slay all her bullocks: let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.
- 28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

The Completeness of Babylon's Destruction

- 29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: recompense her according to her work: according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One

of the enemy, "as with caterpillars"; and their triumphant shouts could be heard above the despairing cries of the astonished reivers.

"In that night was Belshazzar the king of the Chaldeans slain," and an alien monarch sat upon the throne.

Jer. Clearly had the Hebrew prophets spoken concerning the manner in which Babylon should fall. As in vision God had revealed to them the events of the future, they had exclaimed: "How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!" "How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!" "At the noise of the taking of Babylon the earth is moved, and the cry is

heard among the nations."

"Babylon is suddenly fallen and destroyed." "The spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompenses shall surely requite. And I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts."

"I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD." The Lord hath opened His armory, and hath brought forth the weapons of His indignation: for this is the work of the

- of Israel.
- 30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.
- 31 Behold, I *am* against thee, *O thou* "most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee.
- 32 And "the most proud shall stumble and fall, and none shall raise him up; and I will kindle a fire in his cities, and it shall devour all round about him.
- 33 Thus saith the LORD of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.
- 34 Their Redeemer is strong; the LORD of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.
- 35 A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men.
- 36 A sword is upon the "liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed.
- 37 A sword is upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed.
- 38 A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols.
- 39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.
- 40 As God overthrew Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.
- The Instruments of Babylon's Fall*
- 41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the

50:30 Jer 18:21; Jer 46:15; Jer 49:26; Rev 19:18
 50:31 Jer 21:13; Eze 5:8; Eze 29:3; Eze 36:3
 50:32 Pr 16:18; Pr 18:12; Da 5:20; Jer 51:26; Rev 18:8
 50:33 Jer 50:7; Isa 14:17; Isa 47:6; Isa 54:6
 50:34 Pr 23:11; Isa 43:14; Mic 4:10; Rev 18:8
 50:35 Jer 47:6; Isa 66:16; Eze 13:2; Zec 11:1
 50:36 Jer 48:30; Isa 44:25; 1 Ti 4:2; Rev 19:20
 50:37 Jer 51:21; Ps 46:9; Ps 76:6; Eze 39:20; 45:3
 50:38 Jer 50:12; Isa 44:27; Rev 16:12; Da 5:1
 50:39 Jer 25:12; Jer 51:26; Jer 51:43; Rev 18:2
 50:40 Jer 51:26; Isa 19:18; 2 Pe 2:6; Jude 1
 50:41 Jer 50:9; Jer 25:11; Jer 51:11; Rev 17:16
 50:42 Isa 11:6; Isa 47:6; Jas 2:13; Rev 16:6
 50:43 Jer 51:31; Jer 49:22; Jer 49:23
 50:44 Jer 25:36; Isa 41:25; Isa 46:11
 50:45 Isa 13:24; Ac 4:28; Eph 1:11; Jer 37:10
 50:46 Jer 49:21; Eze 26:18; Eze 31:16
 51:1 Jer 50:21; Am 3:6; Jer 50:24; Ac 9:1
 51:2 Jer 15:7; Isa 41:16; Eze 5:12; Mt 3:12
 51:3 Jer 50:14; Jer 46:1; Jer 51:21; Jer 2:13
 51:4 Jer 49:26; Jer 50:30; Jer 50:37; Isa 13:19
 51:5 Jer 46:28; Jer 50:20; Eze 9:9; Zec 2:12
 51:6 Jer 51:9; Jer 51:15; Rev 18:4; 1 Ti 5:22
 12 Heb. pride
 13 Heb. pride
 14 or, chief slays:
 Heb. bars
 15 or, convent me
 to plead?
 51
 1 Heb. heart

earth.

42 They shall hold the bow and the lance: they are cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, *O daughter of Babylon*.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen *man*, *that* I may appoint over her? for who is like me? and who will "appoint me the time? and who is that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

51 Thus saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the 'midst of them that rise up against me, a destroying wind;

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him* that bendeth let the archer bend his bow, and against *him* that lieth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath not been* forsaken, nor Judah of his God, of the LORD of hosts: though their land was filled with sin against the Holy One of Israel.

*The Call of God's People to Flee
From Babylon to Escape Her Doom*

6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the

Lord God of hosts in the land of the Chaldeans."

"Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon." Jeremiah 51:41; 50:23, 46; 51:8, 56, 57; 50:24, 25, 33, 34.

"Thus "the broad walls of Babylon" became "utterly broken, and her high gates, . . . burned with fire." Thus did Jehovah of hosts "cause the arrogance of the proud to cease," and lay low "the haughtiness of the terrible." Thus did "Babylon, the glory of kingdoms, the beauty of the

Chaldees' excellency," become as Sodom and Gomorrah—a place forever accursed (PK 531, 532).

51:8, 9. The Irrevocable Sentence.—Turning to the Heaven-sent message on the wall, the prophet read, "MENE, MENE, TEKEL, UPHARSIN." The hand that had traced the characters was no longer visible, but these four words were still gleaming forth with terrible distinctness; and now with bated breath the people listened while the aged prophet declared:

"This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

Jer

- LORD'S vengeance; he will render unto her a recompense.
- 7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.
- 8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.
- 9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.
- 10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.
- 11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it: because it is the vengeance of the LORD, the vengeance of his temple.
- 12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.
- 13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness.
- 14 The LORD of hosts hath sworn "by himself, saying, Surely I will fill thee with men, as with caterpillers: and they shall lift up a shout against thee.

God Contrasted With Idols

- 15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.
- 16 When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.
- 17 Every man is brutish by his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them.
- 18 They are vanity, the work of errors: in the time of their visitation they shall perish.
- 19 The portion of Jacob is not like them: for he is the former of all things; and Israel is the rod of his inheritance: the LORD of hosts is his name.

51:7 Isa 1:9, Da 2:32, Da 2:36, Rev 17:9
 51:8 Jer 51:41, Isa 21:9, Rev 1:10, Rev 18:2
 51:9 Jer 46:16, Jer 46:21, Jer 50:16, Eze 9:6
 51:10 Ps 37:6, Jer 50:28, Isa 40:2: Rev 14:14
 51:11 Jer 46:9, Jer 50:9, Jer 50:11, Rev 17:16-17
 51:12 Jer 51:30, Jer 51:32, Jer 51:34, Jer 51:35, Jer 51:36, Jer 51:37
 51:13 Jer 51:36, Rev 17:1, Rev 17:15, Jer 50:37
 51:14 Jer 49:13, Am 6:8, Heb 6:13, Jer 50:15
 51:15 Ps 107:25, Isa 40:26, Ac 1:15, Rom 1:20
 51:16 Jer 10:2, Job 40:9, Ps 18:43, Ps 46:6
 51:17 Jer 10:14, Ps 14:2, Ps 115:5, Jer 10:11
 51:18 Jer 10:8, Jer 10:15, Job 2:8, Ac 1:15
 51:19 Jer 10:16, Ps 4:26, La 5:24, Jer 50:11
 51:20 Jer 50:23, Isa 13:5, Mic 1:13, Mt 22:7
 51:21 Jer 50:37, Ps 46:9, Hag 2:22, Zec 10:5
 51:22 Jer 6:11, Dt 32:25, Isa 20:4, La 2:11
 51:23 Jer 51:35, Jer 51:49, Isa 61:2, Rev 6:10
 51:25 Jer 51:58, Da 1:40, Zec 4:7, Rev 8:8
 51:26 Jer 51:37, Rev 18:20-21
 51:27 Jer 51:12, Jer 6:1, Jer 50:2, Zec 1:2
 51:28 Jer 51:11, Jer 25:25, Ge 10:2, Da 6:8, Da 8:20
 51:29 Jer 8:16, Jer 10:10, Isa 14:16, Joel 2:10
 51:30 Jer 51:57, Jer 48:11, Ps 76:5, Isa 19:16
 51:31 Jer 1:20, Jer 50:24, Est 8:11, Job 9:25

2 Heb. pure

3 Heb. lies in wait

4 Heb. by his soul

5 Heb. utter

6 or, noise

7 or, is more brutish than to know

8 or, in thee, or, by thee

9 Heb. everlasting desolations

Israel, the Lord's Hammer

- 20 Thou art my battle axe and weapons of war: for "with thee will I break in pieces the nations, and with thee will I destroy kingdoms;
- 21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;
- 22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;
- 23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.
- 24 And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.
- 25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.
- 26 And they shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be "desolate for ever, saith the LORD.

The Fall and Desolation of Babylon

- 27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz: appoint a captain against her, cause the horses to come up as the rough caterpillars.
- 28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.
- 29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.
- 30 The mighty men of Babylon have, forborne to fight, they have remained in their holds: their might hath failed; they became as women: they have burned their dwellingplaces; her bars are broken.
- 31 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken, at one end.

Jer

"In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. No longer could God's restraining hand ward off the impending evil. Through manifold providences, God had sought to teach them reverence for His law. "We would have healed Babylon," He declared of those whose judgment was now reaching unto heaven, "but she is not healed." Jeremiah 51:9. Because of the strange perversity of the human heart, God had at last found it necessary to pass the irrevocable sentence.

Belshazzar was to fall, and his kingdom was to pass into other hands (PK 530).

52:25-30. Babylon Used as God's Instrument.—The first years of Jehoiakim's reign were filled with warnings of approaching doom. The word of the Lord spoken by the prophets was about to be fulfilled. The Assyrian power to the northward, long supreme, was no longer to rule the nations. Egypt on the south, in whose power the king of Judah was vainly placing his trust, was soon to receive a decided check. All unexpectedly a new world power, the

- 92 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.
- 93 For thus saith the LORD of hosts, the God of Israel: The daughter of Babylon is like a threshingfloor, ⁹⁴it is time to thresh her: yet a little while, and the time of her harvest shall come.
- 94 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.
- 95 ⁹⁶"The violence done to me and to my ⁹⁷flesh ⁹⁸be upon Babylon, shall the ⁹⁹inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.
- 96 Therefore thus saith the LORD: Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.
- 97 And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and an hissing, without an inhabitant.
- The Joy of the World at the Fall of Babylon*
- 98 They shall roar together like lions: they shall ⁹⁹ycell as lions' whelps.
- 99 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.
- 100 I will bring them down like lambs to the slaughter, like rams with goats.
- 101 How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!
- 102 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.
- 103 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth ¹⁰⁴any son of man pass thereby.
- 104 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.
- 105 My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.
- 106 And ¹⁰⁷"lest your heart faint, and ye fear for the rumour that shall be heard in the

51:32 Jer 50:38; Isa 44:27; Jer 51:30; Jer 50:37
 51:33 Isa 21:10; Am 1:3; Joel 3:13; Mt 13:30
 51:34 Jer 51:49; Isa 51:11; Na 2:2; Mt 23:14
 51:35 Jer 50:29; Jdg 9:20; Jas 2:13; Rev 6:10
 51:37 Jer 51:29; Jer 25:9; Isa 14:23; Rev 18:2
 51:38 Jer 2:15; Ps 58:6; Isa 45:9; Zec 14:1
 51:39 Jer 25:27; Da 5:40; Da 4:11; Jer 51:57
 51:40 Jer 50:27; Ps 57:20; Isa 44:6; Eze 39:18
 51:41 Jer 25:26; Jer 49:25; Jer 50:23; Isa 13:19
 51:42 Ps 48:16; Ps 137:7; Da 9:26; Lk 21:25
 51:43 Jer 51:29; Jer 51:57; Jer 2:6; Isa 13:20
 51:44 Jer 51:47; Jer 50:2; Jer 51:32; Da 1:2; Da 5:26
 51:45 Jer 51:9; Isa 48:20; Zec 2:7; Rev 18:2
 51:46 2 Ki 19:7; Lk 21:28; Jdg 7:22; Isa 19:2
 51:47 Jer 51:52; Jer 50:2; Isa 21:9; Jer 51:49
 51:48 Pr 11:10; Isa 11:23; Isa 48:20; Rev 18:20
 51:49 Jer 51:45; Jdg 7:30; Mt 2; Jas 2:15
 51:50 Jer 51:21; Jer 44:28; Isa 48:20; Rev 18:4
 51:51 Jer 51:19; Ps 79:12; Da 11:31; Rev 11:1-2
 51:52 Jer 51:47; Jer 50:38; Isa 13:15-16; Eze 30:24
 51:53 Jer 51:25; Jer 51:54; Jer 49:16
 51:54 Jer 50:22; Jer 50:45; Isa 15:5
 51:55 Isa 17:5; Ps 65:7; Lk 21:25
 51:56 Jer 51:48; Isa 21:2; Hab 2:8
 51:57 Jer 51:49; Jer 25:27; Na 1:10
 51:58 Jer 50:15; Jer 51:40; Isa 65:24

10 or, in the time that he thresheth her

11 Heb. My violence

12 or, remainder

13 Heb. inhabitress

14 or, shake themselves

15 or, let not

land: a rumour shall both come ¹⁰⁶one year, and after that in ¹⁰⁷another year shall come a rumour, and violence in the land, ruler against ruler.

107 Therefore, behold, the days come, that I will ¹⁰⁸"do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

108 Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

109 ¹¹⁰"As Babylon hath caused the slain of Israel to fall, so Babylon shall fall the slain of all ¹¹¹the earth.

A Final Description of Babylon's Fall

110 Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

111 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the LORD's house.

112 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her land the wounded shall groan.

113 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the LORD.

114 A sound of a cry ¹¹⁵cometh from Babylon, and great destruction from the land of the Chaldeans:

115 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

116 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the LORD God of recompenses shall surely requite.

117 And I will make drunk her princes, and her wise ¹¹⁸men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

118 Thus saith the LORD of hosts: ¹¹⁹"The broad walls of Babylon shall be utterly ¹²⁰broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.

Babylonian Empire, was rising to the eastward and swiftly overshadowing all other nations.

Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar, company after company—at first a few only, but later on thousands and tens of thousands—were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah—all these Jewish

kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth (PK 422-423).

Jer

⁶ Heb. visit upon ¹⁷ or, Both Babylon is to fall, O ye slain of Israel, and with Babylon, etc ¹⁸ or, the country ¹⁹ or, The walls of broad Babylon ²⁰ or, made naked

*Seraiah and the History of the Prophecy
Regarding Babylon*

- 59 The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ⁴with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah was a ²quiet prince.
- 60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.
- 61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;
- 62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be ²desolate for ever.
- 63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates:

Introduction to the Appendix

- 64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far *are* the words of Jeremiah.

Historical Appendix (52:1-54)

The Final Capture of Jerusalem

- 52** Zedekiah was one and twenty years old when he ²began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal the daughter of Jeremiah of Libnah.
- 2 And he did *that which* was evil in the eyes of the LORD, according to all that Jehoiakim had done.
- 3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.
- 4 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.
- 5 So the city was besieged unto the eleventh year of king Zedekiah.
- 6 And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land.
- 7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the Chaldeans were by the city round about:) and they went by the way of the plain.

51:59 Jer 32:12; Jer 36:4; Jer 45:1
51:60 Jer 36:32; Isa 40:8; Da 12:4; Rev 1:11; Rev 1:19
51:62 Jer 51:29; Jer 51:47; Jer 50:4; Jer 25:9
51:63 Jer 19:10-11; Rev 18:21
51:64 Jer 51:12; Jer 25:27; Rev 1:8; Rev 18:2

52:1 2 Ki 24:18, 2 Ch 36:11; Jos 10:29
52:2 1 Ki 1:22; Jer 36:21-24

52:3 Pr 28:2; Ecc 10:16; Isa 4:5; Isa 19:4
52:4 Jer 39:1; Zec 8:19; Lk 19:45; Lk 21:20

52:6 Jer 39:2; 2 Ki 25:5; Zec 8:19; Isa 5:1
52:7 2 Ki 25:4; Jer 39:26; Jer 51:52; Lev 26:30

52:8 Jer 21:7; Jer 52:4; Jer 31:21; Jer 52:18
52:9 2 Ch 33:11; Jer 39:5; Nu 13:21

52:10 Jer 22:30; Ge 21:16; Eze 9:6
52:11 Jer 31:3-5; Eze 12:13

52:12 2 Ki 25:8; Zec 8:19; Jer 52:29; Jer 52:14

52:13 Jer 14:2; 2 Ki 25:9; Mic 3:12; Mt 21:2

52:14 2 Ki 25:10; Ne 1:3
52:15 Jer 15:1-2; Zec 14:2

52:16 2 Ki 25:12; Eze 33:21
52:17 1 Ki 7:27; 1 Ki 7:50; La 1:10; Da 1:2

52:18 Ex 27:8; Ex 38:4; Nu 1:14; Nu 7:26

52:19 Lev 26:12; Nu 16:40; 1 Ki 7:49
52:20 Jer 52:17; 1 Ki 7:17; 2 Ki 25:10; 2 Ch 3:18

52:21 2 Ki 25:17; 2 Ch 3:15-17

21 or, on the behalf of

22 or, prince of Menucha, or, chief chamberlain

23 Heb. desolations

52

1 Heb. reigned

2 Heb. blinded

3 or, letters

4 Heb. house of the wards

5 or, chief marshal: Heb. chief of the executioners, or, slaughtermen

6 Heb. stood before

7 or, instruments to remove the ashes

8 or, basins

9 or, censers

10 Heb. their brass

- 8 But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.
- 9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath: where he gave judgment upon him.
- 10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.
- 11 Then he put out the eyes of Zedekiah and the king of Babylon bound him in ²chains, and carried him to Babylon, and put him in ²prison till the day of his death.

*Events Connected With the Destruction of
Jerusalem: The Desolation of the City
and the Deportation of the People*

- 12 Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadrezzar king of Babylon came Nebuzaradan, ²captain of the guard which ²served the king of Babylon, into Jerusalem.
- 13 And burned the house of the LORD, and the king's house: and all the houses of Jerusalem, and all the houses of the great men, burned he with fire:
- 14 And all the army of the Chaldeans, *that were* with the captain of the guard, brake down all the walls of Jerusalem round about.
- 15 Then Nebuzaradan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.
- 16 But Nebuzaradan the captain of the guard left *certain* of the poor of the land for vinedressers and for husbandmen.

*The Carrying Away of the Sacred Vessels
of the Temple*

- 17 Also the pillars of brass that were in the house of the LORD, and the bases, and the brasen sea that was in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.
- 18 The caldrons also, and the ²shovels, and the snuffers, and the ²bowls, and the spoons, and all the vessels of brass where-with they ministered, took they away.
- 19 And the basins, and the ²firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that which was* of gold in gold, and *that which was* of silver in silver, took the captain of the guard away.
- 20 The two pillars, one sea, and twelve brasen bulls that were under the bases, which king Solomon had made in the house of the LORD: ²the brass of all these vessels was without weight.
- 21 And *concerning* the pillars, the height of one pillar was eighteen cubits; and

"fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

- 22 And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with network and pomegranates upon the chapters round about, *all* of brass. The second pillar also and the pomegranates *were* like unto these.
- 23 And there *were* ninety and six pomegranates on a side; *and* all the pomegranates upon the network *were* an hundred round about.

The Execution of the Representatives of the People

- 24 And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the "door:
- 25 He took also out of the city an eunuch, which had the charge of the men of war; and seven men of them that "were near the king's person, which were found in the city; and the "principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.
- 26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.
- 27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah *was* carried away captive out of his own land.

52:22 Ex 28:25; 1 Ki 7:17; 2 Ch 3:15
52:23 1 Ki 7:20
52:24 Jer 52:12; 2 Ki 25:18; Eze 7:1; Ps 84:10
52:25 2 Ki 25:19; Eze 1:1; Mt 18:10
52:27 Jer 52:9; 2 Sa 8:9; Eze 33:28; Mic 4:10
52:28 2 Ki 24:2-5; 2 Ki 24:12-16; Da 1:1-3
52:29 Jer 52:12; Jer 9:9; 2 Ki 25:11; 2 Ch 36:20
52:30 Jer 52:15; Jer 6:9
52:31 Pr 21:1; Ge 40:13; Ge 40:20; Job 22:29
52:32 Pr 12:25; Da 2:27; Da 5:18-19
52:33 Ge 41:14; Ge 41:42; Ps 40:11; Zec 5:3
52:34 2 Sa 9:10; Mt 6:11; Lk 11:5

11 Heb. thread
12 Heb. threshold
13 Heb. saw the face of the king
14 or, scribe of the captain of the host
15 Heb. souls
16 Heb. good things with him
17 Heb. the matter of the day in his day

A Statement Concerning the Number of Captives

- 28 This is the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:
- 29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two "persons:
- 30 In the three and twentieth year of Nebuchadrezzar Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons were four thousand and six hundred.

Jehoiachin's Release From Prison

- 31 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evilmerodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,
- 32 And spake "kindly unto him, and set his throne above the throne of the kings that were with him in Babylon,
- 33 And changed his prison garments: and he did continually eat bread before him all the days of his life.
- 34 And for his diet, there was a continual diet given him of the king of Babylon, "every day a portion until the day of his death, all the days of his life.

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381; MYP 286; 1SM 171; 2SM 78;	30 ABC 1158	33:2-9 6T 228	50:33, 34 PK 532
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154); 204 (3TT 188); 8T 302 (3TT	30:6 GC 630, 641; PP 340	33:16 MB 106; 6T 228	51:6 PK 715
279)	30:6, 7 Ev 241 (SD 195)	33:17, 18 AA 223	51:8, 9 PK 530-2
23:29 ST 254	30:7 7BC 984; Ed 181; FW 37, 272,	35 GC 362; AT 174-5	51:13 Ed 176
25 ABC 1158	284 (SR 407); GC 649; LS 117; PK	35:1-6 PK 423	51:14 PK 531
25:2, 3 PK 430	508, 727; 38G 132-6; SR 97; IT	35:12-19 PK 423-5	51:16 6BC 1062
25:8-11 PK 430	185 (ITT 63); 353 (ITT 131); 5T	35:14, 15 AT 164	51:34, 32 PK 531
25:9 9T 138	451 (2TT 151); 9T 15 (3TT 284)	36 ABC 1159; AT 176-9	51:41 PK 515, 522, 531-2
25:11 GC 323; PK 554	30:10, 11 PK 474	36:1-7 ABC 1159	51:56-58 PK 532-3
25:11, 12 ABC 1158; SL 46; 4T 169	30:17 PK 474	36:2-9 PK 432-3	51:59 PK 447
25:12 PK 552	30:17, 18 Ed 182	36:3 PK 435	52:3 PK 451
25:15-18 PK 431	30:18 PK 538	36:14-16 PK 433	52:4-23 SR 195
25:29 PK 450	31 ABC 1158-9	36:19-26 PK 433-6	52:13 GC 412
25:30 IT 354 (ITT 131)	31:1 PK 474	36:20-24 ST 678	52:16 PK 460
25:30 var. PP 340	31:1-3 6T 125 (2TT 308)	36:22 PK 437	52:20 PK 36
25:31 GC 656; Te 231	31:3 COL 202; DA 490; MB 12; MH	36:28 P 456	52:25-30 PK 422
25:33 GC 657	123; SC 51; 5T 632	36:30-32 PK 436-7	52:31-34 Ed 51

The LAMENTATIONS

of Jeremiah

INTRODUCTION

1. TITLE

The first word of the book of Lamentations in Hebrew is *'ekab*, "how!" This word is used in the Hebrew Bible as the name of the book. The Talmud indicates that the ancient Jews also knew the book by the name *Qinoth*, "Lamentations," and this title was translated by the LXX as *Threnoi*. The Latin Vulgate took over the Greek title and amplified it with a statement of the traditional authorship of the book, *Threni, id est Lamentationes Jeremiae Prophetae*, "Threni, that is the Lamentations of Jeremiah the Prophet." Thus was developed the title of the book as it stands in the English Bible, "The Lamentations of Jeremiah."

2. AUTHORSHIP

Both Jews and Christians from ancient times have considered the Lamentations to be the work of the prophet Jeremiah. The earliest testimony to this is contained in the opening words of the book as it stands in the LXX: "And it came to pass, after Israel was taken captive, and Jerusalem made desolate, that Jeremias sat weeping, and lamented with this lamentation over Jerusalem, and said, . . ." Although there is no evidence that this statement ever stood in the Hebrew text, it does indicate the belief of a segment of the Jews at least as early as the 2nd century B.C. Later testimonies to Jeremiah's authorship are found in the Talmud, the Targums, and the writings of the great Christian Hebrew scholar Jerome, who translated the Bible into Latin about A.D. 400.

In modern times critical scholars have doubted that Jeremiah was the author. Their arguments have been based on the fact that nowhere does the Hebrew Bible specifically state that Jeremiah wrote Lamentations, and that although the prophecy bearing his name is found in the second section of the Hebrew Bible, known as the Prophets, Lamentations is separated from it and appears in the third section, the Writings (see Vol. I, p. 37). Critics have also pointed to certain passages which they feel do not fit the character of Jeremiah as revealed in his other writings (Lam. 1:21; 2:9; 3:59-66; 4:17, 20).

However, none of these arguments are conclusive. Scholars, both critical and conservative, are united in the belief that Lamentations was written

in the days of Jeremiah. There are, moreover, several striking parallels of phraseology and subject matter between Jeremiah's prophecy and the Lamentations, which point to him as author. In view of the lack of definitive evidence that he was not the author, there is no reason to disregard the ancient belief of the Jews that Jeremiah wrote the Lamentations (see PK 461-463).

3. HISTORICAL SETTING

The historical setting of the book of Lamentations is in the final days of the kingdom of Judah, particularly the destruction of Jerusalem, with all its attendant evils, both during and after the final siege of the city. After the death of good King Josiah the political, social, and religious situation deteriorated rapidly under the successive reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. The people of Jerusalem suffered the most intense hardships during the final siege of the city, 588-586 B.C. Practically the whole population of Judah was swept away by successive waves of Babylonian conquest and captivity (for the three principal stages of the Captivity, 605-586 B.C., see Vol. III, pp. 90, 91). Only the poorest of the land were left, scattered throughout the near-empty cities and countryside. Little wonder that the book of Lamentations pours forth the mournful tones of distress and sorrow.

4. THEME

More than a century before the fall of Jerusalem the prophet Micah had foretold its destruction, because the leaders of Judah "build up Zion with blood, and Jerusalem with iniquity" (Micah 3:10). For 40 years Jeremiah urged the people of Judah to repent; he sought to strengthen the hands of Josiah and his sons toward just government at home and a wise and honest policy abroad; and above all, he warned Judah of the certainty of destruction to come if she persisted in her evil ways. The Lamentations are the climax of these prophecies. They testify to the sure fulfillment of God's promised judgments. Yet their message is not without hope. Through the picture of desolation runs a thread of expectation that the Lord will forgive and relieve the sufferings of His people. In the final chapter this hope swells into a prayer:

"Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old" (Lam. 5:21).

The literary structure of Lamentations reflects its theme. The book is made up of five poems, corresponding to the five chapters in our modern printed Bibles. The first four of these are written in a meter typical of the Hebrew *qinah*, or elegy (see Vol. III, p. 27). While the elegiac meter is often lost in translation, it does show through frequently in the English of Lamentations, as in the following example:

"Judah is gone into captivity because of affliction,
and because of great servitude:
She dwelleth among the heathen,
she findeth no rest:
All her persecutors overtook her
between the straits" (Lam. 1:3).

The fifth poem, which is a prayer rather than an elegy, is written in the usual Hebrew poetic meter, each of the two halves of a verse having four stress accents. See also Vol. III, pp. 19, 27.

5. OUTLINE

I. The Sad Condition of Once-proud Jerusalem, 1:1-22.

- A. The lamentable state of the city, 1:1-11.
- B. The wail of the city over her own condition, 1:12-17.

- C. The confession and prayer of the city, 1:18-22.

II. The Judgments of God Upon Wicked Jerusalem, 2:1-22.

- A. War, siege, and destruction, 2:1-13.
- B. Captivity and distress, 2:14-22.

III. Hope Amid Afflictions, 3:1-66.

- A. The people despair because of their afflictions, 3:1-20.
- B. The people turn in hope to God, 3:21-41.
- C. A further description of God's judgments, 3:42-54.
- D. A prayer recognizing God's mercies, 3:55-63.
- E. A prayer for God to punish the enemies of His people, 3:64-66.

IV. Judgments Upon the People of Judah as a Result of Their Sins, 4:1-22.

- A. The appalling calamities that have come upon the people, 4:1-12.
- B. The iniquity of prophets and priests, 4:13-16.
- C. The downfall of the kingdom of Judah, 4:17-20.
- D. Judgment prophesied on Edom, 4:21, 22.

V. A Prayer for Restoration to God's Favor, 5:1-22.

- A. The pitiful plight of the people after the fall of Jerusalem, 5:1-18.
- B. Recognition that only God can restore, 5:19-22.

LAMENTATIONS

The Sad Condition of Once-Proud Jerusalem (1:1-22)

The Lamentable State of the City

- 1 How doth the city sit solitary, *that was full of people!* *how* is she become as a widow! she *that* was great among the nations, and princess among the provinces, *how* is she become tributary!
- 2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers she hath none to comfort *her*: all her friends have dealt treacherously with her, they are become her enemies.
- 3 Judah is gone into captivity because of affliction, and 'because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.
- 4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.
- 5 Her adversaries are the chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.
- 6 And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.
- 7 Jerusalem remembered in the days of her affliction and of her miseries all her 'pleasant things *that* she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.
- 8 Jerusalem hath grievously sinned; therefore she 'is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.
- 9 Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comfort. O LORD, behold my affliction: for the enemy hath magnified

1:1 La 2:1, La 4:1; Isa 1:12, Jer 50:23; Zep 2:15, Rev 18:16, 17.
 1:2 La 1:16, La 2:11; La 2:18-19; Job 7:3; Ps 6:6; Ps 77:2-6.
 1:3 2 Ki 24:14-15; 2 Ki 25:11; 2 Ki 25:21; 2 Ch 36:20-21.
 1:4 La 2:6-7; La 1:13; Isa 24:3-6; Jer 34:2.
 1:5 La 2:17; La 3:46; Lev 26:17; Dt 28:43-44.
 1:6 2 Ki 19:21; Ps 89:2-3; Isa 1:21.
 1:7 Job 29:2; Job 30:1; Ps 42:1; Ps 77:3; Ps 77:5-9; Hos 2:7; Lk 15:17.
 1:8 La 4:5; La 1:20; 1 Ki 8:46-47; 1 Ki 9:7; 1 Ki 9:9; Isa 59:2-13; Jer 6:28.
 1:9 La 1:17; Jer 2:34; Jer 15:17; Eze 24:12-15; Dt 32:29; Isa 47:7.
 1:10 La 1:7; Isa 5:14-14; Jer 15:13; Jer 20:5; Jer 52:17-20.
 1:11 La 1:19; La 2:12; La 4:4-10; Dt 28:52-57.
 1:12 La 2:13; La 4:6-11; Da 9:12; Mt 49:21; Lk 21:22-23.
 1:13 La 2:5-6; Dt 32:21-25; Job 30:30; Ps 22:14; Ps 31:10; Ps 102:5-5.
 1:14 Dt 28:48; Pr 5:22; Isa 1:25; Isa 47:6; Jer 27:8; Jer 27:12.
 1:15 2 Ki 9:33; 2 Ki 24:14-16; 2 Ki 25:1; Ps 109:10; Isa 5:5.
 1:16 La 1:2; La 1:9; La 2:11; La 2:18; La 3:48-49.
 1:17 1 Ki 8:22; 1 Ki 8:38; Isa 1:15; Jer 9:41.
 1:18 Ex 9:27; Dt 32:4; Jdg 1:7; Eze 9:14.

1
 1 Heb. for the greatness of servitude
 2 or, desirable
 3 Heb. is become a removing, or, wandering
 4 or, desirable

himself.

- 10 The adversary hath spread out his hand upon all her 'pleasant things: for she hath seen *that* the heathen entered into her sanctuary, whom thou didst command *that* they should not enter into thy congregation.
- 11 All her people sigh, they seek bread: they have given their pleasant things for meat 'to relieve the soul: see, O LORD, and consider; for I am become vile.

The Wail of the City Over Her Own Condition

- 12 'Is it nothing to you, all ye *that* 'pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.
- 13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.
- 14 The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into their hands, *from whom* I am not able to rise up.
- 15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden 'the virgin, the daughter of Judah, as in a winepress.
- 16 For these things I weep; mine eye, mine eye runneth down with water, because the comforter *that* should 'relieve my soul is far from me: my children are desolate, because the enemy prevailed.
- 17 Zion spreadeth forth her hands, *and there is none* to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should* be round about him: Jerusalem is as a menstruous woman among them.

The Confession and Prayer of the City

- 18 The LORD is righteous; for I have rebelled against his 'commandment: hear, I pray

1:12. One Who Knows Well the Sorrow of Man.—Jesus is our atoning sacrifice. We can make no atonement for ourselves, but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that, through His wonderful condescension and humiliation, He might exalt man to receive eternal honors and immortal joys in the heavenly courts. During His thirty years of life on earth His heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and

sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold, and see if there be any sorrow like unto my sorrow" (Lam. 1:12). Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him.

La

- you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.
- 19 I called for my lovers, *but they deceived me*; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.
- 20 Behold, O LORD: for *I am in distress*; my bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home *there is as death*.
- 21 They have heard that I sigh: *there is none to comfort me*: all mine enemies have heard of my trouble; they are glad that thou hast done it: thou wilt bring the day *that thou hast called*, and they shall be like unto me.
- 22 Let all their wickedness come before thee; and do unto them; as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

The Judgments of God Upon Wicked Jerusalem (2:1-22)

War, Siege, and Destruction

- 2 How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!
- 2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.
- 3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.
- 4 He hath bent his bow like an enemy; he stood with his right hand as an adversary, and slew *all that were pleasant to the eye* in the tabernacle of the daughter of Zion: he poured out his fury like fire.
- 5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

1:19 La 1:2, La 4:17, Job 19:13-19, Jer 2:26.
1:20 La 1:9, La 1:11, Isa 58:14, La 2:11, Job 30:27, La 22:13.
1:21 La 1:2, La 1:8, La 1:11-12, La 1:16, La 1:22.
1:22 Ne 4:4-5, Ps 109:1-15, Ps 137:7-9, 2:1 La 1:1, La 1:1, La 5:13-19, Eze 30:18, 2:2 La 1:7, La 1:21, La 3:43, Job 2:4, Ps 21:9.
2:3 Job 16:15, Ps 75:5, Ps 75:10, Ps 89:23.
2:4 La 2:5, La 3:5, La 5:12-13, Job 6:1, Job 16:12-14.
2:5 La 2:4, Jer 15:1, Jer 30:11, La 2:2, 2 Ki 25:9.
2:6 Ps 80:12, Ps 89:46, Isa 5:5, Isa 65:18, Isa 61:11.
2:7 La 2:1, Lev 26:31, Lev 26:41, Ps 78:59-61, Isa 61:10, 11.
2:8 La 2:7, Isa 5:5, Jer 5:10, 2 Sa 4:2, 2 Ki 21:13.
2:9 Ne 1:3, Jer 39:2, Jer 39:8, Jer 51:30, Jer 52:14.
2:10 La 1:5, La 1:16, La 5:12, La 5:14, Job 2:13.
2:11 La 1:16, La 3:48-51, 1 Sa 30:4, Ps 6:7.
2:12 Eze 30:24, Isa 53:12, La 1:12, Da 9:12, 2 Sa 5:20, Ps 60:2, Jer 11:7.
2:14 Isa 9:15-16, Jer 2:8, Jer 5:1, Jer 6:13-14.
11 or, proclaimed
2
1 Heb. made to touch
2 Heb. all the desirable of the eye
3 or, hedge
4 Heb. shut up
5 Heb. swallowing up
6 or, faint

- 6 And he hath violently taken away his tabernacle, as *if it were of a garden*: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.
- 7 The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast.
- 8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.
- 9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is *no more*; her prophets also find no vision from the LORD.
- 10 The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.
- 11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city.
- 12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.
- 13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

Captivity and Distress

- 14 Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

Voluntarily our divine Substitute bared His soul to the sword of justice, that we might not perish but have everlasting life. Said Christ, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18). No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other (ISM 321-323).

2. **Jeremiah Laments the Misery of Jerusalem.**—But now Zion was utterly destroyed; the people of God were in their captivity. Overwhelmed with grief, the prophet exclaimed: "How doth the city sit solitary, that was full of

people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

"Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity

- 15 All that pass ^{by} clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying, Is this the city that men call The perfection of beauty. The joy of the whole earth?*
- 16 All thine enemies have opened their mouth against thee; they hiss and gnash the teeth; they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.
- 17 The LORD hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old; he hath thrown down, and hath not pitied; and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.
- 18 Their adversary cried unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.
- 19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.
- 20 Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their fruit, *and* children ^{of} a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?
- 21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.
- 22 Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

Hope Amid Afflictions (3:1-66)

The People Despair Because of Their Afflictions

- 3** *I am* the man *that* hath seen affliction by the rod of his wrath.
- 2 He hath led me, and brought *me* into darkness, but not *into* light.
- 3 Surely against me is he turned: he turneth his hand *against me* all the day.
- 4 My flesh and my skin hath he made old;

before the enemy."

"How hath the Lord covered the daughter of Zion with a cloud in His anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not His footstool in the day of His anger! The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: He hath thrown down in His wrath the strongholds of the daughter of Judah, He hath brought them down to the ground: He hath polluted the kingdom and the princes thereof. He hath cut off in His fierce anger all the horn of Israel: He hath drawn back His right hand from before the enemy, and He burned against Jacob like a flaming fire, which devoureth round about. He hath bent His bow like an enemy. He stood with His right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: He poured out His fury like fire."

2:15 Dt 29:22-28; 1 Ki 9:7-9; 2 Ch 7:21.
2:16 La 3:46; Job 16:9-10; Ps 22:13.
2:17 La 2:8; Lev 26:11; Dt 28:49.
2:18 Ps 119:15; Isa 26:16-17; Hos 7:11.
2:19 Ps 42:8; Ps 62:8; Ps 119:55.
2:20 Ex 32:11; Dt 9:20; Isa 63:16-19.
2:21 Dt 28:50; Jos 6:21; 1 Sa 15:3.
2:22 Ps 41:13; Isa 21:17-18; Jer 6:25.

3:1 La 1:12-13; Job 19:21; Ps 71:20.
3:2 La 3:53-55; La 2:1; Dt 28:29.
3:3 La 2:3-7; Dt 29:20; Job 41:21.
3:4 Job 16:6-9; Ps 51:9-10; Ps 52:5.
3:5 La 3:7-9; Job 19:8; La 3:19.
3:6 Ps 88:5-6; Ps 143:4; La 3:17.
3:7 La 3:9; Job 3:23; Job 19:8; Ps 88:8; Jer 48:6.
3:8 La 3:4-6; Job 19:7; Job 30:20; Ps 22:2.
3:9 La 4:11; Isa 40:28; Isa 63:17.
3:10 Job 10:16; Isa 48:13; Hos 5:14.
3:11 Job 16:12-13; Ps 50:22; Jer 5:6.
3:12 Job 6:4; Job 7:20; Job 16:12-13.
3:13 La 3:6-5; Ne 9:24; Job 40:12.
3:14 La 3:19; Ro 1:20; Job 9:18; Ps 60:3; Isa 51:17-22.
3:15 Job 4:10; Ps 3:7; Ps 58:6; Ps 20:17.
3:16 1 Sa 27:1; Job 6:11; Job 17:15.
3:17 Ne 9:32; Job 7:7; Ps 89:17.
3:18 Job 21:6; Ps 42:5-6; Ps 42:11.
3:19 Ezr 9:8-9; Ezr 9:14-15; Ne 9:41.
3:20 Ps 30:5; Isa 55:2; Zep 3:5.
3:21 Ps 16:5; Ps 74:6; Job 19:57.
3:22 La 4:26; Ge 49:18; Ps 27:14.
3:23 Ps 52:9; Ps 51:6; Ps 74:28.
3:24 La 2:10; Ps 49:9; Jer 15:1.
3:25 2 Ch 33:12; Job 42:5-6; Eze 16:63.

7 Heb. by the way

8 or, swaddled with their hands?

he hath broken my bones.

- 5 He hath builded against me, and compassed me with gall and travail.
- 6 He hath set me in dark places, *as they that be dead* of old.
- 7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.
- 8 Also when I cry and shout, he shutteth out my prayer.
- 9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.
- 10 He was unto me *as* a bear lying in wait, *and as* a lion in secret places.
- 11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.
- 12 He hath bent his bow, and set me as a mark for the arrow.
- 13 He hath caused the arrows of his quiver to enter into my reins.
- 14 I was a derision to all my people; *and* their song all the day.
- 15 He hath filled me with bitterness, he hath made me drunken with wormwood.
- 16 He hath also broken my teeth with gravel stones, he hath covered me with ashes.
- 17 And thou hast removed my soul far off from peace: I forgot prosperity.
- 18 And I said, My strength and my hope is perished from the LORD:
- 19 Remembering mine affliction and my misery, the wormwood and the gall.
- 20 My soul hath *them* still in remembrance, and is humbled in me.

The People Turn in Hope to God

- 21 This I recall to my mind, therefore have I hope.
- 22 *It is of* the LORD's mercies that we are not consumed, because his compassions fail not.
- 23 *They are* new every morning: great *is* thy faithfulness.
- 24 The LORD *is* my portion, saith my soul; therefore will I hope in him.
- 25 The LORD *is* good unto them that wait for him, to the soul that seeketh him.
- 26 *It is* good that a man should both hope and quietly wait for the salvation of the LORD.
- 27 *It is* good for a man that he bear the yoke in his youth.
- 28 He sitteth alone and keepeth silence, because he hath borne *it* upon him.
- 29 He putteth his mouth in the dust; if so be

"What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?"

"Remember, O Lord, what is come upon us: consider, and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows. . . . Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. . . . For this our heart is faint; for these things our eyes are dim."

"Thou, O Lord, remainest forever; Thy throne from generation to generation. Wherefore dost Thou forget us forever, and forsake us so long time? Turn Thou us unto

La

- there may be hope.
- 30 He giveth *his* cheek to him that smiteth him: he is filled full with reproach.
- 31 For the Lord will not cast off for ever:
- 32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.
- 33 For he doth not afflict "willingly nor grieve the children of men.
- 34 To crush under his feet all the prisoners of the earth.
- 35 To turn aside the right of a man before the face of "the most High,
- 36 To subvert a man in his cause, the Lord "approveeth not.
- 37 Who *is* he *that* saith, and it cometh to pass, *when* the Lord commandeth it not?
- 38 Out of the mouth of the most High proceedeth not evil and good?
- 39 Wherefore doth a living man "complain, a man for the punishment of his sins?
- 40 Let us search and try our ways, and turn again to the LORD.
- 41 Let us lift up our heart with *our* hands unto God in the heavens.

A Further Description of God's Judgments

- 42 We have transgressed and have rebelled: thou hast not pardoned.
- 43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.
- 44 Thou hast covered thyself with a cloud, *that our* prayer should not pass through.
- 45 Thou hast made us *as* the offscouring and refuse in the midst of the people.
- 46 All our enemies have opened their mouths against us.
- 47 Fear and a snare is come upon us, desolation and destruction.
- 48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
- 49 Mine eye tricketh down, and ceaseth not, without any intermission.
- 50 Till the LORD look down, and behold from heaven.
- 51 Mine eye affecteth "mine heart "because of all the daughters of my city.
- 52 Mine enemies chased me sore, like a bird, without cause.
- 53 They have cut off my life in the dungeon, and cast a stone upon me.
- 54 Waters flowed over mine head: *then* I

3:30 Job 16:10; Isa 50:6; Mic 5:1; Mt 5:39.
3:31 1 Sa 12:22; Ps 77:7; Ps 91:13.
3:32 La 4:22; Ex 2:25; Ex 3:7.
3:33 Isa 28:21; Eze 18:32; Eze 33:11.
3:35 Ps 12:5; Ps 140:12; Ps 17:15.
3:36 2 Sa 11:27; Isa 59:15.
3:37 Ps 33:9-11; Pr 16:9.
3:38 Job 2:10; Ps 7:7; Pr 29:26.
3:39 La 4:22; Nu 11:11; Pr 19:3.
3:40 1 Ch 15:12-13; Job 11:13-15.
3:41 Ps 25:1; Ps 86:1; Ps 135:6-8.
3:42 La 1:18; La 5:16; Ne 9:26.
3:43 La 2:1; Ps 4:19; La 5:6.
3:44 Ps 97:2; La 5:6; Ps 80:4.
3:45 La 3:14; La 2:15; La 4:14-15.
3:46 La 2:16; Ex 11:7.
3:47 Isa 24:17-18; Isa 51:19.
3:48 La 2:11; La 2:18; Ps 119:186.
3:49 La 1:16; Ps 72:1; Jer 13:17.
3:50 La 2:20; La 5:1; Ps 80:14-16.
3:52 Jer 37:15-16; Jer 38:4-6.
3:53 Jer 37:20; Jer 38:6; Jer 38:9.
3:54 Ps 18:4; Ps 69:1-2; Ps 69:15.
3:55 2 Ch 33:11-12; Ps 105:5; Ac 10:24-26.
3:56 2 Ch 33:13; 2 Ch 33:19.
3:57 Ps 69:18; Ps 135:18.
3:58 1 Sa 25:39; Ps 35:1.
3:59 Jer 11:19-21.
3:60 La 4:59; Ps 104:1; Jer 11:19-20.
3:61 La 5:30; La 5:14; Ps 7:18.
3:62 Ps 59:7; Ps 59:12; Ps 140:3.
3:63 Ps 139:2; La 3:11; Job 30:9.
3:64 Ps 28:4; Jer 11:20; 2 Ti 3:1.
3:65 Dt 2:30; La 6:10; Dt 27:15-26.
3:66 La 5:43; Ps 35:6; Ps 34:15.
4:1 2 Ki 25:9-10; Isa 1:21.
4:2 La 5:18; Zec 9:13; La 2:21.
4:3 La 2:20; La 4:10; Lev 26:29.
4:4 Ps 22:15; Ps 137:6; Mt 9:11.

said, I am cut off.

A Prayer Recognizing God's Mercies

- 55 I called upon thy name, O LORD, out of the low dungeon.
- 56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
- 57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear not.
- 58 O LORD, thou hast pleaded the causes of my soul; thou hast redeemed my life.
- 59 O LORD, thou hast seen my wrong: judge thou my cause.
- 60 Thou hast seen all their vengeance *and* all their imaginations against me.
- 61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
- 62 The lips of those that rose up against me, and their device against me all the day.
- 63 Behold their sitting down, and their rising up: *I am* their music.

A Prayer for God to Punish the Enemies of His People

- 64 Render unto them a recompense, O LORD, according to the work of their hands.
- 65 Give them "sorrow of heart, thy curse unto them.
- 66 Persecute and destroy them in anger from under the heavens of the LORD.

Judgments Upon the People of Judah as a Result of Their Sins (4:1-22)

The Appalling Calamities That Have Come Upon the People

- 4 How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.
- 2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!
- 3 Even the "sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness.
- 4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh it unto them.

There, O Lord, and we shall be turned; renew our days as of old." Lamentations 1:1-5; 2:1-4; 13: 5:1-3, 7, 8, 17, 19-21 (PK 461-465).

3:26. By Believing and Waiting, Become Conqueror.—Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ.

"Wait on the Lord: he of good courage, and He shall

strengthen thine heart: wait, I say, on the Lord." "It is good that a man should both hope and quietly wait for the salvation of the Lord." Psalm 27:1-4; Lamentations 3:26.

There are those who work all day and far into the night to do what seems to them must be done. The Lord looks pityingly upon these weary, heavy-laden burden bearers and says to them: "Come unto Me, . . . and I will give you rest." Matthew 11:28.

If you make a mistake, turn your defeat into victory. The lessons that God sends will always, if well learned, bring help in due time. Put your trust in God. Pray much, and believe. Trusting, hoping, believing, holding fast the hand of Infinite Power, you will be more than conquerors ("1 243-255).

4:1. God's Standard Is Not Changed.—The standard of holiness is the same today as in the days of the apostles

⁸ Heb. from his heart ⁹ or, a superior ¹⁰ or, seeth not ¹¹ or, murmur ¹² Heb. my soul ¹³ or, more than all ¹⁴ or, obstinacy of heart ⁴ ¹ or, see calves

- 5 They that did feed delicately are desolate in the streets: they were brought up in scarlet embrace dunghills.
- 6 For the 'punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.
- 7 Her 'Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire:
- 8 Their visage is 'blacker than a coal; they are not known in the streets: their skin cleaveth to their bones; it is withered, it is become like a stick.
- 9 *They that be slain with the sword are better than they that be slain with hunger: for these 'pine away, stricken through for want of the fruits of the field.*
- 10 The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.
- 11 The LORD hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.
- 12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

The Iniquity of Prophets and Priests

- 13 For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her,
- 14 They have wandered *as blind men* in the streets, they have polluted themselves with blood, 'so that men could not touch their garments.
- 15 They cried unto them, Depart ye: 'it is unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen. They shall no more sojourn *there*.
- 16 The 'anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

The Downfall of the Kingdom of Judah

- 17 As for us, our eyes as yet failed for our

4:5 Dt 28:54-56; Isa 5:16-26, 18:7-25; 1 Th 5:6; Rev 18:7-9;
4:6 Isa 1:9-10; Eze 16:46-50; Mt 11:23-24; Lk 10:12;
4:8 La 5:10, Job 40:17-19; Job 40:40;
4:9 Lev 26:59, Eze 21:23, Eze 53:10;
4:10 La 4:3; La 2:20, 2 Ki 6:26-29; Isa 49:15;
4:11 La 4:22, La 2:8, La 2:17, Dt 32:21-25, Jer 6:11-12;
4:12 Dt 29:23-28; 1 Ki 9:8-9;
4:13 La 2:14; Jer 5:31, Jer 6:14;
4:14 Dt 28:28-29; Isa 29:10, 12;
4:16 Ge 49:7, Lev 26:33-39; Dt 28:25; Heb 8:9, La 5:12;
4:17 La 1:19, 2 Ki 2:7; La 20:5;
4:18 La 3:52; 1 Sa 21:1, 2 Ki 25:1-5;
4:19 Dt 28:39; Isa 5:26-28; Isa 30:16-17;
4:20 La 2:9; Ge 2:7; Ge 41:30, 2 Sa 18:4;
4:21 Ps 88:4-12; Ps 137; Ec 11:9;
4:22 La 1:6, Isa 40:2; Jer 46:27-28;
5:1 La 1:20, La 2:20; La 3:19; Ne 1:8;
5:2 Dt 28:30; Ps 79:1-2, Isa 1:7; Isa 5:17;
5:3 Ex 22:24; Jer 18:21; Hos 11:3;
5:4 Dt 28:46; Isa 5:1; Eze 4:9-17;
5:5 La 1:14, La 4:19; Dt 28:48; Dt 28:65-66;
5:6 Ge 24:2, 2 Ki 10:5; Jer 50:15;
5:7 Ec 20:5; Jer 16:12; Jer 51:29;
5:8 Ge 9:25; Dt 28:43; Ne 2:19;
5:10 La 5:4, La 4:9;

5:1 La 1:20, La 2:20;
La 3:19; Ne 1:8;
5:2 Dt 28:30; Ps 79:1-2, Isa 1:7; Isa 5:17;
5:3 Ex 22:24; Jer 18:21; Hos 11:3;
5:4 Dt 28:46; Isa 5:1; Eze 4:9-17;
5:5 La 1:14, La 4:19;
Dt 28:48; Dt 28:65-66;
5:6 Ge 24:2, 2 Ki 10:5; Jer 50:15;
5:7 Ec 20:5; Jer 16:12; Jer 51:29;
5:8 Ge 9:25; Dt 28:43; Ne 2:19;
5:10 La 5:4, La 4:9;

2 or, iniquity
3 or, distinguished ones
4 Heb. darker than blackness
5 Heb. flow out
6 or, in that they could not but touch
7 or, ye polluted
8 or, face
9 or, the 'lower grounds
10 or, Thine iniquity
11 or, carry thee captive for thy sins

vain help: in our watching we have watched for a nation *that* could not save us.

- 18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come.
- 19 Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us 'in the wilderness.
- 20 The breath of our nostrils, the anointed of the LORD, was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

Judgment Prophesied on Edom

- 21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.
- 22 'The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of Edom; he will 'discover thy sins.

A Prayer for Restoration to God's Favor
(5:1-22)

*The Pitiful Plight of the People
After the Fall of Jerusalem*

- 5 Remember, O LORD, what is come upon us; consider, and behold our reproach.
- 2 Our inheritance is turned to strangers, our houses to aliens.
- 3 We are orphans and fatherless, our mothers are as widows.
- 4 We have drunken our water for money; our wood 'is sold unto us.
- 5 'Our necks are under persecution: we labour, *and* have no rest.
- 6 We have given the hand to the Egyptians, *and* to the Assyrians, to be satisfied with bread.
- 7 Our fathers have sinned, *and* are not; and we have borne their iniquities.
- 8 Servants have ruled over us: *there* is none that doth deliver us out of their hand.
- 9 We gat our bread with *the peril* of our lives because of the sword of the wilderness.
- 10 Our skin was black like an oven because

Neither the promises nor the requirements of God have lost ought of their force. But what is the state of the Lord's professed people as compared with the early church? Where is the Spirit and power of God which then attended the preaching of the gospel? Alas, "how is the gold become dim! how is the most fine gold changed!"

The Lord planted His church as a vine in a fruitful field. With tenderest care He nourished and cherished it, that it might bring forth the fruits of righteousness. His language is: "What could have been done more to My vineyard, that I have not done in it?" But this vine of God's planting has inclined to the earth and entwined its tendrils about human supports. Its branches are extended far and wide, but it bears the fruit of a degenerate vine. The Master of the vineyard declares: "When I looked that it should bring forth grapes, brought it forth wild grapes?"

5 ¹ Heb. cometh for price ² Heb. On our necks are we persecuted

The Lord has bestowed great blessings upon His church. Justice demands that she return these talents with usury. As the treasures of truth committed to her keeping have increased, her obligations have increased. But instead of improving upon these gifts and going forward unto perfection, she has fallen away from that which she had attained in her earlier experience. The change in her spiritual state has come gradually and almost imperceptibly. As she began to seek the praise and friendship of the world, her faith diminished, her zeal grew languid, her fervent devotion gave place to dead formality. Every advance step toward the world was a step away from God. As pride and worldly ambition have been cherished, the spirit of Christ has departed, and emulation, dissension, and strife have come in to distract and weaken the church (5:1-24:24).

La

- of the terrible famine.
 11 They ravished the women in Zion, and the maids in the cities of Judah.
 12 Princes are hanged up by their hand: the faces of elders were not honoured.
 13 They took the young men to grind, and the children fell under the wood.
 14 The elders have ceased from the gate, the young men from their musick.
 15 The joy of our heart is ceased; our dance is turned into mourning.
 16 The crown is fallen from our head: woe unto us, that we have sinned!
 17 For this our heart is faint; for these things

5:11 Dt 28:30; Isa 13:16;
 5:12 La 2:10; La 1:19; La 2:10;
 5:15 Ps 90:11;
 5:16 La 1:13; Job 19:9; Ps 89:49;
 5:17 La 1:13; La 1:22; Lev 26:36;
 5:18 La 2:8-9; 1 Ki 9:26; Ps 7:2-3;
 5:19 Dt 33:27; Ps 97; Ps 10:16;
 5:20 Ps 13:1; Ps 11:21; Ps 7:13;
 5:21 1 Ki 18:37; Ps 80:3; Ps 80:19;
 5:22 Ps 44:9; Ps 60:1-2; Jer 15:1-5.

- our eyes are dim.
 18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

Recognition That Only God Can Restore

- 19 Thou, O LORD, remainest for ever; thy throne from generation to generation.
 20 Wherefore dost thou forget us for ever, and forsake us so long time?
 21 Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.
 22 But thou hast utterly rejected us; thou art very wroth against us.

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EZEKIEL

INTRODUCTION

1. TITLE

In the Hebrew the book is entitled with the name of its author, *Yechezqel*, signifying "whom God will strengthen." This name, like that of many others of the saints of old, was singularly appropriate to its bearer's life and work.

In the KJV, as well as in the Hebrew, the book is placed third among the writings of the four greater prophets. This is certainly its true chronological position, for it places the book between those of Ezekiel's two great contemporaries. Of these Jeremiah began his prophecies long before, and Daniel continued his prophecies long afterward.

2. AUTHORSHIP

Until recent years the authenticity and canonicity of the book of Ezekiel have not been seriously assailed. However, conservative scholars as well as many of the more critical school still hold to the traditional position that Ezekiel himself was the author of the compilation of prophetic utterances that now bear his name.

Nothing is known concerning the personal history of the prophet except what may be gathered from the book itself and from the circumstances of the times in which the author lived. He is not mentioned in any other book of the OT, and his writings are never directly quoted in the New (except, perhaps, 2 Cor. 6:17), although there are many allusions to his imagery, especially in the book of Revelation. Outside the Bible he is mentioned only by Josephus (*Antiquities* x. 5. 1; 6. 3; 7. 2; 8. 2), and by Jesus son of Sirach (*Ecclesiasticus* 49:8), neither source contributing any detail of importance.

Ezekiel calls himself "the priest, the son of Buzi" (ch. 1:3). Of Buzi nothing is known. The fact that Ezekiel was included among "all the princes, and all the mighty men of valour" (2 Kings 24:14) who were taken away in Jehoiachin's captivity (597 B.C.; see on Eze. 1:2), indicates that he was probably a member of Jerusalem's aristocracy.

How old Ezekiel was when the doom of captivity fell upon him cannot be definitely known. Some suggest that the "thirtieth year" of ch. 1:1 may refer to the 30th year of his life. On this supposition he would have been 25 years old at the time of his exile. According to Josephus, the prophet was then

a young man (*Antiquities* x. 6. 3). That he must have been at least comparatively youthful at the time is attested by the fact that one of his prophecies is dated 27 years later in 570, or 571 (see on ch. 29:17), and apparently he exercised his office for some time longer. See Chronological Table of the Prophecies of Ezekiel on p. 572.

Unlike Jeremiah, who remained unmarried (Jer. 16:2), Ezekiel had a wife whom he cherished as the desire of his eyes (Eze. 24:16). She died suddenly in the 9th year of the Captivity (ch. 24:1; see on ch. 1:2), and left the prophet to bear in solitude the great trials of his prophetic office.

3. HISTORICAL SETTING

Ezekiel began his prophecy in the 5th year of Jehoiachin's captivity (ch. 1:2), 593/592 B.C. (see Vol. III, pp. 92-94). The northern kingdom of Israel had ceased to exist more than 100 years before, and the overthrow of Judah was rapidly approaching. The Babylonian servitude had already begun when, in the 3rd year of Jehoiakim (605 B.C.), Nebuchadnezzar, king of Babylon, came against Jerusalem (Dan. 1:1). It is not known how many captives were taken at this time. Among them were some "of the king's seed, and of the princes" (Dan. 1:3; cf. 2 Kings 24:1).

After 11 years of reign Jehoiakim came to an inglorious end and was succeeded by his son, Jehoiachin (597 B.C.; see on 2 Kings 24:1). After a reign of only three months he was carried as a captive, along with 10,000 of his chief people, including Ezekiel, to Babylon (2 Kings 24:12-16; Eze. 1:1, 2; 33:21).

Jehoiachin's successor, Zedekiah, was no better than his predecessors. In his 11th year (586 B.C.) came the final overthrow of Judah (2 Kings 25:1-11). The remnant of the people were taken, the Temple burned, and Jerusalem destroyed. Only a few of the "poor of the land" were left to be vine-dressers and husbandmen (2 Kings 25:12).

Such were the turbulent times in which Ezekiel, while yet a young man, was called to the prophetic office. The prospects were far from bright. The stroke of judgment that had already fallen on Jerusalem, instead of sobering the inhabitants of Judah, seemed only to plunge them deeper into apostasy and vice. Nor were the exiles on the river Chebar disposed to be "exercised" by the "chastening" (Heb. 12:11). They too continued

rebellious and idolatrous (Eze. 2:3; 20:39), and showed little disposition toward thorough reform.

4. THEME

The messages of the book of Ezekiel clarify the purpose of God for His people in the bitter experience of the Babylonian captivity. For centuries the prophets had counseled and warned Israel, yet the nation sank ever deeper into apostasy. Eventually, it became evident that the chosen people would never attain to God's objectives for them as a nation unless drastic means were used to teach them lessons of obedience to, and cooperation with, God. Accordingly, He permitted them to learn in adversity lessons they had refused to learn during times of prosperity.

Strange to say, it was the leaders of Israel who, by precept and example, led the nation into apostasy (see Isa. 3:12; 9:16; Eze. 34:2-19). At first, apparently, God purposed that only the leaders should be carried into captivity (see Dan. 1:3, 4). The vast majority of the people were to remain in Judea, awaiting there the return of a chastened group of leaders to guide them in the way of God's choosing. Had the Jews been willing to submit to Nebuchadnezzar, as God intended (see Jer. 27:1-22), the city of Jerusalem and its magnificent Temple would have remained intact (see Jer. 17:25, 27; 38:17), and the century of delay, difficulty, and discouragement that confronted the exiles upon their return from Babylon would have been avoided. But Israel's stubborn resistance (see Jer. 28:1-14) made their cup of suffering progressively more bitter and brought on a second and then a third deportation (597 and 586 B.C. respectively). "Yokes of wood" were replaced with "yokes of iron" (Jer. 28:13, 14).

But even in captivity divine justice was seasoned with mercy. God came to His people as a teacher, to impress upon them the folly of disobedience and the desirability of cooperating with Him, rather than as a stern judge to punish them. The bitter experiences of the Captivity were not so much retributive in nature as they were remedial. The prophets Jeremiah, Ezekiel, and Daniel were commissioned to reveal Heaven's purpose to men and to elicit cooperation with it. Jeremiah was sent to the Jews who remained in Judea, while Ezekiel carried out a similar mission for those who had already gone into captivity. Daniel was Heaven's ambassador to the court of Nebuchadnezzar, to make known to him the divine will and to secure his cooperation. The fires of suffering were to burn no hotter than necessary to remove the dross. For a detailed consideration of the role of Daniel in relation to the Captivity, see Introduction to Daniel.

The book of Ezekiel consists of two distinct parts. The first, chs. 1:1 to 33:20, records messages borne by Ezekiel to the captives by the river Chebar, near

Babylon, mostly prior to the fall of Jerusalem in 586 B.C. The second, chs. 33:21 to 48:35, anticipates and was designed to inspire hope in, the restoration from captivity. It was God's intent, through Ezekiel, to make a powerful appeal to the Israel of the Captivity to accept at long last the divine destiny for them. The occasion for such an appeal was particularly appropriate in the light of new historical developments. The plan of the book displays the characteristic gospel style. A number of the messages are devoted to an exposure of the sins of the people. The object is twofold: first, to lead the people into a genuine experience of repentance, and second, to reveal the need of divine aid for future obedience promised in the new covenant. Through ignorance, on the one hand, and perverted instruction by corrupt priests, false prophets, and apostate leaders on the other, the Israelites possessed a greatly distorted picture of the character of God and of God's plan for His people. This erroneous impression Ezekiel sought to correct. He hoped that a new concept of God would be the motivating force to accomplish the needed reform and to impel the people to accept their high destiny. He importuned them to accept the Exile and to abandon their false hope in the ability of Jerusalem to withstand capture. He pleaded with them to permit the Captivity to have its salutary effect upon them. He crowned his appeal with repeated and detailed pictures of the future glory that would ensue upon an acceptance of the conditions. How different the history of Israel would have been had she heeded the impassioned pleas of the seer!

5. OUTLINE

I. Prophecies of Judgment Concerning Israel, 1:1 to 24:27.

- A. First section, 1:1 to 7:27 (5th year, 4th month, 5th day).
 1. The call of Ezekiel, 1:1 to 3:11.
 - a. The vision of the glory of God, 1:1-28.
 - b. The divine commission to the prophet 2:1 to 3:11.
 2. The beginning of the prophetic activity, 3:12 to 7:27.
 - a. The hesitation at Chebar, 3:12-16.
 - b. The hesitation rebuked, 3:17-27.
 - c. The siege of Jerusalem symbolically portrayed, 4:1-17.
 - d. The four signs and their interpretation 5:1-17.
 - e. The mountains of Israel rebuked, 6:1-14.
 - f. The desolation of Israel foretold, 7:1-27.
- B. Second section, 8:1 to 19:14 (6th year, 6th month, 5th day).
 1. A series of visions while in the Spirit at Jerusalem, 8:1 to 11:25.
 - a. The abominations in the Temple, 8:1-18.
 - b. The work of judgment, 9:1-11.

- c. The reappearance of the vision of the living creatures, 10:1-22.
- d. The leaders of the people denounced, 11:1-25.
2. Two symbolic signs, 12:1-20.
 - a. The attempted escape and capture of Zedekiah illustrated, 12:1-16.
 - b. The terrors of the siege illustrated, 12:17-20.
3. Discourses revealing the cause and imminence of threatened judgments, 12:21 to 14:23.
 - a. The certainty of the speedy fulfillment, 12:21-28.
 - b. The discourse against false prophets and prophetesses, 13:1-23.
 - c. The testimony against the idolatrous seekers after oracles, 14:1-23.
4. Various parables and similitudes, 15:1 to 19:14.
 - a. The vine tree, 15:1-8.
 - b. The wretched infant and lewd adulteress, 16:1-63.
 - c. The two eagles and the vine, 17:1-24.
 - d. The sour grapes, 18:1-32.
 - e. The lion's whelps, 19:1-9.
 - f. The wasted vine, 19:10-14.
- C. Third section, 20:1 to 23:49 (7th year, 5th month, 10th day).
 1. The narrative of Israel's rebellions, 20:1-49.
 2. Various portrayals of threatening judgments, 21:1-32.
 - a. The sword against Jerusalem, 21:1-7.
 - b. The sword bright and furnished for the slaughter, 21:8-17.
 - c. The divination of the king of Babylon, 21:18-27.
 - d. The sword against Ammon, 21:28-32.
 3. A catalogue of Jerusalem's sins and the resultant doom, 22:1-31.
 - a. The abominations of princes and people, 22:1-16.
 - b. The fearful doom of Jerusalem, 22:17-22.
 - c. The lack of a single intercessor, 22:23-31.
 4. The history of apostasy told in a parable, 23:1-49.
- D. Fourth section, 24:1-27 (9th year, 10th month, 10th day).
 1. The vision of the boiling pot, 24:1-14.
 2. The death of Ezekiel's wife, 24:15-27.

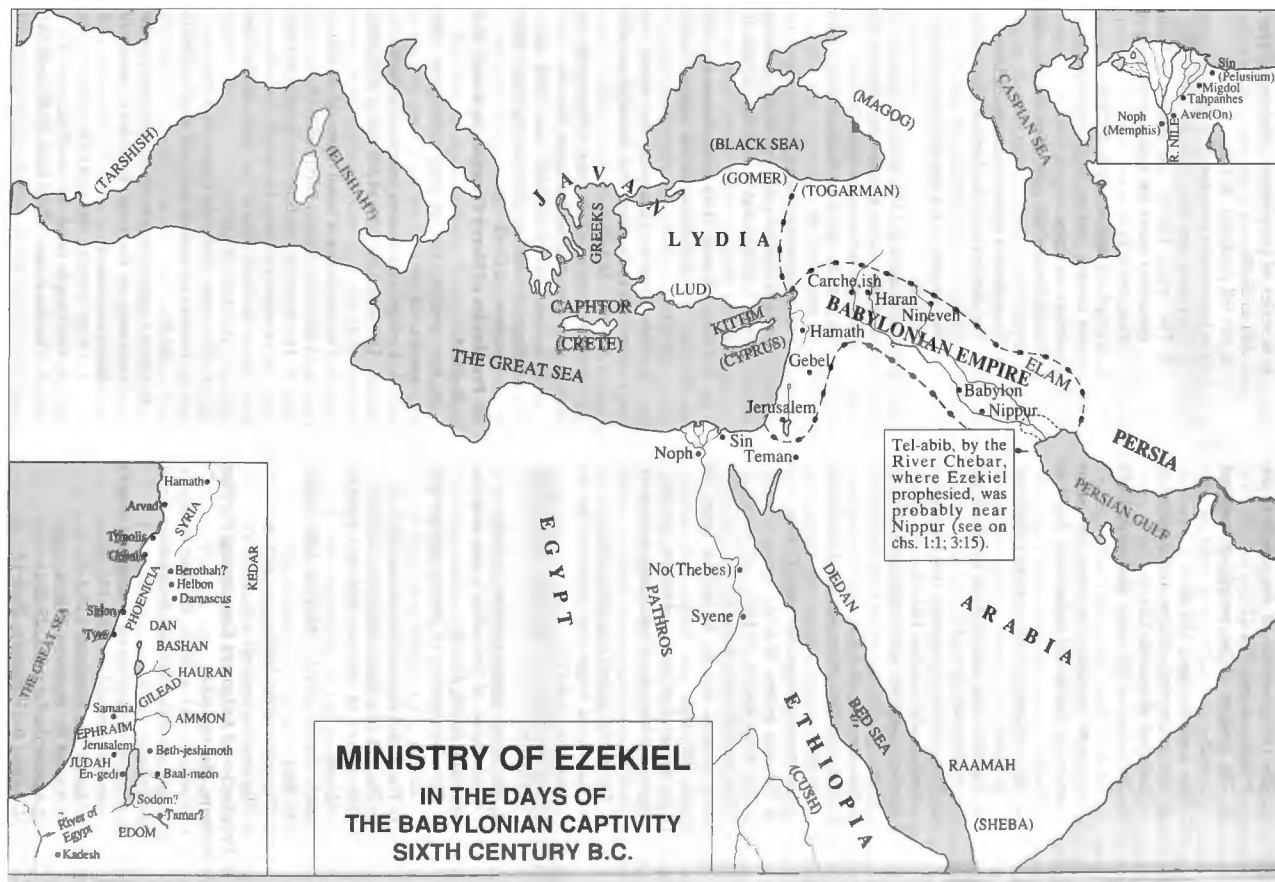
II. Prophecies of Judgment Concerning Foreign Nations, 25:1 to 32:32.

- A. First section, 25:1 to 28:26, the date not specified, but possibly following the message under "D" above.
 1. A series of prophecies concerning Israel's immediate neighbors, 25:1-17.
 - a. Against the Ammonites, 25:1-7.
 - b. Against the Moabites, 25:8-11.
 - c. Against the Edomites, 25:12-14.
 - d. Against the Philistines, 25:15-17.

2. A series of prophecies concerning Tyre, 26:1 to 28:19.
 - a. Her fall predicted, 26:1-21.
 - b. A lamentation over her, 27:1-36.
 - c. Her prince bewailed, 28:1-10.
 - d. The origin, history, and destiny of Satan delineated under the figure of the king of Tyre, 28:11-19.
3. A prophecy against Sidon, 28:20-26.
- B. Second section, 29:1 to 32:32 (various dates), prophecies on Egypt.
 1. First division (10th year, 10th month, 12th day).
 - a. The judgment against Pharaoh, 29:1-7.
 - b. The desolation of the land of Egypt, 29:8-12.
 - c. The promise of a return from captivity, 29:13-16.
 2. Second division (27th year, 1st month, 1st day of the month interpolated here to fill out the prediction upon Egypt).
 - a. Egypt to be given to Nebuchadnezzar for his hire, 29:17-20.
 - b. The restoration of Israel, 29:21.
 3. Third division (no date, probably same as group a above): Egypt and her helpers to fall, 30:1-19.
 4. Fourth division (11th year, 1st month, 7th day): Babylon strengthened against Egypt, 30:20-26.
 5. Fifth division (11th year, 3rd month, 1st day): Egypt's glory and downfall parallel Assyria's, 31:1-18.
 6. Sixth division (12th year, 12th month, 1st day): lamentations for Egypt, 32:1-16.
 7. Seventh division (12th year, 15th day): Egypt to take her place among other fallen nations, 32:17-32.

III. Prophecies of Mercy Concerning Israel, 33:1 to 48:35.

- A. First section, 33:1 to 39:29 (12th year, 10th month, 5th day).
 1. Ezekiel's commission renewed, 33:1-20.
 2. The arrival of news of the fall of Jerusalem, 33:21-33.
 3. The shepherds of Israel reproved, 34:1-31.
 4. A prophecy against Edom, 35:1-15.
 5. The mountains of Israel comforted, 36:1-38.
 - a. Desolated Israel to be rebuilt, 36:1-15.
 - b. A spiritual revival the basis of the new kingdom, 36:16-38.
 6. The vision of the dry bones, 37:1-28.
 7. Prophecies against Gog and Magog, 38:1 to 39:29.
- B. Second section, 40:1 to 48:35 (25th year, in the beginning of the year, 10th day), visions of future restoration.
 1. Of the Temple, 40:1 to 43:27.
 2. The Temple ritual, 44:1 to 47:12.
 3. The distribution of the land, 47:13 to 48:35.



EZEKIEL

Prophecies of Judgment Concerning Israel (1:1-24:27) First Section (1:1-7:27)

(5th Year, 4th Month, 5th Day)

The Vision of the Glory of God

- 1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God.
- 2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,
- 3 The word of the LORD came expressly unto 'Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.
- 4 And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire *in*folded itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.
- 5 Also out of the midst thereof *came* the likeness of four living creatures. And this was their appearance; they had the likeness of a man.
- 6 And every one had four faces, and every one had four wings.
- 7 And their feet were *'straight feet*; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass.
- 8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.
- 9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.
- 10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.
- 11 Thus *were* their faces; and their wings were *'stretched upward*; two wings of every one were joined one to another, and two covered their bodies.
- 12 And they went every one straight

1:1 Nu 4:3, Lk 4:23, Ez 1:3, Mt 8:16
1:2 Eze 9:1; Eze 20:1, Eze 29:1, Eze 29:17
1:3 Jer 1:2, Hos 1:1, Jer 1:1, 1:17, 4:1
1:4 Ez 21:1, Jer 4:6, Heb 12:29, Rev 1:15
1:5 Rev 4:6, Rev 6:6
1:6 Eze 1:10, Eze 1:5, Eze 10:10, Ex 25:20
1:7 Lev 11:47, Eze 1:13, Da 10:6, Rev 1:15
1:8 Eze 9:3, Eze 10:2, Eze 10:18, Isa 66:2
1:9 Eze 1:11, 1:10, Eze 10:22, Lk 9:51
1:10 Eze 10:13, Rev 1:7, Isa 46:8, Lk 15:10, 1:10, 1:20
1:11 Eze 10:16, Eze 10:19, Eze 1:23, Isa 6:2
1:12 Eze 1:9, Eze 1:17, Eze 10:22, Heb 1:1
1:13 Eze 1:7, Ge 15:17, Ps 104:4, Mt 28:3, Rev 4:5
1:14 Ps 147:15, Da 9:21, Zec 4:10, Mt 24:27, Mk 13:27
1:15 Eze 10:9, Da 7:9, Eze 1:6, Rev 4:7
1:16 Lk 9:14, Da 10:6, Rom 11:33, Eph 3:10
1:17 Eze 1:9, Eze 1:12, Isa 55:11
1:18 Isa 55:9, Eze 10:12, Zec 4:10, Rev 4:6
1:19 Eze 10:16, Ps 104:20
1:20 Eze 1:12, 1:10, 1:12, Eze 10:17
1:21 Eze 1:19-20, Eze 10:17, Rom 8:2
1:22 Eze 1:26, Eze 10:1, Rev 4:6, Rev 21:1
1:23 Eze 1:12, Job 4:18, Ps 89:7, Lk 17:10
1:24 Eze 43:2, Rev 1:15, Rev 19:6, Eze 10:5, Da 10:6

forward: whether the spirit was to go, they went; and they turned not when they went.

- 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.
- 14 And the living creatures ran and returned as the appearance of a flash of lightning.
- 15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.
- 16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.
- 17 When they went, they went upon their four sides: and they turned not when they went.
- 18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.
- 19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.
- 20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.
- 21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.
- 22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.
- 23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.
- 24 And when they went, I heard the noise of

- 1
- 1 Heb captivity
- 2 Heb. Jehoekiel
- 3 Heb. catching itself
- 4 Heb. a straight foot
- 5 or, divided above

Glorious Revelations During Darkest Days.—All who serve God with purity of soul will know that He is jealous that His honor should be preserved. Many of the most glorious revelations recorded in the Bible were made by the Lord in the darkest days of the church's history. The Lord has given these revelations of His glory in order that men may be deeply impressed regarding the sacredness of His service. Impressions have been made that should bear with solemn force on the mind, showing that God is God, and that He has not lost His glory. He requires the utmost fidelity in His service today. The impression must be left on human minds that the Lord God is holy, and that He will vindicate His glory (MS 81, 1906).

1:8 (ch. 10:8, 21). Divine Power Gives Success.—In

Ezekiel's vision, God had His hand beneath the wings of the cherubim. This is to teach His servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life. The heavenly messengers seen by Ezekiel, like a bright light going among the living creatures with the swiftness of lightning, represent the speed with which this work will finally go forward to completion. He who slumbers not, who is continually at work for the accomplishment of His designs, can carry forward His great work harmoniously. That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. He can devise ways and means to thwart the purposes of wicked counselors, and those who plot out mischief.

Eze

- their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.
- 25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.
- 26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.
- 27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.
- 28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

The Divine Commission to the Prophet

- 2 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.
- 2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.
- 3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.
- 4 For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.
- 5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.
- 6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.
- 7 And thou shalt speak my words unto

1:25 Eze 1:21
1:26 Eze 1:22, Mt 28:18, 1 Pe 3:22, Ps 5:6
1:27 Eze 1:1, Eze 8:2, Ps 50:3, 2 Th 1:8, Heb 12:29
1:28 Rev 1:3, Eze 10:1, Eze 8:1, Eze 43:3

2:1 Eze 2:3, Eze 2:6, Eze 3:1, Eze 3:3, Eze 1:1
2:2 Eze 3:14, Eze 3:21, Eze 36:27, Rev 11:11
2:3 Jer 17, Jer 2, Jer 36:2, Rom 10:15

2:4 Eze 3:7, Dt 31:27, Isa 48:4, Ac 20:26
2:5 Eze 1:7, Eze 3:27, Ac 13:46, Rom 5:3
2:6 Isa 51:12, Jer 18, Mic 3:8, Lk 12:1, Ac 1:18

2:7 Eze 3:10, Jer 17, Jnh 3:2, Mt 28:20
2:8 Lev 10:5, Nu 20:21, Isa 50:5, 1 Pe 5:5
2:9 Eze 8:4, Da 5:5, Heb 10:7, Rev 10:8-11
2:10 Hab 2:2, Isa 3:11, Rev 8:15, Rev 9:12

3:1 Eze 3:10, 1 Ti 4:15, Eze 3:11, Eze 3:15
3:2 Jer 25:17, Ac 20:19
3:3 Eze 2:10, Jer 20:9, Jn 7:38, Col 3:16
3:4 Eze 3:11, Eze 2:7, Mt 15:24, Ac 18

3:5 Jnh 1:2, Eze 3:6, Ps 81:5, Isa 33:19
3:6 Lk 11:20, Lk 11:32, Ac 27:28, Rom 9:30-33
3:7 1 Sa 8:7, Jer 40:10, Lk 10:16, Lk 13:34

3:8 1 Ki 21:20, Jer 1:18, Mic 3:8, Heb 11:27
3:9 Zec 7:12, Eze 2:6, Isa 11:14, 1 Ti 2:3
3:10 Eze 2:8, Job 22:22, Lk 8:15, 1 Th 2:13

3:11 Eze 3:15, Da 6:13, Eze 33:2, Eze 33:17

2

- 1 Heb. nations
2 Heb. hard of face
3 or, rebels
4 Heb. rebellion

3

- 1 Heb. deep of lip, and heavy of tongue

- them, whether they will hear, or whether they will forbear: for they are most rebellious.
- 8 But thou, son of man, hear what I say, unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.
- 9 And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein;
- 10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.
- 3 Moreover he said unto me, Son of man, eat that thou findest: eat this roll, and go, speak unto the house of Israel.
- 2 So I opened my mouth, and he caused me to eat that roll.
- 3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness.
- 4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.
- 5 For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel;
- 6 Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.
- 7 But the house of Israel will not hearken unto thee: for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.
- 8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.
- 9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.
- 10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.
- 11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them. Thus saith the Lord God: whether they will hear, or whether they will forbear.

Those who are called to responsible positions in the work of God often feel that they are carrying heavy burdens, when they may have the satisfaction of knowing that Jesus carries them all. We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. We need to trust Him, believe in Him, and go forward. The tireless vigilance of the heavenly messengers, their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in His work, as He said to Cyrus of old, "I girded thee, though thou hast not known me" (RII Jan. 11, 1887).

1:15-28. Individual Freedom, Yet Complete

² Heb. deep of lip, and heavy of language ³ or, if I had sent thee, etc. would they not have hearkened unto thee? ⁴ Heb. stiff of forehead, and hard of heart

Harmony.—God is acquainted with every man. Could our eyes be opened we would see that eternal justice is at work in our world. A powerful influence, not under man's control, is working. Man may fancy that he is directing matters, but there are higher than human influences at work. The servants of God know that He is working to counteract Satan's plans. Those who know not God cannot comprehend His movements. There is at work a wheel within a wheel. Apparently the complication of machinery is so intricate that man can see only a complete entanglement. But the divine hand, as seen by the prophet Ezekiel, is placed upon the wheels, and every part moves in complete harmony, each doing its specified work, yet with individual freedom of action (MS 13, 1898).

The Hesitation at Chebar

- 12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the LORD from his place.
- 13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.
- 14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the LORD was strong upon me.
- 15 Then I came to them of the captivity at Telabib, that dwell by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.
- 16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

The Hesitation Rebuked

- 17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.
- 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.
- 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.
- 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.
- 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.
- 22 And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.
- 23 Then I arose, and went forth into the plain; and, behold, the glory of the LORD

3:12 Eze 3:14; Eze 8:3; Ac 8:39; Rev 1:10
3:13 Eze 1:24; Eze 10:5; 2 Sa 5:21
3:14 Eze 5:12; Eze 8:4; Jer 6:11; Jn 4:1
3:15 Eze 4:23; Eze 10:15; Ge 50:10; Hab 3:16
3:17 1 Co 12:28; SS 5:5; Isa 21:6; Heb 13:17
3:18 Eze 18:4; Eze 18:15; Eze 18:20; Eze 33:6; Lk 13:3
3:19 2 Ki 17:13; Pr 29:1; 1 Th 1:6; Heb 12:25

3:20 Eze 18:23; Zep 1:6; Heb 10:38; 1 Jn 2:19
3:21 Ac 20:31; 1 Co 13:1; 1 Co 10:12; Gal 1:28
3:22 Eze 3:14; Eze 37:1; Eze 8:3; Ac 9:6
3:23 Eze 1:3; Eze 1:26; Eze 9:3; Ac 7:45
3:24 Eze 2:2; Eze 37:10; Da 10:19; Da 10:8-10
3:25 Eze 1:3; Eze 18; Mk 8:21; Jn 21:18
3:26 Eze 2:27; Is 51:15; Jer 1:17; Hos 4:17
3:27 Eze 11:25; Eze 24:27; Lk 21:15; Eph 6:19
4:1 Eze 5:1; Eze 12:3; Jer 18:2; Hos 12:10
4:2 Jer 39:1-2; Jer 52:4; Lk 19:42-44; Eze 21:22
4:3 Lev 2:5; Eze 12:6; Isa 8:18; Lk 24:4; Heb 2:4
4:4 Eze 4:5; Eze 14:8; Lev 10:17; Nu 16:41
4:5 Isa 54:6
4:6 Eze 1:9; Jer 37:5; 2 Ki 24:3; Jer 52:40
4:7 Eze 4:3; Eze 6:2; Isa 52:10

3:19 2 Ki 17:13; Pr 29:1; 1 Th 1:6; Heb 12:25

3:20 Eze 18:23; Zep 1:6; Heb 10:38; 1 Jn 2:19

3:21 Ac 20:31; 1 Co 13:1; 1 Co 10:12; Gal 1:28

3:22 Eze 3:14; Eze 37:1; Eze 8:3; Ac 9:6

3:23 Eze 1:3; Eze 1:26; Eze 9:3; Ac 7:45

3:24 Eze 2:2; Eze 37:10; Da 10:19; Da 10:8-10

3:25 Eze 1:3; Eze 18; Mk 8:21; Jn 21:18

3:26 Eze 2:27; Is 51:15; Jer 1:17; Hos 4:17

3:27 Eze 11:25; Eze 24:27; Lk 21:15; Eph 6:19

4:1 Eze 5:1; Eze 12:3; Jer 18:2; Hos 12:10

4:2 Jer 39:1-2; Jer 52:4; Lk 19:42-44; Eze 21:22

4:3 Lev 2:5; Eze 12:6; Isa 8:18; Lk 24:4; Heb 2:4

4:4 Eze 4:5; Eze 14:8; Lev 10:17; Nu 16:41

4:5 Isa 54:6

4:6 Eze 1:9; Jer 37:5; 2 Ki 24:3; Jer 52:40

4:7 Eze 4:3; Eze 6:2; Isa 52:10

5 Heb. kissed

6 Heb. bitter

7 Heb. hot anger

8 Heb. righteousnesses

9 Heb. a man reproving

4
1 chief leaders
2 or, a flat plate, or, slice
3 from the establishment of idolatry by Jeroboam

stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

- 24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.
- 25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:
- 26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.
- 27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the LORD God: He that heareth, let him hear; and he that forbear, let him forbear: for they are a rebellious house.

The Siege of Jerusalem Symbolically Pourtrayed

- 4 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:
- 2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set *battering* rams against it round about.
- 3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. *This shall be a sign to the house of Israel.*
- 4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.
- 5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.
- 6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee *each day* for a year.
- 7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.

2:7. Go Ye Out to Preach Whether They Hear or Not.—Come when it may, the advent of Christ will surprise the false teachers who are saying, "Peace and safety;" "all things continue as they were from the beginning." Thus saith the word of Inspiration, "Sudden destruction cometh upon them." The day of God shall come as a snare upon all who dwell upon the face of the whole earth. It comes to them as a prowling thief. "If the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Habitual watching is our only safety. We must be ever ready, that that day may not overtake us as a thief.

Let everyone who loves God consider that now while it

is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin (TM 235-234).

3. In the taking of Jericho the Lord God of hosts was the general of the army. He made the plan for the battle and united heavenly and human agencies to act a part in the

Eze

⁴ Heb. a day for a year, a day for a year

- 8 And, behold, I will lay bands upon thee, and thou shalt not turn thee ³from one side to another, till thou hast ended the days of thy siege.
- 9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and ⁴fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.
- 10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.
- 11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.
- 12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.
- 13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.
- 14 Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces: neither came there abominable flesh into my mouth.
- 15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.
- 16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care: and they shall drink water by measure, and with astonishment:
- 17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

The Four Signs and Their Interpretation

- 5** And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the *hair*.
- 2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after

4:8 Eze 5:25
4:9 Eze 4:13, Eze 4:16, Eze 4:15
4:10 Eze 4:16, Eze 1:13, Lev 26:26, Isa 54
4:13 Da 1:8, Hos 9:3-4
4:14 Eze 9:8, Eze 20:9, Jer 1:6, Ac 10:11
4:16 Eze 5:16, Eze 1:13, Lev 26:26, Ps 105:16
4:17 Eze 24:23, Lev 26:49
5:1 Eze 34:20, Lev 21:5, Isa 7:20, Da 5:27
5:2 Eze 5:12, Jer 15:2, Jer 24:10, Eze 5:12
5:3 2 Ki 25:12, Jer 52:16, Mt 7:14, 1 Pe 4:18
5:4 2 Ki 25:25, Jer 52:40, Jer 4:4, Jer 18:45
5:5 Eze 4:1, Jer 6:6, 1 Co 10:4, Mt 5:7, Mt 5:14
5:6 Eze 16:47, Ps 106:20, 1 Co 5:1, Jude 1
5:7 Eze 5:11, Eze 16:54, 2 Ch 33:9, Jer 2:10-11
5:8 Eze 15:7, Eze 21:3, Eze 26:3, Mt 22:7
5:9 La 4:6, Da 9:12, Am 4:2, Mt 24:21
5:10 Lev 26:29, Da 28:68, 2 Ki 6:29, Isa 9:20
5:11 Ps 95:11, Am 8:4, Heb 6:13, Jer 32:44
5:12 Eze 5:2, Eze 6:12, Jer 21:9, Am 9:4
5:13 Eze 6:12, Eze 13:15, La 4:11, Da 9:2

5 Heb. from thy side to thy side
6 or, spell
5
1 Heb. wings

them.

- 3 Thou shalt also take thereof a few in number, and bind them in thy ⁵skirts.
- 4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire: *for* thereof shall a fire come forth into all the house of Israel.
- 5 Thus saith the Lord God; This ⁶is Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.
- 6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries *that are* round about her: for they have refused my judgments and my statutes, they have not walked in them.
- 7 Therefore thus saith the Lord God; Because ye multiplied more than the nations *that are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations *that are* round about you;
- 8 Therefore thus saith the Lord God, Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.
- 9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.
- 10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.
- 11 Wherefore, *as* I live, saith the Lord God, Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish *thee*; neither shall mine eye spare, neither will I have any pity.
- 12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.
- 13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the LORD have spoken it

work, but no human hand touched the walls of Jericho. God so arranged the plan that man could take no credit to himself for achieving the victory. God alone is to be glorified. So it shall be in the work in which we are engaged. The glory is not to be given to human agencies; the Lord alone is to be magnified. Please read carefully the third chapter of Ezekiel. We must learn to put our entire dependence upon God, and yet we must ever bear in mind that the Lord God has need of every agency that holds the truth in righteousness. As workers for Christ we are to stand in view of the cross of Calvary, proclaiming to the world, "Behold the Lamb of God, which taketh away the sin of the world." We are to proclaim the third angel's message with our human voices, and it is to go to the world with

power and glory.

When men cease to depend upon men, when they make God their efficiency, then there will be more confidence manifested one in another. Our faith in God is altogether too feeble and our confidence in one another altogether too meager.

Christ breathed upon His disciples and said, "Receive ye the Holy Ghost." Christ is represented by His Holy Spirit today in every part of His great moral vineyard. He will give the inspiration of His Holy Spirit to all those who are of a contrite spirit (TM 214).

4:6 One Day Is One Year.—The prophecy which seemed most clearly to reveal the time of the second advent was that of Dan. 8:14: "Unto two thousand and

- in my zeal, when I have accomplished my fury in them.
- 14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.
- 15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.
- 16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:
- 17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee: and I will bring the sword upon thee. I the LORD have spoken it.

The Mountains of Israel Rebuked

- 6 And the word of the LORD came unto me, saying,
- 2 Son of man, set thy face toward the mountains of Israel, and prophesy against them.
- 3 And say, Ye mountains of Israel, hear the word of the LORD God: Thus saith the LORD God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.
- 4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.
- 5 And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars.
- 6 In all your dwellingplaces the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.
- 7 And the slain shall fall in the midst of you, and ye shall know that I am the LORD.
- 8 Yet will I leave a remnant, that ye may

5:14 Eze 22:4; Dt 32:37; Ne 2:17; Jer 19:4
5:15 1 Ki 9:7; Ps 79:4; Isa 26:9; 1 Co 10:11
5:16 Ps 7:13; La 3:12; Eze 4:16; Eze 14:13
5:17 Eze 14:21; Eze 33:27; Ex 29:29; Lev 26:22
6:2 Eze 13:17; Eze 20:16; Eze 21:2; Jos 11:21
6:3 Eze 36:8; Jer 22:29; Mic 6:2; Jer 2:20
6:4 Eze 6:6, 2 Ch 14:5; 2 Ch 34:3; Jer 15:15
6:6 Isa 6:11; Jer 9:19; Zep 3:7; Eze 5:14
6:7 Eze 9:7; Jer 14:18; La 1:9; Eze 6:13; Eze 7:4
6:8 Eze 5:2; Eze 11:22; Isa 6:13; Rom 9:27
6:9 Ps 137:1; Jer 51:50; Zec 10:9; Eze 5:14
6:10 Eze 6:7; Jer 41:28; Da 9:12; Zec 1:6
6:11 Nu 24:10; Isa 58:1; Jer 9:1; Joel 1:15; Rev 18:10
6:12 Da 9:7; Eze 5:13; Isa 40:2; La 4:11; La 4:22
6:13 Isa 47:20; Eze 20:28; 1 Ki 14:23; Isa 1:29
6:14 Eze 16:27; Isa 9:12; Nu 35:46; Jer 48:22
7:2 Eze 12:22; Eze 21:2; Eze 40:2; 2 Ch 34:7
7:3 Eze 5:13; Eze 7:27; Eze 46:19; Rev 20:13
7:4 Eze 7:9; Eze 9:10; Zec 11:6; Heb 10:30
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7:100

- have some that shall escape the sword among the nations, when ye shall be scattered through the countries.
- 9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols; and they shall loathe themselves for the evils which they have committed in all their abominations.
- 10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.
- 11 Thus saith the LORD God: Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.
- 12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.
- 13 Then shall ye know that I am the LORD, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.
- 14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Babel, in all their habitations: and they shall know that I am the LORD.

The Desolation of Israel Foretold

- 7 Moreover the word of the LORD came unto me, saying,
- 2 Also, thou son of man, thus saith the LORD God unto the land of Israel: An end, the end is come upon the four corners of the land.
- 3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.
- 4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of

three hundred days; then shall the sanctuary be cleansed." Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year. Num. 14:34; Eze. 4:6 (GC 32).

1 The burden of Christ's preaching was, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Thus the gospel message, as given by the Saviour Himself, was based on the prophecies. "The time" which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. "Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal

up the vision and prophecy, and to anoint the most holy." Dan 9:24. A day in prophecy stands for a year. See Num. 14:34; Eze. 4:6. (DA 232, 233).

8:10, 11. The Sins of Israel Revealed to Ezekiel.—While Jeremiah continued to bear his testimony in the land of Judah, the prophet Ezekiel was raised up from among the captives in Babylon, to warn and to comfort the exiles, and also to confirm the word of the Lord that was being spoken through Jeremiah. During the years that remained of Zedekiah's reign, Ezekiel made very plain the folly of trusting to the false predictions of those who were causing the captives to hope for an early return to Jerusalem. He was also instructed to foretell, by means of a variety of symbols and solemn messages, the siege and utter destruc-

- thee; and ye shall know that I *am* the LORD.
- 5 Thus saith the Lord God: An evil, an only evil, behold, is come.
- 6 An end is come, the end is come: it ¹watcheth for thee; behold, it is come.
- 7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the ²sounding again of the mountains.
- 8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.
- 9 And mine eye shall not spare, neither will I have pity: I will recompense ³thee according to thy ways and thine abominations ⁴that are in the midst of thee; and ye shall know that I *am* the LORD that smiteth.
- 10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.
- 11 Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ⁵multitude, nor of any of ⁶theirs: neither *shall there* be wailing for them.
- 12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.
- 13 For the seller shall not return to that which is sold, ⁷although they were yet alive: for the vision is touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself ⁸in ⁹the iniquity of his life.
- 14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.
- 15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.
- 16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.
- 17 All hands shall be feeble, and all knees shall ¹⁰be weak as water.
- 18 They shall also gird *themselves* with sackcloth, and horror shall cover them; and

7:5 Da 9:12; Am 3:2; Na 1:9; Mt 21:21
7:6 Eze 7:3; Jer 40:27; Zec 13:7
7:7 Ge 19:15; Isa 1:14; Am 1:13
7:8 Eze 9:8; Eze 16:19; Eze 20:8
7:9 Eze 7:4; Isa 9:13; Mic 6:9; Gal 6:7
7:10 Eze 7:6; 1 Th 5:1; 1a 1:15; Isa 16:1
7:11 Eze 7:23; Isa 9:1; Mic 2:2; Jas 2:13
7:12 Eze 7:10; Jas 5:8-9; Eze 13:11
7:13 Eze 8:8; Lev 25:31; Eze 13:22
7:14 Jer 1:5; Jer 6:1; Jer 51:27; Jer 6:11
7:15 Eze 5:12; Jer 1:19; 1a 1:20
7:16 Eze 6:8; Eze 9:15; Isa 1:9; Isa 37:31
7:17 Eze 21:7; Jer 6:24; Heb 12:12
7:18 Isa 5:24; Jer 10:37; Am 8:10
7:19 2 Ki 7:15; Isa 30:22; Zep 1:18
7:20 Eze 24:21; Eze 3:12; Ps 98:2
7:21 2 Ki 21:13; Ps 9:1; Jer 52:13
7:22 Ps 10:11; Ps 45:22; Jer 18:17
7:23 Jer 2:7; Jer 40:13; Jer 7:28; Jer 5:10
7:24 Eze 21:81; Eze 28:7; Ps 106:41; La 5:2
7:25 Isa 57:21
7:26 Lev 26:18; Lev 26:21; Lev 26:26
7:27 Eze 21:25

8:1 Eze 1:2; Eze 20:1; Eze 24:3
8:2 Eze 1:3; 1a 7:9; 10; Rev 1:1-15

2 Heb. awaketh

against

3 or, echo

4 Heb. upon thee,

etc.

5 or, tumult

6 or, their tumultuous persons:

Heb. tumult

7 Heb. though their

life were yet

among the living

8 or, whose life is in

his iniquity

9 Heb. his iniquity

10 Heb. go into

water

11 Heb. for a separation, or, uncleanness

12 or, their iniquity is

their stumbling-block

13 or, made it unto

shame *shall be* upon all faces, and baldness upon all their heads.

- 19 They shall cast their silver in the streets, and their gold shall be ¹¹removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ¹²because it is the stumblingblock of their iniquity.
- 20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and* of their detestable things therein: therefore have I ¹³set it far from them.
- 21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil: and they shall pollute it.
- 22 My face will I turn also from them, and they shall pollute my secret place: for the ¹⁴robbers shall enter into it, and defile it.
- 23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.
- 24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and ¹⁵their holy places shall be defiled.
- 25 ¹⁶Destruction cometh: and they shall seek peace, and *there shall be none*.
- 26 Mischief shall come upon mischief, and rumour shall be upon rumour: then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.
- 27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and ¹⁷according to their deserts will I judge them: and they shall know that I *am* the LORD.

Second Section (8:1-19:14)

(6th Year, 6th Month, 5th Day)

The Abominations in the Temple

- 8 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeness as the

tion of Jerusalem.

In the sixth year of the reign of Zedekiah, the Lord revealed to Ezekiel in vision some of the abominations that were being practiced in Jerusalem, and within the gate of the Lord's house, and even in the inner court. The chambers of images, and the pictured idols, "every form of creeping things, and abominable beasts, and all the idols of the house of Israel"—all these in rapid succession passed before the astonished gaze of the prophet, Ezekiel 8:10.

Eze

Those who should have been spiritual leaders among the people, "the ancients of the house of Israel," to the number of seventy, were seen offering incense before the idolatrous representations that had been introduced into hidden chambers within the sacred precincts of the temple

court. "The Lord seeth us not," the men of Judah flattered themselves as they engaged in their heathenish practices. "The Lord hath forsaken the earth," they blasphemously declared. Verses 11, 12.

There were still "greater abominations" for the prophet to behold. At a gate leading from the outer to the inner court he was shown "women weeping for Tammuz," and within "the inner court of the Lord's house, . . . at the door of the temple of the Lord, between the porch and the altar" were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east, and they worshiped the sun toward the east" Verses 13-16 (1Ks 4:48).

9:1-6. Those Who Cry and Sigh Are Marked. — A

them an unclean thing ¹⁴ or, buglers ¹⁵ or, they shall inherit their holy places ¹⁶ Heb. Cutting off ¹⁷ Heb. with their judgments

appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north: where was the seat of the image of jealousy, which provoketh to jealousy.

14 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

15 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

1 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censor in his hand; and a thick cloud of incense went up.

2 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth.

8:3 Eze 29; Da 5:5; Da 10:10; Rev 1:10; Rev 4:2

8:4 Eze 9:3; Ex 25:22; 2 Co 3:18; Heb 1:3

8:5 Jer 3:2; Eze 8:3; Ps 18:2

8:6 Eze 8:12; Eze 8:17; Jer 3:6; Jer 7:17

8:7 1 Ki 7:12; 2 Ki 21:5

8:8 Job 33:22; Isa 29:15; Jer 2:34; Jer 23:24

8:9 Eze 20:8

8:10 Ex 20:4; Dt 1:8; Jer 16:18; Rom 12:5

8:11 Ex 24:1; Ex 24:9; Nu 11:16; Da 9:8

8:12 Eze 8:15; Eze 8:17; Eze 8:11; Eph 5:12

8:13 Eze 8:6; Eze 8:15; Jer 9:3; 2 Ti 3:13

8:14 Eze 44:4; Eze 8:15

8:15 Eze 8:6; Eze 8:12; 2 Ti 3:13; Eze 8:9

8:16 Eze 40:28; Eze 43:5; Joel 2:17; Ac 12:13

8:17 Eze 7:23; Eze 9:9; Eze 11:6; Ge 6:15

8:18 Eze 9:5; Eze 9:10; Isa 59:2; Lk 13:25

9:1 Isa 6:8; Rev 14:7; Ex 12:23; 2 Ki 10:24

9:2 Jer 1:15; Jer 29:2; 2 Ki 15:35; Rev 15:6

9:3 Eze 3:23; Eze 8:4; Eze 10:4; Eze 11:22-23

9:4 Ex 12:7; Mal 3:16; 2 Co 1:22; Eph 4:9

8

1 in a lewd and idolatrous manner, lamenting the death of Tammuz, or Adonis, supposed also to be Baalpeor

2 or, Is there any thing lighter than to commit

9

1 Heb. which is turned

2 Heb. upon his loins

3 Heb. a weapon of his breaking in pieces

4 Heb. mark a mark

13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.

The Work of Judgment

9 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry

noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword." (Jer. 5:31.) For six thousand years the great controversy has been in progress; the Son of God and his heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come or God to vindicate the authority of his down-trodden law. Now the controversy is not alone with Satan, but with men. The LORD hath a controversy with the nations; "he will give them that are wicked to the sword."

The mark of deliverance has been set upon those "that

sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." Says the prophet, "They began at the ancient men which were before the house." Eze. 9:1-6. The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together (GC 656).

9:2-4 (Eph. 1:13; 4:30). A Mark Which Angels

for all the abominations that be done in the midst thereof.

- 5 And to the others he said in 'mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:
- 6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.
- 7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.
- 8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?
- 9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is 'full of blood, and the city full of 'perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth not.
- 10 And as for me also, mine eye shall not spare, neither will I have pity: but I will recompense their way upon their head.
- 11 And, behold, the man clothed with linen, which had the inkhorn by his side, 'reported the matter, saying, I have done as thou hast commanded me.

*The Reappearance of the Vision
of the Living Creatures*

- 10 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.
- 2 And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill 'thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.
- 3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.
- 4 Then the glory of the LORD 'went up from the cherub, and stood over the threshold of the house; and the house

9:5 1 Sa 9:15; Isa 6:9; Isa 22:14; Eze 9:10

9:6 Dt 3:6; Ex 12:23; Rev 7:3; Rev 9:4

9:7 2 Ch 36:17; Lk 14:1

9:8 Nu 14:5; Dt 9:18; Jos 7:6; 1 Ch 21:16

9:9 Eze 7:23; Dt 31:29; 2 Ki 17:7; Lk 11:50

9:10 Eze 9:5; Eze 1:1; Isa 65:6; Joel 3:1; Heb 10:30

9:11 Ps 103:20; Rev 16:2; Rev 16:17

10:1 Hab 2:1; Ex 24:16; Rev 4:2-3; Eze 10:20

10:2 Eze 10:7; Eze 9:11; Eze 10:16; Rev 8:5

10:3 Eze 10:3; Eze 9:3; Eze 43:1

10:4 Eze 10:18; Eze 1:28; Eze 9:3; Nu 16:19

10:5 Eze 1:24; Eze 46:21; Ps 77:17; Jn 12:28-29

10:6 Eze 10:2; Ps 80:1; Ps 99:1

10:7 Eze 10:6; Mt 13:41-42; Mt 23:34-35

10:8 Eze 10:21; Eze 18; Isa 6:6

10:9 Eze 1:15-17; Da 10:6; Rev 21:20

10:10 Eze 1:16; Ps 46:6; Ps 104:2; Rom 11:33

10:11 Eze 10:22; Eze 1:17; Eze 1:20; Mt 8:8-10

10:12 Eze 1:18; Rev 1:6; Rev 18

10:14 Eze 10:21; 1 Ki 7:29; 1 Ki 7:36; Rev 7:7

10:15 Eze 8:6; Eze 11:22; Hos 9:12; Eze 10:20

10:16 Eze 1:19-21

10:17 Eze 1:12; Ge 27; Rom 8:2; Rev 11:11

5 Heb. mine ears

6 Heb. to destruction

7 Heb. filled with, etc

8 or, wresting of judgment

9 Heb. returned the word

10

1 Heb. the hollow of thine hand

2 Heb. was lifted up

was filled with the cloud, and the court was full of the brightness of the LORD's glory.

- 5 And the sound of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.
- 6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.
- 7 And *one* cherub 'stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took *thereof*, and put it into the hands of *him that was* clothed with linen: who took it, and went out.
- 8 And there appeared in the cherubims the form of a man's hand under their wings.
- 9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.
- 10 And *as* for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.
- 11 When they went, they went upon their four sides: they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.
- 12 And their whole 'body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, *even* the wheels that they four had.
- 13 As for the wheels, 'it was cried unto them: in my hearing, O wheel.
- 14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.
- 15 And the cherubims were lifted up. *This is* the living creature that I saw by the river of Chebar.
- 16 And when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.
- 17 When they stood, *these* stood; and when

Read.—[Eph. 1:13 quoted.] What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read, for the destroying angel must see this mark of redemption (Letter 126, 1898).

The angel with the writer's ink horn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel (Letter 12, 1886).

Eze

(Rev. 7:2.) **Seal Is a Settling Into Truth.**—[Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and

prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning that we may know what is coming (MS 173, 1902).

10:1-22. Perfect Order Manifested by the Wheels.—God can and will use those who have not had a thorough education in the schools of men. A doubt of His power to do this, is manifest unbelief; it is limiting the omnipotent power of the One with whom nothing is impossible. O for less of this uncalled-for, distrustful caution! It leaves so many forces of the church unused; it closes up the way, so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's cause; it discourages from entering the work many who would

3 Heb. sent forth 4 Heb. flesh 5 or, they were called in my hearing, wheel, or, gaial

they were lifted up, *these* lifted up themselves *also*; for the spirit *of* the living creature *was* in them.

- 18 Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.
- 19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.
- 20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.
- 21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man *was* under their wings.
- 22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves; they went every one straight forward.

The Leaders of the People Denounced

- 11 Moreover the spirit lifted me up, and brought me unto the east gate of the LORD's house, which looketh eastward; and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.
- 2 Then said he unto me, Son of man, these *are* the men that devise mischief, and give wicked counsel in this city:
- 3 Which say, *'It is not near; let us build houses: this city is the caldron, and we be the flesh.*
- 4 Therefore prophesy against them, prophesy, O son of man.
- 5 And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them.*
- 6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.
- 7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron; but I will bring you forth out of the midst of it.

10:18 Eze 10:4, Hos 9:12, Mt 23:37; 39, Ge 4:21.
10:19 Eze 8:16, Eze 43:4, Eze 10:1.
10:20 Eze 10:15, Eze 4:23, Eze 1:1, 1 Ki 5:56.
10:21 Eze 10:13, Rev 4:7, Eze 10:8.
10:22 Eze 1:10, Eze 10:11, Eze 1:12, Hos 14:9.

11:1 Eze 11:24, Eze 5:12, Rev 1:10, Isa 1:10.
11:2 Est 8:3, Ps 36:4, Ps 52:2, Isa 30:1.
11:3 Eze 12:22, Eze 12:27, Isa 5:19, 2 Pe 3:4.

11:4 Eze 4:17, Isa 58:1, Hos 6:5, Hos 8:1.
11:5 Eze 5:21, Eze 5:27, Ac 10:14, Ac 11:15.
11:6 Eze 7:23, Eze 9:9, Isa 1:15, Zep 3:3, Mt 23:45.

11:8 Job 3:25, Pr 10:24, Isa 60:4, Jn 11:48.
11:9 Eze 21:31, Jn 5:27, Rom 13:4, Jude 15.
11:10 Jer 39:6, Jos 13:5, 1 Ki 8:65, Jer 19:24.

11:11 Eze 11:3, Eze 11:7-10.

11:12 Eze 11:21, Eze 20:16, Eze 20:21, Lev 26:40.

11:13 Eze 11:4, Eze 37:7, Dt 7:3, Hos 6:5, Ac 5:5.

11:15 Isa 65:5, Isa 66:5, Jn 16:2, Eze 33:21.

11:16 Lev 26:44, Jer 30:11, Jer 31:10, Ps 31:20.

11:17 Eze 28:25, Eze 31:13, Jer 4:12, Am 9:13-15.

11:18 Eze 11:21, Isa 30:22, Hos 1:8, Tit 2:12.

11:19 Jer 24:7, Zep 3:9, Ac 4:32, 1 Co 1:10.

11:20 Eze 11:12, Ps 105:15, Rom 16:26, 1 Co 11:2.

6 or, of life

11

1 or, It is not for us to build houses near

2 or, which have not walked

- 8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.
- 9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.
- 10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I *am* the LORD.
- 11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:
- 12 And ye shall know that I *am* the LORD: *for* ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.
- 13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?
- 14 Again the word of the LORD came unto me, saying,
- 15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.
- 16 Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.
- 17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.
- 18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.
- 19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:
- 20 That they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my people, and I will be their God.

become efficient laborers together with God, if they were given a fair chance.

To the prophet, the wheel within a wheel, the appearance of living creatures connected with them, all seemed intricate and unexplainable. But the hand of Infinite Wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel, directed by the hand of God, works in perfect harmony with every other wheel. I have been shown that human instrumentalities are liable to seek after too much power, and try to control the work themselves. They leave the Lord God, the mighty Worker, too much out of their methods and plans, and do not trust to Him everything in regard to the advancement of the work. No one should for a moment fancy that he is able to

manage those things that belong to the great I AM. God in His providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his instructor (GW 488-489).

10:8, 21. See EGW on ch. 1:8.

11:19. **Stony Heart Removed and a New Heart Given.**—Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to

Eze

- 21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.
- 22 Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above.
- 23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.
- 24 Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.
- 25 Then I spake unto them of the captivity all the things that the LORD had shewed me.

*The Attempted Escape
and Capture of Zedekiah Illustrated*

- 12** The word of the LORD also came unto me, saying,
- 2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.
- 3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they *be* a rebellious house.
- 4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, *as* they that go forth into captivity.
- 5 Dig thou through the wall in their sight, and carry out thereby.
- 6 In their sight shalt thou bear *it* upon thy shoulders, and carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign unto the house of Israel.
- 7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I *'dugged'* through the wall with mine hand; I brought *it* forth in the twilight, and I bare *it* upon my shoulder in their sight.
- 8 And in the morning came the word of the

11:21. Eze 11:9; Jer 17:9; Heb 10:38; Jude 19.
11:22. Eze 1:19-20, Eze 10:19.
11:23. Eze 8:4; Eze 9:3, Eze 10:1, Eze 10:18; Eze 13:2.
11:24. Eze 11:1; Eze 8:3, 2 Ki 2:16; 2 Co 12:4.
11:25. Eze 2:7; Eze 3:1, Eze 3:17, Eze 3:27.

12:2. Eze 2:4, Isa 63:2, Mk 4:12, Lk 8:10.
12:3. Eze 4:1, Jer 19:1, Lk 20:13; 2 Ti 2:25.

12:4. Eze 12:12, 2 Ki 25:4; Jer 39:1; Jer 52:2.

12:5. 2 Ki 25:4, Jer 39:2-4.

12:6. 1 Sa 28:8, 2 Sa 15:30; Job 21:17; Eze 12:11.

12:7. Eze 21:18; Eze 4:7-9; Mk 14:16; Jn 15:14.

12:8. Eze 17:12; Eze 20:40; Eze 21:19.

12:10. 2 Ki 9:25; Isa 13:1; Isa 14:28; Mal 1:1.

12:11. Eze 12:6; Jer 15:2; Jer 52:15.

12:12. Eze 12:6, 2 Ki 25:4; Jer 39:4; Jer 52:7.

12:13. Eze 17:20; Eze 32:4; Job 19:6; Lk 21:35.

12:14. Eze 17:21, Eze 5:2; Lev 26:33; Jer 12:10.

12:15. Eze 12:16; Eze 6:14; Eze 14:18; Ps 9:16.

12:16. Isa 6:13; Isa 10:22; Mt 21:22; Rom 11:15.

12:18. Eze 24:53; Lev 26:36; Dt 28:38; Ps 80:5.

12:19. Eze 6:14; Isa 6:11; Jer 4:27; 1 Co 10:26.

12:20. Eze 15:6; Eze 15:8; Isa 21:3; Da 9:17.

12

- 1 or, instruments
2 Heb. as the goings forth of captivity
3 Heb. Dig for thee
4 Heb. digged for me
5 Heb. by removing go into captivity
6 Heb. men of number
7 Heb. the fulness thereof

LORD unto me, saying.

- 9 Son of man, hath not the house of Israel the rebellious house, said unto thee What doest thou?
- 10 Say thou unto them, Thus saith the Lord GOD: This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.
- 11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.
- 12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground, with *his* eyes.
- 13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.
- 14 And I will scatter toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.
- 15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.
- 16 But I will leave *a* few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

The Terrors of the Siege Illustrated

- 17 Moreover the word of the LORD came to me, saying.
- 18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;
- 19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, and of the land of Israel: They shall eat their bread with carefulness, and drink their water with astonishment, that their land may be desolate from *all* that is therein, because of the violence of all them that dwell therein.
- 20 And the cities that are inhabited shall be laid waste, and the land shall be desolate and ye shall know that I *am* the LORD.

Christ: "I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol, and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome: listen to the exultant song of the redeemed, Worthy, worthy is the Lamb that was slain and hast redeemed us to God! Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right

hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that ever his enemies saw his face shine like the face of an angel. (MYP 112-113).

12:2. See EGVW on Jer. 17:25.

12:21-28. **Words of Prophecy Fulfilled.**—The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. "Should ye be utterly unpunished? He inquired. "Ye shall not be unpunished." Jeremiah 25:29.

Even these words were received with mocking derision.

The Certainty of the Speedy Fulfillment

- 21 And the word of the LORD came unto me, saying,
- 22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?
- 23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.
- 24 For there shall be no more any vain vision nor flattering divination within the house of Israel.
- 25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.
- 26 Again the word of the LORD came to me, saying,
- 27 Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are far off*.
- 28 Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

The Discourse Against False Prophets and Prophetesses

- 13** And the word of the LORD came unto me, saying,
- 2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto 'them that prophesy out of their own hearts, Hear ye the word of the LORD;
- 3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!
- 4 O Israel, thy prophets are like the foxes in the deserts.
- 5 Ye have not gone up into the 'gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.
- 6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them; and they have made *others* to hope that they would

12:22 Eze 12:27; Isa 5:19; Am 6:3; 2 Pe 3:3.

12:23 Isa 28:22; Joel 2:1; Mal 4:1; Mt 23:43; Jas 5:8-9.

12:24 Eze 13:23; La 2:14; Rom 16:18; 1 Th 2:5.

12:25 Eze 12:28; Isa 13:24; Da 9:14; Zec 1:6; Mt 24:35.

12:27 Eze 12:22; Isa 28:14, 15; Da 10:14, 21; Ec 3:4.

12:28 Jer 4:7; Jer 41:28; Rev 3:3.

13:2 Eze 22:28; Isa 9:15; Jer 5:31; Jer 8:10.

13:3 Eze 34:2; Jer 23:1; Lk 11:52; 1 Co 9:16.

13:4 SS 2:15; Mic 5:5; Mt 7:15; Rom 16:18.

13:5 Eze 22:30; Jer 15:1; 1 Th 5:2; 2 Pe 3:10.

13:6 Eze 13:23; Eze 22:28; La 2:14; 2 Pe 2:18.

13:7 Eze 13:2-3; Eze 13:6; Mt 24:24.

13:8 Eze 5:6; Jer 28:42; Na 2:13; 1 Ti 4:8.

13:9 Eze 11:13; Ps 101:7; Rev 19:20; Eze 2:50.

13:10 2 Ki 21:9; 1 Ti 4:1; 1 Jn 2:26; Rev 4:20.

13:11 Eze 38:22; Job 27:21; Ps 32:6; Isa 25:1.

13:12 Dt 32:37; Jdg 9:58; Jdg 10:14; 2 Ki 3:13.

13:13 Lev 26:28; Ps 107:25; Jer 23:19; Jnh 1:4.

13:14 Ps 11:3; Mic 1:6; Hab 3:13; Lk 6:49.

13:15 Ne 4:3; Ps 62:1; Isa 40:13.

13:16 Eze 13:10; Jer 5:31; Jer 6:13; Isa 57:20-21.

13:17 Eze 20:46; Isa 3:16; Jdg 4:1; Lk 2:46; 2 Pe 2:1.

13:18 Eze 13:10; Eze 13:16; Jer 4:10; 2 Ti 4:3.

13

1 Heb. that are prophets out of their own hearts

2 Heb. walk after

3 or, and things which they have not seen

4 or, breaches

confirm the word.

- 7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken?
- 8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I *am* against you, saith the Lord God.
- 9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the 'assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I *am* the Lord God.
- 10 Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up 'a wall, and, lo, others daubed it with untempered mortar:
- 11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.
- 12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?
- 13 Therefore thus saith the Lord God; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume *it*.
- 14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD.
- 15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is *no more*, neither they that daubed it;
- 16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God.
- 17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them.
- 18 And say, Thus saith the Lord God; Woe

The days are prolonged, and every vision faileth," declared the impenitent. But through Ezekiel this denial of the sure word of prophecy was sternly rebuked. "Tell them," the Lord declared, "I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I *am* the Lord. I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

"Again," testifies Ezekiel, "the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel

say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Ezekiel 12:22-28.

Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah's king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the

Eze

⁵ Heb. hedged the hedge ⁶ or, secret, or, counsel ⁷ or, a slight wall

- to the *women* that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?
- 19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?
- 20 Wherefore thus saith the Lord God: Behold, *I am* against your pillows, wherewith ye there hunt the souls *to make them fly*, and I will tear them from your arms, and will let the souls go, *even the souls that ye hunt to make them fly*.
- 21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that *I am* the LORD.
- 22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, *by promising him life*:
- 23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that *I am* the LORD.

The Testimony Against the Idolatrous Seekers After Oracles

- 14** Then came certain of the elders of Israel unto me, and sat before me.
- 2 And the word of the LORD came unto me, saying,
- 3 Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them?
- 4 Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;
- 5 That I may take the house of Israel in their own heart, because they are all

13:19 Eze 22:26, Mic 3:11, Rom 16:18, 1 Pe 5:2
13:20 Eze 13:8-9, Eze 13:15-16; 2 Ti 3:6-9
13:21 Eze 13:9
13:22 Eze 9:1, Jer 1:10, Jer 24:9, Jer 24:13
13:23 Eze 13:6, Mic 3:6, Zec 13:5; 2 Ti 3:9, Jude 21
14:1 Eze 20:1, 2 Ki 6:32, Ac 4:5, Ac 4:8
14:2 1 Ki 14:3, Am 5:1
14:3 Eze 36:25; Jer 17:9, Eph 5:5; 1 Pe 2:8
14:4 Eze 4:1, Eze 14:7, Isa 8:11, Isa 66:3
14:5 Hos 10:2, Zec 11:8, Rom 1:28, Gal 6:7
14:6 Eze 18:30, Hos 14:8, Ac 3:19, Jas 4:8-10
14:7 Eze 20:10, Lev 16:29, Lev 20:2, Jude 19
14:8 Lev 26:17; Ps 31:16, Rom 11:22; 1 Co 10:11
14:9 Eze 20:25, Job 12:16, Isa 63:16, Isa 66:4
14:10 Eze 24:49, Ge 4:13, Mic 9:9, Gal 6:5
14:11 Eze 38:11; Dt 32:11, Ps 119:67, Isa 9:16
14:13 Eze 9:9, Eze 9:6, Isa 21:20, Isa 1:8, Da 9:5
14:14 Eze 14:16, 2 Pe 2:9, Ge 6:8, Heb 11:7, Da 9:21
14:15 Eze 5:17, Lev 26:22; 2 Ki 17:25; Jer 15:5
14:16 Eze 14:18, Jas 5:10; Ac 27:24, Heb 11:7
14:17 Eze 5:12; Eze 5:17; Eze 29:8; Lev 26:25

8 or, elbows
9 or, into gardens
10 or, that I should save his life: Heb. by quickening him
14
1 or, others
2 or, bereave
3 Heb. in the midst of it

- estranged from me through their idols.
- 6 Therefore say unto the house of Israel: Thus saith the Lord God: Repent, and turn *yourself* from your idols; and turn away your faces from all your abominations.
- 7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me: I the LORD will answer him by myself.
- 8 And I will set my face against that man, and will make him a sign and a proverb: and I will cut him off from the midst of my people; and ye shall know that *I am* the LORD.
- 9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
- 10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him:
- 11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.
- 12 The word of the LORD came again to me saying,
- 13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:
- 14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord God.
- 15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:
- 16 *Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters: they only shall be delivered, but the land shall be desolate.*
- 17 Or if I bring a sword upon that land, and

ancient enemy of Israel's prosperity, "sending his ambassadors into Egypt, that they might give him horses and much people" (PK 450).

13:22. We Are the Sower of the Seed.—The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. It is apparent that an omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

Saith the Lord: "They have healed the hurt of the

daughter of my people slightly, saying, Peace, peace: when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" Jer. 8:11; Eze 13:22. (GC 654-655).

14:14. An Individual Choice to Be Made.—Watch and pray, and obtain a personal experience in the things of God. Your parents may teach you, they may try to guide your feet into safe paths; but it is impossible for them to change your heart. You must give your heart to Jesus and walk in the precious light of truth that He has given you. Faithfully take up your duties in the home life, and through the grace of God, you may grow up unto the full

say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God; 'How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

The Vine Tree

15 And the word of the LORD came unto me, saying,

2 Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon?

4 Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. 'Is it meet for any work?

5 Behold, when it was whole, it was 'meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of

14:18 Eze 14:14

14:19 Eze 5:12; Eze

38:22; Num 16:36; Mt

26:7

14:20 Eze 14:16;

Zep 2:3; Ac 10:35; 1

Jn 2:29

14:21 Eze 14:13;

Eze 14:15; Eze 5:12;

Eze 33:27

14:22 Eze 6:8; Dt

9:31; Isa 6:13; Mk

13:30

14:23 Dt 8:2; Ne

9:33; Da 9:7; Rom

2:5; Rev 15:3

15:2 SS 2:13; SS

6:11; Jer 2:21; Hos

40:1

15:3 Jer 24:8; Mt

5:13; Mk 9:50

15:4 Ps 80:16; Isa

27:11; Jn 15:6; Heb

6:8

15:6 Eze 15:2; Jer

1:7; Jer 7:20; Isa

24:18; Ps 9:16

15:7 Eze 14:8; Lev

17:10; Ps 34:16; Jer

21:10

15:8 Eze 6:14; Eze

35:29; Isa 6:11; Zep

1:18

16:2 Eze 20:4; Eze

23:30; Isa 58:1; Hos

8:1

16:3 Eze 21:30; Ge

11:35; Mt 5:7; Lk 3:7;

Jn 8:43

16:4 Eze 20:8; Eze

20:13; Eze 15:13; Lk

7:12

16:5 Eze 2:6; Isa

39:15; La 2:11; La 2:19

16:6 Ac 7:34; Isa

51:23; Mic 7:10; Heb

10:29

16:7 Eze 22:17; Ps

17:7; Ex 12:47; Ac 7:17

16:8 Eze 16:6; Hu

3:9; 1 Sa 12:22; Isa

31:8

16:9 Eze 56:25; Ps

51:7; 1 Co 6:11; 1 Jn

5:8

16:10 Eze 16:7; Isa

61:10; Lk 15:22; Rev

21:2

16:11 Eze 24:22; Ge

41:42; Ps 19; SS 1:10

4 or, Also when

15

1 Heb. Will it

prosper?

2 Heb. made fit

3 Heb. respassed a

trespass

16

1 Heb. cutting out,

or, habitation

2 or, when I looked

upon thee

Jerusalem.

7 And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the LORD, when I set my face against them.

8 And I will make the land desolate, because they have committed a trespass, saith the Lord God.

The Wretched Infant and Lewd Adulteress

16 Again the word of the LORD came unto me, saying,

2 Son of man, cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite.

4 And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.

7 I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.

10 I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I

submitting yourselves to the dictates of their wiser judgments. In this way you will honor your parents, glorify God, and become a blessing to those with whom you associate (AH 298).

16:13-15. Israel Broke the Marriage Vow With God.—In the Bible the sacred and enduring character of the relation that exists between Christ and his church is represented by the union of marriage. The Lord has joined his people to himself by a solemn covenant, He promising to be their God, and they pledging themselves to be his, and his alone. He declares, "I will betroth thee unto Me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." Hos. 2:19. And again, "I am married unto you." Jer. 3:14.

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Eze

- put bracelets upon thy hands, and a chain on thy neck.
- 12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.
- 13 Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; thou didst eat fine flour, and honey, and oil; and thou wast exceeding beautiful, and thou didst prosper into a kingdom.
- 14 And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God.
- 15 But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by: his it was.
- 16 And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be so.
- 17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them,
- 18 And tookest thy brodered garments, and coverdest them: and thou hast set mine oil and mine incense before them.
- 19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord God.
- 20 Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them ^{to} be devoured. *Is this* of thy whoredoms a small matter,
- 21 That thou hast slain my children, and delivered them to cause them to pass through the fire for them?
- 22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.
- 23 And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God.)
- 24 That thou hast also built unto thee an

16:13 Eze 16:19, Dt 6:8, Ps 147:14; Hos 2:5.
 16:14 1 Ki 10:1, 1 Ki 10:24; La 2:15; 1 Co 4:7.
 16:15 Eze 33:13, Isa 48:1, Mic 3:11; Mt 5:9.
 16:16 Eze 7:20, 2 Ki 23:7, 2 Ch 28:24; Hos 2:8.
 16:17 Eze 23:14, Hos 2:13; Hos 10:1, Jer 3:9.
 16:18 Eze 16:10.
 16:19 Eze 16:13, Ge 24:21.
 16:20 Eze 16:21, Eze 23:4, Ge 17:7, Ex 15:2.
 16:21 Ps 106:37, Jer 18:21, Dt 18:10, 2 Ki 17:17.
 16:22 Eze 16:43, Jer 2:2, Hos 2:3; Hos 11:1.
 16:23 Eze 13:18, Mt 11:21, Mt 11:23, Rev 12:12.
 16:24 Eze 16:39, Isa 26:30, Ps 78:58, Isa 57:5.
 16:25 Eze 16:41, Ge 38:14, Isa 5:9, Jer 5:2.
 16:26 Eze 8:10, Eze 8:14, Eze 23:5, Eze 23:8.
 16:27 Eze 14:9, Isa 5:25, Isa 9:12, Rev 17:16.
 16:28 Eze 23:12, Jdg 10:6, 2 Ki 16:7, Hos 10:6.
 16:29 Jdg 4:22, Pr 7:21, Isa 3:9, Jer 4:3.
 16:30 Pr 9:13, Isa 1:3, Jer 4:22, Pr 7:21.
 16:31 Eze 16:24, Eze 16:39, Eze 16:25, Hos 12:11.
 16:32 Eze 24:37, Eze 23:45, Jer 2:25, Hos 2:2.
 16:33 Hos 2:12, Joel 3:3, Mic 1:7, Lk 16:35.
 16:35 Jer 31, Hos 2:5, Na 3:1, Jo 1:10, Rev 17:5.
 16:36 Eze 22:15, Eze 24:13, Zep 3:1, Rev 3:18.

7 Heb. nose

8 Heb. of a male

9 Heb. a savour of rest

10 Heb. to devour

11 or, brothel house

12 or, cities

13 or, in thy daughters is thine, etc

14 Heb. bnabst

"eminent place, and hast made thee an high place in every street.

- 25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.
- 26 Thou hast also committed fornication, with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.
- 27 Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.
- 28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.
- 29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.
- 30 How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman:
- 31 "In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire;
- 32 But as a wife that committeth adultery, which taketh strangers instead of her husband!
- 33 They give gifts to all whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.
- 34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.
- 35 Wherefore, O harlot, hear the word of the Lord:
- 36 Thus saith the Lord God: Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms, with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto

And Paul employs the same figure in the New Testament, when he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ," 2 Cor. 11:2.

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed, "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine." "And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was

perfect through my comeliness, which I had put upon thee." But thou didst trust in thine own beauty, and playedst the harlot because of thy renown. "As a wife treacherously departed from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord;" as a wife that committeth adultery, which taketh strangers instead of her husband! Eze. 16:8, 13-15, 32, Jer. 3:20 (GC 381, 382).

16:49. No imitation.—The prophet Ezekiel describes a class, whose example Christians should not imitate (Eze 16:49 quoted).

We are not ignorant of the fall of Sodom because of the corruption of its inhabitants. The prophet has here specified the particular evils which led to dissolute morals. We see the very sins now existing in the world which were in

- them;
- 37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.
- 38 And I will judge thee, as "women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.
- 39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take "thy fair jewels, and leave thee naked and bare.
- 40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.
- 41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.
- 42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.
- 43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things*; behold, therefore I also will recompense thy way upon *thine* head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.
- 44 Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As is the mother, so is her daughter.
- 45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother was an Hittite, and your father an Amorite.
- 46 And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and "thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.
- 47 Yet hast thou not walked after their ways, nor done after their abominations: but,

16:37 Jer 4:40; Jer 13:22; Hos 2:3; Rev 17:16
16:38 Eze 16:40; Ge 38:11; Ge 38:24; Lev 20:10
16:39 Eze 16:41; Isa 27:9; Eze 23:26; Eze 23:29
16:40 Hab 1:6-10; Jer 8:5-7; Eze 23:10; Jer 25:9
16:41 Dt 14:16; Jer 52:13; Mic 3:12; Eze 5:8
16:42 Eze 21:17; 2 Sa 21:14; Isa 1:24; Zec 6:8
16:43 Eze 16:22; Ps 106:13; Isa 63:10; Ac 7:51; Eph 4:40
16:44 1 Sa 24:13; Eze 16:3; 1 Ki 21:16
16:45 Eze 16:8; Dt 5:9; Isa 1:1; Zec 11:8
16:46 Eze 16:51; Eze 24:1; Mic 1:5; Ge 18:20
16:47 Eze 8:17; 1 Ki 16:41; Eze 16:51; Co 5:1
16:48 Mt 10:15; Mk 9:11; Lk 10:12; Ac 7:53
16:49 Eze 28:2; Pr 16:5; Isa 16:6; Da 4:30; Da 4:37
16:50 Eze 13:13; Ge 18:26; Lev 18:22; Jude 1
16:51 Lk 12:47-48; Mt 12:41-42
16:52 Eze 16:56; Lk 6:47; Rom 2:1; Rom 2:10
16:53 Eze 29:14; Eze 39:25; Job 42:10; Job 4:1
16:54 Eze 16:52; Eze 16:64; Jer 2:26
16:55 Eze 16:54; Eze 36:11; Mal 3:4
16:56 Isa 65:5; Zep 3:11; Lk 18:11
16:57 Eze 36:37; Eze 21:24; Ps 90:21; 1 Co 3:5
16:58 Eze 23:49; Ge 13:13; La 5:7
16:59 Eze 7:4; Eze 14:4; Isa 41:1; Jer 2:19

15 Heb. with judgments of
16 Heb. instruments of thine ornament
17 Heb. lesser than thou
18 or, that was clothed as a small thing
19 Heb. for a report, or, hearing
20 Heb. prides, or excellencies

- "as if that were a very little *thing*, thou wast corrupted more than they in all thy ways.
- 48 As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.
- 49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.
- 50 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.
- 51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done.
- 52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.
- 53 When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:
- 54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.
- 55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.
- 56 For thy sister Sodom was not "mentioned by thy mouth in the day of thy "pride,
- 57 Before thy wickedness was discovered, as at the time of thy reproach of the daughters of "Syria, and all *that are* round about her, the daughters of the Philistines, which "despise thee round about.
- 58 Thou hast "borne thy lewdness and thine abominations, saith the LORD.
- 59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the

Sodom, and which brought upon her the wrath of God, even to her utter destruction (HR July, 1873).

17:22, 23. Restoration for His Glory.—It was still the Lord's purpose, as it have been from the beginning, that His people should be a praise in the earth, to the glory of His name. During the long years of their exile He had given them many opportunities to return to their allegiance to Him. Some had chosen to listen and to learn; some had found salvation in the midst of affliction. Many of these were to be numbered among the remnant that should return. They were likened by Inspiration to "the highest branch of the high cedar," which was to be planted "upon an high mountain and eminent: in the mountain of the height of Israel." Ezekiel 17:22, 23.

21 Heb. 'Aram 22 or, spoil 23 Heb. borne them

It was those "whose spirit God had raised" (Ezra 1:5) who had returned under the decree of Cyrus. But God ceased not to plead with those who voluntarily remained in the land of their exile, and through manifold agencies He made it possible for them also to return. The large number, however, of those who failed to respond to the decree of Cyrus, remained unimpressible to later influences; and even when Zechariah warned them to flee from Babylon without further delay, they did not heed the invitation (PK 599).

18:20. The Doctrine of Immorality of the Soul Is From Satan.—The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—"Ye shall not surely die,"—

- covenant.
- 60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.
- 61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy covenant.
- 62 And I will establish my covenant with thee; and thou shalt know that I am the LORD:
- 63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

The Two Eagles and the Vine

- 17** And the word of the LORD came unto me, saying,
- 2 Son of man, put forth a riddle, and speak a parable unto the house of Israel:
- 3 And say, Thus saith the Lord God: A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:
- 4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.
- 5 He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.
- 6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.
- 7 There was also another great eagle with great wings and many feathers: and behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.
- 8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.
- 9 Say thou, Thus saith the Lord God: Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that

16:60 Eze 16:6, Lev 26:42, Ps 105:8, Lk 1:72
16:61 Eze 20:33, Ps 119:59, Rom 11:11, Eph 3:6
16:62 Eze 16:60, Dt 9:27, Jer 2:7, Joel 4:17
16:63 Eze 16:61, La 5:39, Rom 2:1, Rom 5:19

17:2 Eze 20:49, Hos 12:10, Mt 13:35, Lk 13:12
17:3 Eze 1:7, Jer 1:13, Mt 24:28, Da 2:38
17:4 Isa 45:14, Isa 47:15, Jer 51:15, Rev 18:3
17:5 Eze 17:13, 2 Ki 20:17, Jer 37:1, Isa 57:7
17:6 Eze 17:14, Pr 16:18-19
17:7 Eze 17:15, 2 Ki 24:20, 2 Ch 26:13
17:8 Eze 17:5-6
17:9 Eze 17:10, Nu 13:41, 2 Ch 29:20, Jer 32:5
17:10 Hos 12:1, Mt 21:19, Mk 11:20, Jn 15:6, Jude 12
17:12 Eze 2:5, Mt 16:41, Mk 4:15, Lk 9:45
17:13 Eze 17:5, 2 Ki 20:17, Jer 37:1
17:14 Eze 17:6, Eze 29:14, Dt 28:15
17:15 Eze 17:7, 2 Ki 24:20, Mt 23:35, Heb 2:8
17:16 Eze 16:59, Ex 20:7, Rom 1:31, 1 Ti 1:10
17:17 Isa 50:6, Jer 57:7, La 4:17, Eze 4:2
17:18 1 Ch 29:24, 2 Ch 40:8, La 5:6, Eze 15
17:19 Dt 5:11, Jer 5:2, Jer 5:9
17:20 Eze 12:13, Eze 32:8, 2 Sa 18:9, Eze 9:12
17:21 Eze 5:12, Eze 12:14, 2 Ki 25:5, Jer 48:11

17

- 1 Heb. embroidering.
2 Heb. put it in a field of seed.
3 Heb. field.
4 Heb. brought him to an oath.
5 Heb. to keep his covenant, to stand to it.

it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

- 10 Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? it shall wither in the furrows where it grew.
- 11 Moreover the word of the LORD came unto me, saying,
- 12 Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king, thereof, and the princes thereof, and led them with him to Babylon:
- 13 And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also taken the mighty of the land:
- 14 That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.
- 15 But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?
- 16 As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.
- 17 Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:
- 18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.
- 19 Therefore thus saith the Lord God: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.
- 20 And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.
- 21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all

was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die" Eze 18:20, is made to mean, The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange infatuation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

Had man, after his fall been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life" Gen. 3:24

and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner (GC 533, 534).

18:32. Blessed Promise.—Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for

winds: and ye shall know that I the LORD have spoken it.

- 22 Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent:
- 23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.
- 24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

The Sour Grapes

- 18 The word of the LORD came unto me again, saying,
- 2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
- 3 As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.
- 4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.
- 5 But if a man be just, and do *that* which is lawful and right,
- 6 And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,
- 7 And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment;
- 8 He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,
- 9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live, saith the Lord God.

17:22 Eze 34:29; Ps 80:15; Isa 4:2; Zec 3:8
17:23 Isa 27:6; Jn 12:24; Eze 31:6; Gal 6:28
17:24 Job 5:11; Ps 89:38; Am 9:11; Lk 1:35

18:2 Eze 17:12; Isa 4:15; Rom 9:20; Mt 23:36

18:3 Eze 18:30; Rom 3:19

18:4 Na 27:16; Zec 12:1; Heb 12:9; Eze 18:20

18:5 1 Jn 2:3; 1 Jn 2:29; 1 Jn 5:7; Rev 12:11

18:6 Eze 18:11; Eze 18:15; Heb 13:4

18:7 Eze 18:16; Eze 18:18; Eze 23:9; Mic 1:11

18:8 Eze 18:13; Eze 18:17; Eze 22:12; Ps 15:5

18:9 Eze 20:13; Eze 33:15; Lk 1:6; Jn 13:21

18:10 Lev 19:15; Jn 19:40; Ex 22:2; 1 Jn 5:12

18:11 Eze 18:7; Lk 11:28; Jn 14:17; Php 2:13; Jas 2:17

18:12 Eze 18:16; Hos 12:7; Am 4:1; Zec 7:10; Jas 2:6

18:13 Eze 18:17; Eze 18:24; Eze 18:28; Ac 18:6

18:14 Pr 23:24; Eze 20:18; Mt 23:32; 1 Pe 1:18

18:15 Eze 18:6-7

18:16 Eze 18:7; Job 31:19; Lk 11:41; Lk 14:15

18:17 Job 29:16; Lk 14:31; Da 4:27; Lk 19:8

18:18 Eze 18:20; Eze 18:21; Jn 8:21; Jn 8:24

18:19 Eze 20:5; Dt 5:9; 2 Ki 25:26; Jer 1:1

18:20 Eze 18:13; 1 Ki 14:13; Heb 9:28; 1 Pe 2:24

18:21 Eze 33:19; Pr 28:13; Lk 24:47; Ac 4:19

18:22 Eze 33:16; 1 Ki 17:18; Rom 8:1; Heb 8:12

18

1 Heb. judgment and justice

2 or, breaker up of an house

3 or, that doeth to his brother besides any of these

10 If he beget a son *that* is a robber, a shedder of blood, and *that* doeth the like to any one of these things,

11 And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his blood shall be upon him.

14 Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As* for his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even he shall die in his iniquity.

19 Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath

them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness. He bids them live and not die.

God does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins." Isaiah 55:7; 44:22.

"I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye," Ezekiel 18:32. Satan is ready to steal away the blessed

assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say, "Jesus has died that I might live. He loves me, and wills not that I should perish. I have a compassionate heavenly Father; and although I have abused His love, though the blessings He has given me have been squandered, I will arise, and go to my Father, and say, 'I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: make me as one of Thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" Luke 15:18-20 (SC 52-54).

Eze

⁴ Heb. bloods ⁵ Heb. hath not pledged the pledge, or, taken to pledge

- committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.
- 23 Have I any pleasure at all that the wicked should die? saith the Lord God: *and not that he should return from his ways, and live?*
- 24 But when the righteous turneth away from his righteousness, and committeth iniquity, *and doeth according to all the abominations that the wicked man doeth, shall he live?* All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.
- 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?
- 26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die.
- 27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.
- 28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.
- 29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?
- 30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin.
- 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?
- 32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye.

The Lion's Whelps

- 19 Moreover take thou up a lamentation for the princes of Israel.
- 2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

18:23 Eze 33:11, Hos 11:8; 1 Ti 2:4; 2 Pe 3:9
18:24 Eze 18:26; Eze 33:18; Zep 1:6; Gal 5:7
18:25 Eze 33:17; Rom 5:20; Rom 9:20; Ge 18:25
18:27 Eze 18:21; Isa 55:7; Mt 9:13; Ac 3:19
18:28 Eze 18:14; Eze 12:4, 18:22, 29; Ps 119:1
18:29 Eze 18:2; Eze 18:25; Ps 19:3
18:30 Eze 7:4; Eze 7:27; Eze 33:20; Eze 33:17; 1 Pe 1:17
18:31 Eze 20:7; Ps 34:1; Isa 55:7; Rom 8:13; Jas 1:21
18:32 Eze 18:23; La 3:35; 2 Pe 3:9; Eze 18:30
19:1 Eze 19:14; Eze 20:17; 2 Ki 23:34; La 4:20
19:2 Job 4:11; Ps 58:6; Isa 5:29; Zec 11:3
19:3 Eze 19:6; 2 Ki 23:31-32
19:4 2 Ki 23:31; 2 Ch 36:4; Jer 22:18
19:5 Eze 19:3; 2 Ki 23:31-32
19:6 2 Ch 36:5; Eze 19:3
19:7 Eze 22:25; Pr 19:12; Am 6:8; Mic 6:2
19:8 Eze 19:4; Eze 12:13; Eze 17:20; La 4:20
19:9 2 Ch 36:6; Eze 19:7; Eze 6:2; Eze 40:1
19:10 Eze 19:2; Hos 2:2; Hos 2:5
19:11 Eze 19:12; Eze 21:10; Eze 4:20; Da 4:11
19:12 Ps 52:5; Eze 17:10; Mt 3:10; Jn 15:6
19:13 Eze 19:10; Ps 63:1; Ps 66; Hos 2:3
19:14 Jdg 9:15; Jer 58:23; Ge 49:10; Jn 19:15
20:1 Eze 8:1; Eze 24:1; Mt 22:16; Lk 2:10; Ac 22:5

6 or, others

7 or, others

19

1 or, their widows

2 or, in hooks

3 or, in thy quietness, or, in thy likeness

- 3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey; it devoured men.
- 4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.
- 5 Now when she saw that she had waited, *and her hope was lost, then she took another of her whelps, and made him a young lion.*
- 6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and devoured men.*
- 7 And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.
- 8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.
- 9 And they put him in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

The Wasted Vine

- 10 Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.
- 11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.
- 12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.
- 13 And now she is planted in the wilderness, in a dry and thirsty ground.
- 14 And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.

Third Section (20:1-25:49)

(7th Year, 5th Month, 10th Day)

The Narrative of Israel's Rebellions

- 20 And it came to pass in the seventh year, in the fifth month, the tenth day

20:12. See EGW on Dan. 7:25.

20:12, 13. **Contempt for Law Shows Contempt for Lawgiver.**—Those who trample upon God's authority, and show open contempt to the law given in such grandeur at Sinai, virtually despise the Lawgiver, the great Jehovah. . . .

By transgressing the law which God had given in such majesty, and amid glory which was unapproachable, the people showed open contempt of the great Lawgiver, and death was the penalty (3SG 294, 300).

20:12, 20. **Sabbath as a Sign of Christ's Sanctifying Power.**—“Wherefore the Son of man is Lord also of the Sabbath.” These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For “all things were made by Him;

and without Him was not anything made that was made.” (John 1:3.) Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, “I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them.” . . . make them holy (Ezekiel 20:12). Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ

- of the month, *that* certain of the elders of Israel came to *inquire* of the LORD, and sat before me.
- 2 Then came the word of the LORD unto me, saying,
- 3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the LORD God: Are ye come to inquire of me? As I live, saith the LORD God, I will not be inquired of by you.
- 4 Wilt thou judge them, son of man, wilt thou judge *them*? cause them to know the abominations of their fathers:
- 5 And say unto them, Thus saith the LORD God: In the day when I chose Israel, and lifted up mine hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, *I am* the LORD your God;
- 6 In the day *that* I lifted up mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:
- 7 Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: *I am* the LORD your God.
- 8 But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.
- 9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.
- 10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.
- 11 And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them.
- 12 Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that *I am* the LORD that sanctify them.
- 13 But the house of Israel rebelled against

20:2 Isa 1:12; Mt 23:17, 18; Ezr 14:3-4
20:4 Eze 14:14; Eze 22:2; 1 Co 6:2; Ac 7:51-52
20:5 Dt 7:6; Ps 33:12; Isa 43:10; Mk 13:20
20:6 Eze 20:5; Eze 20:15; Eze 20:23; Dt 32:8
20:7 Eze 20:9; Eze 16:6; Eze 18:15; Eze 18:31
20:8 Dt 9:7; Ne 9:26; Isa 63:10; Eze 20:1
20:9 Eze 20:14; Eze 20:22; Eze 39:7; Jos 2:10
20:10 Ex 15:22; Ex 20:2
20:11 Dt 4:8; Rom 5:2; Eze 20:13; Gal 3:12
20:12 Ge 2:3; Lev 25:3; 1 Th 5:24; Jude 25:2
20:13 Eze 20:8; Ex 16:28; Isa 63:10; Eze 20:16
20:14 Eze 20:9; Eze 20:22; Eph 1:6; Eph 4:12
20:15 Eze 20:23; Ps 106:26; Heb 3:11; Heb 4:3
20:16 Eze 20:8; Eze 23:9; Nu 15:39; Nu 25:2
20:17 Eze 8:18; Eze 9:10; 1 Sa 24:10; Ne 9:19
20:18 Ac 7:51, 1 Pe 1:16; Eze 20:7; Jer 2:7
20:19 Eze 11:20; Eze 36:27; Ps 105:45; Tit 2:11-14
20:20 Eze 20:12; Eze 44:24; Ex 20:11; Isa 58:15
20:21 Nu 21:5; Dt 31:27; Ac 13:16; Eze 20:11
20:22 Eze 20:17; Job 13:21; Ps 78:38; Job 4:8
20:23 Eze 20:15; Dt 32:40; Lev 26:33; Ps 106:27
20:24 Eze 18:6; Eze 18:12; Dt 4:19; Am 2:4

20

- 1 or, Wilt thou plead for them
2 or, swear
3 Heb. made them to know

me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

- 14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.
- 15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which is the glory of all lands;
- 16 Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.
- 17 Nevertheless mine eye spared them from destroying them, neither did I make an end of them in the wilderness.
- 18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:
- 19 *I am* the LORD your God; walk in my statutes, and keep my judgments, and do them;
- 20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that *I am* the LORD your God.
- 21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.
- 22 Nevertheless I withdrew mine hand, and wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.
- 23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries;
- 24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes

become a part of the Israel of God (DA 288).

21:26, 27. God Controls the World's History.—The history of nations that one after another have occupied their allotted time and place, unconsciously witnessing to the truth of which they themselves knew not the meaning, speaks to us. To every nation and to every individual of *Iskay* God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes.

The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has

foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order.

The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:

"Thus saith the Lord God: Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:26, 27.

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until He come whose right it is; and I will give it Him."

- were after their fathers' idols.
- 25 Wherefore I gave them also statutes *that* were not good, and judgments whereby they should not live;
- 26 And I polluted them in their own gifts, in that they caused to pass through *the fire* all that openeth the womb, that I might make them desolate, to the end that they might know that *I am the LORD*.
- 27 Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God: Yet in this your fathers have blasphemed me, in that they have committed a trespass against me.
- 28 For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.
- 29 Then *I* said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.
- 30 Wherefore say unto the house of Israel, Thus saith the Lord God: Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?
- 31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you.
- 32 And that which cometh into your mind shall not be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.
- 33 As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:
- 34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.
- 35 And I will bring you into the wilderness of the people, and there will I plead with

20:25 Rom 1:28; Eze 20:26; Eze 20:39; Dt 20:40
 20:26 Eze 20:31; 1k 2:23; Isa 65:17; Lev 18:21
 20:27 Eze 2:7; Eze 3:11; Rom 2:24; Rev 14:5
 20:28 Jos 24:13; Eze 20:6; Eze 20:15; Eze 6:13
 20:29 Eze 16:24-25; Eze 16:41
 20:30 Nu 32:1-4; Jdg 2:19; Mt 23:32; Ac 5:1
 20:31 Eze 20:26; Jer 19:5; Mt 25:11-12; Jas 1:5
 20:32 Eze 38:10; Rom 12:2; Da 5:4; Rev 9:20
 20:33 Eze 8:18; Jer 21:5; Jer 42:18; Jer 46:6
 20:34 Eze 20:48; Eze 44:16; Am 9:9-10
 20:35 Eze 20:46; Hos 2:14; Mic 4:10; Rev 12:11
 20:36 Eze 20:14; Eze 20:21; Ex 32:7; Ps 106:15
 20:37 Eze 34:17; Jer 35:15; Lev 26:25; Am 5:2
 20:38 Eze 11:21; Eze 5:17; Mal 3:3; Mt 3:12
 20:39 Jdg 10:14; 2 Th 2:11; 2 Ki 3:13; Hos 1:7
 20:40 Eze 17:23; Isa 66:20; Ob 16; Rev 21:10
 20:41 Eze 20:28; Ge 8:21; Eph 5:2; Php 4:18
 20:42 Eze 24:24; Eze 36:23; Jn 17:3; 1 Jn 5:20
 20:43 Eze 6:9; Hos 5:15; 1k 18:15; 2 Co 7:11
 20:44 Eze 24:24; Eze 20:9; Eph 1:6; 1 Th 1:16
 20:45 Eze 6:2; Eze 21:2; Am 7:10; Mic 2:6
 20:47 Eze 20:21; Isa 30:33; Jer 21:14; 1k 23:51

⁴ Heb. trespassed a trespass

⁵ or, I told them what the high place was, or, Bamah

⁶ or, delivering

⁷ or, chief

⁸ Heb. savour of rest

you face to face.

- 36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.
- 37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:
- 38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that *I am the LORD*.
- 39 As for you, O house of Israel, thus saith the Lord God: Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me; but pollute ye my holy name no more with your gifts, and with your idols.
- 40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.
- 41 I will accept you with your sweet savour: when I bring you out from the people, and gather you out of the countries wherein ye have been scattered: and I will be sanctified in you before the heathen.
- 42 And ye shall know that *I am the LORD*, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.
- 43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled: and ye shall loathe yourselves in your own sight for all your evils that ye have committed.
- 44 And ye shall know that *I am the LORD*, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings. O ye house of Israel, saith the Lord God.
- 45 Moreover the word of the LORD came unto me, saying,
- 46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;
- 47 And say to the forest of the south, Hear

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7 (Ed 178-179).

22:8. Sabbath Reminds the Creator and the Saviour.—Before entering the Promised Land, the Israelites were admonished by Moses to "keep the Sabbath day to sanctify it." Deuteronomy 5:12. The Lord designed that by a faithful observance of the Sabbath command, Israel should continually be reminded of their accountability to Him as their Creator and their Redeemer. While they should keep

the Sabbath in the proper spirit, idolatry could not exist, but should the claims of this precept of the Decalogue be set aside as no longer binding, the Creator would be forgotten and men would worship other gods. "I gave them My Sabbaths," God declared, "to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Yet "they despised My judgments, and walked not in My statutes, but polluted My Sabbaths: for their heart went after their idols." And in His appeal to them to return to Him, He called their attention anew to the importance of keeping the Sabbath holy: "I am the Lord your God," He said; "walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:12, 16, 19, 20 (PK 181-182).

the word of the LORD; Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.

- 48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.
49 Then said I, Ah Lord God! they say of me, Doth he not speak parables?

The Sword Against Jerusalem

- 21 And the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings; because it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water; behold, it cometh, and shall be brought to pass, saith the Lord God.

The Sword Bright and Furbished for the Slaughter

8 Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? ¹it contemneth the rod of my son, ²as every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall* be upon all the princes of Israel: ¹terrors by reason of the sword shall be upon my people: smite therefore upon *thy* thigh.

13 ¹Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord God.

14 Thou therefore, son of man, prophesy, and smite *thine* ¹hands together, and let

20:48 Isa 26:11; La 2:16-17
20:49 Mt 13:13-14, 16:25, Ac 17:34

21:2 Eze 4:3; Eze 20:46; Eph 6:19; Am 7:16

21:3 Eze 5:8; Eze 26:3; Jer 21:13; Na 2:13

21:4 Eze 6:11-14; Eze 7:2; Eze 20:17

21:5 Eze 20:46; Eze 21:30; 1 Sa 3:12; Isa 15:24

21:6 Eze 21:12; Eze 9:1; Isa 22:4; Hab 3:16

21:7 Eze 20:19; Eze 24:19; 1K 21:26; Heb 12:12

21:9 Eze 21:3; Eze 21:15; Eze 21:26; Job 20:25

21:10 Jer 10:8; Na 3:4; Hab 3:11; Ecc 3:4; Rev 2:2

21:11 Eze 21:19; Jer 25:9; Jer 25:33

21:12 Eze 21:6; Eze 30:2; Jer 25:34; Joel 1:13

21:13 Job 9:23, 24; Ge 4:2; Eze 21:10; Eze 21:25

21:14 Eze 21:17; Nu 24:10; Lev 26:21; Da 3:19

21:15 Eze 21:22; Eze 15:7; Jer 17:27

21:16 Eze 21:4; Eze 21:20; Eze 14:17; Ge 1:9

21:17 Eze 21:14; Eze 22:13; Nu 24:10; Zec 6:8

21:19 Eze 4:1-3; Eze 5:1; Jer 1:10

21:20 Eze 25:3; 1n 5:11; 2 Sa 14:26; Am 1:11

21:21 Pr 16:33; Nu 23:28; Dt 18:10; Ac 16:16

21:22 Eze 4:2; Jos 6:10; 1 Sa 17:20; Job 39:25

21:23 Eze 11:3; Eze 12:22; 2 Ch 36:13

21:24 Eze 23:5; Isa 19:1; Jer 2:4; Hos 4:2

21:25 Eze 17:19; Jer 21:8; Ps 7:9

21:26 Eze 16:12; 2 Ki 25:6; Jer 13:18

21:27 Hg 2:21-22; Heb 12:26-27

21:28 Eze 21:20; Eze 9:10

21
¹ Heb. shall go into water

² or, it is the rod of my son, it despiseth every tree

³ or, they are thrust down to the sword with my people

⁴ or, When the trial hath been, what then? shall they not also belong to the despising rod?

⁵ Heb. hand to hand

⁶ or, glittering, or, fear

⁷ or, sharpened

⁸ Heb. set thyself, take the left hand

⁹ Heb. mother of

the sword be doubled the third time, the sword of the slain: it is the sword of the great *men that are slain*, which entereth into their privy chambers.

15 I have set the ¹point of the sword against all their gates, that *their heart may faint*, and *their ruins be multiplied*: ah! it is made bright, it is ²wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, ³or on the left, whithersoever thy face is set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said it.

The Divination of the King of Babylon

18 The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the ¹parting of the way, at the head of the two ways, to use divination: he made *his* ²arrows bright, he consulted with ³images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint ⁴captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, and to build a fort.

23 And it shall be unto them as a false divination in their sight, ⁵to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord God; Remove the diadem, and take off the crown: this *shall not be the same*: exalt *him that is low*, and abase *him that is high*.

27 ¹"I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it *him*."

The Sword Against Ammon

28 And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their approach; even say thou, The sword, the sword is drawn: for the slaughter it is

Eze

¹⁰ or, knives ¹¹ Heb. teraphim ¹² or, battering rams: Heb. rams ¹³ or, for the oaths made unto them ¹⁴ Heb. Perverted, perverted, perverted, will I make it

furnished, to consume because of the glittering;

- 29 Whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are slain*, of the wicked, whose day is come, when their iniquity *shall have* an end.
- 30 "Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.
- 31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of "brutish men, and skilful to destroy.
- 32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the LORD have spoken it.

The Abominations of Princes and People

22 Moreover the word of the LORD came unto me, saying,

- 2 Now, thou son of man, wilt thou 'judge, wilt thou judge the 'bloody city? yea, thou shalt 'shew her all her abominations.
- 3 Then say thou, Thus saith the LORD GOD, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.
- 4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.
- 5 *Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.*
- 6 Behold, the princes of Israel, every one were in thee to their 'power to shed blood.
- 7 In thee have they set light by father and mother: in the midst of thee have they dealt by 'oppression with the stranger: in thee have they vexed the fatherless and the widow.
- 8 Thou hast despised mine holy things, and hast profaned my sabbaths.
- 9 In thee are 'men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.
- 10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.
- 11 And 'one hath committed abomination with his neighbour's wife; and 'another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter.
- 12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast

21:29 Eze 13:23, Eze 22:28, Isa 41:25, Ps 37:14
21:30 Eze 16:38, Eze 20:15, Eze 20:15, Ge 15:11
21:31 Eze 14:19, Eze 22:22, Na 1:6, Hag 1:9
21:32 Mal 4:1, Mt 5:10, Mt 5:12, Eze 21:30

22:2 Eze 23:36, Jer 24:1, Hos 4:2, Na 3:1, Mt 23:45
22:3 Zep 3:3, Eze 22:1, Rom 2:5, 2 Pe 2:5
22:4 Eze 22:2, 2 Ki 21:16, Nu 32:11, 1 Th 2:16
22:5 Jer 15:2-3
22:6 Eze 22:7, Ne 9:4, Isa 1:25, Da 9:8
22:7 Ex 21:17, Lev 20:9, Pr 20:20, Mt 7:10

22:8 Eze 22:26, Eze 20:21, Eze 20:21, Mal 1:12
22:9 Ex 23:1, Lev 19:16, Ac 21:5, Ac 21:13
22:10 Ge 45:22, Lev 20:11, Am 2:7, 1 Co 5:1
22:11 Lev 18:20, Mal 3:5, 1 Co 6:9, Gal 5:19
22:12 Dt 16:19, Mt 23:14, Mt 23:25, Lk 11:14, Lk 18:11
22:13 Eze 21:14, Eze 21:17, Nu 23:10, Isa 33:15
22:14 Eze 21:7, Job 40:9, 1 Co 10:22, Heb 10:31
22:15 Eze 34:6, Lev 26:35, Mt 5:12, 1 Pe 1:12
22:16 Eze 7:24, Eze 25:4, Isa 45:28, Isa 6:6
22:18 Ps 119:119, Isa 1:22, Eze 22:20
22:19 Eze 11:7, Mic 4:12, Mt 15:40, Mt 15:40-42
22:20 Eze 22:21, Isa 54:16, Eze 21:13
22:21 Eze 20:47-48, Ps 21:9, Na 1:6
22:22 Eze 22:16, Eze 20:45, Hos 5:10
22:24 2 Ch 28:22, Isa 9:15, Jer 2:30, Zep 3:2
22:25 1 Ki 22:23, Jer 6:15, 2 Pe 2:15
22:26 1 Sa 2:22, Jer 28:1, 113, Mal 2:8
22:27 Eze 22:6, Eze 15:9, Isa 1:25, Jas 2:6
22:28 Eze 22:25, Isa 30:10, Eze 21:29

22:9 Ex 23:1, Lev 19:16, Ac 21:5, Ac 21:13
22:10 Ge 45:22, Lev 20:11, Am 2:7, 1 Co 5:1
22:11 Lev 18:20, Mal 3:5, 1 Co 6:9, Gal 5:19
22:12 Dt 16:19, Mt 23:14, Mt 23:25, Lk 11:14, Lk 18:11
22:13 Eze 21:14, Eze 21:17, Nu 23:10, Isa 33:15
22:14 Eze 21:7, Job 40:9, 1 Co 10:22, Heb 10:31
22:15 Eze 34:6, Lev 26:35, Mt 5:12, 1 Pe 1:12
22:16 Eze 7:24, Eze 25:4, Isa 45:28, Isa 6:6
22:18 Ps 119:119, Isa 1:22, Eze 22:20
22:19 Eze 11:7, Mic 4:12, Mt 15:40, Mt 15:40-42
22:20 Eze 22:21, Isa 54:16, Eze 21:13
22:21 Eze 20:47-48, Ps 21:9, Na 1:6
22:22 Eze 22:16, Eze 20:45, Hos 5:10
22:24 2 Ch 28:22, Isa 9:15, Jer 2:30, Zep 3:2
22:25 1 Ki 22:23, Jer 6:15, 2 Pe 2:15
22:26 1 Sa 2:22, Jer 28:1, 113, Mal 2:8
22:27 Eze 22:6, Eze 15:9, Isa 1:25, Jas 2:6
22:28 Eze 22:25, Isa 30:10, Eze 21:29

22:15 or, Cause it to return
22:16 or, burning
22:17 or, plead for
22:18 Heb. city of bloods?
22:19 Heb. make her know
22:20 Heb. polluted of name, much in vexation
22:21 Heb. arm
22:22 or, deceit

forgotten me, saith the Lord God.

- 13 Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.
- 14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it.
- 15 And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.
- 16 And thou "shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.

The Fearful Doom of Jerusalem

- 17 And the word of the LORD came unto me saying,
- 18 Son of man, the house of Israel is to me become dross: all they are brass, and tin and iron, and lead, in the midst of the furnace: they are *even* the "dross of silver.
- 19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem.
- 20 "As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it: so will I gather you in mine anger and in my fury, and I will leave you there and melt you.
- 21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.
- 22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I the LORD have poured out my fury upon you.

The Lack of a Single Intercessor

- 23 And the word of the LORD came unto me, saying,
- 24 Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation.
- 25 *There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls: they have taken the treasure and precious things; they have made her many widows in the midst thereof.*
- 26 Her priests have "violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.
- 27 Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.
- 28 And her prophets have daubed them with

⁷ Heb. of slanders ⁸ or, every one ⁹ or, by lewdness ¹⁰ or, shall be profaned ¹¹ Heb. drosses, etc ¹² Heb. According to the gathering ¹³ Heb. offered violence to

untempered *mortar*, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.

- 29 The people of the land have used "oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger "wrongfully.
- 30 And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.
- 31 Therefore have I poured out mine indignation upon them: I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God.

The History of Apostasy Told in a Parable

23 The word of the LORD came again unto me, saying,

- 2 Son of man, there were two women, the daughters of one mother:

3 And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbours.

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.

12 She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, that they took both one way,

22:29 Eze 18:12; Isa 5:7; Am 3:10; Jas 5:4
22:30 Isa 59:16; Isa 63:5; Jer 5:1; Eze 14:5
22:31 Eze 7:3; Eze 9:10; Eze 11:21; Rom 2:8-9

23:2 Eze 16:4; Eze 16:46; Jer 3:7-10
23:3 Eze 20:8; Lev 17:7; Eze 23:6; Hos 2:15

23:4 Eze 16:40; 1 Ki 12:20; Eze 16:8; Rom 7:4

23:5 1 Ki 14:9; Eze 23:7; Jer 50:38; Hos 5:13

23:6 Eze 23:12-15
23:7 Eze 16:15; Ge 19:22; Eze 23:30; Eze 20:22

23:8 Eze 24:3; Eze 24:19; Eze 23:21; Ex 32:4; 1 Ki 12:28

23:9 2 Ki 15:29; Hos 11:5; Rev 17:12-15; Rev 17:16

23:10 Eze 23:29; Hos 2:5; Hos 2:10; Jer 22:8-9

23:11 Eze 23:1; Jer 23:12

23:12 Eze 24:5; Eze 16:28; Eze 23:6; Eze 23:24

23:13 Eze 23:31; 2 Ki 17:18-19; Hos 12:12

23:14 Eze 8:10; Isa 16:1; Jer 50:2; Jer 22:14

23:15 1 Sa 18:4; Isa 22:21; Jud 8:18; 2 Sa 10:25

23:16 Eze 16:29; Ge 6:2; Job 31:4; Mt 5:28

23:17 Ge 10:10; Ge 11:9; Eze 23:22

23:18 Eze 21:24; Isa 4:9; Jer 8:12

23:19 Eze 23:14; Eze 16:15; Eze 16:29

23:20 Eze 16:20; Eze 16:26; Eze 17:15

23:22 Eze 24:9; Eze 23:28; Eze 16:37

23:23 2 Ki 24:2; Eze 14:17; Isa 24:15

23:24 Eze 26:10; Jer 47:4; Eze 24:45

23:25 Eze 5:13; Ex 48:14; Dt 29:20; Zep 1:18

23:26 Eze 23:29; Eze 16:16; Eze 16:37

23:27 Eze 16:41; Eze 22:15; Isa 27:9

23:28 Eze 23:17; Eze 23:22; Eze 16:37

14 or, deceit
15 Heb. without right

23
1 that is, His tent, or, tabernacle

2 that is, My tabernacle in her

3 Heb. bestowed her whoredoms upon them

4 Heb. the choice of the children of Asshur

5 Heb. a name

6 Heb. she corrupted her inordinate love more than, etc

14 And that she increased her whoredoms: for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was "alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou caldest to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 Therefore, O Aholibah, thus saith the Lord God; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

23 The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They shall also strip thee out of thy clothes, and take away thy fair jewels.

27 Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated:

Eze

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand.

32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations;

37 That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house.

40 And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.

41 And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabaeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto

23:29 Eze 16:39; 2

23:30 Eze 23:18

23:31 Eze 23:17

23:32 Eze 23:15, 2

23:33 Eze 23:15, 2

23:34 Eze 23:15, 2

23:35 Eze 23:15, 2

23:36 Eze 23:15, 2

23:37 Eze 23:15, 2

23:38 Eze 23:15, 2

23:39 Eze 23:15, 2

23:40 Eze 23:15, 2

23:41 Eze 23:15, 2

23:42 Eze 23:15, 2

23:43 Eze 23:15, 2

23:44 Eze 23:15, 2

23:45 Eze 23:15, 2

23:46 Eze 23:15, 2

23:47 Eze 23:15, 2

23:48 Eze 23:15, 2

23:49 Eze 23:15, 2

23:50 Eze 23:15, 2

23:51 Eze 23:15, 2

23:52 Eze 23:15, 2

23:53 Eze 23:15, 2

23:54 Eze 23:15, 2

23:55 Eze 23:15, 2

23:56 Eze 23:15, 2

23:57 Eze 23:15, 2

23:58 Eze 23:15, 2

23:59 Eze 23:15, 2

23:60 Eze 23:15, 2

23:61 Eze 23:15, 2

23:62 Eze 23:15, 2

23:63 Eze 23:15, 2

23:64 Eze 23:15, 2

23:65 Eze 23:15, 2

23:66 Eze 23:15, 2

23:67 Eze 23:15, 2

23:68 Eze 23:15, 2

23:69 Eze 23:15, 2

23:70 Eze 23:15, 2

23:71 Eze 23:15, 2

23:72 Eze 23:15, 2

23:73 Eze 23:15, 2

23:74 Eze 23:15, 2

23:75 Eze 23:15, 2

23:76 Eze 23:15, 2

23:77 Eze 23:15, 2

23:78 Eze 23:15, 2

23:79 Eze 23:15, 2

23:80 Eze 23:15, 2

23:81 Eze 23:15, 2

23:82 Eze 23:15, 2

23:83 Eze 23:15, 2

23:84 Eze 23:15, 2

23:85 Eze 23:15, 2

23:86 Eze 23:15, 2

23:87 Eze 23:15, 2

23:88 Eze 23:15, 2

23:89 Eze 23:15, 2

23:90 Eze 23:15, 2

23:91 Eze 23:15, 2

23:92 Eze 23:15, 2

23:93 Eze 23:15, 2

23:94 Eze 23:15, 2

23:95 Eze 23:15, 2

23:96 Eze 23:15, 2

23:97 Eze 23:15, 2

23:98 Eze 23:15, 2

23:99 Eze 23:15, 2

23:100 Eze 23:15, 2

Aholibah, the lewd women.

45 And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.

46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled.

47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause lewdness to cease out of the land, that all women may be taught, not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.

Fourth Section (24:1-27)

(9th Year, 10th Month, 10th Day)

The Vision of the Boiling Pot

24 Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,

2 Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord God; Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.

12 or, plead for

13 Heb. coming

14 Heb. honourable

15 Heb. of the multi-

tude of men

- 12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.
- 13 In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.
- 14 I the LORD have spoken *it*: it shall come to pass, and I will do *it*; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.

The Death of Ezekiel's Wife

- 15 Also the word of the LORD came unto me, saying,
- 16 Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.
- 17 ¹Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* lips, and eat not the bread of men.
- 18 So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded.
- 19 And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so*?
- 20 Then I answered them, The word of the LORD came unto me, saying,
- 21 Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and ²that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.
- 22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.
- 23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.
- 24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that *I am* the Lord God.
- 25 Also, thou son of man, *shall it not be* in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and ³that whereupon they set their minds, their sons and their daughters,
- 26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine ears*?
- 27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb; and thou shalt be a sign unto them; and they shall know that *I am* the LORD.

24:12 Isa 47:13; Jer 9:5; Hos 12:1; Hab 2:15

24:13 Eze 24:11; 2 Co 7:1; Eze 22:24; Rev 22:11

24:14 Nu 23:19; Isa 55:11; Mt 24:35; Mt 16:27; Rom 2:5-6

24:16 Eze 24:21; Eze 24:25; Pr 5:19; 1 Th 1:13

24:17 Ps 37:7; Ps 69:9; Ps 46:10; Am 8:3; Hab 2:20

24:18 1 Co 7:29-30

24:19 Eze 17:12; Eze 20:9; Eze 21:7; Mal 3:13

24:21 Eze 9:7; Ps 79:1; Isa 65:11; Jer 7:14

24:22 Job 27:15; Ps 78:64; Jer 17:5; Am 6:9-10

24:23 Eze 4:17; Eze 33:10; Lev 26:39; Isa 59:11

24:24 Eze 12:11; Isa 8:18; Jer 13:13; Jer 13:19

24:25 Eze 24:21; Ps 82; Ps 50:2; Jer 7:4

24:26 Eze 33:21-22; Job 1:15-19

24:27 Eze 29:21; Ps 51:15; Lk 21:15; Eph 6:19

25:2 Eze 20:46; Eze 21:2; Eze 35:2; Ge 19:38

25:3 Eze 25:8; Eze 26:2; 1a 1:21; Mic 7:8

25:4 1a 6:33; Job 8:10; 1 Ki 1:30; Ge 29:1

25:5 Eze 21:20; Isa 42:14; Zep 2:14-15; Eze 25:8

25:6 Job 31:37; Jer 18:27; 1a 2:15; Na 3:19

25:7 Eze 25:16; Eze 14:9; Zep 1:1; Jer 9:2

25:8 Nu 21:17; Isa 25:10; Jer 25:21; Ob 1

25:9 Jos 13:20; Jos 13:17; Jos 13:19; Jer 38:23

25:10 Eze 25:4; Eze 21:32; Ps 83:3-6; Isa 23:16

25:11 Eze 25:17; Eze 5:8; Eze 5:10; Eze 5:15

25:12 Eze 25:8; Ps 137:7; Jer 49:7; Am 1:11-12

25:13 Eze 25:7; Eze 25:16; Ge 6:7; Jer 7:20

2 or the Lord

3 Heb. go

4 Heb. Be silent

5 Heb. upper lip

6 Heb. the pity of your soul

7 Heb. the lifting up of their soul

25

1 Heb. children

2 Heb. hand

3 Heb. foot

4 Heb. soul

5 or, meat

6 Heb. shoulder of Moab

7 or, against the children of Ammon

Prophecies of Judgment Concerning Foreign Nations (25:1-32:32)

First Section (25:1-28:26)

Against the Ammonites

- 25 The word of the LORD came again unto me, saying,
- 2 Son of man, set thy face against the Ammonites, and prophesy against them;
- 3 And say unto the Ammonites, Hear the word of the Lord God: Thus saith the Lord God; Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;
- 4 Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.
- 5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that *I am* the LORD.
- 6 For thus saith the Lord God; Because thou hast clapped *thine* hands, and stamped with the feet, and rejoiced in ¹heart with all thy despite against the land of Israel;
- 7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that *I am* the LORD.

Against the Moabites

- 8 Thus saith the Lord God; Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen;
- 9 Therefore, behold, I will open the side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Bethjeshimoth, Baalmeon, and Kirjathaim.
- 10 Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.
- 11 And I will execute judgments upon Moab; and they shall know that *I am* the LORD.

Against the Edomites

- 12 Thus saith the Lord God; Because that Edom hath dealt against the house of Judah ²by taking vengeance, and hath greatly offended, and revenged himself upon them;
- 13 Therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and ³they of Dedan shall fall by the

Eze

⁸ Heb. by revenging revengement. ⁹ or, they shall fall by the sword unto Dedan

sword.

- 14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God.

Against the Philistines

- 15 Thus saith the Lord God: Because the Philistines have dealt by revenge, and have taken vengeance with a despiseful heart, to destroy it ¹⁰for the old hatred;
- 16 Therefore thus saith the Lord God: Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the ¹¹sea coast.
- 17 And I will execute great ¹²vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

A Series of Prophecies Concerning Tyre (26:1-28:19)

Her Fall Predicted

- 26** And it came to pass in the eleventh year, in the first day of the month, that the word of the LORD came unto me, saying,
- 2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:
- 3 Therefore thus saith the Lord God: Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.
- 4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.
- 5 It shall be *a place* for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.
- 6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.
- 7 For thus saith the Lord God: Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.
- 8 He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.
- 9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.
- 10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and

25:14 Ge 27:29, Isa 65:1, Jer 49:2, Rev 16:16-17

25:15 Eze 25:6, Eze 25:12, Jer 25:20, Joel 4:4

25:16 Eze 25:7, Eze 25:13, 1 Sa 30:19, Jer 17:4

25:17 Eze 25:11, Eze 25:5, Eze 25:11, Ps 9:16

26:1 Eze 1:2, Eze 8:1, Eze 20:1, Jer 49:2

26:2 Jos 19:29, Ps 83:7, Jer 25:22, Joel 4:4

26:3 Eze 5:8, Lk 21:25, Eze 21:3, Mic 1:11

26:4 Eze 26:9, Isa 24:11, Jer 5:10, Am 1:10

26:5 Eze 26:14, Eze 26:19, Eze 27:32, Eze 27:10

26:6 Eze 26:8, Eze 16:46, Eze 16:48, Jer 49:2

26:7 Eze 26:3, Eze 28:7, Jer 25:9, Da 2:37, Da 2:17

26:8 Eze 21:22, 2 Sa 20:15, Jer 52:4, Jer 32:21

26:9 2 Ch 26:15

26:10 Eze 26:7, Jer 17:3, Eze 26:15, Eze 27:28

26:11 Isa 5:28, Jer 51:27, Hab 1:8, Isa 26:5

26:12 Eze 26:5, Isa 23:8, Isa 23:11, Zec 7:14

26:13 Eze 28:13, Isa 14:11, Isa 22:2, Jer 51:5

26:14 Eze 4:5, Job 12:14, Mal 1:4, Mt 24:35

26:15 Eze 26:18, Eze 27:35, Heb 12:26-27

26:16 Eze 32:21-32, Rev 18:11-19, Job 21:2, Job 3:6

26:17 Eze 19:14, Eze 27:2, Jer 1:18, Rev 18:9-16

26:18 Eze 26:15, Isa 24:10-12

26:19 Eze 26:3, Da 9:26, Da 11:40, Rev 17:15

26:20 Nu 16:50, Ps 28:1, Lk 19:15, Isa 59:10

26:21 Eze 27:30, Eze 28:19, Ps 37:36, Rev 18:21

27:2 Eze 27:32, Eze 28:12, Am 5:1, Am 5:10

27:3 Eze 27:4, Eze 27:25, Eze 26:17, Isa 25:2, Rev 18:3

10 or, with perpetual hatred

11 or, haven of the sea

12 Heb. great vengeance

26

1 or, pour out the engine of shot

2 Heb. according to the enterings of a city broken up

3 Heb. houses of thy desire

of the wheels, and of the chariots, when he shall enter into thy gates, ¹³as men enter into a city wherein is made a breach.

- 11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

- 12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy ¹⁴thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

- 13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

- 14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord God.

- 15 Thus saith the Lord God to Tyrus: Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

- 16 Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with ¹⁵trembling: they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.

- 17 And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited ¹⁶of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to *be* on all that haunt it!

- 18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

- 19 For thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee:

- 20 When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou shalt not inhabit; and I shall set glory in the land of the living:

- 21 I will make thee ¹⁷a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God.

A Lamentation Over Her

- 27** The word of the LORD came again unto me, saying,

- 2 Now, thou son of man, take up a lamentation for Tyrus;

- 3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles,

⁴ Heb. tremblings ⁵ Heb. of the seas ⁶ Heb. terrors

- Thus saith the Lord God; O Tyrus, thou hast said, *I am* ¹of perfect beauty.
- 4 Thy borders *are* in the ²midst of the seas, thy builders have perfected thy beauty.
- 5 They have ³made all thy *ship* boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.
- 6 Of the oaks of Bashan have they made thine oars; ⁴the company of the Ashurites have made thy benches of ivory, *brought* out of the isles of Chittim.
- 7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; ⁵blue and purple from the isles of Elishah was that which covered thee.
- 8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.
- 9 The ancients of Gebal and the wise *men* thereof were in thee thy ⁶calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.
- 10 They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.
- 11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.
- 12 Tarshish *was* thy merchant by reason of the multitude of all *kind* of riches; with silver, iron, tin, and lead, they traded in thy fairs.
- 13 Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy ⁷market.
- 14 They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.
- 15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.
- 16 Syria *was* thy merchant by reason of the multitude of ⁸the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ⁹agate.
- 17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and

27:4 Eze 26:5.
27:5 Dt 3:9; SS 4:8; 1 Ki 5:1; Ps 29:5.
27:6 Isa 2:13; Zec 11:2; Ge 10:4.
27:7 1 Ki 10:28; Pr 7:16; Isa 19:9.
27:8 Ge 10:15; Ge 19:13; Jos 11:8.
27:9 Jos 13:5; 1 Ki 5:18; Ps 83:7.
27:10 Eze 48:5; Du 5:28; Eze 40:5.
27:11 Eze 27:8; Eze 27:3-4.
27:12 Eze 38:14; Ge 10:4; 1 Ki 10:22; 27:13; Ge 10:4; Isa 66:19; Du 8:21.
27:14 Eze 98:6; Ge 10:3; 1 Ch 1:6.
27:15 Eze 27:20; Ge 10:7; Jer 25:23.
27:16 Eze 10:22; Ge 28:5; Jdg 10:6; Isa 7:2.
27:17 Dt 32:14.
27:18 Ge 15:2; Isa 7:8; Ac 9:2.
27:19 Jdg 18:29; Ps 15:8; SS 1:14-15.
27:20 Eze 27:15.
27:21 1 Ki 10:15.
27:22 Ge 10:7; 1 Ch 1:9; Ps 72:10.
27:23 Ge 12:4; 2 Ki 19:12; Ac 7:4.
27:25 1 Ki 10:22.
27:26 Eze 26:19; Rev 17:15; Ac 27:14.
27:27 Eze 27:12.
27:28 Eze 27:24.
27:29 Rev 18:17; Eze 26:16; Eze 42:10.
27:30 Eze 26:17; 1 Sa 13:2; Job 2:12.
27:31 Eze 7:18; Lev 21:5; Isa 15:2.
27:32 Eze 27:4; Eze 26:17; La 1:12.

27

- 1 Heb. perfect of beauty
2 Heb. heart
3 Heb. bull
4 or, they have made thy hatches of ivory well trodden
5 or, purple and scarlet
6 or, stoppers of chinks; Heb. strengtheners, etc
7 or, merchandise
8 Heb. thy works
9 or, chrysoprase
10 or, rosin
11 or, Meuzal
12 Heb. clothes of freedom

honey, and oil, and ¹⁰balm.

- 18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.
- 19 Dan also and Javan ¹¹going to and fro occupied in thy fairs: bright iron, cassia, and calamus, *were* in thy market.
- 20 Dedan *was* thy merchant in ¹²precious clothes for chariots.
- 21 Arabia, and all the princes of Kedar, ¹³they occupied with thee in lambs, and rams, and goats: in these *were* they thy merchants.
- 22 The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.
- 23 Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, *were* thy merchants.
- 24 These *were* thy merchants in ¹⁴all sorts of things, in blue ¹⁵clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.
- 25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.
- 26 Thy rowers have brought thee into great waters: the east wind hath broken thee in the ¹⁶midst of the seas.
- 27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, *that are* in thee, ¹⁷and in all thy company which *is* in the midst of thee, shall fall into the ¹⁸midst of the seas in the day of thy ruin.
- 28 The ¹⁹suburbs shall shake at the sound of the cry of thy pilots.
- 29 And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land:
- 30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes:
- 31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.
- 32 And in their wailing they shall take up a

26:7. True Greatness.—Exalted to the pinnacle of worldly honor, and acknowledged even by Inspiration as "a king of kings" (Ezekiel 26:7). Nebuchadnezzar nevertheless at times had ascribed to the favor of Jehovah the glory of his kingdom and the splendor of his reign. Such had been the case after his dream of the great image. His mind had been profoundly influenced by this vision and by the thought that the Babylonian Empire, universal though it was, was finally to fall, and other kingdoms were to bear sway, until at last all earthly powers were to be superseded by a kingdom set up by the God of heaven, which kingdom was never to be destroyed (PK 514).

28:1-26. This History a Perpetual Safeguard.—[Eze. 28:1-26 quoted.] The first sinner was one whom God had

greatly exalted. He is represented under the figure of the prince of Tyrus flourishing in might and magnificence. Little by little Satan came to indulge the desire for self-exaltation. The Scripture says: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." "Thou hast said in thine heart, . . .

I will exalt my throne above the stars of God; . . . I will be like the Most High." Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself.

Eze

¹³ Heb. they were the merchants of thy hand ¹⁴ or, excellent things ¹⁵ Heb. foldings ¹⁶ Heb. heart ¹⁷ or, even with all ¹⁸ Heb. heart, etc ¹⁹ or, waves

- lamentation for thee, and lament over thee, *saying*, What city is like Tyrus, like the destroyed in the midst of the sea?
- 33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.
- 34 In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.
- 35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.
- 36 The merchants among the people shall hiss at thee; thou shalt be ^aa terror, and ^bnever shalt be any more.

Her Prince Bewailed

- 28** The word of the LORD came again unto me, *saying*,
- 2 Son of man, say unto the prince of Tyrus. Thus saith the Lord God: Because thine heart is lifted up, and thou hast said, *I am a God*, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God:
- 3 Behold, thou art wiser than Daniel: there is no secret that they can hide from thee:
- 4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:
- 5 By thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches:
- 6 Therefore thus saith the Lord God: Because thou hast set thine heart as the heart of God:
- 7 Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.
- 8 They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas.
- 9 Wilt thou yet say before him that slayeth thee, *I am God*? but thou shalt be a man, and no God, in the hand of him that slayeth thee.
- 10 Thou shalt die the deaths of the unci-

27:33 Eze 27:3, Eze 27:12, Rev 18:3, Rev 18:19
27:34 Eze 27:26-27, Zec 9:3-4
27:35 Isa 23:6, Eze 32:10, Rev 18:9-10
27:36 Eze 26:2, 1 Ki 9:8, Jer 18:16, Jer 19:8
28:2 Eze 28:5, Hab 2:1, 1 Th 4:6, 1 Pe 5:5
28:3 Da 1:20, Da 2:48, Job 15:8, Ps 25:14
28:4 Eze 29:3, Pr 18:11, Eze 9:11, Hab 1:16
28:5 Pr 26:12, Isa 5:21, Rom 12:16, Eze 27:12
28:6 Eze 28:2, 1 Co 10:22, 2 Th 2:3, Jus 1:11
28:7 Am 3:6, Eze 51:12, Eze 52:12, Da 2:7
28:8 Job 33:18, Job 33:28, Ps 28:1, Pr 28:17
28:9 Eze 28:2, Ac 12:22-25, Ps 82:7, Isa 14:13
28:10 Eze 31:18, Eze 32:19, In 8:21, Php 3:3, Ac 7:51
28:12 Eze 28:2, Eze 26:17, Rom 15:28, 2 Co 1:12
28:13 Eze 30:35, Isa 51:3, Jod 2:3, Rev 2:7
28:14 Eze 28:16, Es 40:26, Isa 10:15, Rev 9:17
28:15 Ge 1:31, Eze 29, Rom 7:9, 2 Pe 2:1
28:16 Eze 27:12, Hos 12:7, Ek 19:15-16, Jo 2:16
28:17 Eze 28:5, Pr 11:2, Ek 1:11, Jus 4:6
28:18 Eze 28:2, Mk 8:46, 25, Rev 18:8, 2 Pe 2:6
28:19 Ps 76:12, Eze 26:14, Eze 26:21, Eze 27:36
20 Heb. terrors
21 Heb. shall not be for ever
28
1 Heb. heart
2 Heb. the greatness of thy wisdom
3 or, of him that woundeth
4 or, ruby
5 or, chrysolite
6 or, chrysoprase
7 palaces
8 Heb. terrors

cumcised by the hand of strangers: for I have spoken it, saith the Lord God.

The Origin, History, and Destiny of Satan Delineated Under the Figure of the King of Tyre

- 11 Moreover the word of the LORD came unto me, *saying*,
- 12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty.
- 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
- 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire.
- 15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
- 16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
- 17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.
- 18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.
- 19 All they that know thee among the people shall be astonished at thee: thou shalt be ^aa terror, and never shalt thou be any more.

A Prophecy Against Sidon

- 20 Again the word of the LORD came unto

And coveting the glory with which the infinite Father has invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law. With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reproved, they would never have rebelled.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love. Oh, that

- me, saying.
- 21 Son of man, set thy face against Zidon, and prophesy against it,
- 22 And say, Thus saith the Lord God; Behold, *I am* against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that *I am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.
- 23 For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that *I am* the LORD.
- 24 And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all *that* are round about them, that despised them; and they shall know that *I am* the Lord God.
- 25 Thus saith the Lord God: When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob.
- 26 And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that *I am* the LORD their God.

Second Section (29:1-32:32)

The Judgment Against Pharaoh

- 29 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,
- 2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:
- 3 Speak, and say, Thus saith the Lord God; Behold, *I am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.
- 4 But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.
- 5 And I will leave thee *thrown* into the

29:21 Eze 25:2; Eze 29:2; Joel 3:3-8; Zec 9:2.
29:22 Eze 5:8; Eze 21:3; Jer 50:31; Na 1:6.
29:23 Eze 5:12; Eze 36:22; Jer 15:2; Eze 25:7.
29:24 Nu 33:55; Isa 55:13; Mic 4:1; 2 Co 12:7; Rev 21:4.
29:25 Eze 20:41; Eze 34:15; Hos 1:11; Joel 3:7.
29:26 Dt 12:10; Jer 33:16; Hos 2:18; Eze 36:31.

29:1 Eze 29:17; Eze 20:1; Eze 26:1; Eze 30:1.
29:2 Eze 20:36; Jer 41:30; Joel 3:19; Zec 14:18-19.
29:3 Eze 29:10; Ps 76:7; Jer 41:40; Rev 13:2.
29:4 2 Ki 19:28; Isa 37:29; Am 4:2; Hab 1:14-15.
29:5 Eze 31:18; Jer 8:2; Jer 36:4; Jer 25:33.
29:6 Eze 28:26; Ex 1:18; Jer 2:36; La 4:17.
29:7 Ps 188:9; Ps 146:3-4; Pr 25:19; Jer 17:5-6.
29:8 Eze 14:17; Eze 30:4; Jer 46:13; Ge 6:7.
29:9 Eze 30:7; Eze 29:3; Pr 16:18; Pr 18:12.
29:10 Eze 29:11; Eze 30:12; Hab 3:8; Ex 1:2.
29:11 Eze 31:12; Eze 32:13; Eze 33:28; Da 9:2.
29:12 Eze 30:7; Eze 30:23; Jer 40:19.
29:13 Isa 19:22; Jer 46:26.
29:14 Isa 19:22; Jer 46:26.
29:15 Eze 17:6; Eze 17:14; Eze 30:13; Zec 10:11.
29:16 Isa 29:5; La 4:17; Hos 7:11; Heb 10:3; Rev 16:19.

9 or, with confidence
10 or, spoil

29

1 Heb. face of the field

2 Heb. wastes of waste

3 or, from Migdol to Syene

4 Heb. Sevenneh

5 or, birth

6 Heb. low

wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.

- 6 And all the inhabitants of Egypt shall know that *I am* the LORD, because they have been a staff of reed to the house of Israel.
- 7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

The Desolation of the Land of Egypt

- 8 Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.
- 9 And the land of Egypt shall be desolate and waste; and they shall know that *I am* the LORD: because he hath said, The river is mine, and I have made it.
- 10 Behold, therefore *I am* against thee, and against thy rivers, and *I will* make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.
- 11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.
- 12 And *I will* make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and *I will* scatter the Egyptians among the nations, and will disperse them through the countries.

The Promise of a Return From Captivity

- 13 Yet thus saith the Lord God: At the end of forty years will I gather the Egyptians from the people whither they were scattered:
- 14 And *I will* bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.
- 15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for *I will* diminish them, that they shall no more rule over the nations.
- 16 And it shall be no more the confidence of

human agencies might consider what will be the sure result of their ingratitude to Him and of their disregard of the infinite Gift of Christ to our world! If they continue to love transgression more than obedience, the present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. When it is too late for them to see and to understand that which they have slighted as a thing of naught, they will know what it means to be without God, without hope. Then they will realize what they have lost by choosing to be disloyal to God and to stand in rebellion to His commandments (MS 125, 1907).

A General Movement Represented.—I ask our people to study the twenty-eighth chapter of Ezekiel. The repre-

sentation here made, while it refers primarily to Lucifer, the fallen angel, has yet a broader significance. Not one being, but a general movement, is described, and one that we shall witness. A faithful study of this chapter should lead those who are seeking for truth to walk in all the light that God has given to His people, lest they be deceived by the deceptions of these last days (Special Testimonies, Series B, No. 17, p. 30).

28:2, 6-10. Soon to Be Fulfilled.—[2 Thess. 2:7, 8; Eze. 28:2, 6-10 quoted.] The time is fast approaching when this scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin. . . . The great issue that is coming will be on the seventh-day Sabbath (RF April 19, 1898).

28:12. Lucifer as Near as Possible Like God.—Evil originated with Lucifer, who rebelled against the government of God. Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near as possible like Himself (RH Sept. 24, 1901).

28:12-15 (Isa. 14:12-14). Why God Could Do No More.—Satan, the chief of the fallen angels, once had an exalted position in heaven. He was next in honor to Christ. The knowledge which he, as well as the angels who fell with him, had of the character of God, of His goodness, His mercy, wisdom, and excellent glory, made their guilt unpardonable.

There was no possible hope for the redemption of those who had witnessed and enjoyed the inexpressible glory of heaven, and had seen the terrible majesty of God, and, in presence of all this glory, had rebelled against Him. There were no new and wonderful exhibitions of God's exalted power that could impress them so deeply as those they had already experienced. If they could rebel in the very presence of glory inexpressible, they could not be placed in a more favorable condition to be proved. There was no reserve force of power, nor were there any greater heights and depths of infinite glory to overpower their jealous doubts and rebellious murmuring (*Redemption: The Temptation of Christ*, pp. 18, 19).

28:15-19 (Isa. 14:12-15; Rev. 12:7-9). Satan's Corrupt Working.—There is a grand rebellion in the earthly universe. Is there not a great leader of that rebellion? Is not Satan the life and soul of every species of rebellion which he himself has instigated? Is he not the first great apostate from God? A rebellion exists. Lucifer revolted from his allegiance and makes war on the divine government. Christ is appointed to put down the rebellion. He makes this world His battlefield. He stands at the head of the human family. He clothes His divinity with humanity and He passes over the ground where Adam fell and endures all the assaults of Satan's temptations, but He does not yield in a single instance.

The salvation of a world is at stake. He resisted the archdeceiver. In behalf of man He must conquer as a man, and in the very same manner man must conquer by "It is written." His own words under the guise of humanity would be misjudged, misinterpreted, falsified. His own words spoken as the divine Son of God could not be falsified.

It will be in the last great day when every case receives as his works have been; it will be the final and eternal condemnation of the devil and all his sympathizers and all who have served under his jurisdiction and have identified themselves with him. Will he have a reason to assign for his rebellion? When the Judge of all the world demands, Why have ye done thus? what reason can he assign, what cause can he plead? Bear in mind every tongue is silent, every mouth that has been so ready to speak evil, so ready to accuse, so ready to utter words of recrimination and falsehood is stopped, and the whole world of rebellion stands speechless before God; their tongues cleave to the roof of their mouth. The place where sin entered can be specified.

"Thou wast perfect in thy ways . . . till iniquity was found in thee." "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." All this was the gift of God. God was not chargeable with this—making the covering cherub beautiful, noble and good. "By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: . . . thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick." In this place "traffick" is the emblem of corrupt administration. It denotes the bringing of self-seeking into spiritual offices. Nothing in spiritual service is acceptable to God except the purposes and works that are for the good of the universe. To do good to others will redound to the glory of God.

The principles of Satan's working in heaven are the same principles by which he works through human agents in this world. It is through these corrupting principles that

every earthly empire and the churches have been increasingly corrupted. It is by the working out of these principles that Satan deceives and corrupts the whole world from the beginning to the ending. He is continuing this same policy-working, originally begun in the heavenly universe. He is energizing the whole world with his violence with which he corrupted the world in the days of Noah (Letter 156, 1897).

28:17. Lucifer Desired for Self-exaltation.—Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God rested upon him. "Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God: every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:12-15.

Little by little Lucifer came to indulge the desire for self-exaltation. The Scripture says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God. . . . I will be like the Most High." Isaiah 14:13, 14. Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone (PP 35).

28:18, 19. Love of God Vindicated.—The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say, "I will exalt my throne above the stars of God. . . . I will be like the Most High." God declares, "I will bring thee to ashes upon the earth, . . . and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18, 19. When "the day cometh that shall burn as an oven, . . . all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate his love and establish his honor before a universe of beings who delight to do his will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God: "Affliction shall not rise up the second time." Nah. 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom (GC 505, 504).

31. See EGW on Ps. 92:12.

31:3-9. The Assyrian Empire Symbolized by a Noble Tree.—The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. Inspiration has likened the glory of Assyria at the height of her prosperity to a noble tree in the garden of God, towering above the surrounding trees.

"The Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. . . .

the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

Egypt to Be Given to Nebuchadnezzar for His Hire

17 And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon: and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord God.

The Restoration of Israel

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

Egypt and Her Helpers to Fall

30 The word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; Howl ye, Woe worth the day!

3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of

29:18 Jer 25:9; Jer

27:6

29:19 Eze 30:10-12,

Jer 13:10-13

29:20 2 Ki 10:30,

Isa 10:6-7; Jer 25:9

29:21 1 Sa 2:10; Ps

92:10; Isa 2:6; Lk

1:69

30:2 Eze 21:12; Isa

13:6; Zec 11:2; Job

5:1; Rev 16:10

30:3 Eze 7:12; Ob

15; Joel 2:1; Jas 5:9;

Rev 6:17

30:4 Eze 29:8; Isa

19:2; Eze 30:9; Rev

19:9-10

30:5 Isa 18:1; Isa

20:1; Jer 46:9; Eze

27:10

30:6 Job 9:13; Isa

31:5; Na 5:9; Eze

29:10

30:7 Eze 29:12

30:8 Eze 28:26; Eze

29:6; Eze 29:9; Ps

58:11

30:9 Isa 20:3; Zep

2:12; Eze 38:11; 1 Th

5:2

30:10 Eze 29:19;

Jer 50:23-25

30:11 Eze 31:12;

Eze 32:12; Dt 28:50;

Zep 1:17-18

30:12 Isa 1:27; Jer

50:38; Na 1:4; Rev

16:12

30:13 Eze 12:12; Isa

19:1; Jer 46:25; Zep

2:11

30:14 Eze 29:14;

Na 13:22; Ps 78:12;

Ps 78:15

30:15 Ps 11:6; Na

1:6; Rev 16:1

30:16 Eze 30:8-9;

Eze 28:18

30:17 Ge 41:45

30:18 Jer 46:14; Ex

10:15; Isa 5:30; Joel

3:15; Mt 20:29

30:19 Eze 30:13; Ps

149:7; Rom 2:5; Rev

17:1

7 Heb. spoil her

spoil, and prey her

prey

8 or, for his hire

30

1 or, fear

2 Heb. Phul

3 Heb. children

4 or, from Migdol to

Syene

5 Heb. broken

6 Heb. drought

7 Heb. the fulness

thereof

8 or, nonentities

9 or Memphis

her power shall come down: *from* the tower of Syene shall they fall in it by the sword, saith the Lord God.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be *destroyed*.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers *dry*, and sell the land unto the hand of the wicked; and I will make the land waste, and *all* that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord God; I will also destroy the idols, and I will cause *their* images to cease out of *Noph*; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in *Zoan*, and will execute judgments in *No*.

15 And I will pour my fury upon *Sin*, the strength of Egypt; and I will cut off the multitude of *No*.

16 And I will set fire in Egypt: *Sin* shall have great pain, and *No* shall be rent asunder, and *Noph* shall have distresses daily.

17 The young men of *Aven* and of *Pibeseth* shall fall by the sword: and these cities shall go into captivity.

18 At *Tephanehes* also the day shall be *darkened*, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt:

Under his shadow dwelt all great nations. Thus was he fair in his greatness, in the length of his branches: for his root was by great waters. The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty. . . All the trees of Eden, that were in the garden of God, envied him." Ezekiel 31:3-9.

But the rulers of Assyria, instead of using their unusual blessings for the benefit of mankind, became the scourge of many lands. Merciless, with no thought of God or their fellow men, they pursued the fixed policy of causing all nations to acknowledge the supremacy of the gods of Nineveh, whom they exalted above the Most High. God

had sent Jonah to them with a message of warning, and for a season they humbled themselves before the Lord of hosts and sought forgiveness. But soon they turned again to idol worship and to the conquest of the world (PK 362, 363).

31:10-16. Assyria Perished by Her Own Pride.—Great was the glory of the Assyrian realm; great was its downfall. The prophet Ezekiel, carrying farther the figure of a noble cedar tree, plainly foretold the fall of Assyria because of its pride and cruelty. He declared:

"Thus saith the Lord God; . . . He hath shut up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I

¹⁰ or, Tanis ¹¹ or, Thebes ¹² or, Pelusium ¹³ or, Heliopolis ¹⁴ or, Bubastus ¹⁵ or, restrained

and they shall know that I *am* the LORD.

Babylon Strengthened Against Egypt

- 20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, *that* the word of the LORD came unto me, saying,
- 21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.
- 22 Therefore thus saith the Lord God: Behold, I *am* against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.
- 23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.
- 24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand; but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.
- 25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.
- 26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

Egypt's Glory and Downfall Parallel Assyria's

- 31** And it came to pass in the eleventh year, in the third month, in the first day of the month, *that* the word of the LORD came unto me, saying,
- 2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?
- 3 Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.
- 4 The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field.
- 5 Therefore his height was exalted above

30:20 Eze 1:2, Eze 26:1, Eze 29:1, Eze 29:17
30:21 Eze 30:21, Ps 47:17, Jer 48:25, Rev 18:21
30:22 Eze 29:5, Jer 46:25, Ps 57:17, Eze 31:16
30:23 Eze 30:17-18, Eze 30:26, Eze 29:12-15
30:24 Eze 30:25, Ne 6:9, Ps 18:42, Zep 2:12
30:25 Eze 30:19, Eze 30:26, Eze 29:21, Ps 9:10
30:26 Eze 40:23, Eze 6:13, Eze 29:12, Da 11:42

31:1 Eze 1:2, Eze 40:20, Jer 52:6
31:2 Jer 1:5, Jer 1:17, Rev 10:11, Eze 29:19
31:3 Na 3:1, Zep 2:14, Eze 17:22, Da 4:10
31:4 Eze 17:5, Jer 51:46, Rev 17:1, Eze 17:15
31:5 Ps 47:45-46, Isa 40:1, Da 4:11
31:6 Eze 17:23, Da 1:12, Da 4:21, Mt 15:42
31:8 Eze 28:13, Ge 2:8, Ge 15:10, Ps 80:10, Isa 51:3
31:9 Eze 16:14, Da 2:21, Eze 17:22, Jas 1:5-6
31:10 Mt 23:12, Eze 31:11, Da 5:20, Jas 4:6
31:11 Eze 21:31, Eze 25:28, Jdg 16:23, 1 Ti 1:20
31:12 Eze 40:11, Hab 1:6, Hab 1:11, Rev 17:16
31:13 Eze 29:5, Eze 32:1, Isa 18:6, Eze 19:17-18
31:14 Da 21:21, Ne 15:18, Da 4:32, 1 Co 10:11, 2 Co 2:6
31:15 Rev 18:9-11, Rev 18:18-19, Mal 3:4

31

- 1 Heb. fair of branches
2 or, nourished him
3 or, brought him up
4 or, conduits
5 or, when it sent them forth
6 Heb. in doing he shall do unto him
7 or, stand upon themselves for their height

all the trees of the field, and his bough were multiplied, and his branches became long because of the multitude of waters when he shot forth.

- 6 All the fowls of heaven made their nest in his boughs, and under his branches dwelt all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.
- 7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.
- 8 The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.
- 9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him.
- 10 Therefore thus saith the Lord God: Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;
- 11 I have therefore delivered him into the hand of the mighty one of the heathen: he shall surely deal with him: I have driven him out for his wickedness.
- 12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.
- 13 Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:
- 14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their tree stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.
- 15 Thus saith the Lord God: In the days when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and

have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches: to the end that none of all the trees by the waters exalt themselves for their height. . . . (PK 365).

Eze

33. Study This Chapter Faithfully.—To my ministering brethren I would say, Prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary

work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen and have remained for years. Send into the churches workers who will set the principles of health reform in their connection with the third angel's message before every family and individual. Encourage all to take a part in work for their fellowmen, and see if the breath of life will not quickly return to these churches.

Study faithfully the thirty-third chapter of Ezekiel. The work which is being done in medical missionary lines is the very work which Christ commanded His followers to do. Can you not clearly see that those who are engaged in this work are fulfilling the Saviour's commission? Can you

- caused Lebanon ^{to} mourn for him, and all the trees of the field fainted for him.
- 16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.
- 17 They also went down into hell with him unto *them that be slain with the sword*; and *they that were his arm, that dwell under his shadow in the midst of the heathen*.
- 18 To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncircumcised with *them that be slain by the sword*. ^{This is Pharaoh and all his multitude, saith the Lord God.}

Lamentations for Egypt

- 32 And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, *that the word of the LORD came unto me, saying,*
- 2 Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a 'whale in the seas'; and thou camest forth with thy rivers, and troubledest the waters with thy feet, and foulest their rivers.
- 3 Thus saith the Lord God: I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.
- 4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.
- 5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.
- 6 I will also water with thy blood ^{the land wherein thou swimmest}, *even to the mountains*; and the rivers shall be full of thee.
- 7 And when I shall 'put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

31:16 Eze 27:28; Hag 2:7; Rev 11:13; Rev 18:6
31:17 Ps 9:17; Isa 14:9; Eze 31:6; Mk 4:32
31:18 Eze 32:19; Ps 75:7; Mt 13:19; 1 Co 10:14

32:1 Eze 32:17; Eze 1:2; Eze 29:1; Eze 29:17-18

32:2 Eze 42:16; Eze 32:18; Pr 28:15; Jer 4:7

32:3 Eze 17:20; Eze 9:12; Jer 16:16; Hos 10:14

32:4 Eze 29:5; Ps 63:10; Isa 18:6; Joel 3:19; Rev 19:17-18

32:6 Ex 7:17; Isa 51:3; Isa 31:7; Rev 13:20; Rev 16:6

32:7 Eze 30:3; Isa 13:10; Isa 5:4; Joel 2:31

32:9 Rev 11:18; Eze 29:12; Eze 30:23; Eze 30:26

32:10 Eze 27:35; 1 Ki 9:8; Zec 11:2; Rev 18:10

32:11 Eze 40:11; Eze 41:11; Eze 29:19; Isa 25:2-3

32:12 Eze 28:7; Eze 30:11; Eze 31:11; Eze 29:19

32:13 Eze 29:8; Eze 30:12; Eze 32:2; Eze 31:18

32:15 Eze 29:12; Ps 2:1; Ps 107:34; Eze 6:7

32:16 Eze 32:2; Eze 26:17; 2 Sa 1:17; Jer 9:17

32:17 Eze 32:4; Eze 1:2

32:18 Eze 32:16; Isa 16:9; 1k 19:41; Rom 12:15

32:19 Eze 31:2; Eze 31:18; Eze 42:21; Eze 32:24

32:20 Ps 28:3; Pr 2:11; Jer 22:19

8 Heb. to be black
9 that is, an emblem of Pharaoh

32

1 or, dragon
2 or, the land of thy swimming

3 or, extinguish thee
4 Heb. lights of the light in heaven

5 Heb. them dark
6 Heb. provoke to anger, or, grief

- 8 All the 'bright lights of heaven will I make 'dark over thee, and set darkness upon thy land, saith the Lord God.
- 9 I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.
- 10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.
- 11 For thus saith the Lord God: The sword of the king of Babylon shall come upon thee.
- 12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.
- 13 I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.
- 14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.
- 15 When I shall make the land of Egypt desolate, and the country shall be 'desolate of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the LORD.
- 16 This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even for Egypt*, and for all her multitude, saith the Lord God.

Egypt to Take Her Place Among Other Fallen Nations

- 17 It came to pass also in the twelfth year, in the fifteenth day of the month, *that the word of the LORD came unto me, saying,*
- 18 Son of man, wail for the multitude of Egypt, and cast them down, *even her*, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.
- 19 Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.
- 20 They shall fall in the midst of *them that are slain by the sword*: 'she is delivered to the sword: draw her and all her multi-

not see that it would please your Saviour if you would lay aside all false dignity and learn in His school how to wear His yoke and carry His burdens' (TM 415, 416).

Personal Responsibility.—The thirty-third chapter of Ezekiel shows that God's government is a government of personal responsibility. Each one must stand for himself. No one can obey for his neighbor. No one is excused for neglecting his duty because of a similar neglect on the part of his neighbor (Letter 162, 1900).

A Voice of Warning Needed.—The thirty-third chapter of Ezekiel is an outline of the work that God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the

meaning of the word "watchmen." They are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God's heritage.

Upon us as ministers God has placed a burden of solemn responsibility. . . .

God has declared to us, "Ye are the salt of the earth." The preserving influence that we may exert in the world, is bestowed upon us by the Lord. The bounties that we constantly receive from Him are to flow through hand and heart to those around us who have not yet become connected with the Fountainhead.

When we see God dishonored, we ought not to remain quiet, but should do and say all that we can to lead others to see that the God of heaven is not to be thought of as a

Eze

7 Heb. desolate from the fulness thereof 8 or, the sword is laid

- tudes.
- 21 The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.
- 22 Asshur is there and all her company: his graves *are* about him: all of them slain, fallen by the sword:
- 23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused ⁹terror in the land of the living.
- 24 There *is* Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living: yet have they borne their shame with them that go down to the pit.
- 25 They have set her ¹⁰bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.
- 26 There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.
- 27 And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell ¹¹with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.
- 28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.
- 29 There *is* Edom, her kings, and all her princes, which with their might *are* laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.
- 30 There *be* the princes of the north, all of them, and all the Zidonians, which are gone down with the slain: with their terror they are ashamed of their might: and they lie uncircumcised with *them that be* slain by the sword, and bear their

32:21 Eze 32:27; Isa 54:1; Jer 16:25-27;
32:22 Eze 32:24, Eze 31:3, Nu 24:21;
32:23 Eze 26:20, Isa 14:15-16; Eze 32:32;
32:24 Ge 10:22; Ge 11:1; Jer 25:25; Da 8:2; Hab 2:16;
32:25 Ps 139:8; Rev 2:22; Eze 32:21; Ac 5:1; 1K 12:4-5;
32:26 Eze 39:1; Ge 10:2; Eze 32:21;
32:27 Eze 32:21, Isa 51:17; 2 Co 10:4; Jo 8:21;
32:28 Da 2:34-35;
32:29 Ge 25:30; Ge 46:1; Ob 1-2; Mk 1:4-5;
32:30 Eze 38:6; Eze 38:15; Eze 39:2; Eze 25:2;
32:31 Eze 14:22; Eze 41:16; La 2:15;
32:32 Eze 32:27; Jer 25:15; 2 Co 5:11; Heb 10:31;
33:2 Eze 33:30; Eze 33:11; Lev 26:25; Jer 12:12;
33:3 Ne 4:20; Isa 54:1; Hos 8:1; Joel 2:1;
33:4 Pr 29:1; Jer 6:17; Jas 1:22; Eze 33:5;
33:5 Ps 95:7; Heb 2:1; Isa 51:2; Jer 8:30;
33:6 Eze 18:20; Eze 18:24; Pr 14:32; Eze 5:10;
33:7 Nu 5:7; Isa 62:6; Mic 7:9; Eph 9:11; Heb 13:17;
33:8 Eze 34:14; Eze 18:1; Eze 18:18; Ge 2:17;
33:9 Eze 33:9; Eze 3:21; Ac 15:40; Gal 6:7-8

⁹ or, dismaying
¹⁰ or, bier

¹¹ Heb. with weapons of their war

¹² Heb. given, or, put

33

¹ Heb. A land when I bring a sword upon her

² Heb. he that hearing heareth

- shame with them that go down to the pit.
- 31 Pharaoh shall see them, and shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God.
- 32 For I have caused my terror in the land of the living; and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

Prophecies of Mercy Concerning Israel (33:1-38:35)

First Section (33:1-39:29)
(12th Year, 10th Month, 5th Day)

Ezekiel's Commission Renewed

- 33 Again the word of the LORD came unto me, saying,
- 2 Son of man, speak to the children of thy people, and say unto them, 'When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:
- 3 If I when he seeth the sword come upon the land, he blow the trumpet, and warn the people:
- 4 Then 'whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.
- 5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.
- 6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.
- 7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.
- 8 When I say unto the wicked, O wicked *man*, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.
- 9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

common man, but as the Infinite One, the One worthy of man's highest reverence. Let us present God's Word in its purity, and lift up the voice in warning against everything that would dishonor our heavenly Father (MS 165, 1902).

33:7-9. A Warning of the Watchman.—To every minister the Lord declares: "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, . . . thou hast delivered thy soul." Ezekiel 33:7-9. (AA 360, 361).

33:11. God Does Not Have Pleasure in the Death of the Wicked.—Where, in the pages of God's Word, is such teaching to be found? Will the redeemed in Heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage? No, no; such is not the teaching of the Book of God. Those who present the views expressed in the quotations given above may be learned and even honest men; but they are deluded by the sophistry of Satan. He leads them to misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. "As I live, saith the Lord God, I have no pleasure in the death of the

- 10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?
- 11 Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
- 12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.
- 13 When I shall say to the righteous, *that* he shall surely live: if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.
- 14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do *that* which is lawful and right;
- 15 If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.
- 16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.
- 17 Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.
- 18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.
- 19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.
- 20 Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.

The Arrival of News of the Fall of Jerusalem

- 21 And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, *that* one that had escaped out of Jerusalem came unto me,

33:10 Eze 24:23; Lev 26:39; Ps 130:7; Isa 49:14
 33:11 Eze 16:18; Isa 49:16, 1 Ti 2:4; 2 Pe 3:9
 33:12 Eze 33:18; Eze 18:21, Rom 3:25, 1 Jn 2:1
 33:13 Eze 18:24; Rom 10:3, Phil 3:9, Heb 10:8
 33:14 Eze 33:8; Eze 18:27; Isa 5:11, Lk 13:45
 33:15 Eze 18:12; Eze 18:16, Job 22:6; Lk 19:9
 33:16 Eze 18:22; Isa 15:25, Rom 5:16; Rom 5:21
 33:17 Eze 33:20; Eze 18:29, Job 35:2; Lk 19:21-22
 33:18 Eze 33:12-14; 2 Pe 2:20-22; Heb 10:38
 33:19 Eze 33:14; Eze 18:27-28
 33:20 Eze 33:17; Ecc 12:14, Jn 5:29; 2 Co 5:10
 33:21 Eze 20:26, 2 Ki 21:3; 2 Ch 36:17; Jer 52:1-11
 33:22 Eze 1:3; Eze 5:22; Eze 37:1; Eze 40:1
 33:24 Eze 33:27; Eze 39:30; Isa 51:2; Ac 5:1 Th 5:3
 33:25 Eze 9:3; Lev 19:26; Dt 12:16; Ac 15:29
 33:26 Eze 27:40; 2Pe 3:1 Pe 4:3; Rev 21:8
 33:27 Eze 33:24; Jer 12:22, Jer 44:12; Eze 49:4
 33:28 Eze 6:14; Eze 12:20; Eze 15:8; 2 Ch 36:21
 33:29 Eze 6:7; Eze 7:27; Eze 23:9; Eze 23:11
 33:30 Isa 29:13; Isa 58:2; Jer 23:35; Mt 15:8
 33:31 Eze 1:1; Eze 20:1; Lk 10:49; Ac 10:43
 33:32 Mk 4:16-17; Mk 6:20; Jn 5:35

3 Heb. judgment and justice

4 Heb. to devour him

5 Heb. desolation and desolation

6 of, of thee

7 Heb. according to the coming of the people

saying, The city is smitten.

- 22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.
- 23 Then the word of the LORD came unto me, saying,
- 24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but *we* are many; the land is given us for inheritance.
- 25 Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land?
- 26 Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife: and shall ye possess the land?
- 27 Say thou thus unto them, Thus saith the Lord God; As I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts *to* be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.
- 28 For I will lay the land *most* desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.
- 29 Then shall they know that *I am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.
- 30 Also, thou son of man, the children of thy people still are talking *against* thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.
- 31 And they come unto thee *as* the people cometh, and *they* sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth *they* shew much love, *but* their heart goeth after their covetousness.
- 32 And, lo, thou *art* unto them as a *very* lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11

What would be gained to God should we admit that he delights in witnessing unceasing tortures, that he is regaled with the groans and shrieks and imprecations of the suffering creatures whom he holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why he perpetuates sin. For, according to the teachings of these theologians, continued torture without hope

of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages (GC 535, 536).

34:2. A Charge to Ministers.—Upon the ministers of God rests a solemn, serious charge. They will be called to a strict account for the manner in which they have discharged their responsibility. If they do not tell the people of the binding claims of God's law, if they do not preach the Word with clearness, but confuse the minds of the people by their own interpretations, they are shepherds who feed themselves, but neglect to feed the flock. They make of none effect the law of Jehovah, and souls perish

Eze

⁶ or, my people sit before thee ⁹ Heb. they make loves, or, jests ¹⁰ Heb. a song of loves

33 And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

The Shepherds of Israel Reproved

34 And the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, 'because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 Therefore, ye shepherds, hear the word of the LORD;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

33:33 Jer 28:9; Eze 2:5, 2:6, 5:8, 10:11, 34:2, Eze 13:24, Jer 3:15; Jer 10:21; Jn 10:12

34:3 Zec 11:5-6, Eze 19:3, Eze 19:6, Isa 1:10

34:4 Eze 34:16; Isa 56:10; Jer 8:22; Mt 9:36; Heb 12:12

34:5 Eze 1:10; Eze 5:26; Jer 23:2; Mt 9:36

34:6 Eze 7:16; Jer 13:16; Heb 11:37-38, 1 Pe 2:25

34:7 Eze 34:9; Isa 1:10; Mal 2:1, Lk 11:49

34:8 Eze 34:31, Ac 20:35, 1 Co 9:15, 2 Pe 2:15; Jude 12

34:9 Eze 21:3; Jer 21:13; Zec 10:3; 1 Pe 3:12

34:11 Eze 6:3; Isa 45:12; Hos 5:13; Lk 19:10; Jn 10:16

34:12 Eze 30:3; Isa 50:10; Jer 13:16; Zep 1:15

34:13 Eze 11:17, Eze 20:41; Jer 25:8; Am 9:14

34:14 Eze 34:27, Jer 31:25; Jn 10:9; Rev 2:10

34:15 Ps 23:2; Isa 27:10; Hos 2:18; Jn 21:15

34:16 Eze 34:11; Isa 40:11; Mt 15:24; Mk 2:17

34:17 Eze 20:37-38; Zec 10:3; Mt 25:32-35

34:18 Eze 16:20; Ge 30:15; Mt 23:13; Lk 11:52

34:20 Eze 31:10; Eze 34:17; Ps 22:12-16

34:21 Zec 11:5; Eze 11:16-17; Lk 13:14-16

34:22 Eze 34:10; Jer 23:23; Eze 34:17

34:23 Eze 12:11; Zec 13:7; Jn 10:11; Heb 13:20

34:24 Eze 36:28; Eze 37:27; Jer 31:33; Rev 21:3

34

1 or, without a shepherd

2 Heb. According to the seeking

3 Heb. small cattle of lambs and kids

4 Heb. great he goats

12 ²As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and 'cattle, between the rams and the 'he goats.

18 Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must fowl the residue with your feet?

19 And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my

because of their unfaithfulness. The blood of these souls will be upon their heads. God will call them to account for their unfaithfulness. But this will in no wise excuse those who listened to the sophistry of men, discarding the Word of God. God's law is a transcript of His character. And His word is not Yea and Nay, but Yea and Amen (Letter 162, 1900).

34:16 True Shepherds.—"I will set up one Shepherd over them, and He shall feed them." "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." "And I will make with them a covenant of peace." "And they shall no more be a prey to the heathen; . . . but they shall dwell safely, and

none shall make them afraid." Ps. 23:1; Eze. 34:25, 16, 25, 28.

Christ applied these prophecies to Himself, and He showed the contrast between His own character and that of the leaders in Israel. The Pharisees had just driven one from the fold, because he dared to bear witness to the power of Christ. They had cut off a soul whom the true Shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the good Shepherd, and He pointed to Himself as the real keeper of the Lord's flock. Before doing this, however, He speaks of Himself under another figure (DA 477).

- servant David a prince among them; I the LORD have spoken it.
- 25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods.
- 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.
- 27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.
- 28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.
- 29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.
- 30 Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the LORD God.
- 31 And ye my flock, the flock of my pasture, are men, and I am your God, saith the LORD God.

A Prophecy Against Edom

- 35** Moreover the word of the LORD came unto me, saying,
- 2 Son of man, set thy face against mount Seir, and prophesy against it,
- 3 And say unto it, Thus saith the LORD God: Behold, O mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee 'most desolate.
- 4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD.
- 5 Because thou hast had a 'perpetual hatred, and hast 'shed the blood of the children of Israel by the 'force of the sword in the time of their calamity, in the time that their iniquity had an end:
- 6 Therefore, as I live, saith the LORD God, I

34:25 Eze 37:20; Isa 55:3; Zec 6:13; Heb 13:20.
34:26 Ge 12:2, Isa 19:24; Zec 8:13; Zec 8:23.
34:27 Eze 47:12; Lev 26:4; Ps 85:12; Isa 42.
34:28 Eze 34:8, Eze 36:4; Jer 30:10; Jer 36:27.
34:29 Isa 4:2; Isa 11:1; Isa 53:2; Jer 23:5.
34:30 Eze 40:24; Ps 7:11; Mt 1:23; Mt 28:20.
34:31 Eze 36:38; Ps 95:7; Lk 12:32; Jo 10:11.
35:1 Eze 21:1, Eze 22:1; Eze 31:1, 2; Pe 1:12.
35:2 Eze 20:46; Eze 25:2; Isa 50:7; Eph 6:19.
35:3 Eze 5:8; Eze 21:3; Eze 29:3; Na 2:14.
35:4 Eze 35:9; Eze 6:6; Joel 4:19; Mal 1:3-4.
35:5 Eze 35:12; Ps 92:7; Am 1:11; Da 9:27.
35:6 Ps 109:16; Ob 15; Mt 7:2; Rev 18:6.
35:7 Eze 35:3; Eze 45:9; Eze 29:11; Jer 7:7.
35:8 Eze 41:12; Eze 42:1-5; Eze 49:4-5; Isa 44:2-7.
35:9 Eze 35:3; Eze 25:15; Zep 2:9; Eze 6:7.
35:10 Eze 36:5; Jer 49:1; Ob 13; Zep 3:15.
35:11 Ps 137:7; Am 1:11; Mt 7:2; Jas 2:14.
35:12 Eze 35:9; Eze 6:7; Ps 85:12.
35:13 Isa 47:10; Isa 47:23; Da 11:36; Jude 15.
35:14 Isa 1:14; Isa 17:8; Isa 65:14-15.
35:15 Ps 137:7; Pr 17:5; La 4:21; Ob 12.
36:1 Eze 43:28; Eze 51:1; Eze 37:22.
36:2 Eze 36:5; Ps 78:69; Isa 58:14.
36:3 Eze 13:10; Lev 26:43; Ps 35:25.

5 or, for renown

6 Heb. taken away

35

1 Heb. desolation and desolation

2 or, hatred of old

3 Heb. poured out the children

- will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.
- 7 Thus will I make mount Seir 'most desolate, and cut off from it him that passeth out and him that returneth.
- 8 And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.
- 9 I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD.
- 10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it: 'whereas the LORD was there:
- 11 Therefore, as I live, saith the LORD God, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make myself known among them, when I have judged thee.
- 12 And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us 'to consume.
- 13 Thus with your mouth ye have 'boasted against me, and have multiplied your words against me: I have heard them.
- 14 Thus saith the LORD God: When the whole earth rejoiceth, I will make thee desolate.
- 15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD.

Desolated Israel to Be Rebuilt

- 36** Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:
- 2 Thus saith the LORD God: Because the enemy hath said against you, Aha, even the ancient high places are ours in possession:
- 3 Therefore prophesy and say, Thus saith the LORD God: 'Because they have made you desolate, and swallowed you up on every side, that ye might be a possession

36:25, 26 (John 3:3-7). The Sign of a New Heart.—[Eze. 36:26 quoted.] . . . The youth especially stumble over this phrase, "a new heart." They do not know what it means. They look for a special change to take place in their feelings. Thus they term conversion. Over this error thousands have stumbled to ruin, not understanding the expression, "Ye must be born again."

Satan leads people to think that because they have felt a rapture of feeling, they are converted. But their experience does not change. Their actions are the same as before. Their lives show no good fruit. They pray often and long, and are constantly referring to the feelings they had at such and such a time. But they do not live the new life. They are deceived. Their experience goes no deeper than

feeling. They build upon the sand, and when adverse winds come, their house is swept away. . . .

When Jesus speaks of the new heart. He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart?—a changed life. There is a daily, hourly dying to selfishness and pride (YI Sept. 26, 1901).

36:26 (Ps. 51:10). How the New Heart Is Kept.—One of the most earnest prayers recorded in the Word of God is that of David when he plead, "Create in me a clean heart, O God." God's response to such a prayer is, A new heart will I give you. This is a work that no finite man can

Eze

⁴ Heb. hands ⁵ Heb. desolation and desolation ⁶ or, though the LORD was there ⁷ Heb. to devour ⁸ Heb. magnified ³⁶ 1 Heb. Because for because

- unto the residue of the heathen, and ^{ye} are taken up in the lips of talkers, and ^{are} an infamy of the people:
- 4 Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that ^{are} round about;
- 5 Therefore thus saith the Lord God: Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all ^{their} heart, with despiteful minds, to cast it out for a prey.
- 6 Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God: Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:
- 7 Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that ^{are} about you, they shall bear their shame.
- 8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.
- 9 For, behold, I ^{am} for you, and I will turn unto you, and ye shall be tilled and sown:
- 10 And I will multiply men upon you, all the house of Israel, ^{even} all of it: and the cities shall be inhabited, and the wastes shall be builded:
- 11 And I will multiply upon you man and beast: and they shall increase and bring fruit: and I will settle you after your old estates, and will do better ^{unto} you than at your beginnings: and ye shall know that I ^{am} the Lord.
- 12 Yea, I will cause men to walk upon you, ^{even} my people Israel: and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.
- 13 Thus saith the Lord God: Because they say unto you, Thou ^{land} devourest up men, and hast bereaved thy nations;
- 14 Therefore thou shalt devour men no more, neither ^{bereave} thy nations any

36:4 Eze 36:1; Eze 36:6; Dt 11:11
36:5 Eze 38:19; Dt 4:21; Zep 3:8; Zec 1:15
36:6 Eze 36:15; Ps 43:29; Ps 73:10; Ps 74:18
36:7 Eze 20:5; Eze 20:15; Dt 32:40; Rev 10:5-6
36:8 Ps 85:12; Isa 27:6; Php 4:5; Heb 10:37
36:9 Ps 99:8; Joel 4:18; Hag 2:19; Rom 8:31
36:10 Eze 36:47; Isa 27:6; Jer 30:19; Am 9:14
36:11 Jer 33:12; Jer 30:18; Mic 7:14; Heb 11:40
36:12 Jer 32:11; Eze 36:13; Nu 13:32; Jer 10:1
36:14 Eze 37:25-28; Isa 60:21; Am 9:15
36:15 Eze 36:6; Isa 54:1; Isa 60:13; Zep 2:8
36:17 Isa 24:5; Jer 4:9; Jer 16:18; Mic 2:10
36:18 Eze 21:31; Isa 32:25; Rev 14:10; Rev 16:1
36:19 Eze 22:15; Lev 26:58; Dt 28:61; Am 9:9
36:20 Isa 52:5; Rom 2:24; 2 Ki 18:30; Da 3:15
36:21 Eze 20:9; Eze 20:14; Eze 20:22; Ps 73:18
36:22 Eze 46:42; Ps 106:8; Ps 115:1-2
36:23 Eze 20:41; Ps 46:10; Isa 5:10; 1 Pe 3:15
36:24 Eze 34:13; Eze 47:21; Jer 30:18; Jer 42:47
36:25 Nu 8:7; Isa 52:15; In 4:5; Tit 3:5-6
36:26 Ps 51:10; 2 Co 5:18; 2 Co 5:17; Gal 6:15

2 or, ye are made to come up on the lip of the tongue
3 or, bottoms, or, dials
4 or, cause to fall
5 dung gods
6 or, your

more, saith the Lord God.

- 15 Neither will I cause ^{men} to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.

A Spiritual Revival the Basis of the New Kingdom

- 16 Moreover the word of the Lord came unto me, saying,
- 17 Son of man, when the house of Israel dwell in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.
- 18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols ^{wherewith} they had polluted it:
- 19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.
- 20 And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These ^{are} the people of the Lord, and are gone forth out of his land.
- 21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.
- 22 Therefore say unto the house of Israel, Thus saith the Lord God; I do not ^{this} for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.
- 23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I ^{am} the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.
- 24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.
- 25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.
- 26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your

do. Men and women are to begin at the beginning, seeking God most earnestly for a true Christian experience. They are to feel the creative power of the Holy Spirit. They are to receive the new heart, that is kept soft and tender by the grace of heaven. The selfish spirit is to be cleansed from the soul. They are to labor earnestly and with humility of heart, each one looking to Jesus for guidance and encouragement. Then the building, fitly framed together, will grow into a holy temple in the Lord (Letter 224, 1907).

Eze

37:1-10. What Can Man's Power Do?—At one time the prophet Ezekiel was in vision set down in the midst of a large valley. Before him lay a dismal scene. Throughout its whole extent the valley was covered with the bones of the

dead. The question was asked, "Son of man, can these bones live?" The prophet replied, "O Lord God, Thou knowest." What could the might and power of man accomplish with these dead bones? The prophet could see no hope of life being imparted to them. But as he looked, the power of God began to work. The scattered bones were shaken, and began to come together, "bone to his bone," and were bound together by sinews. They were covered with flesh, and as the Lord breathed upon the bodies thus formed, "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army" (MS 85, 1905).

A Vision of Our Work.—The souls of those whom we desire to save are like the representation which Ezekiel saw

- flesh, and I will give you an heart of flesh.
- 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.
- 28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.
- 29 I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you.
- 30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.
- 31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.
- 32 Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.
- 33 Thus saith the Lord God: In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.
- 34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.
- 35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities *are become* fenced, and are inhabited.
- 36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*.
- 37 Thus saith the Lord God: I will yet *for* this be inquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock.
- 38 As the *holy* flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

The Vision of the Dry Bones

- 37** The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

36:27 Eze 37:14; Isa 59:21; Zec 12:10; Lk 11:14; Rom 8:9
36:28 Eze 36:10; Eze 37:25; Jer 31:33; Hos 1:10
36:29 Hos 14:2; Joel 2:21; Rom 11:26; Tit 2:14
36:30 Joel 2:17; Joel 2:26
36:31 Eze 6:9; Eze 20:13; Lev 26:39; Eze 9:6
36:32 Eze 36:22; Dt 9:5; Da 9:18-19; 2 Ti 1:9
36:33 Eze 36:10; Isa 58:12; Jer 32:43; Jer 33:10
36:34 Eze 6:14; 2 Ch 36:21; Jer 25:9-11
36:35 Ps 58:11; Ps 69:9; Ps 126:2; Jer 33:9
36:36 Eze 34:30; Eze 37:28; Eze 22:14; Mt 21:35
36:37 Eze 20:31; Zec 10:6; Php 4:6; Heb 4:16; 1 Jn 5:14
36:38 Ex 23:17; Ex 31:23; Dt 16:16; 2 Ch 7:8

37:1 Eze 3:22; Eze 33:22; Rev 1:10; Lk 4:1; Ac 8:39
37:2 Dt 11:30; Eze 37:11; Ps 117
37:3 Dt 32:29; In 5:21; Ac 26:8; Rom 4:17
37:4 Eze 37:11; 1 Ki 13:2; Mt 21:21; In 2:23
37:5 Eze 37:14; Ge 2:7; In 20:22; Rom 8:2; Eph 2:5
37:6 Eze 37:14; Eze 6:7; Eze 6:14; Eze 7:4
37:7 Jer 26:8; Ac 4:19; Ac 2:2; Ac 2:57
37:9 Eze 37:5; Eze 37:14; SS 4:16; In 4:8
37:10 Ps 104:30; Rev 11:14; Rev 20:4-5
37:11 Eze 37:16; Hos 1:11; Rom 11:26; 2 Co 5:14
37:12 Eze 37:21; Isa 66:14; Hos 6:2; 1 Th 4:16
37:13 Eze 37:6; Eze 16:62; Ps 126:2-3
37:14 Eze 37:9; Eze 11:19; Rom 8:2; 1 Co 15:45

7 Heb. flock of holy things
37
 1 or, campaign
 2 or, breath

- 2 And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry.
- 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest.
- 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.
- 5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live:
- 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the LORD.
- 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.
- 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.
- 9 Then said he unto me, Prophecy unto the *wind*, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.
- 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.
- 11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.
- 12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel.
- 13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,
- 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

in vision,—a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us, "Son of man, can these bones live?" our answer would be only the confession of ignorance, "O Lord, Thou knowest." To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the Word of God is brought to bear. We are to preach the word of life to those whom we may judge to be hopeless subjects as though they were in their graves.

Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them the message, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The breath of the Lord of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the voice of God spoke through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human

- 15 The word of the LORD came again unto me, saying,
- 16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:
- 17 And join them one to another into one stick: and they shall become one in thine hand.
- 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?
- 19 Say unto them, Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.
- 20 And the sticks whereon thou writest shall be in thine hand before their eyes.
- 21 And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:
- 22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:
- 23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.
- 24 And David my servant *shall be king over* them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.
- 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their

37:17 Isa 11:13; Jer 50:4; Hos 1:11; Zep 3:9
37:18 Eze 12:9; Eze 17:12; Eze 20:39; Eze 21:19
37:19 Zec 10:6; Eph 2:14-16; Gal 3:11
37:20 Eze 12:4; Nu 17:6-9; Hos 12:10
37:21 Eze 34:15; Eze 36:13; Jer 50:10
37:22 Jer 32:39; Jer 50:4; Hos 1:11; Jo 10:16; Rev 11:15
37:23 Eze 36:29; Eze 36:31; Heb 9:15
37:24 Eze 37:25; Jer 23:5; Jo 10:11; Lk 13:32
37:25 Eze 47:21; Joel 4:20; Jo 12:34; Heb 7:2
37:26 Eze 34:25; Ge 17:7; Heb 6:14; 2 Co 6:16
37:27 Jo 1:14; Col 2:9-10; Rev 21:3; Rev 21:22
37:28 Eze 56:23; Eze 46:36; Eze 38:23; Eze 49:7; Rom 11:15
38:2 Eze 39:1; Eze 6:2; Eze 20:46; Ge 10:2
38:3 Eze 15:8; Eze 29:3; Eze 35:5; Eze 39:1-2
38:4 Eze 49:2; 2 Ki 19:28; Isa 57:29; Da 11:41
38:5 Eze 27:10; Eze 30:5; Ge 10:6; Na 3:9
38:6 Ge 10:2-3; Eze 27:14; Da 11:41
38:7 2 Ch 25:8; Isa 57:22; Jer 51:12; Am 6:12
38:8 Eze 38:16; Ge 9:1; Nu 24:14; Di 1:40
38:9 Eze 13:11; Isa 28:2; Da 11:40; Joel 2:2
38:10 Ps 139:2; Isa 10:7; Mk 7:21; Jo 13:2

38

1 or, prince of the chief
2 or, Phut

prince for ever.

- 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.
- 27 My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.
- 28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

Prophecies Against Gog and Magog

- 38 And the word of the LORD came unto me, saying,
- 2 Son of man, set thy face against Gog, the land of Magog, 'the chief prince of Meshech and Tubal, and prophesy against him.
- 3 And say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:
- 4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of *armour*, *even* a great company with bucklers and shields, all of them handling swords:
- 5 Persia, Ethiopia, and ¹Libya with them all of them with shield and helmet:
- 6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.
- 7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.
- 8 After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.
- 9 Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.
- 10 Thus saith the Lord God: It shall also come to pass, *that* at the same time shall

agent faith in Jesus Christ was imparted to the soul, and spiritual life from heaven was breathed upon one who was dead in trespasses and sins, and he was quickened with spiritual life.

But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God,

and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live.

The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have "a name that thou livest, and art dead."

- things come into thy mind, and thou shalt think an evil thought:
- 11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,
- 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.
- 13 Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?
- 14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwellth safely, shalt thou not know it?
- 15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:
- 16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.
- 17 Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?
- 18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.
- 19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel;
- 20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the

38:11 Ex 15:9; Ps 10:9; Rom 3:15;
38:12 Eze 29:19; Isa 10:6; Jer 30:16;
38:13 Eze 27:12; Eze 32:2, Ps 57:3;
38:14 Eze 38:8; Eze 39:11; Jer 23:6;
38:15 Eze 39:2; Da 11:40; Joel 3:2;
38:16 Eze 38:9; Isa 2:2; Da 2:28; Hos 3:5, 10:1-11;
38:17 Eze 38:16; Isa 27:1; Zec 14:1;
38:18 Da 32:22; Ps 89:36; Na 1:2;
38:19 Eze 49:25; Joel 2:18; Heb 12:26;
38:20 Hos 4:3; Isa 30:25, 2 Co 10:4;
38:21 Eze 14:17; Ps 105:16; Jdg 7:22, 1 Sa 11:20;
38:22 Isa 66:16; Jer 25:31, Eze 13:11; Mt 7:27; Rev 16:21;
38:23 Eze 36:23; Eze 47:26; Eze 39:7; Rev 15:4-1

39:1 Eze 35:3; Na 2:13; Na 3:5; Eze 48:2;
39:2 Ps 68:4; Isa 37:29; Eze 38:15; Da 11:40;
39:3 Ps 46:9; Ps 76:3; Jer 21:4-5; Hos 1:5;
39:4 Eze 38:21; Eze 43:27; Jer 15:3;
39:5 Eze 29:5; Eze 32:4; Jer 8:2; Jer 22:19;
39:6 Eze 39:16; Am 1:4; Am 1:7; Na 1:6;
39:7 Eze 39:22; Eze 48:16; Isa 12:6;
39:8 Rev 16:17; Rev 21:6; Eze 38:17;
39:9 Ps 2:3; Isa 66:24; Mt 1:5;
39:10 Eze 12:36; Isa 33:1; Mt 5:8; Mt 7:2.

3 or, conceive a mischievous purpose

4 or, confidently

5 Heb. To spoil the spoil, and to prey the prey

6 Heb. navel

7 Heb. by the hand of

8 or, lowers, or, stairs

39

1 or, strike thee with six plagues; or, draw thee back with an hook of six teeth

2 or, after I have caused and have brought

ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

39 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.

8 Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down any out of the

Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life, unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they are not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

This class is well represented by the valley of dry bones

Ezekiel saw in vision (Rit Jan. 17, 1893).

38:17-22. The Secret of Success.—The secret of success is the union of divine power with human effort. Those who achieve the greatest results are those who rely most implicitly upon the Almighty Arm. The man who commanded, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon," is the man who for hours lay prostrate upon the earth in prayer in the camp of Gilead. The men of prayer are the men of power.

This mighty miracle testifies that the creation is under the control of the Creator. Satan seeks to conceal from men the divine agency in the physical world—to keep out of sight the unwearied working of the first great cause. In this

Eze

- forests; for they shall burn the weapons with fire; and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.
- 11 And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the *"noses* of the passengers; and there shall they bury Gog and all his multitude; and they shall call *it* The valley of *"Hamongog*.
- 12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.
- 13 Yea, all the people of the land shall bury *them*; and it shall be to them *"a* renown the day that I shall be glorified, saith the Lord God.
- 14 And they shall sever out *"men* of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.
- 15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he *"set* up a sign by it, till the buriers have buried it in the valley of Hamongog.
- 16 And also the name of the city *shall* be *"Hamonah*. Thus shall they cleanse the land.
- 17 And, thou son of man, thus saith the Lord God: Speak *"unto* every feathered fowl, and to every beast of the field, Assemble yourselves, and come: gather yourselves on every side to my *"sacrifice* that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.
- 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of *"goats*, of bullocks, all of them fatlings of Bashan.
- 19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.
- 20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all *"men* of war, saith the Lord God.
- 21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

39:11 Eze 47:18, Nu 3:11; Dt 5:1, Jn 6:1
39:12 Eze 39:13, Eze 39:16, Nu 19:16; Dt 21:23
39:13 Dt 26:19, Jer 53:2, 1 Pe 1:7, Eze 24:22
39:14 Eze 39:12
39:15 Dt 11:34; Eze 39:11
39:16 Eze 39:12
39:17 Ge 31:54, Zep 1:7, Eze 39:4, Zep 1:7
39:18 Eze 29:5, Eze 44:8, Rev 19:21, Isa 54:7
39:20 Eze 38:4, Hag 2:22, Rev 19:18
39:21 Eze 36:25, Eze 36:25, Mal 1:11
39:22 Eze 39:7, Ps 9:16, Jn 1:7, 1 Jo 5:20
39:23 Eze 36:14, 18, Dt 42:20, Ps 10:1
39:24 Eze 36:19, Lev 26:21, 2 Ki 17:7, Isa 1:20
39:25 Eze 34:15, Eze 36:24, Isa 56:8, Jer 31:1, Hos 1:11
39:26 Eze 16:64, Ps 99:8, Jer 30:11, Da 9:16
39:27 Eze 39:25, Eze 38:16, Lev 10:5, Isa 5:16
39:28 Eze 39:22, Hos 2:20, Eze 39:23, Am 9:9
39:29 Isa 45:17, Joel 2:28, Zec 12:10, Ac 2:33, 1 Jo 5:21
40:1 Eze 1:2, Eze 8:1, Eze 29:17, Rev 1:10
40:2 Eze 8:3, Da 7:11, Da 7:7, Ac 2:17, Ac 16:9

10 or, mouths
11 that is, The multitude of Gog
12 or, a day of renown
13 Heb. men of continuance
14 Heb. build
15 that is, The multitude
16 Heb. to the low of every wing
17 or, my slaughter
18 Heb. great goats
19 champions
20 Heb. by my causing of them, etc

- 22 So the house of Israel shall know that *I am* the LORD their God from that day and forward.
- 23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.
- 24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.
- 25 Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;
- 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.
- 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations:
- 28 Then shall they know that *I am* the LORD their God, *"which* caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.
- 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.

Second Section (40:1-48:35)

(25th Year, in the Beginning of the Year, 10th Day).
Visions of Future Restoration

Of the Temple

- 40 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither.
- 2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, *"by* which was as the frame of a city on the south.

miracle all who exalt nature above the God of nature stand rebuked.

At His own will God summons the forces of nature to overthrow the might of His enemies—"fire, and hail; snow, and vapor; stormy wind fulfilling His word." Psalm 138:8. When the heathen Amorites had set themselves to resist His purposes, God interposed, casting down "great stones from heaven" upon the enemies of Israel. We are told of a greater battle to take place in the closing scenes of earth's history, when "Jehovah hath opened His armory, and hath brought forth the weapons of His indignation" Jeremiah 50:25. (PK 509).

40:1-4. Obedience to God's Counsel During Trials and Hardships.—"The Lord in His providence had brought

this trial upon Abraham to teach him lessons of submission, patience, and faith—lessons that were to be placed on record for the benefit of all who should afterward be called to endure affliction. God leads His children by a way that they know not, but He does not forget or cast off those who put their trust in Him. He permitted affliction to come upon Job, but He did not forsake him. He allowed the beloved John to be exiled to lonely Patmos, but the Son of God met him there, and his vision was filled with scenes of immortal glory. God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and

- 3 And he brought me thither, and, behold, *there* was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.
- 4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel.
- 5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.
- 6 Then came he unto the gate ²which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold of the gate, *which was* one reed broad.
- 7 And every little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.
- 8 He measured also the porch of the gate within, one reed.
- 9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.
- 10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.
- 11 And he measured the breadth of the entry of the gate, ten cubits; *and* the ³length of the gate, thirteen cubits.
- 12 The ⁴space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.
- 13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.
- 14 He made also ⁵posts of threescore cubits, even unto the post of the court round about the gate.
- 15 And from the face of the gate of the

40:3 Eze 1:7; Eze 1:27; Rev 1:15; Eze 47:4
 40:4 Eze 34:5; Mt 10:27; Mt 13:9; Ac 20:27
 40:5 Eze 42:20; Ps 125:2; Zec 2:5; Rev 21:12
 40:6 Eze 40:20; Eze 11:1; Ne 3:29; Jer 19:2
 40:7 Eze 42:5; 1 Ch 9:26; Est 8:29; Jer 35:4
 40:9 Eze 35:19
 40:10 Eze 40:7
 40:13 Eze 40:7; Eze 40:11-12
 40:14 Eze 8:7; Eze 12:1; Ex 35:17; Lev 6:16
 40:15 Eze 41:21; Eze 41:25; Eze 40:6-7; Eze 40:17
 40:16 Eze 41:16; 1 Ki 6:3; 1 Co 13:12; Eze 40:7
 40:17 Eze 10:5; Eze 12:1; Eze 46:21; Rev 11:1
 40:19 Eze 40:6
 40:20 Eze 40:6
 40:21 Eze 40:7; Eze 10:8; Eze 40:10; Eze 40:15
 40:22 Eze 40:16; Eze 40:31; Eze 40:57; Heb 6:1
 40:23 Eze 40:19; Eze 40:4
 40:24 Eze 40:6; Eze 10:20; Eze 40:35
 40:25 Eze 40:22; Jn 12:16; 1 Co 13:12; 2 Pe 1:19
 40:26 Eze 40:6; Eze 40:22; Eze 40:29; 2 Pe 5:18
 40:27 Eze 40:23; Eze 40:32; Eze 40:19; Eze 40:23

2 Heb. whose face was the way toward the east

3 or, height

4 Heb. limit, or, bound

5 or, pillars

6 Heb. closed

7 or, galleries, or, porches

8 or, within

9 or, storehouses

10 or, from without

11 Heb. whose face was

12 or, galleries, or, porches

entrance unto the face of the porch of the inner gate *were* fifty cubits.

- 16 And *there* ⁶were ⁷narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ⁸arches: and windows *were* round about ⁹inward: and upon *each* post *were* palm trees.
- 17 Then brought he me into the outward court, and, lo, *there* ¹⁰were ¹¹chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.
- 18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.
- 19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court ¹²without, an hundred cubits eastward and northward.
- 20 And the gate of the outward court ¹³that looked toward the north, he measured the length thereof, and the breadth thereof.
- 21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the ¹⁴arches thereof *were* after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.
- 22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.
- 23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits.
- 24 After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.
- 25 And *there* ¹⁵were windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.
- 26 And *there* ¹⁶were seven steps to go up to it, and the arches thereof *were* before them; and it had palm trees, one on this side, and another on that side, upon the posts thereof.
- 27 And *there* ¹⁷was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred

not of evil." Jeremiah 29:11. The very trials that task our faith most severely and make it seem that God has forsaken us, are to lead us closer to Christ, that we may lay all our burdens at His feet and experience the peace which He will give us in exchange.

God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon

trial, in His providence He brings them into positions that test their character and reveal defects and weaknesses that have been hidden from their own knowledge. He gives them opportunity to correct these defects and to fit themselves for His service. He shows them their own weakness, and teaches them to lean upon Him; for He is their only help and safeguard. Thus His object is attained. They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite with them in the work to be accomplished on the earth (PP 129-130).

- cubits.
- 28 And he brought me to the inner court by the south gate; and he measured the south gate according to these measures;
- 29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures; and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.
- 30 And the arches round about *were* five and twenty cubits long, and five cubits ¹broad.
- 31 And the arches thereof *were* toward the utter court; and palm trees *were* upon the posts thereof; and the going up to it *had* eight steps.
- 32 And he brought me into the inner court toward the east; and he measured the gate according to these measures.
- 33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.
- 34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side; and the going up to it *had* eight steps.
- 35 And he brought me to the north gate, and measured it according to these measures;
- 36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits.
- 37 And the posts thereof *were* toward the utter court; and palm trees *were* upon the posts thereof, on this side, and on that side; and the going up to it *had* eight steps.
- 38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt offering.
- 39 And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt offering and the sin offering and the trespass offering.
- 40 And at the side without, ²as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.
- 41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.
- 42 And the four tables *were* of hewn stone for the burnt offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high; whereupon also they laid the instruments wherewith they slew the burnt offering and the sacrifice.
- 43 And within *were* ³hooks, an hand broad, fastened round about: and upon the

40:28 Eze 40:32, Eze 40:35
 40:29 Eze 40:10, Eze 7:12, Ne 13:5, Ne 13:9
 40:30 Eze 40:21, Eze 40:25, Eze 40:29, Eze 40:43
 40:31 Eze 40:26, Eze 40:54, Eze 40:22, Eze 40:26
 40:32 Eze 40:28-41, Eze 40:35
 40:33 Eze 40:21, Eze 40:25, Eze 40:36
 40:34 Eze 40:6, Eze 40:22, Eze 40:26, Eze 40:41
 40:35 Eze 27:42, Eze 41:3, Eze 47:2
 40:36 Eze 40:21, Eze 40:29, Eze 40:36
 40:37 Eze 40:41, Eze 40:54
 40:38 Eze 40:12, Eze 41:10-11, 1 Ki 6:8
 40:39 Eze 41:10, Mal 1:7, Mal 4:12, Lk 22:40
 40:40 Eze 40:55
 40:43 Lev 1:6, Lev 18, Lev 8:20
 40:44 Eze 40:27, Eze 40:7, Eph 5:19, Gal 3:16
 40:45 Eze 8:5, Nu 5:32, 1 Ti 6:20, Rev 1:6
 40:46 Eze 41:15, Nu 18:5, Eze 44:15, Eph 2:18
 40:47 Eze 40:19, Eze 40:23, Eze 40:27
 40:48 1 Ki 6:5, 2 Ch 3:4
 40:49 Eze 40:21, Eze 40:51, Eze 40:47, Rev 5:12
 41:1 Eze 40:17, 1 Ki 6:2, Eph 2:20-22, 1 Pe 2:5
 41:2 Ex 26:46, Ex 36:37, Jo 10:7, Jo 10:9
 41:3 Eze 41:2, Eze 41:4
 41:4 1 Ki 6:20, 2 Ch 3:8, Rev 21:16, Heb 9:8
 41:5 Eze 6:7, 1 Ki 6:5-6
 41:6 1 Ki 6:6, 1 Ki 6:10, 1 Pe 1:5
 41:7 1 Ki 6:8, Mt 13:52, Heb 6:1

13 Heb. breadth
 14 or, at the step
 15 or, and irons, or, the two hearthstones
 16 or, ward, or, ordinance
 41
 1 or, entrance
 2 Heb. side chamber over side chamber
 3 Heb. be holden
 4 or, three and thirty times, or, foot
 5 Heb. it was made broader, and went round

- tables *was* the flesh of the offering.
- 44 And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.
- 45 And he said unto me, This chamber, whose prospect *is* toward the south, *is* for the priests, the keepers of the ⁴charge of the house.
- 46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.
- 47 So he measured the court, an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.
- 48 And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate *was* three cubits on this side, and three cubits on that side.
- 49 The length of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it; and *there were* pillars by the posts, one on this side, and another on that side.
- 41 Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.
- 2 And the breadth of the ⁵door *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits; and the breadth, twenty cubits.
- 3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.
- 4 So he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple; and he said ⁶unto me, This *is* the most holy place.
- 5 After he measured the wall of the house, six cubits; and the breadth of *every* side chamber, four cubits, round about the house on every side.
- 6 And the side chambers *were* three, ⁷one over another, and ⁸thirty in order; and they entered into the wall which *was* of the house for the side chambers round about, that they might ⁹have hold, but they had not hold in the wall of the house.
- 7 And ¹⁰there *was* an enlarging, and a winding about still upward to the side chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house

- was still upward, and so increased from the lowest chamber to the highest by the midst.*
- 8 I saw also the height of the house round about: the foundations of the side chambers *were* a full reed of six great cubits.
- 9 The thickness of the wall, which *was* for the side chamber without, *was* five cubits; and *that* which *was* left *was* the place of the side chambers that *were* within.
- 10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.
- 11 And the doors of the side chambers *were* toward *the place* that *was* left, one door toward the north, and another door toward the south: and the breadth of the place that *was* left *was* five cubits round about.
- 12 Now the building that *was* before the separate place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.
- 13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;
- 14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.
- 15 And he measured the length of the building over against the separate place which *was* behind it, and the 'galleries thereof on the one side and on the other side, an hundred cubits, with the inner temple, and the porches of the court;
- 16 The door posts, and the narrow windows, and the galleries round about on their three stories, over against the door, 'ceiled with wood round about, *and from the ground up to the windows, and the windows *were* covered;
- 17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by 'measure.
- 18 And *it* *was* made with cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and every cherub had two faces;
- 19 So that the face of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it* *was* made through all the house round about.
- 20 From the ground unto above the door *were* cherubims and palm trees made, and on the wall of the temple.
- 21 The 'posts of the temple *were* squared, and the face of the sanctuary; the appearance of *the one* as the appearance of *the other*.
- 22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and

41:8 Eze 40:5; Rev 21:16

41:9 Eze 41:5; Eze 41:11; Eze 42:1; Eze 42:4

41:11 Eze 41:9; Eze 42:4

41:12 Eze 42:1; Eze 10:15; Rev 21:27; Rev 22:14-15

41:15 Eze 42:3, SS 11:7, SS 7:5, Zec 3:7; Eze 41:17

41:16 Eze 41:26; Eze 40:16; Eze 40:25; 1 Co 13:12

41:18 1 Ki 7:36; 2 Ch 3:7; Eze 16:22; Rev 7:9

41:21 Eze 40:14; 1 Ki 6:33

41:22 1 Ki 6:20; 1 Ki 6:22; 1 Ki 7:48; Rev 8:5

41:23 1 Ki 6:31-35; 2 Ch 4:22

41:24 Eze 40:48

41:25 Eze 41:16-20

41:26 Eze 41:16; Eze 40:16

42:1 Eze 40:24; Eze 41:1; Eze 40:20; Rev 11:2

42:3 Eze 41:10; 2 Ch 7:5; SS 1:7; SS 7:5

42:4 Eze 42:11; Mt 7:1; Lk 13:24

42:6 Eze 41:6; 1 Ki 6:8

42:9 Eze 46:19

42:10 Eze 41:12

Eze 42:1; Eze 42:13

42:11 Eze 42:8

42:12 Eze 42:9

he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there* *were* made on them, on the doors of the temple, cherubims and palm trees, like *as* *were* made upon the walls; and *there* *were* thick planks upon the face of the porch without.

26 And *there* *were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

42 Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries 'were higher than these, *than the lower, and than the middlemost of the building.

6 For *they* *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* *was* straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the utter court on the forefront of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And 'from under these chambers *was* 'the entry on the east side, 'as one goeth into them from the utter court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way before them *was* like the appearance of the chambers which *were* toward the north, as long as they, and as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

6 or, several walks, or, walks with pillars

7 Heb. ceiling of wood

8 or, and the ground unto the windows

9 Heb. measures

10 Heb. post

42

1 or, did eat of these

2 or, and the building consisted of the lower and the middlemost

3 or, from the place

4 or, he that brought me

5 or, as he came

13 Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, *they be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering: for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

43 Afterward he brought me to the gate, *even* the gate that looketh toward the east:

2 And, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar: and I fell upon my face.

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man stood by me.

7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my

42:13 Ex 29:31; Lev 6:26; Lev 7:6, Nu 16:9
42:14 Eze 44:19; Lev 8:7; Lev 8:15; 1k 9:62
42:15 Eze 41:2-5; Eze 41:5; Eze 40:6
42:16 Eze 40:4; Zec 2:1; Rev 11:1-2
42:20 Eze 40:5; ss 2:9; Mic 7:11; 1k 16:26
43:1 Eze 40:6; Eze 42:15; Eze 43:1; Eze 40:1
43:2 Eze 42:4; Eze 9:3; Isa 64:11; 1k 12:11
43:3 Eze 8:4; Eze 9:3; Eze 9:1; Eze 9:5; Jer 1:49
43:4 Eze 10:18-19; Eze 11:2
43:5 Eze 8:3; Eze 11:2; Eze 37:1; Ac 8:49
43:6 Lev 1:1; Isa 60:6; Rev 16:1; Eze 40:3
43:7 Eze 10:1; Ps 99:1; Joel 3:17; Mt 28:20; Jo 14:1
43:8 Eze 5:11; Eze 25:9; Eze 41:7; 2 Ch 35:4
43:9 Hos 2:2; Eze 45:7; Eze 45:7; 2 Co 6:16
43:10 Eze 40:4; 1 Ch 28:11; Eze 45:11; Rom 6:21
43:11 Heb 8:5; 1 Co 11:2; Eze 11:20; Eze 36:27
43:12 Eze 40:2; Eze 42:20; Ps 94:5; Joel 3:17; Rev 21:27
43:13 2 Ch 1:1; Eze 40:5; Eze 11:8
43:15 Isa 29:1-2; Isa 29:7; Lev 9:9; Ps 118:27
43:16 Ex 27:1; 2 Ch 1:1; Eze 5:5; Eze 38:1-2
43:17 Ex 25:25; 1 K 18:32; Ex 20:26; Ne 9:9
43:18 Eze 40:29; Lev 16:19; Heb 12:24
43:19 Eze 40:46; Eze 48:11; 1 Pe 2:5; 1 Pe 2:9
43:20 Eze 43:15; Ex 29:36; Lev 1:25; Heb 9:21-24
43:21 Ex 29:14; Lev 1:12; Lev 8:17; Heb 15:11-12

6 Heb. wind

43

1 or, when I came to prophesy that the city should be destroyed

2 or, for there was but a wall between me and them

3 or, sum. or. number

4 Heb. bosom

5 Heb. lip

6 Heb. Harol, that is, the mountain of God

7 Heb. Ariel, that is, the lion of God

thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them, for ever.

10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This is the law of the house: Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this is the law of the house.

13 And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and an hand breadth: even the bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So *the* altar *shall be* four cubits; and from *the* altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs shall look toward the east.

18 And he said unto me, Son of man, thus saith the Lord God: These *are* the ordinances of the altar in the day when they shall make it, to offer burnt offerings thereon, and to sprinkle blood thereon.

19 And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin offering.

20 And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin

- offering, and he shall burn it in the appointed place of the house, without the sanctuary.
- 22 And on the second day thou shalt offer a kid of the goats without blemish for a sin offering; and they shall cleanse the altar, as they did cleanse it with the bullock.
- 23 When thou hast made an end of cleansing it, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.
- 24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the LORD.
- 25 Seven days shalt thou prepare every day a goat for a sin offering; they shall also prepare a young bullock, and a ram out of the flock, without blemish.
- 26 Seven days shall they purge the altar and purify it; and they shall consecrate themselves.
- 27 And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith the LORD God.

The Temple Ritual

- 44** Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.
- 2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.
- 3 It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.
- 4 Then brought he me the way of the north gate before the house; and I looked, and, behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.
- 5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.
- 6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the LORD God: O ye house of Israel, let it suffice you of all your abominations,
- 7 In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

43:22 Eze 43:25; Isa 53:6; Isa 53:10; 1 Pe 1:19
43:24 Lev 2:13; Nu 18:19; Mt 5:13; Mk 9:49, 50; Col 4:6
43:25 Ex 29:35-37; Lev 8:15
43:26 Lev 8:34; Ex 29:24; Ex 32:29
43:27 Lev 9:1; Rom 15:16; Php 2:17; Heb 13:15

44:1 Eze 40:6; Eze 40:17; Eze 42:14; Eze 43:1
44:2 Eze 43:2-4; Ex 29:1, 10; 1st 6:1-5
44:3 Eze 46:2; Eze 46:8, 2 Ch 23:13; Ge 31:54
44:4 Eze 40:20; Eze 40:40; Eze 42:25; Mal 3:1; Rev 1:17
44:5 Eze 40:4; Da 10:12; Mt 28:20; Ac 8:57
44:6 Eze 4:9; Eze 45:9, 1 Pe 4:3
44:7 Eze 44:9; Eze 22:26; Ac 21:28; Ac 7:51
44:8 Lev 22:2; Ac 7:53, 1 Th 6:13, 2 Ti 4:1
44:9 Eze 44:7; Ps 50:16; Joel 3:17; Mk 16:16
44:10 Eze 44:15; Eze 22:20; Eze 46:11, 1 Ti 5:22
44:11 Eze 44:14; Eze 40:45; 1 Ch 26:1; Nu 18:6
44:12 Isa 9:16; Hos 4:6; Hos 5:1; Eze 20:6
44:13 Nu 18:4, 2 Ki 23:9; Eze 32:20; Eze 36:5
44:14 Nu 18:4; 1 Ch 23:28-32
44:15 Eze 40:46, 2 Ti 2:2; Rev 2:1; Rev 2:8
44:16 Rev 1:6; Eze 44:22; Mal 1:7; Mal 1:12
44:17 Eze 28:13; Lev 16:4; Rev 4:4; Rev 19:8
44:18 Ex 39:28; Ex 26:42-43, 1 Co 14:40
44:19 Eze 46:20; Ex 29:37; Ex 30:29; 1 Co 5:5-6
44:20 Lev 21:5; Dt 14:1; Nu 6:5; 1 Co 11:14
44:21 Lev 10:9; Lk 1:45, 1 Ti 3:8, 1 Ti 3:24
44:22 Lev 21:7; 1 Ti 3:2, 1 Ti 3:11; 1 Ti 4:6

44:1 Eze 40:6; Eze 40:17; Eze 42:14; Eze 43:1
44:2 Eze 43:2-4; Ex 29:1, 10; 1st 6:1-5
44:3 Eze 46:2; Eze 46:8, 2 Ch 23:13; Ge 31:54
44:4 Eze 40:20; Eze 40:40; Eze 42:25; Mal 3:1; Rev 1:17
44:5 Eze 40:4; Da 10:12; Mt 28:20; Ac 8:57
44:6 Eze 4:9; Eze 45:9, 1 Pe 4:3
44:7 Eze 44:9; Eze 22:26; Ac 21:28; Ac 7:51
44:8 Lev 22:2; Ac 7:53, 1 Th 6:13, 2 Ti 4:1
44:9 Eze 44:7; Ps 50:16; Joel 3:17; Mk 16:16
44:10 Eze 44:15; Eze 22:20; Eze 46:11, 1 Ti 5:22
44:11 Eze 44:14; Eze 40:45; 1 Ch 26:1; Nu 18:6
44:12 Isa 9:16; Hos 4:6; Hos 5:1; Eze 20:6
44:13 Nu 18:4, 2 Ki 23:9; Eze 32:20; Eze 36:5
44:14 Nu 18:4; 1 Ch 23:28-32
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44:16 Rev 1:6; Eze 44:22; Mal 1:7; Mal 1:12
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44:21 Lev 10:9; Lk 1:45, 1 Ti 3:8, 1 Ti 3:24
44:22 Lev 21:7; 1 Ti 3:2, 1 Ti 3:11; 1 Ti 4:6

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44:8 Lev 22:2; Ac 7:53, 1 Th 6:13, 2 Ti 4:1
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44:17 Eze 28:13; Lev 16:4; Rev 4:4; Rev 19:8
44:18 Ex 39:28; Ex 26:42-43, 1 Co 14:40
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44:19 Eze 46:20; Ex 29:37; Ex 30:29; 1 Co 5:5-6
44:20 Lev 21:5; Dt 14:1; Nu 6:5; 1 Co 11:14
44:21 Lev 10:9; Lk 1:45, 1 Ti 3:8, 1 Ti 3:24
44:22 Lev 21:7; 1 Ti 3:2, 1 Ti 3:11; 1 Ti 4:6

44:1 Eze 40:6; Eze 40:17; Eze 42:14; Eze 43:1
44:2 Eze 43:2-4; Ex 29:1, 10; 1st 6:1-5
44:3 Eze 46:2; Eze 46:8, 2 Ch 23:13; Ge 31:54
44:4 Eze 40:20; Eze 40:40; Eze 42:25; Mal 3:1; Rev 1:17
44:5 Eze 40:4; Da 10:12; Mt 28:20; Ac 8:57
44:6 Eze 4:9; Eze 45:9, 1 Pe 4:3
44:7 Eze 44:9; Eze 22:26; Ac 21:28; Ac 7:51
44:8 Lev 22:2; Ac 7:53, 1 Th 6:13, 2 Ti 4:1
44:9 Eze 44:7; Ps 50:16; Joel 3:17; Mk 16:16
44:10 Eze 44:15; Eze 22:20; Eze 46:11, 1 Ti 5:22
44:11 Eze 44:14; Eze 40:45; 1 Ch 26:1; Nu 18:6
44:12 Isa 9:16; Hos 4:6; Hos 5:1; Eze 20:6
44:13 Nu 18:4, 2 Ki 23:9; Eze 32:20; Eze 36:5
44:14 Nu 18:4; 1 Ch 23:28-32
44:15 Eze 40:46, 2 Ti 2:2; Rev 2:1; Rev 2:8
44:16 Rev 1:6; Eze 44:22; Mal 1:7; Mal 1:12
44:17 Eze 28:13; Lev 16:4; Rev 4:4; Rev 19:8
44:18 Ex 39:28; Ex 26:42-43, 1 Co 14:40
44:19 Eze 46:20; Ex 29:37; Ex 30:29; 1 Co 5:5-6
44:20 Lev 21:5; Dt 14:1; Nu 6:5; 1 Co 11:14
44:21 Lev 10:9; Lk 1:45, 1 Ti 3:8, 1 Ti 3:24
44:22 Lev 21:7; 1 Ti 3:2, 1 Ti 3:11; 1 Ti 4:6

44:1 Eze 40:6; Eze 40:17; Eze 42:14; Eze 43:1
44:2 Eze 43:2-4; Ex 29:1, 10; 1st 6:1-5
44:3 Eze 46:2; Eze 46:8, 2 Ch 23:13; Ge 31:54
44:4 Eze 40:20; Eze 40:40; Eze 42:25; Mal 3:1; Rev 1:17
44:5 Eze 40:4; Da 10:12; Mt 28:20; Ac 8:57
44:6 Eze 4:9; Eze 45:9, 1 Pe 4:3
44:7 Eze 44:9; Eze 22:26; Ac 21:28; Ac 7:51
44:8 Lev 22:2; Ac 7:53, 1 Th 6:13, 2 Ti 4:1
44:9 Eze 44:7; Ps 50:16; Joel 3:17; Mk 16:16
44:10 Eze 44:15; Eze 22:20; Eze 46:11, 1 Ti 5:22
44:11 Eze 44:14; Eze 40:45; 1 Ch 26:1; Nu 18:6
44:12 Isa 9:16; Hos 4:6; Hos 5:1; Eze 20:6
44:13 Nu 18:4, 2 Ki 23:9; Eze 32:20; Eze 36:5
44:14 Nu 18:4; 1 Ch 23:28-32
44:15 Eze 40:46, 2 Ti 2:2; Rev 2:1; Rev 2:8
44:16 Rev 1:6; Eze 44:22; Mal 1:7; Mal 1:12
44:17 Eze 28:13; Lev 16:4; Rev 4:4; Rev 19:8
44:18 Ex 39:28; Ex 26:42-43, 1 Co 14:40
44:19 Eze 46:20; Ex 29:37; Ex 30:29; 1 Co 5:5-6
44:20 Lev 21:5; Dt 14:1; Nu 6:5; 1 Co 11:14
44:21 Lev 10:9; Lk 1:45, 1 Ti 3:8, 1 Ti 3:24
44:22 Lev 21:7; 1 Ti 3:2, 1 Ti 3:11; 1 Ti 4:6

44:1 Eze 40:6; Eze 40:17; Eze 42:14; Eze 43:1
44:2 Eze 43:2-4; Ex 29:1, 10; 1st 6:1-5
44:3 Eze 46:2; Eze 46:8, 2 Ch 23:13; Ge 31:54
44:4 Eze 40:20; Eze 40:40; Eze 42:25; Mal 3:1; Rev 1:17
44:5 Eze 40:4; Da 10:12; Mt 28:20; Ac 8:57
44:6 Eze 4:9; Eze 45:9, 1 Pe 4:3
44:7 Eze 44:9; Eze 22:26; Ac 21:28; Ac 7:51
44:8 Lev 22:2; Ac 7:53, 1 Th 6:13, 2 Ti 4:1
44:9 Eze 44:7; Ps 50:16; Joel 3:17; Mk 16:16
44:10 Eze 44:15; Eze 22:20; Eze 46:11, 1 Ti 5

- widow, nor her that is ⁷put away: but they shall take maidens of the seed of the house of Israel, or a widow ⁸that had a priest before.
- 23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.
- 24 And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.
- 25 And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.
- 26 And after he is cleansed, they shall reckon unto him seven days.
- 27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin offering, saith the Lord God.
- 28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.
- 29 They shall eat the meat offering, and the sin offering, and the trespass offering: and every dedicated thing in Israel shall be theirs.
- 30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.
- 31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

45 Moreover, ⁷when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, ⁸a holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

- 2 Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the ⁹suburbs thereof.

^{44:23} Eze 22:26; Dt 35:10; Hos 4:6; Zep 3:4

^{44:24} 1 Ch 23:4; Eze 2:6,5; 1 Ti 3:15; Isa 58:13-14

^{44:25} Lev 22:4, 2 Co 5:16; Lk 9:59-60; 1 Th 4:13-15

^{44:26} Nu 6:10; Heb 9:13-14

^{44:27} Eze 44:17; Lev 4:3; Lev 8:14; Heb 7:26-28

^{44:28} Eze 45:4; Nu 18:20; Dt 10:9; Jos 13:18

^{44:29} Lev 2:3; Lev 2:10; Lev 6:26; Heb 13:10

^{44:30} Ex 13:12; Ex 22:29; Ex 24:19; Jas 1:18

^{44:31} Ex 22:31; Lev 22:8; Rom 14:20; 1 Co 8:13

^{45:1} Eze 47:21; Eze 48:29; Nu 34:13; Jos 13:6

^{45:2} Eze 42:19-20

^{45:3} Eze 48:10

^{45:4} Eze 45:1; Eze 44:28; Eze 48:11; Eze 48:45

^{45:5} Eze 48:10; Eze 48:13; 1 Co 9:14-16

^{45:6} Eze 48:15-18; Eze 48:30-35

^{45:7} Eze 54:24; Eze 57:24; Eze 48:21; Lk 14:32-33

^{45:8} Eze 22:27; Jer 22:17; Zep 3:13; Jas 2:6

^{45:9} Eze 44:6; 1 Pe 4:3; Ne 5:10; 1st 1:17; Lk 1:15

^{45:10} Pr 11:1; Jer 16:11; Pr 20:10; Mic 6:10-11

^{45:11} Isa 5:10

^{45:12} Ex 30:13; Lev 27:25; Nu 3:47

⁷ Heb. thrust forth

⁸ Heb. from a priest

⁹ or, devoted

¹⁰ or, And the chief

45

¹ Heb. when ye cause the land to fall

² Heb. holiness

³ or, void places

⁴ Heb. expulsions

- 3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the sanctuary and the most holy place.

4 The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers.

6 And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion. and before the possession of the city, from the west side westward, and from the east side eastward: and the length shall be over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes.

9 Thus saith the Lord God; Let it suffice you. O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord God.

10 Ye shall have just balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This is the oblation that ye shall offer: the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley:

44:23, 24. Love and Duty.—Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish, and disobedient. If stern duty is left to stand alone without love to soften and win, it will have a similar result. Duty and love must be blended in order that children may be properly disciplined.

Anciently, directions were given to the priests: And they shall teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment, and they shall judge it according to My judgments." When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from

his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity; but thou shalt have delivered thy soul."

Here the duty of God's servants is made plain. They cannot be excused from the faithful discharge of their duty to reprove sins and wrongs in the people of God, although it may be a disagreeable task and may not be received by the one who is at fault. But in most cases the one reproved would accept the warning and heed reproof were it not that others stand in the way. They come in as sympathizers and pity the one reproved and feel that they must stand in his defense. They do not see that the Lord is displeased

- 14 Concerning the ordinance of oil, the bath of oil, *ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths: for ten baths are an homer:*
- 15 And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel: for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord God.
- 16 All the people of the land shall give this oblation for the prince in Israel.
- 17 And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.
- 18 Thus saith the Lord God: In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary:
- 19 And the priest shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.
- 20 And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house.
- 21 In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days: unleavened bread shall be eaten.
- 22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering.
- 23 And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering.
- 24 And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.
- 25 In the seventh month, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

45:14 Eze 45:11
45:15 Mat 1:14, Eze 45:17, Isa 9:21, Rom 5:10, Eph 2:16
45:16 Ex 30:14-15, Isa 16:1
45:17 2 Sa 6:19, Jo 1:16, Eph 5:2, Heb 13:10
45:18 Ex 12:2, Mt 6:33, Lev 22:20, Heb 7:26, Heb 9:11
45:19 Eze 43:14, Eze 43:20, Lev 16:18-20
45:20 Lev 4:27, Ps 19:12, Heb 5:2, Lev 16:20
45:21 1 Co 5:7-8
45:22 Mt 20:28, Mt 20:26-28, Lev 4:14, 2 Co 5:21
45:23 Lev 23:8, Nu 29:5, Job 12:8, Heb 10:8-12
45:24 Eze 46:5-7, Nu 28:12-15
45:25 2 Ch 5:3, Zec 14:16-19, Jn 7:2, Jn 5:35-39

46:1 Eze 41:1-2, Ex 20:9, Lk 13:14, Eze 45:17
46:2 Jn 10:1-5, Eze 46:8, Eze 44:3, Mt 26:39, Heb 5:7-8
46:3 Lk 1:10, Jn 10:9, Heb 10:19-22
46:4 Eze 45:17, Nu 9:10
46:5 Eze 46:7, Eze 45:24, Nu 28:12, Lev 1:21
46:8 Eze 46:2, Eze 41:3, Col 1:18
46:9 Ex 31:23, Ps 84:7, Mal 4:1, Heb 10:38, 2 Pe 2:20-21
46:10 Ps 42:1, Mt 18:20, Mt 28:20, Heb 4:6
46:11 Eze 46:5-7

5 or, kid
6 or, thank offerings
7 Heb. shall be for
8 or, with
9 or, thank offerings
46
1 Heb. the gift of his hand

- 46 Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.
- 2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.
- 3 Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons.
- 4 And the burnt offering that the prince shall offer unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish.
- 5 And the meat offering shall be an ephah for a ram, and the meat offering for the lambs as he shall be able to give, and an hin of oil to an ephah.
- 6 And in the day of the new moon it shall be a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.
- 7 And he shall prepare a meat offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.
- 8 And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.
- 9 But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.
- 10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.
- 11 And in the feasts and in the solemnities the meat offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin

with the wrongdoer, because the cause of God has been wounded and His name reproached. Souls have been turned aside from the truth and have made shipwreck of faith as the result of the wrong course pursued by the one in fault; but the servant of God whose discernment is clouded and whose judgment is swayed by wrong influences would as soon take his position with the offender whose influence has done much harm, as with the reprobator of wrong and of sin, and in so doing he virtually says to the sinner: "Do not be troubled, do not be cast down; you are about right after all." These say to the sinner: "It shall be well with thee."

God requires His servants to walk in the light and not cover their eyes that they may not discern the working of

Satan. They should be prepared to warn and reprove those who are in danger through his subtlety. Satan is working on the right hand and on the left to obtain vantage ground. He rests not. He is persevering. He is vigilant and crafty to take advantage of every circumstance and turn it to his account in his warfare against the truth and the interests of the kingdom of God. It is a lamentable fact that God's servants are not half as much awake to the wiles of Satan as they should be. And instead of resisting the devil that he may flee from them, many are inclined to make a compromise with the powers of darkness (37:195, 196).

47:8-12. God Will Be Glorified Through His Church.—Wonderful is the work which the Lord designs to accomplish through His church, that His name may be

of oil to an ephah.

- 12 Now when the prince shall prepare a voluntary burnt offering or peace offerings voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he did on the sabbath day; then he shall go forth; and after his going forth *one* shall shut the gate.
- 13 Thou shalt daily prepare a burnt offering unto the LORD of a lamb ³ of the first year without blemish: thou shalt prepare it ⁴ every morning.
- 14 And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the LORD.
- 15 Thus shall they prepare the lamb, and the meat offering, and the oil, every morning for a continual burnt offering.
- 16 Thus saith the Lord God: If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it shall be their possession by inheritance.
- 17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.
- 18 Moreover the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; but he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.
- 19 After he brought me through the entry, which was at the side of the gate, into the holy chambers of the priests, which looked toward the north; and, behold, there was a place on the two sides westward.
- 20 Then said he unto me, This is the place where the priests shall boil the trespass offering and the sin offering, where they shall bake the meat offering; that they bear *them* not out into the utter court, to sanctify the people.
- 21 Then he brought me forth into the utter court, and caused me to pass by the four corners of the court; and, behold, in every corner of the court *there was* a court.

46:12 Lev 1:3; Lev 23:34; Rom 12:1; Eph 5:2
46:13 Nu 28:10; Jn 1:29; 1 Pt 1:19-20; Rev 13:8
46:14 Nu 28:5
46:15 Heb 7:27; Heb 9:26
46:16 Ge 25:5-6; Ps 57:18; Mt 25:31; Lk 10:12
46:17 Lev 25:10; Lk 19:25-26; Gal 3:30-31
46:18 Eze 45:8; Ps 78:2; Jn 10:28; Eph 1:8
46:19 Eze 40:14-16; Eze 42:9; Eze 44:4-5
46:20 Eze 14:20; 2 Ch 35:15; Eze 41:19
46:21 Eze 40:20; Mt 24:45; Jn 21:15-17; 1 Pt 5:2
47:1 Ps 106:1; Isa 40:25; Jn 5:51; Rev 22:1; Rev 22:17
47:2 Eze 44:2; Eze 9:1
47:3 Eze 40:3; Zec 2:1; Rev 21:15; Lk 20:39
47:4 Rom 15:19; Col 1:6
47:5 Isa 11:9; Hab 2:11; Mt 13:31-32; Rev 11:15
47:6 Eze 8:17; Eze 40:4; Eze 41:5; Zec 12:13; 1 Ki 9:26; 2 Ki 2:13; Eze 47:12; Rev 22:2
47:8 Isa 35:7; Isa 43:20; Mal 1:11; Mt 13:15
47:9 Jn 3:16; Jn 11:26; Ps 78:16; Jn 6:63
2 Heb. a son of his year
3 Heb. morning by morning
4 Heb. a court in a corner of a court, and a court in a corner of a court
5 or, made with chimneys
6 Heb. cornered, etc
47
1 Heb. waters of the ankles
2 Heb. waters of swimming
3 Heb. lip
4 or, plain
5 Heb. two rivers

- 22 In the four corners of the court *there were* courts joined of forty cubits long and thirty broad; these four *corners were* of one measure.
- 23 And *there was* a row of building round about in them, round about them four, and it was made with boiling places under the rows round about.
- 24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.
- 47 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar.
- 2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.
- 3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the *waters were* to the ankles.
- 4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.
- 5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, *waters* to swim in, a river that could not be passed over.
- 6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.
- 7 Now when I had returned, behold, at the *bank of the river were* very many trees on the one side and on the other.
- 8 Then said he unto me, These waters issue out toward the east country, and go down into the *desert*, and go into the sea; *which being* brought forth into the sea, the waters shall be healed.
- 9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the *rivers* shall come, shall live; and there

glorified. A picture of this work is given in Ezekiel's vision of the river of healing: "These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live; . . . and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine." Ezekiel 47:8-12.

From the beginning God has wrought through His

people to bring blessing to the world. To the ancient Egyptian nation God made Joseph a fountain of life. Through the integrity of Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances are as object lessons; they illustrate the spiritual blessings offered to the world through connection with the God whom Joseph and Daniel worshiped. Everyone in whose heart Christ abides, everyone who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life (AA 13).

- shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.
- 10 And it shall come to pass, that the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.
- 11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.
- 12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine.

The Distribution of the Land

- 13 Thus saith the Lord God; *This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.*
- 14 And ye shall inherit it, one as well as another: *concerning the which I lifted up mine hand to give it unto your fathers; and this land shall fall unto you for inheritance.*
- 15 And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; *"Hazarhaticon, which is by the coast of Hauran.*
- 17 And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. *And this is the north side.*
- 18 And the east side ye shall measure *"from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side.*
- 19 And the south side southward, from Tamar even to the waters of *"strife in Kadesh, the "river to the great sea. And this is the south side "southward.*
- 20 The west side also shall be the great sea from the border, till a man come over against Hamath. *This is the west side.*
- 21 So shall ye divide this land unto you according to the tribes of Israel.
- 22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.
- 23 And it shall come to pass, that in what tribe the stranger sojourneth, there shall

47:10 Mt 4:19; Mk 13:17; Mt 13:30; Mk 1:7.

47:11 2 Pt 2:19-22; Rev 21:8; Rev 22:11; Dt 29:25.

47:12 Eze 47:7; Rev 22:2; Ps 92:12; Isa 60:21.

47:13 Ge 46:5; Ge 49:26; 1 Ch 5:1; Jer 31:8.

47:14 Eze 20:28; Eze 20:42; Ge 12:7; Pr 16:35.

47:15 Eze 17:17-20; Eze 48:1 Nu 3:68.

47:16 Nu 13:21; Nu 34:8; 1 Ki 8:65; Am 6:14; Ac 9:2.

47:17 Eze 48:1; Nu 34:9.

47:18 Ge 31:23; Ge 31:17; Nu 32:1; Jer 10:8.

47:19 Eze 48:28; Nu 20:13; Dt 32:51; Ps 81:7.

47:22 Isa 56:6-7; Ac 11:18; Eph 3:6; Ac 15:9.

48:1 Rev 7:4-8; 2 Sa 2:2; 1 Ki 12:26-29; Mt 20:15,16.

48:2 Ge 30:12-13.

48:3 Ge 30:7-8.

48:4 Ge 41:51; Ge 48:5.

48:5 Jos 17:8-10; Jos 17:14-18.

48:6 Ge 29:32; Ge 49:3-4.

48:7 Ge 29:35; Jos 19:9.

48:8 Eze 48:35; Isa 12:6; 2 Co 6:16; Col 2:9; Rev 21:5.

48:10 Eze 44:28; Eze 15:4; Mt 10:10; 1 Co 15:11.

48:11 Eze 44:19; Mt 24:45,46; 2 Ti 4:7-8; 1 Pt 5:4.

48:12 Eze 45:4; Lev 27:21.

48:13 Eze 15:3; Dt 12:19; 1 Ki 10:7.

48:14 Ex 22:29; Lev 27:10; Lev 27:28; Mal 4:6,10.

48:15 Eze 12:20; Eze 44:23; Eze 45:6; 1 Ti 4:15.

6 or, and that which shall not be healed

7 Heb. shall come up

8 or, principal

9 or, for bruises and sores

10 or, swore

11 or, the middle village

12 Heb. from between

13 or, Meribah

14 or, valley

15 or, is the south side toward Teman

48

1 Heb. one portion

2 or, The sanctified portion shall be for the priests

3 or, ward, or, ordinance

4 holiness of holinesses

ye give him his inheritance, saith the Lord God.

- 48 Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; *a portion for Dan.*
- 2 And by the border of Dan, from the east side unto the west side, *a portion for Asher.*
- 3 And by the border of Asher, from the east side even unto the west side, *a portion for Naphtali.*
- 4 And by the border of Naphtali, from the east side unto the west side, *a portion for Manasseh.*
- 5 And by the border of Manasseh, from the east side unto the west side, *a portion for Ephraim.*
- 6 And by the border of Ephraim, from the east side even unto the west side, *a portion for Reuben.*
- 7 And by the border of Reuben, from the east side unto the west side, *a portion for Judah.*
- 8 And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it.
- 9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.
- 10 And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.
- 11 *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.
- 12 And this oblation of the land that is offered shall be unto them *a thing most holy* by the border of the Levites.
- 13 And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth; all the length shall be five and twenty thousand, and the breadth ten thousand.
- 14 And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land; for it is holy unto the LORD.
- 15 And the five thousand, that are left in the breadth over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for

- suburbs: and the city shall be in the midst thereof.
- 16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.
- 17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.
- 18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion*; and the increase thereof shall be for food unto them that serve the city.
- 19 And they that serve the city shall serve it out of all the tribes of Israel.
- 20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city.
- 21 And the residue *shall be* for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary of the house *shall be* in the midst thereof.
- 22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.
- 23 As for the rest of the tribes, from the east

48:18 Jos 9:27
48:19 Eze 45:6
48:20 11eb 12:17,
Rev 21:16
48:21 Eze 48:22,
Eze 37:24, Eze 45:7-8,
11eb 14:11
48:23 Eze 48:1
48:24 Ge 29:33, Ge
39:5-7
48:25 Ge 30:11-18,
48:26 Ge 30:19-20
48:27 Ge 30:10-11,
Jos 13:24-28
48:28 Eze 47:19, 2
Ch 20:2, Nu 20:1, Ps
106:32
48:29 Nu 31:2, Nu
34:33
48:30 Eze 48:16,
Eze 48:32-35, Rev
21:16
48:31 Isa 54:12, Isa
60:11, Rev 21:21, Rev
21:25
48:35 Jer 33:16,
Joel 3:21, Rev 21:3,
Rev 22:3

5 Heb. one portion
6 or, Meribah-
kadesh
7 Heb. Jehovah-
shammah

- side unto the west side, Benjamin *shall have* ⁵a portion.
- 24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a portion.
- 25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.
- 26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.
- 27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.
- 28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of ¹trife in Kadesh, and to the river toward the great sea.
- 29 This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord God.
- 30 And these *are* the goings out of the city on the north side, four thousand and five hundred measures.
- 31 And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward: one gate of Reuben, one gate of Judah, one gate of Levi.
- 32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.
- 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.
- 34 At the west side four thousand and five hundred, *with* their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali.
- 35 It was round about eighteen thousand measures: and the name of the city *was* that day *shall be*, ⁷The Lord is there.

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The Book of DANIEL

INTRODUCTION

1. TITLE

The book is named after its principal character, Daniel. The practice of naming OT books for their main hero is demonstrated by other books such as Joshua, Samuel, Esther, Job, etc. Such a title does not necessarily indicate authorship, although that may be included as well, as is the case with the book of Daniel.

2. AUTHORSHIP

The traditional view of both Jews and Christians is that the book was written in the 6th century B.C., and that Daniel was its author. In favor of the correctness of this traditional view are the following points of evidence:

a. The claims of the book. The prophet Daniel speaks in the first person in many passages (chs. 8:1-7, 13-19, 27; 9:2-22; 10:2-5; etc.). He states that he personally received the divine order to preserve the book (ch. 12:4). The fact that there are sections in which the author refers to himself in the third person (chs. 1:6-11, 17, 19, 21; 2:14-20; etc.) is not strange, for in works of antiquity such a usage is frequently observed (see on Ezra 7:28).

b. The author well acquainted with history. Only a man of the 6th century B.C., well versed in Babylonian affairs, could have provided some of the historical facts found in the book. The knowledge of these facts was lost after the 6th century B.C., not being recorded in other ancient literature after that time. Relatively recent archeological finds have once more brought these facts to light.

c. The testimony of Jesus Christ. Quoting a passage from the book, Jesus Christ mentions Daniel as author (Matt. 24:15). For every Christian believer this testimony should be convincing evidence.

The book falls into two clearly distinguishable parts, the first (chs. 1-6) mainly historical, and the second (chs. 7-12) mainly prophetic; yet the book is a literary unit. In support of such unity the following arguments can be listed:

1. The various parts of the book are mutually related, one to the other. The use of the Temple vessels at Belshazzar's feast can be understood in the light of the record of how they came to Babylon (ch. 5:3; cf. ch. 1:1, 2). Chapter 3:12 refers

back to the political action of Nebuchadnezzar described first in ch. 2:49. In ch. 9:21 reference is made to an earlier vision (see ch. 8:15, 16).

2. The historical part contains a prophecy (ch. 2) closely related in theme to the prophecies found in chs. 7-12. Chapter 7 develops further the theme of ch. 2. Also the historical and prophetic elements are related. The historical section (chs. 1-6) narrates God's dealings with one nation, Babylon, and its role in the divine plan. This illustrates God's dealings with all nations (see Ed 175-177). Like Babylon, each successive world power portrayed in the prophetic portion had an opportunity to know the divine will and cooperate with it, and each was measured by its fulfillment of the divine purpose. Thus each nation's rise and fall in chs. 7-12 is to be understood in terms of the principles set forth in the historical portion as they related to Babylon. This unifies the book and illuminates the role played by each empire.

The literary unity of the book, demonstrated in the composition, general channel of thought, and expressions used in the two languages, is generally recognized. The arguments adduced for two authors for the book appear pointless.

In *Qumrân* Cave 1 were three fragments from the book of Daniel. They were published by D. Barthelemy and J. T. Milik, in *Discoveries in the Judaean Desert I. Qumrân Cave 1* (Oxford, 1955), pp 150-152. The fragments came either from two scrolls or from one scroll in which chs. 1 and 2 were written by one scribe and ch. 3 by another, containing parts of chs. 1:10-17; 2:2-6; 3:22-30. A comparison of this text with the Masoretic text shows 16 variants, none of which affects the meaning of the passage. Nine of these 16 variations are spelling variants, each affecting only one letter; two of these seem to be spelling errors; the other seven are variously spelled also in the Masoretic text. Four additions are found: one of the conjunction "and," and one of the particle "that" before an "if"; two words have a vowel letter added. Once, a vowel letter occurring in the Masoretic text is not found in the fragments. Two verbal endings seem to be scribal errors. The list shows that the differences are so insignificant that they would not be noticeable in a translation. This is a strong proof that the Masoretic text of Daniel is now in substantially the same form as it was at least in the time of Christ.

It is of further interest that the fragment of ch. 2 covers the passage in which the transition occurs

from Hebrew to Aramaic (see on ch. 2:4). At that point a space is left between the last Hebrew word and the first Aramaic word, thus making a distinct break between the language sections. It is also noteworthy that, in agreement with the Masoretic text, these fragments do not contain the apocryphal Song of the Three Children (see on ch. 3:23).

Qumrân Cave 4 has produced leather fragments from three Daniel MSS (not yet published in 1976) reported to be well preserved and representing sizable portions of the book. F. M. Cross, in *Biblical Archaeologist*, 19 (1956), 85, 86; Cross, in *Revue Biblique*, 63 (1956), 58.

From *Qumrân* Cave 6 come several papyrus fragments of Daniel, representing chs. 8:20, 21; 10:8-16; and 11:33-38 (containing nine minor spelling variants), published by M. Baillet in *Discoveries in the Judaean Desert III: Les "Petites Grottes" de Qumrân* (Oxford, 1962), pp. 114-116.

3. HISTORICAL SETTING

The book of Daniel contains (1) a record of certain historical incidents from the life of Daniel and his three friends, who were Jewish exiles in Babylonian government service, and (2) a record of a prophetic dream of king Nebuchadnezzar, interpreted by Daniel, together with records of visions the prophet himself had received. Although the book was written in Babylonia during the Exile and shortly thereafter, its purpose was not to provide either a history of the Jewish exile or a biography of Daniel. The book relates high-light experiences of the statesman-prophet and his associates and was compiled with specific objectives in mind.

First of all Daniel presents brief information concerning the reason for his being found in the public service of the Babylonian king (ch. 1). Having been taken to Babylon in the first captivity in 605 B.C., during the course of Nebuchadnezzar's first Syrian campaign, Daniel and other princes of royal blood were chosen to be trained for government service. The initial 19 years of Daniel's stay in Babylonia were the last years of Judah's existence as a kingdom, albeit subject to Babylon. The futile anti-Babylonian policies of Judah's last kings brought one catastrophe after another upon the Jewish nation.

King Jehoiakim, during whose reign Daniel had gone into captivity, remained loyal to Babylon for a few years. Eventually, however, he acceded to the policy of the pro-Egyptian party in Judah, and rebelled. As a result the country suffered military invasions, its citizens lost their liberty and were taken into captivity, and the king lost his life. His son and successor, Jehoiachin, after a brief reign of only three months, saw the armies of Babylon return to mete out punishment for disloyalty. He,

together with thousands of the upper-class citizens of Judah, went into captivity in 597 B.C. His successor, Zedekiah, apparently attempted to remain loyal to Babylon. However, being weak and vacillating, he could not long withstand the overtures of Egypt and the anti-Babylonian sentiment of his chief advisers. As a result Nebuchadnezzar, weary of the repeated revolts in Palestine, decided to put an end to the kingdom of Judah. For two and a half years the Babylonian armies ravaged Judah, took and destroyed the cities, including Jerusalem, with its Temple and its palaces, and led the majority of the inhabitants of Judah into captivity in 586 B.C.

Daniel was in Babylon during these eventful days. He must have seen the Babylonian armies depart for their several campaigns against his homeland, and witnessed their victorious returns and the arrival of captured Jews. Among the captives were the young king Jehoiachin with his family (2 Kings 24:10-16), and later the blinded king Zedekiah (2 Kings 25:7). During these years Daniel must also have been aware of the political agitation that was going on among the exiled Jews, which resulted in Nebuchadnezzar's burning to death some of the chief instigators. It was this agitation that caused Jeremiah to send a letter to his captured compatriots urging them to lead a quiet and peaceful life in Babylonia (Jer. 29).

During all these years Daniel and his three friends quietly and loyally performed their duties as royal officers and subjects of the realm. After their scholarly training they became members of the elite group called wise men, who served the king as advisers. It was then that Daniel had the unique opportunity of explaining to Nebuchadnezzar the dream of future empires (Dan. 2). As a result Daniel was appointed to a position of exceptionally high rank, which he seems to have held for many years. This office gave him the opportunity of acquainting the king with the power of the God of heaven and earth, whom Daniel and his friends served. How long Daniel retained this position is not known. He seems to have lost it before 570 B.C., since his name is not found in a contemporary "Court and State Almanac," written in cuneiform, which lists the chief officers of Nebuchadnezzar's government holding office at that time. No other court and state almanacs for the reign of Nebuchadnezzar are extant. In fact, Daniel is not mentioned in any contemporary non-Biblical source.

The absence of Daniel's name in this document is not strange, since we do not know how long Daniel remained in public office. Only four principal events during Nebuchadnezzar's reign are recorded in the book of Daniel, and Daniel played a role in three of them: (1) the education of the Jewish princes during the king's first three years of reign, including his accession year (ch. 1), (2) the

interpretation of Nebuchadnezzar's dream in the king's second regnal year (ch. 2), (3) the dedication of the image in the plain of Dura, with the resulting experience of Daniel's friends in an unspecified year (ch. 3), and (4) Daniel's interpretation of Nebuchadnezzar's dream, announcing that the king would suffer madness for a period of seven years, which probably occurred during the king's last years (ch. 4).

Nothing is known of Daniel's activities during the years of Nebuchadnezzar's incapacity. We likewise do not know what Daniel did after the king regained his faculties and throne, or whether his services were demanded during the reigns of the succeeding kings, Amel-Marduk (the Biblical Evil-Merodach), Nergal-shar-usur, Labashi-Marduk, and Nabonidus. However, he was permitted to observe the mighty empire of Nebuchadnezzar become morally weak and corrupt under kings who were assassins of their predecessors. He also must have watched with more than ordinary interest the cometlike rise of King Cyrus in Persia to the east, since a man by that name had been mentioned in prophecy as Israel's liberator (Isa. 44:28; 45:1). In 553 B.C. (the year in which Cyrus probably became master over the Median Empire) it is also possible that Daniel saw Nabonidus appoint his son Belshazzar to rule over Babylonia, while Nabonidus himself set out to conquer Tema in Arabia. It was during the first three years of Belshazzar that great visions were given to Daniel (chs. 7; 8), and the man who so far had been known only as an interpreter of dreams and visions became one of the great prophets of all time.

The Babylonians demanded Daniel's services once more, during the night of Babylon's fall, in 539 B.C., to read and interpret the handwriting of doom on the wall of Belshazzar's festal hall. After the Persians became masters over Babylon and its empire, the new rulers made use of the talents and experience of the old statesman of a past generation. Daniel again became a chief counselor of the crown. It was presumably he who brought the prophecies of Isaiah to the notice of the king (see PK 557), which prophecies influenced the Persian ruler to issue the decree that ended exile for the Jews and restored to them a homeland and a Temple. During this later term of Daniel's public office there was an attempt on his life by his envious colleagues, but the Lord marvelously intervened and delivered His servant (ch. 6). Additional important visions were received during these last years of Daniel's life, first under Darius the Mede (ch. 9; see Additional Note on Chapter 6), and then under Cyrus (chs. 10-12).

In any study of the book of Daniel two points call for special examination:

a. The historicity of Daniel. Since the first major attacks on the historicity of Daniel were made by the Neoplatonic philosopher Porphyry (A.D. 233-c.

304), the book has been under the fire of critics, at first only sporadically, but during the past two centuries, constantly. As a result the majority of Christian scholars today consider the book of Daniel the product of an anonymous author who lived about the time of the Maccabean revolt, in the 2nd century B.C.

These scholars set forth two main reasons for ascribing so late a date to the book of Daniel: (1) Since, as they assert, certain prophecies point to Antiochus IV Epiphanes (175-C. 163 B.C.), and since, according to their concept, most prophecies—at least those that have been demonstrated to have had an accurate fulfillment—were written after the events described had occurred, Daniel's prophecies, according to their claims, must be dated in the time following the reign of Antiochus IV; and (2) since, according to their contentions, the historical sections of Daniel record certain events that disagree with historical facts known from available sources, these disagreements can best be explained by assuming that the author was removed from the actual events so much in space and time that he possessed but a limited knowledge of what had actually happened in the 7th and 6th centuries B.C., 400 years earlier.

The first of the two arguments has no validity for one who believes that the inspired prophets of old actually made accurate predictions concerning the course of history. The second argument deserves more detailed attention because of the seriousness of the claim that Daniel contains historical inaccuracies, anachronisms, and misconceptions. For this reason a brief discussion of the historical trustworthiness of Daniel is here presented.

It is true that Daniel describes some events that even today cannot be verified by means of available ancient source material. One such event is the madness of Nebuchadnezzar, which is not mentioned in any extant ancient records. The absence of verification for a temporary incapacity of the greatest king of the Neo-Babylonian Empire is not a strange phenomenon in a time when royal records contain only praiseworthy narratives (see on Dan. 4:36). Also enigmatic is Darius the Mede, whose real place in history has not been established by reliable non-Biblical source material. Hints as to his identity are found in the writings of Greek authors and fragmentary information from cuneiform sources (see Additional Note on Chapter 6).

The other so-called historical difficulties that puzzled conservative commentators of Daniel a hundred years ago have been solved by the increase of historical knowledge provided by archeology. Some of the more important of these now-solved problems are here listed:

1. The supposed chronological discrepancy between Dan. 1:1 and Jer. 25:1. Jeremiah, who, scholars generally agree, is a trustworthy historical

source, synchronizes the 4th year of Jehoiakim of Judah with the 1st year of Nebuchadnezzar of Babylon. However, Daniel speaks of King Nebuchadnezzar's first conquest of Jerusalem as taking place in Jehoiakim's 3rd year, apparently implying that Nebuchadnezzar's 1st year coincided with the 3rd year of Jehoiakim. Before the discovery of contemporary records revealing various systems of reckoning the regnal years of ancient kings, commentators found it difficult to explain this seeming discrepancy. They tried to solve the difficulty either by supposing a coregency of Nebuchadnezzar with his father Nabopolassar (see Vol. III, p. 91), or by assuming that Jeremiah and Daniel dated events according to different systems of reckoning, Jeremiah using a Jewish and Daniel the Babylonian system. Both explanations are today out of date.

The whole difficulty has been solved by the discovery that Babylonian kings, like those of Judah at the time, counted their regnal years according to the "accession-year" method (see Vol. II, p. 138). The year in which a Babylonian king came to the throne was not reckoned as his official 1st year, but merely the year of his accession, and his 1st year, meaning his 1st full calendar year, did not begin until the next New Year's Day, when, in a religious ceremony, he took the hands of the Babylonian god Bel.

We also know from Josephus (citing Berossus) and a Babylonian chronicle that Nebuchadnezzar was on a military campaign in Palestine against Egypt when his father died and he succeeded to the throne. Hence Daniel and Jeremiah completely agree with each other. Jeremiah synchronized Nebuchadnezzar's 1st regnal year with Jehoiakim's 4th year, whereas Daniel was taken captive in Nebuchadnezzar's accession year, which he identifies with Jehoiakim's 3rd year.

2. Nebuchadnezzar the great builder of Babylon. According to the Greek historians, Nebuchadnezzar played an insignificant role in the affairs of ancient history. He is never referred to as a great builder or as the creator of a new and greater Babylon. That this honor is usually ascribed to Queen Semiramis, who is given a prominent place in the history of Babylonia, is evident to every reader of classical Greek histories.

Yet the contemporary cuneiform records, unearthed by the archeologist during the last hundred years, have entirely changed the picture derived from classical writers, and have corroborated the account of the book of Daniel, which credits Nebuchadnezzar with the building (rebuilding) of "this great Babylon" (ch. 4:30). Semiramis, called *Sammu-ramat* in cuneiform inscriptions, it has now been discovered, was a queen mother of Assyria, regent for her infant son Adad-nirari III, and not a queen over Babylonia as the classical sources claimed. The inscriptions have shown that she had nothing to do with any

building activity in Babylon. On the other hand, numerous building inscriptions of Nebuchadnezzar prove that he became, in a sense, the creator of a new Babylon by rebuilding the palaces, temples, and temple tower of the city, and by adding new buildings and fortifications.

Such information none but a writer of the Neo-Babylonian age could have, for it had been completely lost by the time of the Hellenistic era. The presence of such information in the book of Daniel greatly puzzles critical scholars who do not believe that Daniel was written in the 6th century, but rather in the 2nd. A typical example of their dilemma is the following statement of R. H. Pfeiffer, of Harvard University: "We shall presumably never know how our author learned that the new Babylon was the creation of Nebuchadnezzar. . . . as the excavations have proved" (*Introduction to the Old Testament* [New York, 1941], pp 758, 759).

3. Belshazzar, king of Babylon. On the amazing story of the discovery by modern orientalists of the identity of Belshazzar, see Additional Note on Chapter 5. The fact that the name of this king had not been found in any non-Biblical writings of antiquity, while Nabonidus always appeared as the last Babylonian king prior to the Persian conquest, was regularly used as one of the strongest arguments against the historicity of the book of Daniel. But discoveries since the mid-nineteenth century have refuted all critics of Daniel in this respect and vindicated the trustworthiness of the prophet's historical narrative with regard to Belshazzar in a most impressive way.

b. The languages of the book. Like Ezra (see Vol. III, p. 320), Daniel was written partly in Hebrew and partly in Aramaic. Some have accounted for the use of two languages in the case of Ezra by assuming that the author took over Aramaic documents with their accompanying historical descriptions, and incorporated them into his books, otherwise written in Hebrew, the national tongue of his people. Such an interpretation does not fit the book of Daniel, where the Aramaic section begins with ch. 2:4 and ends with the last verse of ch. 7.

Following is a partial list of the many explanations of this problem offered by scholars, together with some observations in parentheses that seem to speak against the reasonableness of these explanations:

1. That the author wrote the historical stories for the Aramaic-speaking people and the prophecies for the Hebrew-speaking scholars. (Yet the Aramaic in chs. 2 and 7, both great prophecies, speaks against the correctness of this view.)

2. That the two languages point to two sources. (This view cannot be correct, because the book bears a strong stamp of unity, as even many radical critics have acknowledged.)

3. That the book was written originally in one

language, either Aramaic or Hebrew, and parts of it were later translated. (This view leaves unanswered the question as to why only sections were translated into the other language and not the whole book.)

4. That the author issued the book in two editions, one in Hebrew and another one in Aramaic, so that all classes of people could read it; that in the time of the Maccabean persecution parts of the book were lost, and those parts that were salvaged from both editions were put together without any changes. (This view suffers from the fact that it cannot be proved to be correct, and that it deals with too many uncertainties.)

5. That the author began to write in Aramaic at the point where the Chaldeans addressed "the king in Syriack [literally, Aramaic]" (ch. 2:4), and continued in this language as long as he was writing at that time, but that when he resumed writing (with ch. 8:1) he used Hebrew.

The last view appears to lead in the right direction, for the various sections of the book seem to have been written at different times. As a trained government official Daniel spoke and wrote in several languages. He probably wrote some of the historical narratives and visions in Hebrew and others in Aramaic. On the basis of this assumption, ch. 1 was written in Hebrew, probably in the 1st year of Cyrus, and the narratives of chs. 3-6 in Aramaic at various times. The prophetic visions were recorded mostly in Hebrew (chs. 8-12), although the vision of ch. 7 was written in Aramaic. The account of Nebuchadnezzar's dream of the future monarchies (ch. 2), on the other hand, was written in Hebrew up to the point where the Chaldeans' speech was quoted (ch. 2:1), and then continued in Aramaic from this point to the end of the narrative.

When, at the end of his life, Daniel collected all his writings into one book, he may not have deemed it necessary to translate certain parts in order to unify the book linguistically, knowing that most of his readers were bilingual—a fact evident from other sources.

It may further be noted that the existence of two languages in Daniel cannot be used as an argument for a late date of the origin of the book. Those who date the origin of Daniel in the 2nd century B.C. also have the problem of explaining why a Hebrew author of the Maccabean period wrote part of the book in Hebrew and part of it in Aramaic.

It is true that the orthographic (spelling) peculiarities of the Aramaic sections of Daniel are related most closely to those of the 4th-3rd century Aramaic of Western Asia. This would seem to be due to a modernization of the language, a characteristic noticeable also in most of the Hebrew books of the Bible. Orthography cannot reveal the date of writing any more than the latest revision of the English Bible can be taken as proof that the

Bible was originally written or translated in the 20th century A.D. The orthographic peculiarities can at most indicate at what time the latest revisions in spelling took place.

Among the Dead Sea scrolls (see Vol. I, pp. 31-34) there are several fragments of Daniel dating from the 2nd century B.C. At least two of these preserve that section of ch. 2 where the change is made from Hebrew to Aramaic, and show clearly the bilingual character of the book at that time.

4. THEME

The book of Daniel might appropriately be called a handbook on history and prophecy. Predictive prophecy is a preview of history; history is predictive prophecy passing in review. The element of prediction enables God's people to see the things of time in the light of eternity, alerts them for effective action at appropriate times, facilitates personal preparation for the final crisis, and provides a firm basis for faith upon fulfillment of the prediction.

The four major lines of prophecy in the book of Daniel set forth in brief outline, against the background of world history, the experiences of God's people from the days of Daniel down to the close of time. "The curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will" (PK 500). Each of the four lines of prophecy reaches a climax when "the God of heaven" sets "up a kingdom, which shall never be destroyed" (ch. 2:44), when the "Son of man" receives "everlasting dominion" (ch. 7:13, 14), when opposition to the "Prince of princes" is "broken without hand" (ch. 8:25), and when God's people are delivered forever from their oppressors (ch. 12:1). The prophecies of Daniel thus provide a divinely constructed bridge from the precipice of time to the boundless shores of eternity, a bridge over which those who, like Daniel, purpose in their hearts to love and serve God, may pass by faith from the uncertainty and distress of the present life to the peace and security of life everlasting.

The historical section of the book of Daniel reveals, in most striking manner, the true philosophy of history (see Ed 173-184). This section stands as a preface to the prophetic section. By providing a detailed account of God's dealings with one nation, Babylon, the book enables us to understand the meaning of the rise and fall of other nations outlined in the prophetic portion of the book. Without a clear understanding of the philosophy of history as revealed in the narrative of the role of Babylon in the divine plan, the role of the other nations that succeeded Babylon on the

screen of prophetic vision cannot be fully understood or appreciated. For a summary of the divine philosophy of history as set forth by inspiration, see on ch. 4:17.

In the historical section of the book we find Daniel, God's man of the hour, brought face to face with Nebuchadnezzar, the genius of the Gentile world, that the king might have opportunity to know Daniel's God, the Arbiter of history, and to cooperate with Him. Nebuchadnezzar not only was monarch of the greatest nation of the time but was also eminently wise, and had an innate sense of justice and right. He was, in fact, the leading personality of the Gentile world, "the mighty one of the heathen" (Eze. 31:11), raised to power for a specific role in the divine plan. Of him God said, "Now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant" (Jer. 27:6). As the Jews went captive to Babylon it was desirable that they be held under a hand that was firm without being cruel (according to the standards of that day). Daniel's mission at the court of Nebuchadnezzar was to secure the submission of the king's will to the will of God in order that the divine purpose might be realized. In one of the dramatic moments of history God brought together these two great personalities.

The first four chapters of Daniel narrate the means by which God secured the allegiance of Nebuchadnezzar. First of all, God needed a man who would be a fit representative of the principles and policies of heaven at the court of Babylon, so He chose Daniel to be His personal ambassador to Nebuchadnezzar. The means God employed to bring Daniel, a captive, to the favorable attention of Nebuchadnezzar, and the means by which Nebuchadnezzar came to have confidence, first in Daniel and then in Daniel's God, illustrate the manner in which God uses men today to accomplish His will on earth. God could use Daniel because Daniel was a man of principle, a man of sterling character, a man whose chief business in life was to live for God.

Daniel "purposed in his heart" (ch. 1:8) to live in harmony with all the revealed will of God. First, God brought him "into favour and tender love" with the officials of Babylon (v. 9). This prepared the way for the second step, the demonstration of the physical superiority of Daniel and his companions (vs. 12-15). Then followed a demonstration of intellectual superiority: "God gave them knowledge and skill in all learning and wisdom" (v. 17), with the result that they were considered "ten times better" than their closest competitors (v. 20). Thus in personality, physique, and intellect Daniel proved to be markedly superior to his fellow men, and thereby won the confidence and respect of Nebuchadnezzar.

These events prepared Nebuchadnezzar to meet Daniel's God. A series of dramatic experiences—the dream of ch. 2, the striking deliverance from

the fiery furnace (ch. 3), and the dream of ch. 4—demonstrated to the king's satisfaction the knowledge, power, and authority of Daniel's God. The inferiority of human knowledge, exhibited in the experience of ch. 2, led Nebuchadnezzar to admit to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets" (ch. 2:47). He freely acknowledged that the wisdom of God was superior, not only to human wisdom, but even to the supposed wisdom of his own gods. The incident of the golden image and the fiery furnace led Nebuchadnezzar to admit that the God of heaven "delivered his servants" (ch. 3:28). His conclusion was that no one in all his realm should "speak any thing amiss against the God" of the Hebrews, in view of the fact that "no other God" can "deliver after this sort" (v. 29). Nebuchadnezzar now recognized that the God of heaven was not only wise but powerful, that He was not only omniscient but omnipotent. The third experience—the seven years during which his own vaunted wisdom and power were temporarily removed—taught the king not only that "the most High" is wise and powerful but that He exercises that wisdom and power to rule in human affairs (ch. 4:32). He has wisdom, power, and authority. It is significant that the first act Nebuchadnezzar performed after his reason returned to him was to "praise and extol and honour the King of heaven" and to acknowledge that "those that walk in pride" as he had done for so many years, God "is able to abase" (v. 37).

But the lessons Nebuchadnezzar personally learned over a period of many years largely failed to benefit those who succeeded him upon the throne of Babylon. The last ruler of Babylon, Belshazzar, openly defied the God of heaven (ch. 5:23) in spite of the fact that he was acquainted with the experience of Nebuchadnezzar (v. 22). Instead of working in harmony with the divine plan, "Babylon became a proud and cruel oppressor" (Ed 176), and in the rejection of the principles of heaven wrought its own ruin (Ed 177). The nation was weighed and found wanting (ch. 5:25-28), and world dominion passed to the Persians.

In delivering Daniel from the lions' den, God demonstrated His power and authority before the rulers of the Persian Empire (see ch. 6:20-23; PK 557) as He had previously before those of Babylon. An edict of Darius the Mede acknowledged "the living God" and admitted that He is "stedfast for ever" (v. 26). Even "the law of the Medes and Persians, which altereth not" (v. 8), was obliged to yield before the decrees of "the most High," who "ruleth in the kingdom of men" (ch. 4:32). Cyrus was favorably impressed by the miraculous evidence of divine power exhibited in the deliverance of Daniel from the lions' den (PK 557). The prophecies outlining his role in the restoration of Jerusalem and the Temple (Isa. 44:26 to 45:13)

also made a deep impression upon him. "His heart was profoundly moved, and he determined to fulfill his divinely appointed mission" (PK 557).

Thus the book of Daniel gives a demonstration of the principles according to which God's wisdom, power, and authority operate through the history of nations for the eventual accomplishment of the divine purpose. "God exalted Babylon that it might fulfill" His "purpose" (Ed 175). It had its period of test; it "failed, its glory faded, its power departed, and its place was occupied by another" (Ed 177; see on ch. 4:17).

All four visions of the book of Daniel are concerned with the struggle between the forces of good and evil on this earth from the time of Daniel to the establishment of the eternal kingdom of Christ. Inasmuch as Satan uses the powers of earth in his effort to thwart God's plan and to destroy God's people, these visions introduce those powers through which he has been most active.

The first vision (ch. 2) deals primarily with political changes. Its primary objective was to reveal to Nebuchadnezzar his role as ruler of Babylon, to make known to him "what should come to pass hereafter" (v. 29).

As if to supplement the first vision, the second (ch. 7) emphasizes the experiences of God's people during the sovereignty of the powers mentioned in the first vision, and forecasts the ultimate victory of the saints and God's judgment upon their enemies (see vs. 14, 18, 26, 27).

The third vision (chs. 8; 9), supplementing the second, emphasizes Satan's attempts to do away with the religion and people of Christ.

The fourth vision (chs. 10-12) summarizes the preceding visions and covers the ground with more detail than any of the others. It amplifies the subject of the second vision and that of the third vision. The focus of its emphasis is on "what shall befall thy people in the latter days: for yet the vision is for many days" (ch. 10:14), and "the time appointed was long" (v. 1). The narrative outline of history covered in ch. 11:2-39 leads up to "the latter days" (ch. 10:14) and the events of "the time of the end" (ch. 11:40).

The prophecies of Daniel are closely related to those of the book of Revelation. In large measure Revelation covers the same ground but gives particular emphasis to the role of the Christian church as God's chosen people. Thus details that may be obscure in the book of Daniel are often clarified by comparison with the book of Revelation. That part of his "prophecy which related to the last days, Daniel was bidden to close up and seal to the time of the end" (GC 356), when, through a diligent study of the book, "knowledge" of its import would be "increased" (ch. 12:4). Though "that portion of the prophecy of Daniel relating to the last days" was sealed (ch. 12:4; AA 585), John was specifically instructed to "seal not the sayings of the prophecy" of his book,

"for the time is at hand" (Rev. 22:10). Thus, for a clearer interpretation of any portions of the book of Daniel that tend to be obscure, we should search carefully the book of Revelation for light to dispel the darkness.

5. OUTLINE

I. Historical Section, 1:1 to 6:28.

A. The education of Daniel and his companions, 1:1-21.

1. The first transportation of captives from Judah to Babylon, 1:1, 2.
2. Daniel and his friends selected to be trained for royal service, 1:3-7.
3. Daniel procures permission to live according to his law, 1:8-16.
4. Successful education and acceptance into the royal service, 1:17-21.

B. Nebuchadnezzar's dream of the great image, 2:1-49.

1. Nebuchadnezzar disturbed by a dream, 2:1-11.
2. Execution of wise men commanded and countermanded, 2:12-16.
3. Daniel receives knowledge and expresses gratitude, 2:17-23.
4. Daniel communicates the dream to the king, 2:24-35.
5. Daniel interprets the dream, 2:36-45.
6. Nebuchadnezzar acknowledges God's greatness, 2:46-49.

C. Deliverance of Daniel's friends from the fiery furnace, 3:1-30.

1. Nebuchadnezzar erects an image and demands its worship, 3:1-7.
2. The three faithful Hebrews refuse to worship, 3:8-18.
3. The deliverance from the furnace by divine intervention, 3:19-25.
4. Nebuchadnezzar's confession and decree, the Hebrews promoted, 3:26-30.

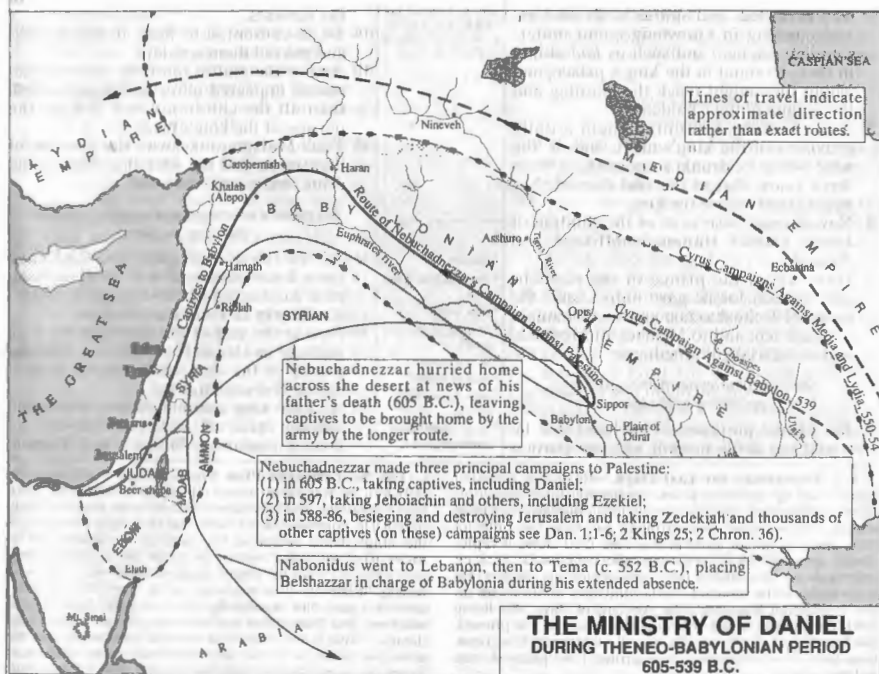
D. Nebuchadnezzar's second dream, humiliation, and restoration, 4:1-37.

1. Nebuchadnezzar's confession of God's knowledge and power, 4:1-9.
2. Description of the dream, 4:10-18.
3. Daniel's interpretation of the dream, 4:19-27.
4. Nebuchadnezzar's fall and restoration, 4:28-36.
5. Nebuchadnezzar praises the God of heaven, 4:37.

E. Belshazzar's banquet and the loss of the monarchy, 5:1-31.

1. Belshazzar's desecration of Temple vessels, 5:1-4.
2. The mysterious handwriting on the wall, 5:5-12.
3. Daniel's interpretation, 5:13-28.

4. Daniel receives honor, Babylon falls, 5:29-31.
- F. Daniel's deliverance from the lions' den, 6:1-28.
 1. Daniel's elevation and the jealousy of his colleagues, 6:1-5.
 2. Darius' decree restricting prayers, 6:6-9.
 3. Daniel's transgression of the decree and his condemnation, 6:10-17.
 4. Daniel's deliverance and the punishment of the accusers, 6:18-24.
 5. Public recognition of the greatness of Daniel's God, 6:25-28.
- Prophetic Section, 7:1 to 12:13.**
 - A. Daniel's second prophetic message, 7:1-28.
 1. The four beasts and little horn, 7:1-8.
 2. Judgment and eternal reign of the Son of man, 7:9-14.
 3. Interpretation of the vision by an angel, 7:15-27.
 4. Impression on Daniel, 7:28.
 - B. Daniel's third prophetic message, 8:1 to 9:27.
 1. The ram, he-goat, and horns, 8:1-8.
 2. The little horn and its wickedness, 8:9-12.
 3. The time prophecy concerning the cleansing of the sanctuary, 8:13, 14.
 4. Gabriel interprets the first portion of the vision, 8:15-26.
 5. Daniel's sickness as the result of the vision, 8:27.
 6. Daniel prays for restoration and confesses his people's sin, 9:1-19.
 7. Gabriel interprets the remaining portion of the vision, 9:20-27.
 - C. Daniel's fourth prophetic message, 10:1 to 12:13.
 1. Daniel's fast, 10:1-3.
 2. The appearance of "a certain man" and the effect on Daniel, 10:4-10.
 3. The "man's" preliminary talk with Daniel, 10:11 to 11:1.
 4. A vision concerning future historical events, 11:2 to 12:3.
 5. The duration of the "wonders"; personal promises to Daniel, 12:4-13.



DANIEL

HISTORICAL SECTION (1:1-6:28) The education of Daniel and his companions (1:1-21)

The first transportation of captives from Judah to Babylon

- 1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
- 2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Daniel and his friends selected to be trained for royal service

- 3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes:
- 4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.
- 5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.
- 6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:
- 7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name* of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

Daniel procures permission to live according to his law

- 8 But Daniel purposed in his heart that he would not defile himself with the portion

1:1 2 Ki 24:1-2, 2 Ki 24:13, 2 Ch 36:5-7
1:2 Da 2:57-58; Da 5:18, Dt 28:49-52
1:3 2 Ki 20:17-18; Isa 49:7; Jer 1:1
1:4 Lev 21:18-21; Lev 21:19-20; Jdg 6:18
1:5 1 Ki 22:23-24, 2 Ki 25:50; Mt 6:11; Lk 11:5
1:6 Da 2:17; Eze 14:14, Eze 14:20, Eze 28:3
1:7 Da 1:5; Da 1:10-11; Da 1:8; Da 5:12
1:8 Ro 1:17-18, 1 Ki 5:5; Ps 119:106
1:9 Ge 52:28; Ge 39:21, 1 Ki 8:50
1:10 Pr 29:25; Jn 12:42-43; Mt 6:16-18
1:12 Da 1:16; Ge 1:29-30; Dt 8:3; Rom 1:2
1:15 Ex 23:25; Dt 28:1-11, 2 Ki 14:2-16; Ps 37:16; Pr 10:22; Hag 1:6
1:16 Da 1:11
1:17 Da 2:21; Da 2:24, 1 Ki 5:12, 1 Ki 5:28; Lk 21:15; Ac 6:10; Ac 7:10; Col 1:9
1:19 Da 1:5; Ge 11:36, 1 Ki 17:1; Pr 22:29; Jer 15:19

1

- 1 Foretold
- 2 Heb. the wine of his drink
- 3 Heb. sadder
- 4 or, term, or, continuance?
- 5 or, the steward
- 6 Heb. of pulse
- 7 Heb. that we may eat, etc
- 8 or, he made Daniel understand

of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

- 9 Now God had brought Daniel unto favour and tender love with the prince of the eunuchs.
- 10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces *worse* liking than the children which *are* of your *'sort'*? then shall ye make *me* endanger my head to the king.
- 11 Then said Daniel to 'Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,
- 12 Prove thy servants, I beseech thee, ten days: and let them give us *'pulse'* to eat, and water to drink.
- 13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.
- 14 So he consented to them in this matter, and proved them ten days.
- 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.
- 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Successful education and acceptance into the royal service

- 17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and 'Daniel had understanding in all visions and dreams.
- 18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.
- 19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah:

1:1. Especially for Last Days.—Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. God alone is represented as great. In the vision of the prophet He is seen casting down one mighty ruler, and setting up another. He is revealed as the monarch of the universe, about to set up His everlasting kingdom—the Ancient of days, the living God, the Source of all wisdom, the Ruler of the present, the Revealer of the future. Read, and understand how poor, how frail, how short-lived, how erring, how guilty is man in lifting up his soul unto vanity. . . .

The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass (Letter 57, 1896).

1:8. No Different Plan Now.—When Daniel was in Babylon, he was beset with temptations of which we have never dreamed, and he realized that he must keep his body under. He purposed in his heart that he would not drink of the king's wine or eat of his dainties. He knew that in order to come off a victor, he must have clear mental perceptions, that he might discern between right and wrong. While he was working on his part, God worked also, and gave him "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." This is the way God worked for Daniel; and He does not propose to do any differently now. Man must cooperate with God in carrying out the plan of salvation (RH April 2, 1889).

An Intelligent Decision.—As Daniel and his fellows were brought to the test, they placed themselves fully on the side of righteousness and truth. They did not move capriciously, but intelligently. They decided that as flesh-

- therefore stood they before the king.
 20 And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.
 21 And Daniel continued *e en* unto the first year of king Cyrus.

**Nebuchadnezzar's dream of
the great image (2:1-19)**

Nebuchadnezzar disturbed by a dream

- 2 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.
 2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.
 3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.
 4 Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will show the interpretation.
 5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be 'cut in pieces, and your houses shall be made a dunghill.
 6 But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof.
 7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.
 8 The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.
 9 But if ye will not make known unto me the dream, *there is but one decree* for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show

1:20 1 Ki 4:29-31; 1 Ki 10:1-3; 1 Ki 10:23-24;
 1:21 Da 6:28; Da 10:1; Ps 110:1; Ps 112:8

2:1 Da 1:1-5; 2 Ch 36:5-7; Jer 25:1; Da 2:5; Ge 40:8, 18;
 2:2 Da 1:20; Da 1:6; Da 5:7; Ge 41:8; Ex 7:11; Da 10:10-12;
 2:3 Da 2:1; Ge 40:8; Ge 41:15;
 2:4 Ge 41:47; Eze 1:7; Is 36:11; Da 5:9;
 2:5 Da 3:29; 1 Sa 15:33; Ps 50:22; Ps 58:7;

2:6 Da 2:48; Da 5:7; Da 5:16; Da 5:29; Nu 22:7;
 2:7 Da 2:4; Da 2:9; Ecc 10:4;
 2:8 Eph 5:16; Col 1:5;
 2:9 Da 3:15; Est 4:11; 1 Ki 22:6; 1 Ki 22:22;
 2:10 Da 2:27-28; Da 5:11; Ge 41:39; Ex 18:19; Mt 19:26;
 2:11 Da 3:15; Job 5:2; Ps 76:10; Pr 16:14; Mt 2:16; Mt 5:22;
 2:13 Da 6:9-15; Est 4:12-15; Ps 94:20; Pr 28:15-17;
 2:14 2 Sa 20:16-22; Ecc 9:13-18; Ge 37:36; Jer 39:9;
 2:15 Da 2:9;
 2:16 Da 2:9-11; Da 1:18-19;
 2:17 Da 1:7; Da 1:11; Da 3:12;
 2:18 Da 3:17; 1 Sa 17:37; Est 4:15-17; Ps 50:15;
 2:19 Da 2:22; Da 2:27-29; Da 4:9; 2 Ki 6:9-12;
 2:20 Ge 42:30; 1 Ki 8:56; 1 Ch 29:10; 1 Ch 29:20;
 2:21 Da 2:9; Da 7:25; Da 11:6; 1 Ch 29:30; Est 1:13;

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me the interpretation thereof.

- 10 The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.*
 11 And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

**Execution of wise men commanded
and countermanded**

- 12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.
 13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.
 14 Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon:
 15 He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel.
 16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

**Daniel receives knowledge
and expresses gratitude**

- 17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:
 18 That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon.
 19 Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.
 20 Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
 21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise,

meat had not composed their diet in the past, it should not come into their diet in the future, and as wine had been prohibited to all who should engage in the service of God, they determined that they would not partake of it. The fate of the sons of Aaron had been presented before them, and they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment. These particulars were placed on record in the history of the children of Israel as a warning to every youth to avoid all customs and practises and indulgences that would in any way dishonor God.

Daniel and his companions knew not what would be the result of their decision: they knew not but that it would cost them their lives, but they determined to keep the straight path of strict temperance even when in the courts of licentious Babylon (YI Aug. 18, 1898).

1:9. **Good Behavior Gained Favor.**—This officer saw in Daniel good traits of character. He saw that he was

striving to be kind and helpful, that his words were respectful and courteous, and his manner possessed the grace of modesty and meekness. It was the good behavior of the youth that gained for him the favor and love of the prince (YI Nov. 12, 1907).

1:15. **Daniel's Tempters.**—In taking this step, Daniel did not act rashly. He knew that by the time he was called to appear before the king, the advantage of healthful living would be apparent. Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." Daniel knew that ten days would be time enough to prove the benefit of abstemiousness. . . .

Having done this, Daniel and his companions did still more. They did not choose as companions those who were agents of the prince of darkness. They did not go with a multitude to do evil. They secured Melzar as their friend,

Da

5 or, chief marshal: Chaldee chief of the executioners, or, slaughterman 6 Chaldees from before God 7 or, that they should not destroy Daniel, etc

and there was no friction between him and them. They went to him for advice, and at the same time enlightened him by the wisdom of their deportment (YI Sept. 6, 1900).

1:17. God's Blessing No Substitute for Effort.—When the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study; for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor.

While these youth were working out their own salvation, God was working in them to will and to do of His good pleasure. Here are revealed the conditions of success. To make God's grace our own, we must act our part. The Lord does not propose to perform for us either the willing or the doing. His grace is given to work in us to will and to do, but never as a substitute for our effort. Our souls are to be aroused to cooperate. The Holy Spirit works in us, that we may work out our own salvation. This is the practical lesson the Holy Spirit is striving to teach us (YI Aug. 20, 1903).

1:17, 20. Honor Without Exaltation.—Daniel and his three companions had a special work to do. Although greatly honored in this work, they did not become in any way exalted. They were scholars, being skilled in secular as well as religious knowledge; but they had studied science without being corrupted. They were well-balanced because they had yielded themselves to the control of the Holy Spirit. These youth gave to God all the glory of their secular, scientific, and religious endowments. Their learning did not come by chance; they obtained knowledge by the faithful use of their powers; and God gave them skill and understanding.

True science and Bible religion are in perfect harmony. Let the students in our schools learn all they possibly can. But, as a rule, let them be educated in our own institutions. Be careful how you advise them to go to other schools, where error is taught, in order to complete their education. Do not give them the impression that greater educational advantages are to be obtained by mingling with those who do not seek wisdom from God. The great men of Babylon were willing to be benefited by the instruction that God gave through Daniel, to help the king out of his difficulty by the interpretation of his dream. But they were anxious to mix in their heathen religion with that of the Hebrews. Had Daniel and his fellows consented to such a compromise, they would, in the view of the Babylonians, have been complete statesmen, fit to be entrusted with the affairs of the kingdom. But the four Hebrews entered into no such arrangement. They were true to God, and God upheld them and honored them. The lesson is for us. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Leter 57, 1896).

1:20. Spirituality and Intellect Grow Together.—As in the case of Daniel, in exact proportion as the spiritual character is developed, the intellectual capabilities are increased (RH March 22, 1898).

2:18. Obedient May Speak Freely.—Those who live in close fellowship with Christ will be promoted by Him to positions of trust. The servant who does the best he can for his master, is admitted to familiar intercourse with one whose commands he loves to obey. In the faithful

discharge of duty we may become one with Christ; for those who are obeying God's commands may speak to Him freely. The one who talks most familiarly with his divine Leader has the most exalted conception of His greatness, and is the most obedient to His commands (MS 82, 1900).

The history of Daniel, if all was written, would open chapters before you that would show you the temptations he had to meet, of ridicule, envy, and hatred; but he learned to master the difficulties. He did not trust in his own strength; he laid his whole soul and all his difficulties open to his heavenly Father, and he believed God heard him, and he was comforted and blessed. He rose superior to ridicule; and so will every one who is an overcomer. Daniel acquired a serene and cheerful state of mind, because he believed God was his friend and helper. The taxing duties he had to perform were made light because he brought the light and love of God into his work. "All the paths of the Lord are mercy and truth" to such as walk in them (YI Aug. 25, 1886).

2:37-42. A Dual Representation.—The image revealed to Nebuchadnezzar, while representing the deterioration of the kingdoms of the earth in power and glory, also fitly represents the deterioration of religion and morality among the people of these kingdoms. As nations forget God, in like proportion they become weak morally.

Babylon passed away because in her prosperity she forgot God, and ascribed the glory of her prosperity to human achievement.

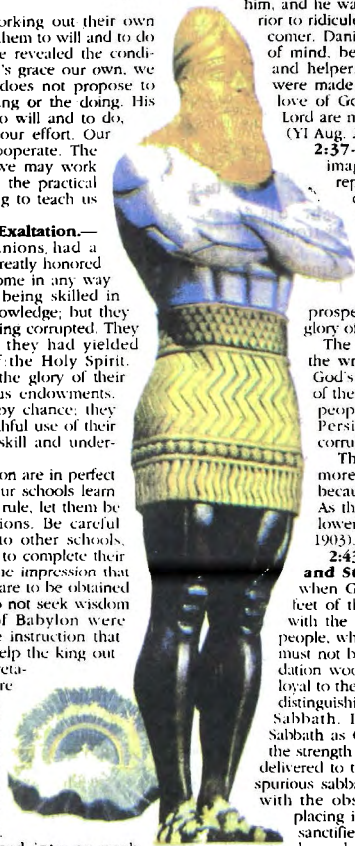
The Medo-Persian kingdom was visited by the wrath of heaven because in this kingdom God's law was trampled under foot. The fear of the Lord found no place in the hearts of the people. The prevailing influences in Medo-Persia were wickedness, blasphemy, and corruption.

The kingdoms that followed were even more base and corrupt. They deteriorated because they cast off their allegiance to God. As they forgot Him, they sank lower and still lower in the scale of moral value (YI Sept. 22, 1903).

2:43. Iron and Clay-Mingled Churchcraft and Statecraft.—We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling

of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves (MS 63, 1899).

2:46. A Divine Revelation.—Nebuchadnezzar felt that he could accept this interpretation as a divine revelation, for to Daniel had been revealed every detail of the dream.



and knowledge to them that know understanding:

- 22 he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.
- 23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

Daniel Communicates the Dream to the King

- 24 Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

- 25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, "I have found a man of the *captives* of Judah, that will make known unto the king the interpretation.

- 26 The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

- 27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king:

- 28 But there is a God in heaven that revealeth secrets, *and* maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

- 29 As for thee, O king, thy thoughts "came into thy mind upon thy bed, what should come to pass hereafter: and he that reveleth secrets maketh known to thee what shall come to pass.

- 30 But as for me, this secret is not revealed to me for *any* wisdom that I have more than any living, "but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

The solemn truths conveyed by the interpretation of this vision of the night made a deep impression on the sovereign's mind, and in humility and awe he "fell upon his face, and worshipped."

Nebuchadnezzar saw clearly the difference between the wisdom of God and the wisdom of the most learned men of his kingdom (Y1 Sept. 8, 1905).

2:47. A Reflector of Light.—Through the Hebrew captives the Lord was made known to the heathen in Babylon. This idolatrous nation was given a knowledge of the kingdom the Lord was to establish, and through His power maintain against all the power and craft of Satan. Daniel and his fellow-companions, Ezra and Nehemiah, and many others were witnesses for God in their captivity. The Lord scattered them among the kingdoms of the earth that their light might shine brightly amid the black darkness of heathenism and idolatry. To Daniel God revealed the light of His purposes, which had been

2:22 Da 2:11; Da 2:28-29; Ge 37:5-9; Ec 1:16;
2:23 1 Ch 29:13; Ps 50:14; Ps 103:1-4; Mt 11:25; Lk 10:21;
2:24 Da 2:15; Da 2:13; Ac 27:24;
2:25 Pr 2:11; Ec 9:10; Da 1:6; Da 6:13;
2:26 Da 1:7; Da 1:8; Da 4:19; Da 5:12; Da 2:57;
2:27 Da 2:2; Da 2:10-11; Da 5:7-8;
2:28 Ps 115:3; Mt 6:9; Da 2:8; Da 2:47;
2:29 Ec 9:10; Da 2:22; Da 2:28; Am 4:13;
2:30 Ge 41:16; Ac 3:12; 1 Co 15:8-12;
2:31 Da 7:17; Mt 4:8; Lk 15; Lk 13:11; Isa 25:3-5;
2:32 Da 2:57-38; Da 4:22; Da 4:30; Da 7:1; Isa 14:1; Jer 51:7; Jer 17:4;
2:33 Da 2:10-13; Da 7:7-8; Da 7:19-26;
2:34 Da 2:13-15;
Da 13:14; Da 2:27;
Ps 118:22; Isa 28:16;
2:35 Ps 1:3-5; Isa 17:13-14; Mic 4:13;
Job 6:17; Ps 37:10; Ps 37:36; 2:36;
2:37 1 Ki 1:24; Ec 7:12; Isa 10:8; Isa 47:5; Jer 27:6; Ec 26:7; Rev 1:5; Rev 17:14;
2:38 Da 2:12; Ps 50:10-11; Jer 27:5-7;
Da 2:32;
2:39 Da 2:32; Da 5:28-31; Da 7:5; Da 8:4-9; Da 8:20; Da 11:2;
2:40 Da 2:33; Da 7:19-26; Da 8:24; Da 9:26; Da 11:36-35; Jo 11:8; Da 7:7;
2:41 Da 2:33-35; Da 7:7; Da 7:14; Rev 12:5; Rev 13:1; Rev 17:12;
9 Chaldee That I have found
9 Chaldee children of the captivity of Judah
10 Chaldee hath made known
11 Chaldee came up
12 or, but for the intent that the interpretation may be made known to the king

- 31 Thou, O king, "sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof *was* terrible.

- 32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his "thighs of brass,

- 33 His legs of iron, his feet part of iron and part of clay.

- 34 Thou sawest till that a stone was cut out "without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

- 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

Daniel Interprets the Dream

- 36 This is the dream; and we will tell the interpretation thereof before the king.

- 37 Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

- 38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold.

- 39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

- 40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*; and as iron that breaketh all these, shall it break in pieces and bruise.

- 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

- 42 And as the toes of the feet *were* part of iron, and part of clay, so the kingdom shall be partly strong, and partly "broken.

- 43 And whereas thou sawest iron mixed with

hidden for many generations. He chose that Daniel should see in vision the light of His truth, and reflect this light on the proud kingdom of Babylon. On the despot king was permitted to flash light from the throne of God. Nebuchadnezzar was shown that the God of heaven was ruler over all the monarchs and kings of earth. His name was to go forth as the God over all gods. God desired Nebuchadnezzar to understand that the rulers of earthly kingdoms had a ruler in the heavens. God's faithfulness in rescuing the three captives from the flames and vindicating their course of action showed His wonderful power.

Great light shone forth from Daniel and his companions. Glorious things were spoken of Zion, the city of the Lord. Thus the Lord designs that spiritual light shall shine from His faithful watchmen in these last days. If the saints in the Old Testament bore such a decided testimony of loyalty, how should God's people today, having the accumulated

13 Chaldee was seeing 14 or, sides 15 or, which was not in hands 16 or, brittle

miry clay, they shall mingle themselves with the seed of men: but they shall not cleave ¹⁹one to another, even as iron is not mixed with clay.

44 And in ¹⁴the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the ¹⁵kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain ¹⁶without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass ¹⁷hereafter: and the dream *is* certain, and the interpretation thereof sure.

Nebuchadnezzar Acknowledges God's Greatness

46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king.

Deliverance of Daniel's Friends From the Fiery Furnace (3:1-30)

Nebuchadnezzar Erects an Image and Demands Its Worship

3 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which

2:44 Da 2:28; Da 2:37; Ge 49:10; Ps 2:6-12; Is 9:6-7; Mt 3:2-3; Mc 28:18; Eph 1:20-22; Da 4:5.

2:45 Da 2:24; Da 2:35; Is 28:16; Zec 12:3; Mt 21:23; Da 2:31; Lk 17:20, 2; Co 10:4-5; 2:46 Lk 17:16; Ac 10:25; Ac 13:13; Ac 28:6; Rev 11:16; Rev 19:10.

2:47 Da 11:36; Da 10:17; Jos 22:22; Ps 136:2; Da 2:37; Da 11:7.

2:48 Da 2:6; Da 5:16; Ge 41:39-43; Nu 22:10-17.

2:49 Da 2:17; Da 11:7; Da 3:12-40; Pr 28:12; Est 2:19; Est 2:21.

3:1 Da 2:31-32; Da 5:23; Ex 20:23; Ex 32:2-4; Ex 32:31; Est 2:25.

3:2 Ex 32:4-6; Nu 25:2; Jdg 16:25.

3:3 Is 42:1-4; Ac 19:34-35; Rom 1:21-28; Rom 3:11; 1 Co 1:24-26.

3:4 Da 4:14; Pr 9:13-15; Is 40:9; Is 58:1; Hos 5:11; Mc 3:5.

3:5 Da 3:10; Da 3:15.

3:6 Da 3:11; Da 3:15; Ex 20:5; Is 41:17; Mt 4:9; Rev 14:15-17.

3:7 Da 3:10; Jer 17:7; Ac 14:16; 1 In 5:19; Rev 12:9; Rev 14:5.

3:8 Da 6:12-13; Eze 4:12-16; Est 3:6; Est 3:8-9.

3:9 Da 3:4-5; Da 2:4; Da 5:19; Da 6:6; Da 6:21; Rom 13:7.

3:10 Da 3:4-7; Da 6:12; Ex 14:16; Ex 1:22; Ecc 3:16; Is 40:1; Jn 11:57; Rev 13:16-17.

3:12 Da 2:9; 1 Sa 18:7-11; Est 3:8; Ecc 4:1; Ac 5:28; Ac 17:7.

3:13 Da 3:19; Da 2:12; Ge 4:5; 1 Sa 20:40-43; Est 3:5-6.

3:14 Ex 21:15-17; Da 3:1; Da 4:8; Is 46:1; Jer 50:2.

17 Chaldee this with this

18 Chaldee their days

19 Chaldee the kingdom thereof

20 or, which was not in hands

21 Chaldee after this

Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up: and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried aloud, To you ¹⁴it is commanded, O people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

The Three Faithful Hebrews Refuse to Worship

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego: these men, O king, ¹³have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

light of centuries, shine forth, when the prophecies of the Old Testament shed their veiled glory into the future (Letter 32, 1899)!.

3:1-5. A Last Day Image.—By many, the Sabbath of the fourth commandment is made void, being treated as a thing of naught; while the spurious sabbath, the child of the papacy, is exalted. In the place of God's laws, are elevated the laws of the man of sin—laws that are to be received and regarded as the wonderful golden image of Nebuchadnezzar was by the Babylonians. Forming this great image, Nebuchadnezzar commanded that it should receive universal homage from all, both great and small,

high and low, rich and poor (MS 24, 1891).

3:19. Something Unusual Anticipated.—When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual

3¹ Chaldee with might. 2² Chaldee they command. 3³ or, singing: Chaldee symphony. 4⁴ Chaldee have set no regard upon thee. 5⁵ or, of purpose, as

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

*The Deliverance From the Furnace
by Divine Intervention*

19 Then was Nebuchadnezzar 'full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the 'most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their 'coats, their hosen, and their 'hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's 'commandment was urgent, and the furnace exceeding hot, the 'flame of the fire slew those men that took up Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto 'his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and 'they have no hurt; and the form of the

3:15 Da 3:10; Lk 4:7-8; Da 3:17; Ex 32:32; Lk 13:9; Da 3:28-29.
3:17 Da 3:45; Da 6:20-22; Da 6:27; Ge 17:1; Ge 18:11.
3:18 Job 13:15; Pr 26:1; Isa 51:12-13; Mt 10:28.
3:19 Da 3:13; Pr 21:21; Lk 12:4-5; Ac 5:41; Ac 7:54; Da 5:6.
3:20 Da 3:15; Ac 12:4-5; Ac 16:23; Ac 16:25.
3:22 Ex 12:53; Da 6:24; Pr 11:8; Zec 12:2-5; Mt 27:5; Ac 12:19.
3:23 Da 6:16-17; Ps 61:19; Ps 66:11-12; Ps 124:1-5.
3:24 Da 5:6; Ac 5:23-25; Ac 9:6; Ac 12:15; Da 4:2-3; Da 5:9-10; Da 5:17.
3:25 Isa 43:2; Ps 91:3-9; Mk 16:18; Ac 28:5; 1 Pe 5:13.
3:26 Da 3:17; Da 2:47; Da 6:20; Eze 4:11; Da 16:17.
3:27 Da 3:24-31; Sa 17:46-17; 2 Ki 19:19; Ps 83:18; Ps 96:7-9.
3:28 Da 2:47; Da 6:24; Da 6:26; Ge 9:26; Eze 1:3; Eze 7:28.
3:29 Da 6:26-27; Da 3:15; Da 5:17; Da 3:28; Da 2:5.
3:30 1 Sa 2:30; Ps 91:11; Jo 12:26; Rom 8:31; Ps 1-3.
4:1 Da 3:4; Da 3:29; Da 7:14; Est 3:12; Est 8:9; Zec 8:23; Ac 26.
4:2 Jos 7:19; Ps 51:14; Ps 71:18; Ps 92:1-2.
4:3 Da 6:27; Dt 4:34; Ps 71:20; Ps 72:18.
4:4 Ps 30:6-7; Isa 47:8; Isa 56:12; Jer 48:11.
4:5 Da 2:1; Da 5:5; Da 5:10; Da 7:28; Ge 4:11.
6 Chaldee filled
7 Chaldee mighty of strength
8 or, mantles
9 or, turbans
10 Chaldee word
11 or, spark
12 or, his governors
13 Chaldee there is no hurt in them
14 Chaldee door

fourth is like the Son of God.

*Nebuchadnezzar's Confession and Decree;
the Hebrews Promoted*

26 Then Nebuchadnezzar came near to the "mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

29 Therefore 'I make a decree, That every people, nation, and language, which speak 'any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be 'cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

30 Then the king 'promoted Shadrach, Meshach, and Abednego, in the province of Babylon.

**Nebuchadnezzar's Second Dream,
Humiliation, and Restoration (4:1-37)**

*Nebuchadnezzar's Confession of
God's Knowledge and Power*

4 Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 'I thought it good to shew the signs and wonders that the high God hath wrought toward me.

3 How great *are* his signs! and how mighty *are* his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions

would interpose in their behalf, and his strongest men were ordered to deal with them (ST May 6, 1897).

3:25. **Christ Revealed by Captives.**—How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things (RH May 3, 1892).

3:28. **Associates Understood Faith.**—These faithful Hebrews possessed great natural ability and intellectual culture, and they occupied a high position of honor; but all these advantages did not lead them to forget God. All their

powers were yielded to the sanctifying influence of divine grace. By their godly example, their steadfast integrity, they showed forth the praises of Him who had called them out of darkness into His marvelous light. In their wonderful deliverance was displayed, before that vast assembly, the power and majesty of God. Jesus placed Himself by their side in the fiery furnace, and by the glory of His presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of heaven had been shining forth from Daniel and his companions, until all their associates understood the faith which ennobled their lives and beautified their characters (RH Feb. 1, 1881).

Da

- of my head troubled me.
- 6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.
- 7 Then came in the magicians, the astrologers, the Chaldeans, and the sooth-sayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.
- 8 But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, *saying*,
- 9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

Description of the Dream

- 10 Thus were the visions of mine head in my bed; I saw, and behold, a tree in the midst of the earth, and the height thereof was great.
- 11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:
- 12 The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.
- 13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven:
- 14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:
- 15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:
- 16 Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven times pass over him.
- 17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living

4:6 Da 2:2; Ge 4:7-8; Isa 6:19; Jer 37:12-14;
4:7 Da 2:1-2; Da 2:7; Isa 44:25; Jer 27:9-10; 2 Ti 3:6-9;
4:8 Da 1:7; Da 5:12; Isa 46:1; Jer 50:2; Da 4:9;
4:9 Da 1:20; Da 2:8; Da 5:11; Da 4:8; Ge 4:1-9;
4:10 Da 20:26; Ps 37:35-36; Isa 10:33-34;
4:11 Da 1:21-22; Ge 11:1-9; Dt 9:1; Mt 11:21;
4:12 Jer 27:6-7; Eze 17:23; Eze 31:6; La 4:20; Mk 13:32; Lk 13:19;
4:13 Da 4:5; Da 4:10; Da 7:1; Da 4:17; Da 4:25; Ps 103:20;
4:14 Da 3:4; Rev 10:5; Rev 18:2; Da 4:23; Da 5:20; Mt 5:10; Mt 7:19;
4:15 Da 4:25-27; Job 14:7-9; Eze 29:13-15;
4:16 Da 4:32-33; Isa 6:10; Heb 1:11; Mk 5:4-5; Lk 8:27-29;
4:17 Da 4:15-16; 1 Ki 22:19-20; 1 Ti 5:21;
4:18 Da 4:17; Da 2:7; Da 5:8; Da 5:15;
4:19 Da 4:8; Da 1:7; Da 2:26; Da 5:12; Da 4:9;
4:20 Da 4:10-12; Eze 31:3; Eze 31:16;
4:22 Da 2:37-38; 2 Sa 12:7; Mt 1:1-2;
4:23 Da 4:13-17; Da 4:15; Da 5:21;
4:24 Da 4:17; Job 20:29; Ps 2:7; Ps 108:6;
4:25 Da 4:32-33; Da 5:21; Job 30:3-8; Mk 5:34;
4:26 Da 4:15; Mt 5:34; Mt 21:20; Lk 15:18; Lk 15:21

2 Chaldee I was seeing

3 Chaldee with might

may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

- 18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: but thou art able; for the spirit of the holy gods is in thee.

Daniel's Interpretation of the Dream

- 19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.
- 20 The tree that thou sawest, which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;
- 21 Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:
- 22 It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.
- 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;
- 24 This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king:
- 25 That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.
- 26 And whereas they commanded to leave

4:17. Men of Destiny Watched With Vigilance.—The Lord God omnipotent reigneth. All kings, all nations, are His, under His rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by Him who "giveth salvation unto kings," to whom belong "the shields of the earth" (RH March 28, 1907).

4:33. Some Today Like Nebuchadnezzar.—We are living in the last days of this earth's history, and we may be

surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art, which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning, and of admonition will be heard as long as time shall last, and those who are guilty of transactions that should never be entered into, when reproved or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The

the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

- 27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be 'a lengthening of thy tranquillity.

Nebuchadnezzar's Fall and Restoration

- 28 All this came upon the king Nebuchadnezzar.

- 29 At the end of twelve months he walked 'in the palace of the kingdom of Babylon. 'The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

- 31 While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee.

- 32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

- 33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

- 34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation:

- 35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

- 36 At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent

4:27 Ge 41:33-37; Ps 119:46; Ac 24:25; 2 Co 5:11.

4:28 Nu 24:19; Pr 10:24; Zec 1:6; Mt 23:35.

4:29 Ge 6:3-1; Pe 3:20; 2 Pe 3:9-10; 2 Pe 3:15; Rev 2:21.

4:30 Da 5:26; Ps 7:8; Pr 16:18.

4:31 Da 5:1-5; Ex 15:9-10; Job 20:23; Lk 12:20; Ac 12:22, 23.

4:32 Da 4:14-16; Da 4:25-26; Da 5:21; Job 40:5-7.

4:33 Da 5:5; Job 20:5; Isa 30:14; 1 Th 5:2.

4:34 Da 4:16; Da 4:26; Da 4:32; Ps 121:1; Ps 134:1.

4:35 Job 31:14-15; Job 31:19-24; Isa 40:15-17.

4:36 Da 4:34; Da 3:15-16; Da 1:32.

4:37 Da 4:3; Da 4:51; Da 5:1; Da 5:23.

5:1 Ge 40:20; Est 1:3; Isa 41:4-5; Isa 22:12.

5:2 Da 1:2, 2; Ki 24:15; 2 Ki 25:15.

5:4 Da 5:23; Da 3:37; Jdg 16:24-24; Isa 42:8; 1Isa 2:8-13; Rev 9:20-21; Da 3:1-3.

5:5 Da 3:31; Da 3:33; Job 20:5; Ps 78:30-31; Pr 29:1; Lk 12:19-20; 1 Th 5:2-3.

5:6 Da 5:9; Da 2:1; Da 3:19; Job 15:20-27.

5:7 Da 4:14; Da 2:2; Da 4:6; Ge 41:8; Isa 44:25-26.

5:8 Da 2:27; Da 4:36; 1Isa 47:9.

5:9 Da 5:6; Da 2:1; Job 18:11-14; Ps 18:14; Rev 6:15.

4 or, an healing of thine error

5 or, upon

5

1 or, grandfather

2 Chaldee brought forth

3 Chaldee brightnesses

4 Chaldee changed it

5 or, girdles; Chaldee bindings, or, knots

6 Chaldee with might

7 or, purple

8 Chaldee brightnesses

majesty was added unto me.

Nebuchadnezzar Praises the God of Heaven

- 37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

Belshazzar's Banquet and the Loss of the Monarchy (5:1-31)

Belshazzar's Desecration of Temple Vessels

- 5 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.
- 2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his 'father Nebuchadnezzar had 'taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.
- 3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.
- 4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

The Mysterious Handwriting on the Wall

- 5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote.
- 6 Then the king's 'countenance 'was changed, and his thoughts troubled him, so that the 'joints of his loins were loosed, and his knees smote one against another.
- 7 The king cried 'aloud to bring in the astrologers, the Chaldeans, and the sooth-sayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with 'scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.
- 8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.
- 9 Then was king Belshazzar greatly troubled, and his 'countenance was changed

Lord's Word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin (Nu. No. 31, p. 11).

4:37. Nebuchadnezzar Thoroughly Converted.—In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God,

was finally thoroughly converted, and learned to "praise and extol and honour the King of heaven" (RH Jan. 11, 1906).

A Warm and Eloquent Testimony.—The king upon the Babylonian throne became a witness for God, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace, the righteousness and peace, of the divine nature (YI Dec. 13, 1904).

5:5-9. Presence of Unseen Guest Felt.—A Watcher, who was unrecognized, but whose presence was a power of condemnation, looked on this scene of profanation. Soon the unseen and uninvited Guest made His presence

in him, and his lords were astonished.

- 10 Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

- 11 There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers:

- 12 Forasmuch as an excellent spirit, and knowledge, and understanding, "interpreting of dreams, and shewing of hard sentences, and "dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be called, and he will shew the interpretation.

Daniel's Interpretation

- 13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?

- 14 I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee,

- 15 And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

- 16 And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

- 17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

- 18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom,

5:10 Da 2:4; Da 3:9; Da 6:6; Da 6:21; 1 Ki 1:31;
5:11 Da 2:47; Da 3:8-9; Da 4:18; Ge 41:1-15;

5:12 Da 5:14; Da 6:3-18; 16:3; Pr 12:26;
5:13 Da 5:11; Da 1:21; Da 2:48; Da 8:1;
5:14 Da 5:11-12;
5:15 Da 5:7-8; Da 2:3-11; Isa 29:10-12;

5:16 Ge 40:8; Da 5:7; Ac 8:18;
5:17 Da 5:29; Ge 11:23; 2 Ki 5:26; Ac 8:20;

5:18 Da 5:17-18; Da 4:22; Da 6:22; Ac 26:15; Ac 26:19;

5:19 Da 5:4; Da 1:22; Jer 25:9; Rom 15:1;

5:20 Da 4:30-33; Da 4:7; Ex 9:17; Ex 18:11;

5:21 Da 4:25; Da 4:32-33; Job 40:4-7; Da 4:17;

5:22 Da 5:18; Ps 119:46; Mt 14:4; Ac 18:15;

5:23 Da 5:4-1; 2 Ki 1:10; Isa 2:12; Isa 43:10;

5:24 Da 5:5;
5:25 Da 9:2; Job 14:1; Isa 13:1-14; 32; Isa 21:1-10;

5:27 Job 31:6; Ps 62:9; Jer 6:30; Eze 22:18-20; Mt 22:11-12;

5:28 Da 5:31; Da 6:28; Da 8:3-1; Da 8:20; Da 9:1;

5:29 Da 5:7; Da 6:10;

5:30 Da 5:1-2; Isa 21:4-9; Isa 47:9; Jer 51:11;

5:31 Da 6:1; Da 9:1

9 or, grandfather

10 or, grandfather

11 or, of an interpreter, etc

12 or, of a dissolver

13 Chaldee knots

14 or, grandfather

15 Chaldee interpret

16 or, fee

17 or, to deal proudly

18 Chaldee made to come down

19 or, he made his heart equal, etc

20 Chaldee he as the son of, etc

21 or, now

and majesty, and glory, and honour:

- 19 And for the majesty that he gave him, people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up: as whom he would he put down.

- 20 But when his heart was lifted up, and his mind hardened in pride, he was "deposed from his kingly throne, as they took his glory from him:

- 21 And he was driven from the sons of men, and "his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven: till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

- 22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;

- 23 But hast lifted up thyself against the Lord of heaven: and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: as the God in whose hand thy breath is, and whose are all thy ways, hast thou glorified:

- 24 Then was the part of the hand sent from him; and this writing was written.

- 25 And this is the writing that was written MENE, MENE, TEKEL, UPHARSIN.

- 26 This is the interpretation of the thing, MENE: God hath numbered the kingdom, and finished it.

- 27 TEKEL; Thou art weighed in the balances, and art found wanting.

- 28 PERES: Thy kingdom is divided, and given to the Medes and Persians.

Daniel Receives Honor, Babylon Falls

- 29 Then commanded Belshazzar, and the clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

- 30 In that night was Belshazzar the king of the Chaldeans slain.

- 31 And Darius the Median took the kingdom, "being about threescore and two years old.

felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banquet hall. Burning words followed the movements of the hand. "MENE, MENE, TEKEL, UPHARSIN," was written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there. Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follow the course of the guilty seized him. When God makes men fear, they cannot hide the intensity of their terror. Alarm seized the great men of the kingdom. Their blasphemous disrespect of

sacred things was changed in a moment. A frantic terror overcame all self-control. . . .

In vain the king tried to read the burning letters. He had found a power too strong for him. He could not read the writing (YI May 19, 1898).

5:27. See EGW on Prov. 16:2, Vol. III, p. 1160.

5:28. An Unenviable Position.—Daniel's position was not an enviable one. He stood at the head of a dishonest, prevaricating, godless cabinet, whose members watched him with keen, jealous eyes, to find some flaw in his conduct. They kept spies on his track, to see if they could not in this way find something against him. Satan

Daniel's Deliverance From the Lions' Den (6:1-28)

Daniel's Elevation and the Jealousy of His Colleagues

- 6** It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;
- 2 And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage.
- 3 Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.
- 4 Then the presidents and princes sought to find occasion against Daniel concerning the kingdom: but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.
- 5 Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Darius' Decree Restricting Prayers

- 6 Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever.
- 7 All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.
- 8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.
- 9 Wherefore king Darius sought the writing and the decree.

Daniel's Transgression of the Decree and His Condemnation

- 10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
- 11 Then these men assembled, and found

6:1 Da 5:31; 1 Pe 2:14; Ex 18:21-22; Est 1:1

6:2 Da 2:38-49; Da 5:16; Da 5:29; 1 Sa 2:30

6:3 Pr 22:29; Da 5:12; Da 5:14; Da 9:25

6:4 Da 3:8; Ge 3:18; Jdg 1:4

6:5 1 Sa 24:17; Est 9:6; In 19:67

6:6 Da 6:11; Ps 56:6; Ps 62:3; Ps 64:2-6

6:7 Da 6:2-3; Da 5:2; Da 4:27; Ps 22:1

6:8 Ps 3:12; Est 8:10; Isa 10:1

6:9 Ps 62:9-10; Ps 119:9; Ps 116:3

6:10 Lk 14:26; Ac 17:19; 1 Ki 8:30

6:11 Da 6:6; Ps 109:3; Ps 37:32-35

6:12 Da 5:8-12; Ac 16:19; Ac 16:24

6:13 Da 1:6; Da 2:25; Da 5:15; Da 5:12

6:14 Da 5:13; Mt 27:17-21; Mk 6:26; Lk 24:14-21

6:15 Da 6:8; Da 6:12; Est 8:8

6:16 2 Sa 3:39; Pr 29:25; Jer 26:14

6:17 La 3:53; Mt 27:60-66; Ac 12:4

6:18 2 Sa 12:16-17; 2 Sa 19:24

6:19 Mt 28:1; Mk 16:2; 2 Co 2:13

6:20 Da 6:16; Da 6:27; Da 5:15; Da 4:17

6:21 Da 6:6; Da 2:4; Ne 2:3

Daniel praying and making supplication before his God.

- 12 Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.
- 13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.
- 14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.
- 15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.
- 16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.
- 17 And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Daniel's Deliverance and the Punishment of the Accusers

- 18 Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him.
- 19 Then the king arose very early in the morning, and went in haste unto the den of lions.
- 20 And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?
- 21 Then said Daniel unto the king, O king, live for ever.

suggested to these men a plan whereby they might get rid of Daniel. Use his religion as a means of condemning him, the enemy said (YI Nov. 1, 1900).

6:10. Undeviating Integrity Is Only Safe Course.—It may be a difficult matter for men in high positions to pursue the path of undeviating integrity whether they shall receive praise or censure. Yet this is the only safe course. All the rewards which they might gain by selling their honor would be only as the breath from polluted lips, as dross to be consumed in the fire. Those who have moral courage to stand in opposition to the vices and errors of their fellow men—it may be of those whom the world

honor—will receive hatred, insult, and abusive falsehood. They may be thrust down from their high position, because they would not be bought or sold, because they could not be induced by bribes or threats to stain their hands with iniquity. Everything on earth may seem to conspire against them; but God has set His seal upon His own work. They may be regarded by their fellow men as weak, unmanly, unfit to hold office; but how differently does the Most High regard them. Those who despise them are the really ignorant. While the storms of calumny and reviling may pursue the man of integrity through life, and heat upon his grave, God has the "well done" prepared for him. Folly and iniquity

- 22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.
- 23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.
- 24 And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

Public Recognition of the Greatness of Daniel's God

- 25 Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.
- 26 I make a decree. That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.
- 27 He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.
- 28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

PROPHETIC SECTION (7:1-12:13)
Daniel's Second Prophetic Message (7:1-28)

The Four Beasts and Little Horn

- 7** In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.
- 2 Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.
- 3 And four great beasts came up from the sea, diverse one from another.
- 4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were

6:22 Da 6:20, 2 Sa 22:7, Ps 31:14; Ps 38:21.
6:23 Da 6:14; Da 6:18; Ex 18:9; 1 Ki 5:7.
6:24 Dt 19:18-20; Est 7:10; Est 9:25.
6:25 Da 1:1; Est 1:1-2; Est 3:12; Est 8:9.
6:26 Da 3:29; Est 6:8-12; Est 12:13.
6:27 Job 40:15; Ps 18:48; Ps 18:50.
6:28 Da 1:21, 2 Ch 36:22; Est 1:2.

7:1 Da 5:1; Da 5:22; Da 5:30; Da 8:1.
7:2 Rev 7:1, Rev 17:15.
7:3 Da 2:42-43; Da 2:57-60; Zec 6:1-8.
7:4 Dt 28:39; 2 Sa 1:25; Isa 5:26-29.
7:5 Da 2:39; Da 8:3, 2 Ki 2:24; Pr 17:12.
7:6 Da 2:39; Da 8:3; Da 8:20-21.
7:7 Da 2:2; Da 2:13; Da 2:19; Da 2:24.
7:8 Da 2:20-25; Da 8:9-12; Rev 13:11-15.
7:9 Da 2:43-45; Da 2:44-45; 1 Co 15:24; 25; Rev 19:18-20:4.

5 Chaldee hand

7

1 Chaldee saw

2 or, words

3 or, wherewith

4 or, it raised up one dominion

plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

- 5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

- 6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

- 7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns.

- 8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

Judgment and Eternal Reign of the Son of Man

- 9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair



uity will at best yield only a life of unrest and discontent, and at its close a thorny dying pillow. And how many, as they view their course of action and its results, are led to end with their own hands their disgraceful career. And beyond all this waits the judgment, and the final, irrevocable doom, Depart (ST Feb. 2, 1882)

7:2-7. Messiah's Ensign, a Lamb.—To Daniel was given a vision of fierce beasts, representing the powers of the earth. But the ensign of the Messiah's kingdom is a lamb. While earthly kingdoms rule by the ascendancy of physical power, Christ is to banish every carnal weapon, every instrument of coercion. His kingdom was to be established

to uplift and ennoble fallen humanity (Letter 32, 1899).

7:10 (Rev. 20:12). An Unerring Register.—There is an unerring register kept of all sins committed. All man's impiety, all his disobedience to Heaven's commands, are written in the books of heaven with unerring accuracy. The figures of guilt rapidly accumulate, yet the judgments of God are tempered with mercy, until the figures have reached their appointed limit. God bears long with the transgression of human beings, and continues through His appointed agencies to present the gospel message, until the set time has come. God bears with divine patience the perversity of the wicked; but He declares that He will

- of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.
- 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.
- 11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.
- 12 As concerning the rest of the beasts, they had their dominion taken away: yet ⁵their lives were prolonged for a season and time.
- 13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.
- 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Interpretation of the Vision by an Angel

- 15 I Daniel was grieved in my spirit in the midst of my ⁶body, and the visions of my head troubled me.
- 16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.
- 17 These great beasts, which are four, are four kings, which shall arise out of the earth.
- 18 But the saints of the ⁷most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.
- 19 Then I would know the truth of the fourth beast, which was diverse ⁸from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue with his feet;
- 20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was

7:10 Ps. 50:3; Ps. 97:2-5; Isa. 30:27; Isa. 30:34.
7:11 Da. 7:8; Da. 7:25, 2 Pe. 2:18; Jude 16.
7:12 Da. 7:4-6; Da. 7:9.
7:13 Ps. 8:3-5; Isa. 9:6-7; Eze. 1:26; Mt. 13:41; Mt. 24:30.
7:14 Da. 7:27; Ps. 2:6-8; Ps. 8:6; Ps. 110:1-2.
7:15 Da. 7:28; Da. 8:27; Jer. 15:17-18; Jer. 17:16.
7:16 Da. 7:10; Da. 8:15-16; Da. 10:5-6; Da. 10:11-12.
7:17 Da. 7:3-4; Da. 2:47-49; Da. 8:19-22.
7:18 Da. 7:22; Da. 2:27; Ps. 15:19; Ps. 149:5-9.
7:19 Da. 7:7; Da. 2:40-43.
7:20 Da. 7:8; Da. 7:11; Da. 7:23; Da. 8:9.
7:21 Da. 7:20; Rev. 12:3; Rev. 13:1; Rev. 17:3; Rev. 17:12-13.
7:25 Da. 7:8; Da. 7:20; Da. 8:23-25; Da. 11:28; Da. 11:36-37; Isa. 37:23, 2 Th. 2:4.
7:26 Da. 7:10-11; Da. 7:22, 2 Th. 2:8; Rev. 17:14.
7:27 Da. 7:14; Da. 7:18; Da. 7:22; Ps. 149:5-9; Isa. 9:23-26.
7:28 Da. 8:17; Da. 8:19; Da. 11:27; Da. 12:9; Da. 12:13.

8:1 Da. 7:1; Da. 8:15; Da. 7:15; Da. 7:28; Da. 9:2.
8:2 Da. 8:4; Da. 7:2; Da. 7:15; Nu. 12:6; Heb. 1:1; Ne. 1:1.
8:3 Da. 10:5; Nu. 24:2; Jos. 5:13, 1 Ch. 21:16.

5 Chaldee a prolonging in life was given them.
6 Chaldee sheath.
7 Chaldee high ones, that is, things, or, places.
8 Chaldee from all those.
9 or, rulers.
8
1 Heb. the second

more stout than his fellows.

- 21 I beheld, and the same horn made war with the saints, and prevailed against them;
- 22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.
- 23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
- 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
- 25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.
- 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.
- 27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all ⁹dominions shall serve and obey him.

Impression on Daniel

- 28 Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

Daniel's Third Prophetic Message (8:1-9:27)

The Ram, He-goat, and Horns

- 8 In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me* Daniel, after that which appeared unto me at the first.
- 2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.
- 3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram

visit their transgressions with a rod. He will at last permit the destructive agencies of Satan to bear sway to destroy (MS 17, 1906).

Accurately recorded in the books of heaven are the sneers and trivial remarks made by sinners who pay no heed to the call of mercy when Christ is represented to them by a servant of God. As the artist takes on the polished glass a true picture of a human face, so God daily places upon the books of heaven an exact representation of the character of every individual (MS 105, 1901).

7:25 (Ex. 31:13; Eze. 20:12). A Signpost Turned Around.—The Lord has clearly defined the road to the city of God, but the great apostate has changed the signpost,

setting up a false one—a spurious sabbath. He says: "I will work at cross-purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that cannot be a sign between God and His people. I will lead the people who accept this day, to place upon it the sanctity that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive this spurious sabbath as

which had *two* horns: and the *two* horns were high; but one was higher than 'the other, and the higher came up last.

- 4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was *there any* that could deliver out of his hand; but he did according to his will, and became great.



- 5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and 'touched not the ground: and the goat *had* 'a notable horn between his eyes.
- 6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.
- 7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.
- 8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken: and for it came up four



genuine. Through the non-observance of the Sabbath God instituted, I will bring His law into contempt. The words, 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A *sign*? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws shall be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law; and the earth will be wholly under my

Da 5:30; Da 7:11;2; Isa 45:3-5
Da 8:21; Da 2:32; Da 2:30; Da 7:6
Da 8:5
Da 13:11; Isa 29:37; Isa 8:20
Da 8:11; Da 5:27
Da 7:6; 7:20;25
Da 8:10; Da 8:24;25
Da 11:36
Da 8:25; Da 7:25; Da 11:31;35
Da 13:7; Da 13:45
Da 13:10; Da 12:5-6; Da 12:7; Da 7:25; Da 12:7; Da 12:11; Rev 11:3-5
Da 7:28; Da 7:10; Da 12:8; Mt 24:46
Da 10:11-12
Ac 10:13; Rev 14:2

2 or none touched him in the earth
3 Heb a horn of sight
4 or against the host
5 or against
6 or from him
7 or the host was given over for the transgression against the daily sacrifice
8 or the number of secrets, or, the wonderful number; Heb, Palmori
9 or making desolate
10 Heb evening morning
11 Heb justified

notable ones toward the four winds of heaven.

The Little Horn and Its Wickedness

- 9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.
- 10 And it waxed great, *even* 'to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.
- 11 Yea, he magnified *himself* even 'to the prince of the host, and 'by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.
- 12 And 'an host was given *him* against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.



The Time Prophecy Concerning the Cleansing of the Sanctuary

- 13 Then I heard one saint speaking, and another saint said unto 'that certain *saint* which spake. How long *shall* be the vision concerning the daily sacrifice, and the transgression 'of desolation, to give both the sanctuary and the host to be trodden under foot?
- 14 And he said unto me, Unto two thousand and three hundred 'days; then shall the sanctuary be 'cleansed.

Gabriel Interprets the First Portion of the Vision

- 15 And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.
- 16 And I heard a man's voice between 'the banks of Ulai, which called, and said, Gabriel, make this *man* to understand the vision.

dominion."

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge, and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe.

The enemy of all good has turned the signpost round so that it points to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a "Thus saith the Lord." He has thought to change times and laws (Rev April 17, 1900).

- 17 So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.
- 18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and "set me upright.
- 19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*.
- 20 The ram which thou sawest having two horns are the kings of Media and Persia.
- 21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.
- 22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.
- 23 And in the latter time of their kingdom, when the transgressors "are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.
- 24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the "holy people.
- 25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by "peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.
- 26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it *shall be* for many days.

Daniel's Sickness as the Result of the Vision

- 27 And I Daniel fainted, and was sick *certain* days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

Daniel Prays for Restoration and Confesses His People's Sin

- 9 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, "which was made king over the realm of the Chaldeans;
- 2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD

8:17 Da 10:7-8; Da 10:16; Ge 17:3; Eze 1:28; Mt 17:9;
8:18 Da 8:17; Da 8:27; Da 10:8-9; Lk 9:42; Lk 22:24;
8:19 Da 8:15-17;
8:21 Da 8:17; Da 8:23;
8:20 Da 8:3; Da 11:1-2;
8:21 Da 8:5-7; Da 10:20; Da 8:8-9;
8:22 Da 8:3; Da 11:1;
8:23 Da 10:14; Nu 24:21; Eze 38:8;
8:24 Rev 13:3-9; Rev 17:12-13; Rev 17:17;
8:25 Da 8:23-24; Da 7:8; Da 11:21-25;
Da 11:32-33;
8:26 Da 8:11-15; Da 10:1; Da 12:4; Da 12:9; Eze 12:27;
8:27 Da 8:7; Da 7:28; Da 10:8; Da 10:16; Hab 3:16;
9:1 Da 1:21; Da 5:31-6:1; Da 6:28; Da 11:1;
9:2 Da 8:15-16; Ps 119:21; Ps 119:99-100; Mt 24:15; Mk 13:14;
9:3 Da 6:10; Ne 1:4; Ps 102:13-17; Jer 20:10-15;
9:4 Da 9:5-12; Lk 26:40-42; 1 Ki 8:47-49;
9:5 Da 9:15; 1 Ki 8:47-50; 2 Ch 6:37-39; Eze 9:6;
9:6 Da 9:10; 2 Ki 17:13-14; 2 Ch 33:19;
9:7 Da 9:8; Da 9:11; Dt 42:4; Eze 9:13;
9:8 Da 9:6-7; Jer 14:20; Lk 1:7-8; Lk 1:18;
9:9 Da 9:7; Ex 31:6; Nu 14:18-19; Ne 9:17;
9:10 Da 9:6; 2 Ki 17:13; 2 Ki 18:12; Eze 9:10-11;
9:11 2 Ki 17:18-23; Lk 1:4-6; Jer 8:5-16;
9:12 Isa 44:26; Lk 2:17; Eze 13:6; Zec 14:8; Mt 5:18;
9:13 Da 9:11; Lev 16:14; Dt 28:15; Isa 42:9; Lk 2:15-17;
12 Heb. made me stand upon my standing
13 Heb. are accomplished
14 Heb. people of the holy ones
15 or, prosperity
9
9 or, in which he, etc

came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

- 3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:
- 4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;
- 5 We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:
- 6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.
- 7 O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are near, and that are far off*, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.
- 8 O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.
- 9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him;
- 10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.
- 11 Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.
- 12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.
- 13 As *it is written* in the law of Moses, all this evil is come upon us: yet "made we not our prayer before the LORD our God, that we might turn from our iniquities,

9:1. See EGVW on Jer. 25: 27-29.

9:2. **God Prepares the Way.**—While those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to His repentant people (RII March 21, 1907).

9:3-19. **Prophecy and Prayer.**—Daniel's example of prayer and confession is given for our instruction and encouragement. For nearly seventy years, Israel had been in captivity. The land which God had chosen for His own possession was given into the hands of the heathen. The beloved city, the recipient of heaven's light, once the joy of

the whole earth, was now despised and degraded. The temple that had contained the ark of God's covenant and the cherubim of glory overshadowing the mercy-seat, was in ruins. Its very site was desecrated by unholy feet. Faithful men who knew of the former glory were filled with anguish at the desolation of the holy house that had distinguished Israel as God's chosen people. These men had been witnesses to the denunciations of God because of the sins of His people. They had been witnesses to the fulfillment of this word: They had been witnesses also to the promises of His favor if Israel would return to God, and walk circumspectly before Him. Aged, gray-headed

Da

2 or, thou hast, etc 3 Heb. intrusted we not the face of thee, etc

and understand thy truth.

- 14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.

- 15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day: we have sinned, we have done wickedly.

- 16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

- 17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

- 18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

- 19 O Lord, hear: O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

Gabriel Interprets the Remaining Portion of the Vision

- 20 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God:

- 21 Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

- 22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

- 23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

- 24 Seventy weeks are determined upon thy people and upon thy holy city, to finish

9:14 Jer. 31:28; Jer. 41:27; Da. 9:7; Ne. 9:33; Ps. 51:13; 9:15 Ex. 6:1; Ex. 14:15-27; 1 Ki. 8:51; 9:16 1 Sa. 2:7; Ne. 9:8; Ps. 21:1;

9:17 Nu. 6:23-26; Ps. 4:6; Ps. 67:1; Ps. 80:1; 9:18 1 Ki. 8:29; 2 Ki. 19:16; Ps. 137:6-7;

9:19 Nu. 19:19; 1 Ki. 8:40-49; 2 Ch. 6:21;

9:20 Da. 10:2; Ps. 52:5; Ps. 145:18;

9:21 Da. 8:16; Da. 10:16; 1 Ki. 1:9;

9:22 Da. 9:23-27; Da. 8:16; Da. 10:21;

9:23 Da. 10:12; Da. 10:11; 1 Ki. 1:28;

9:24 Nu. 14:4; Eze. 40:1; Mt. 1:21;

9:25 Da. 9:25; Mt. 13:23; Mt. 20:15;

9:26 Ps. 22:15; Isa. 53:4; Mt. 9:12; 1 Ki. 20:26; 1 Ki. 21:10;

9:27 Isa. 53:11; Isa. 55:3; Jer. 31:31-34;

10:1 Da. 1:21; Da. 6:28; 2 Ch. 46:22; Eze. 12; Eze. 1:7-8;

10:2 Eze. 9:5; Ne. 1:3; Ps. 42:9; Ps. 43:2;

10:3 Da. 6:18; Isa. 23:15-11; 1 Co. 9:27; Da. 11:8;

10:4 Da. 8:2; Eze. 1:3; Ge. 2:11;

10:5 Da. 12:6-7; Jos. 3:15; Zec. 1:8; Rev. 1:15-15;

10:6 Ex. 28:20; Eze. 1:10; 1 Co. 10:9; Rev. 21:20;

4 Heb. made thee a name

5 Heb. whereupon thy name is called

6 Heb. cause to fall

7 Heb. with weariness, or, flight

8 Heb. to make thee skilful of

9 Heb. word

10 Heb. a man of desires

11 They begin from the 20th of Artaxerxes

12 or, to restrain

13 or, to seal up

14 Heb. prophet

15 Or, to build again Jerusalem

16 Heb. return and be built

17 or, breach, or, ditch

18 Heb. in strait of time

19 or, and shall have nothing

the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision: a prophecy, and to anoint the most Holy.

- 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

- 26 And after threescore and two weeks shall the Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with flood, and unto the end of the war shall the oblations be determined.

- 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel's Fourth Prophetic Message

(10:1-12:13)

Daniel's Fast

- 10 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision.

- 2 In those days I Daniel was mourning three full weeks.

- 3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

The Appearance of "A Certain Man" and the Effect on Daniel

- 4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is 'Hiddekel;

- 5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

- 6 His body also was like the beryl, and his face as the appearance of lightning, and

pilgrims went up to Jerusalem to pray amid its ruins. They kissed its stones, and wet them with their tears, as they entreated the Lord to have mercy on Zion, and cover her with the glory of His righteousness. Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people (RH Feb. 9, 1897).

9:24. Everlasting Righteousness Brought In.—Through His chosen agencies God will graciously make

known His purposes. Then the grand work of redemption will go forward. Men will learn of the reconciliation to iniquity and of the everlasting righteousness which the Messiah has brought in through His sacrifice. The cross of Calvary is the great center. This truth acted upon will make Christ's sacrifice effectual. This is that which Gabriel revealed to Daniel in answer to fervent prayer. It was in this that Moses and Elijah and Christ talked at His transfiguration. By the humiliation of the cross He was to bring everlasting deliverance to all who would walk after Him, giving positive evidence that they are separated from the

20 Or, and [the Jews] they shall be no more his people: or, and the prince's [Messiah's] future people 21 or, it shall be cut off by desolations 22 or, a 23 or, and upon the battlements shall be the idols of the desolator 24 or, upon the desolator 10 1 great 2 Heb. weeks of days 3 Heb. bread of desires 4 Or, Tigris 5 Heb. one man

his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands.

The "Man's" Preliminary Talk With Daniel

11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows were turned upon me, and I have retained no strength.

17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me.

10:7 2 Ki 6:17, Ac 9:7, Ac 22:9, Eze 12:18.

10:8 Ge 32:24, Ex 3:3, Jn 16:32, 2 Co 12:4-5.

10:9 Da 8:18, Ge 2:21, Ge 15:12, Job 4:13.

10:10 Da 10:16, Da 10:18, Da 8:18, Da 9:21.

10:11 Da 9:23, Jn 15:23, Jn 21:20, Da 10:3.

10:12 Da 10:19, Isa 35:4, Isa 41:10.

10:13 Da 10:20, Eze 1:6, Eze 3:24.

10:14 Da 2:28, Ge 39:1, Dt 4:30.

10:15 Da 10:9, Da 8:18, Eze 24:27.

10:16 Da 10:5-6, Da 10:18, Da 8:15.

10:17 Mt 22:43-44, Mk 12:36, Ge 32:20.

10:18 Da 10:10, Da 10:16, Da 8:18, Lk 22:52, Lk 22:43, Ac 18:23.

10:19 Da 10:11, Da 9:23, Jn 11:3, Jn 11:5.

10:20 Da 10:13, Is 47:36, Ac 12:23, Da 7:6.

10:21 Da 8:26, Da 11:1-12:13, Isa 41:22-23.

11:1 Da 5:41, Da 9:1, Da 10:18, Ac 14:22.

11:2 Da 8:26, Da 10:11, Da 10:21, Pr 22:21, Am 5:7, Jn 10:45.

11:3 Da 7:6, Da 8:5-8, Da 8:21, Da 11:16.

11:4 Job 20:5-7, Ps 47:35-36, Ps 49:6-12.

11:5 Da 11:8-9, Da 11:11, Da 11:13.

11:6 Da 11:3, Eze 36:9, Da 11:7.

11:7 Job 41:7, Isa 9:11, Isa 11:1.

11:8 Ge 41:30, Ex 12:12, Nu 34:4.

6 or, vigour
7 Heb. moved

8 Heb. a man of desires

9 Heb. stand upon thy standing

10 or, the first

11 or, this servant of my lord

12 Heb. strengtheneth himself

11
1 Heb. associate themselves
2 Heb. rights
3 or, whom she brought forth

19 And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

11 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

A Vision Concerning Future Historical Events

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they shall join themselves together: for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of

world (Letter 201, 1899).

10:3. See EGW on ch. 1:8.

10:5-7. **Christ Appeared to Daniel.**—No less a personage than the Son of God appeared to Daniel. This description is similar to that given by John when Christ was revealed to him upon the Isle of Patmos. Our Lord now comes with another heavenly messenger to teach Daniel what would take place in the latter days. This knowledge was given to Daniel and recorded by inspiration for us upon whom the ends of the world are come (RH Feb. 8, 1881).

10:12, 13. **Right Counsel Versus Evil Counsel.**—[Dan.

10:12, 13 quoted.] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance

4 or, in his place, or, office 5 Heb. vessels of their desire

- gold; and he shall continue *more* years than the king of the north.
- 9 So the king of the south shall come into his kingdom, and shall return into his own land.
- 10 But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.
- 11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.
- 12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.
- 13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.
- 14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.
- 15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither this chosen people, neither shall there be any strength to withstand.
- 16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.
- 17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.
- 18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.
- 19 Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found.
- 20 Then shall stand up in his estate a

11:10 Da 11:22; Da 11:10; Da 9:26;
11:11 Da 11:5; Da 11:9; Da 11:41; Da 8:7;
11:12 Da 5:19-20; Da 5:23; Da 8:45;
11:13 Da 11:6-7; Da 11:6; Da 12-7;
11:14 Ac 1:25-28; Rev 17:17;
11:15 Jer 5:10; Jer 6:6; Jer 48:1; Jer 52:4;
11:16 Da 11:5; Da 11:36; Da 8:1; Da 8:7;
11:17 Da 11:9; 2 Ki 12:7; 2 Ch 24:4;
11:18 Ge 10:4-5; Jer 2:10; Jer 41:10;
11:19 Job 20:8; Ps 27:2; Ps 37:36; Jer 16:6;
11:20 Da 11:7;
11:21 Da 11:7; Da 11:20; Da 7:8; Da 8:9;
11:22 Da 11:10; Da 9:26; Isa 8:7-8; Am 8:8;
11:23 Da 8:25; Ge 5:13; Ps 52:2;
11:24 Jdg 9:1; Pr 17:8; Pr 19:6; Da 7:25;
11:25 Da 11:2; Da 11:16; Pr 15:18;
11:26 2 Sa 1:2-12; 2 Ki 8:1-6;
11:27 2 Sa 13:26; Ps 122; Ps 52:1;
11:28 Da 11:22; Da 11:30-32;
11:29 Da 8:19; Da 10:1; Isa 11:51; Ac 17:26;
11:30 Ge 10:9; Nu 24:24; 1 Ch 17; Isa 25:1;
11:31 Da 8:21; Rev 17:12; Da 8:11; Da 12:11;

6 or, shall war
7 or, then shall he be stirred up again
8 Heb. at the end of times, even years
9 Heb. the children of robbers
10 Heb. the city of munitions
11 Heb. the people of his choices
12 Heb. the land of ornament: or, goodly land
13 or, much uprightness: or, equal conditions
14 Heb. to corrupt
15 Heb. for him
16 Heb. his reproach
17 or, in his place
18 Heb. one that causeth an exacter to pass over
19 Heb. angers

- raiser of taxes in the glory of his kingdom: but within few days he shall be destroyed, neither in anger, nor battle.
- 21 And in his estate shall stand up a warrior, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.
- 22 And with the arms of a flood shall they be overflown from before him, and shall be broken: yea, also the prince of the covenant.
- 23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a strong people.
- 24 He shall enter peaceably even upon the fattest places of the province: and he shall do that which his fathers have not done, nor his fathers' fathers: he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast devices against the strong holds, even to a time.
- 25 And he shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.
- 26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.
- 27 And both these kings' hearts shall be to do mischief, and they shall speak lies one to another: but it shall not prosper: for yet the end shall be at the time appointed.
- 28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant: and he shall do exploits, and return to his own land.
- 29 At the time appointed he shall return and come toward the south: but it shall not be as the former, or as the latter.
- 30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with them that forsake the holy covenant.
- 31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.

His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success (Letter 201, 1899).

10:13. An Invisible Struggle.—We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions, can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be

bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self and realizing the peril of the times.

Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. . . .

20 or, in his place 21 or, into the peaceable and fat, etc. 22 Heb. think his thoughts

23 Fulfilled 24 Heb. their hearts 25 Fulfilled 26 Fulfilled 27 or, astonishment

- 32 And such as do wickedly against the covenant shall he "corrupt by flatteries; but the people that do know their God shall be strong, and do exploits.
- 33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.
- 34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.
- 35 And some of them of understanding shall fall, to try "them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.
- 36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.
- 37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.
- 38 "But "in his estate shall he honour the God of "forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and "pleasant things.
- 39 Thus shall he do in the "most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for "gain.
- 40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
- 41 He shall enter also into the "glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.
- 42 He shall "stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

11:32 Pr 19:5; Pr 26:28; 2 Th 2:9-12;
11:33 Da 12:3-4; Da 12:10;
11:34 Rev 12:2-6; Rev 12:13-14; Mt 7:15;
11:35 Da 11:35; Da 10:10; Mt 26:56;
11:36 Da 11:16; Da 8:4; Jn 5:30; Jn 6:38;
11:37 Ge 3:16; Da 5:21-27; 21:11;
11:38 1 Th 4:1; Rev 13:12-17; Rev 17:1-5;
11:39 Rev 18:9-13;
11:40 Da 11:45; Da 8:17; Da 12:4; Da 11:5-6;
11:41 Da 11:45; Eze 38:8-13; Da 11:16;
11:42 Eze 29:13; Zec 10:10-11; Zec 11:1;
11:43 Jer 46:9-10; Eze 30:5; Eze 37:1-4;
11:44 Da 11:11; Da 11:40; Eze 38:9-12;
11:45 Joel 2:20; Zec 14:8; Da 11:41;

12:1 Da 11:35; Da 10:10; Jude 9; Rev 12:7; Da 9:25;
12:2 Job 19:25-27; Isa 26:19; Eze 37:1-4;
Eze 37:12; Hos 13:14;
Isa 22:29-32; Jn 11:25-26;

12:3 Da 11:33; Da 11:35; Pr 11:30; Mt 24:45; 1 Co 3:10;

12:4 Da 8:26; Rev 10:9; Rev 22:10;

12:5 Da 10:5-6; Da 10:10; Da 10:16;
12:6 Da 8:16; Zec 1:12-14; Eph 3:10;
12:7 Rev 10:5; Rev 10:7; Da 8:5;

28 or, cause to dissemble

29 or, by them

30 Or, But in his stead

31 or, as for the

Almighty God, in his seat he shall honour yea, he shall honour a god, whom, etc

32 Mauzzim, or, God's protectors, or, munitions

33 Heb. things desired

34 Heb. fortresses of munitions

35 Heb. a price

36 or, goodly, etc.; Heb. land of delight,

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the "glorious holy mountain; yet he shall come to his end, and none shall help him.

12 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be "wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The Duration of the "Wonders"; Personal Promises to Daniel

4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the "bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was "upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and "an half; and when he shall have accomplished to scatter the power of the holy people, all these things

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world.

As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces. . . . I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did

Daniel, that we may be guarded by heavenly intelligences. As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. Pray, my brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity (Letter 201, 1899).

12:3 (See EGYPT comments on Isa. 60:1). Stars and Gems in Crown.—By living a life of devotion and self-sacrifice in doing good to others, you might have been adding stars and gems to the crown that you will wear in heaven, and laying up unfading, eternal treasures (MS 69, 1912).

12:10. The Wicked Lack Understanding.—[Dan. 12:10 quoted.] The wicked have chosen Satan as their leader. Under his control, the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work

- shall be finished.
- 8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?
- 9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.
- 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

12:8 Lk 18:33; Jn 12:16; Ac 1:7; 1 Pe 1:11;
12:9 Da 12:13; Da 12:14; Da 8:26; Isa 8:16;
12:10 Da 11:35; Is 51:7; Isa 1:18; Eze 36:25;
12:11 Da 8:11-12; Da 8:26; Da 11:31; Da 8:15;
12:12 Rom 11:15; Rev 20:4
12:13 Da 12:9; Da 12:3; Zec 5:7; Mt 19:28; Lk 2:29-30;

- 11 And from the time that the daily sacrifice shall be taken away, and 'the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.
- 12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.
- 13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

against the enemy of all righteousness, power to show what victories may be gained in the conflict against evil. To those who fulfil God's purpose for them will be spoken the words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The human machinery has been used to do a work that is a blessing to humanity; and God is glorified.

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy. When men do not make God first and last and best in everything, when they do not give themselves to Him for the carrying out of His purposes, Satan comes in, and uses in his service the minds that, given to God, could achieve great good. Under his direction, they

do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into His mind, and thus to acquire an education that would enable them to work the works of righteousness. But the know nothing of this education. They are helpless. The powers do not guide them aright: for they are under the enemy's control (Letter 141, 1902).

12:13. Daniel Standing in His Lot Now.—(Dan. 12:4, 10, 13 quoted.) The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history (M 176, 1899).

THE BIBLE REFORMER, 1852, 1853, 1854, 1855, 1856, 1857, 1858, 1859, 1860, 1861, 1862, 1863, 1864, 1865, 1866, 1867, 1868, 1869, 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1877, 1878, 1879, 1880, 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 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HOSEA

INTRODUCTION

1. TITLE

The book of Hosea has as its title the name of the prophet who wrote it. Hosea is the first of the twelve Minor Prophets, so called, not because they are less in importance than the Major Prophets, but because they are shorter in length. Many ancient Hebrew and Christian writers regarded the writings of the Minor Prophets as forming one book. Inasmuch as the period covered by the Minor Prophets was somewhat similar in character to our own in its spirit of materialism, commercialism, and social evils, these books have a definite and important message for us today.

The name Hosea (Heb. *Hoshea*) is a shortened form of the Heb. *Hosha'eyah* (Jer. 42:1; 43:2), which means, "Yahweh has saved."

2. AUTHORSHIP

Nothing more is known concerning the family history of Hosea than is given in the opening verses of his prophecy. The naming of the prophet's father, Beeri (Heb. *Be'eri*, "my well"), does not reveal the tribe to which Hosea belonged. We know nothing of the happenings of Hosea's latter days, or the place and time of his death. However, internal evidence makes it clear that Hosea belonged to the northern kingdom, Israel, and carried on his ministry there.

3. HISTORICAL SETTING

The reigns during which Hosea prophesied are dated, according to the tentative chronology used in this commentary (see Vol. II, pp. 77, 131-162), as follows: Uzziah (790-739), Jotham (750-731), Ahaz (735-715), and Hezekiah (729-686), kings of Judah, and Jeroboam II (793-753), king of Israel. Hosea must have begun his ministry well before 753 B.C. and continued actively until some time after 729 B.C.

He lived in the darkest period of the history of the kingdom of Israel, just before the nation was taken captive by Assyria. Since the book of Hosea makes no mention of this event, it is probable that it was written before the final ruin of the northern kingdom. Outwardly, Israel under Jeroboam II was

prosperous and successful, more so than in any time since David and Solomon (see on Hosea 2:8). Its northern boundaries were almost as extensive as those under these early kings (see 2 Kings 14:25, 28).

However, this outer glory only revealed the more the inner moral and spiritual declension of the people. Political anarchy and misrule were the order of the day. Kings took the throne after murdering their predecessors, and in turn were themselves assassinated. Shallum slew Zachariah; Menahem slew Shallum; Pekah slew the son of Menahem, Pekahiah; and Hoshea, the last King of Israel, slew Pekah. Possibly it is because of this shameful anarchy that followed the reign of Jeroboam II that he alone is mentioned by Hosea and his successors are omitted (Hosea 1:1; see on chs. 7:5; 8:4), or possibly the prophet went south into Judah after the reign of Jeroboam.

Hosea repeatedly refers to the idolatrous calf worship set up by Jeroboam I (see 1 Kings 12) as the prime cause of Israel's wickedness. This calf worship probably gave entrance later to a crude and more inhuman worship offered to Baal and Ashtoreth, the shocking abomination of the sacrifice of children and the unspeakable degradation of gross sensuality.

Hosea lived in the time of the harvest of this evil sowing. Creature worship displaced that of the Creator. No commandment of the true God was obeyed. Dishonesty, mutual distrust, deception toward God and man, prevailed. Bloodshed was rife; luxury in every form was stimulated in the prosperous days of Jeroboam II. Perverted justice was common, also oppression of the poor. Adultery was consecrated to religion. All levels of society became debauched, and blasphemy and skepticism marked the royal court. The priests, wholly devoted to idolatry, joined the people in their sinfulness, and added to the corruption that covered the land.

Against this flood of iniquity in the northern kingdom Hosea was called by God to erect the dikes of rebuke, condemnation, and appeal—appeal to the invincible love of God for His erring children. But the appeals of Hosea went unheeded by an apostate people. Unrepentant, unchanged, the wicked nation held to its rebellious course of action, and was carried into the cruel captivity of Assyrian bondage. Hosea bore God's last message to the northern kingdom prior to its fall in 723-722 B.C.

4. THEME

The dominant theme of the book of Hosea is the love of God for His erring children. The experiences through which the prophet passed in his own family life, and the feelings of his own heart toward his faithless wife, gave him a glimpse into the boundless depths of the Father's love for His people.

In the light of this divine love the terrible wickedness of the northern kingdom appears even blacker, and Hosea in no way excuses the people for their conduct. The prophet also paints in darkest hues the dreadful retributions that will fall upon Israel if they persist in their evil ways. These warnings are not threats, but are statements of fact, showing that punishment inevitably follows sin. However, through all his writing Hosea depicts the yearning love of God for His wayward people. The book is filled with appeals to repentance and messages of hope to those who will turn again to their loving Father.

5. OUTLINE

I. The Superscription, 1:1.

II. God's Relationship to Israel Symbolized by Hosea's Family Experiences, 1:2 to 3:5.

- A. The faithlessness of Israel in the figure of the prophet's family, 1:2-9.
 1. The marriage of Hosea, 1:2, 3.
 2. The birth of Jezreel, 1:4, 5.
 3. The birth of Lo-ruhamah, 1:6, 7.

4. The birth of Lo-ammi, 1:8, 9.

- B. A promise of Israel's future acceptance by God, 1:10 to 2-1.
- C. Israel's idolatry compared to Gomer's faithlessness 2:2-13
- D. Hosea's love for Gomer and God's love for Israel 2:14-23.
- E. Gomer's return to Hosea and Israel's return to God, 3:1-5.

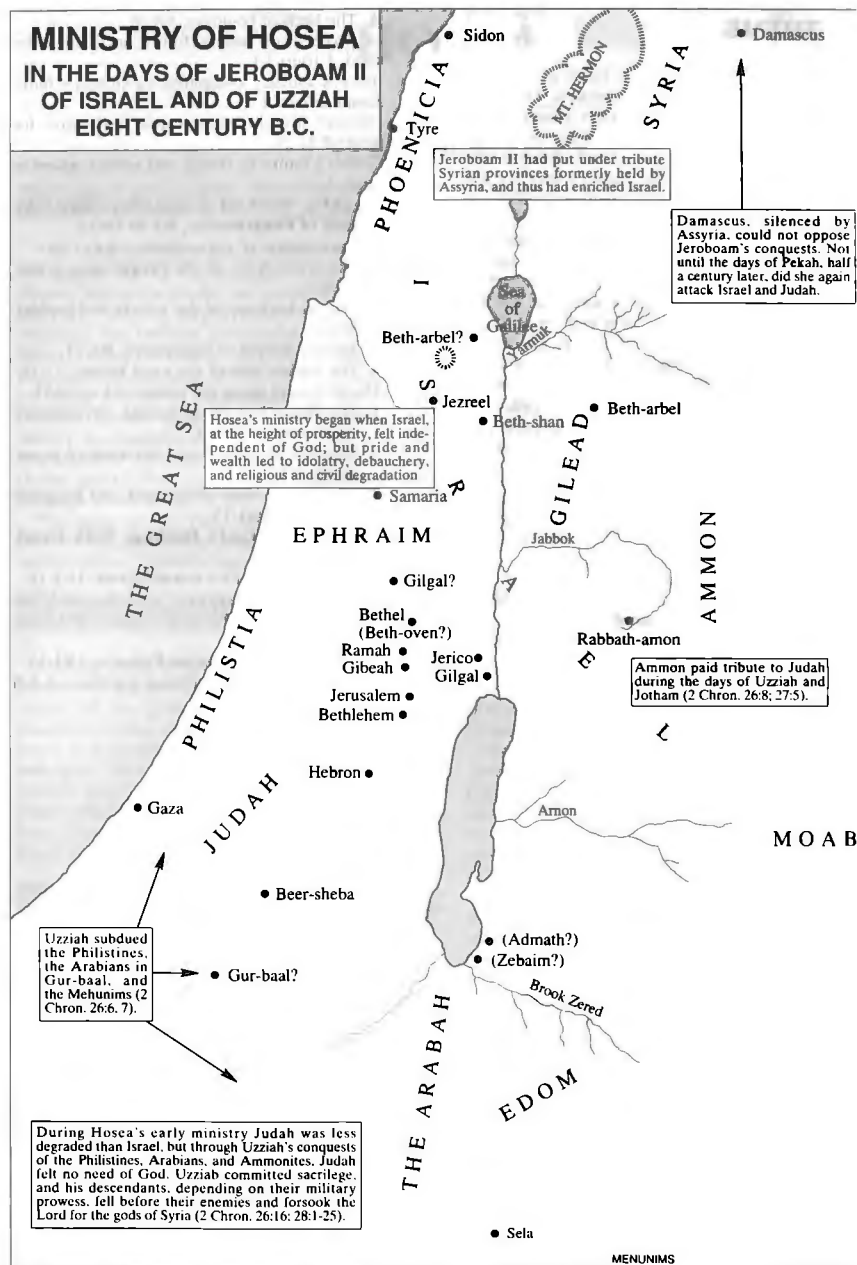
III. Israel's Wicked Condition and the Certainty of Punishment, 4:1 to 10:15.

- A. The accusation of wickedness, 4:1 to 7:16.
 1. The wickedness of the people as a whole, 4:1-19.
 2. The wickedness of the priests and leaders, 5:1-15.
 3. An exhortation to repentance, 6:1-11.
 4. The wickedness of the royal house, 7:1-16.
- B. The judgment upon the nation, 8:1 to 10:15.
 1. The tragic harvest of foolish dependence upon Assyria, 8:1-14.
 2. Removal to Assyria and decrease of population, 9:1-17
 3. Place of worship devastated and kingdom destroyed, 10:1-15.

IV. A Summary of God's Dealings With Israel, 11:1 to 14:9.

- A. God's mercy and love toward Israel, 11:1-11.
- B. Ephraim's ingratitude and wickedness contrasted with the experience of Jacob, 11:12 to 12:14.
- C. The divine judgment upon Ephraim, 13:1-16.
- D. The entreaty to return and promise of full redemption, 14:1-9.

MINISTRY OF HOSEA IN THE DAYS OF JEROBOAM II OF ISRAEL AND OF UZZIAH EIGHTH CENTURY B.C.



The Superscription (1:1)

- 1** The word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

The Faithlessness of Israel in the Figure of the Prophet's Family (1:2-9)

The Marriage of Hosea

- 2** The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD.
- 3** So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

The Birth of Jezreel

- 4** And the LORD said unto him, Call his name Jezreel: for yet a little while, and I will *avenge* the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.
- 5** And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

The Birth of Lo-ruhamah

- 6** And she conceived again, and bare a daughter. And God said unto him, Call her name *Lo-ruhamah*: for *I* will no more have mercy upon the house of Israel; *but* I will utterly take them away.
- 7** But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

The Birth of Lo-ammi

- 8** Now when she had weaned *Lo-ruhamah*, she conceived, and bare a son.
- 9** Then said God, Call his name *Lo-ammi*: for ye are not my people, and I will not be your God.

1:1 Jer 1:2, Jer 1:4, Joel 1:1, Zec 1:1, Jo 10:35;

1:2 Mk 1:1; Hos 3:1; Isa 20:2-3;

1:3 Isa 8:1-3;

1:4 Hos 1:6, Hos 1:9, Isa 7:13;

1:5 Hos 2:18, Ps 37:15, Ps 46:9;

1:6 Hos 2:23; 1 Pe 2:10, 2 Ki 17:6;

1:7 Hos 11:12, 2 Ki 19:35; Isa 36:1-37:38;

1:9 Jer 15:1;

1:10 Ge 13:16, Ge 32:12; Isa 48:19; Rom 9:27-28; Heb 11:12;

1:11 Hos 3:5; Isa 11:12-13; Jer 3:18-19, Jer 23:5-8;

2:1 Hos 19-41, Ex 19:5-6, 2 Co 4:1, 1 Ti 1:13; 1 Pe 2:10; Jer 33:33;

2:2 Isa 58:1; Jer 2:2, 19:9-11; Eze 20:1, 1; Eze 23:35, Mt 23:37-39;

2:3 Hos 2:10; Isa 47:3; Jer 13:22; Jer 13:26;

2:4 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:5 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:6 Job 3:23; Job 19:8; La 4:7-9;

2:7 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:8 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:9 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:10 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:11 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:12 Job 3:23; Job 19:8; La 4:7-9;

2:13 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:14 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:15 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:16 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:17 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:18 Job 3:23; Job 19:8; La 4:7-9;

2:19 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:20 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:21 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:22 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:23 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:24 Job 3:23; Job 19:8; La 4:7-9;

2:25 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:26 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:27 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:28 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:29 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:30 Job 3:23; Job 19:8; La 4:7-9;

2:31 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:32 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:33 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:34 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:35 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:36 Job 3:23; Job 19:8; La 4:7-9;

2:37 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:38 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:39 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:40 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:41 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:42 Job 3:23; Job 19:8; La 4:7-9;

2:43 Hos 5:13; 2 Ch 28:20-22; Isa 30:2-3; Isa 30:16;

2:44 Isa 1:3; Hab 1:16; Ac 17:23-25; Rom 1:28;

2:45 Da 11:13; Joel 2:14; Mal 1:4; Mal 3:18;

2:46 Hos 1:6; Isa 27:11; Jer 13:13; Jer 16:5;

2:47 Hos 2:2, Hos 3:1; Hos 4:5, Hos 12:15;

2:48 Job 3:23; Job 19:8; La 4:7-9;

A Promise of Israel's Future Acceptance by God

- 10** Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* "in the place where it was said unto them, Ye are not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.
- 11** Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.
- 2** Say ye unto your brethren, 'Ammi; and to your sisters, 'Ruhamah.

Israel's Idolatry Compared to Gomer's Faithlessness

- 2** Plead with your mother, plead: for she is not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;
- 3** Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.
- 4** And I will not have mercy upon her children; for they *be* the children of whoredoms.
- 5** For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.
- 6** Therefore, behold, I will hedge up thy way with thorns, and 'make a wall, that she shall not find her paths.
- 7** And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then shall she say, I will go and return to my first husband: for then *was* it better with me than now.
- 8** For she did not know that I gave her corn, and 'wine, and oil, and multiplied her silver and gold, 'which they prepared for Baal.
- 9** Therefore will I return, and take away my corn in the time thereof, and my wine in

2:14-23. Plan of Restoration Manifested to the Repentant.—In symbolic language Hosea set before the ten tribes God's plan of restoring to every penitent soul who would unite with His church on earth, the blessings granted Israel in the days of their loyalty to Him in the Promised Land. Referring to Israel as one to whom He longed to show mercy, the Lord declared, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call Me Ishi ["My husband," margin]; and shalt call Me no more Baali ["My

lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Hosea 2:14-17.

In the last days of this earth's history, God's covenant with His commandment-keeping people is to be renewed. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord (PK 298, 299).

⁴ Heb. wall a wall ⁵ Heb. new wine ⁶ or, wherewith they made Baal

Hos

the season thereof, and will ⁷recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her ¹⁰lewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will ¹²destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

Hosea's Love for Gomer and God's Love for Israel

14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak ¹⁴comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me "Ishi; and shalt call me no more "Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground; and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

2:10 Hos 2:3, Isa 5:12, Jer 13:22, Jer 13:26;

2:11 Hos 9:1-5, Isa 20:7-11, Jer 7:34, Jer 16:9

2:12 Hos 2:5, Hos 9:1, Ps 80:12, Isa 5:5,

2:13 Hos 9:7, Hos 9:9, Ex 32:34, Jer 24:2,

2:14 Isa 40:18, Jer 16:11, SS 1:4, Jn 6:19,

2:15 Hos 2:12, Lev 26:40-45, Dt 30:3-5, Ne 1:8-9,

2:16 Hos 2:7, Isa 51:5, Jer 4:13, Jn 3:29, 2 Co 11:2,

2:17 Ex 23:15, Jos 23:7, Ps 16:4, Zec 14:2,

2:18 Isa 2:11, Isa 2:17, Isa 26:1,

2:19 Isa 51:5, Isa 62:4-5, Jer 3:13-15, Jn 3:29,

2:20 Jer 9:24, Jer 23:7, Jer 41:35-44, Eze 38:25, Mt 11:27, Lk 10:22,

2:21 Isa 65:24, Zec 8:12, Zec 13:9, Mt 6:34,

2:22 Hos 1:1, Hos 1:11,

2:23 Ps 72:16, Jer 41:27, Zec 10:9, Ac 8:1-4,

3:1 Hos 1:2-3, Jer 3:1, Jer 4:20, Mt 26:50, Hos 11:8,

3:4 Hos 10:3, Ge 49:10, Jer 15:4-5, Jn 19:15, 2 Ch 15:2,

3:5 Hos 5:6, Hos 5:15, Isa 27:12-13, Jer 3:22-23, Jer 41:6-10,

4:1 Job 10:2, Jer 2:9, 1 Ki 22:19, Isa 1:10, Isa 28:14, Isa 34:1,

4:2 Isa 24:5, Isa 48:1, Isa 59:2-8, Isa 59:12-15,

4:3 Isa 24:4-12, Jer 4:22, Jer 11:10-13, Am 1:2,

4:4 Hos 4:17, Am 5:13, Am 6:10, Mt 7:3,

4:5 Hos 9:7-8, Isa 9:13-17, Jer 6:4-5, Jer 6:12-15,

7 or, take away
8 Heb. folly, or, villany
9 Heb. make desolate
10 or, friendly; Heb. to her heart
11 that is, My husband

23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them* which were not my people, Thou art my people; and they shall say, Thou art my God.

Gomer's Return to Hosea and Israel's Return to God

3 Then said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and for an homer of barley, and an half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so will I also be for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

The Accusation of Wickedness (4:1-7:10)

The Wickedness of the People as a Whole

4 Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

3 Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will ⁵destroy thy mother.

3:4, 5. Privilege of Having a Part in the Final Restoration Foretold.—Had Israel heeded the messages of the prophets, they would have been spared the humiliation that followed. It was because they had persisted in turning aside from His law that God was compelled to let them go into captivity. "My people are destroyed for lack of knowledge," was His message to them through Hosea. "Because thou hast rejected knowledge, I will also reject thee: . . . seeing thou hast forgotten the law of thy God," Hosea 4:6.

In every age, transgression of God's law has been followed by the same result. In the days of Noah, when every principle of righteousness was violated, and iniquity became so deep and widespread that God could no longer bear with it, the decree went forth, "I will destroy man

whom I have created from the face of the earth." Genesis 6:7. In Abraham's day the people of Sodom openly defied God and His law; and there followed the same wickedness, the same corruption, the same unbridled indulgence, that had marked the antediluvian world. The inhabitants of Sodom passed the limits of divine forbearance, and there was kindled against them the fire of God's vengeance.

The prophecies of judgment delivered by Amos and Hosea were accompanied by predictions of future glory. To the ten tribes, long rebellious and impenitent, was given no promise of complete restoration to their former power in Palestine. Until the end of time, they were to be "wanderers among the nations." But through Hosea was given a prophecy that set before them the privilege of

¹² that is, My lord ³ Heb. of grapes ² Heb. let them ³ Heb. a standing, or, statue, or, pillar ⁴ Heb. bloods ² Heb. cut off

- 6 My people are 'destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
- 7 As they were increased, so they sinned against me: *therefore* will I change their glory into shame.
- 8 They eat up the sin of my people, and they set their heart on their iniquity.
- 9 And there shall be, like people, like priest: and I will 'punish them for their ways, and 'reward them their doings.
- 10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.
- 11 Whoredom and wine and new wine take away the heart.
- 12 My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.
- 13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: *therefore* your daughters shall commit whoredom, and your spouses shall commit adultery.
- 14 'I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: *therefore* the people *that* doth not understand shall 'fall.
- 15 Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to 'Bethaven, nor swear. The LORD liveth.
- 16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.
- 17 Ephraim is joined to idols: let him alone.
- 18 Their drink 'is sour: they have committed whoredom continually: her 'rulers *with* shame do love. Give ye.
- 19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

The Wickedness of the Priests and Leaders

- 5 Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house

4:6 Hos 4:12; Isa 1:3; Isa 5:12; Isa 5:13; 4:7 Hos 3:10; Hos 5:1; Hos 6:9;
4:8 Lev 6:26; Lev 7:6-7; 1 Sa 2:29;
4:9 Isa 9:14-16; Isa 24:2; Jer 5:31;
4:10 Lev 26:26; Pr 13:25; Isa 65:14-16;
4:11 Hos 4:12; Pr 6:32; Pr 20:1;
4:12 Jer 2:27; Jer 10:8; Eze 21:21;
4:13 Isa 1:29; Isa 57:5; Isa 57:7; Jer 3:6;
4:14 Hos 4:17; Isa 1:12; Heb 12:8;
4:15 Hos 4:12; Jer 3:6-10; Eze 23:4-8; Hos 11:12;
4:16 Hos 11:7; 1 Sa 15:11; Jer 3:6; Jer 3:8; Jer 4:11;
4:19 Jer 1:11; 12; Jer 51:1; Zec 5:9-11.

5:1 Hos 4:1; Hos 6:7; Hos 6:9; Mat 16;
5:2 Hos 6:9; Hos 9:15; Jer 6:28; Ps 64:16;
5:3 Am 3:2; Heb 1:3; Rev 3:15; Hos 5:9; Hos 5:11;
5:4 Ps 36:1-3; Ps 78:8; Jn 4:19-20; 2 Th 2:11-12;
5:5 Hos 7:10; Pr 30:13; Isa 3:9; Isa 9:9-10;
5:6 Ex 10:9; Ex 10:23-26; Pr 15:8;
5:7 Hos 6:7; Isa 40:8; Isa 59:15;
5:8 Hos 8:1; Jer 4:5; Jer 6:1; Joel 2:1;
5:9 Hos 5:12; Hos 5:14; Hos 8:8;
5:10 Hos 5:5; Dt 19:13; Dt 27:17;
5:11 Dt 28:33; 2 Ki 15:16-20; 2 Ki 15:29;
5:12 Job 13:28; Isa 60:9; Jnh 4:7;
5:13 Jer 30:12; Jer 30:13; Mic 1:9;
5:14 Hos 13:7-8; Job 10:16; Ps 7:2;
5:15 Hos 5:6; Ex 25:21-22; Ps 132:11.

3 Heb. cut off
4 Heb. lift up their soul to
5 Heb. visit upon
6 Heb. cause to return
7 or, Shall I not
8 or, be punished
9 That is, house of idols
10 Heb. gone
11 Heb. shields

- of the king; for judgment is toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.
- 2 And the revolvers are profound to make slaughter, 'though I *have been* a rebuker of them all.
- 3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.
- 4 'They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.
- 5 And the pride of Israel doth testify to his face: *therefore* shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.
- 6 They shall go with their flocks and with their herds to seek the LORD; but they shall not find *him*; he hath withdrawn himself from them.
- 7 They have dealt treacherously against the LORD: for they have begotten strange children: now shall a month devour them with their portions.
- 8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud at Bethaven, after thee, O Benjamin.
- 9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made known that which shall surely be.
- 10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.
- 11 Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.
- 12 *Therefore will I be* unto Ephraim as a moth, and to the house of Judah as rottenness.
- 13 When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent 'to king Jareb: yet could he not heal you, nor cure you of your wound.
- 14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even I*, will tear and go away; I will take away, and none shall rescue *him*.
- 15 I will go *and* return to my place, 'till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hos

having a part in the final restoration that is to be made to the people of God at the close of earth's history, when Christ shall appear as King of kings and Lord of lords. "Many days," the prophet declared, the ten tribes were to abide "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." "Afterward," the prophet continued, "shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hosea 3:4, 5 (PK 299).

4:17. A Dread Mark Placed.—By continual resistance the sinner places himself where he knows nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark

is placed over his doorway. "Ephraim is joined to his idols; let him alone" (Letter 51a, 1895).

6:6, 7 (Micah 6:6-8). When Sacrifices Are Repugnant.—[Hosea 6:6, 7 quoted.] The many sacrifices of the Jews and the flowing of blood to atone for sins for which they felt no true repentance was ever repugnant to God. He spoke through Micah saying, [Micah 6:6-8 quoted].

Costly gifts and a semblance of holiness cannot win the favor of God. He requires for His mercies a contrite spirit, a heart open to the light of truth, love and compassion for our fellow men, and a spirit refusing to be bribed through avarice or self-love. The priests and rulers were destitute of these essentials to God's favor, and their most precious gifts and gorgeous ceremonies were an abomination in His

Hos

An Exhortation to Repentance

- 6** Come, and let us return unto the LORD: for he hath torn, and he will heal us: he hath smitten, and he will bind us up.
- 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.
- 3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.
- 4 O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your 'goodness is as a morning cloud, and as the early dew it goeth away.
- 5 Therefore have I hewed *them* by the prophets: I have slain them by the words of my mouth: *and* thy judgments *are* as the light that goeth forth.
- 6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.
- 7 But they 'like men have transgressed the covenant: there have they dealt treacherously against me.
- 8 Gilead is a city of them that work iniquity, and is 'polluted with blood.
- 9 And as troops of robbers wait for a man, so the company of priests murder in the way 'by consent: for they commit 'lewdness.
- 10 I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim. Israel is defiled.
- 11 Also, O Judah, he hath set an harvest for thee, when I returned the captivity of my people.

The Wickedness of the Royal House

- 7** When I would have healed Israel, then the iniquity of Ephraim was discovered, and the 'wickedness of Samaria: for they commit falsehood; and the thief cometh in, and the troop of robbers 'spoileth without.
- 2 And they 'consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face.
- 3 They make the king glad with their wickedness, and the princes with their lies.
- 4 They *are* all adulterers, as an oven heated by the baker, 'who ceaseth 'from raising

6:1 Hos 5:15; Hos 1:13; Isa 55:7.
6:2 Hos 14:1; 2 Ki 20:5; Ps 90:1.
6:3 Hos 2:20; Isa 61:13; Jer 2:2.
6:4 Hos 11:8; Isa 53:4; Jer 4:19; Jer 5:7.
6:5 1 Sa 14:13; 1 Sa 15:22; 1 Ki 1:6.
6:6 1 Sa 15:22; Ps 50:10; 21:4; Rev 5:1.
6:7 Ge 4:6; Ge 4:11; Job 31:33.
6:8 Hos 12:11; Jos 21:58; Hos 5:1.
6:9 Hos 7:1; Eze 8:1; Job 1:15-17.
6:10 Jer 2:12-13; Jer 5:40-51; Jer 18:13.
6:11 Jer 51:43; Joel 3:18; Mic 4:12.

7:1 Jer 51:9; Mt 23:37; Lk 13:34.
7:2 Lk 10:32; 29; Ps 90:22; Isa 5:1.
7:3 Hos 5:11; 1 Ki 22:6; 1 Ki 22:13.
7:4 Hos 4:2; Hos 6:12; Jer 5:7-8.
7:5 Ge 10:20; Da 5:1-3; Mt 1:6.
7:6 Hos 7:1; Hos 7:13; Hos 9:11-15.
7:7 Hos 5:8; 1 Ki 15:26; 1 Ki 16:9-11.
7:8 Hos 5:7; Hos 5:13; Hos 9:5.
7:9 Hos 8:7; 2 Ki 13:5-7; 2 Ki 18:22.
7:10 Hos 5:5; Jer 5:3; Hos 7:7; Hos 6:1.
7:11 Hos 11:11; Hos 4:11; Pr 6:32.
7:12 Jer 19:6; Jer 10:16; Eze 12:13.
7:13 Hos 9:12; Isa 31:1; La 5:16.
7:14 Job 45:9-10; Ps 78:43-47; Isa 29:13.
7:15 2 Ki 13:5; 2 Ki 14:25; 2 Ki 14:25-27.
7:16 Hos 6:4; Hos 8:14; Hos 11:7.

8:1 Hos 5:8; Isa 18:3; Isa 58:1.

6

1 or, mercy, or, kindness
2 or, that thy judgments might be, etc
3 or, Adam

4 or, cunning for

5 Heb. with one shoulder, or, to Shechem

6 or, enormity

7

1 Heb. evils

2 Heb. strappeth

3 Heb. say not to

after he hath kneaded the dough, until it be leavened.

- 5 In the day of our king the princes have made *him* sick 'with bottles of wine; he stretched out his hand with scorn.
- 6 For they have 'made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.
- 7 They are all hot as an oven, and have devoured their judges: all their kings are fallen: *there* is none among them that calleth unto me.
- 8 Ephraim, he hath mixed himself among the people: Ephraim is a cake not turned.
- 9 Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are 'here and there upon him, yet he knoweth not.
- 10 And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this.
- 11 Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.
- 12 When they shall go, I will spread my net upon them: I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.
- 13 Woe unto them! for they have fled from me: 'destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.
- 14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.
- 15 Though I 'have bound and strengthened their arms, yet do they imagine mischief against me.
- 16 They return, *but* not to the most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: *this shall be* their derision in the land of Egypt.

The Judgment Upon the Nation (8:1-10:15)

The Tragic Harvest of Foolish Dependence Upon Assyria

- 8** Set the trumpet to 'thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed

eyes (ST March 21, 1878.)

8:1. See EGW on Jer 23:1.

9:17. The Continuous Rebel Will Be Wonderers Among the Nations.—Of Ephraim the prophet testified,

"Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not." "Israel hath cast off the thing that is good." "Broken in judgment," unable to discern the disastrous outcome of their evil course, the ten tribes were soon to be "wanderers among the nations." Hosea 7:9; 8:3; 5:11; 9:17.

Some of the leaders in Israel felt keenly their loss of prestige and wished that this might be regained. But instead of turning away from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would attain to the political power they desired by allying themselves with the heathen. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian." "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." "They do make a covenant with the Assyrians." Hosea 5:13; 7:11; 12:1.

The iniquity in Israel during the last half century before the Assyrian captivity was like that of the days of Noah, and of every other age when men have rejected God and have given themselves wholly to evil-doing. The exaltation of nature above the God of nature, the worship of the creature instead of the Creator, has always resulted in the grossest of evils. Thus when the people of Israel, in their

uity, flattering themselves that when occasion arose, they would attain to the political power they desired by allying themselves with the heathen. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian." "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." "They do make a covenant with the Assyrians." Hosea 5:13; 7:11; 12:1.

4 or, the raiser will cease 5 or, waking 6 or, heat through wine 7 or, applied 8 Heb. sprinkled 9 Heb. spoil 10 or, chastened 11 Heb. the roof of thy

- against my law.
- 2 Israel shall cry unto me, My God, we know thee.
- 3 Israel hath cast off *the thing that is good*; the enemy shall pursue him.
- 4 They have set up kings, but not by me: they have made princes, and I knew it not: of their silver and their gold have they made them idols, that they may be cut off.
- 5 Thy calf, O Samaria, hath cast thee off; mine anger is kindled against thee: how long will it be ere they attain to innocency?
- 6 For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces.
- 7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.
- 8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure.
- 9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.
- 10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow 'a little for the burden of the king of princes.
- 11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.
- 12 I have written to him the great things of my law, but they were counted as a strange thing.
- 13 They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.
- 14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

Removal to Assyria and Decrease of Population

- 9 Rejoice not, O Israel, for joy, as other people: for thou hast gone a whoring from thy God, thou hast loved a reward upon every floor.
- 2 The floor and the winepress shall not feed them, and the new wine shall fail in her.

8:3 Ps 36:3; Ps 10:11; Am 1:11; 1:5, 12;
 9:4 1 Ki 12:16-20; 2 Ki 15:10-30; Mt 25:12;
 9:5 Hos 8:6; Hos 10:5; Isa 45:20; Ac 17:10; Dt 32:22;
 9:6 Ps 106:19-20; Ps 115:4-8; Ps 135:15-18;
 9:7 Hos 10:12; Job 3:8; Pr 22:8; Ecc 5:16; Gal 6:7;
 9:8 2 Ki 17:1-6; 2 Ki 18:11; Jer 50:17; Jer 51:34;
 9:9 Hos 5:13; Hos 7:13; 2 Ki 15:19; Eze 24:5;
 9:10 Hos 10:10; Eze 16:37; Eze 23:9-10;
 9:11 Hos 10:1-2; Hos 10:8; Hos 12:11;
 9:12 Dt 3:6-8; Ne 9:13-14; Ps 119:18;
 9:13 Jer 7:21-23; Hos 5:6; Hos 9:9;
 9:14 Hos 13:6; Dt 32:18; Ps 109:21;
 9:1 Hos 10:5; Isa 17:11; Isa 22:12;
 9:2 Hos 2:9; Hos 2:12; Isa 27:42;
 9:3 Lev 18:28; Lev 20:22; Dt 3:26;
 9:4 Hos 3:4; Joel 1:4; Joel 2:14;
 9:5 Isa 10:3; Jer 5:31; Hos 2:11;
 9:6 Dt 28:64-66; 1 Sa 13:6; 2 Ki 13:7;
 9:7 Isa 10:3; Jer 10:15; Jer 11:23; Jer 15:5;
 9:8 SS 4:3; Isa 62:6; Jer 6:17; Jer 31:6;
 9:9 Isa 21:5; Isa 14:6; Hos 10:9;
 9:10 Hos 11:1; Ex 19:4-6; Dt 32:10;
 9:11 Ge 41:52; Ge 48:16-20; Ge 49:22;
 9:12 Hos 9:13; Hos 9:16; Dt 28:42;
 9:13 Eze 26:1-24:25;
 9:14 Hos 9:13; Hos 9:16; Mt 24:19; Mk 13:17;
 9:15 Hos 3:15; Hos 12:1; Jos 9:24-25;
 9:16 Hos 9:11-13; Job 18:16; Isa 5:24;

2 or, standing com
 3 Heb. loves
 4 or, begin
 5 or, in a little while
 6 or, in the sacrifices of mine offerings they, etc
 9
 1 or, in, etc

- 3 They shall not dwell in the LORD's land; but Ephraim shall return to Egypt, and they shall eat unclean things in Assyria.
- 4 They shall not offer wine offerings to the LORD, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.
- 5 What will ye do in the solemn day, and in the day of the feast of the LORD?
- 6 For, lo, they are gone because of destruction: Egypt shall gather them up, Memphis shall bury them: the pleasant places for their silver, nettles shall possess them: thorns shall be in their tabernacles.
- 7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred.
- 8 The watchman of Ephraim was with my God: but the prophet is a snare of a fowler in all his ways, and hatred in the house of his God.
- 9 They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.
- 10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.
- 11 As for Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.
- 12 Though they bring up their children, yet will I bereave them, that there shall not be a man left: yea, woe also to them when I depart from them!
- 13 Ephraim, as I saw Tyrus, is planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.
- 14 Give them, O LORD: what wilt thou give? give them a miscarrying womb and dry breasts.
- 15 All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers.
- 16 Ephraim is smitten, their root is dried up,

worship of Baal and Ashtoreth, paid supreme homage to the forces of nature, they severed their connection with all that is uplifting and ennobling, and fell an easy prey to temptation. With the defenses of the soul broken down, the misguided worshippers had no barrier against sin and yielded themselves to the evil passions of the human heart (PK 280, 281).

10:12 An Example to New Converts.—Let the older members be an example to those who have recently come into the truth. I entreat those who have been long in the truth not to hurt the new converts by living irreligious lives. Lay aside all murmuring and do thorough work in your own hearts. Break up the fallow ground of your hearts and seek to know what you can do to advance the work. . . .

Awake, awake, and give to the uncovered evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold (Letter 75, 1905).

11:4. Christ Knows Every Individual.—Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He

2 or, winet 3 Heb. spoil 4 Heb. the desire 5 Heb. man of the spirit 6 or, against the 7 Heb. that casteth the fruit

Hos they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the beloved fruit of their womb.

- 17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.

*Place of Worship Devastated
and Kingdom Destroyed*

- 10** Israel is 'an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

- 2 Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.

- 3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

- 4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

- 5 The inhabitants of Samaria shall fear because of the calves of Bethaven: for the people thereof shall mourn over it, and the priests thereof that rejoiced on it, for the glory thereof, because it is departed from it.

- 6 It shall be also carried unto Assyria for a present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own counsel.

- 7 As for Samaria, her king is cut off as the foam upon the water.

- 8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

- 9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

- 10 It is in my desire that I should chastise them: and the people shall be gathered against them, when they shall bind themselves in their two furrows.

- 11 And Ephraim is as a heifer that is taught, and loveth to tread out the corn; but I passed over upon her fair neck: I will make Ephraim to ride; Judah shall plow, and Jacob shall break his clods.

9:17 2 Ch 18:13; Ne 5:19; Ps 51:14;

10:1 Isa 5:1-7; Eze 15:1-5; Na 2:2;

10:2 Hos 8; Mi 6:2, 16; Is 1:3;

10:3 Hos 10:7; Hos 10:15; Hos 3:3;

10:4 Hos 6:7, 2 Ki 17:4; Eze 17:14-19;

10:5 Hos 8:5-6; Hos 14:2;

10:6 Hos 8:6; Isa 46:1-2; Jer 43:12-13;

10:7 1 Ki 21:1, 2 Ki 13;

10:8 Hos 10:5; Hos 4:15;

10:9 Hos 9:9; Jdg 19:22-30; Rg 20:5;

10:10 Dt 28:63; Is 1:24; Jer 15:6;

10:11 Hos 4:16; Jer 50:11; Hos 2:5;

10:12 Hos 8:7; Ps 126:5-6; Pr 11:18;

10:13 Hos 8:7; Job 38; Pr 22:8;

10:14 Hos 13:16; Is 22:1-4; Isa 55:11;

10:15 Hos 10:5; Am 7:9-17; Rom 7:13;

11:1 Hos 2:15; Dt 7:7; Jer 2:2; Eze 16:6;

11:2 Hos 11:7; Dt 29:2-4; 1 Sa 8:7-9;

11:3 Ex 19:4; Nu 11:11-12; Dt 1:31;

11:4 SS 1:4; Isa 63:9; Jn 6:9-11;

11:5 Hos 7:16; Hos 8:14; Hos 9:5;

11:6 Hos 10:14; Hos 14:16; Lev 26:31;

11:7 Hos 4:16; Hos 14:1;

11:8 Hos 6:4; Jer 9:7; La 3:43; Mt 23:37;

11:9 Hos 14:6; Ex 32:10-13; Dt 32:26-27;

11:10 Isa 2:5; Isa 49:10; Jer 2:2;

8 Heb. the desires

10

1 or, a vine emptying the fruit which it giveth

2 Heb. statues, or, standing images

3 or, He hath divided their heart

4 Heb. behold

5 or, Chermanim

6 Heb. the face of the water

7 or, when I shall bind them for their two transgressions, or, in their two habitations

- 12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

- 13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

- 14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon her children.

- 15 So shall Bethel do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

A Summary of God's Dealings With Israel
(11:1-14:9)

God's Mercy and Love Toward Israel

- 11** When Israel was a child, then I loved him, and called my son out of Egypt.

- 2 As they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

- 3 I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them.

- 4 I drew them with cords of a man, with bands of love: and I was to them as they that 'take off the yoke on their jaws, and I laid meat unto them.

- 5 He shall not return into the land of Egypt, but the Assyrian shall be his king, because they refused to return.

- 6 And the sword shall abide on his cities, and devour them, because of their own counsels.

- 7 And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him.

- 8 How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.

- 9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

- 10 They shall walk after the LORD: he shall

came to draw all men unto Himself. He bids them, "Follow Me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow Me." He cares for each one as if there were not another on the face of the earth.

"He calleth His own sheep by name, and leadeth them out, . . . And the sheep follow Him; for they know His voice." The Eastern shepherd does not drive his sheep. He depends not upon force or fear, but going before, he calls them. They hear his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says,

"Thou leddest Thy people like a flock by the hand of Moses and Aaron." Through the prophet, Jesus declares, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." He compels none to follow Him. "I drew them," He says, "with cords of a man, with bands of love." Ps 77:20; Jer. 31: 3; Hosea 11:4 (DA 479-480).

12:6. Continuous Appeals Addressed to Idolatrous Israel.—Against the marked oppression, the flagrant injustice, the unwonted luxury and extravagance, the shameless feasting and drunkenness, the gross licentiousness and debauchery, of their age, the prophets lifted their voices, but in vain were their protests, in vain their denunciation of sin. "Him that rebuketh in the gate," declared Amos,

⁸ Heb. the beauty of her neck ⁹ Heb. the evil of your evil ¹¹ ¹ Heb. lift up ² B.C. 728, they became tributaries to Salmannasser ³ Heb. together they exalted not

- roar like a lion: when he shall roar, then the children shall tremble from the west.
- 11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

Ephraim's Ingratitude and Wickedness Contrasted With the Experience of Jacob

- 12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful¹ with the saints.

12 Ephraim feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also a controversy with Judah, and will² punish Jacob according to his ways; according to his doings will he recompense him.

3 He took his brother by the heel in the womb, and by his strength he³ had power with God:

4 Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him⁴ in Bethel, and there he spake with us;

5 Even the LORD God of hosts; the LORD is his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

7 He is⁵ a merchant, the balances of deceit are in his hand: he loveth to oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me⁶ that were sin.

9 And I⁷ that am the LORD thy God from the land of Egypt will yet make thee to dwell in tabernacles, as in the days of the solemn feast.

10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes,⁸ by the ministry of the prophets.

11 Is there iniquity in Gilead? surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows of the fields.

12 And Jacob fled into the country of Syria, and Israel served for a wife, and for a wife he kept sheep.

13 And by a prophet the LORD brought

11:11 Hos 3:5; Hos 9:3-6; Isa 11:11
11:12 Hos 7:16;

12:1 Hos 8:7; Job 15:2; Jer 22:22
12:2 Hos 4:1; Jer 25:19; Mic 6:2;
12:3 Ge 25:26;
12:4 Ge 42:29; Ge 48:15; Ex 3:2-5;
12:5 Ge 28:16; Ge 30:30; Ex 3:15;
12:6 Hos 14:1; Jer 1:23; Isa 31:6;
12:7 Eze 16:3; Zec 14:21; Jer 14:6;
12:8 Hos 9:1; 24:25;
12:9 Hos 13:1;
12:10 1 Ki 13:1; 1 Ki 13:7-16; 1 Ki 17:1;
12:11 Hos 6:8; 1 Ki 17:1; Jer 10:4;
12:12 Ge 27:15;
12:13 Hos 13:4-5;
12:14 2 Ki 17:7-18;

13:1 1 Sa 15:17; Pr 14:12; Isa 66:2;
13:2 Nu 32:14; 2 Ch 28:15; 2 Ch 33:23;
13:3 Hos 6:4; Ps 1:1; Ps 68:2;
13:4 Hos 12:9; Ex 20:12; Rom 9:10;
13:5 Ex 2:25; Ps 16:6; Ps 51:7; Ps 142:3;
13:6 Hos 10:1; Dt 8:12-14; Dt 32:13-15;
13:7 Hos 5:14; Isa 42:13; Jer 5:6;
13:8 2 Sa 17:8; Pr 17:12; Am 9:1-3;
13:9 Hos 14:1; 2 Ki 17:17; Pr 6:32;
13:10 2 Ki 17:9;
13:11 Hos 10:3;
13:12 Dt 32:41-35;
13:13 Ps 48:6; Isa 13:8; Isa 21:3;
13:14 Hos 6:2;

13:1 1 Sa 15:17; Pr 14:12; Isa 66:2;
13:2 Nu 32:14; 2 Ch 28:15; 2 Ch 33:23;
13:3 Hos 6:4; Ps 1:1; Ps 68:2;
13:4 Hos 12:9; Ex 20:12; Rom 9:10;
13:5 Ex 2:25; Ps 16:6; Ps 51:7; Ps 142:3;
13:6 Hos 10:1; Dt 8:12-14; Dt 32:13-15;
13:7 Hos 5:14; Isa 42:13; Jer 5:6;
13:8 2 Sa 17:8; Pr 17:12; Am 9:1-3;
13:9 Hos 14:1; 2 Ki 17:17; Pr 6:32;
13:10 2 Ki 17:9;
13:11 Hos 10:3;
13:12 Dt 32:41-35;
13:13 Ps 48:6; Isa 13:8; Isa 21:3;
13:14 Hos 6:2;

4 or, most holy
12

1 Heb. visit upon

2 Heb. was a prince,

or, behaved himself

princely

3 or, Canaan

4 or, deceive

5 or, all my labours

suffice me: not

he shall have punish-

ment of iniquity in

whom is sin

6 Heb. which

7 Heb. hand

8 Heb. with bitter-

nesses

9 Heb. bloods

13

1 Heb. they add to

sin

Israel out of Egypt, and by a prophet was he preserved.

- 14 Ephraim provoked him to anger⁹ most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.

The Divine Judgment Upon Ephraim

13 When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.

2 And now¹⁰ they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.

3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.

5 I did know thee in the wilderness, in the land of great drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe them:

8 I will meet them as a bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them.

9 O Israel, thou hast destroyed thyself; but in me¹¹ is thine help.

10 I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took him away in my wrath.

12 The iniquity of Ephraim is bound up; his sin is hid.

13 The sorrows of a travelling woman shall come upon him: he is an unwise son; for he should not stay long in the place of the breaking forth of children.

14 I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I

"they hate, . . . and they abhor him that speaketh uprightly." "They afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." Amos 5:10, 12.

Such were some of the results that had followed the setting up of two calves of gold by Jeroboam: The first departure from established forms of worship had led to the introduction of grosser forms of idolatry, until finally nearly all the inhabitants of the land had given themselves over to the alluring practices of nature worship. Forgetting their Maker, Israel "deeply corrupted themselves." Hosea 9:9.

The prophets continued to protest against these evils and to plead for rightdoing. "Sow to yourselves in righteousness, reap in mercy," Hosea urged; "break up your

fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." "Turn thou to thy God, keep mercy and judgment, and wait on thy God continually." "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity: . . . say unto Him, Take away all iniquity, and receive us graciously." Hosea 10:12; 12:6; 14:1, 2 (PK 282).

12:7. See EGW on Prov. 16:11, Vol. III.

13:9. **The Cause of Israel's Destruction.**—Jesus had come to the fig-tree hungry, to find food. So He had come to Israel, hungering to find in them the fruits of righteousness. He had lavished on them His gifts, that they might bear fruit for the blessing of the world. Every opportunity and privilege had been granted them, and in return He

² or, the sacrificers of men ³ Heb. droughts ⁴ Heb. beast of the field ⁵ Heb. in thy help ⁶ rather, Where is thy king? ⁷ Heb. a time ⁸ Heb. hand

Hos

will be thy destruction: repentance shall be hid from mine eyes.

- 15 Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all "pleasant vessels.
- 16 "Samaria shall become desolate: for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

*The Entreaty to Return
and Promise of Full Redemption*

14 O Israel, return unto the LORD thy God: for thou hast fallen by thine iniquity.

- 2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and "receive us graciously: so will we render the calves of our lips.
- 3 Asshur shall not save us; we will not ride

13:15 Ge 41:52; Ge 46:9; Ge 49:22;
13:16 2 Ki 17:6; 2 Ki 17:18; 2 Ki 19:9-11

14:1 Hos 6:1; Hos 12:6; 1 Sa 7:3-5;
14:2 Job 31:41-42; Job 2:17; Mt 6:9-14;

14:3 Hos 5:13; Hos 7:11; Hos 8:9; Hos 12:1

14:4 Hos 11:7; Es 15:26; Isa 57:18; Jer 5:22

14:5 Dt 32:2; 2 Sa 23:1; Job 29:19; Ps 2:6

14:6 Ps 80:9-11; Ec 17:5-8; Ec 31:3-10; Da 3:10-15; Mt 13:41; 16:15-17

14:7 Ps 91:1; SS 2:3; Isa 42:1-2; Hos 6:2; Ps 85:6; Ps 138:7

14:8 Hos 14:2-3; Job 34:32; Ac 19:18-20; 1 Th 1:9

14:9 Ps 107:43; Pr 1:5-6; Pr 4:18

9 Heb. vessels of desire
10 Fulfilled

upon horses: neither will we say any more to the work of our hands, *Ye are our gods:* for in thee the fatherless findeth mercy.

- 4 I will heal their backsliding, I will love them freely: for mine anger is turned away from him.
- 5 I will be as the dew unto Israel: he shall "grow as the hily, and "cast forth his roots as Lebanon.
- 6 His branches "shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.
- 7 They that dwell under his shadow shall return: they shall revive as the corn, and "grow as the vine: the "scent thereof shall be as the wine of Lebanon.
- 8 Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: *I am like a green fir tree.* From me is thy fruit found.
- 9 Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

sought their sympathy and co-operation in His work of grace. He longed to see in them self-sacrifice and compassion, zeal for God, and a deep yearning of soul for the salvation of their fellowmen. Had they kept the law of God, they would have done the same unselfish work that Christ did. But love to God and man was eclipsed by pride and self-sufficiency. They brought ruin upon themselves by refusing to minister to others. The treasures of truth which God had committed to them, they did not give to the world. In the barren tree they might read both their sin and its punishment. Withered beneath the Saviour's curse, standing forth sere and blasted, dried up by the roots, the fig-tree showed what the Jewish people would be when the grace of God was removed from them. Refusing to impart blessing, they would no longer receive it. "O Israel," the Lord says, "thou hast destroyed thyself." Hosea 13:9, (DA 583)

13:9. See EGW on Jer. 23:1.

14:1, 2. **Israel's Fate Was Due to Stubborn Rejection of God's Mercy.**—The Jews had forged their own letters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, "O Israel, thou hast destroyed thyself;" (for thou hast fallen by thine iniquity, Hosea, 13:9; 1:1. Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn

rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty (GC 36-37).

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14:7 COL 67; Ed 106; SC 67


 Hos

JOEL

INTRODUCTION

1. TITLE

The book is named after the man whose prophecies it bears. Joel, Heb. *Yo'el*, probably means, "Yahweh is God."

2. AUTHORSHIP

We know nothing of Joel beyond what is revealed in his book. His father was Pethuel, for which the LXX reads *Bathouel* (ch. 1:1), but who Pethuel, or *Bathouel*, was we do not know. Joel seems to have been a native of Judah. His prophetic mission concerned Judah and Jerusalem (chs. 2:1, 15; 3:1, 6, 18, 20, 21). Throughout his prophecy there is no mention of Israel.

3. HISTORICAL SETTING

Joel himself tells us nothing about the time of his writing. He does not, as is true of many other prophets (see Isa. 1:1; Hosea 1:1; Amos 1:1; etc.), state under what king or kings he prophesied. It is necessary, therefore, to depend upon the internal evidence of the book to establish the date. Nothing certain can be inferred from the position of the book in the canon, for we cannot be sure that the books are arranged in exact chronological order. In the Hebrew the book stands as it does in the English, between Hosea and Amos. In the LXX it stands fourth in the list of the so-called Minor Prophets, being placed after Micah, which there stands third. Some consider Joel to have been the earliest of the major and minor prophets; others regard him as postexilic. A third view places Joel in the 7th century, in the early years of Josiah. For a summary of the arguments for these different dates see pp. 20, 21. Though no date can be proved conclusively, this commentary has adopted the 7th century date for reasons listed on pp. 20, 21.

Joel occupies a high place among Hebrew prophets and has been classed with Isaiah and Habakkuk in sublimity and elevation of style. He is noted for his vividness of description and picturesqueness of diction. His style is pure and clear.

4. THEME

The book is divided into two parts: (1) chs. 1:1 to 2:17, a description of a terrible "locust" invasion (see on ch. 1:4), apparently accompanied by a drought, and (2) chs. 2:18 to 3:21, the promise of restoration to divine favor. Two interpretations have been given to the description of the "locust" plague: (1) the literal, which regards actual swarms of invading locusts as the basis of the prophet's appeal; and (2) the allegorical, which views "locusts" as a metaphorical representation of the invasion of hostile armies. In general, the literal view seems to have more in its favor (see on ch. 1:4).

Whichever view is adopted, the teachings of the book remain materially unchanged. The national disaster, whether actual or in figurative description, is made the basis of an earnest appeal to repentance (chs. 1:13, 14; 2:1, 12-17), and of a dissertation on the "day of the Lord" (chs. 1:15; 2:1, 2, 11, 31; 3:1-4). The vision of future glory sees the Jews established in their land, with that land restored to productiveness, enjoying Heaven's favor both temporally and spiritually. It sees further the opposition that would be aroused, and the attempt of enemy nations to crush the thriving nation, and finally God's judgment upon these enemies and the subsequent continued prosperity of the Jewish nation.

In applying the eschatological teachings of the book the principles outlined on pp. 25-38 should be observed (see on chs. 2:18; 3:1, 18).

5. OUTLINE

I. The Plague of Locusts and the Call to Repentance, 1:1 to 2:17.

- A. The frightful devastation of the plague, 1:1-12
- B. The call to prayer and solemn assembly, 1:13, 14
- C. The effect of the plague on man and beast, 1:15-19
- D. The drought accompanying the plague, 1:20.
- E. The day of the Lord, 2:1, 2.
- F. The locusts compared to a well-disciplined army, 2:3-11.
- G. The call to genuine repentance and to prayer, 2:12-17.

II. The Promise of Restoration, 2:18 to 3:21.

- A. The removal of the locust army, 2:18-20.
- B. Reparation for locust damage, 2:21-27.
- C. The promise of the Holy Spirit, 2:28, 29.
- D. Physical signs accompanying the day of the Lord, 2:30-32.
- E. Jehovah's judgment upon the heathen nations, 3:1-17.
- F. Judah's bright future, 3:18-21.

The Plague of Locusts and the Call to Repentance (1:1-2:17)

The Frightful Devastation of the Plague

- 1 The word of the LORD that came to Joel the son of Pethuel.
- 2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?
- 3 Tell ye your children of it, and let your children tell their children, and their children another generation.
- 4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the caterpillar hath left hath the caterpillar eaten.
- 5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.
- 6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.
- 7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.
- 8 Lament like a virgin girded with sackcloth for the husband of her youth.
- 9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.
- 10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.
- 11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.
- 12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

1:1 Jer 1:2, Eze 1:3; Hos 1:1, 2; Ps 121; Ac 2:16.
1:2 Ps 49:1; Isa 54:1; Jer 5:21; Hos 5:1, Am 3:1.
1:3 Ex 10:1-2; Ex 15:14; Dt 6:7; Jos 4:6-7; Jos 21:22.
1:4 Joel 2:25; Am 9:9; Ex 10:4; Ex 10:12-15.
1:5 Isa 24:7-11; Am 6:3-7; Lk 21:33-36; Rom 14:11-14.
1:6 Joel 2:2-11; Joel 2:25; Ps 90:25-27.
1:7 Joel 1:12; Ex 10:15; Ps 105:33; Isa 5:6; Isa 24:7.
1:8 Joel 1:13-15; Joel 2:12-13; Isa 22:12; Isa 27:12.
1:9 Joel 1:13; Joel 1:16; Joel 2:14; Hos 9:4; Joel 2:17.
1:10 Joel 1:17-20; Jer 20:20; Isa 24:3-4; Jer 12:4.
1:11 Jer 1:4-5-7; Rom 5:5; Isa 17:11; Jer 9:12.
1:12 Joel 1:10; Hab 2:17-18; Na 1:23; Ps 92:12, SS 2:3.
1:13 Joel 1:9; Joel 2:17; Jer 10:9; Jer 9:10; Eze 7:18.
1:14 Joel 2:15-16; 2 Ch 20:34; Lev 25:36; Ne 8:18; Dt 29:10-11.
1:15 Joel 2:2; Jer 30:7; Am 5:16-18; Joel 2:1; Ps 37:13.
1:16 Joel 1:5-9; Joel 1:15; Am 4:6-7; Dt 12:6-7.
1:18 Joel 1:20; 1 Ki 18:5; Jer 12:4; Jer 14:5.
1:19 Ps 50:15; Ps 91:15; Mic 7:7; Hab 3:17-18; Lk 18:1; Lk 18:7.
1:20 Job 38:41; Ps 104:21; Ps 145:15; Ps 147:9.
2:1 Joel 2:15; Nu 10:3; Nu 10:8; Jer 4:5; Hos 8:1.
2:2 Joel 2:10; Joel 2:31; Joel 3:10-15; Ex 20:21; Ps 97:2.

1 Heb. The residue of the palmerworm

The Call to Prayer and Solemn Assembly

- 13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.
- 14 Sanctify ye a fast, call a 'solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD.

The Effect of the Plague on Man and Beast

- 15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.
- 16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?
- 17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.
- 18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.
- 19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

The Drought Accompanying the Plague

- 20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

The Day of the Lord

- 2 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;
- 2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been even the like, neither shall be

1:15-18. Lord's Day is Near.—The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their

shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Isaiah 24:1-18.

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." "The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and

² Heb. laid my fig tree for a barking ³ or, ashamed ⁴ or, day of restraint ⁵ Heb. grains ⁶ or, habitation ² 1 or, cornet

Joe

any more after it, *even* to the years ²of many generations.

The Locusts Compared to a Well-Disciplined Army

3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained; all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city: they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp is very great: for *he* is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

The Call to Genuine Repentance and to Prayer

12 Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

2:3 Joel 1:19-20; Ps 69:3; Am 7:4; Ge 28:13; 15:10; Isa 51:3;
2:4 Rev 9:7
2:5 Na 2:3-4; Na 3:2-3; Rev 9:9; Isa 5:24; Isa 30:30; Mt 3:12;
2:6 Ps 119:83; Isa 13:8; Jer 8:21; Jer 50:6; La 4:8; Na 2:10;
2:7 2 Sa 1:25; 2 Sa 2:18-19; Ps 19:5; Isa 5:26-29; Joel 2:9;
2:9 Ex 10:6; Jer 9:21; Jo 10:1
2:10 1 Ps 18:7; Ps 114:7; Na 1:5; Mt 27:51; Rev 6:12;
2:11 Joel 3:16; 2 Sa 22:15-15; Ps 46:6; Isa 18:1; Isa 13:4; Isa 32:15;
2:12 Dt 1:29-30; 1 Sa 5:1; 1 Ki 8:10-10; 2 Ch 6:9-9;
2:13 2 Ki 22:19; Jer 34:18; Ps 51:17; Isa 57:15; Isa 66:2;
2:14 Ex 32:30; Jos 1:12; 1 Sa 6:5; 2 Sa 12:22;
2:15 Joel 2:1; Nu 10:3; Joel 1:14; 1 Ki 21:9; 1 Ki 21:12;
2:16 Ex 19:10; Ex 19:15; Ex 19:22; Jos 2:14; 1 Sa 16:5; 2 Ch 29:5;
2:17 Joel 1:9; Joel 1:13; 1 Ki 6:5; 2 Ch 8:12; Eze 8:16;
2:18 Isa 12:13; Zec 1:14; Zec 8:2; Dt 32:16; Dt 32:36;
2:19 Joel 2:24; Joel 3:10; Isa 62:8-9; Isa 65:21-21; Hos 2:15;
2:20 Joel 2:2-11; Joel 1:4-6; Ex 10:19; Jer 14:4; Eze 17:8-8;
2:21 Ge 15:1; Isa 41:10; Isa 51:4; Jer 30:9-10; Zep 3:16-17; Zec 8:15;
2:22 Joel 1:18-20; Ps 86:6; Ps 104:11-11; Ps 104:27-27;
2:23 Ps 119:2-2; La 1:2; Zec 9:13; Gal 1:26-27; Ps 28:7;
2:24 Joel 3:13; Joel 4:18; Lev 26:10; Pr 3:9-10; Am 9:13.

2 Heb. of generation and generation
3 Heb. pot
4 or, dart
5 or, use a byword against

14 Who knoweth if he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Promise of Restoration (2:18-3:21)

The Removal of the Locust Army

18 Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because ²he hath done great things.

Reparation for Locust Damage

21 Fear not, O land: be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you ²the former rain ³moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men." Joel 1:15-18, 12 (Ez 179-180).

2:12-17. Return unto Me with Contrite Heart.—Great light shone forth from patriarchs and prophets. Glorious things were spoken of Zion, the City of God. Thus the Lord designs that the light shall shine forth through His followers today. If the saints of the Old Testament bore so bright a testimony of loyalty, should not those upon whom is shining the accumulated light of centuries, bear a still more signal witness to the power of truth? The glory of the prophecies sheds their light upon our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection, and the life." John 11:25. He has sent His Spirit into the world to bring all things to our remembrance. By a miracle of power He has preserved His written word through the ages.

The Reformers whose protest has given us the name of Protestant, felt that God had called them to give the light of the gospel to the world; and in the effort to do this they were ready to sacrifice their possessions, their liberty, even life itself. In the face of persecution and death the gospel was proclaimed far and near. The word of God was carried to the people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves. Are we, in this last conflict of the great controversy, as faithful to our trust as the early Reformers were to theirs?

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach." "Turn ye even to Me with all your hearts, and with fasting, and with weeping, and with mourning; and rend your heart, and not your

⁶ Heb. hath magnified to do ⁷ or, a teacher of righteousness ⁸ Heb. according to righteousness

- 25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.
- 26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.
- 27 And ye shall know that *I am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed.

The Promise of the Holy Spirit

- 28 And it shall come to pass afterward, *that I* will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
- 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Physical Signs Accompanying the Day of the Lord

- 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.
- 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.
- 32 And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Jehovah's Judgment Upon the Heathen Nations

- 3 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
- 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.
- 3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

2:25 Joel 2:2-11; Joel 1:4-7; Zec 10:6
2:26 Lev 26:5; Lev 26:26; Dt 6:11-12;
2:27 Joel 3:17; Lev 26:11-12; Dt 24:14;
2:28 Pr 1:23; Isa 32:15; Isa 41:4; Eze 39:29; Jo 7:49; Ac 2:16-18;
2:29 1 Co 12:13; Gal 3:28; Col 3:11
2:30 Am 2:29; Mk 13:29; Lk 21:11; Lk 21:25-26; Ac 2:19-20;
2:31 Joel 2:10; Joel 3:1; Joel 3:15; Isa 13:9-10; Isa 34:4-5; Mt 24:29;
2:32 Ps 50:15; Jer 33:3; Zec 13:9; Ac 2:21; Rom 10:11-14;
3:1 Joel 2:29; Da 12:1; Zep 3:19-20; Dt 30:3; 2 Ch 6:37-38; Ps 14:7;
3:2 Zep 3:8; Zec 12:4; Rev 16:13; Rev 16:16; Rev 19:19-21;
3:3 2 Ch 28:8-9; Am 2:6; Ob 11; Na 3:10; Rev 18:13
3:4 Jdg 11:12; 2 Ch 24:2; 2 Ch 24:17-18; Ac 9:1; Am 1:6-10;
3:5 2 Ki 12:18; 2 Ki 16:8; 2 Ki 18:15-16; 2 Ki 21:13; 2 Ki 25:13-17; Jer 50:28;
3:6 Joel 3:3; Joel 3:8; Dt 32:32; Dt 28:68; Eze 27:13
3:7 Isa 11:12; Isa 35:5-6; Isa 49:12; Jer 24:8; Jer 30:10; Jer 50:16;
3:8 Dt 32:30; Jdg 2:14; Jdg 6:2; Jdg 6:9;
3:9 Ps 96:10; Isa 34:1; Jer 41:10;
3:10 Isa 2:1; Mic 4:5; Lk 22:36;
3:11 Joel 3:2; Eze 38:9; Lk 1:12; Joel 3:12; Joel 3:13; 2 Ch 20:26;
3:13 Dt 16:9; Mk 4:29; Rev 14:15-16;
3:14 Joel 3:2; Isa 34:28; Isa 63:1-7;
3:15 Joel 2:10; Joel 2:31; Isa 13:10;
3:16 Joel 2:11; Isa 42:13; Jer 25:30-31;
3
1 Heb. desirable
2 Heb. the sons of the Grecians
3 Heb. Sanctity

- 4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly and speedily will I return your recompense upon your own head;
- 5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:
- 6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.
- 7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head;
- 8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it.
- 9 Proclaim ye this among the Gentiles: 'Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:
- 10 Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, *I am strong*.
- 11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither 'cause thy mighty ones to come down, O LORD.
- 12 Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.
- 13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.
- 14 Multitudes, multitudes in the valley of 'decision: for the day of the LORD is near in the valley of decision.
- 15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.
- 16 The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the 'hope of his people, and the strength of the children of Israel.

garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him?" Joel 2:15-17, 12-14 (PK 626-627).

2:23. See EFGW on Rev. 18:1.

2:28, 29 (Acts 2:17, 18). **A More Evident Fulfillment.**—If this prophecy of Joel met a partial fulfillment in the days of the apostles, we are living in a time when it is to be even more evidently manifest to the people of God. He will so bestow His Spirit upon His people that they will become a light amid the moral darkness, and great light will be reflected in all parts of the world. O that our faith might be increased, that the Lord might work mightily with His people (MS 49, 1908).

3:16. **The Heaven and the Earth Will Be Mightily Shaken.**—Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. "The earth shook, the

heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel." Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, "Yet once more I shake not the earth only, but also heaven." Hebrews 12:26. Says the Scripture, "The Lord shall roar from on high, and utter His voice from His holy habitation;" "and the heavens and the earth shall shake." Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart "as a scroll when it is rolled together." Revelation 6:14. And every mountain and island shall be moved out of its place. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isaiah 24:20 (PP 340).

¹ or, scythes ² or, the LORD shall bring down ³ or, concision, or, threshing ⁴ Heb. place of repair, or, harbour

Joe

17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be *holy*, and there shall no strangers pass through her any more.

Judah's Bright Future

18 And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall *flow* with waters, and a fountain shall come forth of the

3:17 Joel 3:21; Joel 2:27; Ps 9:11; Ps 76:2; Isa 12:6; Eze 48:35.

3:18 Job 29:6; Isa 55:12-15; Am 9:13-14; Isa 30:25; Isa 35:6; Isa 41:17-18.

3:19 Isa 11:15; Isa 19:1; Zec 10:10; Zec 14:18-19; Isa 54:1; Isa 63:1-6.

3:20 Isa 35:20; Eze 47:25; Am 9:15.

3:21 Isa 4:4; Eze 36:25; Eze 36:29; Mt 27:25; Joel 3:17.

house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall *dw*ell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood *that* I have not cleansed: *for* the LORD dwelleth in Zion.

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AMOS

INTRODUCTION

1. TITLE

In common with the other books comprising the Minor Prophets, the title of the book is the name of the author, Amos. The name in Hebrew is *Amos*, derived from the verb *amas*, "to load," or "to carry [a load]." Hence the name means "a burden bearer," which meaning agrees appropriately with the weighty and solemn messages the prophet was called upon to deliver. The name does not occur elsewhere in the OT.

2. AUTHORSHIP

From the sketch of his life, which Amos gives in ch. 7:14, 15, we learn that he was a herdsman and a gatherer of the lightly esteemed sycamore figs. The impression is given that, though he was poor, he was independent, which may account for his being able to leave his flock for a while. He was not an educated man according to our understanding of the term, nor was he trained for his mission in the schools of the prophets. When, as in the case of Amos, the comparatively untaught and those who have enjoyed but few advantages are chosen to do a great work for God, "the excellency of the power" is seen to "be of God, and not of us" (2 Cor. 4:7). It is what a man *is*, and not alone what a man *has*, that fits him for the service of God.

Upon receiving his divine call, Amos left Judah to go to Israel, probably centering his work in Bethel, the location of the principal calf temple and the summer palace of the king. There he denounced the worship of the calf. He was opposed by Amaziah, the idolatrous high priest, who charged him before the king as being a dangerous conspirator (see Amos 7:10-13). We know nothing of the closing days of his life.

Amos must be ranked among the most important of the prophets because of his simple, plain eloquence and the vigor and elevation of his thought. Few prophets are more penetrating in comprehending the foundations of the natural and moral worlds, or exhibit greater insight into the power, wisdom, and holiness of God.

3. HISTORICAL SETTING

Amos was called to fulfill his mission at a time

when both Israel and Judah were prosperous. Under Jeroboam II, Israel was at the zenith of its power (see Vol. II, p. 83; see on Hosea 2:8). Jeroboam had overcome the Syrians and had enlarged the territory of the northern kingdom to the northern boundary of the original united kingdom. It ran from Hamath, in the extreme north, to the Dead Sea (2 Kings 14:25, 28). As for Judah, Uzziah, its king, had subdued the Edomites and the Philistines, put the Ammonites under subjection, encouraged agriculture and the domestic arts of peace, and raised a large, powerful army, fortifying Jerusalem strongly (see 2 Chron. 26:1-15).

Apparently safe from foreign enemies, and strong internally, Israel was not in the least looking forward to danger or destruction. True, Assyria was attracting attention by its rising power, but it seemed improbable that it would attack Israel. The not uncommon fruits of prosperity—pride, luxury, selfishness, oppression—were ripening plentifully in both kingdoms. However, the situation was worse in Israel because of the calf worship, which had been instituted by its first king, Jeroboam I (see 1 Kings 12:25-33). Undoubtedly this calf worship furnished the reason why both Amos and Hosea were commissioned to direct their prophecies especially against the northern kingdom.

Since Uzziah was sole king of Judah from 767 to 750 B.C., and Jeroboam II sole king of Israel from 782 to 753 B.C., the ministry of Amos is likely to have been sometime between 767 and 753 B.C. There is no indication in the book as to the length of his active prophetic work. The statement "two years before the earthquake" (ch. 1:1) affords us no help, for there is no way of ascertaining when this earthquake occurred. Apparently Amos was an older contemporary of the prophet Hosea.

4. THEME

The chief purpose of Amos was to call the attention of God's people to their sins, and if possible to bring them to repentance. As the spirit of Paul was stirred at Athens when he saw how fully the city was given to idolatry, so Amos must have been stirred by the luxury and the sins he so vividly describes in detail. He rebuked the sins that sprang from material prosperity, the extravagances, the revelries, the debauchery of the rich, who were

able to do this by oppressing the poor and by perverting judgment, through bribery and extortion. Amos gives more attention to the details and circumstances of iniquity than does Hosea. He is everywhere graphic, revealing transgression in the events of the daily life of the people. No evil practice seems to have escaped his notice. He counted it his duty to warn Israel, Judah, and the surrounding nations of the divine judgments that were sure to come upon them if they persisted in iniquity. However, he closes his book with a glorious picture of the ultimate triumph of righteousness over iniquity.

5. OUTLINE

I. The Superscription, 1:1.

II. Judgments Against Neighboring Countries, Judah, and Israel, 1:2 to 2:16.

- A. Damascus, 1:2-5.
- B. Gaza, 1:6-8.
- C. Tyre, 1:9, 10.
- D. Edom, 1:11, 12.
- E. Ammon, 1:13-15.

- F. Moab, 2:1-3.
- G. Judah, 2:4, 5.
- H. Israel, 2:6-16.

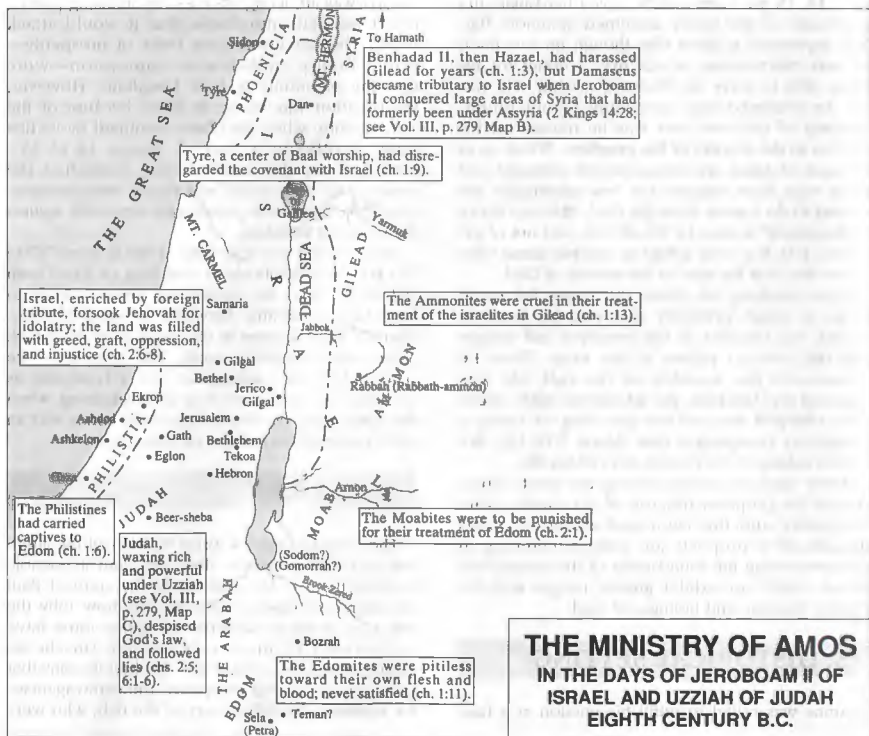
III. Prophetic Messages for Israel, 3:1 to 6:14.

- A. The certainty of the prophet's messages, 3:1-8.
- B. Punishment is inescapable because Israel does not repent, 3:9 to 4:13.
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- A. The vision of grasshoppers, 7:1-3.
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- E. The vision of ripe fruit and famine for God's word, 8:1-14.
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V. The Promises of Restoration and Blessing, 9:11-15.



THE MINISTRY OF AMOS IN THE DAYS OF JEROBOAM II OF ISRAEL AND UZZIAH OF JUDAH EIGHTH CENTURY B.C.

AMOS

The Superscription (1:1)

1 The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

Judgments Against Neighboring Countries, Judah, and Israel (1:2-2:16)

Damascus

- 2** And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.
- 3** Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have threshed Gilead with threshing instruments of iron:
- 4** But I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.
- 5** I will break also the bar of Damascus, and cut off the inhabitant from the plain of Aven, and him that holdeth the sceptre from the house of Eden: and the people of Syria shall go into captivity unto Kir, saith the LORD.

Gaza

- 6** Thus saith the LORD; For three transgressions of Gaza, and for four, I will not turn away the punishment thereof; because they carried away captive the whole captivity, to deliver them up to Edom:
- 7** But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:
- 8** And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn mine hand against Ekron: and the remnant of the Philistines shall perish, saith the Lord God.

Tyre

9 Thus saith the LORD; For three transgressions

1:1. Trained for the Service.—How many useful and honored workers in God's cause have received a training amid the humble duties of the most lowly positions in life! Moses was the prospective ruler of Egypt, but God could not take him from the king's court to do the work appointed him. Only when he had been for forty years a faithful shepherd was he sent to be the deliverer of his people. Gideon was taken from the threshing-floor to be the instrument in the hands of God for delivering the armies of Israel. Elisha was called to leave the plow and do the bidding of God. Amos was a husbandman, a tiller of the soil, when God gave him a message to proclaim.

All who become co-workers with Christ will have a great deal of hard, uncongenial labor to perform, and their lessons of instruction should be wisely chosen, and adapted to their peculiarities of character, and the work

1:1 Jer 1:1; Jer 7:27, 7:14; Ps 78:70-72; Mt 4:18; 1 Co 1:27; Ex 3:1.

1:2 Am 3:7-8; Pr 20:2; Isa 42:13; Jer 25:30; Hos 13:8; Joel 2:11.

1:3 Am 1:6; Am 1:9; Am 1:11; Am 1:13; Am 2:1; Am 2:4; Am 2:6.

1:4 Am 1:7; Am 1:10; Am 1:12; Am 1:14; Am 2:2.

1:5 Isa 43:14; Jer 50:36; Jer 51:30.

1:6 Am 1:3; Am 1:9; Am 1:11; 1 Sa 6:17; 2 Ch 28:18.

1:7 Dt 32:35; Dt 32:41-43; Ps 75:7-8; Ps 94:1-5.

1:8 Isa 20:1; Jer 47:5; Eze 25:16; Ps 81:14; Isa 25:1.

1:9 Isa 25:1-18; Jer 47:4; Eze 26:1-28:26; Joel 5:1-8.

1:10 Am 1:4; Am 1:7; Eze 26:12; Zec 9:4.

1:11 Isa 21:11-12; Isa 31:1-17; Isa 63:1; Jer 49:7-22; Eze 25:12-14.

1:12 Ge 36:11; Jer 49:7; Jer 49:20; Ob 9; 10; Isa 34:6.

1:13 Dt 2:19; Jer 49:1-6; Eze 25:2-7; Zep 2:8.

1:14 Dt 3:11; 2 Sa 12:26; Jer 49:2; Eze 25:5; Am 2:2.

1:15 Jer 49:3.

2:1 Am 2:4; Am 2:6; Am 1:4; Am 1:6; Am 1:9; Am 1:11; Am 1:13.

2:2 Jer 48:24; Jer 48:31; Am 1:13; Isa 9:5; Jer 48:34.

2:3 Nu 24:17; Jer 48:7; Jer 48:25.

2:4 Dt 31:16-18; Dt 32:15-27; Am 3:2; 2 Ki 17:19; Jer 9:25-26.

1

1 or, yea, for four
2 or, convert it, or, let it be quiet
3 or, Bikathaven
4 or, Betheden
5 or, them away with an entire

sions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

Edom

- 11** Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:
- 12** But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

Ammon

- 13** Thus saith the LORD; For three transgressions of the children of Ammon, and for four, I will not turn away the punishment thereof; because they have ripped up the women with child of Gilead, that they might enlarge their border:
- 14** But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:
- 15** And their king shall go into captivity, he and his princes together, saith the LORD.

Moab

- 2** Thus saith the LORD; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime:
- 2** But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, and with the sound of the trumpet:
- 3** And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

Judah

4 Thus saith the LORD; For three transgressions

which they are to pursue (GW 332-333).

3:3. Walk with God.—Enoch's walk with God was not in a trance or vision, but in all the duties of his daily life. He did not become a hermit, shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord.

His heart was in harmony with God's will; for "can two walk together, except they be agreed?" Amos 3:3. And this holy walk was continued for three hundred years. There are few Christians who would not be far more earnest and devoted if they knew that they had but a short time to live, or that the coming of Christ was about to take place. But Enoch's faith waxed the stronger, his love became more ardent, with the lapse of centuries.

⁶ Heb. the covenant of brethren ⁷ Heb. corrupted his compassions ⁸ or, divided the mountains

Am

sions of Judah, and for four, I will not turn away the *punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

Israel

6 Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the *punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes:

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* 'maid, to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of 'the condemned in the house of their god.

9 Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazirites. *Is it not even thus, O ye children of Israel?* saith the LORD.

12 But ye gave the Nazirites wine to drink; and commanded the prophets, saying, Prophesy not.

13 Behold, 'I am pressed under you, as a cart is pressed that is full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver *himself*:

15 Neither shall he stand that handleth the bow; and *he that* is swift of foot shall not deliver *himself*; neither shall he that rideth the horse deliver himself.

16 And *he that* is 'courageous among the mighty shall flee away naked in that day, saith the LORD.

2:5 Jer 17:27; Jer 21:10; Jer 37:40; 2:6 Am 6:3-7; 2 Ki 17:18; 2 Ki 18:12; 2:7 Am 4:1; 1 Ki 21:9; Ps 28:21; 2:8 Is 22:26-27; Dt 24:12-17; Eccl 10:7; 2:9 Ge 15:16; Ex 3:8; Ex 34:11; 2:10 Ex 12:51; Ne 9:9-12; Ps 105:12-13; 2:11 1 Sa 31:2; 1 Sa 19:20; 1 Ki 17:1; 2:13 Ps 78:40; Isa 1:14; Isa 5:13; Isa 54:24; Eccl 6:9; 2:14 Am 9:1-3; Job 11:20; Eccl 9:41; Isa 50:16; Jer 9:23; 2:15 Ps 53:16-17; 2:16 Jer 40:1; Jdg 4:15; 2 Ki 7:8; Mk 14:52

3:1 2 Ch 20:15; Isa 46:3; Isa 48:12; Hos 1:1; Hos 5:1; Mic 3:1; Rev 2:29; 3:2 Ex 19:5-6; Dt 7:6; Dt 10:15; Dt 26:18; Dt 32:9; 3:3 Ge 5:22; Ge 6:9; Ge 17:1; 3:4 Am 4:8; Am 1:2; Ps 104:21; Hos 11:10; 3:5 Eccl 9:12; Jer 51:28; Da 9:14; 3:6 Jer 4:5; Jer 6:1; Eccl 33:4; Hos 5:8; 3:7 Ge 6:13; Ge 18:17; 1 Ki 22:19-23; 3:8 Am 3:4; Am 1:2; Rev 5:5; Job 42:18-19; Jer 20:9; 3:10 Ps 14:4; Jer 1:22; Jer 5:1; 2 Re 4:5; 3:11 Am 6:11; 2 Ki 15:19; 2 Ki 15:29; 3:12 1 Sa 17:34-37; Isa 31:1; Am 9:2-3; 3:13 Dt 8:19; Dt 30:18-19

2
1 or, young woman
2 or, such as have lined or mulcted
3 or, I will press your place, as a cart full of sheaves presseth
4 Heb. his soul, or, life
5 Heb. strong of his heart
3
1 Heb. visit upon
2 Heb. give forth his voice
3 or, run together?

Prophetic Messages for Israel (3:1-6:14)

The Certainty of the Prophet's Messages

3 Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You only have I known of all the families of the earth: therefore I will 'punish you, for all your iniquities.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion 'cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people 'not be afraid? shall there be evil in a city, 'and the LORD hath not done it?

7 Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?

Punishment Is Inescapable Because Israel Does Not Repent

9 Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the 'oppressed in the midst thereof.

10 For they know not to do right, saith the LORD, who store up violence and 'robbery in their palaces.

11 Therefore thus saith the Lord God: An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD: As the shepherd 'taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and 'in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of

Enoch was a man of strong and highly cultivated mind and extensive knowledge; he was honored with special revelations from God; yet being in constant communion with Heaven, with a sense of the divine greatness and perfection ever before him, he was one of the humblest of men. The closer the connection with God, the deeper was the sense of his own weakness and imperfection.

Distressed by the increasing wickedness of the ungodly, and fearing that their iniquity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer. Thus he waited before the Lord, seeking a clearer knowledge of His will, that he might perform it. To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven (PP 85).

4:12. A Message to Be Preached.—The message

preceding the public ministry of the Son of God was, Repent, publicans; repent, Pharisees and Sadducees. For the kingdom of heaven is at hand! Matt 3: 2 Our message is not to be one of "peace and safety" 1 Thess. 5: 3 As a people who believe in Christ's soon appearing, we have a work to do, a message to bear—"Prepare to meet thy God" Amos 4:12. We are to lift up the standard, and bear the third angel's message—the commandments of God, and the faith of Jesus (2SM 150).

5:7, 8. God Is the Only Creator.—God's handiwork in nature is not God Himself in nature. The things of nature are an expression of God's character and power; but we are not to regard nature as God. The artistic skill of human beings produces very beautiful workmanship, things that delight the eye, and these things reveal to us something of the thought of the designer; but the thing made is not the

4 or, shall not the LORD do somewhat? 5 or, oppressions 6 or, spoil 7 Heb. delivereth 8 or, on the bed's feet

- hosts,
- 14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.
- 15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.
- 4 Hear this word, ye king of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.
- 2 The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.
- 3 And ye shall go out at the breaches, every cow at that which is before her; and ye shall cast them into the palace, saith the LORD.
- 4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years.
- 5 And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for thus liketh you, O ye children of Israel, saith the Lord God.
- 6 And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.
- 7 And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.
- 8 So two or three cities wandered into one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.
- 9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.

3:14 Ex 32:34, Am 9:1, Ki 13:25.

3:15 Jer 36:22, Jdg 3:20, Ki 22:39.

4:1 Dt 32:14-15, Ps 22:12, Jer 50:11, Jer 50:27, Eze 39:18.

4:2 Am 6:8, Ps 89:5, Isa 37:29, Jer 16:16, Eze 39:4-5.

4:3 2 Ki 25:4, Eze 12:5, Eze 12:12, 2 Ki 7:4, 2 Ki 7:15, Mt 16:26.

4:4 Dt 1:28-29.

4:5 Lev 7:12-13, Lev 24:7, Dt 12:6, Mt 6:2, Ps 81:12, Mt 15:9, Mt 15:13-14, Mt 23:23.

4:6 Lev 26:26, 1 Ki 18:2, 2 Ki 38:2, 2 Ki 6:25-29, 2 Ki 8:1.

4:7 Lev 26:18-21, Lev 26:23-24, Lev 26:27-28, Dt 28:23-24.

4:8 1 Ki 18:5, Isa 17:36, Jer 14:3, Eze 4:16, Mic 6:14, Hag 1:6.

4:9 Dt 28:22, 1 Ki 8:57, 2 Ch 6:28, Hag 2:7, Am 7:1-2, Dt 28:42.

4:10 Ex 9:3-6, Ex 12:29-30, Ex 15:26, Lev 26:16, Lev 26:25.

4:11 Ge 19:24-25, Isa 13:19, Jer 49:18, Hos 11:8, 2 Pe 2:6, Jude 7, Zec 5:2, 1 Co 3:15.

4:12 Am 3:2-3, Am 2:14, Am 9:1-11, Am 5:15, Isa 47:3.

4:13 Job 38:4-11, Ps 65:6, Isa 40:12.

5:1 Am 5:1, Am 4:1, Am 5:10, Jer 7:29.

5:2 Isa 37:22, Jer 14:17, Jer 18:13.

5:3 Dt 9:27, Dt 28:62, Isa 19.

5:4 Am 5:6, Dt 30:18, 1 Ch 28:9.

5:5 Am 4:4, Hos 4:15, Hos 9:15.

5:6 Am 5:9, Eze 34:11, Eze 22:6.

5:7 Am 5:11-12, Am 6:12, Dt 29:18.

5:8 Job 9:9, Job 38:31-32, Mt 4:16.

9 or, punish Israel for

4

1 or, cast away the things of the palace

2 Heb. three years of days

3 Heb. offer by burning

10 I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, is his name.

Lamentation for the Fate of the Nation

5 Hear ye this word which I take up against you, even a lamentation, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up.

3 For thus saith the Lord God: The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel.

4 For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:

5 But seek not Bethel, nor enter into Gilgal, and pass not to Beersheba: for Gilgal shall surely go into captivity, and Bethel shall come to naught.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Bethel.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name:

maker. It is not the work, but the workman, that is counted worthy of honor. So while nature is an expression of God's thought, it is not nature, but the God of nature, that is to be exalted.

In the creation of the earth, God was not indebted to pre-existing matter. "He spake, and it was: . . . He commanded, and it stood fast." Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth (MH 4:4-415).

7:11-13, 17. **Israel's Captivity Foretold.**—For a season these predicted judgments were stayed, and during the long reign of Jeroboam II the armies of Israel gained signal victories; but this time of apparent prosperity wrought no

change in the hearts of the impenitent, and it was finally decreed, "Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land." Amos 7:11.

The boldness of this utterance was lost on king and people, so far had they gone in impenitence. Amaziah, a leader among the idolatrous priests at Bethel, stirred by the plain words spoken by the prophet against the nation and their king, said to Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." Verses 12, 13.

To this the prophet firmly responded: "Thus saith the Lord, . . . Israel shall surely go into captivity." Verse 17.

The words spoken against the apostate tribes were literally fulfilled; yet the destruction of the kingdom came grad-

⁴ Heb. so ye love ⁵ or, the multitude of your gardens, etc. did the palmerworm ⁶ or, in the way ⁷ Heb. with the captivity of your horses ⁸ or, spirit

Am

- 9 That strengtheneth the 'spoiled against the strong, so that the spoiled shall come against the fortress.
- 10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.
- 11 Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted 'pleasant vineyards, but ye shall not drink wine of them.
- 12 For I know your manifold transgressions and your mighty sins: they afflict the just, they take 'a bribe, and they turn aside the poor in the gate *from their right*.
- 13 Therefore the prudent shall keep silence in that time: for it is an evil time.
- 14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.
- 15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.
- 16 Therefore the LORD, the God of hosts, the Lord, saith thus: Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skillful of lamentation to wailing.
- 17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.
- 18 Woe unto you that desire the day of the LORD! to what end *is it* for you? the day of the LORD *is* darkness, and not light.
- 19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.
- 20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?
- 21 I hate, I despise your feast days, and I will not 'smell in your solemn assemblies.
- 22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the 'peace offerings of your fat beasts.
- 23 Take thou away from me the noise of thy songs; for I will not hear the melody of

59: 2 Ki 13:17; 2 Ki 13:25; Jer 37:10;
5:10 Am 7:10-17; 1 Ki 18:17, 1 Ki 21:20;
5:11 Am 1:1; Isa 57:4; Isa 59:13-14;
5:12 Dt 31:21; Isa 60:18; Jer 29:23;
5:13 Am 6:10; Ecc 3:7; Isa 36:21;
5:14 Ps 51:12-16; Pr 1:27-29; 1 Ki 16:7;
5:15 Ps 6:1-4; Ps 36:3; Rom 7:15-16;
5:16 Am 5:27; Am 5:13; Am 8:10; Isa 15:2-5; Isa 15:8;
5:17 Isa 16:10; Isa 32:10-12; Jer 8:33;
5:18 Isa 5:19; Isa 28:13-22; Jer 17:15;
5:19 Am 9:1-2; 1 Ki 20:29-40; Job 20:24-25; Isa 24:17-18; Jer 15:2-3; Jer 40:13-14;
5:20 Job 5:4-6; Job 10:21-22; Isa 14:10;
5:21 Pr 15:9; Pr 21:27; Pr 28:9;
5:22 Ps 50:8-13; Isa 60:3; Mic 6:6-7;
5:23 Am 6:5; Am 8:3; Am 8:10;
5:24 Am 5:7; Am 5:1-15; Pr 21:3;
5:25 Lev 17:7; Dt 32:17-19; Jos 24:14;
5:26 Lev 18:21; Lev 20:25; 1 Ki 11:33;
5:27 2 Ki 15:29; 2 Ki 17:6; Ac 7:35;
6:1 Jdg 18:7; Isa 32:9-11; Isa 33:10;
6:2 Jer 2:10-11; Na 3:8; Ge 10:10;
6:3 Am 5:18; Am 9:10; Ecc 4:11;
6:4 Isa 5:11-12; Isa 22:13; Lk 16:19;
6:5 Ge 31:27; Job 21:11-12; Ecc 2:8;
6:6 Hos 5:1; 1 Ti 5:24; Mt 20:7-9;
6:7 Am 5:5; Am 5:27; Am 7:11;
6:8 Am 4:2; Jer 51:14; Heb 6:13-17;
6:9 Am 5:8; 1 Sa 2:36; Job 1:19;
6:10 Am 8:3; 1 Sa 31:12; 2 Ki 24:16;

5

- 1 Heb. spoil
2 Heb. vineyards of desire
3 or, a ransom
4 or, your holy days
5 or, thank offerings
6 Heb. roll
7 or, Siccut your king

thy viols.

- 24 But let judgment 'run down as waters, and righteousness as a mighty stream.
- 25 Have ye offered unto me sacrifices and offerings in the wilderness forty years. (O house of Israel?)
- 26 But ye have borne 'the tabernacle of your Moloch and Chium your images, the star of your god, which ye made to yourselves.
- 27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.

Woe to Those Putting Off the Day of the Lord

- 6 Woe to them that 'are at ease in Zion, and trust in the mountain of Samaria, which are named 'chief of the nations, to whom the house of Israel came!
- 2 Pass ye unto Calneh, and see: and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *are they* better than these kingdoms? or their border greater than your border?
- 3 Ye that put far away the evil day, and cause the 'seat of violence to come near:
- 4 That lie upon beds of ivory, and 'stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;
- 5 That 'chant to the sound of the viol, and invent to themselves instruments of music, like David;
- 6 That drink 'wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the 'affliction of Joseph.
- 7 Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.
- 8 The Lord God hath sworn by himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all 'that is therein.
- 9 And it shall come to pass, if there remain ten men in one house, that they shall die.
- 10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say

ually. In judgment the Lord remembered mercy, and at first, when "Pul the king of Assyria came against the land," Menahem, then king of Israel, was not taken captive, but was permitted to remain on the throne as a vassal of the Assyrian realm. "Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria." 2 Kings 15:19, 20. The Assyrians, having humbled the ten tribes, returned for a season to their own land (PK 286-287).

8:3, 11, 12. The Famine of Words of God Will Culminate at the 7th Plague.—When Christ ceases his intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark (Rev. 14:9, 10), will be poured out.

The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the Revelator, in describing these terrific scourges, "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." The sea "became as the blood of a dead man, and every living soul died in the sea." And "the rivers and fountains of waters became blood." Terrible as these afflictions are, God's justice stands fully vindicated. The angel of God declares, "Thou art righteous, O Lord, . . . because thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy." Rev. 16:2-6. By condemning the people of God to death they have as truly incurred the guilt of

6 ¹ or, are secure ² or, firstfruits ³ or, habitation ⁴ or, abound with superfluities ⁵ or, quaver ⁶ or, in bowls of wine ⁷ Heb. breach ⁸ Heb. the fullness thereof

No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hemath unto the river of the wilderness.

The Visions of Threatenings Against Israel (7:1-9:10)

The Vision of Grasshoppers

7 Thus hath the Lord God shewed unto me; and, behold, he formed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings.

2 And it came to pass, that when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: for whom shall Jacob arise? for he is small.

3 The LORD repented for this: It shall not be, saith the LORD.

The Vision of Fire

4 Thus hath the Lord God shewed unto me; and, behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: for whom shall Jacob arise? for he is small.

6 The LORD repented for this: This also shall not be, saith the Lord God.

The Vision of the Plumb Line

7 Thus he shewed me; and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand.

8 And the LORD said unto me, Amos, what

6:11 Am 3:6-7; Am 9:1; Am 9:9; Ps 105:16; Ps 105:41.

6:12 Isa 38:4; Jer 5:3; Jer 6:29-30; Zec 7:11-12; Am 5:7; Am 5:11-12.

6:13 1 K 32:18-19; Jdg 9:27; Jdg 10:25-25; 1 Sa 4:5.

6:14 2 Ki 15:29; 2 Ki 17:6; Isa 7:20; Isa 8:18; Jer 10:5-6; Jer 5:15-17; Hos 10:5.

7:1 Am 7:1; Am 7:2; Am 8:1; Jer 1:11-12; Zec 1:1; Eze 11:25; Zec 1:20.

7:2 Ex 10:15; Rev 9:4; Am 7:5; Ex 32:11-12; Ex 34:9; Nu 11:17-19.

7:3 Am 7:6; Dt 42:30; 1 Ki 21:15; Ps 106:45; Hos 11:8; Joel 2:1.

7:4 Am 7:1; Am 7:2; Rev 4:1; Am 1:3; Am 1:7; Am 4:11; Am 5:6.

7:5 Am 7:2; Ps 85:4; Isa 10:25; Am 7:2-3; Jdg 6:10; Jdg 10:16; Ps 90:13; Ps 135:11.

7:7 2 Sa 8:2; 2 Ki 21:13; Isa 28:17.

7:8 Jer 1:11-13; Zec 5:2; 2 Sa 2:8; Am 4:2; Jer 15:6; Eze 7:2-9.

7:9 Am 3:14; Am 5:5; Am 8:14; Ge 26:23-25; Ge 46:1; Jer 26:30-31.

7:10 1 Ki 12:31-32; 1 Ki 13:35; 2 Ki 14:23-24.

7:11 Jer 26:9; Jer 26:10-11; Ac 6:14; Am 9:29; Ps 50:5; Mt 26:61.

7:12 1 Sa 9:9; Isa 30:10; Am 2:12.

7:13 Am 2:12; Ac 17:18; Ac 5:28.

7:14 1 Ki 20:35; 2 Ki 23:2; 2 Ki 25:5.

7:15 2 Sa 7:8; Ps 78:70-72; Mt 18:19.

7:16 1 Sa 15:16; 1 Ki 22:19; Jer 26:15-17; 7:17 Isa 13:16; Jer 20:6; Jer 28:12.

8:1 Am 7:1; Am 7:4; Am 7:7.

8:2 Am 7:8; Jer 1:11-12; Eze 8:6.

9 or, they will not, or, have not

10 or, droppings

11 or, valley

7

1 or, green worms

seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more:

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

The Opposition of Amaziah Toward Amos

10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.

14 Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit:

15 And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac.

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

The Vision of Ripe Fruit and Famine for God's Word

8 Thus hath the Lord God shewed unto me; and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the Lord unto me, The end is come upon my people of Israel; I will not again pass by them any more.

their blood, as if it had been shed by their hands. In like manner Christ declared the Jews of his time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit and were seeking to do the same work, with these murderers of the prophets.

In the plague that follows, power is given to the sun "to corch men with fire. And men were scorched with great heat." Verses 8, 9. The prophets thus describe the condition of the earth at this fearful time: "The land mourneth; . . . because the harvest of the field is perished." "All the trees of the field are withered; because joy is withered away from the sons of men." "The seed is rotten under their clods, the garners are laid desolate." "How do the beasts graze! the herds of cattle are perplexed, because they have no pasture. . . . The rivers of waters are dried up, and the

fire hath devoured the pastures of the wilderness." "The songs of the temple shall be howlings in that day, saith the Lord God; there shall be many dead bodies in every place; they shall cast them forth with silence." Joel 1:10-12, 17-20; Amos 8:3.

These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy (GC 627-629).

9:13-15. Remnant People Will Stand Before the World as Monuments of God's Mercy.—In the last days of this earth's history, God's covenant with His command-

2 or, who of (or, for) Jacob shall stand? 3 or, sanctuary 4 Heb. house of the kingdom 5 or, wild figs 6 Heb. from behind

Am

- 3 And the songs of the temple 'shall be howlings in that day, saith the Lord God: *there shall be many dead bodies in every place; they shall cast them forth* 'with silence.
- 4 Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,
- 5 Saying, When will the 'new moon be gone, that we may sell corn? and the sabbath, that we may 'set forth wheat, making the ephah small, and the shekel great, and 'falsifying the balances by deceit?
- 6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea, and sell the refuse of the wheat?*
- 7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.
- 8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by the flood of Egypt.*
- 9 And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:
- 10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.
- 11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
- 12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.
- 13 In that day shall the fair virgins and young men faint for thirst.
- 14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The 'manner of Beersheba liveth: even they shall fall, and never rise up again.

The Vision of the Punishment of Sinners

- 9 I saw the Lord standing upon the altar: and he said, Smite the 'lintel of the door, that the posts may shake: and 'cut them

8:3 Am 8:10; Am 9:23, Hos 10:5-6;
8:4 Am 7:16; 1 Ki 22:19; Isa 1:10;
8:5 Nu 10:10; Nu 28:11; Ps 81:3-4; Isa 1:13; Gal 2:10;
8:6 Am 8:1; Am 2:6; Lev 25:39-42;
8:7 Am 6:8; Dt 33:26-29; Ps 47:4; Ps 68:43, 18:2, 52;
8:8 Ps 18:7; Ps 60:2-3; Ps 114:7; Isa 5:25;
8:9 Am 4:13; Am 5:8; Job 5:7; Jer 15:9;
8:10 Am 8:5; Am 5:23; Am 6:4-7; Dt 10:14;
8:11 1 Sa 3:1; 1 Sa 28:6; 1 Sa 28:15; Ps 19; Isa 5:6; Isa 30:20-21; Eze 7:26;
8:12 Pr 14:6; Da 12:4; Mt 11:25-27; Mk 12:30; Rom 9:31-33; Rom 11:7-10; 2 Ti 3:6-7;
8:13 Dt 32:25; Ps 63:1; Ps 144:12-15; Isa 40:30; Isa 41:17-20; Jer 49:18;
8:14 Hos 4:15; Zep 1:5; Dt 9:21; 1 Ki 12:26-29; 1 Ki 12:32; 1 Ki 13:22-34;
9:1 2 Ch 18:18; Isa 6:1; Eze 1:28; Jn 1:18; Jn 1:32; Ac 26:15; Rev 1:1; Am 4:14; Eze 9:2; Eze 10:4;
9:2 Job 26:6; Ps 139:7-10; Isa 2:19; Job 20:6; Isa 14:13-16; Jer 49:16;
9:3 Job 44:22; Jer 23:23-24; Ps 189:9-11;
9:4 Lev 26:35; Lev 26:46-49; Dt 28:61-65;
9:5 Ps 46:6; Ps 147:5; Isa 64:1;
9:6 Ps 104:3; Ps 104:13; Ge 2:4;
9:7 Jer 9:25-26; Jer 15:25; Ex 12:51; Hos 12:13;
9:8 Am 9:4; Ps 113:4-6; Pr 5:21;
9:9 Lev 26:35; Dt 28:61;
9:10 Isa 33:14; Eze 20:48; Mal 4:1;
9:11 Ac 15:15-17; Isa 9:6; Isa 11:1-10;

8

1 Heb. shall howl
2 Heb. be silent
3 or, month
4 Heb. open
5 Heb. perverting the balances of deceit

- in the head, all of them; and I will slay the last of them with the sword: he the fleeth of them shall not flee away, and I that escapeth of them shall not be delivered.
- 2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:
- 3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:
- 4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.
- 5 And the Lord God of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and they shall rise up wholly like a flood; and they shall be drowned, as by the flood of Egypt.
- 6 It is he that buildeth his 'stories in the heaven, and hath founded his 'troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.
- 7 Are ye not as children of the Ethiopian unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?
- 8 Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saying that I will not utterly destroy the house of Jacob, saith the LORD.
- 9 For, lo, I will command, and I will 'sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least 'grain fall upon the earth.
- 10 All the sinners of my people shall die by the sword, which say, The evil shall no overtake nor prevent us.

The Promises of Restoration and Blessing (9:11-15)

- 11 In that day will I raise up the tabernacle

ment-keeping people is to be renewed. "In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord.

"And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou

art my God." Verses 18-23.

"In that day" the remnant of Israel, and such as are escaped of the house of Jacob, . . . shall say upon the Lord, the Holy One of Israel, in truth." Isaiah 10:20. From "every nation, and kindred, and tongue, and people" there will be some who will gladly respond to the message "Fear God, and give glory to Him; for the hour of His judgment is come." They will turn from every idol that bind them to earth, and will "worship Him that made heaven, and earth, and the sea, and the fountains of waters." They will free themselves from every entanglement and will stand before the world as monuments of God's mercy. Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept the commandments of God, and the faith of Jesus" Revelation 14:6,7,12. (PK 299, 300).

6 Heb. way 9¹ or, chapter; or, knop 2^{or}, wound them 3^{or}, spheres Heb. ascensions 4^{or}, bundle 5 Heb. cause to move 6 Heb. stone

of David that is fallen, and ⁹close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, ¹⁰which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that ¹¹soweth seed; ¹²and the mountains shall

9:12 Isa 11:1-9; Isa 14:1-2; Joel 3:8; Ob 18-21;
9:13 Lev 26:5; Eze 36:35; Hos 2:21-23; Jo 4:35; Isa 35:1-2;
9:14 Ps 53:6; Jer 30:3; Jer 30:18; Jer 31:23; Eze 16:53;
9:15 Isa 60:21; Jer 24:6; Jer 32:41; Eze 34:28

7 Heb. hedge, or, wall

drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Scripture Index to the Ellen G. White Writings

4:1 GW 333 (Chs 60); MH 148
4:13 1SM 295
5:3 PP 85, 174 (MYP 46); 4T 507
7:1 DA 233; GC 324
7:15 PK 286
8:11 1T 471 (2TT 174)
12:1 CM 145; GW 55; PK 286; 2SM 116, 150; RT 332; 9T 62, 149

4:13 ARV MH 144
5:4, 5 PK 284
5:8 ARV MH 143; RT 263
5:10 PK 282
5:11 Ed 143
5:12 PK 282
5:14, 15 PK 284
5:20 GC 310
6:1 4T 76 (1TT 461)

6:1-7 Te 53
7:10 PK 284
7:11-13 PK 286
7:14 GW 333 (Chs 60); MH 148
7:17 PK 286
8:13 GC 628
8:11, 12 COL 228; EW 281 (SR 104-5); GC 629
9:15 PK 286

9:6 ARV MH 144
9:6 Noyes, marg. MH 144
9:8-10 PK 285-6
9:9 EW 269; 1T 99, 332, 431; 5T 80
9:13 2SM 16
9:13-15 PK 300

OBADIAH

INTRODUCTION

1. TITLE

The book is named after the prophet whose message it bears. Obadiah (Heb. *'Obadyah*) means "servant of Yahweh." Obadiah was a common name among the Jews of OT times (see 1 Kings 18:3, 4; 1 Chron. 3:21; 7:3; 12:9; etc.).

2. AUTHORSHIP

Although a number of OT characters were named Obadiah, none of them can positively be identified as the author of the prophetic book. References to the southern kingdom of Judah indicate that Obadiah belonged to that nation.

3. HISTORICAL SETTING

Since Obadiah does not identify the kings under whose reigns he ministered, as did Hosea (Hosea 1:1) and others, we are dependent upon internal evidence to determine the date of the book. The problem resolves itself into the question of when the looting of Jerusalem, referred to in vs. 10-14, took place.

According to one view the occasion was the conquest of Jerusalem by the Philistines and the Arabians (see 2 Chron. 21:8, 16, 17). It is assumed that the Edomites were included in the general term "the Arabians," inasmuch as in the reign of Jehoram, "Edom revolted from under the hand of Judah" (2 Kings 8:20-22). This would place the prophecy of Obadiah in the 9th century B.C. According to a second view Obadiah is referring to the calamities that befell Judah at the time of the Babylonian invasions, culminating in the destruction of Jerusalem in 586 B.C. The similarity of Obadiah's denunciation of Edom to that of Jeremiah (Jer. 49:7-22) and that of Ezekiel (Eze. 25:12-14; 35; cf. Ps. 137:7) has been urged as supporting the later date. This comment leans to the later date, does so without prejudice toward the possibility of an earlier one.

4. THEME

The book describes the punishment that is to come upon Edom for its cruel attitude toward Judah in a time of crisis, and the ultimate triumph

of God's people and kingdom. The Edomites were the descendants of Esau (Gen. 36:1), the brother of Jacob (Gen. 25:24-26). The hostility that existed between the Edomites and the Jews was particularly bitter, as is often true of family quarrels. This hostility had been of long standing, probably derived from the birthright incident (Gen. 25). It came to the surface when the descendants of Esau refused permission to the children of Israel to go through their land on the way to Canaan (Num. 20:14-21). The animosity was apparent in the wars that Saul waged against the enemies of his people (1 Sam. 14:47). David took severe measures against the Edomites, slaying "every male" and placing garrisons "throughout all Edom," making them "servants" (see on 2 Sam. 8:13, 14; 1 Kings 11:15). The clash between the two enemies continued under David's son, Solomon (1 Kings 11:14-22). During the reign of Jehoshaphat, the Edomites, called "the children of Seir" (see Gen. 32:3; 36:8; Deut. 2:5), together with the Moabites and the Ammonites, invaded Judah (2 Chron. 20:22). The independence they lost under David they regained under Jehoram (2 Chron. 21:8-10). The struggle between Edom and the Israelites was again taken up when Amaziah of Judah successfully attacked the Edomites, capturing their stronghold, Sela, and putting many of them to death (2 Kings 14:1, 7; 2 Chron. 25:11, 12). Still incompletely subdued, they again attacked Judah in the time of Ahaz (2 Chron. 28:17). When Jerusalem was destroyed by Nebuchadnezzar the Edomites rejoiced over the calamities that befell Judah (see on Ps. 137:7).

Following the pronouncement of doom upon Edom the prophet turns to promises of restoration for Israel. The house of Jacob would again "possess their possessions" (Obadiah 17), and extend their boundaries (vs. 19, 20).

5. OUTLINE

I. The Prediction of Doom Upon Edom, 1-16.

- A. Summons to heathen nations to attack Edom, 1, 2.
- B. The pride of Edom, 3, 4.
- C. The completeness of Edom's overthrow, 5-9.
- D. Edom's hatred of the Jews, 10-14.
- E. Edom's punishment in the day of the Lord, 15, 16.

II. The Triumph and Restoration of Israel, 17-21.

OBADIAH

Ob

The Prediction of Doom Upon Edom (1-16)

Summons to Heathen Nations to Attack Edom

1 The vision of Obadiah. Thus saith the Lord God concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen. Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

The Pride of Edom

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

The Completeness of Edom's Overthrow

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes?

6 How are the things of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by

1 Ps. 137:7; Isa. 21:11; Isa. 34:1-17; Isa. 63:1-6.

2 Nu. 24:18; 1 Sa. 27:8; Ps. 107:39-40; 3 Pr. 16:18; Pr. 18:12; 19:23; Isa. 10:14-16;

3 Job. 20:6-7; Job. 39:27-28; Hab. 2:9;

4 Jer. 49:9; 2 Sa. 1:19; Isa. 14:12; Jer. 50:23; Isa. 14:1;

7 Ps. 55:12-13; Jer. 4:30; Jer. 30:13; La. 1:19; Eze. 25:22-23; Rev. 17:12-17;

8 Job. 5:12-14; Ps. 33:10;

9 Ps. 76:5-6; Isa. 19:16-17; Jer. 49:22;

10 Ge. 27:11; Ge. 27:41; Nu. 20:14-21;

11 2 Ki. 24:10-16; 2 Ki. 25:11; Jer. 52:28-30;

12 Ps. 22:17; Ps. 47:13; Ps. 54:7;

13 2 Sa. 16:12; Ps. 22:7; Zec. 1:15;

14 Am. 1:6; Am. 1:9; Ps. 51:8; Ob. 12; Ge. 35:3;

15 Ps. 110:5-6; Jer. 9:25-26; Jer. 25:15-29; Jer. 49:12;

16 Ps. 75:8-9; Isa. 49:25-26;

17 Isa. 16:13; Joel 2:32; Jer. 46:28; Am. 9:8; Jer. 49:11;

slaughter.

Edom's Hatred of the Jews

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress.

13 Thou shouldst not have entered into the gate of my people in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress.

Edom's Punishment in the Day of the Lord

15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

The Triumph and Restoration of Israel

(17-21)

17 But upon mount Zion shall be "deliver-

¹ or, gleanings?

² Heb. of thy peace

³ Heb. the men of thy bread

⁴ or, of it

⁵ or, his substance

⁶ or, do not behold, etc

⁷ Heb. magnified thy mouth

⁸ or, forces

⁹ or, shut up

¹⁰ or, sup up

¹¹ or, they that escape

1-16. All Will Be Restored by the Plan of Redemption.—In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust." 3 Acts 24:15. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28,29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Rev. 20:6. But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression.—"the wages of sin." They suffer punishment varying in duration and intensity, "according to their works," but finally ending in the second death. Since it is impossible for God, consistently with his justice and mercy, to save the sinner in his sins, he

deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." And another declares, "They shall be as though they had not been." Ps. 37:10; Obad. 16. Covered with infamy, they sink into hopeless, eternal oblivion.

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Ps. 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise, undisturbed by one note of discord. Every creature in Heaven and earth was heard ascribing glory to God. Rev. 5:13. There will then be no lost souls to blaspheme God, as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved (GC 544-545).

Ob

- ance, and "there shall be holiness; and the house of Jacob shall possess their possessions.
- 18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken it.
- 19 And *they of* the south shall possess the mount of Esau; and *they of* the plain the Philistines; and they shall possess the
- 18 Isa. 10:17; Isa. 31:9; Mic. 5:6; Zec. 12:6; 2 Sa. 19:20;
19 Nu. 24:18-19; Jos. 15:21; Jer. 32:31; Am. 9:12;
20 Jer. 3:18; Jer. 33:26; Eze. 34:12-13; Hos. 1:10-11;
21 Jdg. 2:16; Jdg. 3:9; Da. 12:3; Joel 2:32; Mic. 5:4-9; 1 Ti. 4:16;
- 12 or, it shall be holy
13 or, shall possess that which is in
- fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.
- 20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath; and the captivity of Jerusalem, *which is in* Sepharad, shall possess the cities of the south.
- 21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's.

Scripture Index to the Ellen G. White Writings

1:3 7BC 962

1:16 DA 763; EW 276; GC 541-5;

PP 541; 4SG 58; SR 60

JONAH

INTRODUCTION

1. TITLE

The book is named after its principal character, Jonah, Heb. *Yonah*, which means "dove." *Yonah* is used as a term of endearment in S. of Sol. 2:14; 5:2; 6:9.

2. AUTHORSHIP

Although the book itself nowhere states that Jonah was the author, the traditional view has been that he was. Many modern scholars have favored a postexilic authorship though not necessarily denying the historicity of Jonah. However, the arguments they advance, such as the presence of Aramaisms, are inconclusive. The study of Ugaritic has demonstrated the antiquity of many forms and words that were formerly held to belong to a much later date (see on Ps. 2:12; see Vol. III, pp. 618, 619). The use of the third person is likewise an insufficient argument, inasmuch as not a few ancient writers, such as Xenophon, Caesar, and others employed this method. Bible writers, too, at times used this method (Isa. 7:3; 20:2; Jer. 20:1, 3; 26:7; Dan. 1:6-11, 17, 19, 21; 2:14-20; etc.; see on Ezra 7:28).

Jonah is identified as a native of Gath-hepher (2 Kings 14:25) who predicted prosperity for the nation of Israel. The prosperity was realized in the days of Jeroboam II (approximately 793-753 B.C.; see Vol. II, p. 83); so the prophecies must have been delivered either before or shortly after the beginning of Jeroboam II's reign. Gath-hepher was on the Zebulun border about 2 $\frac{3}{4}$ mi. (4.4 km.) north by east from Nazareth. It is *Khirbet ez-Zurrah*. A nearby tomb, claimed to be that of Jonah, is now exhibited. Nothing further is known concerning Jonah than what is revealed in this brief historical mention in 2 Kings, and in the book itself. Nor is anything known concerning his father, Amittai.

3. HISTORICAL SETTING

The period in which Jonah prophesied was one of great national distress (2 Kings 14:26, 27). The kings who sat on Israel's throne all did evil in the sight of the Lord, and national judgment was approaching. Through Jonah the Lord predicted a

return of national strength. It appears that the alleviation that followed was designed to be an inducement to the nation to return to God. The prosperity was a demonstration of what the nation might attain to under the blessing of the God of heaven. However, in spite of divine blessing Jeroboam "did that which was evil in the sight of the Lord" (2 Kings 14:24), as did his successors.

The kings in Assyria during the reign of Jeroboam II, according to the chronology employed in this commentary, were Adad-nirari III (810-782), Shalmaneser IV (782-772), Ashur-dan III (772-754), and Ashur-nirari V (754-746). There is evidence that possibly indicates that during the reign of Adad-nirari III a religious revolution occurred. Nabu (Nebo), the god of Borsippa, appears to have been proclaimed sole, or at least principal, god. Some see a possible connection between this monotheistic revolution and the mission of Jonah to Nineveh (see Vol. II, p. 60).

4. THEME

The book of Jonah is the only one of the twelve so-called Minor Prophets that is strictly narrative in form. It is an account of Jonah's mission to the city of Nineveh to announce its speedy destruction because of its sins. The prophet entertains misgivings and perplexities as to his carrying out the charge of God to go to Nineveh. The very thought of journeying to this great metropolis, the difficulties and seeming impossibilities of the task, made him shrink from undertaking the divine commission and question its wisdom. Failing to rise to that strong faith that should have led him to realize that with the divine command came the divine power to accomplish it, Jonah sank into discouragement, dread, and despair (see PK 266). Knowing the loving-kindness and long-suffering of God, Jonah was also afraid that if he delivered the divine message and the heathen accepted it, the threatening doom he pronounced upon them would not come to pass. This would be a deep humiliation to him, as it thus turned out to be, and this he could not endure (ch. 4:1, 2). He at first disobeyed, but through a series of events was led to carry out the commission. The inhabitants of Nineveh repented, and for a time turned from their sins. Jonah was angry, but God justified His gracious dealings.

Among the lessons taught by Jonah's prophecy is the truth that God's grace brings salvation to all

(Titus 2:11), that it was indeed not confined to the Jews, but was also to be revealed among the heathen. God has "also to the Gentiles granted repentance unto life" (Acts 11:18). Like Peter (Acts 10), Jonah came to realize reluctantly that God was willing to receive those of every nation who turned to Him. By referring to "the men of Nineveh" who responded to Jonah's call to repentance, Jesus condemned the pharisaical and prideful Jews of His day (see Matt. 12:41; Luke 11:32) and all others who, in their religious complacency and false sense of soul security, deceive themselves into thinking that they are the favored people of God, and thus assured of salvation.

Jesus used the experience of Jonah in the sea as an illustration of His death and resurrection (Matt. 12:39, 40). His reference to the book of Jonah establishes the veracity of the book.

Expositors of the book of Jonah have followed two main lines of interpretation: (1) the historical, and (2) the allegorical. The second method has been adopted by those who deny the possibility of the miraculous elements in the book. They term the book variously a legend, a myth, a parable, or an allegory. For one who believes in miracles the second method of interpretation is both unnecessary and pointless.

In favor of the historical view the following arguments have been presented:

1. The narrative leaves one with the impression that it is historical. There is no indication that the author intended it to be otherwise regarded.
2. Jonah was a historical character (2 Kings 14:25).
3. The Jews regarded the book as historical (Josephus *Antiquities* ix. 10. 1, 2).
4. The conversion of the Ninevites is plausible.
5. The information as to the size of Nineveh can be harmonized with known historical facts.
6. The references of Jesus to the book (Matt. 12:39, 40; Luke 11:29, 30) show that our Lord regarded it as historical.

5. OUTLINE

I. Jonah's Commission and Disobedience, 1:1-17.

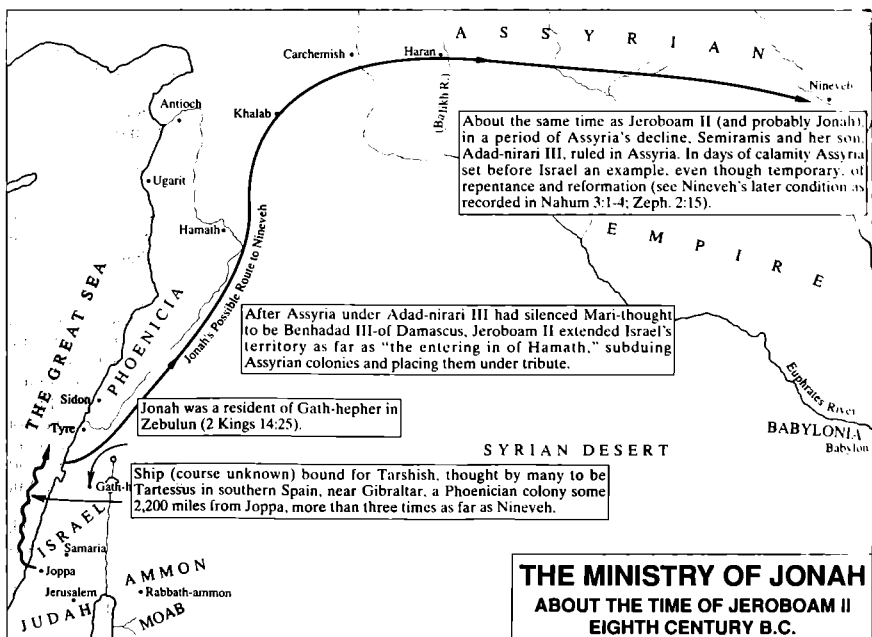
- A. The prophet's refusal and the consequent storm, 1:1-10.
- B. His being swallowed by the great fish, 1:11-17.

II. Jonah's Prayer and Deliverance, 2:1-10.

III. Jonah's Preaching and the Repentance of the Ninevites, 3:1-10.

IV. Jonah's Anger and God's Rebuke, 4:1-11.

- A. The complaint, 4:1-5.
- B. The withered plant and its lesson, 4:6-11.



JONAH

Jon

Jonah's Commission and Disobedience (1:1-17)

The Prophet's Refusal and the Consequent Storm

- 1 Now the word of the LORD came unto Jonah the son of Amittai, saying,
- 2 Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.
- 3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.
- 4 But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
- 5 Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.
- 6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.
- 7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah.
- 8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us: What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?
- 9 And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land.
- 10 Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

1:1 2 Ki 14:25; Mt 12:39; Mt 16:4;
1:2 Jnh 3:2; Jnh 4:11; Ge 10:11;
1:3 Jnh 3:2; Ex 13:14; 1 Ki 19:3;
1:4 Ex 10:13; Ex 10:19; Ex 11:21;
1:5 Jnh 1:6; Jnh 1:11; Jnh 1:16; 1 Ki 18:26;
1:6 Isa 3:15; Eze 18:2; Ac 21:13; Rom 13:11;
1:7 Jdg 7:13-14; Isa 41:6-7; Jdg 20:9-10;
1:8 Jos 7:19; 1 Sa 14:43; Jas 5:16;
1:9 Ge 14:13; Ge 39:14; Php 3:5; 2 Ki 17:25;
1:10 Jn 19:8; Da 5:6-9; Jos 7:25;
1:11 1 Sa 6:2-3; 2 Sa 21:14; 2 Sa 24:11-13; Mic 6:6-7;
1:12 2 Sa 24:17; Jn 11:50; Jos 7:12;
1:13 Job 34:29; Pr 21:40;
1:14 Jnh 1:5; Jnh 1:16; Ps 107:28; Isa 26:16; Ge 9:6;
1:15 Jos 7:24-26; 2 Sa 21:8-9; Ps 89:9; Ps 93:1-4;
1:16 Jnh 1:10; Isa 26:9; Da 4:31-37;
1:17 Jnh 4:6; Ge 1:21; Ps 104:25-26; Hab 3:2;

2:1 2 Ch 33:11-13; Ps 50:15; Ps 91:15;
2:2 Ge 32:7-12; Ge 32:24; Ge 32:28; 1 Sa 30:6; Ps 41:1;
2:3 Jnh 1:12-16; Ps 69:1-2;
2:4 Ps 31:22; Ps 77:17; Isa 48:10-14;
2:5 Ps 40:7; Ps 69:1-2; La 3:54

1
1 Heb. cast forth
2 Heb. thought to be broken
3 or, JEHOVAH
4 Heb. with great fear
5 Heb. may be silent from us
6 or, grew more and more tempestuous: Heb. went

His Being Swallowed by the Great Fish

- 11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.
- 12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.
- 13 Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.
- 14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.
- 15 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging.
- 16 Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.
- 17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Jonah's Prayer and Deliverance (2:1-10)

- 2 Then Jonah prayed unto the LORD his God out of the fish's belly,
- 2 And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou hearest my voice.
- 3 For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me.
- 4 Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.
- 5 The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head.

1:1, 2. Warning and Invitation to the Humble in the Wicked City.—Among the cities of the ancient world in the days of divided Israel one of the greatest was Nineveh, the capital of the Assyrian realm. Founded on the fertile bank of the Tigris, soon after the dispersion from the tower of Babel, it had flourished through the centuries until it had become "an exceeding great city of three days' journey." (Jonah 3:3.)

In the time of its temporal prosperity Nineveh was a center of crime and wickedness. Inspiration has characterized it as "the bloody city, . . . full of lies and robbery." In figurative language the prophet Nahum compared the Ninevites to a cruel, ravenous lion. "Upon whom," he inquired, "hath not thy wickedness passed continually?" (Nahum 3:1, 19.)

Yet Nineveh, wicked though it had become, was not wholly given over to evil. He who "beholdeth all the sons of men" (Psalm 33:13) and "seeth every precious thing"

(Job 28:10) perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to learn of the living God, would put away their evil deeds and worship Him. And so in His wisdom God revealed Himself to them in an unmistakable manner, to lead them, if possible, to repentance.

As the prophet thought of the difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. From a human viewpoint it seemed as if nothing could be gained by proclaiming such a message in that proud city. He forgot for the moment that the God whom he served was all-wise and all-powerful. While he hesitated, still doubting, Satan overwhelmed him with discouragement. The prophet was seized with a great dread, and he "rose up to flee unto Tarshish." Going to Joppa, and finding there a ship ready to sail, "he paid the fare thereof and went down into it, to go with them." Verse 3.

⁷ Heb. digged ⁸ Heb. stood ⁹ Heb. sacrifice unto the LORD, and vowed vows ¹⁰ Heb. bowels ² 1 or, out of mine affliction ² or, the grave ³ Heb. heart

Jon

- 6 I went down to the 'bottoms of the mountains; the earth with her bars was about me for ever; yet hast thou brought up my life from 'corruption, O LORD my God.
- 7 When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple.
- 8 They that observe lying vanities forsake their own mercy.
- 9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.
- 10 And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

Jonah's Preaching and the Repentance of the Ninevites (3:1-10)

- 3 And the word of the LORD came unto Jonah the second time, saying,
- 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
- 3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an 'exceeding great city of three days' journey.
- 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
- 5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
- 6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.
- 7 And he caused *it* to be proclaimed and 'published through Nineveh by the decree of the king and his 'nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
- 8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

2:6 Dt 32:22, Ps 65:6, Ps 104:6.
2:7 Ps 22:14; Ps 27:13, Ps 119:81-83.
2:8 1 Sa 12:21; 2 Ki 17:15, Ps 41:6.
2:9 Ge 45:4, Ps 50:14, Ps 60:23.
2:10 Jnh 1:17; Ge 1:3; Ge 1:7; Ge 1:9.

3:1 Jnh 1:1, Jn 2:15-17.

3:2 Jnh 4:3, Jnh 1:2, Zep 2:13-15, Jer 1:17.

3:3 Ge 22:3, Mt 21:28-29.

3:4 Jnh 3:10, Dt 18:22, 2 Ki 20:1, 2 Ki 20:6.

3:5 Ex 9:18-21, Mt 12:41, Heb 11:1 Heb 11:7.

3:6 Jer 15:18; Ps 2:10-12, Jas 1:9-10, Jas 4:10.

3:7 Jnh 4:5, 2 Ch 20:4, 1 Cr 8:21, Joel 2:15-16, Joel 1:18.

3:8 Jnh 1:6, Jnh 1:14, Ps 140:1-2, Isa 1:16-19.

3:9 Jnh 1:6, 2 Sa 12:22, Ps 106:15, Jod 2:13-14, Am 5:15, Lk 15:18-20.

3:10 1 Ki 21:27-29, Jnh 4:3, 27-28, Jer 51:18-20.

4:1 Jnh 4:9, Mt 20:15, Lk 17:39; Lk 15:28, Ac 13:46.

4:2 1 Ki 19:4; Jer 20:7, Jnh 1:5, Lk 10:29; Ex 4:6-7.

4:3 Nu 11:15, Nu 20:5, 1 Ki 19:4.

4:4 Jnh 4:9, Nu 20:11-12.

4:5 Jnh 1:5, 1 Ki 19:9, 1 Ki 19:13.

4:6 Jnh 1:17, Ps 103:10-14, Est 5:9.

4:7 Job 1:21, Ps 90:6-7, Ps 102:10.

4:8 Jnh 4:6-7, Jnh 1:1, Jnh 1:17.

4:9 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:10 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:11 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:12 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:13 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:14 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:15 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:16 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:17 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:18 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:19 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:20 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:21 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:22 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:23 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:24 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:25 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:26 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:27 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:28 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:29 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:30 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:31 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:32 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:33 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:34 Jnh 4:4, Ge 4:5, 13, Job 18:4.

4:35 Jnh 4:4, Ge 4:5, 13, Job 18:4.

- 9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?
- 10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

Jonah's Anger and God's Rebuke (4:1-11)

The Complaint

- 4 But it displeased Jonah exceedingly, and he was very angry.
- 2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.
- 3 Therefore now, O LORD, take, I beseech thee, my life from me: for *it is* better for me to die than to live.
- 4 Then said the LORD, 'Doest thou well to be angry?
- 5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

The Withered Plant and Its Lesson

- 6 And the LORD God prepared a 'gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah *was* exceeding glad of the gourd.
- 7 But God prepared a worm which the morning rose the next day, and it smote the gourd that it withered.
- 8 And it came to pass, when the sun did arise, that God prepared a 'vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.
- 9 And God said to Jonah, 'Doest thou well to be angry for the gourd? And he said, 'I do well to be angry, *even* unto death.
- 10 Then said the LORD, Thou hast *had* pity on the gourd, for the which thou hast not

In the charge given him, Jonah had been entrusted with a heavy responsibility; yet He who had bidden him go was able to sustain His servant and grant him success. Had the prophet obeyed unquestioningly, he would have been spared many bitter experiences, and would have been blessed abundantly. Yet in the hour of Jonah's despair the Lord did not desert him. Through a series of trials and strange providences, the prophet's confidence in God and in His infinite power to save was to be revived (PK 266).

3:1-10. The Ninevites Repented Upon the Warning of Jonah.—As Jonah entered the city, he began at once to "cry against" it the message, "Yet forty days, and Nineveh shall be overthrown." Verse 4. From street to street he went, sounding the note of warning.

The message was not in vain. The cry that rang through the streets of the godless city was passed from lip to lip until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to

every heart and caused multitudes to tremble because of their sins and to repent in deep humiliation.

As king and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (Matthew 12:41) and united in crying to the God of heaven, His mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3:10. Their doom was averted, the God of Israel was exalted and honored throughout the heathen world, and His law was revered. Not until many years later was Nineveh to fall a prey to the surrounding nations through forgetfulness of God and through boastful pride (PK 270-271).

4:1-6. Infinite Value of the Soul Not Recognized.—When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the

² or, palmcrust: Heb. Kikajon ³ Heb. rejoiced with great joy ⁴ or, silent ⁵ or, Art thou greatly angry? ⁶ or, I am greatly angry ⁷ or, spared

laboured, neither madest it grow; which
'came up in a night, and perished in a
night:

11 And should not I spare Nineveh, that

4:11 Joh 4:1; Isa
1:18; Mt 18:33; Lk
15:28-32; Joh 1:2

great city, wherein are more than sixscore
thousand persons that cannot discern
between their right hand and their left
hand; and *also* much cattle?

first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a

gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Jonah 4:1, 2.

Once more he yielded to his inclination to question and doubt, and once more he was overwhelmed with discouragement. Losing sight of the interests of others, and feeling as if he would rather die than live to see the city spared, in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live." (PK 271-272)

Jon

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MICAH

INTRODUCTION

1. TITLE

The book is named after the prophet whose message it bears. Micah (Heb. *Mikah*) is a shortened form of *Mikayab*, which means, "Who is like Yahweh?" In the Hebrew, as in the English, the book stands sixth in the order of the Minor Prophets. In the LXX it stands third, after Amos and Hosea, possibly because of its size.

2. AUTHORSHIP

Micah was called a "Morasthite," a term applied to one who came probably from the village of Moresheth-gath, believed to be in the southern part of Judah, toward Philistia. He must not be confused with Micaiah the son of Imlah, who prophesied in the days of Ahaz (1 Kings 22:8-28). Nothing is known of the prophet except what is revealed in the book itself. The fact that his father's name is not mentioned may suggest that he was a man of humble birth. He was doubtless a Judean, as may be deduced from the fact that he mentions only the kings of Judah (Micah 1:1). He was the younger contemporary of Isaiah and of Hosea, both of whom began their ministry in the reign of Uzziah, the predecessor of Jotham (Isa. 1:1; Hosea 1:1). Tradition says that he died peacefully in the place of his birth in the early part of Hezekiah's reign before the fall of Samaria.

Micah's language is poetical, rhythmical, and measured. His style might be taken to betray a peasant background, inasmuch as it is rugged, simple, and forthright. The prophet is noted for his frequent use of figures of speech and his play on words. He is bold, stern, and uncompromising in dealing with sin, yet tender of heart, regretfully sorrowful in spirit, loving, and sympathetic.

3. HISTORICAL SETTING

Micah, as did Isaiah, carried on his prophetic ministry in the critical period of the latter half of the 8th century B.C., when Assyria was the dominant world power. In his own country Jotham, the king of Judah, when he began his prophetic ministry, "did that which was right in the sight of the Lord," although the people of his kingdom "sacrificed and burned incense still in the high

places" (2 Kings 15:34, 35). Ahaz, Jotham's son and successor, went the full length of idolatry, even burning "his children in the fire, after the abominations of the heathen" (2 Chron. 28:3). He did not hesitate to rearrange and change the brazen altar of burnt offering, and the laver, and to place within the sacred Temple precincts an idolatrous altar which he saw at Damascus (2 Kings 16:10-12, 14-17). These and other iniquitous acts against the true worship of the Lord made Ahaz probably the most idolatrous king who had reigned over Judah.

During the time of this spiritual declension among the inhabitants of Jerusalem and Judah, Micah exercised his prophetic office. The contents of his book set forth the moral and religious conditions among the people during the reigns mentioned.

This idolatry was aggravated by the compromising attitude many took in observing outwardly the traditional forms of the worship of the Lord while pursuing their idolatrous worship and practices. The priests of the Lord were in an apostate condition. They countenanced heathenism to retain their popularity with the people, and instead of defending the poor against the predatory rich, they themselves were possessed of a covetous spirit. There were many false prophets who carried the favor of the people by assuring them that good times lay ahead, while scoffing at the threatened judgments that the true prophets of the Lord predicted would surely result from the nation's multiplying transgressions. These false prophets further lulled the people into a deadly spiritual sleep by calming their fears with the deceptive doctrine that because the descendants of Abraham were the special people of God, they could be certain that the Lord would never forsake them.

The nobles and leading class had given themselves over to lives of luxury. In their ardent desire for the good things of life, they became unscrupulous and cruel in their dealings with the peasants. Their greed ground down the poor by excessive exactions and deprived them of their legal rights.

As occasionally and gratifyingly happens, a bad ruler is followed by a son who becomes a good ruler, Hezekiah, who succeeded Ahaz, was as devoted to God as his father had been devoted to idols. "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him" (2 Kings 18:5). He resolutely set about to undo his father's apostasy, to reform the moral and spiritual condi-

tions of Judah, to abolish idolatry, and to bring his people back to the true worship of the Lord. In this he was supported by Micah. The bitter struggle that the man of Moresheth-gath had during much of his life to plant the seeds of truth upon the well-nigh sterile soil of his people's heart began to yield fruit. Reformation characterized the reign of Hezekiah.

4. THEME

Two main themes predominate: (1) the condemnation of the sins of the people and the consequent chastisement in captivity, and (2) the deliverance of Israel and the glory and gladness of the Messianic kingdom. Throughout the book of Micah threatening and promise, judgment and mercy, alternate.

The prophecies of Micah and Isaiah have much in common. Inasmuch as the two prophets were contemporaries, and so had to deal with the same conditions and subjects, we can readily understand why their words and messages were so often similar.

Though in the opening words of his book Micah tells us what "he saw concerning Samaria and Jerusalem," his prophecy deals more with Judah than with Israel. Though the ten tribes had cut themselves off from Judah and from Jerusalem, the center of the worship of the Lord, they were still God's people, and God was seeking to restore their allegiance to Him.

IV. OUTLINE

I. National Guilt and Corruption, 1:1 to 3:12.

- A. Introduction, 1:1-4.
- B. Judgment on Israel and Judah, 1:5-16.
- C. Threats upon princes and false prophet, 2:1 to 3:11
- D. The destruction of Zion and the Temple, 3:12.

II. The Messianic Age and Its Blessings, 4:1 to 5:15.

- A. Glory of the mountain of the Lord's house, 4:1-5.
- B. Israel's restoration and revival, 4:6-10.
- C. Zion's victory over her enemies, 4:11-13.
- D. Messiah's birth and power, 5:1-4.
- E. Victory over the adversaries, 5:5-9.
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III. Punishment for Sin and Hope in Repentance, 6:1 to 7:20.

- A. God's controversy because of ingratitude, 6:1-5.
- B. Obedience above sacrifice, 6:6-8.
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- D. Israel's penitence and confession of faith, 7:1-13.
- E. Prayer for restoration and God's assurance, 7:14-17.
- F. God's mercy and faithfulness praised, 7:18-20.

MICAH

National Guilt and Corruption (1:1-3:12)

Mic

Introduction

- 1 The word of the LORD that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.
- 2 Hear, all ye people; hearken, O earth, and 'all that therein is: and let the LORD God be witness against you, the LORD from his holy temple.
- 3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.
- 4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down 'a steep place.

Judgment on Israel and Judah

- 5 For the transgression of Jacob is all this, and for the sins of the house of Israel. What is the transgression of Jacob? *is it* not Samaria? and what are the high places of Judah? *are they* not Jerusalem?
- 6 Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.
- 7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.
- 8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the 'owls.
- 9 For 'her wound is incurable; for it is come unto Judah; he is come unto the gate of my people, *even* to Jerusalem.
- 10 Declare ye *it* not at Gath, weep ye not at all: in the house of 'Aphrah roll thyself in the dust.

1:1 Mic 1:1-15; Jer 26:18;
1:2 Mic 6:1-2; Dt 32:1; Ps 49:1-2;
1:3 Isa 26:21; Isa 64:1, 2; Jer 3:12;
1:4 Jdg 5:1; Ps 9:5; Isa 61:3; Am 9:5;
1:5 2 Ki 17:23; 2 Ch 36:13-16;
1:6 Mic 3:12; 2 Ki 19:25; Isa 25:2;
1:7 Lev 26:30; 2 Ki 24:14-15; 2 Ch 31:4;
1:8 Jer 16:9; Isa 21:3; Isa 22:1;
1:9 Isa 1:5-6; Jer 1:15; Jer 1:18;
1:10 2 Sa 1:20; Am 5:13; Am 6:10;
1:11 Isa 16:2; Jer 48:6; Jer 48:9;
1:12 Ro 1:20; 1 Sa 13:1; Job 40:26;
1:13 Jos 15:9; 2 Ki 18:17;
1:14 2 Ch 11:9; 2 Ch 32:9;
1:14 2 Sa 8:2; 2 Ki 16:8; 2 Ki 18:14-16;
1:15 Isa 37; Isa 40:5-6; Jer 39:1; Jos 15:9; Isa 22:1;
1:16 Job 1:20; Isa 15:2; Isa 22:12;

2:1 Est 3:8; Est 5:11; Est 9:25;
2:2 Ex 20:17; 1 Ki 21:2-19; Job 31:48;
2:3 Jer 8:4; Am 3:1-2; Mic 2:1; Jer 18:11;
2:4 Nu 24:5; Nu 23:18; Nu 24:5;
2:5 Dt 32:8; Jos 18:6; Jos 18:10;

1 Heb. ye people, all of them
2 Heb. the fulness thereof
3 Heb. a descent
4 Heb. daughters of the owl
5 or, she is grievously sick of her wounds
6 that is, Dust
7 or, thou that dwellest fairly
8 or, The country of flocks
9 or, A place near
10 or, was grieved

- 11 Pass ye away, 'thou inhabitant of Saphir, having thy shame naked: the inhabitant of 'Zaanan came not forth in the mourning of 'Bethelze: he shall receive of you his standing.
- 12 For the inhabitant of Maroth 'waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.
- 13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she is the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.
- 14 Therefore shalt thou give presents 'to Moreshethgath: the houses of 'Achbiz shall be a lie to the kings of Israel.
- 15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: 'he shall come unto Adullam the glory of Israel.
- 16 Make thee bald, and poll thee for thy delicate children: enlarge thy baldness as the eagle: for they are gone into captivity from thee.

Threats Upon Princes and False Prophet

- 2 Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand.
- 2 And they covet fields, and take *them* by violence: and houses, and take *them* away: so they 'oppress a man and his house, even a man and his heritage.
- 3 Therefore thus saith the LORD: Behold, against this family do I devise an evil, from which ye shall not remove your necks: neither shall ye go haughtily: for this time is evil.
- 4 In that day shall *one* take up a parable against you, and lament 'with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! 'turning away he hath divided our fields.
- 5 Therefore thou shalt have none that shall cast a cord by lot in the congregation of 10

2:10. Let Us Return unto the Lord.—The call to repentance was sounded with unmistakable clearness, and all were invited to return. "Seek ye the Lord while He may be found," the prophet pleaded; "call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" Isaiah 55:6, 7.

Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your life plans thwarted and your hopes dead, do you sit alone and desolate? That voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction," Micah 2:10. Return to your Father's house. He invites you,

saying, "Return unto Me; for I have redeemed thee." "Come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" Isaiah 41:22; 55:3 (PK 319-320).

3:9-11. Desolation of Jerusalem Caused by the Sins of Leaders.

—The Lord had declared by the prophet Micah, "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us" Micah 3:9-11.

These words faithfully described the corrupt and self-righteous inhabitants of Jerusalem. While claiming to rigidly observe the precepts of God's law, they were transgressing all its principles. They hated Christ because his purity and

¹¹ or, for Moreshethgath ¹² that is, A lie ¹³ or, the glory of Israel shall, etc ² 1 or, defraud ² Heb. a lamentation of lamentations ³ or, instead of restoring

- the LORD.
- 6 *'Prophecy ye not, say they to them that prophesy: they shall not prophesy to them, that they shall not take shame.*
- 7 *O thou that art named the house of Jacob, is the spirit of the LORD ^astraitened? are these his doings? do not my words do good to him that walketh ^buprightly?*
- 8 *Even of late my people is risen up as an enemy: ye pull off the robe ^cwith the garment from them that pass by securely as men averse from war.*
- 9 *The ^dwomen of my people have ye cast out from their pleasant houses; from their children have ye taken away my glory for ever.*
- 10 *Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.*
- 11 *If a man ^ewalking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.*
- 12 *I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men.*
- 13 *The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and the LORD on the head of them.*
- 3 *And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: Is it not for you to know judgment?*
- 2 *Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;*
- 3 *Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.*
- 4 *Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.*
- 5 *Thus saith the LORD concerning the*

2:6 Isa 30:10; Jer 26:9; Jer 26:20-23; Eze 20:46; Eze 21:2.

2:7 Mic 3:9; Isa 48:1-2; Isa 58:1; Jer 2:4; Mic 3:8; Jer 8:39; Rom 2:28-29.

2:8 2 Ch 26:5-8; Isa 9:21; 2 Sa 20:19; 2 Ch 28:8; Ps 60:2-10.

2:9 Mic 2:2; Mt 23:13; Mk 12:40; Lk 20:17; 1 Sa 36:19; Joel 4:6; Ps 72:19.

2:10 Dt 4:26; Dt 30:18; Jos 23:15-16; 1 Ki 9:7; 2 Ki 15:29; 2 Ki 17:6.

2:11 1 Ki 12:18; 1 Ki 22:21-23; 2 Ch 18:19-22; Isa 9:15; Jer 19:13.

2:12 Mic 4:6-7; Isa 11:11; Isa 27:12; Jer 5:18.

2:13 Isa 42:7; Isa 42:13-16; Isa 45:1-2; Isa 49:9; Isa 49:24-25.

3:1 Mic 4:9-10; Isa 1:10; Jer 13:15-18.

3:2 1 Ki 21:20; 1 Ki 22:6-8; Am 5:10-14.

3:3 Ps 14:1; Eze 11:3; Eze 11:6.

3:4 Mic 2:3-4; Jer 5:31; Ps 18:41.

3:5 Mic 3:11; Isa 9:15-16; Jer 13:14-15.

3:6 Ps 79:9; Isa 8:20-22; Jer 13:16.

3:7 Ex 8:18-19; Ex 9:11; 1 Sa 9:9.

3:8 Job 42:18; Isa 11:2-3; Isa 56:1.

3:9 Mic 3:1; Ex 34:6; Hos 5:1.

3:10 Jer 22:13-17; Eze 22:25-28.

3:11 Mic 7:3; Nu 16:15; 1 Sa 8:3.

3:12 Mic 1:6; Ps 79:1; Ps 107:34.

4:1 Ge 49:1; Isa 2:1; Eze 48:16.

4:2 Isa 2:3; Jer 31:6; Jer 50:4-5.

4 or, Prophecy not as they prophesy: Heb. Drop, etc

5 or, shortened?

6 Heb. upright?

7 Heb. yesterday

8 Heb. over against a

9 or, wives

10 or, walk with the wind, and lie falsely

prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him.

- 6 *Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.*
- 7 *Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their ^flips; for there is no answer of God.*
- 8 *But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.*
- 9 *Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.*
- 10 *They build up Zion with ^gblood, and Jerusalem with iniquity.*
- 11 *The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, ^hand say, Is not the LORD among us? none evil can come upon us.*

The Destruction of Zion and the Temple

- 12 *Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.*

The Messianic Age and Its Blessings

(4:1-5:15)

Glory of the Mountain of the Lord's House

- 4 *But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*
- 2 *And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law*

holiness revealed their iniquity; and they accused him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew him to be sinless, they had declared that his death was necessary to their safety as a nation. "If we let him thus alone," said the Jewish leaders, "all men will believe on him; and the Romans shall come and take away both our place and nation." (John 11:48.) If Christ were sacrificed, they might once more become a strong, united people. Thus they reasoned, and they concurred in the decision of their high priest, that it would be better for one man to die than for the whole nation to perish.

Thus the Jewish leaders had "built up Zion with blood, and Jerusalem with iniquity." And yet, while they slew their Saviour because he reproved their sins, such was their self-righteousness that they regarded themselves as God's favored people, and expected the Lord to deliver them from their enemies. "Therefore," continued the prophet,

"shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah 3:12. (GC 27, 28)

4:6-8. Every Lost Thing Will Be Restored by Redemption.—Through the long centuries of "trouble and darkness" and "dimness of anguish" (Isaiah 8:22) marking the history of mankind from the day our first parents lost their Eden home, to the time the Son of God appeared as the Saviour of sinners, the hope of the fallen race was centered in the coming of a Deliverer to free men and women from the bondage of sin and the grave.

The first intimation of such a hope was given to Adam and Eve in the sentence pronounced upon the serpent in Eden when the Lord declared to Satan in their hearing, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

3 ¹ Heb. from a vision ² Heb. from divining ³ Heb. upper lip ⁴ Heb. bloods ⁵ Heb. saying

Mic

- shall go forth of Zion, and the word of the LORD from Jerusalem.
- 3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into 'plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.
- 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.
- 5 For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

Israel's Restoration and Revival

- 6 In that day, saith the LORD, will I assemble her that hath been scattered, and I will gather her that is driven out, and her that I have afflicted;
- 7 And I will make her that hath been scattered, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.
- 8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.
- 9 Now why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.
- 10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon: there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

Zion's Victory Over Her Enemies

- 11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.
- 12 But they know not the thoughts of the LORD, neither understand they his

4:3 1 Sa 2:10; Ps 82:8; Ps 90:13; Ps 98:9; Isa 11:3-5; Isa 51:5; Mic 25:31-32;
4:4 1 Ki 1:25; Isa 26:16; Zec 4:10; Isa 5:11; Jer 24:5-6; Eze 34:25; Eze 34:26;
4:5 2 Ki 17:29; 2 Ki 17:31; Jer 2:10-11; Ge 17:1; Ps 116; Isa 2:5; Zec 10:12; Gal 2:6;
4:6 Mic 2:12; Jer 38:17; Isa 35:5-6; Jer 51:8; Eze 34:13-17; Zep 3:9;
4:7 Mic 2:12; Mic 5:5; Mic 5:7-8; Mic 7:18; Isa 6:13; Isa 10:21-22;
4:8 Ps 80:12-13; Isa 5:2; Mic 2:13; Mic 12:1; Ge 35:21; 2 Sa 5:7; Isa 10:32;
4:9 Jer 4:21; Jer 8:19; Jer 30:6-7; Isa 4:1-7; La 4:20; Hos 4:1; Hos 10:3;
4:10 Isa 66:7-9; Hos 13:14; Jer 16:20-22; 2 Ki 20:18; Rev 22:14; Mic 7:8-13; Eze 11:2;
4:11 Isa 5:25-30; Jer 8:7-8; Jer 52:1; La 2:15-16; Joel 3:2;
4:12 Isa 55:8; Jer 29:18; Rom 11:33-34;
4:13 Isa 41:15-16; Jer 51:33; Dt 33:25; Isa 52:8; Mic 5:8-15;
5:1 Dt 28:49; 2 Ki 24:2; Isa 8:9; Isa 10:6; Jer 47; Jer 25:9; Joel 3:9;
5:2 Mt 26; Jn 7:42; Ge 39:9; Ge 40:7; Ru 4:11; 1 Sa 17:12; 1 Ch 250:51;
5:3 Mic 7:13; Hos 2:9; Hos 2:14; Mic 6:11; Ki 14:16; 2 Ch 30:7; Hos 11:8;
5:4 Mic 7:14; Ps 25:1-2; Isa 40:10-11; Isa 49:9-10; Jer 10:27; 30: Mt 26;
5:5 Ps 72; Isa 9:6; Zec 9:10; Lk 2:14; Jn 14:27; Jn 16:33; Eph 2:14-17;
5:6 Isa 41:2; Isa 48:1; Na 2:11-13; Ge 10:9-11; Isa 14:25; Lk 17:1; Lk 17:4;
5:7 Mic 5:3; Mic 5:8; Eze 14:22; Joel 2:32; Am 5:15; Zep 3:14; Rom 11:5-6;
5:8 Mic 4:13; Ps 28:12; Ps 110:5-6; Isa 41:15-16; Ob 18-19; Zec 9:15;

counsel: for he shall gather them as the sheaves into the floor.

- 13 Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

Messiah's Birth and Power

- 5 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.
- 2 But thou, Bethlehem Ephrathah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth have been from of old, from everlasting.
- 3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.
- 4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

Victory Over the Adversaries

- 5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.
- 6 And they shall waste the land of Assyria, with the sword, and the land of Nimrod, *in* the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.
- 7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.
- 8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest,

As the guilty pair listened to these words, they were inspired with hope; for in the prophecy concerning the breaking of Satan's power they discerned a promise of deliverance from the ruin wrought through transgression. Though they must suffer from the power of their adversary because they had fallen under his seductive influence and had chosen to disobey the plain command of Jehovah, yet they need not yield to utter despair. The Son of God was offering to atone with His own lifeblood for their transgression. To them was to be granted a period of probation, during which, through faith in the power of Christ to save, they might become once more the children of God.

Satan, by means of his success in turning man aside from the path of obedience, became "the god of this world." 2 Corinthians 4:4. The dominion that once was Adam's passed to the usurper. But the Son of God proposed to come to this earth to pay the penalty of sin, and thus not only redeem man, but recover the dominion

forfeited. It is of this restoration that Micah prophesied when he said, "O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8. The apostle Paul has referred to it as "the redemption of the purchased possession." Ephesians 1:14. And the psalmist had in mind the same final restoration of man's original inheritance when he declared, "The righteous shall inherit the land, and dwell therein forever" Psalm 37:29 (PK 682).

5:2-4. Leaders of Judah Did Not Study the Time and the Place of the First Advent of Christ.—At the time of Christ's first advent, the priests and scribes of the holy city, to whom were intrusted the oracles of God, might have discerned the signs of the times, and proclaimed the coming of the Promised One. The prophecy of Micah designated his birthplace; Daniel specified the time of his advent. Micah 5:2. Dan. 9:25. God had committed these prophecies to the Jewish leaders; they were without excuse

4 or, scythes 2 or, Edar 5 1 Heb. the days of eternity 2 or, rule 3 Heb. prince of 4 Heb. eat up 5 or, with her own naked swords

as a young lion among the flocks of 'sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

- 9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

The Abolition of Idolatry

- 10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:
11 And I will cut off the cities of thy land, and throw down all thy strong holds:
12 And I will cut off witchcrafts out of thine hand; and thou shalt have no more sooth-sayers:
13 Thy graven images also will I cut off, and thy 'standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.
14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy 'cities.
15 And I will execute vengeance in anger and fury upon the heathen, such as they have not heard.

Punishment for Sin and Hope in Repentance (6:1-7:20)

God's Controversy Because of Ingratitude

- 6 Hear ye now what the LORD saith; Arise, contend thou 'before the mountains, and let the hills hear thy voice.
2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.
3 O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.
4 For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.
5 O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.

if they did not know and declare to the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments for the slain prophets of God, while by their deference to the great men of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of Heaven.

With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the world's history,—the coming of the Son of God to accomplish the redemption of man. All the people should have been watching and waiting that they might be among the first to welcome the world's Redeemer. But lo, at Bethlehem two weary travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No

5:9 Ps. 21:8; Ps. 106:26; Isa. 1:25;
5:10 Ps. 20:7-8; Ps. 43:16-17; Jer. 3:23;
5:11 Isa. 2:12-17; Eze. 38:11; Zec. 4:6;
5:12 Isa. 2:6-8; Isa. 21:16; Isa. 20:1;
5:13 Isa. 17:7-8; Eze. 6:9; Eze. 36:25;
5:15 Mic. 5:8; Ps. 1:9-7, 2 Th. 1:8

6:1 Mic. 1:2, 1 Sa. 15:16, Jer. 14:15;
6:2 Dt. 32:22, 2 Sa. 22:8, 2 Sa. 22:16;
6:3 Ps. 106:3, 6:5; Ps. 50:7, Ps. 81:8;
6:4 Ex. 12:51; Ex. 13:40-41, Ex. 20:2; 6:5 Dt. 8:2; Dt. 8:18; 18:9, 7; Dt. 16:3;
6:6 2 Sa. 21:3; Mt. 19:16; Lk. 10:25, Jo. 6:26; Ac. 2:37;
6:7 1 Sa. 15:22; Ps. 106:13; Ps. 50:9; Isa. 51:16; Isa. 1:11-15; Isa. 40:16; Jer. 7:21-22;
6:8 Rom. 9:20; 1 Co. 7:16; Jas. 2:20; 1 Sa. 12:23; Ne. 9:15; Ps. 4:29; Lk. 3:26; Lk. 10:12;
6:9 Mic. 4:12; Isa. 21:10-12; Isa. 27:10;
6:10 Jos. 1, 2 Ki. 5:23-24, Pr. 10:2;
6:11 Hos. 12:7; Pr. 16:11;
6:12 Mic. 2:1-2; Mic. 3:1-3; Mic. 3:9-11;
6:13 Lev. 26:16; Dt. 28:21-22;
6:14 Lev. 26:26; Isa. 65:13; Eze. 4:16-17;
6:15 Lev. 26:20; Dt. 28:38-40;
6:16 1 Ki. 16:25-30; Hos. 5:11;

6 or, goats
7 or, statues
8 or, enemies
6

1 or, with
2 Heb. sons of a year?
3 Heb. belly
4 Heb. humble thyself to walk
5 or, thy name shall see that which is
6 or, is there yet unto every men an house of, etc

Obedience Above Sacrifice

- 6 Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves 'of a year old?
7 Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my 'body for the sin of my soul?
8 He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to 'walk humbly with thy God?

Divine Rebuke and Threatened Punishment

- 9 The LORD's voice crieth unto the city, and 'the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.
10 'Are there yet the treasures of wickedness in the house of the wicked, and the 'scant measure that is abominable?
11 'Shall I count them pure with the wicked balances, and with the bag of deceitful weights?
12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.
13 Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins.
14 Thou shalt eat, but not be satisfied; and thy casting down shall be in the midst of thee; and thou shalt take hold, but shalt not deliver; and that which thou deliverest will I give up to the sword.
15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.
16 For 'the statutes of Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a 'desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

Israel's Penitence and Confession of Faith

- 7 Woe is me! for I am as 'when they have gathered the summer fruits, as the grape-

doors are open to receive them. In a wretched hotel prepared for cattle, they at last find refuge, and there the Saviour of the world is born.

Heavenly angels had seen the glory which the Son of God shared with the Father before the world was, and they had looked forward with intense interest to his appearing on earth as an event fraught with the greatest joy to all people. Angels were appointed to carry the glad tidings to those who were prepared to receive it, and who would joyfully make it known to the inhabitants of the earth. Christ had stooped to take upon himself man's nature; He was to bear an infinite weight of woe as He should make His soul an offering for sin; yet angels desired that even in His humiliation, the Son of the Highest might appear before men with a dignity and glory befitting His character. Would the great men of earth assemble at Israel's capital to greet His coming? Would legions of angels present Him to the expectant country?

7 Heb. measure of leanness 8 or, be pure with, etc 9 or, For he doth much keep the, etc 10 or, astonishment 7 1 Heb. the gatherings of summer

Mic

- gleanings of the vintage: *there is no cluster to eat*: my soul desired the *firstripe fruit*.
- 2 The *good man* is perished out of the earth: *and there is none upright among men*: they all lie in wait for blood; they hunt every man his brother with a net.
- 3 That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up.
- 4 The best of them is as a brier: the most upright is *sharper* than a thorn hedge: the day of thy watchmen *and thy visitation cometh*; now shall be their perplexity.
- 5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.
- 6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house.
- 7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.
- 8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.
- 9 I will bear the indignation of the LORD.

7:2 Ps 123; Ps 141:3; Isa 57:1; 7:3 Pr 3:16-17; Jer 3:5; Eze 22:6; 7:4 2 Sa 23:6-7; Isa 55:15; Eze 2:6; 7:5 Job 6:14-15; Ps 118:8-9; Jer 9:4; 7:6 Ge 9:22-24; Ge 19:4; 2 Sa 15:10-12; 7:7 Ps 34:5-6; Ps 35:10-17; Ps 109:4; 7:8 Job 41:29; Ps 134:6; Ps 35:15-16; 7:9 Lev 26:41; 1 Sa 3:18; 2 Sa 16:11-12; 7:10 Ps 137:8-9; Isa 47:5-9; Jer 50:33-34; Jer 51:8-10; Jer 51:24; Rev 17:17; Ps 55:26; 7:11 Ne 2:17; Ne 5:1; Ps 135; 7:12 Isa 11:16; Isa 19:24-25; 7:13 Lev 26:35-39; Isa 6:11-13; 7:14 Mic 5:4; Ps 23:1-3; Isa 40:11; 7:15 Ps 68:22; Ps 78:12; Isa 11:16; Isa 51:9; Isa 63:11-13; 7:16 Mic 5:8; Ps 126:2; Isa 26:11; Eze 39:17-21;

2 or, godly, or, merciful

3 Heb. the mischief of his soul

4 or, And thou wilt see her that is mine enemy, and cover her with shame

- because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.
- 10 *Then she that is mine enemy shall see it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.
- 11 In the day that thy walls are to be built, *in that day shall the decree be far removed*.
- 12 In that day *also* he shall come even to thee from Assyria, *and from the fortified cities*, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.
- 13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

Prayer for Restoration and God's Assurance

- 14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.
- 15 According to the days of thy coming out of the land of Egypt will I shew unto him *marvellous things*.
- 16 The nations shall see and be confounded at all their might: they shall lay their hand

An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence was manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the people, or making boastful prayers at the corners of the streets. In the palaces of kings, in the assemblies of philosophers, in the schools of the rabbis, all are alike unmindful of the wondrous fact which has filled all Heaven with joy and praise, that the Redeemer of men is about to appear upon the earth (GC 312-314).

6:6-8. Practical Godliness and Religion Required Today.—The God whom we serve is long-suffering. "His compassions fail not." Lamentations 3:22. Throughout the period of probationary time His Spirit is entreating men to accept the gift of life. "As I live," saith the Lord God, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. It is Satan's special device to lead man into sin and then leave him there, helpless and hopeless, fearing to seek for pardon. But God invites, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. In Christ every provision has been made, every encouragement offered.

In the days of apostasy in Judah and Israel, many were inquiring: "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? The answer is plain and positive: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:6-8.

In urging the value of practical godliness, the prophet was only repeating the counsel given Israel centuries before. Through Moses, as they were about to enter the

Promised Land, the word of the Lord had been: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" Deuteronomy 10:12, 13. From age to age these counsels were repeated by the servants of Jehovah to those who were in danger of falling into habits of formalism and of forgetting to show mercy. When Christ Himself, during His earthly ministry, was approached by a lawyer with the question, "Master, which is the great commandment in the law?" Jesus said to him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" Matthew 22:36-40 (PK 325-326).

7:7, 8, 19 The Saviour's Love for Ensnared Souls.—Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. With His own blood He has signed the emancipation papers of the race.

Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy's temptations. He does not desire us to be overcome and perish. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf, to subdue every evil in our nature. Today He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Whosoever will, may take hold of God's strength, and make peace with Him, and He will make peace.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil

⁵ Heb. she shall be for a treading down ⁶ or, even to...cities ⁷ or, After that it hath been ⁸ or, Rule

upon *their* mouth, their ears shall be deaf.
 17 They shall lick the dust like a serpent;
 they shall move out of their holes like
 worms of the earth: they shall be afraid
 of the LORD our God, and shall fear
 because of thee.

God's Mercy and Faithfulness Praised

18 Who is a God like unto thee, that
 pardoneth iniquity, and passeth by the
 transgression of the remnant of his

7:17 Ge 3:10-15; Ps
 72:9; Isa 49:25;
 7:18 Ex 15:11; Dt
 33:26; 1 Ki 8:23;
 7:19 Dt 30:5; Dt
 32:30; Ezr 9:8-9; Ps
 90:13-14;
 7:20 Ge 12:2-3; Ge
 17:7-8; Ge 22:16-18;
 Ge 26:3-4; Ge 28:13-
 14

9 or, creeping things

heritage? he retaineth not his anger for
 ever, because he delighteth in mercy.

19 He will turn again, he will have com-
 passion upon us; he will subdue our iniqui-
 ties; and thou wilt cast all their sins into
 the depths of the sea.

20 Thou wilt perform the truth to Jacob, and
 the mercy to Abraham, which thou hast
 sworn unto our fathers from the days of
 old.

Mic

angel can impeach these souls. Christ unites them to His
 own divine-human nature—(MH, 89, 90).

Precious Promises.—These precious words every soul
 that abides in Christ may make his own. He may say:

"I will look unto the Lord;

I will wait for the God of my salvation;

My God will hear me.

Rejoice not against me, O mine enemy:

When I fall, I shall arise;

When I sit in darkness,

The Lord shall be a light unto me.

"He will again have compassion on us,

He will blot out our iniquities;

Yea, Thou wilt cast all our sins into the depths of
 the sea!"

Micah 7:7, 8, 19 (Te 124-125).

Scripture Index to the Ellen G. White Writings

2:10 COL 205; PK 319-20

3:9-11 GC 26-7

3:10, 11 PK 322

3:12 GC 27; IT 168

4:2 CT 155

4:8 AH 541; Ed 304; GC 483, 674;

PK 682; PP 67; SR 130

4:10-12 Ed 181-2; PK 538

5:1, 2 AA 224 5; 1SM 248

5:2 GC 513; PP 34

5:2 marg DA 44, 47; PK 697

5:7 DA 27; MH 28 (SD 996); MH

404

6:1-5 PK 325

6:2 TE 222; TM 373, 376

6:3 RT 275

6:4 PP 382

6:5 4SG-a 49; PP 439

6:6, 7 DA 469; PK 326

6:6-8 4BC 1174; COL 210; MH 54;

ST 630

6:7, 8 1SM 326

6:8 AH 184; 7BL 917-8; CG 154;

CH 33; CS 138; CW 161; EV 86;

365, 391, 406; FE 341, 532; GC

654; GW 418; 566; LS 321; MM

35; MYP 21, 123; PK 326; 1SM

79, 142, 389; ZT 87; ST 187 (ITT

322), 201, 269, 539; AT 357, 402

(ITT 533), 319, 538, 621 (AH

309); ST 32 (CT 94); GT 149; 7T

180, 262; RT 137 (CH 308); TM

201, 281, 324, 359, 462; WM 239

6:10-13 CS 77

6:11 ST 310 (CG 152; ITT 508)

6:11, 12 TM 372-3

7:2-4 PK 328

7:7, 8 MH 182 (Te 124-5)

7:7-9 PK 334

7:8, 9 GC 346; MH 166; PK 377; PP

738

7:18 COL 186; DA 241, 582; MB

116; SC 10; GT 149

7:19 DA 162, 806 (GW 503); 1SM

493

7:19 Noyes MH 182 (Te 125)

NAHUM

INTRODUCTION

1. TITLE

The title of the book consists simply of the name of the prophet who was its author. Nahum, Heb. *Nachum*, means "comforted," or "the one comforted." The name occurs only here in the Old Testament, although it is related to the names Nehemiah, "Yahweh has comforted," and Menahem, "comforter."

2. AUTHORSHIP

There is no information concerning Nahum other than that found in his prophecy. He was an "Elkoshite," that is, a native of Elkosh (see on ch. 1:1).

3. HISTORICAL SETTING

An indication of the time of Nahum's prophetic ministry is found in the reference to the fall of No (ch. 3:8). This city (known by the Greeks as Thebes, later as Diospolis) was destroyed by Ashurbanipal, king of Assyria, in 663 B.C. Thus at least a portion of Nahum's ministry must have been after that time. The prophet views the fall of Nineveh as still future (ch. 3:7), and thus a reasonable date for Nahum could be around 640 B.C. Since this prophecy, which tells of Assyria's end, was written when that nation was apparently in the fullness of its power and prosperity, the book of Nahum strikingly verifies scriptural prophecy and attests the divine inspiration of the prophets. In Ashurbanipal's reign most of the nations of the Fertile Crescent were either subjugated by Assyrian arms or paid tribute to Assyria. However, before he died the picture began to change, and after his death (about 627?) the Assyrian Empire soon disintegrated. Finally, after a siege of three months, Nineveh itself was captured in 612 B.C. by the Medes and the Babylonians. For a description of the city of Nineveh see Additional Note on Jonah 1.

4. THEME

The book has one supreme theme, the coming fate of Nineveh. Because of this the prophecy is complementary to the message of Jonah. Jonah preached repentance to Nineveh, and because its inhabitants humbled themselves before God, the city was saved. However, Assyria again lapsed into iniquity, and it was Nahum's burden to predict the divine sentence of its destruction. Nineveh's measure of pride, cruelty, and idolatry had come to the full. Far too long had the kings of Assyria defied the God of heaven and His sovereignty, placing the Creator of the universe on a par with the idols of surrounding nations (see 2 Kings 18:33-35; 19:8-22), for these Kings supposedly were carrying out the wishes of their god Ashur when they fought against other nations (see Vol. II, pp. 54, 55). Assyria's defiance of God must cease, if not by the nation's repentance, then by its destruction. The downfall of the Assyrian forces in Judah had been previously foretold by Isaiah (Isa. 37:21-38), but Nahum's prediction foresaw the final downfall of the capital of the empire itself.

5. OUTLINE

I. The Divine Purpose to Punish Nineveh, 1:1-15.

- A. The superscription, 1:1.
- B. The power of God to punish the wicked, 1:2-8.
- C. The certainty of the coming punishment, 1:9-15.

II. A Description of Nineveh's Coming Destruction, 2:1-13.

- A. The siege and capture of the city, 2:1-8.
- B. The plundering of the city, 2:9-13.

III. Nineveh's Wickedness the Reason for Her Punishment, 3:1-7.

IV. The Destruction of No an Example of Nineveh's Destruction, 3:8-11.

V. The Finality and Completeness of Nineveh's Destruction, 3:12-19.

NAHUM

The Divine Purpose to Punish Nineveh (1:1-15)

The Superscription

1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

The Power of God to Punish the Wicked

- 2 'God is jealous, and the LORD revengeth; the LORD revengeth, and 'is furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.
- 3 The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
- 5 The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
- 6 Who can stand before his indignation? and who can 'abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
- 7 The LORD is good, a 'strong hold in the day of trouble; and he knoweth them that trust in him.
- 8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

The Certainty of the Coming Punishment

- 9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.
- 10 For while *they be* folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.
- 11 There is *one* come out of thee, that imagineth evil against the LORD, a wicked counsellor.

1:7, 8. Pride of Every Nation Shall Be Destroyed.—The pride of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who in arrogance and pride array themselves against Him, God inquires, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth." Verse 18.

"The LORD is good, a stronghold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end" of all who endeavor to exalt themselves above the Most High. Nahum 1:7, 8.

"The pride of Assyria shall be brought down, and the scepter of Egypt shall depart away," Zechariah 10:11. This is true not only of the nations that arrayed themselves against God in ancient times, but also of nations today who fail of fulfilling the divine purpose. In the day of final

1:1 Isa. 13:1, Isa. 14:28, Isa. 15:1.
1:2 Ex. 20:5; Ex. 34:14, De. 4:24.
1:3 Ex. 34:6-7, Ne. 9:17, Ps. 104:8.
1:4 Ps. 104:7, Job. 38:11, Ps. 106:9.
1:5 2 Sa. 22:8.
1:6 Ps. 2:12, Ps. 70:7, Ps. 90:11.
1:7 1 Ch. 16:34, Ezr. 3:11, Ps. 25:8.
1:8 Isa. 8:7-8, Isa. 26:17, Eze. 14:13.
1:9 Na. 1:11, Ps. 2:1-3, Ps. 21:11.
1:10 2 Sa. 23:6-7; 1:12 2 Ki. 19:45, 2 Ki. 19:37.
1:13 Isa. 9:4, Isa. 10:27.
1:14 Ps. 71:3, Isa. 33:14, Ps. 109:14.
1:15 Isa. 40:9-10, Isa. 52:7.
2:1 Isa. 14:6, Jer. 25:9.
2:2 Isa. 10:5-12, Jer. 25:29.
2:3 Isa. 63:1-3, Zec. 1:8.
2:4 Na. 3:2-3, Isa. 37:24.
2:5 Isa. 21:5, Jer. 50:29, Jer. 51:27-28.
2:6 Isa. 45:1-2, 2 Pe. 3:10-11.

1

- 1 or, The LORD is a jealous God, and a revenger, etc.
- 2 Heb. that hath fury
- 3 Heb. stand up
- 4 or, strength
- 5 or, if they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away
- 6 Heb. shorn
- 7 Heb. feast
- 8 Heb. Belial

2

- 1 or, The dispenser, or, hammer

- 12 Thus saith the LORD; 'Though *they be* quiet, and likewise many, yet thus shall they be 'cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.
- 13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.
- 14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.
- 15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, 'keep thy solemn feasts, perform thy vows: for 'the wicked shall no more pass through thee; he is utterly cut off.

A Description of Nineveh's Coming Destruction (2:1-15)

The Siege and Capture of the City

- 2** He 'that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.
- 2 For the LORD hath turned away 'the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.
- 3 The shield of his mighty men is made red, the valiant men are 'in scarlet: the chariots *shall be* with 'flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.
- 4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: 'they shall seem like torches, they shall run like the lightnings.
- 5 He shall recount his 'worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the 'defence shall be prepared.
- 6 The gates of the rivers shall be opened, and the palace shall be 'dissolved.

awards, when the righteous Judge of all the earth shall "sift the nations" (Isaiah 30:28), and those that have kept the truth shall be permitted to enter the City of God, heaven's arches will ring with the triumphant songs of the redeemed. "Ye shall have a song," the prophet declares, "as in the night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the Mighty One of Israel. And the LORD shall cause His glorious voice to be heard. . . . Through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tabrets and harps" Verses 29-32 (PK 366).

2:10. The Most Fearful and Glorious Day in Human History.—Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the

Nah

Nah

- 7 And "Huzzab shall be ⁹led away captive, she shall be brought up, and her maidens shall lead *her* as with the voice of doves, tabering upon their breasts.
- 8 But Nineveh is ¹⁰of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall ¹¹look back.

The Plundering of the City

- 9 Take ye the spoil of silver, take the spoil of gold: ¹²for *there is none end of the store and glory out of all* the "pleasant furniture.
- 10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.
- 11 Where is ¹³the dwelling of the lions, and the feedingplace of the young lions, where the lion, *even* the old lion, walked, and the lion's whelp, and none made *them* afraid?
- 12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.
- 13 Behold, *I am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

Nineveh's Wickedness the Reason for Her Punishment (3:1-7)

- 3** Woe to the "bloody city! it is all full of lies and robbery; the prey departeth not:
- 2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.
- 3 The horseman lifteth up both ⁴the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses: they stumble upon their corpses:
- 4 Because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

2:7 Isa 48:13, Isa 59:11, Lk 23:27, 2:10 Na 3:7, Ge 1:2, Isa 13:19-22, 2:11 Na 3:1, Job 1:10-11, Isa 5:29, 2:12 Ps 17:12, Isa 10:14, Jer 51:31, 2:13 Na 3:5, Jer 21:13, Jer 50:13, 3:1 Isa 24:9, 3:4 Isa 24:15-17, Isa 1:9, Isa 17:12-14, 3:5 Na 2:13, Eze 24:25, Isa 47:2-3, 3:6 Job 9:31, Job 30:19, Ps 46:5-7, 3:7 Nu 16:31, Jer 51:9, Rev 18:10, 3:8 Eze 31:2-5, Am 6:2, Jer 46:25-26, 3:9 Isa 20:5, Jer 46:9, Ge 10:6, 3:10 Ps 33:16-17, Isa 20:3, 3:11 Na 3:10, Ps 58:8, Isa 20:9, 3:12 Hab 1:10, Rev 6:14, 3:13 Isa 19:16, Jer 50:37, Jer 51:30, 3:14 2 Ch 32:3-4, 2 Ch 32:11, 3:15 Na 3:13, Na 2:15, Zep 2:15

9 or, that which was established, or, there was a stand made

10 or, discovered

11 or, from the days that she hath been

12 or, cause them to turn

13 or, and their infinite store, etc

14 Heb. vessels of desire

3

1 Heb. city of bloods

2 Heb. the flame of the sword, and the lightning of the spear

3 or, nourishing, etc. Heb. No Amon

4 Heb. in thy help

- 5 Behold, *I am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.
- 6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock.
- 7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

The Destruction of No an Example of Nineveh's Destruction (3:8-11)

- 8 Art thou better than "populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart was the sea, and her wall was from the sea?
- 9 Ethiopia and Egypt were her strength, and it was infinite: Put and Lubim were ¹⁰thy helpers.
- 10 Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.
- 11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

The Finality and Completeness of Nineveh's Destruction (3:12-19)

- 12 All thy strong holds *shall be like* fig trees with the firstripe figs: if they be shaken, they shall even fall into the mouth of the eater.
- 13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy bars.
- 14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln.
- 15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the cankerworm: make thyself many as the cankerworm, make thyself

distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, he comes, victor in Heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness he doth judge and make war." And "the armies in Heaven (Rev. 19:11, 14.) follow him." With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend him on his way. The firmament seems filled with radiant forms,—"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene, nor mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of his praise. And his brightness was as

the light." Hab. 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on his holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And he hath on his vesture and on his thigh a name written, *King of kings, and Lord of lords.*" Rev. 19:16.

Before his presence, "all faces are turned into paleness," upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together," and "the faces of them all gather blackness." Jer. 30:6, Nah. 2:10. The righteous cry with trembling, "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard saying, "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher, and sing again, as they draw still nearer to the earth.

many as the locusts.
 16 Thou hast multiplied *'thy merchants* above the stars of heaven: the canker-worm *'spoil*eth, and fleeth away.
 17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are*.

3:16 Ge 15:5; Ge 22:17; Ne 9:23; Jer 33:22
 3:17 Rev 9-7
 3:18 Na 2:6; Ex 15:16; Ps 76:5-6; Isa 56:9-10;
 3:19 Jer 30:13-15; Jer 46:11; Eccl 30:21-22

18 Thy, shepherds slumber, O king of Assyria: thy *'nobles* shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.
 19 There is no *'healing* of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

Nah

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people." Ps. 50:3, 4.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. 6:15-17.

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood," (Isa. 9:5.) is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing. "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected (GC 640-641).

3:1-5. God Will Count Accurately.—The prophet Nahum, in his arraignment of the evildoers in Nineveh, exclaimed:

"Woe to the bloody city!

It is all full of lies and robbery;

The prey departeth not;

"The noise of a whip, and the noise of the rattling of the wheels,

And of the prancing horses, and of the jumping chariots.

The horseman lifteth up both the bright sword and the glittering spear;

And there is a multitude of slain. . . .

"Behold, I am against thee, Saith the Lord of hosts."

Nahum 3:1-5.

With unerring accuracy the Infinite One still keeps account with the nations. While His mercy is tendered, with calls to repentance, this account remains open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath begins. The account is closed. Divine patience ceases. Mercy no longer pleads in their behalf.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him" Nahum 1:3-6 (PK 363-364).

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1:3 COL 177; CT 415; Ed 131; FE 356; GC 627; MH 435; PP 626;
 2SM 372; NT 262
 1:3-6 PK 363; PP 109; 3SG 81
 1:5, 6 "BC 946-7

1:7 2SG 295a; IT 245
 1:7, 8 PK 360
 1:9 5HC 1132; GC 504
 2:3 Ev 218; FE 409, 472; ML 307;
 2SM 71, 379; 4T 595 (ITT 590).

598 (CW 132), 600; 5T 118, 257;
 7T 136 (CD 461); CH 479; CW
 123)
 2:10 GC 641
 2:10, 11 PK 364

3:1 PK 265
 3:1-5 PK 363-4
 3:19 PK 265

HABAKKUK

INTRODUCTION

1. TITLE

The title of this book, like those of other books of the Minor Prophets, is simply the name of the author. Habakkuk, Heb. *Chabaquq*, is derived from the verb *chabaq*, "to embrace." Some have connected the name with the Akkadian *bamhaququ*, the name of an aromatic garden plant. The name Habakkuk occurs nowhere else in the Old Testament.

2. AUTHORSHIP

Nothing more is known of Habakkuk than what is revealed in his book. Whether, like Amos (see on Amos 7:14), Habakkuk was called by God from some other occupation, or whether he was specially trained for his calling in the schools of the prophets is not recorded.

Among the famous scroll finds of *Khirbet Qumrân* (see Vol. I, pp. 31-34) was one scroll dealing with the book of Habakkuk. Upon examination it proved to be an ancient midrash, or commentary, consisting of short passages quoted from Habakkuk followed by the writer's interpretation of the passages. The writing is well preserved, but unfortunately there are many gaps, or lacunae. The commentary consists of 13 columns of writing and covers only the first two chapters of Habakkuk. The manuscript has been dated c. 100 B.C., about the time of the two Isaiah scrolls. Along with the more complete Isaiah scroll (IQIs⁴) the Habakkuk Commentary has been published in facsimile plates, together with a parallel text in modern Hebrew characters, edited by Millar Burrows (*The Dead Sea Scrolls of St. Mark's Monastery*, Vol. I [New Haven: American Schools of Oriental Research, 1950]).

The primary importance of the Habakkuk Commentary to Biblical scholarship is not in the comments themselves, interesting though they may be, but rather in the Bible text itself. This text, copied by some ancient sectarian scribe (probably an Essene), antedates by almost a millennium the oldest manuscripts of the Masoretic text (see Vol. I, pp. 34, 35). Hence it is invaluable for any textual study of the book of Habakkuk. See on chs. 1:4, 17; 2:1, 4, 5, 15, 16.

3. HISTORICAL SETTING

It appears that this book was written during a time of deep apostasy (PK 386), probably sometime during the latter part of the reign of Manasseh, during the reign of Amon, or during the first part of the reign of Josiah. It seems most likely that the ministry of Habakkuk followed rather closely the ministry of the prophet Nahum. This view is favored by the position of the book in both the Hebrew and the Greek canon. The evils in general that Habakkuk attributes to his people, and of which he complains, also point to this period. The prophet well knew the crisis that Babylon was soon to bring upon his people because of their sins, a crisis that would result finally in the captivity of Judah. Habakkuk forewarned the nation of this crisis and also predicted the divine judgment upon idolatrous and iniquitous Babylon, the enemy of God and His people.

4. THEME

Though Habakkuk regrets Judah's sins and knows that his people deserve punishment, he is concerned about the outcome of their afflictions. He is concerned also about the destiny of the instrument God uses to inflict this punishment, the Chaldeans, who seem to be blessed with increasing prosperity. God responds to His servant's questioning heart, and shows Habakkuk that the chastening of the Israelites is for their ultimate good, while the earthly prosperity of the wicked, represented by Babylon, will pass away because of divine judgment. In the "prayer" of ch. 3 this book is climaxed by a graphic depiction of the doom of the ungodly and the triumphant reward of the righteous.

In this contrast it is God's purpose to reveal to the prophet how the swelling pride of the Chaldeans, and likewise that of all the wicked, leads to death, while the trustful submission of the righteous to God through faith leads to life. In this emphasis upon holiness and faith Habakkuk takes his place with Isaiah as a gospel prophet.

The book of Habakkuk provides a solution to the problem of why God permits sinners to flourish, comparable to the solution provided by the book of Job to the problem of why God permits saints to suffer (see Vol. III, p. 491).

Habakkuk sincerely loved the Lord and earnestly longed for the triumph of righteousness, but he could not understand why God seemingly permitted the apostasy and crime of Judah to go unchecked and unpunished (Hab. 1:1-4; cf. Jer. 12:1). God informs him that He has a plan for checking and punishing Judah for its evil ways, and that the Chaldeans are to be the instrument by which He will accomplish this plan (Hab. 1:5-11; cf. Isa. 10:5-16).

This explanation gives rise to another problem in Habakkuk's mind—How can God use a nation more wicked than Judah to punish Judah? How can such a plan be reconciled with divine justice (ch. 1:12-17)?

Rashly, yet in all earnestness and innocence, Habakkuk demands an answer from God (ch. 2:1). Momentarily passing by the rashness of Habakkuk's demand, God assures the prophet of the certainty of His purpose with respect to Judah (vs. 2, 3), and then points out to Habakkuk his need for humility and faith (v. 4). God proceeds to enumerate the sins of Babylon (ch. 2:5-19). He is fully aware of the treachery and wickedness of Babylon and assures Habakkuk that He, God, is still in control of the affairs of earth. Accordingly, all men, including Habakkuk, would do well to "keep silence" before Him (v. 20), that is, not question the wisdom of His ways.

Realizing that he has overstepped the bounds of propriety by presuming to challenge the divine wisdom and will, Habakkuk humbly repents. In the same breath, however, his earnest, devoted concern about Judah as the chosen instrument of

God's plan on earth leads to the plea that divine justice will be seasoned with mercy (ch. 3:1, 2). This prayer is followed by a revelation of divine glory and power which shows God at work for the salvation of His faithful ones and for the overthrow of their foes (vs. 3-16). The book closes with Habakkuk's affirmation of confidence in the wisdom and eventual success of the divine plan (vs. 17-19).

5. OUTLINE

I. The Problem: Divine Forbearance With Judah and Babylon, 1:1-17.

- A. Habakkuk's complaint about wickedness in Judah, 1:1-4.
- B. God's plan for dealing with Judah, 1:5-11.
- C. Habakkuk's remonstrance against God's plan, 1:12-17.

II. The Solution: Confidence in the Wisdom and Success of God's Plan, 2:1-20.

- A. Habakkuk demands an answer, 2:1.
- B. God recommends confidence in the wisdom and success of His plan, 2:2-4, 20.
- C. God enumerates the national sins of Babylon, 2:5-19.

III. Habakkuk's Response, 3:1-19.

- A. Intercession for divine action and mercy, 3:1, 2.
- B. A vision of judgment and deliverance, 3:3-16.
- C. Habakkuk's affirmation of faith in God, 3:17-19.

HABAKKUK

The Problem: Divine Forbearance With Judah and Babylon (1:1-17)

Habakkuk's Complaint About Wickedness in Judah

- Hab 1** The burden which Habakkuk the prophet did see.
- 2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee of violence, and thou wilt not save!
- 3 Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me; and there are *that* raise up strife and contention.
- 4 Therefore the law is slack, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.
- God's Plan for Dealing With Judah*
- 5 Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* ye will not believe, though it be told you.
- 6 For, lo, ¹I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the ²breadth of the land, to possess the dwellings *that* are not theirs.
- 7 They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.
- 8 Their horses also are swifter than the leopards, and are more ³fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.
- 9 They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.
- 10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.
- 11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

1:1 Isa 22:1, Na 1:1
1:2 Ps 13:1-2; Ps 79:10, Ps 91:4
1:3 Ps 12:1-2; Ps 59:11, Ps 73:9-10
1:4 Ps 11:3; Ps 119:126, Mk 7:9
1:5 Dt 1:27; Jer 9:25; Jer 25:14-29
1:6 Dt 28:49-52; 2 Ki 24:2, 2 Ch 36:6
1:7 Jer 39:5-9; Jer 52:9-11; Jer 52:25-27
1:8 Dt 28:49; Isa 5:26-28; Jer 5:6
1:9 Hab 1:6; Hab 2:5-13; Dt 28:51-52
1:10 2 Ki 24:12; 2 Ki 25:6-7; 2 Ch 36:6
1:11 Da 1:30-59; Da 5:3-4; Da 5:20
1:12 Dt 33:27; Ps 90:2; Ps 93:2
1:13 Job 15:15; Ps 5:5; Ps 11:7
1:14 Pr 6:7
1:15 Jer 16:16; Eze 29:3-5; Am 4:2
1:16 Hab 1:11; Dt 8:17; Isa 10:14-15
1:17 Hab 1:9-10; Hab 2:5-8; Hab 2:17
2:1 Ps 73:16-17; Isa 21:8; Isa 21:11-12; 2 Sa 18:24
2:2 Dt 27:8; Dt 31:19; Dt 31:22
2:3 Jer 27:7; Da 8:19; Da 9:24-10:1
2:4 Job 10:11-12; Da 1:30; Da 4:37

Habakkuk's Remonstrance Against God's Plan

- 12 *Art* thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and O 'mighty God, thou hast established them for correction.
- 13 *Thou art* of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?
- 14 And makest men as the fishes of the sea, as the creeping things, *that have* no ruler over them?
- 15 They take up all of them with the angle, they catch them in their net, and gather them in their ⁴drag: therefore they rejoice and are glad.
- 16 Therefore they sacrifice unto their net, and burn incense unto their drag: because by them their portion is fat, and their meat ⁵plenteous.
- 17 Shall they therefore ⁶empty their net, and not spare continually to slay the nations?

The Solution: Confidence in the Wisdom and Success of God's Plan (2:1-20)

Habakkuk Demands an Answer

- 2** I will stand upon my watch, and set me upon the tower, and will watch to see what he will say ⁷unto me, and what I shall answer ⁸when I am reproved.

God Recommends Confidence in the Wisdom and Success of His Plan

- 2 And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.
- 3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.
- 4 Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.

1:2-12. Inquiry of Habakkuk about the Fall of Judah.—At the time Josiah began to rule, and for many years before, the truehearted in Judah were questioning whether God's promises to ancient Israel could ever be fulfilled. From a human point of view the divine purpose for the chosen nation seemed almost impossible of accomplishment. The apostasy of former centuries had gathered strength with the passing years; ten of the tribes had been scattered among the heathen; only the tribes of Judah and Benjamin remained, and even these now seemed on the verge of moral and national ruin. The prophets had begun to foretell the utter destruction of their fair city, where stood the temple built by Solomon, and where all their earthly hopes of national greatness had centered. Could it be that God was about to turn aside from His avowed purpose of bringing deliverance to those who should put their trust in Him? In the face of the long-continued persecution of the righteous, and of the apparent prosperity of

the wicked, could those who had remained true to God hope for better days?

These anxious questionings were voiced by the prophet Habakkuk. Viewing the situation of the faithful in his day, he expressed the burden of his heart in the inquiry: "O Lord, how long shall I cry, and Thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save! Why dost Thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slack, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." Habakkuk 1:2-4.

God answered the cry of His loyal children. Through His chosen mouthpiece He revealed His determination to bring chastisement upon the nation that had turned from Him to serve the gods of the heathen. Within the lifetime of some who were even then making inquiry regarding the future,

¹⁰ or, flue net ¹¹ or, dainty: Heb. fat ¹² or, spread ² ¹ Heb. fenced place ² or, in me ³ or, when I am argued with: Heb. upon my reproval, or, arguing

God Enumerates the National Sins of Babylon

- 5 *Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heathen unto him all people:*
- 6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, *"Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!"*
- 7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?
- 8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of men's *"blood, and for the violence of the land, of the city, and of all that dwell therein.*
- 9 Woe to him that *"coveleth an evil coveleousness to his house, that he may set his nest on high, that he may be delivered from the *"power of evil!"**
- 10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.
- 11 For the stone shall cry out of the wall, and the *"beam out of the timber shall *"answer it.**
- 12 Woe to him that buildeth a town with *"blood, and stablisheth a city by iniquity!"*
- 13 Behold, *is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves *"for very vanity?"**
- 14 For the earth shall be filled *"with the knowledge of the glory of the LORD, as the waters cover the sea.*
- 15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him, and maketh him drunken also, that thou mayest look on their nakedness!"*
- 16 Thou art filled *"with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.*
- 17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which made them afraid, because of men's blood, and*

2:5 Pr 20:1;
2:6 Nu 23:7; Nu 23:18; Isa 14:4-19;
2:7 Pr 29:1;
2:8 Hab 2:10;
2:9 Ge 13:10-13;
2:10 2 Ki 9:26; 2 Ki 10:7; Isa 13:20-22;
2:11 Ge 1:10;
2:12 Ge 4:11-17;
Jos 6:26; 1 Ki 10:34;
2:13 Ge 11:6-9;
2:14 Ps 22:7;
2:15 Ge 19:32-35; 2 Sa 11:13;
2:16 Pr 3:35;
2:17 Zec 11:1;
2:18 Isa 37:36; Isa 9:17; Jer 49:9-10;
2:19 1 Ki 16:26-29;
2:20 Ps 11:4;
3:1 Ps 80:1-17;
3:2 Hab 3:16;
3:3 Job 5:3-5;
3:4 Ex 13:21;
3:5 Ex 12:29-30; Nu 14:12; Nu 16:46-49;
3:6 Ps 15:17; Ex 21:1; Nu 31:1-29;
3:7 Ex 15:14-16;
3:8 Ex 14:21-22;
3:9 Dt 32:23; Ps 7:12-13; Ps 35:1-3;

4 or, How much more
5 or, Ho, he
6 Heb. bloods
7 or, gaineth and evil gain
8 Heb. palm of the hand
9 or, piece, or, fastening
10 or, witness against it
11 Heb. bloods
12 or, in vain?
13 or, by knowing the glory
14 or, more with shame than with glory
15 Heb. fashioner of his fashion
16 Heb. be silent all the earth before him
3
1 or, according to variable songs, or, tunes, called in Hebrew, Shigionoth
2 Heb. report, or, hearing

for the violence of the land, of the city, and of all that dwell therein.

- 18 What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that *"the maker of his work trusteth therein, to make dumb idols?"*
- 19 Woe unto him that saith to the wood, *Awake! to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it.*
- 20 But the LORD is in his holy temple: *"let all the earth keep silence before him.*

Hab

Habakkuk's Response (3:1-19)

Intercession for Divine Action and Mercy

- 3 A prayer of Habakkuk the prophet upon *"Shigionoth.*
- 2 O LORD, I have heard *"thy speech, and was afraid: O LORD, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.*

A Vision of Judgment and Deliverance

- 3 God came from *"Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.*
- 4 And *his brightness was as the light; he had *"horns coming out of his hand: and there was the hiding of his power.**
- 5 Before him went the pestilence, and *"burning coals went forth at his feet.*
- 6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways *are everlasting.*
- 7 I saw the tents of *"Cushan *"in affliction: and the curtains of the land of Midian did tremble.**
- 8 Was the LORD displeased against the rivers? *was thine anger against the rivers? was thy wrath against the sea, that thou didst ride upon thine horses and thy chariots *"of salvation?"**
- 9 Thy bow was made quite naked, *according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the*

He would miraculously shape the affairs of the ruling nations of earth and bring the Babylonians into the ascendancy. These Chaldeans, "terrible and dreadful," were to fall suddenly upon the land of Judah as a divinely appointed scourge. Verse 7. The princes of Judah and the fairest of the people were to be carried captive to Babylon; the Judean cities and villages and the cultivated fields were to be laid waste; nothing was to be spared (PK 384-386).

2:1-4. The Just Shall Live by His Faith.—The faith that strengthened Habakkuk and all the holy and the just in those days of deep trial was the same faith that sustains God's people today. In the darkest hours, under circumstances the most forbidding, the Christian believer may keep his soul stayed upon the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. "The just shall live by his faith." In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the

highest expectations of those who put their trust in Him. He will give them the wisdom their varied necessities demand.

Of the abundant provision made for every tempted soul, the apostle Paul bears eloquent testimony. To him was given the divine assurance, "My grace is sufficient for thee: for My strength is made perfect in weakness." In gratitude and confidence the tried servant of God responded: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." 2 Corinthians 12:9, 10.

We must cherish and cultivate the faith of which prophets and apostles have testified—the faith that lays hold on the promises of God and waits for deliverance in His appointed time and way. The sure word of prophecy will meet its final fulfillment in the glorious advent of our

3 or, preserve alive 4 or, the south 5 or, bright beams out of his side 6 or, diseases 7 or, Ethiopia 8 or, under affliction, or, vanity 9 or, were salvation?

"earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: "at the light of thine arrows they went, *and* at the shining of thy glittering spear.

Hab

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, "by discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they "came out as a whirlwind to scatter me: their rejoicing was as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the "heap of great

3:10 Hab 3:6; Ex

19:16-18; Jdg 5:1-5;

3:11 Jos 10:12-13;

Isa 28:21; Isa 38:8;

3:12 Nu 21:23-35;

Jos 6:1-12, 23;

3:13 Ex 14:13-14;

Ex 15:1-2; Ps 68:7; Ps

68:19-23; Ps 77:20;

3:14 Ex 11:4-7; Ex

12:12-13; Ex 12:29-30;

3:15 Hab 3:8; Ps

77:19;

3:16 Hab 3:2; Hab

1:5-11; Ps 119:120; Jer

23:9; Eze 3:14; Da

8:27;

3:17 Dt 29:15-18;

10:28-30-41; Jer 14:2;

8; Joel 1:10-13; Joel

1:16-18;

3:18 Dt 12:18; 1 Sa

2:1; Job 13:15; Ps

33:1; Ps 46:1-5; Ps

85:6; Ps 97:12;

3:19 Ps 18:1; Ps

27:1; Ps 46:1; Isa 12:2;

Isa 45:24; Zec 10:12;

2 Co 12:9-10;

10 or, rivers of the

earth

waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will "invade them with his troops.

Habakkuk's Affirmation of Faith in God

17 Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall "fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet I will rejoice in the LORD. I will joy in the God of my salvation.

19 The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my "stringed instruments.

Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long, the soul may be oppressed by discouraging circumstances, many in whom confidence has been placed may fall by the way; but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in His holy temple: let all the earth keep silence before Him." Habakkuk 2:20. Let us ever hold in remembrance the cheering message, "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry. . . . The just shall live by his faith" Verses 3, 4 (PK 387, 388).

3:17, 18. Faith and Joy That Can Overcome Circumstances.—The people of God will not be free from suffering, but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not

be left to perish. That God who cared for Elijah will not pass by one of his self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous and supply their wants. To him that "walketh righteously" is the promise, "Bread shall be given him, his waters shall be sure." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." (Isa. 33:15, 16; 41:17.)

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;" yet shall they that fear him "rejoice in the Lord," and joy in the God of their salvation Hab. 3:17, 18. (GC 629).

Scripture Index to the Ellen G. White Writings

1:2-12 PK 385-6

1:13 Ed 255; FE 252; GC 310; PK

323; 2T 447

2:1 RT 172

2:14 GC 392; PK 386

2:2 Ex 129; GC 521; 2SM 320; TT

25

2:2, 3 SR 360-7

2:3 EW 236; PP 170; 1T 52; 5T 10

2:3, 4 PK 388

2:14 7BC 984; EV 69; MM 317; RT

37, 60

2:14 ARV 2SM 48, 100

2:15 DA 149; MH 341; 5T 360-1;

Te 37, 40, 99, 165, 288, 291

2:20 Ed 243 (CG 540); GW 179;

MH 438; PK 50, 388; RT 285

3:2, 3 PK 388

3:3 Ed 22; MH 412

3:3-13 GC 300-1

3:3, 4 GC 641

3:4 CHS 19

3:4 marg. CS 349; GC 674 (ML

350); PK 388

3:5, 6 PK 388

3:6 var. PP 53

3:11-13 PP 508

3:13 PK 388

3:17, 18 UT 317-88; DA 122; GA

629; GT 157; TT 275

3:17-19 PK 388

ZEPHANIAH

INTRODUCTION

1. TITLE

Like the prophecies of other Minor Prophets, the book of Zephaniah is simply called by the name of the author. Zephaniah, Heb. *Sephaniyah*, means "Yahweh has hidden," or "Yahweh has treasured." This name was borne by others in the OT (see 1 Chron. 6:36; Jer. 21:1; Zech. 6:10, 14).

2. AUTHORSHIP

We know nothing of this prophet aside from what he says of himself in his book. It seems certain from ch. 1:1 that he came from a distinguished family. The fact that he traces his ancestry back to "Hizkiah," or Hezekiah, may be taken as an indication that he refers to the king of Judah who bore that name, and thus implies his royal heritage (see on ch. 1:1).

3. HISTORICAL SETTING

The prophet gives as the time of his prophecy (ch. 1:1) the reign of Josiah, king of Judah (640-609 B.C.). Inasmuch as Zephaniah predicted the overthrow of Nineveh (ch. 2:13), an event that occurred in 612 B.C., it is most likely he prophesied in the earlier part of Josiah's reign. Perhaps he was contemporaneous with Habakkuk.

4. THEME

The book of Zephaniah, like that of Joel, focuses on "the day of the Lord." For the meaning of this expression see on Isa. 2:12. Not only does the prophet reveal the coming judgment upon Israel; he also warns of punishment to come upon other nations. However, if Zephaniah alarms by his severe judgments, it is only that the people may repent, may "seek righteousness, seek meekness" (ch. 2:3), and thus escape the punishment.

5. OUTLINE

I. Judgment Upon Judah for Her Sins, 1:1-18.

- A. The superscription, 1:1.
- B. The severity and extent of the judgment, 1:2-18.

II. An Appeal to Seek the Lord While Probation Lingers, 2:1-3.

III. Judgments Upon Various Nations, 2:4-15.

- A. Upon Philistia, 2:4-7.
- B. Upon Moab and Ammon, 2:8-11.
- C. Upon Ethiopia, 2:12.
- D. Upon Assyria, 2:13-15.

IV. Jerusalem Rebuked for Her Sins, 3:1-7.

V. Judgment Upon All Nations, 3:8.

VI. Promises of Restoration, 3:9-20.

ZEPHANIAH

Judgment Upon Judah for Her Sins (1:1-18)

The Superscription

1 The word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

The Severity and Extent of the Judgment

- 2** 'I will utterly consume all things from off the land, saith the LORD.
- 3** I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the 'stumblingblocks with the wicked; and I will cut off man from off the land, saith the LORD.
- 4** I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and 'I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;
- 5** And them that worship the host of heaven upon the house tops; and them that worship *and* that swear ^{by} the LORD, and that swear by Malcham;
- 6** And them that are turned back from the LORD; and *those* that have not sought the LORD, nor inquired for him.
- 7** Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath ^{bid} his guests.
- 8** And it shall come to pass in the day of the LORD's sacrifice, that I will 'punish the princes, and the king's children, and all such as are clothed with strange apparel.
- 9** In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.
- 10** And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.
- 11** Howl, ye inhabitants of 'Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

1:1 Eze 1:3, Hos 1:1, 2 Ti 3:16, 2 Pe 1:19, 1:2 2 Ki 22:16-17, 2 Ch 36:21, Isa 6:11, Jer 6:9-9, 1:3 Jer 4:24-29; Jer 12:1, Hos 1:3, 1:4 Ex 15:12, 2 Ki 21:14, 1:5 2 Ki 24:12, Jer 19:13, Jer 32:29, 1 Ki 18:21, 1:6 1 Sa 15:11, Ps 36:5, Ps 125:5, 1:7 1 Sa 29:10, Job 40:4-5, Ps 16:10, Ps 76:8-9, 1:8 Isa 10:12, Isa 24:21, 1:9 1 Sa 5:5, 1 Sa 2:15-16, 2 Ki 5:20-27, 1:10 Zep 1:7, Zep 1:15, Jer 39:2, Isa 22:4-5, 1:11 Jer 4:8, Jer 25:34, Eze 21:12, 1:12 Jer 16:16-17, Am 9:1-3, Ob 6, Jer 49:11, 1:13 Zep 1:9, Isa 6:11, Isa 24:1-3, Jer 47:Jer 4:20, 1:14 Zep 1:7, Jer 30:7, Eze 40:3, Joel 2:1, Joel 2:11, 1:15 Zep 1:18, Zep 2:2, Isa 22:5, Jer 30:7, 1:16 Isa 59:10, Jer 19:20, Jer 6:1, Jer 8:16, 1:17 De 28:26-29, Ps 79:3, Isa 1:29, Isa 59:9-10, 1:18 Zep 1:11, Ps 49:6-9, Ps 52:5-7, 2:1 2 Ch 20:4, Ne 8:1, Ne 9:1, 2:2 Zep 3:8, 2 Ki 22:16-17, 2:3 Ps 105:4, Isa 55:6, Jer 3:13-14, Jer 6:1-2.

- 12** And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are 'settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.
- 13** Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them*; and they shall plant vineyards, but not drink the wine thereof.
- 14** The great day of the LORD is near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.
- 15** That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,
- 16** A day of the trumpet and alarm against the fenced cities, and against the high towers.
- 17** And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.
- 18** Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath: but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

An Appeal to Seek the Lord While Probation Lasts (2:1-3)

- 2** Gather yourselves together, yea, gather together, O nation 'not desired:
- 2** Before the decree bring forth, *before* the day pass as the chaff, *before* the fierce anger of the LORD come upon you, *before* the day of the LORD's anger come upon you.
- 3** Seek ye the LORD, all ye meek of the earth, which have wrought his judgment: seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger.

1:14. Message, "The Lord Is Coming."—The Lord is coming. Lift up your heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street. What more joyful news can be communicated! . . .

The voice of the true watchman needs now to be heard all along the line, "The morning cometh, and also the night." The trumpet must give a certain sound, for we are in the great day of the Lord's preparation (Letter 55, 1886).

No Time to Waste.—Sound an alarm through the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls who are in error. According to the truth that we have received above others, we are debtors to impart the same to them.

We have no time to lose. The powers of darkness are working with intense energy, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do, but soon it will be more difficult than we imagine. God helps us to keep in the channel of light, to work with our eyes fastened upon our Leader, and patiently, perseveringly press on till the victory is gained.

The coming of the Lord is nearer than when we first believed. The great controversy is nearing its end. Every report of calamity by sea or by land is a testimony to the fact that the end of all things is at hand. Wars and rumors of wars declare it. Is there a Christian whose pulse does not beat with quickened action as he anticipates the great events opening before us? The Lord is coming. We hear the footsteps of an approaching God, as he comes to punish the world for its iniquity. We are to prepare the way for

⁷ Heb. visit upon ⁸ the merchant street ⁹ Heb. curdled, or, thickened ² or, not desirous

Judgments Upon Various Nations (2:4-15)

Upon Philistia

- 4 For Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.
- 5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.
- 6 And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks.
- 7 And the coast shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the LORD their God shall visit them, and turn away their captivity.

Upon Moab and Ammon

- 8 I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.
- 9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.
- 10 This shall they have for their pride, because they have reproached and magnified themselves against the people of the LORD of hosts.
- 11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

Upon Ethiopia

- 12 Ye Ethiopians also, ye shall be slain by my sword.

Upon Assyria

- 13 And he will stretch out his hand against

2:4 Jer 25:20; Jer 37:37; Eze 25:15-17; Am 1:6-8;

2:5 Jer 47:7; Eze 25:16; Am 3:1; Am 5:1;

2:6 Zep 2:13-15; Isa 17:2; Eze 25:5;

2:7 Isa 10:29-42; Ob 19; Zec 9:6-7; Ac 8:26; Ac 8:40;

2:8 Jer 48:27-29; Eze 25:17;

2:9 Nu 13:21; Isa 49:18; Jer 48:18;

2:10 Zep 2:8; Isa 16:6; Jer 48:29;

2:11 Da 12:9-11; Hos 12:7; Zec 13:2; Ps 28:12;

2:12 Isa 18:1; Isa 20:5; Isa 43:3;

2:13 Ps 83:8-9; Isa 10:12; Isa 10:16; Isa 11:11;

2:14 Zep 2:6; Isa 13:19-22;

2:15 Isa 10:12-14; Isa 22:2; Isa 17:7;

3:1 Lev 1:16; Isa 37; Jer 30:12; Isa 59:13; Jer 6:6;

3:2 Da 28:15; Ne 9:26; Jer 24:28;

3:3 Job 4:8-11; Ps 108:10; Pr 28:15; Isa 1:24; Jer 22:17;

3:4 Isa 9:13; Isa 56:10-12; Jer 5:31; Jer 8:10;

3:5 Da 32:1; Ps 99:3-1; Ps 145:17; Isa 45:21; Zec 9:9;

3:6 Isa 10:13; Isa 15:1-16:14; Isa 19:1-25;

3:7 Zep 3:2; Isa 59; Isa 63:8;

3:8 Ps 27:14; Ps 47:7; Ps 57:34; Ps 62:1;

2 or, when, etc.

3 Heb. make lean

4 or, pelican

5 or, knops, or, chaplars

6 or, when he hath uncovered

3

1 or, gluttonous; Heb. crawl

2 or, instruction

3 Heb. morning by morning

4 or, corners

the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness.

- 14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work.
- 15 This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.

Zep

Jerusalem Rebuked for Her Sins (3:1-7)

- 3 Woe to her that is filthy and polluted, to the oppressing city!
- 2 She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God.
- 3 Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.
- 4 Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.
- 5 The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame.
- 6 I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.
- 7 I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.

Judgment Upon All Nations (3:8)

- 8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the king-

him by acting our part in getting a people ready for that great day. No entreaties are so tender, no lessons so plain, no commands so powerful and so protecting, no promises so full, as those which point the sinner to the fountain that has been opened to wash away the guilt of the human soul. Let every heart as well as every hand be engaged to do the work that must be done. The word is given from the throne of God, "Every man to his work, each to do his best" (RIT 11, 12, 1914).

2:1-3. Those Who Will Be Hidden in the Days of God's Anger.—"And because iniquity shall abound, the love of many shall wax cold." The very atmosphere is polluted with sin. Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is: "Them that honor Me I will

honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void?

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader (ST 137).

doms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

Promises of Restoration (3:9-20)

- 9** For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.
- 10** From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering.
- 11** In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.
- 12** I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.
- 13** The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.
- 14** Sing, O daughter of Zion; shout, O Israel;

3:9 Isa 19:18; Mt 12:35; Ps 42:20; 72:8-11; Isa 11:11; Isa 16:1; Isa 18:7; 3:11 Zep 3:19-20; Ps 49:5; Isa 50:1; 3:12 Isa 14:32; Isa 61:1-3; Zec 13:11; Zec 13:8-9; Mt 5:3; 3:13 Zep 2:7; Isa 6:1-5; Isa 10:20-22; Mic 4:7; Rom 11:17; Isa 11:6-9; 3:14 Eze 3:11-13; Ne 12:13; Ps 14:7; Ps 61:1-3; 3:15 Ge 40:24; Ps 85:3; Isa 25:8; Isa 40:1-2; 3:16 Isa 35:3-4; Isa 40:9; Isa 41:10; Isa 43:1-2; 3:17 Zep 3:5; Zep 3:15; Ge 17:1; Ge 18:1; 3:18 Zep 3:20; Jer 23:5; Jer 31:8-9; Eze 34:13; 3:19 Zep 3:15; Isa 25:9-12; Isa 26:11; Isa 41:11-16; 3:20 Isa 11:11-12; Isa 27:12-13; Isa 56:8

⁵ Heb. tip

⁶ Heb. shoulder

⁷ Heb. in my holy

⁸ or, faint

⁹ Heb. be silent

be glad and rejoice with all the heart, O daughter of Jerusalem.

- 15** The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, is in the midst of thee: thou shalt not see evil any more.
- 16** In that day it shall be said to Jerusalem, Fear thou not: *and* to Zion, Let not thine hands be slack.
- 17** The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.
- 18** I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.
- 19** Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and "I will get them praise and fame in every land where they have been put to shame.
- 20** At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

3:16, 17. An Earnest Work for Souls.—Work for the salvation of souls as though you knew by sight that you were in full view of the whole universe of heaven. Every angel in glory is interested in the work being done for the salvation of souls. We are not awake as we should be. All the angelic host are our helpers. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over

thee with joy; He will rest in His love, He will joy over thee with singing." O cannot we then work with courage and faith. "In that day it will be said to Jerusalem, Fear thou not, and to Zion, Let not thine hands be slack." Only have faith. Pray and believe, and ye shall see the salvation of God (Letter 126, 1896).

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HAGGAI

INTRODUCTION

1. TITLE

The title of the book is simply the name of the prophet who was its author. Haggai, Heb. *Chaggai*, means "festal," or "festive," probably suggesting that he was born on a feast day.

2. AUTHORSHIP

Haggai was the first of the three postexilic Minor Prophets. Nothing is known of him other than what is revealed in his prophecy and what is said of him in the book of Ezra (Ezra 5:1; 6:14). Some believe he was so advanced in years when he delivered the prophecies of his book that he had seen the former Temple (see on Haggai 2:3). Whether or not that is so, Haggai may nevertheless be considered a link between the old and new Temples.

3. HISTORICAL SETTING

When Cyrus the Great conquered Babylon (539 B.C.) he immediately instituted a policy of conciliation toward the religion of the conquered nation, even manifesting deference to the Babylonian god Marduk. This same general attitude of conciliation toward the religious feelings of the conquered peoples of his empire is shown in his decree permitting the return of the Jews and the rebuilding of the Jewish Temple in Jerusalem (Ezra 1:1-4). Taking advantage of this decree, a comparatively small group of exiles, under the leadership of Zerubbabel (or Sheshbazzar; see on Ezra 1:8), a descendant of David, returned to their homeland and shortly afterward laid the foundation of the Second Temple (Ezra 2:64; 3:1-10). All during the reigns of Cyrus and his successor, Cambyses, the enemies of the Jews endeavored to secure a royal edict to stop this work (Ezra 4:5). However, the Lord interposed in behalf of His people (see on Dan. 10:12, 13), and prevented these enemies from succeeding. The way thus remained open for the returned exiles to press forward in the reconstruction of the house of the Lord.

However, after such a promising start, work on the Second Temple gradually slowed down until it virtually ceased, owing mainly to the continued opposition and hindrance of the Samaritans (see

Ezra 4:1-5). The discouraged exiles turned to working their own plots of land and to erecting living quarters for themselves. Little did those who mourned when the foundation of the Second Temple was laid (see on Ezra 3:12), realize how far their example would go in bringing discouragement to all who were endeavoring to restore the house of God.

After Cambyses came the short reign of the False Smerdis (in 522 B.C.). This proved a great setback for the returned exiles. Evidently the vengeful Samaritans finally succeeded in securing from this king, who was described by Darius as a destroyer of temples, a decree to stop the work at Jerusalem (see PK 572, 573). All these things led the returned exiles to declare that the proper time had not come for them to rebuild the Temple (see on Haggai 1:2). When the people halted the work on the house of God and turned their attention to their own dwellings and lands, the Lord visited them with a drought and confronted them with defeat in all their plans. For more than a year the Temple was entirely neglected. Meanwhile, the False Smerdis was killed by Darius, who took the throne and set aside the decrees of Smerdis.

It was to meet this deplorable situation of spiritual lethargy that the Lord raised up the prophets Haggai and Zechariah. Their messages of warning and reproof, of exhortation and encouragement, aroused the people to action, until finally work on the Temple was resumed in the 2nd year of Darius (Haggai 1:14, 15). It was only after the people had actually begun work again on the Temple, trusting in the protection of God, that Darius, a king who tried to emulate Cyrus in many ways, gave another official decree for the rebuilding of the Temple. This confirmed and strengthened the original decree of Cyrus (Ezra 5:3 to 6:13). Under the inspiring leadership of the prophets Haggai and Zechariah, of the governor of the returned exiles, Zerubbabel, and of the high priest, Joshua (Ezra 5:1, 2; 6:14), the people moved forward with energy and zeal and completed the construction of the Temple in the 6th year of Darius (Ezra 6:15). Thus, from the standpoint of results immediately apparent, Haggai must be numbered among the most successful of prophets.

4. THEME

The four messages constituting the book of

Haggai were calculated to arouse the flanging spirit of the people, to inspire them with the will to do great things for God. Haggai realized the importance of the Temple as the visible seat of God's presence and as the strong bond needed to hold the nation together in fidelity to the covenant and obedience to the Law. Haggai encouraged the returned exiles to bend every effort toward the rebuilding of the Temple.

In its entirety, the message of Haggai met with a more prompt and eager response on the part of both leaders and people than that of any other prophet. In contrast, that of Jeremiah was utterly and openly repudiated. Most of the prophets, in fact, encountered opposition ranging all the way from apathy through contempt to persecution. But Haggai stands forth as the most successful of the prophets, if immediate compliance with his message may be considered the measure of a prophet's success. The noble example of leaders and people is eminently worthy of emulation today.

It was the spirit of hearty cooperation that led, within a remarkably short time, to the completion of the Lord's house. The same spirit will, in our day, lead to the completion of the spiritual house of God and to the establishment of His eternal kingdom (1 Peter 2:5; cf. Matt. 24:14). Had the spirit manifested by the Jews in Haggai's day

continued, the glorious promises made to the fathers by the prophets would soon have met their fulfillment and Messiah would have come (PK 703, 704) and died and begun His eternal reign (see Vol. IV, pp. 27-32). Haggai's message to the church today is not only one of warning and admonition but also one of great encouragement.

5. OUTLINE

I. The First Message of Haggai, 1:1-15.

- A. Indifference reproved, 1:1-6.
- B. The reason for the drought, 1:7-11.
- C. Response of the people to the prophet's message, 1:12-15.

II. The Second Message of Haggai, 2:1-9.

- A. Those grieving over former Temple comforted, 2:1-5.
- B. The glory of the new Temple will surpass that of the former Temple, 2:6-9.

III. The Third Message of Haggai, 2:10-19.

- A. Religious formalism insufficient, 2:10-14.
- B. The people must obey in order to receive the blessings of God, 2:15-19.

IV. The Fourth Message of Haggai, 2:20-23.

- A. The overthrow of nations opposing God, 2:20-22.
- B. A personal promise to Zerubbabel, 2:23.

HAGGAI

The First Message of Haggai (1:1-15)

Indifference Reproved

- 1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD 'by Haggai the prophet unto Zerubbabel the son of Shealtiel, 'governor of Judah, and to Joshua the son of Josedech, the high priest, saying,
- 2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.
- 3 Then came the word of the LORD by Haggai the prophet, saying,
- 4 Is it time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?
- 5 Now therefore thus saith the LORD of hosts: 'Consider your ways.
- 6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to *put it into* a bag 'with holes.

The Reason for the Drought

- 7 Thus saith the LORD of hosts; Consider your ways.
- 8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.
- 9 Ye looked for much, and lo, it *came* to little; and when ye brought it home, I did

1:1 Hag 2:1; Hag 2:10;
1:2 Nu 13-31; Eze 4:25-5:2;
1:4 2 Sa 7:2; Ps 132:5-9; Mt 6:34; Php 2:21;
1:5 Hag 1:7; Hag 2:15-18; La 4:40; Eze 18:28;
1:6 Hag 1:9; Hag 2:16;
1:7 Hag 1:5; Ps 119:59-60;
1:8 2 Ch 28-10; Eze 3:7; Eze 6:6;
1:9 Hag 1:6; Hag 2:16-17; Isa 17:10-11; Mal 3:8-11;
1:10 Lev 26:19; Dt 28:23-24; 1 Ki 8:35; 1 Ki 17:1;
1:11 Dt 28:22; 1 Ki 17:1; 2 Ki 8:1;
1:12 Hag 1:14; Eze 5:2; Isa 55:10-11; Col 1:6;
1:13 Jdg 2:1; Isa 42:19;
1:14 1 Ch 5:26; 2 Ch 36:22; Eze 1:1;
1:15 Hag 1:1; Hag 2:1; Hag 2:10;

1
1 Heb. by the hand of
2 or, captain
3 Heb. Set your heart on your ways
4 Heb. pierced through
5 or, blow it away

'blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

- 10 Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.
- 11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

Hag

Response of the People to the Prophet's Message

- 12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.
- 13 Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, I *am* with you, saith the LORD.
- 14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,
- 15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

1:1, 2. **Pleas for Delay Dishonor God.**—[Haggai 1:1, 2 quoted.] The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through His prophet, He referred to them not as "my people," but as "this people."

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work.

This history will be repeated. There will be religious failures because men do not have faith. When they look at the things that are seen, impossibilities appear; but God can lead them step by step in the course He desires them to take. His work will advance only as His servants move forward by faith. While they may be called upon to pass

through trying times, yet they should ever remember that they are contending with a weakened, beaten foe. God's people will finally triumph over every power of darkness (RH Dec. 5, 1907).

1:2. **Misinterpretation of Prophecy Hindered God's Work.**—The Lord has resources. His hand is on the machinery. When the time came for His temple to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning Himself, and to grant the Jewish people their liberty. And more, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord. This work began under Cyrus, and his successor carried on the work begun.

[Isa. 45:1 and 44:28 quoted.]

The Samaritans tried to hinder this work. By their false reports they aroused suspicion in minds easily stirred up to suspect; and because of this discouragement, the Jews became unbelieving and indifferent in regard to the work that the Lord had signified He would have done. They were opposed by Smerdis the usurper. "Then ceased the work of the house of God which is at Jerusalem. So it ceased until the second year of the reign of Darius king of Persia." When Darius came to the throne, he set aside the work and prohibition of the usurper. But even then the people that should have been the most interested continued to be indifferent. They misapplied the prophecy given by Inspiration. They misinterpreted the Word of God, and declared that the time to build had not yet come, and that until the days were fully accomplished, they would not undertake the work. But while they left the building of the house of the Lord, the temple in which they could worship God, until the end of the time specified as the captivity of

The Second Message of Haggai (2:1-9)

Those Grieving Over Former Temple Comforted

2 In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying,

3 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

4 Who is left among you that saw this house in her first glory? and how do ye see it now? *is it not in your eyes in comparison of it as nothing?*

5 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

6 According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

The Glory of the New Temple Will Surpass That of the Former Temple

7 For thus saith the LORD of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

8 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

9 The silver is mine, and the gold is mine, saith the LORD of hosts.

10 The glory of this latter house shall be

2:1 Hag 2:10,

Hag 15, Hag 11;

2:2 Hag 1:14; Eze 1:8, Eze 2:65;

2:3 Eze 3:12, Zec 4:9-10, Eze 7:20;

2:4 Mt 31:23, Jos 1:6, Jos 1:9, 1 Ch 28:20;

2:5 Ex 29:45-46, Ex 33:12-14, Ex 30:8, Ex 34:10;

2:6 Hag 2:21-22, Heb 12:26-28, Ps 57:10;

2:7 Eze 21:27; Da 2:44-45, Da 2:20-25;

2:8 1 Ki 6:20-35; 1 Ch 29:1-16, Ps 23:1, Ps 50:10-12;

2:9 Ps 29:7-10; Jn 1:14, 2 Co 3:9-10;

2:10 Hag 2:1, Hag 2:20, Hag 1:1, Hag 1:15;

2:11 Lev 10:10-11, Dt 33:10, 1 Pe 44:23-24, Mat 27;

2:12 Ex 29:37, Lev 6:27, Lev 6:29; Eze 7:6, Eze 44:19;

2:13 Nu 5:2-4, Nu 9:6-10, Nu 19:11-22;

2:14 Hag 1:4-11; Pr 15:8, Pr 21:4;

2:15 Hag 2:18, Hag 1:5, Hag 1:7, Ps 107:13;

2:16 Hag 1:6, Hag 19:11, Pr 39:10, Zec 8:10-12;

2:17 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:18 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:19 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:20 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:21 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:22 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:23 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:24 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:25 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:26 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:27 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:28 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:29 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:30 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:31 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:32 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:33 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:34 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:35 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:36 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

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2:39 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

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2:41 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:42 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:43 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:44 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

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2:53 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:54 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:55 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:56 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:57 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:58 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:59 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:60 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:61 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:62 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:63 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:64 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:65 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:66 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:67 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:68 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:69 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:70 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:71 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:72 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:73 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:74 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:75 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:76 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:77 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

2:78 Hag 1:9; Ge 12:6, Ge 12:25, Ge 12:27;

greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

The Third Message of Haggai (2:10-19)

Religious Formalism Insufficient

10 In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts: Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, *If one that is unclean by a dead body touch any of these, shall it be unclean?* And the priests answered, and said, It shall be unclean.

14 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

The People Must Obey in Order to Receive the Blessings of God

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty.

17 I smote you with blasting and with

the Jews had fully come, they built mansions for themselves (MS 116, 1897).

1:13. Reproof Changed to Encouragement.—It was after Haggai's second message that the people felt that the Lord was in earnest with them. They dared not disregard the repeated warning that their prosperity and the blessing of God were dependent upon their entire obedience to the instructions given them. As soon as they decided that they would do the words of the Lord, His messages of reproof changed to words of encouragement. O how merciful a God we have! He says, "I am with you." The Lord God omnipotent reigneth. He assured the people that if they were obedient, they would place themselves in a position where He could bless them for His own name's glory. If God's people will only rely upon Him, and believe in Him, He will bless them (MS 116, 1897).

2:1-9, 11, 12. Parables Showing What God Endorses.—In speaking of the building of a house for God, the prophet Haggai shows in parables what God endorses and what He condemns.

[Haggai 2:1-9, 11, 12 quoted.]

This is a parable. The sacrifice, spoken of as holy flesh, was a representation of Christ, who was the foundation of the Jewish economy, and who is ever to be regarded as the One who makes possible the purification of man from sin (MS 95, 1902).

2:9. Superlative and Purpose of Second Temple.—[Haggai 2:9 quoted.] The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past

error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build.

In neglecting the temple, which was the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold His house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with His personal presence (RH Dec. 12, 1907).

2:10-13, 14. Acceptable Service.—In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in His sight. [Haggai 2:10-13 quoted.]

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit [Haggai 2:14 quoted] (RH Dec. 19, 1907).

2:14-19. The Heart Unveiled. [Haggai 2:14-19 quoted.] In this scripture the heart is unveiled. The Lord takes cognizance of all the works of the children of men. He can

- mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.
- 18 Consider now from this day and upward, from the four and twentieth day of the ninth month, *even* from the day that the foundation of the LORD's temple was laid, consider it.
- 19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.

The Fourth Message of Haggai (2:20-23)

The Overthrow of Nations Opposing God

- 20 And again the word of the LORD came unto Haggai in the four and twentieth day

2:18 Hag 2:15; Dt 32:29; Lk 15:17-20;
2:19 Hag 3:17-18;
Ge 26:12; Lev 26:3;
2:20 Hag 2:10
2:21 Hag 1:1; Hag 1:14; 1 Ch 3:19; Eze 2:4; Eze 5:2;
2:22 Isa 40:12; Eze 21:27; Da 2:31-35; Da 2:44-45;
2:23 SS 8:6; Jer 22:24; Jn 6:27; 2 Ti 2:19; Isa 42:1; Isa 43:10;

- of the month, saying,
21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;
22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

A Personal Promise to Zerubbabel

- 23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

Hag

diminish; He can increase and bless.

Professing believers who reveal by their actions that they are still clinging to selfish practises, are working upon worldly principles. The principles of justice and integrity are not carried into the life-practise (MS 95, 1902).

2:23. Pebbles or Polished Gems.—Christians are Christ's jewels. They are to shine brightly for Him, shedding forth the light of His loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble.

Christ says to man, "You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to My name. No man shall pluck you out of My hand. I will make you My peculiar treasure. On My coronation day, you will be a jewel in My crown of rejoicing."

The divine Worker spends little time on worthless mate-

rial. Only the precious jewels does He polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of Himself, and He pronounces it worthy of a place in His casket.

"In that day, saith the Lord of hosts, will I take thee, . . . and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness (RH Dec. 19, 1907).

Life Hidden in Christ Preserved.—God will not suffer one of His true-hearted workers to be left alone to struggle against great odds and be overcome. He preserves as a precious jewel every one whose life is hid with Christ in God. Of every such an one He says, "I . . . will make thee as a signet: for I have chosen thee" (MS 95, 1902).

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ZECHARIAH

INTRODUCTION

1. TITLE

The book is named after the man whose prophecies it bears. The name Zechariah, Heb. *Zekaryah*, means "Yahweh remembers," or "Yahweh has remembered." The name was common among the Jews.

2. AUTHORSHIP

Zechariah was probably a Levite, and may have been a priest (see Neh. 12:16; cf. Zech. 1:1). The fact that in Ezra 5:1; 6:14 Zechariah is called "the son of Iddo" may be accounted for by the free use of "son" for grandson (see on 1 Chron. 2:7).

It is almost certain that Zechariah was born in Babylonia. He began his ministry some 16 years after the return from the Captivity, that is, in 520/519 B.C. If he had been born subsequent to the return, his call to the prophetic ministry would have come at a very early age. The latest date given in his prophecy is the 4th year of Darius (ch. 7:1). However, it is most probable that the prophet Zechariah lived to see the completion of the Temple a few years later, in 515 B.C. (see on Ezra 6:15).

3. HISTORICAL SETTING

Zechariah was contemporaneous with Haggai (Zech. 1:1; Haggai 1:1). For the historical setting see the Introduction to Haggai. See also Vol. III, pp. 320-322.

4. THEME

Zechariah, as well as Haggai, was appointed by God to arouse to action the Jews who, because of enemy opposition that came to a head under the False Smerdis (522 B.C.), had left off the building of the Temple (see Vol. III, pp. 70, 71). Zechariah's prophecies "came at a time of great uncertainty and anxiety," when "it seemed to the leaders as if the permission granted the Jews to rebuild was about to be withdrawn" (PK 580). His messages, dealing with the work of God and the divine plans for the restoration, were designed to bring encouragement to the flagging zeal of the Jews. As a

result of the inspiring messages and leadership of Haggai and Zechariah the Temple was soon completed (Ezra 6:14, 15).

Zechariah's messages, setting forth Jerusalem's glorious future, were conditional (Zech. 6:15). Because of the failure of the Jews, when they returned from captivity, to meet the spiritual conditions upon which their prosperity was based, the prophecies were not fulfilled in their original intent. However, certain features will be fulfilled in the Christian church.

5. OUTLINE

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 2. Second vision: the four horns and four carpenters, 1:18-21.
 3. Third vision: the man with the measuring line, 2:1-13.
 4. Fourth vision: Joshua and Satan, 3:1-10.
 5. Fifth vision: the golden candlestick and two olive trees, 4:1-14.
 6. Sixth vision: the flying roll, 5:1-4.
 7. Seventh vision: he ephah and the woman, 5:5-11.
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8. Judgments upon the remnant who refuse to worship, 14:16-21.

ZECHARIAH

Introduction and Appeal to Follow the Lord (1:1-6)

Zec

- 1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
- 2 The LORD hath been ^{sore} displeased with your fathers.
- 3 Therefore say thou unto them. Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.
- 4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the LORD.
- 5 Your fathers, where ^{are} they? and the prophets, do they live for ever?
- 6 But my words and my statutes, which I commanded my servants the prophets, did they not ^{take} hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Eight Visions (1:7-6:8)

First Vision: The Horsemen

- 7 Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,
- 8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that ^{were} in the bottom; and behind him ^{were there} red horses, ^{speckled}, and white.
- 9 Then said I, O my lord, what ^{are} these? And the angel that talked with me said

1:1 Zec 1-7, Zec 7:1, Hag 2:20, Eze 5:1, Mt 23:35, Lk 11:51, 1:2 2 Ki 22:16-17, 2 Ki 22:19, Mt 23:30-32, Ac 7:52, 1:3 Dr 1:30-31, Dr 30:2-10, Lk 15:21-22, 1:4 2 Ch 29:6-10, 2 Ch 30:7, 2 Ch 34:21, Eze 9:7, Ne 9:16, Ps 78:8, Ps 106:6-7, 1:5 Job 14:10-12, Ps 90:10, Ecc 1:4, Ecc 9:13, 1:6 Isa 55:1, Nu 25:19, Nu 32:23, 2 Ch 36:17-21, Isa 44:26, Jer 26:15, 1:7 Zec 1:1, 1:8 Ge 20:3, 1 Ki 5:5, Job 4:13, Da 2:19, 1:9 Zec 1:19, Zec 1:4, Zec 1:11, Zec 6:4, Da 7:16, Da 8:15, Rev 7:13-14, 1:10 Zec 1:8, Zec 1:11, Zec 1:3, Ge 32:25-31, Hos 12:4-5, Zec 1:11, Heb 1:14, 1:11 Zec 1:8, Zec 1:10, Ps 68:17, Ps 103:20-21, Mt 13:41, Mt 13:49, 1:12 Zec 1:8, Zec 1:10-11, Ex 23:20-23, Isa 63:9, Heb 7:25, Ps 74:10, 1:13 Zec 1:13-16, Zec 2:4-12, Zec 8:2-8, Zec 8:19, Isa 40:1-2, 1:14 Zec 1:9, Zec 1:13, Zec 2:4-6, Zec 4:1, Zec 1:7, 1:15 Zec 1:2, Zec 1:11, Isa 47:7-9, Jer 48:11-13, Am 6:1, Rev 18:7-8, Isa 54:8, Heb 12:6-7, 1:16 Zec 2:10-11, Zec 8:3, Isa 12:1, Isa 54:8-10, Jer 31:22-25, Jer 33:10-12, 1:17 Ne 11:3, Ne 11:20, Ps 69:35, Isa 60:20, Isa 61:10, 1:18 Zec 2:1, Zec 5:1, Zec 5:5, Zec 5:9, Jos 5:13, Da 8:3, 1:19 Zec 1:9, Zec 1:21, Zec 2:2, Zec 4:11-14, Rev 7:13-14,

- unto me, I will shew thee what these ^{be}.
- 10 And the man that stood among the myrtle trees answered and said, These ^{are} they whom the LORD hath sent to walk to, and fro through the earth.
 - 11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still, and is at rest.
 - 12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?
 - 13 And the LORD answered the angel that talked with me ^{with} good words and comfortable words.
 - 14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts: I am jealous for Jerusalem, and for Zion with a great jealousy.
 - 15 And I am very sore displeased with the heathen that ^{are} at ease: for I was but a little displeased, and they helped forward the affliction.
 - 16 Therefore thus saith the LORD: I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.
 - 17 Cry yet, saying, Thus saith the LORD of hosts: My cities through ^{prosperity} shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.
- Second Vision: The Four Horns and Four Carpenters**
- 18 Then lifted I up mine eyes, and saw, and behold four horns.
 - 19 And I said unto the angel that talked with me, What ^{be} these? And he answered me, These ^{are} the horns which have scattered Judah, Israel, and Jerusalem.

2:6-9. A Little-headed Appeal.—[Zech. 2:6-9 quoted.] How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther!

The Lord's purposes for His people have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled (RH Dec. 26, 1907).

3:1. Same Work Today.—Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light, and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to

receiving the latter rain from heaven?

Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out (RH Nov. 19, 1908).

3:1-3. False Accuser.—Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead persons into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, "And he shewed me Joshua the high priest"—a representative of the people who keep the commandments of God—"standing before the angel of the Lord, and Satan standing at his right hand to resist him."

Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With his masterly power he presents every objectionable feature of character as sufficient reason for the withdrawal of Christ's protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. Can we by faith hear our Advocate

20 And the LORD shewed me four carpen-
ters.
21 Then said I, What come these to do?
And he spake, saying, These are the
horns which have scattered Judah, so
that no man did lift up his head: but
these are come to fray them, to cast out
the horns of the Gentiles, which lifted up
their horn over the land of Judah to
scatter it.

Third Vision: The Man With the Measuring Line

2 I lifted up mine eyes again, and looked,
and behold a man with a measuring line
in his hand.
2 Then said I, Whither goest thou? And he
said unto me, To measure Jerusalem, to
see what is the breadth thereof, and what
is the length thereof.
3 And, behold, the angel that talked with
me went forth, and another angel went
out to meet him,
4 And said unto him, Run, speak to this
young man, saying, Jerusalem shall be
inhabited as towns without walls for the
multitude of men and cattle therein:
5 For I, saith the LORD, will be unto her a
wall of fire round about, and will be the
glory in the midst of her.
6 Ho, ho, *come forth*, and flee from the
land of the north, saith the LORD: for I
have spread you abroad as the four winds
of the heaven, saith the LORD.
7 Deliver thyself, O Zion, that dwellest
with the daughter of Babylon.
8 For thus saith the LORD of hosts; After
the glory hath he sent me unto the
nations which spoiled you: for he that
toucheth you toucheth the apple of his
eye.
9 For, behold, I will shake mine hand upon
them, and they shall be a spoil to their
servants: and ye shall know that the LORD
of hosts hath sent me.
10 Sing and rejoice, O daughter of Zion: for,
lo, I come, and I will dwell in the midst of
thee, saith the LORD.
11 And many nations shall be joined to the
LORD in that day, and shall be my people:

1:20 Zec 9:12-16; Zec 10:3-5; Zec 12:2-6; Da 3:25; Jdg 11:16;
1:21 Zec 1:19; Da 12:7; Ps 75:4-5;
2:1 Zec 1:18; Zec 1:16; Eze 40:3; Eze 40:5; Eze 47:4; Rev 11:1;
2:2 Zec 5:10; Jn 16:5; Jer 31:39; Eze 45:5; Eze 38:15-17; Rev 11:1;
2:3 Zec 1:9; Zec 1:14-14; Zec 1:19; Zec 1:1; Zec 1:5;
2:4 Jer 16; Da 1:17; 1:13-12; Zec 1:17; Zec 8:4-5;
2:5 Zec 9:8; Ps 46:7-11; Ps 48:3; Ps 48:12; Isa 45:5;
2:6 Ru 4:1; Isa 55:1; Zec 2:7; Ge 19:17; Isa 48:20;
2:7 Ge 19:17; Nu 16:26; Nu 16:34; Isa 48:20;
2:8 Zec 1:5; Zec 1:15-16; Isa 60:7-11;
2:9 Isa 10:42; Isa 11:15; Isa 13:2; Isa 19:16;
2:10 Zec 9:9; Ps 47:9; Ps 98:1-3; Isa 12:6;
2:11 Zec 8:20-23; Ps 22:27-30;
2:12 Ex 19:5-6; Dt 42:9; Ps 82:8; Ps 135:4;
2:13 Ps 46:10; Hab 2:20; Zep 1:7; Rom 5:19; Rom 9:20;
3:1 Zec 1:9; Zec 1:13; Zec 1:19; Zec 2:3; Zec 3:8;
3:2 Ps 109:31; Lk 22:32; Rom 16:20; 1 Jn 5:8; Da 12:1;
3:3 2 Ch 30:18-20; Isa 64:6; Mt 22:11-13;
3:4 Zec 1:7; 1 Ki 22:19; Isa 6:2-5; Lk 1:19; Rev 5:11;
3:5 Zec 6:11; Ex 28:2-4; Ex 29:6;
3:6 Zec 3:1; Ge 22:15-16; Ge 28:13-17; Ps 15:40;
3:7 Ge 26:5; Lev 8:5; Lev 10:3; 1 Ki 2:3;
3:8 Ps 71:7; Isa 48:18; Isa 20:3;
3:9 Ps 118:22; Isa 8:14-15; Isa 28:16; Mt 21:42-44;

and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of 'his holy habitation.

Fourth Vision: Joshua and Satan

3 And he shewed me Joshua the high priest standing before the angel of the LORD, and 'Satan standing at his right hand ^{to} resist him.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee 'places to walk among these that stand by.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men 'wondered at: for, behold, I will bring forth my servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall* be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts,

saying, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

"Now Joshua was clothed with filthy garments." Thus sinners appear before the enemy who by his mastery, deceptive power has led them away from allegiance to God. With garments of sin and shame the enemy clothes those who have been overpowered by his temptations, and then he declares that it is unfair for Christ to be their Light, their Defender (MS 125, 1901).

3:4. Self-admiration Results From Ignorance.—All self-exaltation and self-admiration are the result of ignorance of God and of Jesus Christ, whom He has sent. How quickly will self-esteem die, and pride be humbled in the dust, when we view the matchless charms of the character of Christ! The holiness of His character is reflected by all who serve Him in spirit and in truth.

If our lips have need of cleansing, if we realize our destitution, and come to God in contrition of heart, the Lord will remove the uncleanness. He will say to His angel, "Take away the filthy garments," and clothe him with

"change of raiment" (RH Dec. 22, 1896).

3:4, 5. A Change of Raiment.—Poor, repentant mortals, hear the words of Jesus, and believe as you hear: "And he answered [the accusing charge of Satan] and spake unto those [angels] that stood before him [to do His bidding], saying, Take away the filthy garments from him." I will blot out his transgressions. I will cover his sins. I will impute to him My righteousness. "And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The filthy garments are removed; for Christ says, "I have caused thine iniquity to pass from thee." The iniquity is transferred to the innocent, the pure, the holy Son of God; and man, all undeserving, stands before the Lord cleansed from all unrighteousness, and clothed with the imputed righteousness of Christ. Oh, what a change of raiment is this!

And Christ does more than this for them: [Zech. 3:5 quoted].

This is the honor that God will bestow on those who are clothed with the garments of Christ's righteousness. With

2 ¹ Heb. the habitation of his holiness 3 ¹ that is, an adversary 2 Heb. to be his adversary 3 or, ordinance 4 Heb. walks 5 Heb. of wonder, or, sign

and I will remove the iniquity of that land in that day.

- 10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Fifth Vision: The Golden Candlestick and Two Olive Trees

- 4** And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

Zec

- 2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

- 3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

- 4 So I answered and spake to the angel that talked with me, saying, What are these, my lord?

- 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

- 6 Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

- 7 Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

- 8 Moreover the word of the LORD came unto me, saying,

- 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

- 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro

3:10 Zec 2:11; 1 Ki 4:25; Isa 36:16;

4:1 Zec 1:9; Zec 1:15; Zec 1:19;

4:2 Zec 4:2; Jer 1:11-13; Ex 25:31-38;

4:3 Zec 4:11-12; Zec 4:14; Jdg 9:9; Rom 11:17;

4:4 Zec 4:12-14; Zec 1:9; Zec 1:19; Zec 4:6;

4:5 Zec 4:13; Mk 4:13; Ge 41:16; Ps 139:6; Co 2:12-15;

Da 2:30;

4:6 Zec 9:13-15; Nu 27:16; 2 Ch 13:11;

4:7 Zec 14:4-5; Ps 114:1; Ps 114:6; Isa 40:3-4;

4:9 Eze 5:8-13; Eze 5:16; Mt 16:18; Heb 12:2;

4:10 Eze 3:12-15; Ne 4:2-3; Mt 13:41-43;

4:11 Zec 4:3; Rev 11:4;

4:13 Zec 4:5; Heb 11:12;

4:14 Zec 6:13; Ex 29:7; Ex 40:15; Lev 8:12;

5:1 Zec 5:2; Isa 8:1; Jer 36:1-6; Jer 36:20-21;

5:2 Zec 4:2; Jer 1:11-14; Am 7:8; Zep 1:14; 2 Pe 2:5;

5:3 Dt 12:28-29; Dt 27:15-26; Dt 28:15; Dt 29:19-28;

5:4 Lev 14:34-45; Dt 7:26; Job 18:15;

5:5 Zec 1:9; Zec 1:14; Zec 1:19;

5:6 Eze 44:10-11; Am 8:5;

5:7 Isa 13:1; Isa 15:1; Isa 22:11;

4
1 Heb. her bowl

2 or, seven several pipes to the lamps

3 or, army

4 or, since the seven eyes of the LORD shall rejoice

5 Heb. stone of tin

6 Heb. by the hand of

7 Heb. the gold

through the whole earth.

- 11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

- 12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

- 13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

- 14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

Sixth Vision: The Flying Roll

- 5** Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

- 2 And he said unto me, What seest thou? And I answered, I see a flying roll: the length thereof is twenty cubits, and the breadth thereof ten cubits.

- 3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on that side according to it; and every one that sweareth shall be cut off as on that side according to it.

- 4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

Seventh Vision: He Ephah and He Woman

- 5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

- 6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

- 7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

such encouragement as this, how can men continue in sin? How can they grieve the heart of Christ? (MS 125, 1901).

3:4-7. An Experience Being Enacted.—[Zech. 3:4-7 quoted.] The one who was clothed with filthy garments represents those who have committed wrongs, but who have come into so sincere a position of repentance that the Lord, who forgives all sins that are repented of, was satisfied. Satan seeks to place in a humiliating position those who have truly repented of their sins. And those who are continuing in a wrong course of action are prompted by Satan to tantalize the one who has repented.

Men who have gone to great lengths in transgression, and who have never confessed their sins will seek to bring all the reproach possible upon those whom Satan has worked to destroy, but who have repented and humbled themselves before God, confessing their sins to the pardoning Saviour, and receiving pardon. Men who have not repented of their sins, and have not received pardon, will tantalize the truly repentant ones, repeating their wrongdoing to those who knew nothing of the wrong done. They accuse and condemn the repentant ones as if

they themselves were guiltless.

It has been shown me that the experience recorded in the third chapter of Zechariah is now being acted over, and will continue to be while men, making profession of cleanliness, refuse to humble the heart and confess their sins (Letter 360, 1906).

4:6. See EGW on 2 Kings 2:11-15, Vol. II, p. 1037.

4:6, 7, 10. Assumed Power Is Not God's Strength.—This chapter is full of encouragement for those who do the work of the Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," and made them to cease by force and power. But the Lord interposed in their behalf, and the house was finished. [Zech. 4:6, 7, 10 quoted.]

The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel's way, will be met by all who today are loyal to God and to His work. Many human inventions are used to carry out

⁸ or, empty out of themselves oil into the gold ⁹ Heb. sons of oil ⁵ 1 or, every one of this people that stealeth holdeth himself guiltless, as it doth ² or, weighty precious

- 8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.
- 9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven.
- 10 Then said I to the angel that talked with me, Whither do these bear the ephah?
- 11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

Eighth Vision: The Four Chariots

- 6 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.
- 2 In the first chariot *were* red horses; and in the second chariot black horses;
- 3 And in the third chariot white horses; and in the fourth chariot grisled and 'bay horses.
- 4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?
- 5 And the angel answered and said unto me, These *are* the four 'spirits of the heavens, which go forth from standing before the Lord of all the earth.
- 6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.
- 7 And the bay went forth, and sought to go that they might walk to and fro through the earth; and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.
- 8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

5:8 Ge 15:16; Mt 23:32; 1 Th 2:16; Zec 5:7
5:9 Dt 28:49; Da 9:26-27;
5:11 Dt 28:59; Jer 29:28; Hos 3:4; Lk 21:24; Ge 10:10; Ge 11:2; Ge 11:1;

6:1 Zec 5:1; Zec 1:18-19; Da 2:38-40; Da 7:4-7;
6:2 Zec 1:8; Rev 6:2-5; Rev 12:3; Rev 17:4;
6:3 Rev 6:2; Rev 19:1; Rev 20:11; Zec 6:7;
6:4 Zec 1:9; Zec 1:19-21; Zec 5:5-6; Zec 5:10;
6:5 Zec 1:10-11; Ps 68:17; Ps 104:3-4; Eccl 1:5;
6:6 Jer 1:18-19; Jer 16: Jer 6:1; Jer 25:9;
6:7 Zec 1:10; Ge 13:17; 2 Ch 16:9; Job 1:6-7;
6:8 Zec 1:15; Jdg 8:3; Jdg 15:7; Eccl 10:4;
6:9 Zec 1:1; Zec 7:1; Zec 8:1;
6:10 Eccl 7:14-16; Isa 66:20; Ac 24:17; Rom 15:25-26; Zec 6:11;
6:11 Zec 3:5; Ex 28:36-38; Ex 29:6; Ex 49:30;
6:12 Zec 15:7; Isa 52:1-2; Mic 5:5; Mk 14:5;
6:13 Ps 21:5; Ps 45:4-6; Ps 72:17-19;
6:14 Zec 6:10; Ex 12:14; Ex 28:12; Ex 28:29;
6:15 Isa 56:6-8; Isa 57:19; Isa 60:10; Ac 2:40; 1 Co 3:10-15;

7:1 Zec 1:4; Eccl 6:13-15; Hag 2:10;
7:2 Zec 6:10; Eccl 6:10; Eccl 7:15-23; Eccl 8:28; Isa 60:7;
7:3 Dt 17:9-11; Dt 33:10; Eccl 11:23-24;

6

1 or, strong
2 or, winds
3 or, branch up from under him

The Advent and Work of Christ, the Branch (6:9-15)

- 9 And the word of the LORD came unto me, saying,
- 10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which *are* come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;
- 11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;
- 12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* THE BRANCH; and he shall 'grow up out of his place, and he shall build the temple of the LORD:
- 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.
- 14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.
- 15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

Zec

Hypocritical Fasting Denounced (7:1-14)

The Deputation From Bethel

- 7 And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;
- 2 When they had sent unto the house of God Sherezer and Regemmelech, and their men, 'to pray before the LORD,
- 3 And to speak unto the priests which *were* in the house of the LORD of hosts, and to

plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with His people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord's work may hinder for a time, but the same Spirit that has guided the Lord's work all the way through will guide it today. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

The Lord would have every soul strong in His strength. He would have us look to Him, receiving our directions from Him (RH May 16, 1899).

4:11-14 (Matt. 25:1-13). Oil Purifies the Soul.—We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the holy oil represented in Zechariah (Zech. 4:11-14 quoted). This representation is of the highest consequence to those who claim to know the truth. But if we do not practise the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received

into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul. . . .

Satan is working with all his hellish power to quench that light which should burn brightly in the soul and shine forth in good works. The words of God to Zechariah show from whence the holy golden oil comes, and its bright light which the Lord kindles in the chambers of the soul gives light through good works to the world. Satan will work to quench the light God has for every soul, by casting his shadow across the pathway to intercept every ray of heavenly light. He knows that his time is short. The people of God must cleave to God, else they will lose their bearings. If they cherish hereditary and cultivated traits of character that misrepresent Christ, while professing His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment, and by the foolish virgins which had no oil in their vessels with their lamps. We must cleave to that which God pronounces to be truth, though the whole world may be arrayed against it (MS 140, 1901).

Oil Conveyed Through Messages.—(Zech. 4:1-3, 11-14)

7 ¹ Heb. intreat the face of

the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

Insincere Fasting Condemned

- 4 Then came the word of the LORD of hosts unto me, saying,
5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, *even to me*?
6 And when ye did eat, and when ye did drink, 'did not ye eat *for yourselves*, and drink *for yourselves*?
7 'Should ye not hear the words which the LORD hath cried *'by the former prophets*, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

True Religion Defined

- 8 And the word of the LORD came unto Zechariah, saying,
9 Thus speaketh the LORD of hosts, saying, 'Execute true judgment, and shew mercy and compassions every man to his brother:
10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

Willful Rebellion and Its Results

- 11 But they refused to hearken, and 'pulled away the shoulder, and 'stopped their ears, that they should not hear.
12 Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit *'by the former prophets*: therefore came a great wrath from the LORD of hosts.
13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:
14 But I scattered them with a whirlwind

7:5 Isa 58:5; Zec 8:9, Isa 1:11-12; Isa 58:4-6, Mt 5:16-18; Mt 6:2;
7:7 Isa 55:3; Isa 55:6-7; Zec 1:4-6;
7:9 Zec 7:7; Zec 8:16-17; Lev 19:15;
7:10 Ex 22:21-24; Ex 24:9, Dt 21:1-18;
7:11 Zec 1:1; Ex 10:3, 2 Ki 17:13-15;
7:12 Ne 9:29, Job 9:1, Isa 48:4, Jer 5:3;
7:13 Ps 80:8-12; Pr 1:2-38; Isa 50:2;
7:14 Zec 2:6; Zec 9:11; Lev 26:35.

8:2 Zec 11:4-16; Ps 78:58-59; Isa 42:14-15; Isa 59:17;
8:3 Zec 1:16; Jer 40:10-11;
8:4 1 Sa 2:31; Job 5:26; Job 42:17;
8:5 Zec 2:4; Ps 129:3-4;
8:6 Ge 18:11; Nu 11:22-25;
8:7 Ps 107:2-3; Isa 11:11-16;
8:8 Jer 3:17-18; Jer 25:8;
8:9 Zec 8:13; Zec 8:18; Jos 1:6;
8:10 Hag 1:6-11; Hag 2:16-18.

2 or, be not ye they that
3 or, Are not these the words
4 Heb, by the hand of
5 Heb Judge judgment of truth
6 Heb they gave a backsliding shoulder
7 Heb made heavy
8 Heb by the hand of
9 Heb land of desire
8
1 Heb multitude of days
2 or, hard, or difficult
3 Heb, the country of the going down of the sun
4 or, the hire of man became nothing

among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the 'pleasant land desolate.

Restoration on the Basis of Obedience (8:1-23)

- 8 Again the word of the LORD of hosts came to me, saying,
2 Thus saith the LORD of hosts: I was jealous for Zion with great jealousy, and I was jealous for her with great fury.
3 Thus saith the LORD: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.
4 Thus saith the LORD of hosts: There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand 'for very age.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.
6 Thus saith the LORD of hosts: If it be 'marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.
7 Thus saith the LORD of hosts: Behold, I will save my people from the east country, and from 'the west country:
8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.
9 Thus saith the LORD of hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.
10 For before these days 'there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I

quoted. I By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. God is dishonored when we do not receive the communications that He sends us. Thus we refuse the golden oil which He would pour into our souls to be communicated to those in darkness (RH Feb. 3, 1903).

Word Flows Into Messengers' Hearts.—(Zech. 4:11-14 quoted.) These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself

do nothing to satisfy the longings and meet the aspirations of the heart (MS 109, 1897).

4:12 (Isa. 58:8). To Constantly Receive, One Must Constantly Impart.—The capacity for receiving the holy oil from the two olive trees which empty themselves, is by the receiver emptying that holy oil out of himself in word and in action to supply the necessities of other souls. Work, precious, satisfying work—to be constantly receiving and constantly imparting! The capacity for receiving is only kept up by imparting (NL No. 12, pp. 3, 4).

6:13. Counsel of Peace.—The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought.

The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan

set all men every one against his neighbour.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* 'prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

13 And it shall come to pass, *that as* ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; 'execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful 'feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go *speedily 'to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations

8:11 Zec 8:9-9; Ps 103:9; Isa 11:1-5;
8:12 Ge 26:12; Lev 26:4-5; Dt 28:12;
8:13 Dt 28:37; Dt 29:24-28; 1 Ki 9:7-8; 1 Co 10:13

8:14 Zec 1:6; Ps 55:11; Isa 14:23; Jer 31:26;

8:15 Jer 29:11-13; Jer 32:42; Mic 4:10-13;

8:16 Dt 10:12-13; Dt 11:7-8; Mic 6:8;

8:17 Zec 7:10; Pr 3:29; Pr 6:14; Jer 4:14;

8:19 2 Ki 25:3-4; Jer 52:6-7;

8:20 Zec 2:11; Zec 1:16-17; 1 Ki 8:41;

8:21 Ps 122:1-9; Hos 6:5; Zec 7:2;

8:22 Isa 25:7; Isa 55:5; Isa 60:5;

8:23 Ge 31:7; Ge 31:31; Nu 14:22; Job 19:3;

9:1 Isa 13:1; Jer 23:33-36; Mal 1:1; Ge 14:15;

9:2 Nu 13:21; 2 Ki 23:3; 2 Ki 25:21;

9:3 Jos 19:29; 2 Sa 24:7; 1 Ki 10:27;

9:4 Pr 10:2; Pr 11:4; Isa 24:1-7; Eze 28:16; Joel 3:8;

9:5 Isa 14:29-31; Jer 9:1; Jer 47:1-7; Eze 25:15-17;

9:6 Ecc 2:18-21; Ecc 6:2; Am 1:8; Isa 2:12-17;

9:7 1 Sa 17:34-36; Ps 37; Ps 58:6;

9:8 Zec 2:1-13; Zec 12:8; Ge 32:1-2;

9:9 Zec 2:10; Ps 97:6-8; Isa 12:6; Isa 40:9;

5 Heb. of peace

6 Heb. judge truth, and the judgment of peace

7 or, solemn, or, set times

8 or, continually: Heb. going

9 Heb. to intreat the face of

9 Heb. bloods

shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God is with you.

First Burden (9:1-11:17)

The Neighboring Heathen Destroyed

9 The burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see it, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his 'blood out of his mouth, and his abominations from between his teeth; but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

The Righteous King Over a United Israel

9 Rejoice greatly, O daughter of Zion;

whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin—sin so offensive to a holy God that it must separate the Father and His Son. Christ would reach to the depths of misery to rescue the ruined race.

Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing—"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-

begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore (PP 63, 64).

7:8-10. God Rewards Those Who Practice the Principle of Righteousness.—In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth today is fulfilling the ancient prophecy, "Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah 27:6. The followers of Jesus, in co-operation with heavenly intelligences, are rapidly occupying the waste places of the earth; and, as the result of their labors, an abundant fruitage of precious souls is developing. Today, as never before, the dissemination of Bible truth by means of a consecrated church is bringing to the sons of men the benefits foreshadowed centuries ago in the promise to Abraham and to all Israel,—to God's

shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and ¹having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

- 10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen: and his dominion *shall be* from sea even to sea, and from the river *even* to the ends of the earth.

Zec

- 11 As for thee also, ²by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

- 12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

- 13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

- 14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south.

- 15 The LORD of hosts shall defend them, and they shall devour, and ³subdue with sling stones; and they shall drink, and *make* a noise as through wine; and they ⁴shall be filled like bowls, and as the corners of the altar.

- 16 And the LORD their God shall save them in that day as the flock of his people: for they *shall be* as the stones of a crown, lifted up as an ensign upon his land.

- 17 For how great is his goodness, and how great is his beauty! corn shall make the young men ⁵cheerful, and new wine the maids.

God, Not Idols, The Source of Triumph

- 10 Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make ⁶bright clouds, and give them showers of rain, to every one grass in the field.

9:10 Hos 1:7, Hos 2:18, Mic 5:10-11, 2 Co 10:4-5, Zec 10:4-5;
9:11 Dt 33:1, 2 Sa 13:13, 2 Ch 7:17; Da 2:29, Ex 24:8, Mt 26:26

9:12 Isa 52:2, Jer 51:6, Jer 50:4-5; Jer 50:28, Jer 51:10

9:13 Zec 1:21; Zec 10:4-7, Zec 12:2-8, Mic 5:4-9, Rev 17:13

9:14 Zec 2:5, Zec 12:8, Ac 1:10-11, Rom 15:19, Heb 2:1

9:15 Zec 10:5, Zec 12:6, Mic 5:8, Rev 19:13-21, 1 Sa 17:45, 1 Co 1:18

9:16 Ps 100:3, Isa 40:10, Jer 23:5

9:17 Ps 31:19, Ps 36:7, Ps 86:5

10:1 Eze 56:47, Mt 7:8, Jn 16:23, Jas 1:5, Jas 1:16-18

10:2 Ge 31:19, Jdg 18:11, Isa 44:9, Isa 46:5

10:3 Zec 11:5-8, Zec 11:17, Isa 56:9-12

10:4 Zec 1:20-21, Zec 9:13-16; Zec 12:6-8

10:5 Zec 9:13, Zec 12:8, 1 Sa 16:18

10:6 Zec 10:12, Ps 89:21, Isa 41:10

10:7 Zec 9:15, Zec 9:17, Ge 45:1-31, Ps 104:15

10:8 Isa 5:26, Isa 7:18, Isa 11:11-12

10:9 Est 8:17; Jer 41:2; Da 5:16-28, Ac 8:1, Ac 8:9, Rom 11:11-15, Dt 30:1-6

10:10 Zec 8:7, Isa 11:11-16, Isa 19:23-25, Isa 27:12-13

10:11 Ps 66:10-12, Isa 11:15-16

2 or, saving himself
3 or, whose covenant is by blood

4 or, the stones of the sling
5 or, fill both the bowls, etc

6 or, grow, or, speak
10
1 or, lightnings

- 2 For the ⁷idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they ⁸were troubled, because *there was* no shepherd.

- 3 Mine anger was kindled against the shepherds, and I ⁹punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

- 4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

- 5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and ¹⁰the riders on horses shall be confounded.

- 6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

- 7 And *they* of Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

God's People Gathered From All Parts of the World

- 8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

- 9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

- 10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon: and *place* shall not be found for them.

- 11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall

church on earth in every age.—"I will bless thee, . . . and thou shalt be a blessing." Genesis 12:2.

This promise of blessing should have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity. It was God's design that the whole earth be prepared for the first advent of Christ, even as today the way is preparing for His second coming. At the end of the years of humiliating exile, God graciously gave to His people Israel, through Zechariah, the assurance: "I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain." And of His people He said, "Behold, . . . I will be their God, in truth and in righteousness." Zechariah 8:3, 7, 8.

These promises were conditional on obedience. The sins that had characterized the Israelites prior to the captivity, were not to be repeated. "Execute true judgment," the Lord exhorted those who were engaged in rebuilding; "and show mercy and compassions every man to his brother: and oppress not the widow, nor the fatherless, the stranger,

nor the poor: and let none of you imagine evil against his brother." "Speak ye every man the truth to his neighbor, execute the judgment of truth and peace in your gates." Zechariah 7:9, 10; 8:16.

Rich were the rewards, both temporal and spiritual, promised those who should put into practice these principles of righteousness. "The seed shall be prosperous," the Lord declared: "the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so I will save you, and ye shall be a blessing." Zechariah 8:12, 13 (PK 703, 704).

8:12-13. Spiritual Restoration Coming.—The work of which the prophet Zechariah writes is a type of the spiritual restoration to be wrought for Israel before the end of time [Zech. 8:9, 11-13, 7, 8 quoted] (Letter 42, 1912).

9:12-17. Responsible for Darkness.—The darkness of the Gentile world was attributable to the neglect of the Jewish nation, as is represented in the ninth chapter of

² Heb. teraphims ³ or, answered that, etc ⁴ Heb. visited upon ⁵ or, they shall make the riders on horses ashamed

dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

- 12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

The Parable of the Shepherd

- 11 Open thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the 'mighty are spoiled: howl, O ye oaks of Bashan; for 'the forest of the vintage is come down.

3 There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God: Feed the flock of the slaughter:

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will 'deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them.

7 And I will feed the flock of slaughter, 'even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called 'Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; and my soul 'loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh 'of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and 'so the poor of the flock that waited upon me knew that it was the word of the LORD.

10:12 Zec 10:6; Zec 12:5, Ps 68:34-35.

11:1 Zec 10:10, Jer 22:6-7, Jer 22:23.

11:2 Isa 2:12-17, Isa 10:33-34, Eze 31:2-3.

11:3 Zec 11:8; Zec 11:15-17, Jer 25:34-36.

11:4 Zec 14:5; Isa 49:1-5, Jo 20:17.

11:5 Jer 23:1-2, Eze 22:25-27, Eze 34:2-3.

11:6 Zec 11:5; Isa 27:11, Eze 8:18.

11:7 Zec 11:3; Zec 11:11, Zec 13:8-9.

11:8 Hos 5:7, Mt 23:39-40, Mt 21:50-51.

11:9 Jer 23:35; Jer 23:49, Mt 13:10-11.

11:10 Zec 11:7, Ps 50:2, Ps 90:17.

11:11 Zec 11:7, Ps 69:33, Zep 4:14.

11:12 1 Ki 21:2, 2 Ch 30:3; Mt 26:15.

11:13 Isa 51:7-10; Mt 27:9-10, Mt 27:12.

11:14 Zec 11:9; Isa 9:21, Isa 11:13.

11:15 Isa 6:10-12, Jer 2:26-27, La 2:14.

11:16 Jer 25:2, Jer 25:22, Mt 24:2-3, Mt 13:29; Lk 12:15-16.

11:17 Jer 22:1, Eze 13:3, Eze 51:2.

12:1 Zec 9:1, La 2:14, Mal 1:1.

12:2 Ps 75:8; Isa 51:17, Isa 51:22-23.

12:3 Zec 4:6; Zec 4:6-9, Zec 4:11.

12:4 Zec 12:3; Zec 12:6, Zec 12:6-9.

11

¹ or, gallants

² or, the defenced forest

³ Heb. make to be found

⁴ or, verily the poor

⁵ or, Binders

⁶ Heb. was straightened for them

⁷ Heb. his fellow, or, neighbour

⁸ or, the poor of the flock, etc. certainly knew

⁹ Heb. If it be good in your eyes

12 And I said unto them, 'If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* 'Bands, that I might break the brotherhood between Judah and Israel.

15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be "cut off, neither shall seek the young one, nor heal that that is broken, nor "feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Second Burden (12:1-14:21)

Enemy Nations Overthrown

12 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of 'trembling unto all the people round about, 'when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will

Zechariah

[Zech. 9:12-17 quoted.] The whole world is embraced in the contract of the great plan of redemption (MS 65, 1912).

9:16 (Isa. 53:11; Eph. 1:18). **Christ's Reward.**—Zech. 9:16; Eph. 1:18; Isa. 53:11 quoted.] Christ looks upon His people in their purity and perfection as the reward of all His sufferings, His humiliation, and His love, and the supplement of His glory.—Christ the great center, from whom radiates all glory (RH Oct. 22, 1908).

10:1. **Now Is the Time to Ask for the Latter Rain.**—It is true that in the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor. Under the figure of the early and the latter rain, that falls in Eastern lands at seedtime and harvest, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God's church. The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true

church.

But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain." In response, "the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down . . . the rain, the former rain, and the latter rain." Zechariah 10:1; Joel 2:23.

But unless the members of God's church today have a living connection with the Source of all spiritual growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need.

Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miracu-

¹⁰ or, Binders ¹¹ or, hidden ¹² or, bear ¹² ¹ or, slumber, or, poison ² or, and also against Judah shall he be which shall be in siege against Jerusalem

smite every horse of the people with blindness.

- 5 And the governors of Judah shall say in their heart, *The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.*
- 6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, *even in Jerusalem.*
- 7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.
- 8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.
- 9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

The Spirit of Grace and of Supplications Poured Out

- 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.
- 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
- 12 And the land shall mourn, *every* family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;
- 13 The family of the house of Levi apart, and their wives apart; the family *of* Shimei apart, and their wives apart;
- 14 All the families that remain, *every* family

12:5 Zec 12:6; Jdg 5:9; Isa 1:10; Isa 1:24;
12:6 Isa 10:16-17;
Ob 18; Rev 20:9;
12:7 Zec 4:6; Zec 11:11; Isa 2:11-17;
12:8 Zec 2:5; Zec 9:8; Zec 9:15-16;
12:9 Zec 12:2; Isa 51:17; Hag 2:22;
12:10 Ps 1:23; Isa 32:15; Isa 34:4;
12:11 2 Ki 23:29; 2 Ch 35:23;
12:12 Jer 3:24; Jer 4:28; Jer 31:18; Mt 21:90; Rev 17;
12:13 Ex 6:16-26; Nu 31:4-9; Mal 2:4-9; 2 Sa 16:5;
12:14 Pr 9:12

13:1 Zec 12:5; Zec 12:8; Zec 12:11; Job 9:30-31;
13:2 Ex 22:15; Dt 12:8; Jos 23:7; Ps 10:4;
13:3 Ex 32:27-28; Dt 15:6-11; Mt 10:37;
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13:4 Jer 2:26; Mt 5:6-7; 2 Ki 1:8; Isa 20:2; Mt 3:4; Mt 11:8-9;
13:5 Am 7:14; Ac 9:17-20;
13:6 1 Ki 18:28; Rev 13:16-17; Rev 14:11; Ps 22:16;
13:7 Dt 32:41-42; Isa 27:1; Jer 7:9; Eze 21:4-5; Eze 21:9-10;
13:8 Zec 11:6-9; Dt 28:49-68; Isa 65:12-15; Isa 66:1-6;
13:9 Ps 66:10-12; Isa 43:2; 1 Co 5:11; 15:1; 1 Pe 4:12

3 or, There is strength to me and to the inhabitants, etc.

4 or, abject: Heb. fallen

5 Heb. families, families

6 or, of Simeon, as LXX

13

1 Heb. separation for uncleanness

2 Heb. a garment of hair

3 Heb. lie

apart, and their wives apart.

The Spiritual Purgation of Jerusalem

- 13 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
- 2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.
- 3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD, and his father and his mother that begat him shall thrust him through when he prophesieth.
- 4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied: neither shall they wear *a* rough garment *to* deceive:
- 5 But he shall say, *I am* no prophet, *I am* an husbandman: for man taught me to keep cattle from my youth.
- 6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded in the house of my friends.

The Smiting of the Good Shepherd

- 7 Awake, O sword, against my shepherd, and against the man that *is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones.
- 8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.
- 9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will

lous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness.

What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, "He that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord." Zechariah 12:8. Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all

others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom (AA 54-55).

12:8. The Feeble Shall Be as David.—What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, "He that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord." Zechariah 12:8. Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom (AA 48).

hear them: I will say, *It is my people: and they shall say, The LORD is my God.*

The Purgation of Jerusalem by War

14 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azazel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:

7 But *it* shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

Land Renewed and the Lord Acknowledged as King

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

14:1 Isa 2:12, Isa 13:6, Isa 13:9; Joel 2:31.

14:2 Dt 28:9, Isa 5:26; Jer 34:1; Da 2:40-43.

14:3 Zec 2:8,9; Zec 10:5; Zec 12:26.

14:4 Zec 1:7; Eze 11:23, Eze 43:2, Ac 1:11-12.

14:5 Nu 16:34; Rev 11:14, Rev 16:18-21; Isa 29:6.

14:6 Ps 97:10-11; Ps 112:4; Pr 3:18-19; Isa 50:10.

14:7 Rev 21:23; Rev 22:5; Ps 37:18; Mt 24:36; Mk 13:32.

14:8 Eze 47:1-12; Joel 3:18; 1k 21:7; Jn 4:10.

14:9 Zec 8:20-23; Ge 49:10; 1 Sa 2:10; Ps 46:8.

14:10 Zec 6:7; Isa 40:3-4; 1k 4:3-6; Jos 21:7.

14:11 Nu 21:3; Isa 60:18; Jer 31:30; Eze 37:26.

14:12 Zec 14:3; Zec 12:9; Ps 119:56.

14:13 Zec 12:4; Jdg 2:22.

14:14 Zec 10:4-5; Zec 12:5-7.

14:15 Zec 14:12.

14:16 Zec 8:20-23; Zec 9:7; Isa 60:6-9; Rom 11:5; Rom 11:16.

14:17 Ps 28:12; Ps 110:5-6; Isa 52:3.

14:18 1k 11:10-11.

14:19 1k 11:10-11.

14:20 1k 11:10-11.

14:21 1k 11:10-11.

14:22 1k 11:10-11.

14:23 1k 11:10-11.

14:24 1k 11:10-11.

14:25 1k 11:10-11.

14:26 1k 11:10-11.

14:27 1k 11:10-11.

14:28 1k 11:10-11.

14:29 1k 11:10-11.

14:30 1k 11:10-11.

14:31 1k 11:10-11.

14:32 1k 11:10-11.

14:33 1k 11:10-11.

14:34 1k 11:10-11.

14:35 1k 11:10-11.

14:36 1k 11:10-11.

10 All the land shall be *turned* as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Judgments Upon the Heathen

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 And Judah also shall fight *at* Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

Judgments Upon the Remnant Who Refuse to Worship

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, *that* have no ruin; there shall be the plague, wherewith the LORD will

Zec

13:6 "What Are These Wounds In Thine Hands?"

How unmistakably plain were Isaiah's prophecies of Christ's sufferings and death! "Who hath believed our report?" the prophet inquires, "and to whom is the arm of the LORD revealed?" For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

"All we like sheep have gone astray, we have turned everyone to his own way, and the LORD hath laid on Him the iniquity of us all. He was oppressed, and he was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is

dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken." Isaiah 53:1-8.

Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, "that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends." Zechariah 13:6.

"He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He hath put Him to grief." Isaiah 53:9, 10.

But He who was to suffer death at the hands of evil men was to rise again as a conqueror over sin and the grave. Under the inspiration of the Almighty the Sweet Singer of Israel had testified of the glories of the resurrection morn.

⁸ or, compassed ⁹ or, shall abide ¹⁰ or, shall abide ¹¹ or, thou also, O Judah shalt ¹² or, against ¹³ Heb. upon whom there is not

smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the "punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 In that day shall there be upon the "bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house

14:19 Jn 3:19
14:20 Pr 21:3-4; Isa 23:18; Ob 17; Zep 2:11;
14:21 Zec 7:6; Dt 12:7; Dt 12:12; Ne 8:10; Rom 13:6-7; 1 Co 10:31.

14 or, sin
15 or, brides

shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

"My flesh also," he joyously proclaimed, "shall rest in hope. For Thou wilt not leave My soul in hell (the grave); neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:9, 10 (AA 225, 226).

14:4. His Feet Will Stand on Mount Olive on That Day.—The time had come for Christ to ascend to His Father's throne. As a divine conqueror He was about to return with the trophies of victory to the heavenly courts. Before His death He had declared to His Father, "I have finished the work which Thou gavest Me to do." (John 17:4. After His resurrection He tarried on earth for a season, that His disciples might become familiar with Him in His risen and glorified body. Now He was ready for the leave-taking. He had authenticated the fact that He was a living Saviour. His disciples need no longer associate Him with the tomb. They could think of Him as glorified before the heavenly universe.

As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, nor Mount Moriah, the temple site, was to be thus honored. There

Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loth to forsake the chosen city: so Christ stood upon Olivet with yearning heart overlooking Jerusalem. The groves and glens of the mountain had been consecrated by His prayers and tears. Its steep hills had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, "Crown Him Lord of all" (DA 829, 830).

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MALACHI

INTRODUCTION

1. TITLE

Malachi, Heb. *Mal'aki*, means "my messenger." However, the word may be a contraction of *Mal'akiyah*, meaning "messenger of Yahweh." Because the name occurs nowhere else in the OT, some have felt that Malachi was not the prophet's name, but merely a designation of him as God's "messenger."

2. AUTHORSHIP

The prophet makes no reference to his personal life and gives no dates for his ministry. Yet there remains little doubt that he was the last of the OT prophets. That Malachi prophesied when the Captivity was little remembered, and after the Temple had been restored and its worship had for some time been instituted, is evident from the contents of his book. The abuses condemned by Malachi are very similar to the abuses that arose during Nehemiah's absence from Jerusalem at the Persian court (see Neh. 13:6), and thus it is quite possible that Malachi was written about 425 B.C. At any rate, it is probable that the book should be dated either during Nehemiah's time or shortly thereafter.

3. HISTORICAL SETTING

When, many years after the original return from Babylonian captivity, Nehemiah, as King Artaxerxes' "cupbearer" (see on Neh. 1:11), heard that conditions were not right in Jerusalem, he requested permission to visit his countrymen there. The king readily acceded to the request, granting Nehemiah a leave of absence for an unknown period of time (Neh. 2:5, 6). Nehemiah was appointed governor, and beginning in 444 B.C., carried on a mighty work of reformation among the returned exiles for a period of 12 years (see on Neh. 5:14). After he was called back to Babylon, some years passed before he returned to Judea. Upon his return he found a state of marked spiritual declension, which he endeavored to correct. It was during this general period, perhaps between Nehemiah's two terms as governor, that the Lord raised up the prophet Malachi to turn the people back to wholehearted service for God. For a more

complete survey of the historical background of Malachi see Vol. III, pp. 73-79.

4. THEME

In contrast with Zechariah's thrilling prophetic outline of the limitless possibilities that lay before the Jews upon their return from exile, Malachi's prophecy, a century later, presents a dismal scene of progressive spiritual declension. To be sure, the exiles had returned from the land of their captivity to the Land of Promise, but in their hearts they remained in the far country of disobedience and forgetfulness of God. Their "failure to fulfill the divine purpose was very apparent in Malachi's day" (PK 705). In fact, things had come to such a pass that even the priests despised the worship and service of God and were weary of religion (chs. 1:6, 13); and on His part, God was weary of their faithlessness and found their worship and service entirely unacceptable (chs. 1:10, 13; 2:13, 17). Although, for practical purposes, the covenant had lapsed by default, God mercifully continued to bear with His wayward people.

He commissioned the prophet Malachi to bear a stern message of warning, reminding the Jews of their past experiences as a nation and calling upon them to return to God and to the requirements of the covenant relationship (PK 705). Eight times the Lord addresses the people and their religious leaders, graciously and patiently calling attention to one aspect after another of their apostasy, and eight times they petulantly deny any degree of imperfection (chs. 1:2, 6, 7; 2:13, 14, 17; 3:7, 8, 13, 14). God's patient endeavor to elicit recognition of past mistakes, coupled with their progressively vehement denial of having made any, constitutes the theme of the book. This theme develops as follows:

a. Tactfully, God begins by reminding Israel of His eternal love, but they callously protest a lack of evidence that He loves them. God responds by reminding them that it was by virtue of His love that they had become a nation (ch. 1:2-4).

b. Observing that Israel owed Him the honor due a father from his son, God charges them with despising Him instead of requiting His love. They obtusely deny the charge (v. 6).

c. God submits evidence of their contempt for Him, pointing out their attitude toward the sacred rites of the Temple as an illustration. They have

"polluted," or made common, the most sacred things. But their response indicates utter blindness to any distinction between what is sacred and what is common (v. 7). They have a "form of godliness" but know nothing of its "power" (2 Tim. 3:5).

d. God explains at length the worthlessness of their hollow round of religious ceremonies (chs. 1:8 to 2:12), concluding with the announcement that He will no longer notice or accept their offerings (ch. 2:13). Unabashed, and with a pretense of injured feelings, the people demand why God should thus ignore their worship and service (v. 14). Patiently He explains that the forms of religion are worthless when its principles are not applied to the practical problems of daily living (vs. 14-16).

e. He is weary also of their hypocritical pretense at piety. The people defend themselves by insinuating that God's charge is unwarranted and unjust. God answers: Their failure to distinguish between the sacred and the common in acts of worship is matched by a comparable failure to discriminate between good and evil in daily life. They condone evil with the excuse that it really does not matter, and imply that God should not care so long as they keep up the forms of religion (v. 17). But God warns them that obdurate impenitence will inevitably hasten the day of final judgment (ch. 3:1-6).

f. God now charges Israel with complete apostasy, yet accompanies the solemn charge with a gracious invitation to return to Him. The people, however, profess utter surprise and indignation at the thought of having in any way departed from

the path of strict obedience to His requirements (v. 7).

5. OUTLINE

I. Divine Love Unappreciated and Unrequited, 1:1-6.

- A. Introduction, 1:1.
- B. God's eternal love for Israel, 1:2-5.
- C. Israel dishonors and despises God, 1:6.

II. The Degenerate State of Religious Life, 1:7 to 2:17.

- A. Failure to distinguish between things sacred and common, 1:7-10.
- B. Failure of the Jews in their mission to the Gentile, 1:11, 12.
- C. Failure of the priests to provide spiritual leadership, 1:13 to 2:13.
- D. Failure to apply the principles of religion to daily life, 2:14-17.

III. A Summons to Judgment, 3:1-15.

- A. A warning of the day of judgment, 3:1-6.
- B. A specific indictment for robbery of God, 3:7-12.

C. An indictment for contempt of God, 3:13-15.

IV. Preparation for the Day of Judgment, 3:16 to 4:6.

- A. Deliverance for those who fear the Lord, 3:16, 17.

B. Annihilation for those who despise the Lord, 3:18 to 4:1-3.

- C. Divine guidance assured those who fear the Lord, 4:2, 4-6.

MALACHI

Divine Love Unappreciated and Unrequited (1:1-6)

Introduction

- 1 The burden of the word of the LORD to Israel 'by Malachi.

God's Eternal Love Israel

- 2 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob.
3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.
4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.
5 And your eyes shall see, and ye shall say, The LORD will be magnified 'from the border of Israel.

Israel Dishonors and Despises God

- 6 A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

The Degenerate State of Religious Life (1:7-2:17)

Failure to Distinguish Between Things Sacred and Common

- 7 'Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD is contemptible.
8 And if ye offer the blind 'for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy

1:1 Isa 13:1; Zec 9:1, Zec 12:1; Hag 1:1; Hag 2:1.

1:2 Dt 7:6-8; Dt 10:15; Dt 32:9-11; Isa 41:8, Rom 11:28-29; Mal 1:6-7.

1:3 Ge 29:30-31; Dt 21:15-16; 1k 1:20; Isa 54:9-12; Jer 49:10, 18.

1:4 Isa 9:9-10; Jas 1:13-16; Job 9:4; Mal 1:5.

1:5 Dt 4:3; Dt 11:7; Jos 24:7; 1 Sa 12:16; 1:6 Ex 20:12; Lev 19:3; Dt 5:16; Pr 40:11; Ps 30:17; Mt 15:4; Mt 15:6.

1:7 Lev 2:11; Lev 21:6; 1 Co 11:21-22; 1:8 Mal 1:1; Lev 22:19-25; De 15:21.

1:9 2 Ch 30:27; Jer 27:18; Joel 1:13-14; La 2:19; Ac 19:15-16; 1:10 Job 1:9-11; Isa 56:11-12; Jn 10:12; Php 2:21; Heb 10:98.

1:11 Ps 50:1; Ps 113:4; Isa 45:6; Isa 59:19; Mt 6:9-10; Mt 28:19; Ac 15:17-18.

1:12 Mal 1:6; Mal 1:8; Mal 2:8; 2 Sa 12:11; Eze 46:21-23; Rom 2:24; Mal 1:7.

1:13 1 Sa 2:29; Isa 43:22; Am 8:5; Mic 6:3; Mk 14:3-5; Mk 14:37-38; Mal 1:7-8; Mt 6:1-2; Mt 6:5; Mt 6:16.

1:14 Mal 3:9; Ac 5:1-10; Rev 21:8; 2 Co 8:12.

2:1 Mal 1:6; Jer 13:15; La 4:13; Hos 5:1.

2:2 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:3 Mal 1:6; Jer 13:15; La 4:13; Hos 5:1.

2:4 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:5 Mal 1:6; Jer 13:15; La 4:13; Hos 5:1.

2:6 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:7 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:8 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:9 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:10 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:11 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:12 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:13 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:14 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:15 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:16 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:17 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:18 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:19 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:20 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

2:21 Lev 26:14; Dt 28:15; Dt 30:17; 1k 17:18; 1 Re 11; Rev 14:7; Ps 69:22.

governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

- 9 And now, I pray you, beseech 'God that he will be gracious unto us: this hath been 'by your means: will he regard your persons? saith the LORD of hosts.
10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

Failure of the Jews in Their Mission to the Gentiles

- 11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.
12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

Failure of the Priests to Provide Spiritual Leadership

- 13 Ye said also, Behold, what a weariness is it! 'and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.
14 But cursed be the deceiver, 'which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

- 2 And now, O ye priests, this commandment is for you.
2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

1:10. Do Not Hire Every Errand Done.—Today, as in the days of Malachi, there are ministers who labor, not because they dare not do otherwise, not because the woe is upon them, but for the wages they are to receive. It is entirely wrong to hire every errand that is done for the Lord. The treasury of the Lord has been drained by those who have been only an injury to the cause. If ministers give themselves wholly to the work of God, and devote all their energies to building up His cause, they will have no lack. As regards temporal things, they have a better portion than their Lord, and better than His chosen disciples, whom He sent forth (SW Jan. 3, 1905).

1:11. Jews' Prosperity Was to Reveal God's Glory.—[Mal. 1:11 quoted.] The prophetic words of Malachi have been meeting their fulfillment in the proclamation of the Lord's truth to the Gentiles. God, in His infinite wisdom, chose Israel as the depositary of priceless treasures of truth for all nations. He gave them His law as the standard of the

character they were to develop before the world, before angels, and before the unfallen worlds. They were to reveal to the world the laws of the government of heaven. By precept and example they were to bear a decided testimony for the truth. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth.

Through disloyalty, God's chosen people developed a character exactly the opposite of the character He desired them to develop. They placed their own mold and superscription upon the truth. They forgot God, and lost sight of their high privilege as His representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance

7 or, whereas ye might have blown it away 8 Heb. in whose flock is

- 3 Behold, I will 'corrupt your seed, and 'spread dung upon your faces, *even* the 'sug of your solemn feasts; and 'one shall take you away with it.
- 4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.
- 5 My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.
- 6 The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity.
- 7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the LORD of hosts.
- 8 But ye are departed out of the way; ye have caused many to 'stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.
- 9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but 'have been partial in the law.
- 10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?
- 11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he 'loved, and hath married the daughter of a strange god.
- 12 The LORD will cut off the man that doeth this, 'the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.
- 13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.

*Failure to Apply the Principles
of Religion to Daily Life*

- 14 Yet ye say, Wherefore? Because the

2:3 Joel 1:17; Mal 2:9; Isa 22:29;
2:4 1 Ki 22:25; Isa 26:11; Jer 28:9;
2:5 Nu 3:45; Nu 8:15; Nu 16:9-10;
2:6 Ps 37:30; Eze 1:24,2; Hos 4:6;
2:7 Lev 10:11; Dt 17:8,11; Dt 21:5;
2:8 Ps 18:21; Ps 19:102; 1 Sa 22:1; 1 Sa 23:0;
2:9 Mal 2:3; 1 Sa 2:30; Pr 10:7; Dt 12:23; Mal 3:6; 1 Ki 22:28;
2:10 Mal 1:6; Jos 2:4; Isa 51:2; Isa 63:16; Jn 8:41; Ac 17:25; Mal 2:11; Mal 2:11-15;
2:11 Lev 18:21-30; Jer 7:10; Eze 18:13;
2:12 Lev 18:20; Lev 20:3; Nu 15:40-41; Mt 15:14; 2 Ti 3:13; Rev 19:20;
2:13 Dt 15:9; 1 Sa 1:9-10; 2 Sa 13:19-20;
2:14 Mal 1:6; Mal 2:8; Pr 30:20; Isa 58:3; Jer 8:12; Mal 3:5; Ge 31:50;
2:15 Ge 1:27; Ge 2:20-24; Mt 19:4-6; Mk 10:6-8;
2:16 Dt 21:1-4; Isa 50:1; Mt 5:31-32; Mt 19:3-9;
2:17 Ps 95:9-10; Isa 1:14; Isa 7:13; Isa 93:24; Jer 15:6;
3:1 Mal 2:7; Mal 2:5; Mt 11:10-11; Mk 1:2-3; Lk 1:76;
3:2 Mal 1:1; Am 5:18-20; Mt 5:7-12;
3:3 Ps 66:10; Pr 17:3; Pr 25:1; Isa 1:25;
3:4 Isa 1:20-27; Isa 56:7; Jer 30:18-20;
3:5 Mal 2:17; Ps 50:5-6; Ps 90:13;
2
1 or, reprove
2 Heb, scatter
3 or, it shall take you away to it
4 or, fall in
5 or, lifted up the face against; Heb, accepted faces
6 or, ought to love
7 or, him that waketh, and him that answereth
8 or, excellency

LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.

- 15 And did not he make one? Yet had he the 'residue of the spirit. And wherefore one? That he might seek 'a godly seed. Therefore take heed to your spirit, and let none deal 'treacherously against the wife of his youth.
- 16 For the LORD, the God of Israel, saith 'that he hateth 'putting away: for 'one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.
- 17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them: or Where is the God of judgment?

A Summons to Judgment (3:1-15)

A Warning of the Day of Judgment

- 3 Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.
- 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:
- 3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.
- 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in 'former years.
- 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that 'oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear

and a holy example. Like the inhabitants of the antediluvian world, they followed out every imagination of their evil hearts. Thus they made sacred things appear a farce, saying, "The temple of the Lord, The temple of the Lord, are these," while at the same time they were misrepresenting God's character, dishonoring His name, and polluting His sanctuary (SW Jan. 10, 1905).

1:1,3. See EGVW on Lev. 1:3, Vol. 1, p. 1110.

2:1, 2. **God Requires More Than We Give Him.**—[Mal. 2:1, 2 quoted.] The Lord requires of all who profess to be His people, far more than they give Him. He expects believers in Christ Jesus to reveal to the world, in word and deed, the Christianity that was exemplified in the life and character of the Redeemer. If the Word of God is enshrined in their hearts, they will give a practical demonstration of the power and purity of the gospel. The testimony thus borne to the world is of much more value than sermons, or professions of godliness that do not reveal good works. Let

those who name the name of Christ remember that individually they are making an impression favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact (SW Jan. 17, 1905).

3:1-3. **Truth a Continual Test.**—[Mal. 3:1-3 quoted.] Everything in our character that cannot enter the city of God will be reprov'd; if we submit to the Lord's refining, all the dross and the tin will be consumed. As the Lord's chosen ones will receive the light appropriate for this time, they will not be led to exalt themselves. They will not manufacture a standard whereby to measure their own character; for the Lord has given one standard, by which every character is to be tested. There is not one standard for the poor, and another for the rich; for all will be tested by that law which bids us to love God supremely and our neighbor as ourselves. Those who win the treasure of heaven will be those who have laid up their treasure above. God gives us light and opportunities to learn from

9 Heb. seed of God 10 or, unfaithfully 11 or, if he hate her, put her away 12 Heb. to put away 3 1 or, ancient

Christ; that we may be like Him in spirit and character; but we are not to conform to any human standard. We are to receive the truth of God into the heart, that it may regulate the life and form the character.

The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a continual test, to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent, it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling cymbal. The truth as it is in Jesus, implanted in the heart by the Holy Spirit, always works from within outward; it will be revealed in our words and spirit and actions toward everyone with whom we are connected (Letter 20a, 1893).

3:3, 4. A Refining Process.—[Mal. 3:3, 4 quoted.] In this scripture is portrayed a refining, purifying process, to be carried on in the hearts of men by the Lord of hosts. The process is most trying to the soul, but it is only by this means that the dross can be removed. Of necessity we must endure trials; for through these we are brought close to our heavenly Father, in obedience to His will, that we may render to Him an offering in righteousness.

The Master sees wherein we need to be purified for His heavenly kingdom. He will not leave us in the furnace until we are wholly consumed. As a refiner and purifier of silver, He is beholding His children, watching the process of purification, until He shall discern His image reflected in us. Although we often feel affliction's flame kindling about us, and at times fear that we shall be utterly consumed, yet the loving-kindness of God is just as great toward us at these times as when we are free in spirit and triumphing in Him. The furnace is to purify and refine, but not to consume and destroy. God in His providence would try us, to purify us as the sons of Levi, that we may offer to Him in offering in righteousness (SW Feb. 7, 1905).

Every Test Necessary, Seldom Repeated.—[Mal. 3:3, 4 quoted.] Here is the process, the refining, purifying process, to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed. Our trials are all necessary to bring us close to our heavenly Father, in obedience to His will, that we may offer to the Lord an offering in righteousness. God has given each of us capabilities, talents to improve. We need a new and giving experience in the divine life, in order to do the will of God. No amount of past experience will suffice for the present, or will strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious.

We are seldom, in all respects, placed in the same condition twice. Abraham, Moses, Elijah, Daniel, and many others, were all sorely tried, but not in the same way. Every one has his individual tests and trials in the drama of life, but the very same trial seldom comes twice. Each has his own experience, peculiar in its character and circumstances, to accomplish a certain work. God has a work, a purpose, in the life of each and all of us. Every act, however small, has its place in our life experience. We must have the continual light and experience that come from God. We all need them, and God is more than willing we should have them, if we will take them (RH June 22, 1886).

3:5-17. A View of Two Groups.—In the third chapter of Malachi two parties are brought to view. Here the Lord denounces against His professed people who are not faithful sentinels. The charge and challenge of God against this people is marked and decided [Mal. 3:5-12 quoted.] Man's duty to be faithful in giving the Lord the portion which He claims in tithes and offerings, that there may be a supply to carry forward the work without embarrassment or hindrance is plainly specified.

A people is brought to view who are not filled with the Holy Spirit, because they have not walked humbly with

God and been faithful and clean and pure and holy in His sight. God says, "Your words have been stout against me. . . . Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we accept His ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy: . . . yea, they that tempt God are even delivered."

Who required them to walk mournfully? Not Christ. Their mournfulness is the fruit of their own will and unsanctified spirit. They complain of one another and of God, putting on an outside show as disappointed men, leaving the impression on the world that it does not pay to be Christians. To be envious and jealous of the brethren means to be envious and jealous of God (MS 15, 1899).

3:8. Robbery of Service.—Those who refuse to place themselves on the Lord's side are robbing Him of the service He claims. What rent are they paying Him for living in His house, this world? They act as though they had created the world, as though they had a right to use what they possess as they please. God marks their misuse of His talents (MS 50, 1901).

3:10, 11. A Message Still Binding.—Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies His commands with promises. He calls upon His people to prove Him, declaring that He will reward obedience with the richest blessings [Mal. 3:10, 11 quoted.] (SW Feb. 14, 1905).

3:11. God Can Scatter Means.—Those who are selfishly withholding their means need not be surprised if God's hand scatters their possessions. That which should have been devoted to the advancement of His work and cause, but which has been withheld, may in various ways be taken away. God will come near to them in judgments. Many losses will be sustained. God can scatter the means He has lent to His stewards, if they refuse to use it to His glory. Some may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless (SW Feb. 21, 1905).

3:13-16. One Person Not to Do All the Witnessing.—The fact that the Lord has been represented as hearkening to the words spoken by His witnesses, tells us that Jesus is in our very midst. He says, "Where two or three are gathered together in my name, there am I in the midst." One person is not to do all the witnessing for Jesus; but everyone who loves God is to testify of the preciousness of His grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon His name, can have opportunity to express their thoughts in speaking one to another.

Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable.

The Majesty of heaven identifies His interests with those of the believers, however humble may be their circumstances. And wherever they are privileged to meet together, it is appropriate that they speak often one to another, giving utterance to the gratitude and love that is a result of thinking upon the name of the Lord. Thus shall God be glorified as He hearkens and hears, and the testimony meeting will be considered the most precious of all meetings, for the words spoken are recorded in the book of remembrance (MS 32, 1894).

3:16. Memory Constantly Refreshed.—Every deliverance, every blessing, that God in the past has granted to His people, should be kept fresh in memory's hall as a sure pledge of further and richer, increasing blessings that He will bestow. The Lord's blessings are adapted to the needs of His people (MS 65, 1912).

Represent Bright Side of Religion.—Do not gratify the enemy by dwelling upon the dark side of your experience; trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus, and less of ourselves, we should have much more of His presence. If we abide in

not me, saith the LORD of hosts.

- 6 For *I am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

A Specific Indictment for Robbery of God

- 7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

Mal

- 8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

- 9 Ye are cursed with a curse: for ye have robbed me, *even this whole nation*.

- 10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*.

- 11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

- 12 And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.

An Indictment for Contempt of God

- 13 Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?

- 14 Ye have said, It is vain to serve God: and what profit is it that we have kept his

3:6 Ge 15:7; Ge 15:18; Ge 22:16; Ex 3:14-15; Nu 9:7-8; Isa 44:11-12; Isa 44:6; Isa 45:5-8; Php 1:6; 2 Th 2:13-14

3:7 Dt 9:7-21; Dt 31:20; Dt 31:27-29; Ne 9:16-17; Ne 9:26; Ne 9:28-30

3:8 Ps 29:2; Pr 3:9; Mt 22:21; Mk 12:17; Lk 20:25; Rom 13:7; Mal 1:8; Mal 1:13

3:9 Mal 2:2; Dt 28:15-19; Jos 24:13

3:10 2 Ch 31:10-13; Ne 10:33-39; Pr 3:9; 10:18; Mt 6:33; 2 Co 9:6; 8; Ge 2:11

3:11 Jer 2:20; Am 4:9; Am 7:1-3; Hag 2:17; Dt 11:14; Jer 8:13

3:12 Dt 3:6-7; 2 Ch 32:23; Ps 2:17; Isa 61:9; Jer 33:9

3:13 Mal 2:17; Ex 5:2; 2 Ch 32:14-19; 3:14 Job 21:14-15; Job 22:17; Job 40:9

3:15 Mal 4:1; Est 5:10; Ps 10:3; Ps 49:18; Ps 74:12

3:16 Mal 3:5; Mal 4:2; Ge 22:12

3:17 SS 2:16; Jer 31:33; Jer 32:48-49; Jo 10:27-30; Jo 17:9-10; Jo 17:24; 1 Co 3:22-23

3:18 Mal 4:14-15; Mal 1:4; Job 6:29

4:1 Mal 4:5; Mal 3:2; Eze 7:10; Joel 2:1; Lk 19:13; Lk 21:20

4:2 Mal 4:16; Ps 85:9; Isa 50:10; Isa 66:1-2; Lk 1:50; Ac 13:26; Rev 11:18; 2 Sa 23:4; Ps 67:1; Ho 6:1

ordinance, and that we have walked mournfully before the LORD of hosts?

- 15 And now we call the proud happy: yea, they that work wickedness are set up; *yea, they that tempt God are even delivered*.

Preparation for the Day of Judgment

(3:16-4:6)

Deliverance for Those Who Fear the Lord

- 16 Then they that feared the LORD spake often one to another: and the LORD harkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

- 17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Annihilation for Those Who Despise the Lord

- 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

- 4 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea and all that do wickedly, shall be stubble. and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Divine Guidance Assured those Who Fear the Lord

- 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow

Him, we shall be so filled with peace, faith, and courage, and shall have so victorious an experience to relate when we come to meeting, that others will be refreshed by our clear, strong testimony for God. These precious acknowledgements to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power, which works for the salvation of souls.

The bright and cheerful side of religion will be represented by all who are daily consecrated to God. We should not dishonor our Lord by a mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast; he desires unbelievers to gain wrong impressions regarding the effect of our faith. But God desires the mind to take a higher level. He desires every soul to triumph in the keeping power of the Redeemer (SW March 7, 1905).

(Heb. 10:25.) **Reflecting Rays of Light.**—[Mal. 3:16 quoted.] To the Christian is granted the joy of gathering rays of eternal light from the throne of glory, and of reflecting these rays not only on his own path, but on the paths of those with whom he associates. By speaking words of hope and encouragement, of grateful praise and kindly cheer, he may strive to make those around him better, to elevate them, to point them to heaven and glory, and to lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, the riches that are imperishable (SW March 7, 1905).

3:16, 17. Promises to Be Verified.—The closing words of this scripture outline the experience that the people of God are yet to have. We have a wonderful future before us as a people. The promises of the third chapter of Malachi will be verified to the letter (Letter 223, 1904).

Angels Await Prayers.—Seek most earnestly for a deeper experience and piety, and learn to walk circumspectly. [Mal. 3:16, 17 quoted.] God does not leave His erring children who are weak in faith, and who make many mistakes. The Lord hearkens and hears their prayer and their testimony. Those who look unto Jesus day by day and hour by hour, who watch unto prayer, are drawing nigh to Jesus. Angels with wings outspread wait to bear their contrite prayers to God, and to register them in the books of heaven (Letter 90, 1895).

3:17. All Luster Is Reflected Light.—All the luster possessed by those who have gained the richest experience is but the reflection of the light of the Sun of righteousness. He who lives nearest to Jesus shines the brightest. And let us thank God that the Master has His hidden ones, who are not recognized by the world, but whose names are written in the Lamb's book of life. The luster of the tiniest gem in God's casket will glorify Him. There are many . . . who during this life do not seem to be particularly honored. But the Lord sees those who serve Him [Mal. 3:17 quoted] (Letter 94, 1903).

Jewels Everywhere.—God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love, present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the Word of life (RH Jan. 17, 1893).

4:1 (Ps. 116; John 8:44). Root and Branches of Evil.—The whole work of the father of lies is recorded in

² or, defraud ³ Heb. empty out ⁴ Heb. corrupt ⁵ Heb. observation ⁶ Heb. in black ⁷ Heb. are built ⁸ or, special treasure

- up as calves of the stall.
- 3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.
- 4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with the statutes and*

4:3 Ge 3:15; Jos 10:24-25; Rev 14:20
4:4 Ex 20:3; Dt 4:5-6; Ps 147:19-20; Isa 8:20; Isa 42:21
4:5 Mal 3:1; Isa 40:3; Mt 11:13; Mt 17:10-13; Mt 27:47-49
4:6 Lk 1:16-17; Lk 1:76; Mk 13:14-26; Rev 22:20-21

- judgments.
- 5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

the statute books of heaven, and those who lend themselves to the service of Satan, to put forth and present to men the lies of Satan by precept and practice, will receive according to their deeds. Root and branch will be destroyed by the fires of the last days. Satan, the great general of apostasy, is the root, and all his workers, who teach his lies in regard to the law of God, are the branches (MS 58, 1897).

4:5, 6. The Elijah Message.—In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to His people, through the instruments He has chosen, and He would have all heed the admonitions and warnings He sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; for the kingdom of

heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear,—"Prepare to meet thy God."

Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done.

In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent (SW March 21, 1905).

Mal

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**THE
NEW TESTAMENT**

King James Version

The Fourfold Gospel Narrative

I. The Four Gospels

Inspiration has provided four more or less interdependent accounts of the life and teaching of our Lord. Each of these four has its own distinctive characteristics, each emphasizes certain aspects of the life and teachings of Jesus, each makes a unique contribution to the gospel narrative as a whole. Furthermore, each was apparently written with a specific objective in view that determined its arrangement of material, which is sometimes chronological and sometimes topical.

A complete picture of the gospel story can be secured only when the four accounts are properly blended together into one unified, chronological narrative. The arrangement of events by which such a composite narrative becomes possible is called a harmony of the Gospels. Less than half a century after the four Gospels are known to have been circulating together (which was soon after A.D. 125) Tatian combined the four accounts into one called the Diatessaron (c. A.D. 170). Since the appearance of this, the first Gospel harmony, countless attempts have been made to arrange the events of the life of our Lord in chronological order.

Although fundamental harmony pervades the four Gospel accounts, and although the four have much in common, there are at least three chronological problems that call for a solution. These problems are due largely to the fact that each Gospel records incidents not related by the others, and to the further fact that where the same incidents are recorded in more than one Gospel they do not always appear in the same order. These three major problems are: (1) how to determine the length of Jesus' ministry, (2) how to coordinate the Judean ministry, reported only by John, with the Galilean ministry of the Synoptics, as the first three Gospels—Matthew, Mark, and Luke—are commonly known, and (3) how to correlate events in the Peraean ministry, related only by Luke, with certain other events of the same period given by the other Gospel writers.

Because of the existing differences of opinion on how to correlate the Gospel of John with the Synoptics, modern Gospel harmonies generally omit John. The best Greek harmonies are those of Burton and Goodspeed (*A Harmony of the Synoptic Gospels in Greek*) and Albert Huck (*Synopsis of the first Three Gospels*, reprinted 1939). The best English harmonies are those of the International Council of Religious Education (*Gospel Parallels*) and Ralph D. Heim (*A Harmony of the Gospels*, including John).

As noted, each of the four Gospels makes its own distinctive contribution to the Gospel story, and thus to a harmony of the Gospels. Acquaintance with the particular characteristics of the Gospels not only renders them individually more intelligible and meaningful, but contributes

to a richer understanding and appreciation of the Gospel narrative as a whole. The following facts relating to each of the Gospels are particularly worthy of note in the construction of a harmony.

Matthew

The author of the first Gospel was an eyewitness to events that occurred during approximately the last half of Jesus' ministry. In length and completeness his account is second only to that of Luke. Of the 179 incidents in the accompanying Harmony of the Gospels, Matthew has 95, or 53 per cent, and of these 14 are exclusive with him. Matthew tends to group events in topical order, and as a result his account often deviates from strict chronological order. Matthew is pre-eminently the reporter of Jesus' sermons and other discourses, such as the Sermon on the Mount (chs. 5 to 7), instruction given the Twelve (ch. 10), the Sermon by the Sea (ch. 13), the last day of teaching in the Temple (chs. 21; 22), and our Lord's return (chs. 24; 25). Matthew has altogether 21 of the 40 parables narrated by the various Gospel writers, and 20 of the 35 miracles.

Mark

So far as is known, Mark was not an eyewitness of the events he describes. It is generally believed that he narrates the life of Christ as he heard it from the lips of the apostle Peter. Mark relates 79 of the 179 incidents listed in the accompanying Gospel Harmony (about 44 per cent), or nearly as many as Matthew, in less than two thirds of the space. Mark relates 18 of the 35 miracles, but only 6 of the 40 parables. Obviously it was Mark's purpose to report what Jesus did rather than what He said. The Gospel according to Mark might, for lack of a more exact term, be called a brief biography of our Lord. It follows a much more precise chronological pattern than that of Matthew. The resemblance between Matthew and Mark is particularly striking. Similarly, Mark has much in common with Luke, but Matthew resembles Luke less than it does Mark.

Luke

As Luke specifically states (see on ch. 1:1-4), he was not an eyewitness of the events he describes. His Gospel is both longer and more complete than any of the others. Of the 179 incidents in the Harmony outline, Luke has 118, or about 66 per cent. Of these, 43 incidents are exclusive with Luke. They are concerned mostly with the infancy and childhood of Jesus (chs. 1; 2), and with the period of His Peraean ministry (chs. 9:51 to 18:34), to which Luke devotes 31 per cent of his space. His order is more nearly chronological than that of Matthew, but not so much so as that of Mark or, more especially, that of John. Luke reports 26 of

the 40 parables, and 20 of the 35 miracles. From a historical point of view Luke is more full and complete than either of the first two Gospels, and, for that matter, than John. Luke stands first in length, in completeness, in uniqueness, and in the number of miracles and parables reported.

John

In scope and content the Gospel of John is almost altogether different from the Synoptic Gospels. Although the writer of the fourth Gospel was an eyewitness of the life and ministry of Jesus from beginning to end, he mentions only 48 of the 179 incidents listed in the Harmony outline (27 per cent), far less than any of the others (see chs. 20:30, 31; 21:25). Nevertheless, of these 48 incidents 31 are exclusive with him. Without the record given by John we would have little or no information concerning the first year of Jesus' ministry, devoted largely to Judea. More important yet, John, alone among the gospel writers, follows a strictly chronological sequence from beginning to end and provides a framework by which it is possible to determine the approximate length of

Jesus' ministry.

With the entire scope of Jesus' life and ministry vividly in mind, John selected, primarily, those incidents that mark turning points and crises. But in each instance he shows greater interest in the significance of the event—as reflected each time by an accompanying discourse—than in the event itself. Like Matthew, though without duplication, John reports various discourses at considerable length; however, those reported by Matthew deal primarily with the kingdom of heaven and the character of its subjects, whereas those of John are concerned almost exclusively with Jesus' nature as the incarnate Son of God and with the purpose of His earthly mission. John is not so much a sermon reporter like Matthew, or a biographer like Mark, or a historian like Luke. He is pre-eminently a theologian, whose inspired insight led him to set Jesus Christ forth as the incarnate Son of God.

For further information concerning the Gospels see the Introduction to each.

Data significant to the construction of a harmony of the Gospels may be compared thus:

	Matthew	Mark	Luke	John
1. Length in pages (Oxford edition T 5 51 064).....	38.5 ²	24.5 ¹	41.0 ³	30.0 ⁴
2. Completeness of coverage (based on the 179 incidents in the accompanying Harmony):				
Number of incidents.....	95 ²	79 ¹	118 ³	48 ⁴
Percent of total.....	53	44	66	27
3. Sections reported exclusively (of the 179 in the accompanying Harmony):				
Number of sections.....	14 ¹	1 ¹	43 ¹	31 ²
Percent of total.....	8	1	24	17
4. Chronological precision (percent of incidents appearing in chronological order).....	88 ³	96 ²	94 ⁴	100 ¹
5. Number of parables reported (out of 40).....	21 ²	6 ¹	26 ³	0 ⁴
6. Number of miracles reported (out of 35).....	20 ²	18 ¹	20 ³	8 ⁴

II. Chronology of the Gospel of John

The chronology precision of the Gospel of John provides the basic framework for the construction of a harmony. Among the Synoptics—the first three Gospels—Mark presents the most nearly chronological order of events, and for incidents not reported by John, the order in Mark is therefore usually followed. Where Matthew differs from Mark, preference may be given to the order confirmed by Luke. Where the chronology of the Gospels themselves is not altogether clear, sequence as stated or implied in *The Desire of Ages* is followed. Numerous minor incidents whose chronological setting is not certain have been tentatively assigned a position on the basis of circumstantial evidence. It is important to remember that while the fundamental pattern of events as represented by this Harmony is fairly well established, the assignment of a place to many of these minor incidents is only tentative.

In view of the importance of the Gospel of John in the construction of a harmony of the

Gospels, the following data provided by the fourth Gospel are particularly to be noted:

John identifies three Passovers (chs. 2:13; 6:1, 13:1) and an unnamed "Feast of the Jews" (ch. 5:1). Although the latter has been identified with various Jewish feasts, it seems preferable to consider it a Passover, the second of Jesus' ministry (see chart 5, 6). Thus, John records incidents at four successive Passover festivals. Jesus was baptized several months prior to the first of these Passovers, and the length of His ministry was therefore approximately three and a half years. According to the tentative chronology adopted by this commentary, the four Passovers of the ministry of our Lord were those of A.D. 28, 29, 30, 31.

The Passover of A.D. 28 seems to have been the occasion of Jesus' first visit to Jerusalem after His baptism (see John 2:11-13; cf. DA 154, 161), for it was at this feast that He announced His mission as the Messiah and entered upon His

work (DA 161). The incidents of John 5 are said to have taken place at His "second visit to Jerusalem" (MB 2). Furthermore, events of ch. 6, which John identifies with the Passover season (v. 4), occurred one year after those of ch. 5 (see DA 393, 213; cf. 31, 232). From the Passover of A.D. 29 to the Feast of Tabernacles in the autumn of A.D. 30 Jesus attended none of the national festivals (John 6:4; cf. ch. 7:1, 2; DA 450, 451), and was therefore absent from the Passover of A.D. 30 (see DA 395). Some three years elapsed between the baptism and the Feast of Tabernacles of A.D. 30 (DA 467), and 3½ years between the baptism and the final Passover (DA 233; cf. 506, 541, 664). Also, three years elapsed between the first and last Passovers, those of A.D. 28 and 31 (DA 591, 593; cf. 161). In order to correlate the Judean ministry

reported by John with the Galilean ministry reported by the synoptic writers, it is necessary to ascertain the time when the Galilean ministry began. Some assign this to the autumn of A.D. 28 and others to the spring of A.D. 29, after the Passover. On the basis of evidence presented in the Additional Note on Luke 4 in SDA Bible commentary tentatively assigns the formal opening of the Galilean ministry of our Lord to the late spring of A.D. 29.

The period between the Passovers of A.D. 28 and 29 was devoted largely to Judea, that between the Passovers of A.D. 29 and 30 almost exclusively to Galilee, and that between the Passovers of A.D. 30 and 31 to regions bordering on Galilee, to Samaria, and to Peraea.

III. How to use the Harmony of the Gospels

The following illustration will assist the reader in making use of the Gospel Harmony.

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
52	A Blind and Dumb Demoniac; (M-14) The Unpardonable Sin (P-15)	6	7	12:22-45	3:20-30	11:14-32	

1. A glance at the heading **IV. Ministry in Galilee Second Passover, A.D. 29-Third Passover, A.D. 30**, preceding No. 32, indicates the period of our Lord's ministry during which incident No. 52 occurred. The more immediate setting of the incident may be ascertained by a glance at the harmony sections preceding and following No. 52.

2. The title, "A Blind and Dumb Demoniac," is standard for this incident throughout this Study Bible. That the additional title, "The Unpardonable Sin," does not appear as a separate entry indicates that the discourse of our Lord on this subject was closely connected with the healing of the blind and dumb demoniac. The two should be studied together.

3. The designation "M-14" following the incident indicates that this incident appears as No. 14 in the table of miracles, pp. 14-16. This table facilitates a comparison with similar miracles and with other miracles performed at about the same time or under similar circumstances. The table also provides information concerning the purposeful relationship of the miracle to the ministry of our Lord as a whole (see p. 15).

4. The designation "P-15" following the incidents indicates that in the table of parables, pp. 10-12, one there entitled "Seven Unclean Spirits" (include in the references listed for No. 52 of the Harmony) appears as No. 15. This table facilitates comparison with similar parables and indicates the special points of truth illustrated by each parable. Where the title of the parable is not listed separately in the Harmony, as here, the table of parables indicates where major comment may be found. Bracketed parable numbers (see Nos. 77, 102) indicate that the parables so designated, while similar to those

included in the Harmony references, were not given at the same time and are therefore not identical.

5. Boldface type for the Scripture reference to Matthew indicates that major comment on the incident of No. 52 of the Harmony appears there. The same incident is also recorded in Mark and Luke, as the references given indicate, but comment there covers only details not mentioned by, or commented on in connection with, Matthew. As may be inferred from the entry, John does not record the incident at all. Bracketed references (see Nos. 107, 156 of the Harmony) indicate that the passages so designated, while similar, are not strictly parallel to those designated by the other references.

6. The number "6" in the column headed "Map" indicates that incident No. 52 of the Harmony appears on Map 6 of the series of maps on the life and ministry of our Lord (pp. 17-29). Map 6 clarifies the geographical setting of the incident, in so far as this is known, and shows its relationship to preceding and following incidents. Bracketed map numbers, as in No. 55 of the Harmony, indicate that the geographical and chronological setting of the incident of that section may be ascertained from Map 6 but that it is not specifically listed on the map.

7. The number "7" in the column headed "Chart" indicates that incident No. 52 of the harmony appears in Chart 7 of the series of charts on the life and ministry of our Lord. Bracketed chart numbers, as in No. 177 of the Harmony, indicate that the chronological setting of incident No. 177 is not specifically listed there, but may be ascertained by a comparison of Chart 10 with comment on Matt. 28:16.

A HARMONY OF THE GOSPELS

I. Infancy to Manhood (Autumn, 5 B.C.—Autumn, A.D. 27)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
1	Prologue to John's Gospel						1:1-18
2	Prologue to Luke's Gospel					1:1-4	
3	The Human Ancestry of Jesus			1:1-17		3:23-38	
4	The Announcement to Zacharias	1	1			1:5-25	
5	The Annunciation	1	1			1:26-38	
6	Mary's Visit to Elisabeth	1				1:39-56	
7	Birth of John the Baptist	1	1			1:57-80	
8	The Announcement to Joseph; His Marriage	1	[1]	1:18-25			
9	Birth of Jesus	1	2			2:1-7	
10	The Announcement to the Shepherds	1				2:8-20	
11	The Circumcision					2:21	
12	Presentation at the Temple	2				2:22-38	
13	Visit of the Magi	2		2:1-12			
14	Flight to Egypt	2	1	2:13-18			
15	Return to Nazareth	2		2:19-23		2:39, 40	
16	First Passover Visit	2	1			2:41-50	
17	Youth and Young Manhood	2	1			2:51, 52	

II. Early Ministry (Autumn, A.D. 27—Spring, A.D. 28)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
18	Ministry of John the Baptist		3	3:1-12	1:1-8	3:1-18	
19	The Baptism	3	3, 4	3:13-17	1:9-11	3:21-23	
20	The Temptation	3	7	4:1-11	1:12, 13	4:1-13	
21	Jesus Declared "the Lamb of God"	3					1:19-34
22	The First Disciples	3	7				1:35-51
23	The Wedding Feast at Cana (M-1)	3	7				2:1-12

III. Ministry in Judea (First Passover, A.D. 28—Second Passover, A.D. 29)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
24	First Passover: First Cleansing of the Temple	4	5-7				2:13-25
25	Discussion With Nicodemus	4	7				3:1-21
26	Ministry in Judea	4	6, 7				3:22-36
27	The Samaritan Woman	4	6, 7				4:1-42
28	The Nobleman's Son (M-2)	4	7				4:43-54
29	John Imprisoned	4	7	14:3-5		3:19, 20	
30	Second Passover: The Invalid at Bethesda (M-3)	4	5-7				5:1-15
31	Rejection by the Sanhedrin: Close of the Judean Ministry	4	5-7				5:16-47

IV. Ministry in Galilee (Second Passover, A.D. 29—Third Passover, A.D. 30)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
32	Opening of the Galilean Ministry	5	5-7	4:12	1:14, 15	4:14, 15	
33	First Rejection at Nazareth	5	6, 7			4:16-30	
34	Removal to Capernaum	5	7	4:13-17		4:31	
35	The Call by the Sea (M-4)	5	7	4:18-22	1:16-20	5:1-11	
36	The Demoniac in the Synagogue (M-5)	5	7		1:21-28	4:31-37	
37	Peter's Mother-in-law: The Sick Healed at Even (M-6)	5	7	8:14-17	1:29-34	4:38-41	
38	First Galilean Tour:	5	7	4:23-25	1:35-39	4:42-44	
39	The First Leper (M-7)	5	7	8:2-4	1:40-45	5:12-16	

40	The Paralytic Lowered Through the Roof (M-8)	5	7	9:2-8	2:1-12	5:17-26	
41	Call of Levi Matthew	5	7	9:9	2:13, 14	5:27, 28	
42	Plucking Grain on the Sabbath	5		12:1-8	2:23-28	6:1-5	
43	The Man With a Withered Hand (M-9)	5		12:9-14	3:1-6	6:6-11	
44	Jesus' Popularity	[5]		12:15-21	3:7-12		
45	Appointment of the Twelve	5	7		3:13-19	6:12-16	
46	Sermon on the Mount (P-17)	5	7	5:1-8:1		6:17-49	
47	The Centurion's Servant (M-10)	6	7	8:5-13		7:1-10	
48	Two Blind Men (M-11)	6		9:27-31			
49	A Dumb Demoniac (M-12)	6		9:32-34			
50	Second Galilean Tour:	6	7	9:35		8:1-3	
51	The Widow's Son at Nain (M-13)	6	7			7:11-17	
52	A Blind and Dumb Demoniac; (M-14)	6	7	12:22-45	3:20-30	11:14-32	
	The Unpardonable Sin (P-15)						
53	Visit of Jesus' Mother and Brothers	6	7	12:46-50	3:31-35	8:19-21	
54	Sermon by the Sea:	6	7	13:1-53	4:1-34	8:4-18	
	The Pearl of Great Price (P-1)					[13:18-21]	
	The Mustard Seed (p-6)						
	The Tares (P-7)						
	The Sower, the Seed, and the Soils (P-9)						
	Hidden Treasure (P-11)						
	The Growing Seed (P-19)						
	The Leaven (P-20)						
	Treasures Old and New (P-32)						
	The Dragnet (P-40)						
55	The Privations of Discipleship	[6]		8:19-22			
56	The Storm on the Lake (M-15)	6	7	8:18, 23-27	4:35-41	8:22-25	
57	The Demoniacs of Gadara (M-16)	6	7	8:28-9:1	5:1-20	8:26-39	
58	Matthew's Feast	6	7	9:10-13	2:15-17	5:29-32	
59	The Question About Fasting (P-12)	6		9:14-17	2:18-22	5:33-39	
60	The Invalid Woman; (M-17)	6	7	9:18-26	5:21-43	8:40-56	
	Jairus' Daughter (M-18)						
61	The Inquiry by John's Disciples	6		11:2-6		7:18-23	
62	Jesus' Eulogy of John	[6]		11:7-30		7:24-35	
63	Third Galilean Tour:						
	Mission of the Twelve	7	7	9:36-11:1	6:7-13	9:1-6	
64	Second Rejection at Nazareth	7	7	13:54-58	6:1-6		
65	Martyrdom of John the Baptist	[7]	7	14:1, 2, 6-12	6:14-29	9:7-9	
66	Third Passover:						
	Feeding The Five Thousand (M-19)	7	7	14:13-21	6:30-44	9:10-17	6:1-14
67	Jesus Walks on the Lake (M-20)	7	7	14:22-36	6:45-56		6:15-24
68	Sermon on the Bread of Life;	7	7				6:25-7:1
	Rejection in Galilee						
69	Contention About Traditional and Ceremonial Defilement	7		15:1-20	7:1-23		

V. Retirement from Public Ministry (Third Passover, A.D. 30—Autumn, A.D. 30)

	Incident	Mark	Chart	Matthew	Mark	Luke	John
70	Withdrawal to Phoenicia (M-21)	8	5, 7	15:21-28	7:24-30		
71	A Deaf-mute Healed;	8	7	15:29-31	7:31-37		
	Other Miracles in Decapolis (M-22)						
72	Feeding the Four Thousand (M-23)	8	7	15:32-39	8:1-10		
73	The Demand for a Sign	8	7	16:1-12	8:11-21		
74	The Blind Man Near Bethsaida (M-24)	8	7		8:22-26		
75	Withdrawal to Caesarea Philippi:	8	7	16:13-28	8:27-9:1	9:18-27	
	The Great Confession						
76	A Secret Journey Through Galilee	8		17:22, 23	9:30-32	9:43-45	
77	Humility, Reconciliation, and Forgiveness (P-31, [2])	8		18:1-35	9:33-50	9:46-50	
78	The Transfiguration	8	7	17:1-13	9:2-13	9:28-36	
79	The Demon-possessed Boy (M-25)	8	7	17:14-21	9:14-29	9:37-43	
80	The Temple Half Shekel (M-26)	8	7	17:24-27			

VI. Ministry in Samaria and Peraea (Autumn, A.D. 30—Passover, A.D. 31)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
81	Secret Journey to the Feast of Tabernacles	9	5, 7				7:2-13
82	Teaching in the Temple	9					7:14-52
83	The Adulteress	9	7				7:53-8:11
84	The Light of the World	[9]					8:12-30
85	The Argument About Descent From Abraham	[9]					8:31-59
86	The Man Born Blind (M-27)	9	7				9:1-41
87	The Good Shepherd	[9]					10:1-21
88	Final Departure From Galilee; Opening of the Samaritan-Peraean Ministry	9	5, 7	19:1, 2	10:1	9:51-56	
89	Tests of Discipleship	[9]				9:57-62	
90	Mission of the Seventy	9	7			10:1-24	
91	The Good Samaritan (P-30)	[9]				10:25-37	
92	In the Home of Mary and Martha	10				10:38-42	
93	At the Feast of Dedication	10	7				10:22-42
94	Return to Peraea: Instruction on Prayer (P-22)	[10]				11:1-13	
95	The Inner Light	[10]				11:33-36	
96	Dining With a Pharisee	[10]				11:37-54	
97	A Warning Against the Pharisees	[10]				12:1-12	
98	The Folly of Riches (P-18)	[10]				12:13-34	
99	Awaiting the Master's Return (P-33, 36)	[10]				12:35-59	
100	Divine Justice and Mercy (P-5)	[10]				13:1-9	
101	The Crippled Woman (M-28)	[10]				13:10-17	
102	Growth of the Kingdom of Heaven (P-[6, 20])	[10]				13:18-30	
103	A Warning of Divine Judgment	[10]				13:31-35	
104	Dining With a Chief Pharisee (M-29, P-24)	[10]				14:1-15	
105	The Great Banquet (P-10)	[10]				14:16-24	
106	The Cost of Discipleship (P-14)	[10]				14:25-35	
107	The Lost Sheep (P-2)	[10]		18:12-14		15:1-7	
108	The Lost Coin (P-3)	[10]				15:8-10	
109	The Prodigal Son (P-4)	[10]				15:11-32	
110	The Dishonest Steward (P-28)	[10]				16:1-18	
111	The Rich Man and Lazarus (P-29)	[10]				16:19-31	
112	Forgiveness, Faith, and Service (P-38)	[10]				17:1-10	
113	The Raising of Lazarus (M-30)	10	7				11:1-45
114	Withdrawal to Ephraim	10					11:46-57
115	The Ten Lepers (M-31)	10	7			17:11-19	
116	When and How the Kingdom Comes	[10]				17:20-37	
117	The Unjust Judge (P-23)	[10]				18:1-18	
118	The Pharisee and the Publican (P-25)	[10]				18:9-14	
119	Marriage and Divorce	[10]		19:3-12	10:2-12		
120	Blessing the Children	[10]		19:13-15	10:13-16	18:15-17	
121	The Rich Young Ruler	[10]		19:16-30	10:17-31	18:18-30	
122	Laborers in the Vineyard (P-37)	[10]		20:1-16			
123	Jesus Foretells His Death	[10]		20:17-19	10:32-34	18:31-34	
124	The Ambition of James and John	[10]		20:20-28	10:35-45		
125	Blind Bartimaeus (M-32)	10	7	20:29-34	10:46-52	18:35-43	
126	Zacchaeus	10	7			19:1-10	
127	The Nobleman and the Pounds (P-26)	[10]				19:11-28	
128	Simon's Feast (P-13)	11	7, 9	26:6-13	14:3-9	7:36-50	12:1-9
129	The Betrayal Plot	[11]	9	26:1-5, 14-16	14:1, 2, 10, 11	22:1-6	12:10-11

VII. Passion Week (Fourth Passover, A.D. 31)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
130	Fourth Passover: The Triumphal Entry	11	9	21:1-11	11:1-11	19:29-44	12:12-19
131	The Fruitless Fig Tree (M-33)	11	9	21:18-22	11:12-14, 20-26		
132	Second Cleansing of the Temple	11	9	21:12-17	11:15-19	19:45-48	

133	The Leaders Challenge Jesus' Authority	11	9	21:23-27	11:27-33	20:1-8	
134	The Two Sons (P-16)	[11]		21:28-32			
135	The Wicked Husbandmen (P-8)	[11]		21:33-46	12:1-12	20:9-19	
136	The Man Without a Wedding Garment(P-21)	[11]		22:1-14			
137	Paying Tribute to Caesar	[11]		22:15-22	12:13-17	20:20-26	
138	Marriage and the Resurrection	[11]		22:23-33	12:18-27	20:27-38	
139	The Great Commandment	[11]		22:34-40	12:28-34	20:39, 40	
140	Jesus Silences His Critics	[11]		22:41-46	12:35-37	20:41-44	
141	Woes Upon Scribe and Pharisee	[11]		23:1-39	12:38-40	20:45-47	
142	The Widow's Mites	[11]			12:41-44	21:1-4	
143	Interview With Certain Greeks	[11]					12:20-36'
144	Final Rejection by the Jewish Leaders						12:36'-50
145	Retirement to the Mount of Olives; Signs of Christ's Return (P-35)	11	9	24:1-51	13:1-37	21:5-38	
146	The Ten Virgins(P-34)	[11]		25:1-13			
147	The Talents (P-27)	[11]		25:14-30			
148	The Sheep and the Goats (P-39)	[11]		25:31-46			
149	Preparation for the Passover	[12]		26:17-19	14:12-16	22:7-13	
150	Celebration of the Passover	[12]	8, 9		14:17, 18'	22:14-16	
151	Washing the Disciples' Feet	[12]				22:24-30	13:1-20
152	The Lord's Supper	12	8, 9	26:26-29	14:22-25	22:17-20	
153	The Betrayer Revealed	[12]		26:21-25	14:18'-21	22:21-23	13:21-30
154	Parting Counsel	[12]					13:31-14:31
155	Retirement to Gethsemane	12	8, 9	26:30	14:26	22:39	
156	A Warning to Peter and the Ten	12		26:31-35	14:27-31	22:31-38	13:36-38
157	The True Vine	[12]					15:1-17
158	A Warning of Persecution	[12]					15:18-16:4
159	The Coming of the Comforter	[12]					16:5-33
160	Jesus' Intercessory Prayer	[12]					17:1-26
161	Gethsemane (M-34)	12	9	26:36-45	14:32-52	22:40-53	18:1-12
162	Hearing Before Annas	12	9				18:13-24
163	Night Trial Before Sanhedrin	12	9	26:57-75	14:53-72	22:54-65	18:25-27
164	Day Trial Before the Sanhedrin	12	9	27:1	15:1	22:66-71	
165	Judas' Confession and Suicide	[12]	9	27:3-10			
166	First Trial Before Pilate	12	9	27:2, 11-14	15:2-5	23:1-5	18:28-38
167	Hearing Before Herod Antipas	12	9			23:6-12	
168	Second Trial Before Pilate	12	9	27:15-31'	15:6-19	23:13-25	18:39-19:16
169	The Crucifixion	12	8, 9	27:31'-56	15:20-41	23:26-49	19:17-37
170	The Burial	12	8, 9	27:57-61	15:42-47	23:50-56	19:38-42
171	The Guard at the Tomb	12	9	27:62-66			

VIII. Resurrection to Ascension (Spring, A.D. 31)

No.	Incident	Map	Chart	Matthew	Mark	Luke	John
172	The Resurrection	13	8-10	28:1-15	16:1-11	24:1-12	20:1-18
173	The Walk to Emmaus	13	9		16:12	24:13-32	
174	First Appearance in the Upper Room	13	9		16:13	24:33-49	20:19-23
175	Second Appearance in the Upper Room	13	10		16:14		20:24-29
176	Appearance by the Lake of Galilee (M-35)	[13]	[10]				21:1-23
177	Appearance on a Mountain in Galilee	[13]	[10]	28:16-20	16:15-18		
178	The Ascension	13	10		16:19-20	24:50-53	
179	Epilogue to John's Gospel						20:30, 31; 21:24, 25

IV. Parables and Their Interpretation

The English word "parable" is from the Gr. *parabolē*, "a juxtaposition," "a comparison," "an illustration," "a parable," "a proverb," from a verb meaning "to put one thing by the side of another [for comparison]," "to throw beside." The Gr. *parabolē* and its Hebrew equivalent are broader in

meaning than our word "parable." However, parable listed as such in this commentary are those that properly fall within the stricter limits of the English word. According to the English definition a parable is a narrative whose primary purpose is to teach truth. In literary form it is an extended

metaphors. Many of Christ's parables were brief to the point of being metaphor or proverbs.

In the Gospels a parable is a narrative "placed alongside" a certain spiritual truth for purposes of "comparison." The parables of our Lord were usually based on common experiences of everyday life familiar to His hearers, and often on specific incidents that had recently occurred (see DA 499) or that they could see at the time (COL 34; cf. MB 36, 37). The narrative itself was simple and brief, and its conclusion usually so obvious as to involve no uncertainty (see Matt. 21:40, 41). Placed alongside the spiritual truth it was designed to illustrate, the parable thus became a bridge by which the hearers might be led to understand and appreciate that truth. It met the people where they were and, by a pleasant and familiar path, led their thoughts to where Jesus sought to direct them. It was a window through which the soul might gaze upon vistas of heavenly truth.

By parables Jesus: (1) aroused interest, attention, and inquiry; (2) imparted unwanted truth without arousing prejudice; (3) evaded the spies who pursued Him relentlessly; (4) created in the minds of His hearers lasting impressions that would be renewed and intensified when the scenes presented in the parables again came to mind or to view; (5) restored nature as an avenue for knowing God. Parables revealed truth to those willing to receive it, and at times concealed it from others.

In studying the parables of Jesus it is most important to follow sound principles of interpretation. These principles may be briefly summarized thus:

1. A parable is a mirror by which truth can be seen; it is not truth itself.

2. The context in which a parable is given—the place, circumstances, persons to whom it was spoken, and the problem under discussion—must be taken into consideration and made the key to interpretation.

3. Christ's own introduction and conclusion to the parable generally make its fundamental purpose clear.

4. Every parable illustrates one fundamental aspect of spiritual truth (see list of principles illustrated by the various parables of our Lord, pp. 8-10). Details of a parable are significant only as they contribute to the clarification of that particular point of truth.

5. Before the meaning of the parable in the spiritual realm can be understood it is necessary to have a clear picture of the situation described in the parable, in terms of Oriental customs and modes of thought and expression. Parables are vivid word pictures that must be seen, so to speak, before they can be understood.

6. In view of the fundamental fact that a parable is given to illustrate truth, and usually one particular truth, no doctrine may be based upon the incidental details of a parable.

7. The parable, in whole and in part, must be interpreted in terms of the truth it is designed to teach, as set forth in literal language in the immediate context and elsewhere in Scripture.

The following list of parables are grouped topically according to the principal truth Christ designed each to illustrate. The scripture listed for each parable gives the student the place in the Bible where major statement on the parable appears. Cross references following each group of parables indicate other parables in this list with secondary lessons appropriate to the group in which the cross references appear. Cross references accompanying each parable indicate other parables or groups of parables in this list that teach the same or related truths. The section indicated in the Harmony of the Gospels leads to other sources of information related to each parable. The column headed "Principles Illustrated" provides a brief analysis of the principal teaching or teachings of each parable (see below).

THE PARABLES OF OUR LORD

A. Divine Love, Mercy, and Justice

No.	Parables	Major Verses	Harmony Entry	Principles Illustrated
1	The Pearl of Great Price	Matt. 13:45, 46	54	✠ The priceless value of redeeming love. The Saviour in search of men; men seeking for salvation. Cf. No. 11.
2	The Lost Sheep	Luke 15:3-7	107	✠ God's love for those who know they are lost but know not how to return to Him. His unwillingness that any should perish. Cf. Nos. 3, 4.
3	The Lost Coin	Luke 15:8-10	108	✠ God's love for those who know not that they are lost. Diligence in seeking the lost. Cf. Nos. 2, 4.
4	The Prodigal Son	Luke 15:11-32	109	✠ God's love for those who have wandered from His love. The hardheartedness of man in contrast with the love of God. Cf. Nos. 2, 3.
5	The Barren Fig Tree	Luke 13:6-9	100	✠ The relationship between divine mercy and justice. God's dealings with the Jewish nation. Cf. Nos. 8, 15, 16, 21.

B. The Plan of Salvation

6	The Mustard Seed	Matt. 13:31, 32	54	✱✱The extensive, quantitative growth of the kingdom of divine grace, the church. God begins in a small way to accomplish great results. Cf. Nos. 9, 19, 20
7	The Tares	Matt. 13:24-30	54	✱✱Character decides destiny. The purpose of probationary time; tares do not eventually become wheat. Cf. Nos. 9, 29, 40.
8	The Wicked Husbandmen	Matt. 21:33-43	135	✱✱God's eternal purpose will triumph in spite of man's unfaithfulness. Israel would forfeit its role as the chosen nation. Cf. Nos. 5, 15, 16, 21.

C. The Reception of Truth

9	The Sower, the Seed, and the Soils	Matt. 13:3-9 18-23	54	✱✱The reception of truth by different classes of hearers. Cf. Nos. 6-8, 19.
10	The Great Banquet	Luke 14:16-24	105	✱✱The danger of neglecting or rejecting truth. God cannot accept a divided heart. Cf. Nos. 6-8, 21.
11	Hidden Treasure	Matt. 13:44	54	✱✱The transcendent value of truth and the effort necessary to secure it. Cf. No. 1.
12	New Cloth and New wine	Mark 2:21, 22	59	✱✱Truth versus traditionalism. The danger of preconceived opinions.
13	The Two Debtors	Luke 7:41-43	128	✱✱Appreciation of, and gratitude for, the love and mercy of God.
14	Building a Tower; A King Going to War	Luke 14:28-33	106	✱✱Counting the cost of discipleship.
15	Seven Unclean Spirits	Matt. 12:43-45	52	✱✱The necessity of a positive attitude toward truth; the unpardonable sin. The condition of the Jewish leaders. Justification incomplete without sanctification. Cf. Nos. 5, 8, 16, 17, 21.
16	The Two Sons	Matt. 21:28-32	134	✱✱Deeds count, not words; profession without practice is hypocrisy. Cf. Nos. 5, 8, 15, 17, 21.
17	Building on the Rock or on Sand	Matt. 7:24-27	46	✱✱The perception of truth not an end in itself but a means to the end of a transformed life. The folly of knowledge without obedience. Cf. Nos. 15, 16, 21, 26.
18	The Rich Fool	Luke 12:16-21	98	✱✱The danger of worldly-mindedness; the folly of living for material things. To live for self is to perish.

D. The Transformation of Character

19	The Growing Seed	Mark 4:26-29	54	✱✱Faith and works; human effort cooperating with infinite power in Christian growth. Cf. Nos. 6, 7, 9, 20.
20	The Leaven	Matt. 13:33	54	✱✱The intensive, qualitative growth of the kingdom of heaven. Power from above is implanted in the heart and transforms the life. Cf. Nos. 6, 9, 19.
21	The Man Without a Wedding Garment	Matt. 22:2-14	136	✱✱The importance of Christ's righteousness. Cf. Nos. 5-8, 10, 15-17, 25.

E. Prayer

22	The Friend Calling at Midnight	Luke 11:5-13	94	✱✱Perseverance in prayer. Asking to give to others.
23	The Unjust Judge	Luke 18:1-8	117	✱✱Perseverance, earnestness, and confidence in prayer.

F. Humility Versus Pride

24	Choosing Places of Honor	Luke 14:7-11	104	✱✱Humility toward one's fellow men; honoring others.
25	The Pharisee and the Publican	Luke 18:9-14	118	✱✱Humility before God; the danger of pride and self-righteousness. Cf. No. 21.

G. Utilizing Present Opportunities

26	The Nobleman and the Pounds	Luke 19:11-27	127	<p>••The improvement of talents and opportunities. Working while waiting for the kingdom. Faithful service the basis of reward. Cf. Nos. 5, 27, 37.</p>
27	The Talents	Matt. 25:14-30	147	<p>••Same as No. 26; also, helping others prepare for our Lord's return. Cf. Nos. 26, 34, 37.</p>
28	The Dishonest Steward	Luke 16:1-9	110	<p>••The diligent use of present opportunities in preparation for the future life. Cf. Nos. 26, 27.</p>
29	The Rich Man and Lazarus	Luke 16:19-31	111	<p>••Eternal destiny is decided in the present life; there is no second probation. The danger of preoccupation with material things. Cf. Nos. 7, 18, 40.</p>

H. The Christian and His Fellow Man

30	The Good Samaritan	Luke 10:30-37	91	<p>••True religion consists in active service for others; on this, eternal destiny depends. Contact with suffering humanity frees the soul of selfishness. Cf. No. 39.</p>
31	The Unforgiving Servant	Matt. 18:23-35	77	<p>••Mercy toward, and forgiveness of others. Our forgiveness by God contingent on our forgiveness of others. Cf. No. 5.</p>
32	Treasures Old and New	Matt. 13:52	54	<p>••Familiarity with old truths; alertness for new truth. Adapt truth to the needs of the hearers. Cf. No. 9.</p>
33	The Faithful Steward	Luke 12:42-48	99	<p>••Conscientious supervision of the affairs of God's household, the church.</p>

I. Awaiting the Lord's Return

34	The Ten Virgins	Matt. 25:1-13	146	<p>••Personal preparation for our Lord's return: His coming seemingly delayed. Our need of the Holy Spirit. Cf. Nos. 27, 35, 36.</p>
35	The Watchful Servant	Mark 13:34-37	145	<p>••Watching for the Master's return. Cf. Nos. 34, 36.</p>
36	The Watchful Servants; The Vigilant Home Owner	Luke 12:35-40	99	<p>••Preparedness for our Lord's sudden return. Living up to the light we have; personal accountability for truth. Cf. Nos. 7, 34, 35.</p>
37	Laborers in the Vineyard	Matt. 20:1-16	122	<p>••God measures service by the willingness and fidelity with which it is rendered. Rewards are based on our Lord's gracious generosity and on the spirit which motivates our service for Him. Cf. Nos. 8, 26, 27, 38.</p>
38	Unprofitable Servants	Luke 17:7-10	112	<p>••Faithfulness to duty. God's claim on all our services. Cf. No. 37.</p>
39	The Sheep and the Goats	Matt. 25:31-46	148	<p>••The significance of practical religion. The supreme test of the reality of our religion is what it leads us to do for others. Cf. No. 30.</p>

J. The Final Judgment; Eternal Rewards

40	The Dragnet	Matt. 13:47-50	54	<p>••The final separation of the bad from the good. Not all the wicked eventually become righteous. Cf. Nos. 7, 29.</p>
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V. The Nature and Purpose of Miracles

The Gospel writers refer to the miracles of our Lord by a variety of terms. The most common are *dunamis*, "power" and *semeion*, "sign." The former is used when it is desired to characterize the miracle as a manifestation of divine power; the

second, as a visible confirmation of Jesus' divine authority. When the reaction of the people is uppermost in the writer's mind he uses *teras*, "wonder," *thaumaston*, "wonderful thing," *endoxon*, "glorious thing," or *paradoxon*, "strange

thing." Inasmuch as *teras* was the common word for a "wonder" performed by a magician, New Testament writers always use with it one of the words that mark a genuine miracle as an act of God. Jesus commonly spoke of His miracles as *erga*, "works."

Webster defines our English word "miracle" as "an event or effect on the physical world deviating from the known laws of nature, or transcending our knowledge of these laws; an extraordinary, anomalous, or abnormal event brought about by superhuman agency." *The Oxford English Dictionary* defines "miracle" as "a marvellous event occurring within human experience, which cannot have been brought about by human power or by the operation of any natural agency, and must therefore be ascribed to the special intervention of the Deity or of some supernatural being; chiefly, and act (e.g. of healing) exhibiting control over the laws of nature, and serving as evidence that the agent is either divine or is specially favored by God." The word "miracle" is from the Latin *miraculum*, "an object of wonder," "a wonderful thing," "a strange thing," "a marvelous thing," "a wonder," "a marvel," from *mirari*, "to wonder at," "to be astonished at."

Our word "miracle" thus specifically designates any occurrence that appears unaccountable because of the finite limitations of human knowledge and understanding. There are no miracles in the sight of God, for His knowledge and understanding are infinite. The miraculous aspect of certain phenomena does not lie so much in the occurrences themselves as in the effect they produce in the minds of finite beings who witness them. The occurrence itself is objective; its miraculous aspect is subjective.

As men's knowledge and understanding increase, some occurrences they formerly considered miraculous may cease to appear so. For instance, when the art of printing was first invented men generally considered it miraculous and attributed it to the devil. What would men of that time and bent of mind have thought of television? The miracles of our Lord, however, called into operation power wholly unknown to man and produced results that cannot, even today, be explained on the basis of human knowledge.

Nevertheless, what appears to be a violation of natural law as we understand it may simply be the operation of a higher, unknown law of nature that modifies or counteracts a lower, known law. Gravity, for instance, draws all objects earthward. But a higher law of nature counteracts the law of gravity when a living creature lifts those same objects, when the sun lifts tons of moisture into the air to form clouds, or when capillary action lifts sap from the roots of a giant sequoia to its topmost branches. Or, one law may be modified by another, as when centrifugal and centripetal forces operate in balance to maintain a planet in its course. The forces of nature operate according to the expressed will of God, and it is hardly appropriate to consider miracles as violations of natural law. More properly, they are variations from the operation of natural law as known and understood by men. God never works contrary to Himself.

A miracle of healing is no greater than the

miracle of a transformed life. In fact, such a life is the greatest of all miracles. In each, God is simply at work in ways we do not fully understand (cf. John 3:8), for our good in this life and in the life to come. There is a spiritual law to the effect that "the wages of sin is death," but there is also a higher law to the effect that "the gift of God is eternal life" (Rom 6:23; 7:21 to 8:4). See DA 406, 407.

To see the miracles of our Lord in their true perspective, as related to His mission to this earth, it is necessary to understand something of the purpose that prompted them and the conditions under which they could be effected:

Why did Jesus perform miracles? Every miracle of our Lord served a definite purpose; He never exercised divine power to satisfy idle curiosity or to demonstrate the possession of ability to do so (DA 730), or to benefit Himself (DA 729). "His wonderful works were all for the good of others" (DA 119; cf. 406), and contributed materially and spiritually to their welfare. He sought by this means to assure all men of the love, sympathy, and care of their heavenly Father. Evidence of His work for them, demonstrated in unusual ways, would lead to a better understanding and a deeper appreciation of how He meets their needs in more common ways from day to day (DA 367). See DA 143.

Again, the miracles of our Lord illustrated spiritual truth. The man healed of paralysis in Capernaum was first cured of spiritual paralysis (Mark 2:9-11). The blind man at Siloam enjoyed the restoration of both natural and spiritual eyesight (John 9:5-7, 35-38). The bread provided for the 5,000 was designed to lead their minds to the true bread of Life that came down from heaven (John 6:26-35). The raising of Lazarus demonstrated Christ's power to impart life to all who believe in Him (John 11:23-26; cf. 5:26-29) and His power to inspire new life in those who are spiritually dead. "Every miracle was of a character to lead the people to the tree of life, whose leaves are for the healing of the nations" (DA 366).

Above all, the miracles of our Lord testified to His divine mission as the Saviour of mankind and attested the truth of His Message. Again and again Jesus pointed to His mighty works as evidence of His divine authority and Messiahship (Matt. 11:20-23; John 5:36; 10:25, 32, 37, 38; 14:10, 11), and sincere-hearted men accordingly recognized divinity operating in and through Him (Matt. 13:54; Luke 9:43; 19:37; 24:19; John 3:2; 6:14; 9:16, 33).

Not only did the miracle of Christ contribute in a general way toward the realization of these objectives, but each miracle, at least of those recorded in the Gospels, seems to have been significant in and of itself (see on Luke 2:49). Accordingly, a study of the miracles of our Lord should include an investigation of their results, and thus of the purpose that prompted them, and that led the evangelists to record them (see column, "Purpose and/or Results," pp. 12-14).

Under what circumstances did Jesus perform miracles? "Christ never worked a miracle except to supply a genuine necessity" (DA 366). God is not honored in being called upon to do that which men are able to do for themselves. Only when men recognize that their needs are beyond human

wisdom and skill to supply, can the ultimate purpose of a miracle be realized. Indeed, there must first be a profound sense of need. Next, there must be faith that God can and will supply the help so desperately need. There must also be an earnest desire, an intense longing, that God will supply this need. There must be readiness of heart and mind to act on faith, in harmony with whatever God may require. Finally, there must be willingness to order the life henceforth in harmony with the principles of the kingdom of heaven, and to bear witness to the love and power of God.

In the following table the miracles of our Lord

are listed in chronological order. Miracles are designated numerically as dealing with: (1) disease and deformity, (2) demon possession, (3) death, (4) the forces of nature. The section in the Harmony of the Gospels indicated for each miracle leads to other sources of information related to each miracle, such as the maps and charts on which they appear. The column headed "Purpose and/or result" provides a brief analysis of the special contribution of each miracle to our Lord's mission on earth. Cross references indicate other miracles comparable as purpose or result.

THE MIRACLE OF OUR LORD

No.	Parables	Major Verses	Harmony Entry	Principles Illustrated
1	Water Turned Into Wine (4)	John 2:1-11	23	Purpose: To strengthen the disciples' faith and to fortify them against the prejudice of priests and rabbis (DA 147, 148). To honor Mary's trust and to relieve her perplexity and embarrassment (DA 145, 147). To manifest sympathetic interest in human happiness (DA 144).
2	The Nobleman's Son (1)	John 4:43-54	28	Results: Conversion of the nobleman and his family; their witness concerning Jesus in Capernaum. The way prepared in Capernaum for His ministry there (DA 200, 253).
3	The Invalid at Bethsaida (1)	John 5:1-15	30	Purpose: To bring the leaders in Jerusalem to a decision (DA 231). Result: A verdict of censure designed to counteract the influence of Jesus, a proclamation branding Him an impostor, a plot to take His life, spies commissioned to secure evidence against Him (DA 204, 213). (First Sabbath miracle.)
4	The Great Catch of Fish (4)	Luke 5:1-11	35	Purpose: To win Peter, Andrew, James, and John to permanent discipleship and make them fishers of men; to provide assurance of provision for their needs (see DA 246, 249).
5	The Demoniac in the Synagogue (2)	Mark 1:21-28	36	Purpose: To inaugurate and publicize the Galilean ministry (see Mark 1:27, 28), and to demonstrate Jesus' mission to free all captives of Satan (MH 91; DA 255; cf. John 2:16-18). Result: Multitudes thronged Jesus for healing, and spread the news far and wide. (Second Sabbath miracle.)
6	Peter's Mother-in-law (1)	Mark 1:29-31	37	Purpose: To demonstrate God's special love and care for those who, like Peter, devote their lives to the proclamation of the gospel. (Third Sabbath miracle.)
7	The First Healing of Leprosy (1)	Mark 1:40-45	39	Purpose: To demonstrate power over even the most feared malady, popularly supposed to be a divine judgment, and, by implication, to imply the cleansing of the soul from sin. To disarm the priests and scribes of their prejudice by showing respect for the law of Moses. To demonstrate love for humanity. Result: A popular movement that forced Jesus to cease His labors for a time (see Mark 1:45; DA 265).
8	A Paralytic Lowered Through the Roof (1)	Mark 2:1-12	40	Purpose: To demonstrate, especially before the spies present, power to restore men's souls as well as their bodies; to demonstrate God's love for those whom popular

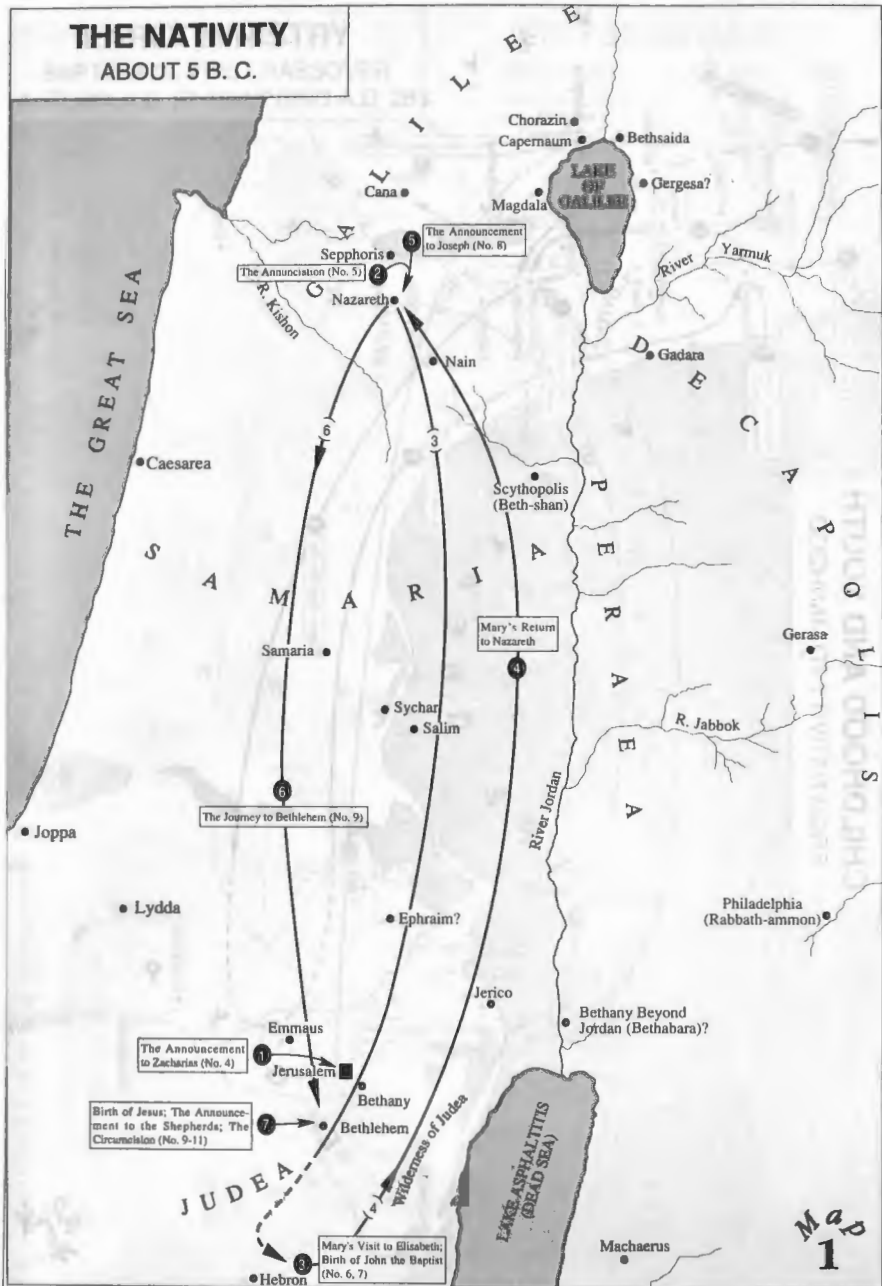
				prejudice considered hopeless. See DA 267, 270.
9	The Man With a Withered Hand (1)	Mark 3:1-6	43	Result: A profound impression on the people; the Pharisees left "dumb with amazement and overwhelmed with defeat" (DA 270).
10	The Centurion's Servant (1)	Luke 7:1-10	47	Purpose: To demonstrate the true purpose of the Sabbath day.
11	Two Blind Men (1)	Matt. 9:27-31	48	Result: The spies conspired with the Herodian party to silence Jesus. (Fourth Sabbath miracle).
12	A Dumb Demoniac (1-2)	Matt. 9:32-34	49	Purpose: To give an example of genuine faith; to show that divine power is not limited by distance; to demonstrate the eligibility of Gentiles for the benefits of the kingdom of heaven.
13	The Widow's Son at Nain (3)	Luke 7:11-17	51	[Not Given]
14	A Blind and dumb Demoniac (1-2)	Matt. 12:22-32	52	[Not Given]
15	The Storm on the Lake (4)	Matt. 8:18, 23-27	56	Purpose: To demonstrate divine power over death; to manifest the love of God for those in dire need.
16	The Demoniacs of Gadara (2)	Mark 5:1-20	57	Result: The spies attribute the miracles of Jesus to satanic power. He exposes the folly of such reasoning and warns against the unpardonable sin.
17	The Invalid Woman (1)	Mark 5:25-34	60	Purpose: To demonstrate divine power over the elements of nature.
18	Jairus' Daughter (3)	Mark 5:22-24, 35-43	60	Purpose: To demonstrate divine power over the most fearful of demons.
19	Feeding the Five Thousands (4)	Mark 6:30-44	66	Result: The evangelization of Decapolis by the restored demoniacs (see DA 339, 340, 404; see on miracles Nos. 22, 23).
20	Jesus Walks on the Lake (4)	Matt. 14:22-33	67	Purpose: To make an example of humble, persevering faith.
21	The Syrophenician Woman's Daughter (2)	Matt. 15:21-28	70	Purpose: To demonstrate divine power over death.
22	The Deaf-mute of Decapolis (1)	Mark 7:31-37	71	Purpose: To manifest sympathetic interest in man's daily needs; to bring the people of Galilee to a decision.
23	Feeding the Four Thousand (4)	Matt. 15:32-39	72	Result: A conviction of Jesus' Messiahship; an attempt to crown Jesus king (John 6:14, 15; DA 377, 378). The following day popular sentiment turned against Him (John 6:66; cf. on miracle No. 3).
24	The Blind Man Near Bethsaida (1)	Mark 8:22-26	74	Purpose: To subdue the impatient, stormy thoughts of the disciples and teach them to have confidence in the leadership of their Master. When they realized their utter helplessness He came to their rescue.
25	The Demon-possessed Boy (2)	Mark 9:14-29	79	Purpose: To teach the disciples that there were sincere persons among the Gentiles, eligible for the benefits of the kingdom of heaven; to contrast the heartless exclusiveness of the Jews with Jesus' own compassion for the Gentiles.
26	The Temple Half Shekel (4)	Matt. 17:24-27	80	Purpose: To provide another example of mercy toward a Gentile, in a Gentile region.
				Purpose: To provide for the necessities of those who clung to Jesus' words; to teach the disciples that when the Jews should reject the bread of life it was to be offered to Gentiles.
				Purpose: To provide another example of mercy toward a Gentile, in a Gentile region.
				Purpose: To contrast the depths to which Satan debases humanity, with the heights to which God exalts men (Moses and Elijah transfigured the night before).
				Purpose: To provide evidence of Jesus' divine commission—and thus His rightful claim to exemption from the Temple tax—yet to pay it without argument, by a means that revealed His divinity.

27	The Man Born Blind (1)	John 9:1-41	86	<p>Purpose: To repeat the challenge to the Jewish leaders implied in the miracle at the Pool of Bethesda 18 months previous (see on miracle No. 3); to restore physical sight as an illustration of Jesus' desire to restore spiritual sight to the purblind Jewish leaders (see DA 475; John 9:39-41).</p> <p>Result: Some favored Jesus; a majority became more decided on their rejection of Him (John 10:19-21). (Fifth Sabbath miracle.)</p>
28	The Crippled Woman (1)	Luke 13:10-17	101	<p>Purpose: To focus attention on the true purpose of the Sabbath (Sixth Sabbath miracle.)</p>
29	The Man With Dropsy (1)	Luke 14:1-4	104	<p>Purpose: To focus attention on the true purpose of the Sabbath. (Seventh Sabbath miracle.)</p>
30	The Raising of Lazarus (3)	John 11:1-45	113	<p>Purpose: To provide the Jewish nation—particularly its leaders—some of whom were present—with incontestable evidence of Jesus' Messiahship (see John 11:4, 42).</p> <p>Result: Many believed; but the majority determined to kill Jesus and Lazarus at the first opportunity (see John 11:45-47, 12:10). This miracle united the Sadducees with the Pharisees in plotting Jesus' death (DA 537, 538).</p>
31	The Ten Lepers (1)	Luke 17:11-19	115	<p>Purpose: To demonstrate the faith of a Samaritan, and Jesus' own interest in and sympathy for this race; a lesson to the disciples concerning their obligations to the Samaritans (DA 488).</p>
32	Blind Bartimaeus (Two Blind Men) (1)	Mark 10:46-52	125	<p>Result: An additional evidence of Jesus' Messiahship, witnessed by throngs on their way to Jerusalem to attend the last Passover.</p>
33	The Fruitless Fig Tree (4)	Mark 11:12-14 11:20-26	131	<p>Purpose: To provide an object lesson to the disciples of the impending fate of the Jewish nation.</p>
34	Malchus' Ear (1)	Luke 22:50-51	161	<p>Purpose: To provide a final demonstration of the nature of the Saviour's work for mankind, and a final evidence of His divine power and Messiahship.</p>
35	Second Great Catch of Fish (4)	John 21:1-23	176	<p>Purpose: To remind the disciples of their original call to become fishers of men (see on miracle No. 4), to deepen the impression then made, and to make clear that the death and resurrection of Jesus had in no way altered their responsibility under the gospel commission (see DA 811).</p>

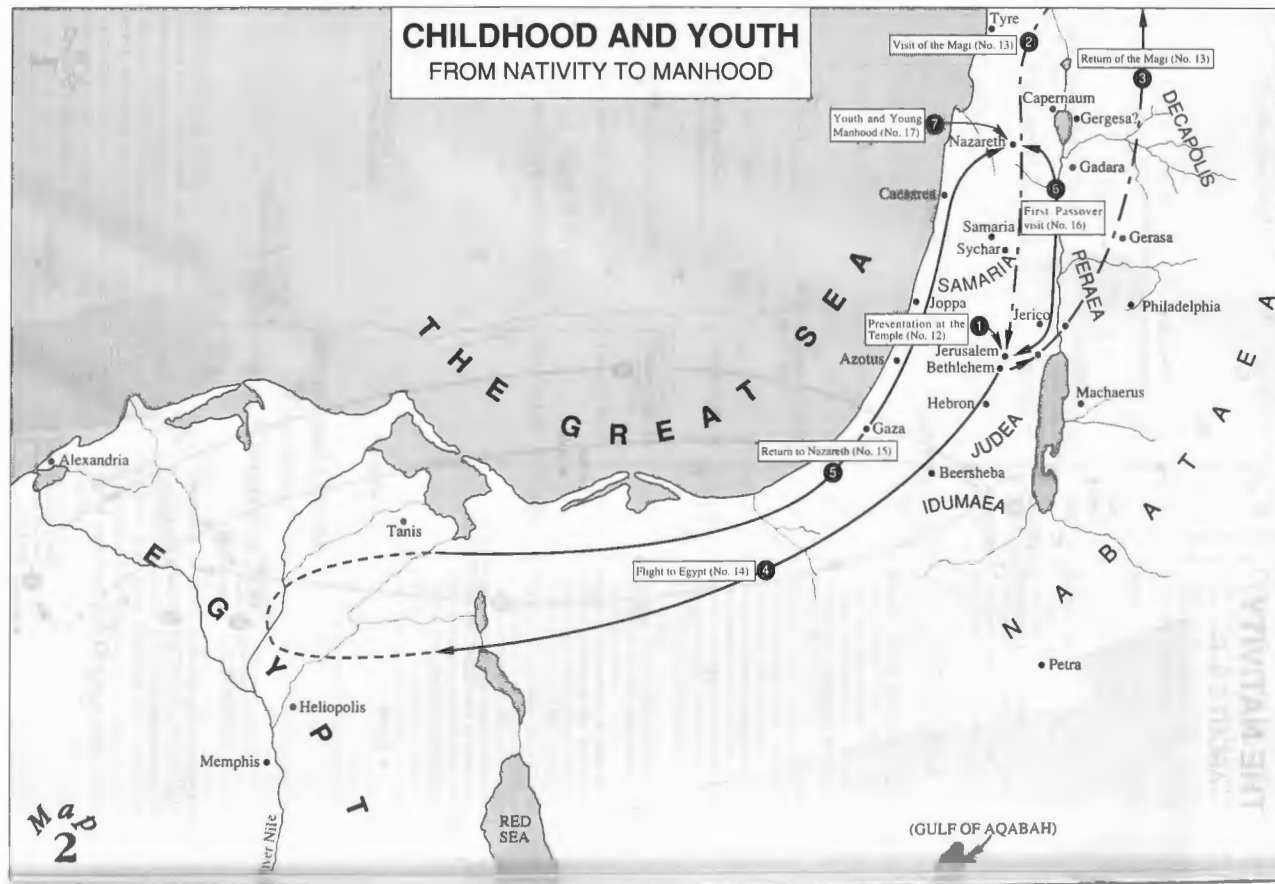
Maps and Charts *Illustrating* **The Life and Ministry of Jesus**

The following series of maps on the life and ministry of our Lord represents graphically the chronological sequence of events as set forth in the Harmony of the Gospels. It should be remembered, however, that the exact time and location of many incidents are not known. For the principles followed in the construction of the Harmony, and thus also of the maps, see pp. 3-5.

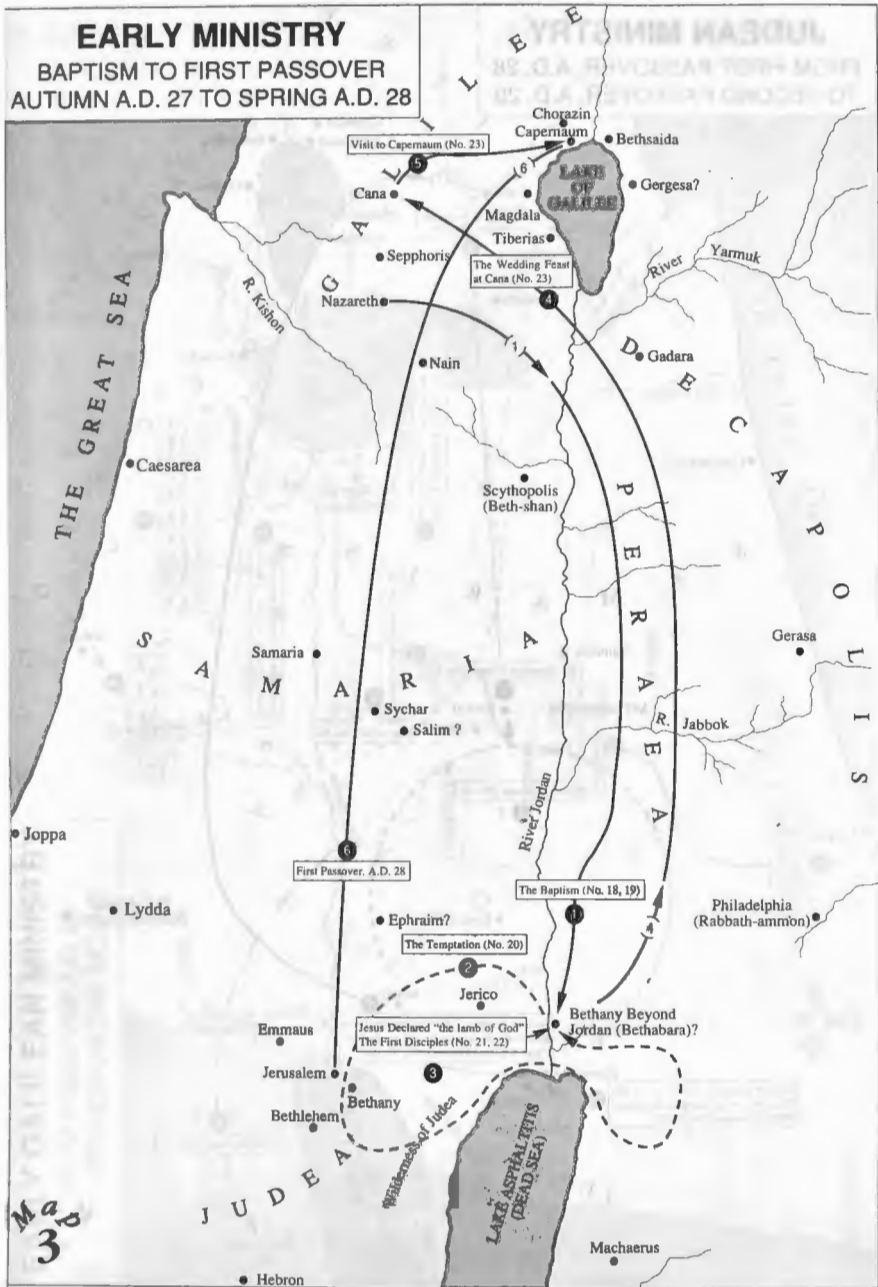
The series of charts following the maps provides a graphic representation of the chronological relationship of events as set forth in the Harmony. Some of the charts illustrate the narrative sequence of events, while others are concerned with chronological problems that arise in a study of the Gospel record.

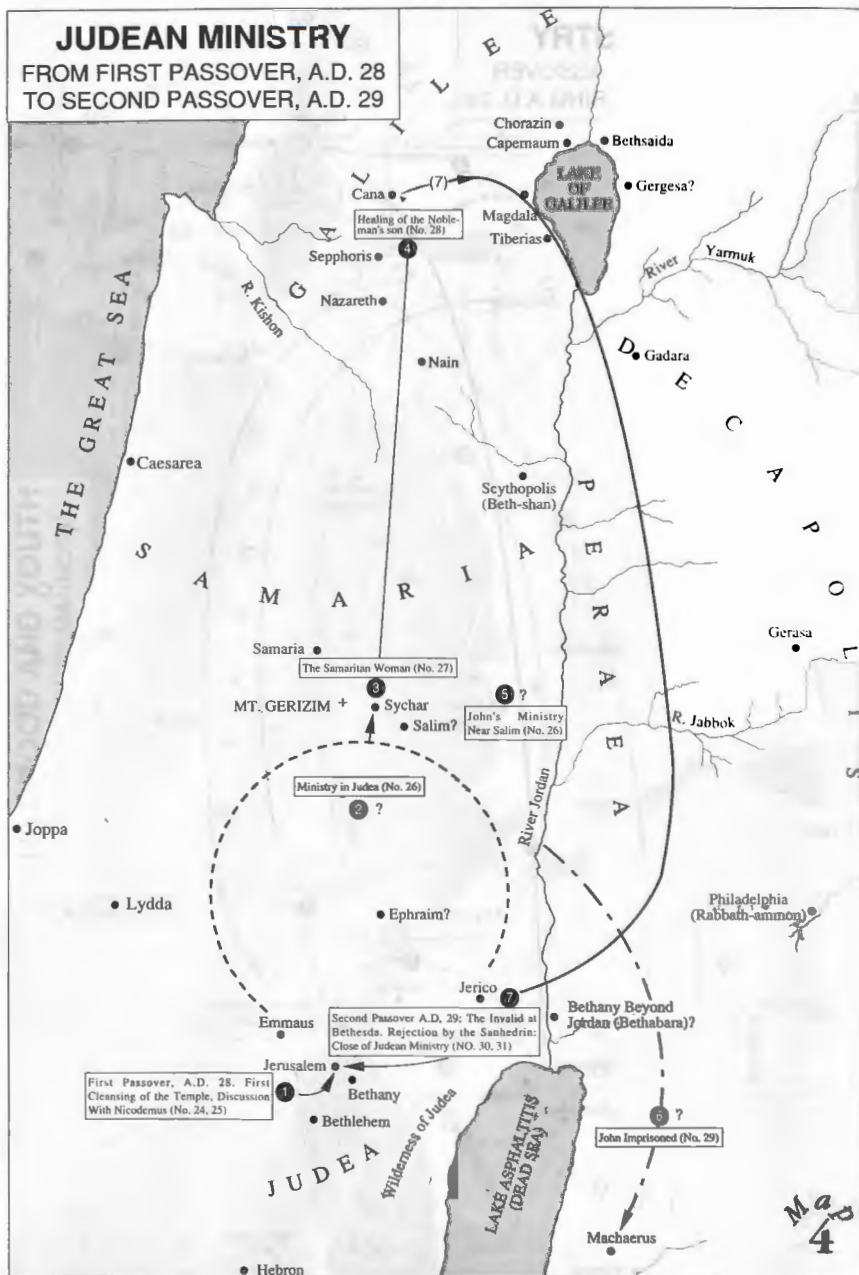


CHILDHOOD AND YOUTH FROM NATIVITY TO MANHOOD



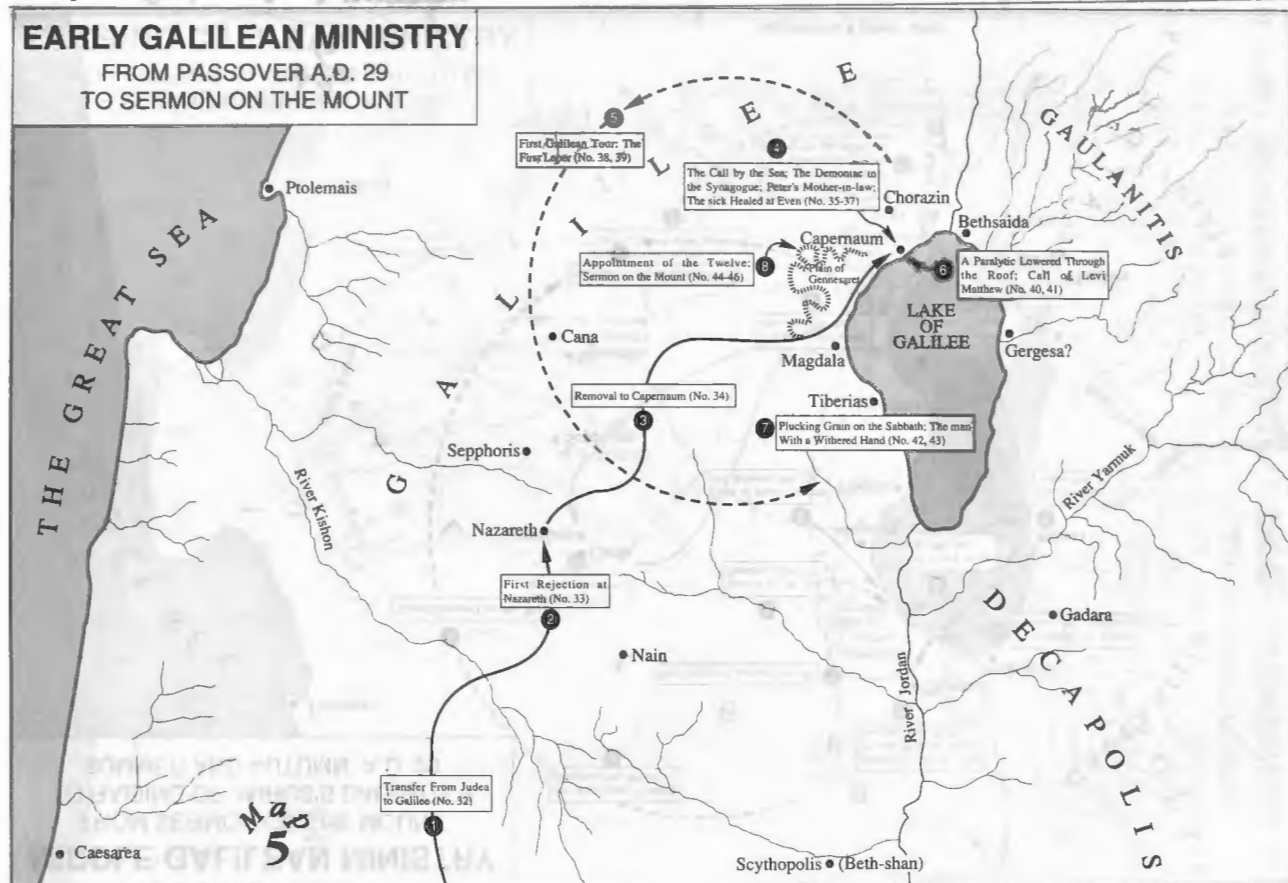
BAPTISM TO FIRST PASSOVER
AUTUMN A.D. 27 TO SPRING A.D. 28





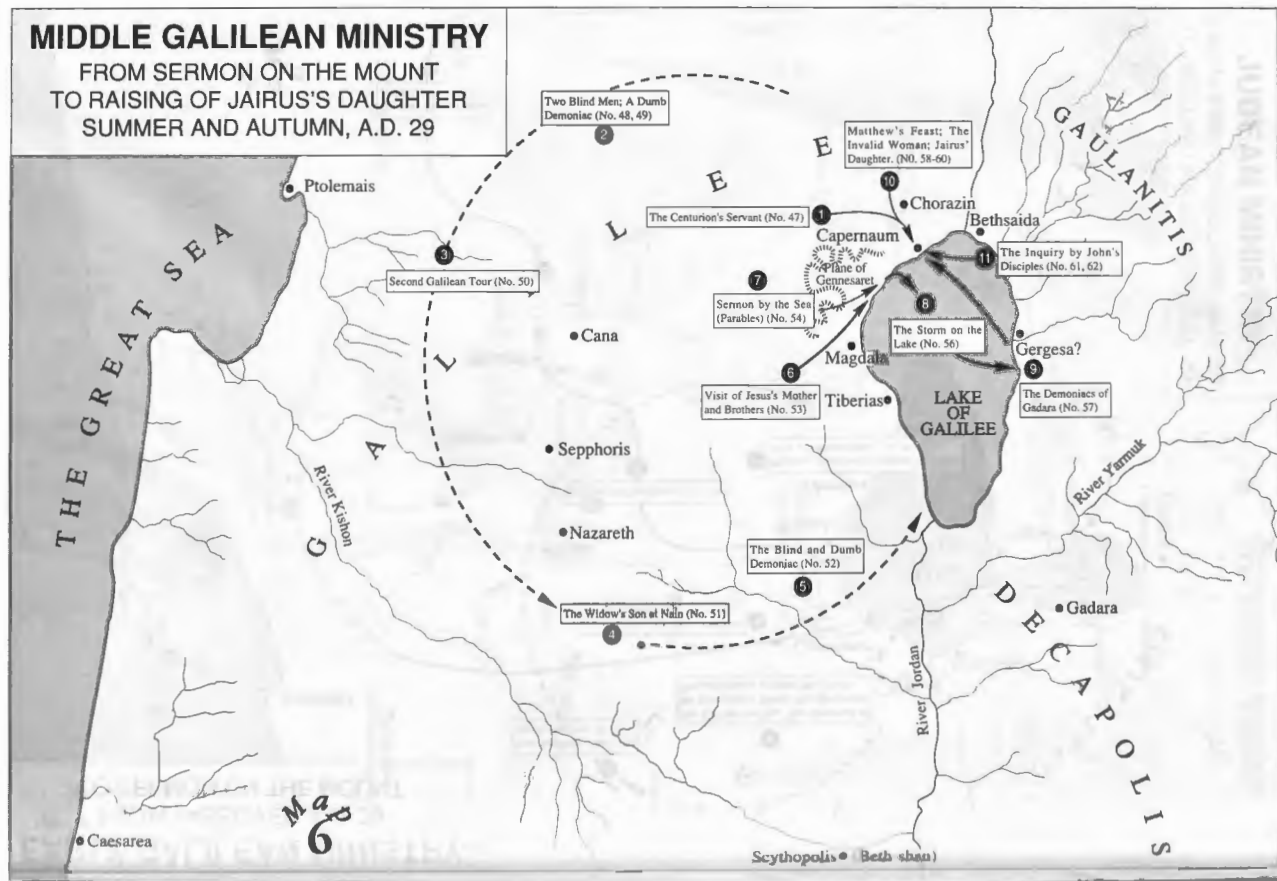
EARLY GALILEAN MINISTRY

FROM PASSEVER A.D. 29
TO SERMON ON THE MOUNT



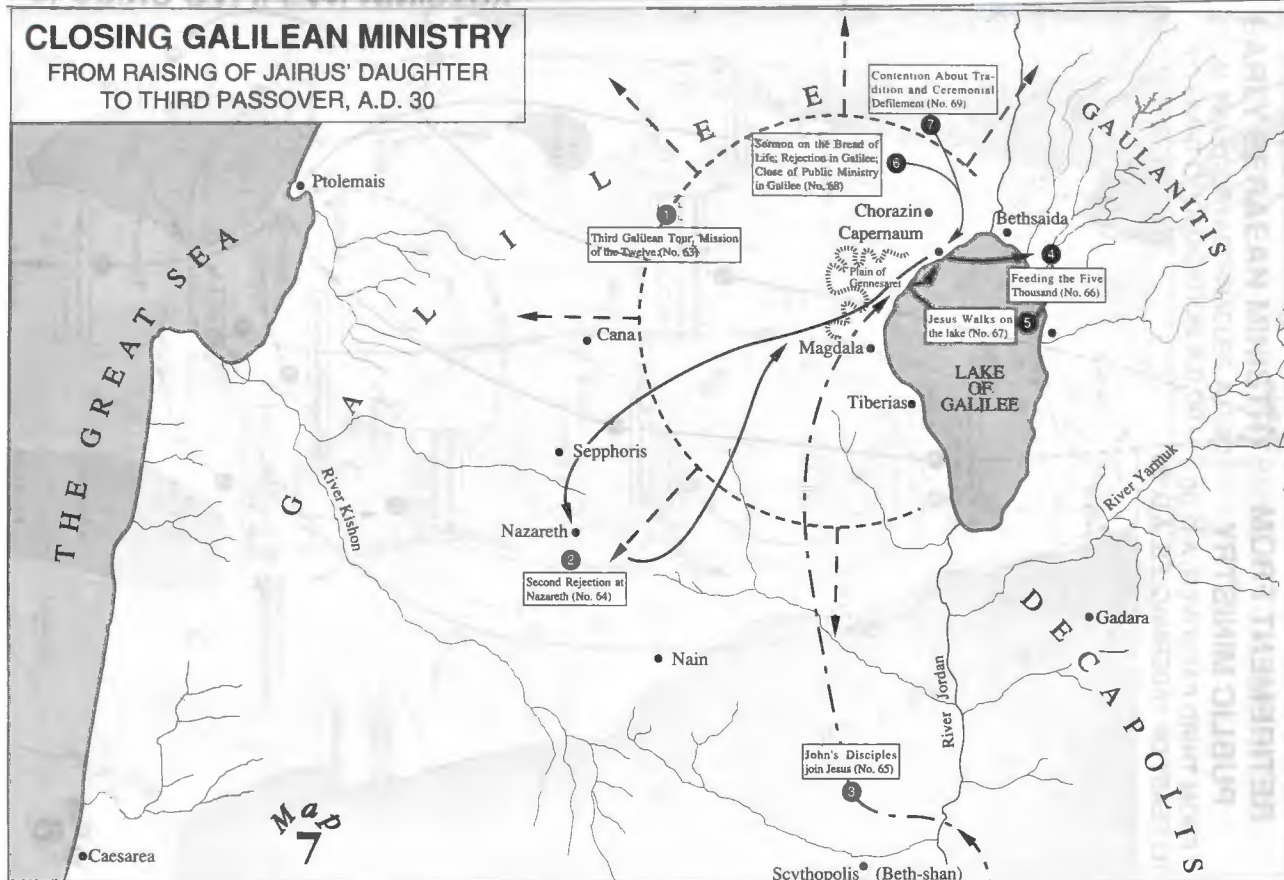
MIDDLE GALILEAN MINISTRY

FROM SERMON ON THE MOUNT
TO RAISING OF JAIRUS'S DAUGHTER
SUMMER AND AUTUMN, A.D. 29



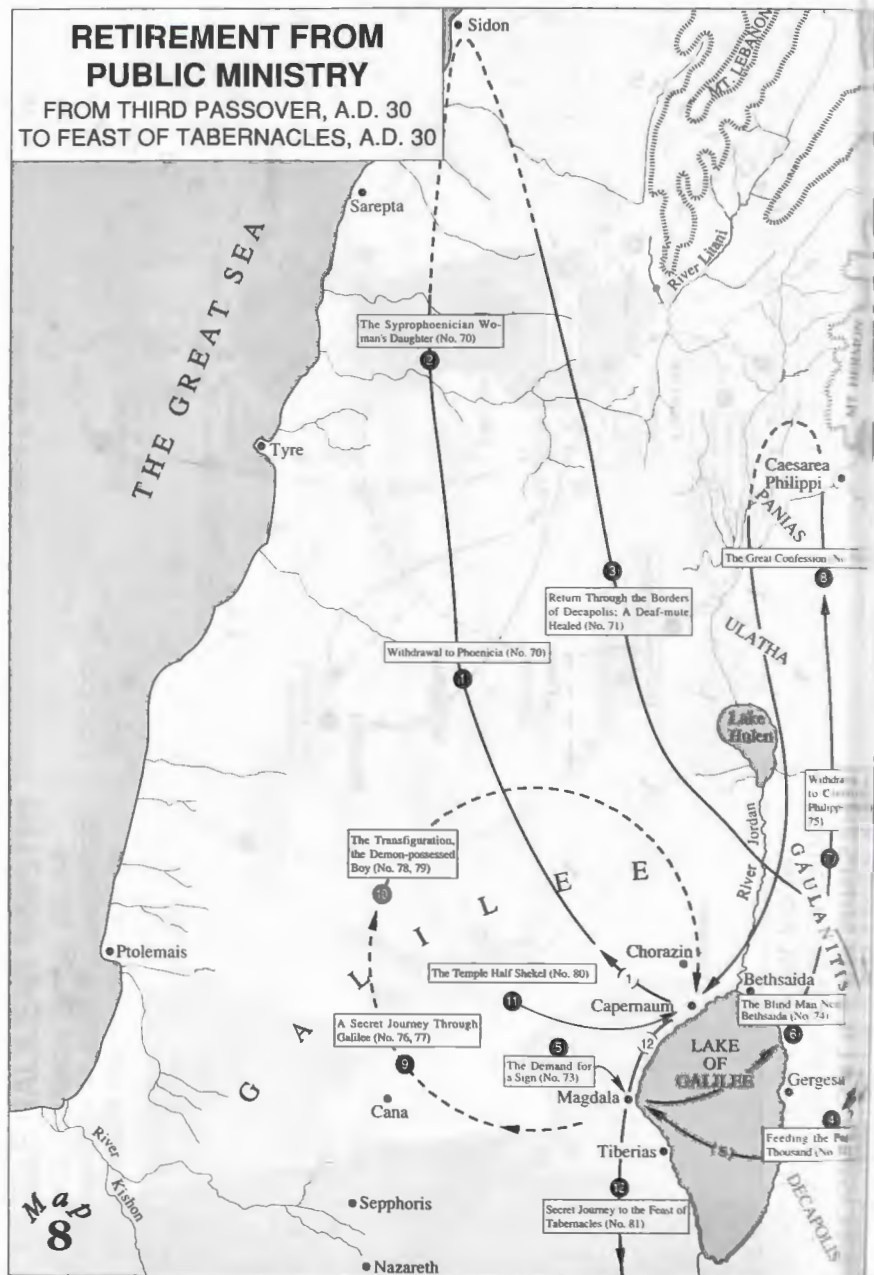
CLOSING GALILEAN MINISTRY

FROM RAISING OF JAIRUS' DAUGHTER
TO THIRD PASSOVER, A.D. 30



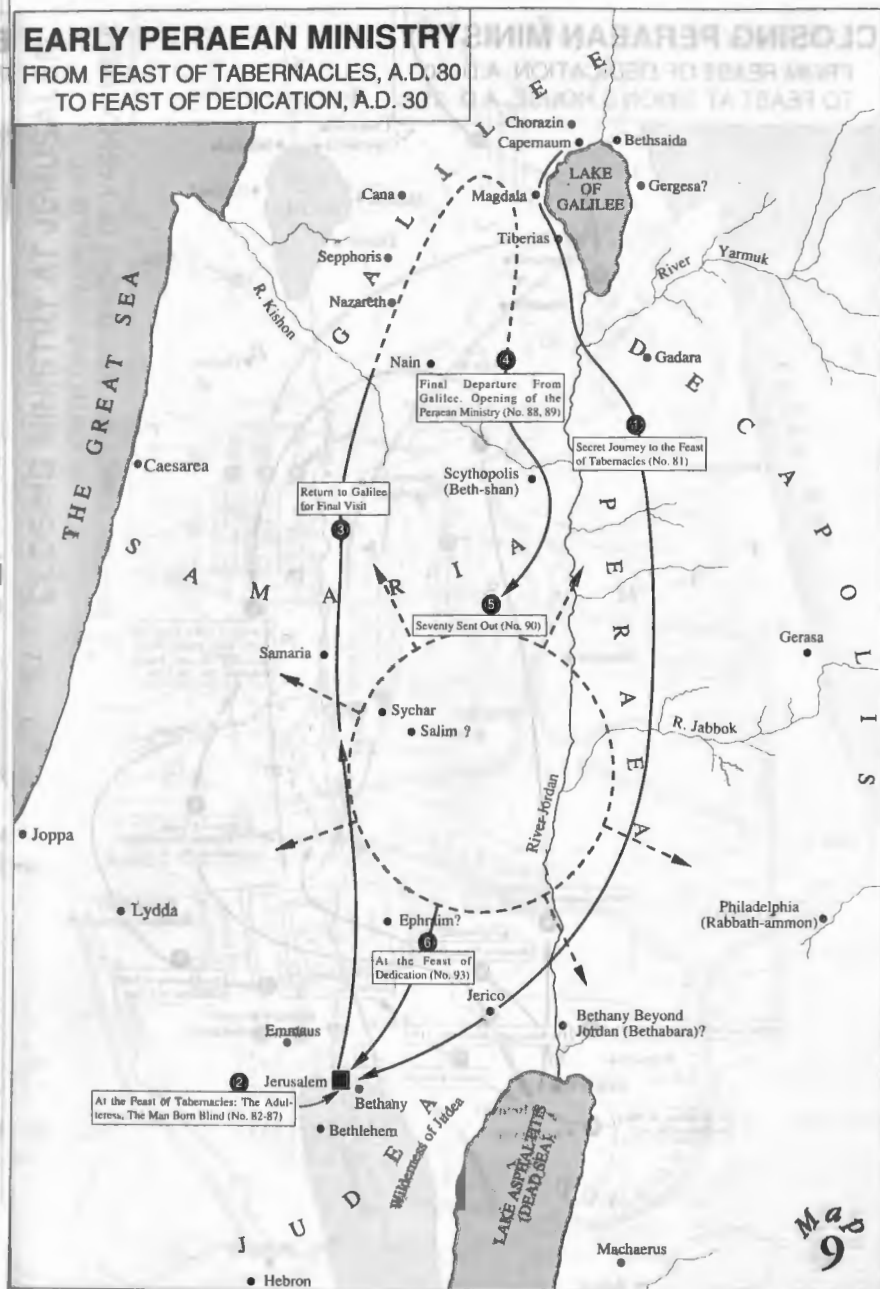
RETIREMENT FROM PUBLIC MINISTRY

FROM THIRD PASSOVER, A.D. 30
TO FEAST OF TABERNACLES, A.D. 30



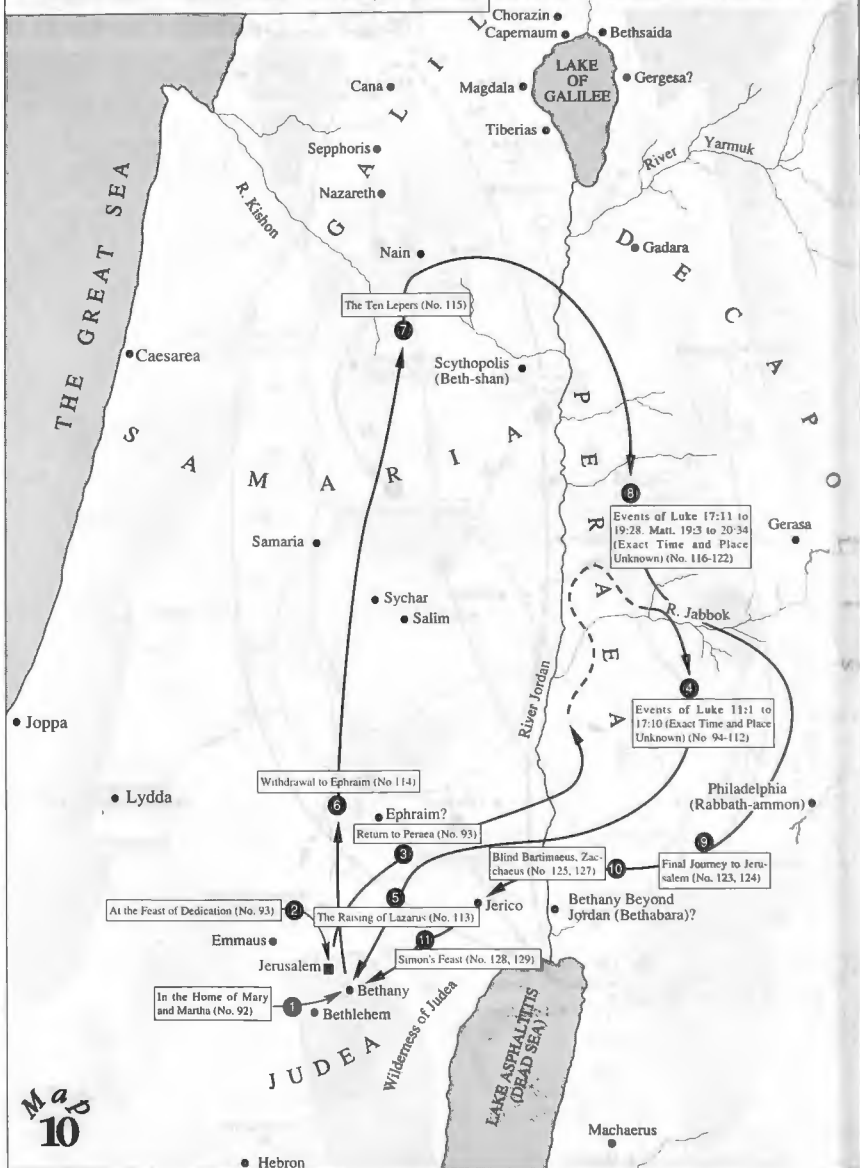
EARLY PERAEAN MINISTRY

FROM FEAST OF TABERNACLES, A.D. 30
TO FEAST OF DEDICATION, A.D. 30



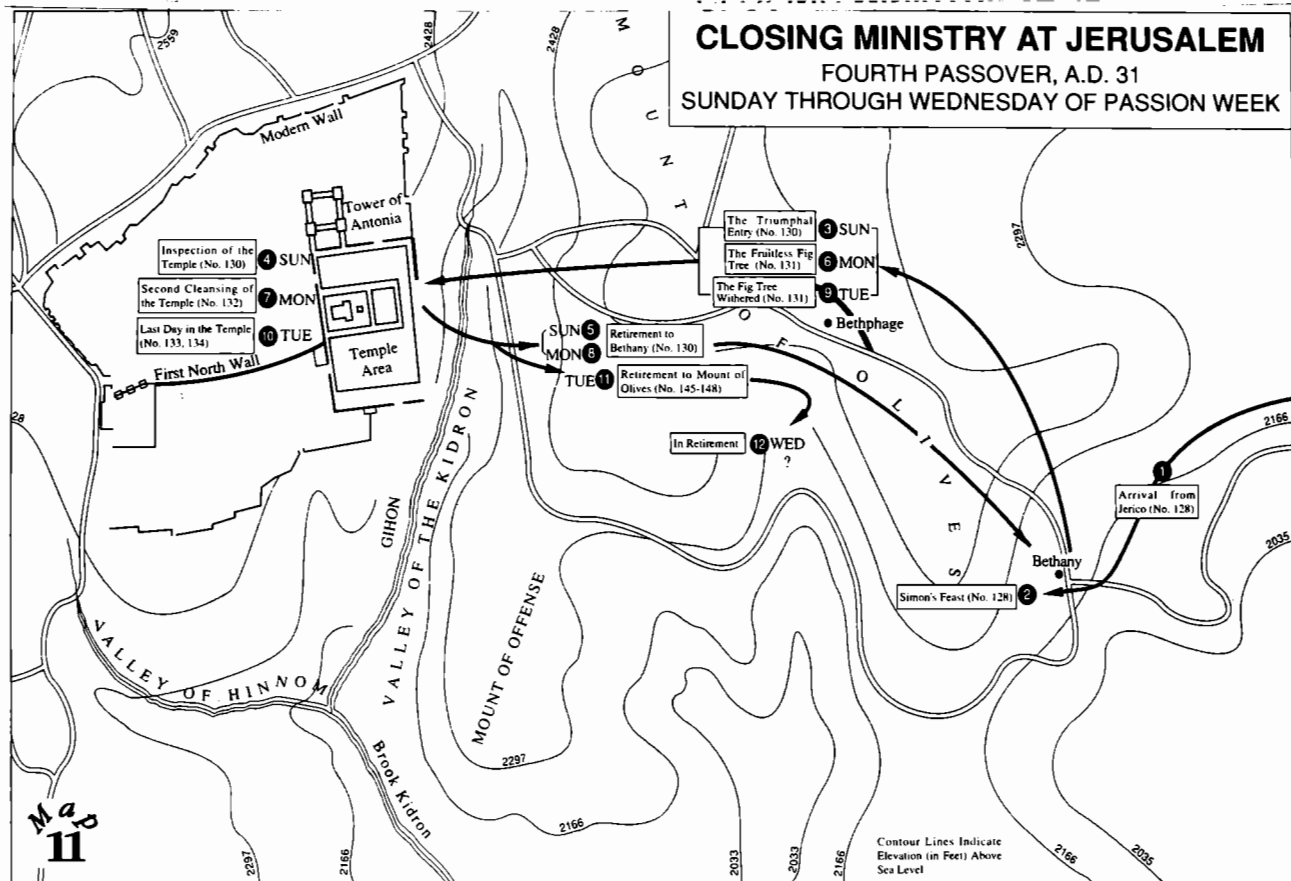
CLOSING PERAEAN MINISTRY

FROM FEAST OF DEDICATION, A.D. 30
TO FEAST AT SIMON'S HOUSE, A.D. 31



CLOSING MINISTRY AT JERUSALEM

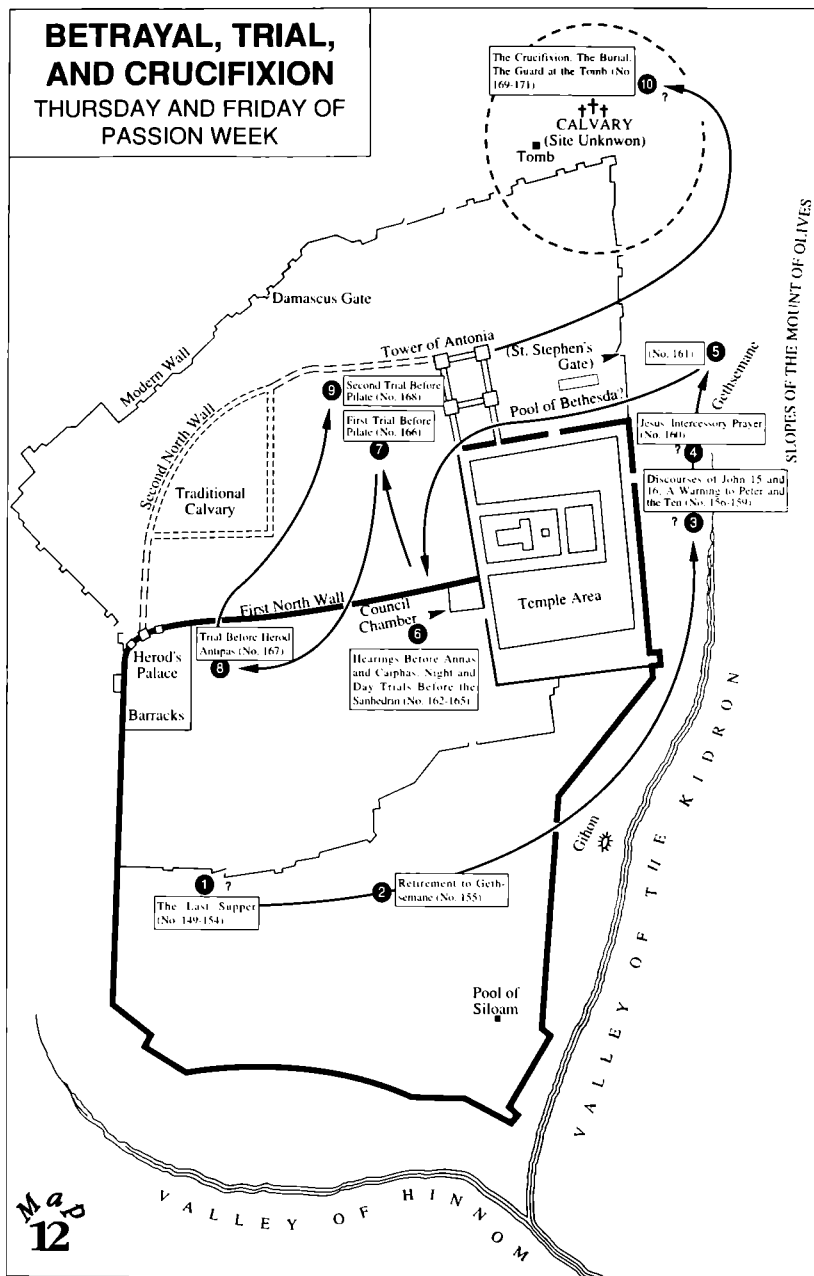
FOURTH PASSOVER, A.D. 31
SUNDAY THROUGH WEDNESDAY OF PASSION WEEK



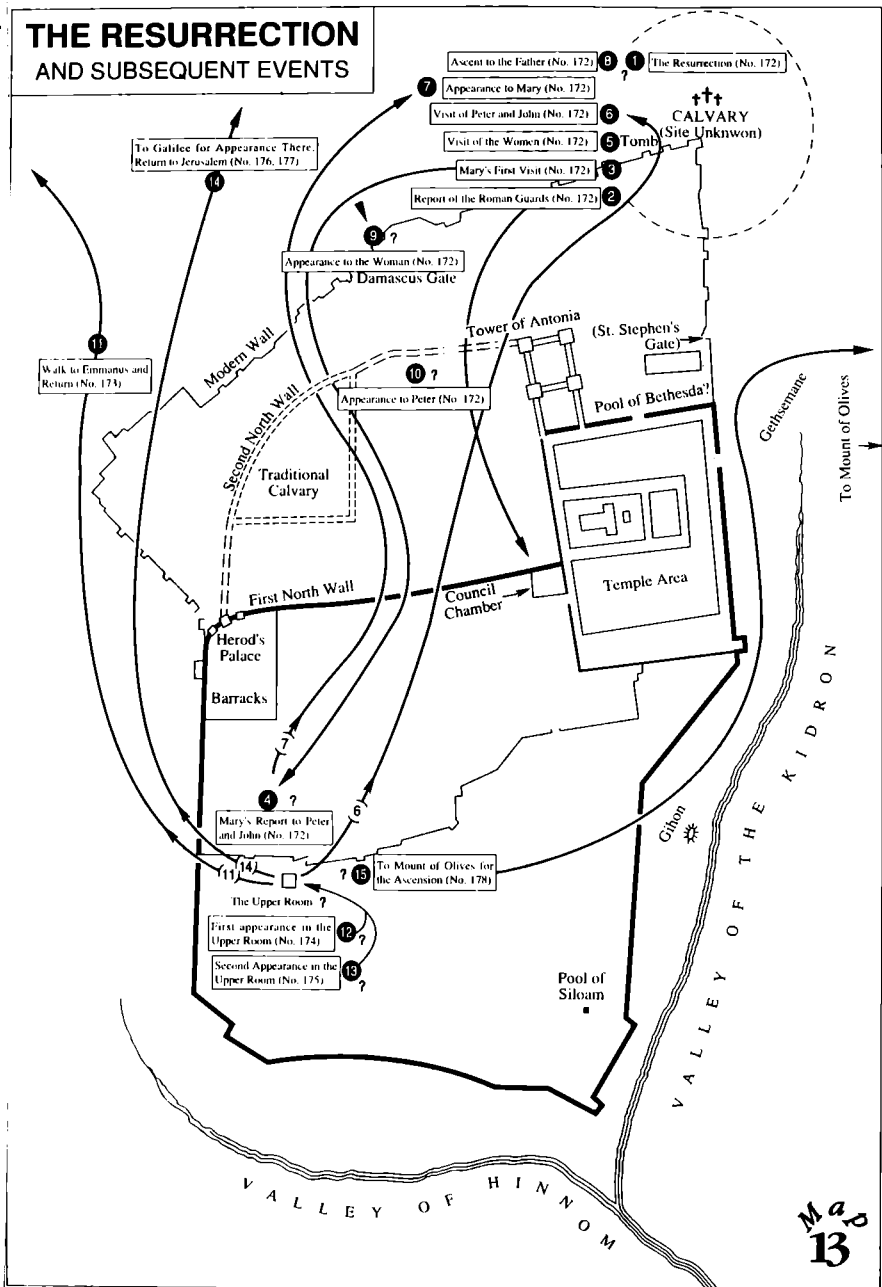
Map
11

BETRAYAL, TRIAL, AND CRUCIFIXION

THURSDAY AND FRIDAY OF PASSION WEEK



THE RESURRECTION AND SUBSEQUENT EVENTS



SYNOPSIS OF THE LIFE OF CHRIST

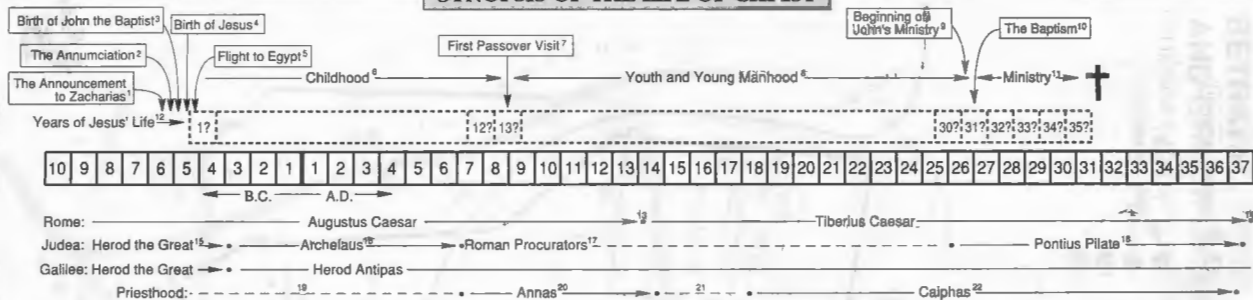


Chart 1

See on Luke 1:5-25. See on Luke 1:26-38. See on Luke 1:57-80. See on Luke 2:1-7; See Chart 2. See on Matt. 2:13-18. See on Matt. 2:19-23; Luke 2:39, 40. See on Luke 2:41-50. See on Luke 2:51, 52. See on Matt. 3:1-12; Luke 3:1-18; see Chart 3. See on Matt.

3:13-17; see DA 233; see Charts 3-5. See Charts 5, 7. See Chart 2. Augustus died Aug. 19, A.D. 14. See Chart 3. Tiberius died March 16, A.D. 37. See Charts 3. See on Matt. 2:1; Luke 3:1; see Charts 2, 3, 11. See on Matt. 2:22; see Charts 2, 3, 11. See Charts 3, 11. See on Luke

3:1; Chart 11. Seven high priests appointed by Herod the Great, 37-4 B.C., and two by Archelaus, 4 B.C. to A.D. 6. See on Luke 3:1; Chart 3. Three high priests appointed by Valerius Gratus, procurator of Judea, A.D. 15 to A.D. 18. See on Luke 3:1; see Chart 3.

SUGGESTIVE CHRONOLOGY OF CHRIST'S BIRTH

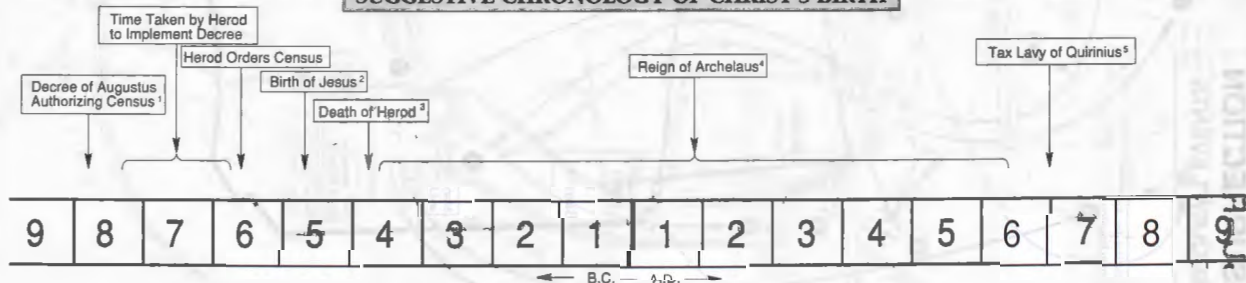
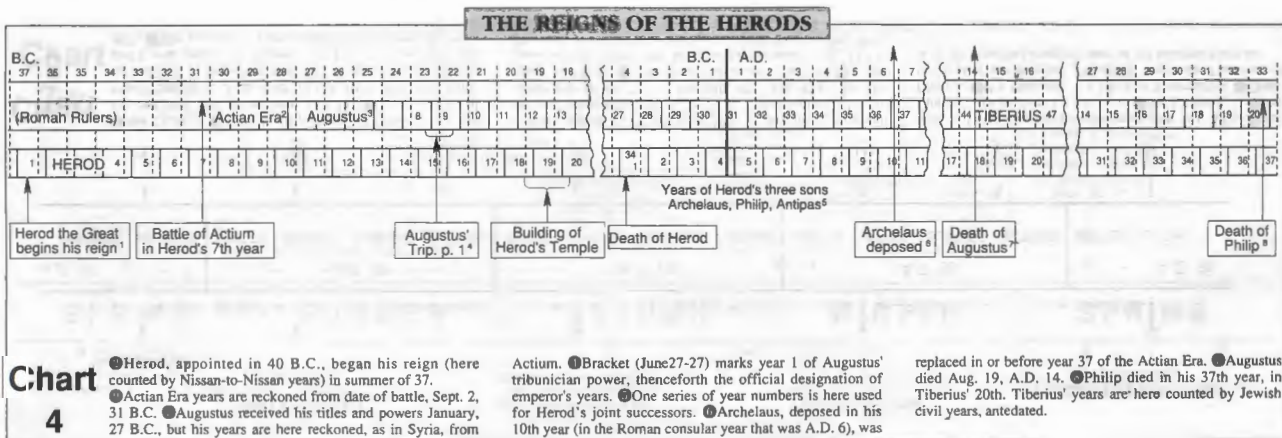
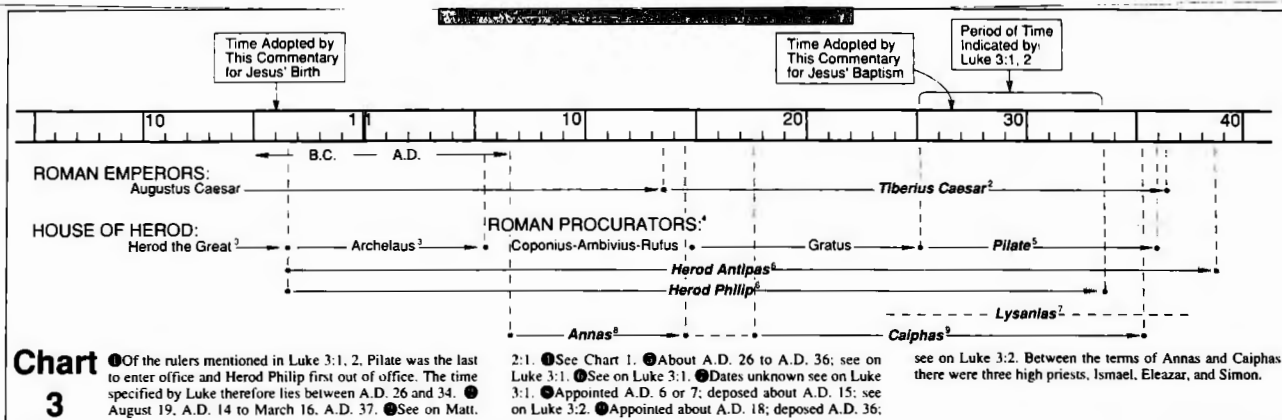


Chart 2

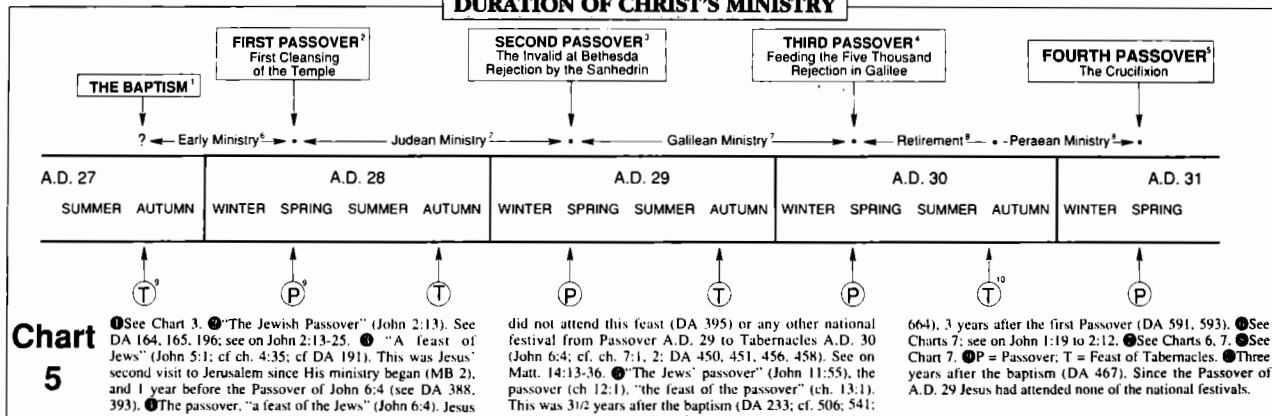
See on Luke 2:1. It is not known whether the imperial decree of 8 B.C. was in any connected with the census of Luke 2:1. The explanation here proposed seems without

edict was no doubt occasioned by the death of Herod and the turbulent reign of his successor, Archelaus. The first direct imperial census and the levy in Judea took place in

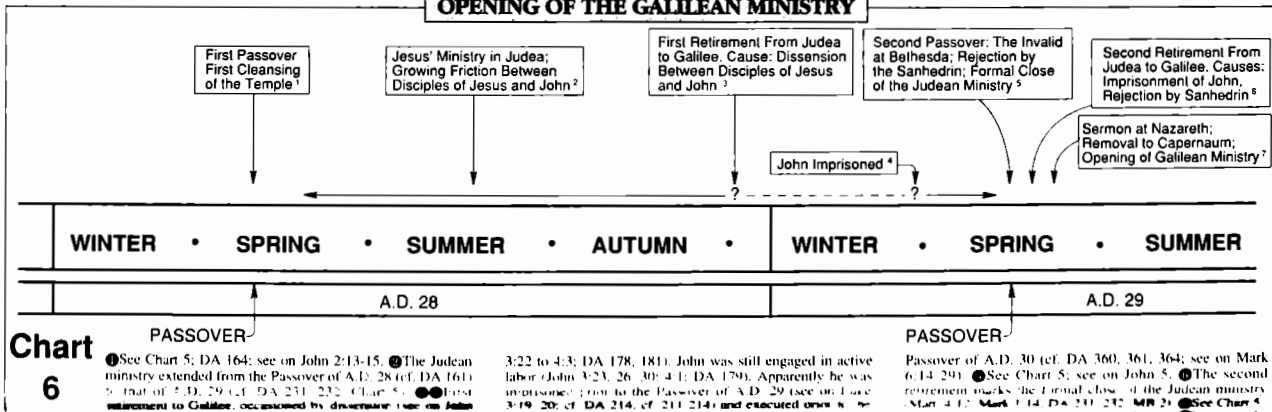
Augustus about 8 B.C. If so, Luke could properly state that the census of Luke 2:1 was that of Cyrenius (Quirinius), even though the latter was not actually governor of Syria



DURATION OF CHRIST'S MINISTRY



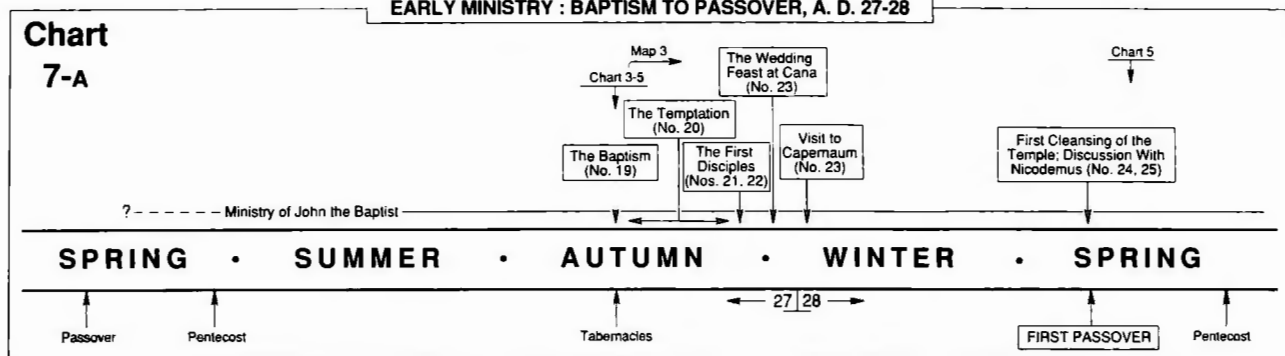
OPENING OF THE GALILEAN MINISTRY



THE MINISTRY OF OUR LORD

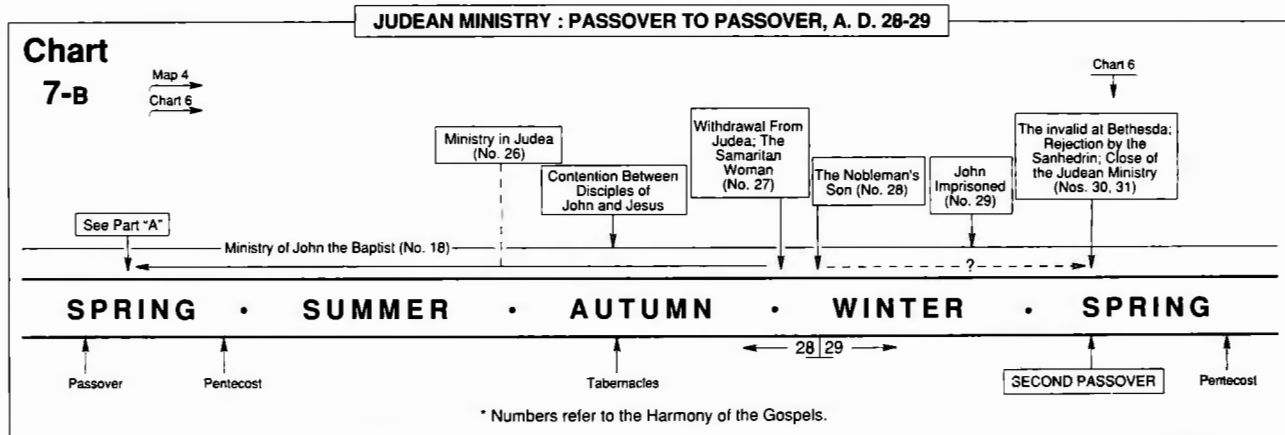
EARLY MINISTRY : BAPTISM TO PASSOVER, A. D. 27-28

Chart
7-A



JUDEAN MINISTRY : PASSOVER TO PASSOVER, A. D. 28-29

Chart
7-B

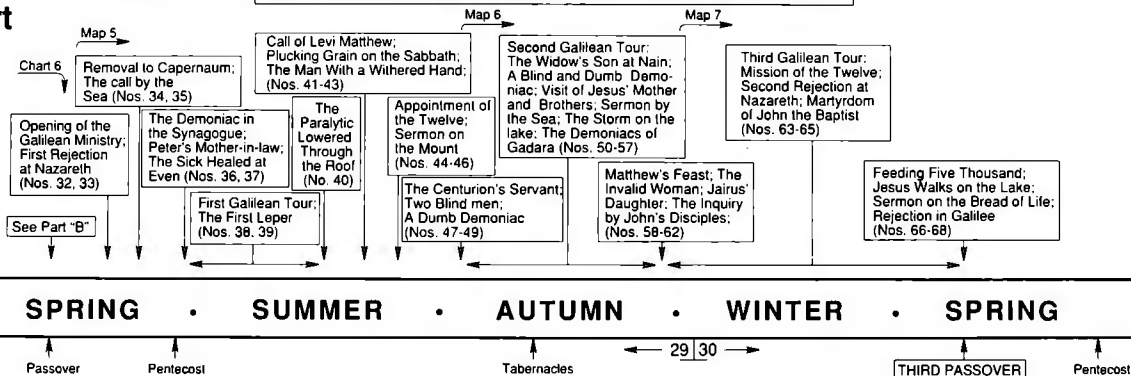


* Numbers refer to the Harmony of the Gospels.

GALILEAN MINISTRY : PASSOVER TO PASSOVER, A. D. 29-30

Chart

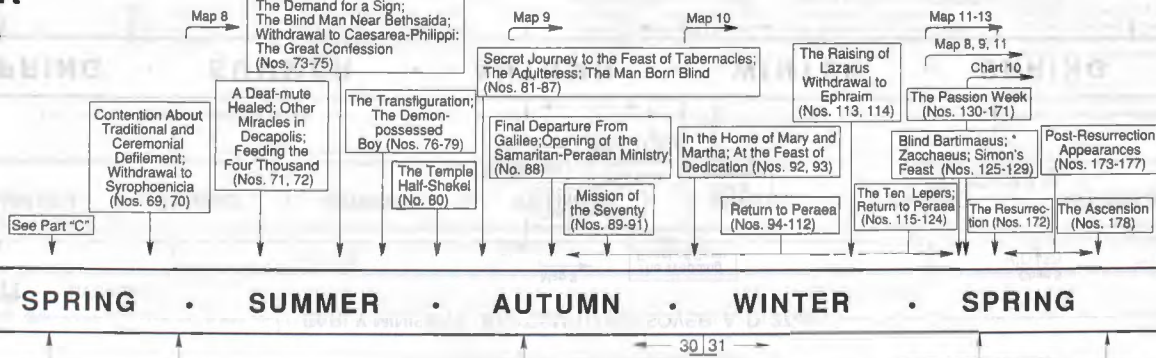
7-c

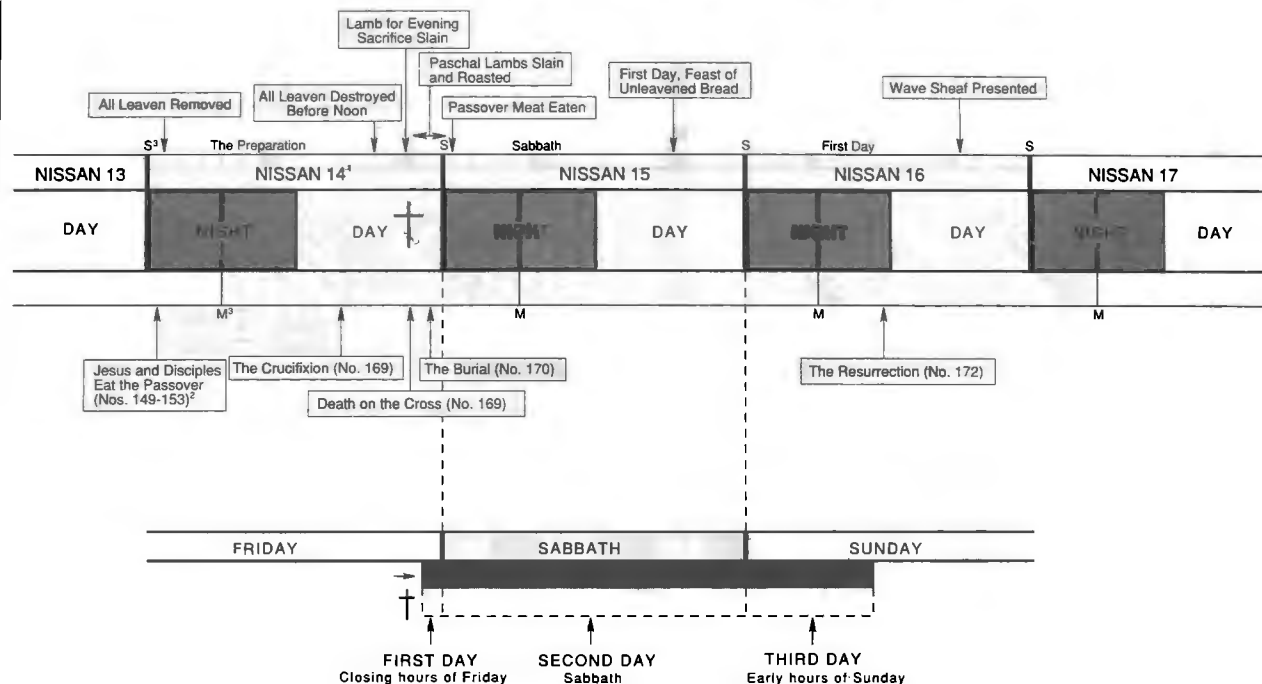


RETIREMENT-PERAEAN MINISTRY : PASSOVER TO PASSOVER, A. D. 30-31

Chart

7-d





"THREE DAYS" BY JEWISH RECKONING²

Chart

8

This chart illustrates the problem of correlating the Last Supper and the crucifixion with the usual celebration of the Passover by the Jews, as set forth by the Synoptics and in the Gospel of John.

¹ Nissan 14 was known as the "eve of the Passover," that is, the day on which preparations were to be made for it, even as Friday was called the "eve of the Sabbath."

² This chart illustrates the various Biblical expressions

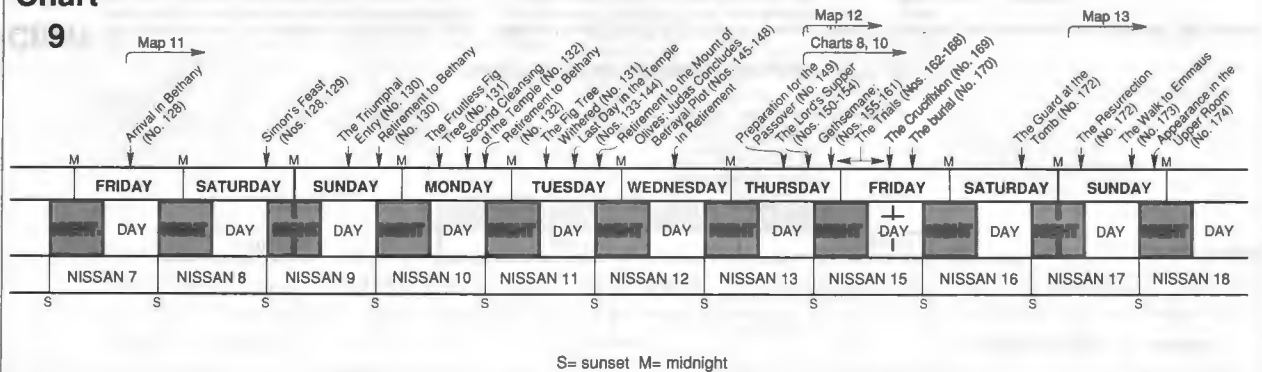
referring to the time Jesus was in the tomb. (See on Matt. 12:40)

● S = sunset; M = midnight.

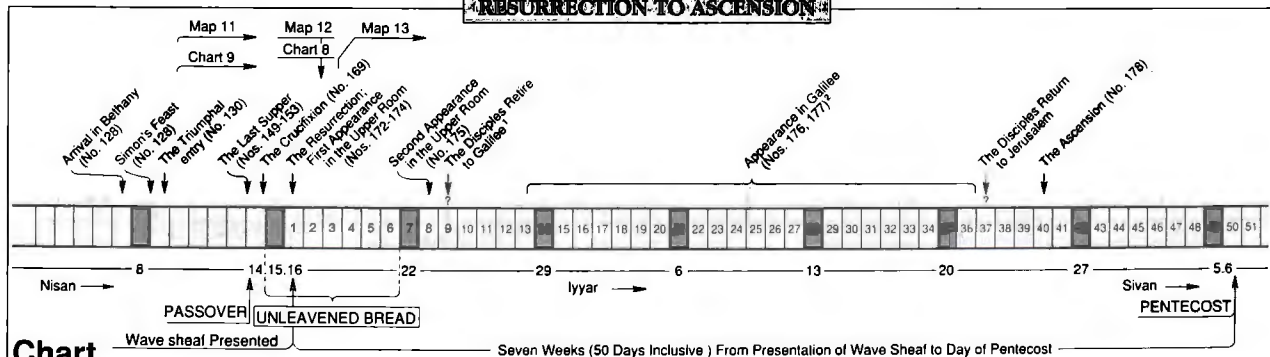
PASSION WEEK

Chart

9



RESURRECTION TO ASCENSION



Chart

10

For events of this period see Matt. 28

●Three or four days are allowed for travel time between

Judea and Galilee

●The probable time during which the disciples were n

Galilee. Appearances in Galilee could not have occurred before or after the time here shown.

The Gospel According to ST. MATTHEW

INTRODUCTION

1. TITLE

The most ancient of the extant Greek NT manuscripts entitle the book "According to Matthew." The title appearing in the KJV, "The Gospel According to 'St. Matthew,'" is found in the majority of the later manuscripts, but without the "Saint." The title in the Textus Receptus, "The Holy Gospel According to Matthew," is found only in late manuscripts. In the Scriptures the term "Gospel" (Gr. *euangelion*) means "good tidings"; that is the good tidings of salvation as set forth in the life and teachings of Jesus. It is not applied to the written record itself. However, after the period of the NT the term was applied also to the writings themselves, either singly or collectively.

2. AUTHORSHIP

Ancient Christian writers unanimously and consistently attribute the first of the four Gospels to Matthew the disciple. Internal evidence indicates that the book was obviously written by a Jew converted to Christianity. Such was Matthew (Matt. 9:9; cf. Mark 2:14). Being a publican prior to his call to discipleship, he was presumably accustomed to preserving written records, a qualification doubtless of great value to one composing a historical narrative. The modest reference to himself at the feast (Matt. 9:10; cf. Luke 5:29) is comparable to the manner in which John (John 21:24) and possibly Mark (Mark 14:51, 52) refer to themselves, and hence may be an indirect testimony to his authorship.

About A.D. 140 Papias of Hierapolis, as quoted by Eusebius (*Church History* iii. 39, in *Nicene and Post-Nicene Fathers*, 2nd series, vol. 1, p. 173), stated that "Matthew wrote the oracles [sayings] in the Hebrew language, and every one interpreted them as he was able." According to Irenaeus half a century later as quoted by Eusebius (*Church History* v. 8, in *Nicene and Post-Nicene Fathers*, 2nd series, vol. 1, p. 222), "Matthew published his gospel among the Hebrews in their own language, while Peter and Paul were preaching and founding the church in Rome." On the basis of these and similar statements by later writers some have concluded that the Gospel of Matthew was originally written in Aramaic (the "Hebrew" of Papias

and Irenaeus) and later translated into Greek. This theory, however, has not met with general acceptance. The evidence submitted to date is far from conclusive. In view of the fact that numerous "works are known to have circulated among the Jews in oral form only, it is thought that Papias' reference of Matthew's writing of the "oracles" of Jesus designates an oral rather than a written composition, and that the "gospel" of Irenaeus may also have been an oral account. There is no evidence that Papias and Irenaeus refer to what we know today as the Gospel of Matthew. The reasons for concluding that the Gospel of Matthew as we have it today was originally written in Greek are as follows:

1. The Greek text of Matthew does not reveal the characteristics of a translated work. Supposed Aramaisms occur in the other Gospels also, and may reflect nothing more than that the writer thought in Aramaic as he wrote in Greek. The book of Revelation is replete with Aramaic idiomatic expressions.

2. The uniformity of language and style convey the distinct impression that the book was originally written in Greek.

3. The great linguistic similarities to the Greek of Mark, in particular, and to a less extent of Luke, seem to preclude the possibility of the Greek being a translation.

3. HISTORICAL SETTING

Throughout the lifetime of Christ the land of Palestine was under the jurisdiction of Rome, whose legions, led by Pompey, subjugated the region and annexed it to the Roman province of Syria in 64-63 B.C. Having enjoyed political independence for some 80 years before the coming of the Romans, the Jews profoundly resented the presence and authority of foreign civil and military representatives. The appointment by the Roman Senate of Herod the Great (37-4 B.C.) as king over a large part of Palestine, made the lot of the Jews even more bitter.

Understandably, the desire for independence became a national obsession and affected practically every phase of national life. Above all else, this desire colored the religious thinking of the day and the interpretation of the Messianic passages of the OT. The subjugation of the Jews by Rome was the direct result of disobedience to the divine

requirements (see Vol. IV, pp. 30-33). Through Moses and the prophets God had warned His people of the sufferings that would follow disobedience.

Quite naturally the Jews looked for deliverance from the twofold yoke imposed upon them by Caesar and Herod. Repeatedly, would-be messiahs arose to champion the rights and redress the wrongs of their people by the sword. The Jews fondly believed that the Messianic prophecies of the OT promised a political messiah who would both deliver Israel from foreign oppression and subdue all nations. The political aspirations thus distorted the Messianic hope, and since Jesus of Nazareth did not fulfill these false expectations, national pride effectively prevented the recognition and acknowledgment of Him as the One to whom the prophets had borne witness.

4. THEME

The theme of each of the four Gospels is the incarnation, exemplary life, public ministry, vicarious death, resurrection, and ascension of our Lord and Saviour Jesus Christ. It was not by accident that all four Gospels became part of the sacred canon of the NT. Each has its own distinctive contribution to make to the Gospel narrative. So much was involved in the mission of the Son of God to this earth that it would have been difficult, if not impossible, even for one most closely associated with Jesus, to grasp the significance of every detail of that wonderful life. In order that there might be preserved for future generations as complete a picture as necessary of the life and ministry of Jesus, Inspiration led and qualified four men to preserve a record of the Gospel narrative, perhaps each from the point of view that appealed to him personally. Each of the four evangelists was guided by a distinct objective as he wrote. Each omitted certain incidents mentioned by the others and added details of his own. See pp. 191, 192.

It is as if four painters sat down to produce a portrait of Jesus, each one from a different point of view. With each the subject is the same but the aspect is different. Taken together, all four portraits provide a more complete and perfect concept of Jesus than any single picture. The composite picture presented by the four evangelists enables us to see the life of Christ in true perspective. All we need to know about the Saviour has been revealed (see CW 158).

Guided by Inspiration, each evangelist selected incidents and arranged them in the pattern that seemed most appropriate to the objective from his point of view. Thus, he often omitted incidents narrated by the others, with the result that it is at times difficult to correlate the various parts of the Gospel narrative and assign each its correct place in the sequence of events. "There is not always

perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order" (EGW MS 24, 1886).

Each of the four evangelists introduces Jesus to his readers in a characteristic manner, in keeping with the objectives of his Gospel narrative. Matthew and Luke both present Him with emphasis upon His role as the Son of man; Mark and John place emphasis upon His true divinity and point to Him as the Son of God. Matthew presents Jesus as the Son of Abraham, a Jew, the One who came in fulfillment of promises made to the fathers. Luke points to Him as the Son of Adam (Luke 3:38), and thus the Saviour of all mankind. Taking His divinity for granted, Mark simply states that He is the Son of God (Mark 1:1). John affirms that the true humanity of Jesus (John 1:14) in no way depreciates the fact that He is divine in the absolute sense of the word (John 1:1-3).

One distinctive characteristic of the Gospel of Matthew is the completeness with which the author reports the sermons and other discourses of the Saviour. He presents Christ as the great Teacher. His Gospel contains six major discourses, reported at considerable length, which the other Gospels record either briefly or not at all. These are as follows: (1) the Sermon on the Mount, chs. 5-7, (2) the discourse on discipleship, ch. 10, (3) the Sermon by the Sea, consisting entirely of parables, ch. 13, (4) the discourse on humility and human relations, ch. 18, (5) the discourse on hypocrisy, ch. 23, (6) the discourse on Christ's return, chs. 24, 25.

A second important characteristic has to do with those aspects of the Gospel that clearly reveal the kind of reading audience Matthew primarily had in mind as he wrote. This audience seems to have consisted largely of Jewish Christians and unbelieving Jews. It was evidently his purpose to convert the latter to faith in Jesus as the Messiah of prophecy, and to confirm the faith of the former. More than all the other Gospel writers combined, Matthew presents Jesus as the One to whom the types of the OT pointed forward and the One in whom they were fulfilled. He presents Jesus as coming, not to set aside "the law," but to fulfill it (ch. 5:17). He presents Jesus as the Son of Abraham and the Son of David, the father of the nation and its most illustrious king.

It was their false concept of the person of Messiah and of the nature of His kingdom that led the Jews to reject Him. The Messiah of their dreams was a great king who would lead the nation to independence and world supremacy. But of Messiah as the king of righteousness, the One who would lead them to conquer sin in their own lives and to realize true spiritual freedom, they had no understanding. The Jews were unable to reconcile those passages of the OT that envision a suffering Messiah with others that foretell His

glorious reign, with the result that they ignored the former and misapplied the latter (see DA 30, 212, 257, 777). For the Jews these seemingly contradictory passages were apparently an insoluble paradox. They looked exclusively for what they took to be the kingdom of His glory and found no place in their plans for the kingdom of His grace, the necessary prerequisite to the kingdom of glory (see on chs. 4:17; 5:2, 3). Matthew seems to have had a burden to resolve the dilemma that the conquering Messiah was also a suffering Messiah. He solves this problem by showing that Jesus was indeed the King of Israel and the "Seed" promised to David, yet also a suffering Messiah. See on Matt. 2:1.

Another important fact to remember in studying the book of Matthew is that this Gospel presents the life of Christ in essentially a logical, topical order, rather than a chronological one. To be sure, there is general chronological sequence in the arrangement of the major phases of Jesus' life and ministry. But the sequence of events within any given period does not necessarily follow the true chronological order. In fact, Matthew deviates from strict chronological sequence to a greater degree than any of the other Gospel writers, his major objective being to develop a concept of the life and mission of Jesus that will contribute to his primary purpose in writing. He is not the chronicler, recording events as they transpire, but the historian, reflecting upon the significance of those events against the larger background of their setting in the history of the chosen nation.

5. OUTLINE

The following brief outline reflects Matthew's purpose in his arrangement of the Gospel story.

I. Birth, Infancy, and Childhood, 1:1 to 2:23.

- A. Before the birth of Jesus, 1:1-23.
- B. The childhood of Jesus, 2:1-23.

II. Preparation for Ministry, Autumn, A.D. 27, 3:1 to 4:11.

- A. Ministry of John the Baptist, 3:1-12.
- B. The baptism, 3:13-17.
- C. The temptation, 4:1-11.

III. Galilean Ministry, Passover to Passover, A.D. 29-30, 4:12 to 15:20.

- A. Early Galilean ministry, 4:12-25.
- B. The Sermon on the Mount, 5:1 to 8:1.
- C. Jesus' power over disease, nature, and demons, 8:2 to 9:34.
- D. Instruction on methods of evangelism, 9:35 to 11:1.
- E. The delegation from John the Baptist, 11:2-30.
- F. Conflict with the Pharisees, 12:1-50.
- G. The Sermon by the Sea: parables of the kingdom, 13:1-52.
- H. The close of public ministry in Galilee, 13:53 to 15:20.

IV. Retirement From Public Ministry, Spring to Autumn, A.D. 30, 15:21 to 18:35.

- A. Ministry in regions bordering on Galilee, 15:21-39.
- B. Further conflict with the Pharisees, 16:1-12.
- C. Looking forward to the cross, 16:13 to 17:27.
- D. The problem of humility in human relations, 18:1-35.

V. Peraean Ministry, Autumn to Spring, A.D. 30-31, 19:1 to 20:34

- A. Teaching and healing in Peraea, 19:1 to 20:16.
- B. The last journey to Jerusalem, 20:17-34.

VI. Closing Ministry at Jerusalem, Passover, A.D. 31, 21:1 to 27:66.

- A. Conflict with the scribes and Pharisees, 21:1 to 23:39.
- B. Instruction regarding the second coming of Christ, 24:1 to 25:46.
- C. The arrest and trial, 26:1 to 27:31.
- D. The crucifixion and burial, 27:32-66.

VII. The Resurrection; Postresurrection Appearances, 28:1-20.

MATTHEW

Birth, Infancy, and Childhood (1:1-2:23)
Autumn, 5 B.C.-Autumn, A.D. 27

The Human Ancestry of Jesus (Lk. 3:23-38)

- 1** The book of the generation of Jesus Christ, the son of David, the son of Abraham.
- 2** Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
- 3** And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;
- 4** And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;
- 5** And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
- 6** And Jesse begat David the king; and David the king begat Solomon of her *that had been the wife of Urias*;
- 7** And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;
- 8** And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;
- 9** And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;
- 10** And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;
- 11** And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;
- 12** And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;
- 13** And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
- 14** And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
- 15** And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
- 16** And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

1:1 Ge 2:1, Ge 5:1; Is 53:8, Lk 3:23;
1:2 Ge 21:2-5, Jos 24:2-3, Isa 51:2, Lk 3:31, Ac 7:8, Rom 9:7-9, Heb 11:1;
1:3 Ge 38:27; Ge 38:29-30; 1 Ch 2:3-4; Mt 9:1, Ge 38:6;
1:4 Ru 4:19-20, 1 Ch 2:10-12, Nu 17:1;
1:5 Ru 4:21, 1 Ch 2:11-12; Jos 2:1, Heb 11:31, Jos 2:5;
1:6 Ru 4:22, 1 Sa 16:11-13, Ps 72:20, Isa 11:1; Ac 13:22-23;
1:7 1 Ch 3:10, 2 Ch 9:1, 1 Ki 15:1;
1:8 1 Ki 15:21, 1 Ki 22:2, 2 Ki 5:1, 2 Ch 17:1;
1:9 2 Ki 15:7, 2 Ki 15:35, Is 43:15;
1:10 2 Ki 20:21, 21:10, 2 Ki 21:5-6, Jer 1:2-3;
1:11 2 Ki 23:31-24:1, Jer 21:28; Jer 27:20, Jer 39:9, Da 1:2;
1:12 2 Ki 25:27, Eze 3:2, Hag 1:1, Lk 3:27;
1:13 Mt 1:15;
1:16 Mt 1:16-25, Lk 1:27, Lk 4:5, Mk 6:3, Mt 2:17, Jo 4:25;
1:17 Mt 1:17;
1:18 Lk 1:27; Ge 3:15, Heb 7:26;
1:19 Lev 19:20, Dt 22:24-25, Ge 6:9; Mk 6:20, Lk 2:25; Ac 10:22;
1:20 Ps 25:8-9, Ps 9:19, Isa 26:5, Lk 1:10-13, Mt 2:13;
1:21 Ge 17:19, Jer 13:5, Lk 1:13, Lk 1:35, Jo 1:5, Lk 1:35, Isa 12:1, Eph 3:25-27;
1:22 Mt 2:15; Mt 2:23, Eze 1:1;
1:23 Isa 7:1; Isa 7:14, Mt 28:20; Ps 107; Isa 8:8-10;
1:24 Ge 6:22, Ex 40:16, Ex 40:19, 2 Ki 5:11-14, Jo 2:58;
1:25 Ex 13:2, Ex 22:29, Lk 27;
2:1 Mt 1:25, Lk 2:47; Mt 5:2, Jo 7:12; Ge 49:10, Da 9:24-25;
2:2 Mt 2:15, Ps 26; Isa 9:6-7, Isa 32:1-2; Jer 23:5, Zec 9:9.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

The Announcement to Joseph; His Marriage

- 18** Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.
- 19** Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.
- 20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
- 21** And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
- 22** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- 23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
- 24** Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:
- 25** And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Visit of the Magi

- 2** Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.
- 2** Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

2:1, 2. Attention Focused on Birth of Jesus.—The Lord moved upon the wise men to go in search of Jesus, and He directed their course by a star. This star, leaving them when near Jerusalem, led them to make inquiries in Judah: for they thought it was not possible for the chief priests and scribes to be ignorant of this great event. The coming of the wise men made the whole nation acquainted with the object of their journey, and directed their attention to the important events which were transpiring (2SP 26).

2:11. The First Gifts and Worship Offered to Baby Jesus.—Through the wise men, God has called the attention of the Jewish nation to the birth of His Son. Their inquiries in Jerusalem, the popular interest excited, and even the jealousy of Herod, which compelled the attention of the priests and rabbis, directed minds to the prophecies concerning the Messiah, and to the great event that had just taken place.

Satan was bent on shutting out the divine light from the

world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps, was watching over His beloved Son. He who had rained manna from heaven for Israel, and had fed Elijah in the time of famine, provided in a heathen land a refuge for Mary and the child Jesus. And through the gifts of the magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers.

The magi had been among the first to welcome the Redeemer. Their gift was the first that was laid at His feet. And through that gift, what privilege of ministry was there! The offering from the heart that loves, God delights to honor, giving it highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us (DA 64, 65).

¹ Some read, Josias begat Jakim, and Jakim begat Jechonias ² begotten ³ That is, Saviour ⁴ Or, his name shall be called

- 3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.
- 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
- 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
- 6 And thou Bethlehem, *in the land of Juda*, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
- 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
- 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
- 9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
- 10 When they saw the star, they rejoiced with exceeding great joy.
- 11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
- 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
- Flight to Egypt*
- 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
- 14 When he arose, he took the young child and his mother by night, and departed

2:3 Mt 8:29; Mk 2:37; Lk 10:17-18; Jn 11:47-48; Ac 4:26; 2:4 Mt 21:15; Mk 21:23; Lk 10:5; Ps 2:2; Jn 7:32; Jer 8:8; 2:5 Ge 45:19; Jos 19:15; Ru 1:1; Ru 1:19; 2:6 Mt 2:1; Mk 5:2; Jn 7:42; Mt 28:18; Ge 19:10; 2:7 Mt 26:45; 1 Sa 18:21; Ps 19:10; Ps 55:21; Isa 7:5-7; Rev 12:15; 2:8 1 Sa 22:22-23; 1 Ki 19:12; 1 Co 3:19-20; Mt 26:48-49; 2:9 Mt 2:2; Ps 25:12; Pr 2:1-6; Pr 8:17; 2 Pe 1:19; 2:10 Lk 32:15; Ps 67:4; Lk 2:10; Ac 13:46-48; Rom 15:9-13; 2:11 Lk 2:16; Lk 2:26-30; Mt 2:2; Mt 9:10; Ps 2:12; Jn 5:22-23; 2:12 Mt 2:22; Mt 1:20; Ge 20:6-7; Job 35:15; Da 2:19; 2:13 Mt 2:19; Mt 1:20; Ac 5:19; Ac 10:7; Heb 1:13-14; Rev 12:6; 2:14 Mt 2:20-21; Mt 1:24; Ac 26:21; 2:15 Mt 2:19; Ac 12:1-4; Mt 2:17; Mt 8:17; Lk 2:43; Jn 19:28; Hos 11:1; 2:16 Ge 49:11; Nu 22:29; Jdg 16:10; Job 12:4; Da 3:13; Pr 28:15; Isa 26:21; 2:17 Mt 2:15; 2:18 Jer 31:15; Jer 4:31; Eze 4:10; Rev 8:14; Ge 35:16-20; 2:19 Ps 76:10; Isa 51:12; Da 8:25; Da 11:45; Mt 2:15; Jer 40:10; 2:20 Mt 2:13; Pr 3:5-6; Ex 3:19; 1 Ki 11:21; 1 Ki 10:40; 2:21 Ge 6:22; Heb 11:4; 2:22 Ge 19:17-21; 1 Sa 16:2; Ac 9:13-14; Mt 2:12; Isa 30:21; 2:23 Jn 18:5; Jn 18:7; Ac 2:22; Mt 26:71; Nu 6:13; Jdg 13:5; 3:1 Lk 3:1-2; Mt 11:11; Mt 14:2; Mk 1:4; Lk 1:13-17; Jn 1:6-8; Ba 30:3-6; 3:2 Mt 3:17; Mt 11:20; Mt 12:41; Eze 18:30-32; Mk 1:4;

into Egypt:

- 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
- 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.
- 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,
- 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

Return to Nazareth (Lk 2:39, 40)

- 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,
- 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.
- 21 And he arose, and took the young child and his mother, and came into the land of Israel.
- 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:
- 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Preparation for Ministry (3:1-4:11)

Autumn, A.D. 27-Spring, A.D. 28

Ministry of John the Baptist (Mk 1:1-8; Lk 3:1-18)

- 3 In those days came John the Baptist, preaching in the wilderness of Judaea,
- 2 And saying, Repent ye: for the kingdom of heaven is at hand.

2:16-18. Faithfulness Would Have Rendered Wrath Harmless.—All this terrible calamity was suffered of God, to humble the pride of the Jewish nation. Their crimes and wickedness had been so great that the Lord permitted the wicked Herod to thus punish them. Had they been less boastful and ambitious, their lives pure, their habits simple and sincere, God would have preserved them from being thus humiliated and afflicted by their enemies. God would, in a signal manner, have made the wrath of the king harmless to His people, had they been faithful and perfect before Him. But he could not especially work for them, for their works were abhorred by Him (2SP 28).

3:1-3. See EGW on Luke 1:76, 77.

3:7, 8 (Luke 3:7-9). **Who Were Vipers?**—The Pharisees were very strict in regard to the outward observance of forms and customs, and were filled with haughty, worldly, hypocritical self-righteousness. The Sadducees denied the resurrection of the dead and the existence of angels, and

were skeptical in regard to God. This sect was largely composed of unworthy characters, many of whom were licentious in their habits. By the word "vipers" John meant those who were malignant and antagonistic, bitterly opposed to the expressed will of God.

John exhorted these men to "bring forth therefore fruits meet for repentance." That is, show that you are converted, that your characters are transformed. . . . Neither words nor profession, but fruits—the forsaking of sins, and obedience to the commandments of God—show the reality of genuine repentance and true conversion (MS 112, 1901).

3:13-17 (Mark 1:9-11; Luke 3:21, 22; John 1:32, 33). **Angels and a Golden Dove.**—Jesus was our example in all things that pertain to life and godliness. He was baptized in Jordan, just as those who come to Him must be baptized. The heavenly angels were looking with intense interest upon the scene of the Saviour's baptism, and could the eyes of those who were looking on, have been

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits 'meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

The Baptism (Mk 1:9-11; Lk 3:21-23)

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and

3:3 Is. 40:4; Mk 1:3; Lk 3:4-6; Jn 1:23; 3:4 Mt 11:9, 2; Kt 1:8; Zec 13:1; Mal 3:5; Mk 1:6; Lk 1:17; Rev 11:3; 3:5 Mt 3:25; Mt 11:7-12; Mk 1:5; 3:6 Mt 11:13-16; Eze 36:25; Mk 1:8-9; Lk 3:16; Jn 1:25-28; 3:7 Mt 3:20; Mk 12:24; Mt 15:12; Mk 7:3-5; Lk 7:30; 3:8 Mt 21:28-30; Isa 1:16-17; Lk 3:8; Ac 26:10; Rom 2:7; 3:9 Mk 7:21; Lk 3:8; Lk 5:22; Eze 33:24; Jn 8:33; Ac 13:26; 3:10 Mt 3:13; Mal 4:1; Heb 3:15; Heb 10:28-31; Lk 3:9; Isa 61:3; 3:11 Mt 3:6; Mk 1:9; Lk 3:3; Jn 1:26; 3:12 Is. 30:24; Jer 4:11; Lk 3:17; Mt 13:42; Mal 3:2-3; 3:13 Mt 2:22; Mk 1:9; Lk 3:21; 3:14 Lk 1:43; Jn 1:16-18; Jn 1:16; Ac 1:5-8; Rom 3:23; Gal 3:22; 3:15 Jn 1:37-9; Ps 40:7-8; Isa 42:1; Lk 1:6; Jn 9:5; 3:16 Mk 1:10; Eze 1:1; Lk 3:21; Ac 7:56; 3:17 Jn 5:37; Jn 12:28-40; Rev 1:3; Mt 12:18; Ps 27; Isa 41:1; 4:1 Mk 1:12-15; Lk 4:1; Rom 8:14; Eze 3:12; Heb 2:18; 4:12 Ex 24:18; Dt 9:9; Dt 9:18; 1 Kt 19:8; Lk 4:2; 4:13 Job 19-12; Lk 22:31-32; 1 Th 1:3-5; 4:3 Mt 4:7; Lk 4:4; Lk 4:12; Rom 15:4; 4:5 Lk 4:9; Jn 19:11; Mt 27:53; Isa 49:2; Da 9:16; Rev 11:2; 4:6 Mt 4:3; 2 Co 11:14; Ps 91:11-12; Lk 4:9-12; Heb 1:14; 4:7 Mt 4:4; Isa 8:20; Ex 17:2; Nu 11:22; 4:8 Mt 4:5; Lk 4:5; Mt 16:26; Isa 1:4; 4:9 Mt 26:15; Jn 13:3; Ps 72:11; Jer 27:56; Da 2:37-38; 4:10 Mt 16:23; Jas 4:7; 1 Pe 5:9; Job 1:6; 4:11 Lk 4:13; Lk 22:53; Jn 1:43; Mt 4:6; Mk 1:13; 4:12 Mk 1:14; Mk 6:17; Lk 3:20; Lk 4:3; Lk 4:31; Jn 4:3;

he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Temptation (Mk 1:12, 13; Lk 4:1-13)

4 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

Galilean Ministry, Passover to Passover

(4:12-15:20) Second Passover, A.D. 29-Third

Passover, A.D. 30

Opening of the Galilean Ministry

(Mk 1:14, 15; Lk 4:14, 15)

12 Now when Jesus had heard that John was 'cast into prison, he departed into Galilee;

opened, they would have seen the heavenly host surrounding the Son of God as He bowed on the banks of the Jordan. The Lord had promised to give John a sign whereby he might know who was the Messiah, and now as Jesus went up out of the water, the promised sign was given: for he saw the heavens opened, and the Spirit of God, like a dove of burnished gold, hovered over the head of Christ, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased" (Yl June 23, 1892).

(Rom. 8:26; Heb. 4:16.) **Heaven Open to Petitions.**—[Matt. 3:13-17 quoted.] What does this scene mean to us? How thoughtlessly we have read the account of the baptism of our Lord, not realizing that its significance was of the greatest importance to us, and that Christ was accepted of the Father in man's behalf. As Jesus bowed on the banks of Jordan and offered up His petition, humanity was presented to the Father by Him who had clothed His

divinity with humanity. Jesus offered Himself to the Father in man's behalf, that those who had been separated from God through sin, might be brought back to God through the merits of the divine Petitioner. Because of sin the earth had been cut off from heaven, but with His human arm Christ encircles the fallen race, and with His divine arm He grasps the throne of the Infinite, and earth is brought into favor with heaven, and man into communion with his God. The prayer of Christ in behalf of lost humanity cleaved its way through every shadow that Satan had cast between man and God, and left a clear channel of communication to the very throne of glory. The gates were left ajar, and heavens were opened, and the Spirit of God, in the form of a dove, encircled the head of Christ, and the voice of God was heard saying, "This is my beloved Son, in whom I am well pleased."

The voice of God was heard in answer to the petition of Christ, and this tells the sinner that his prayer will find a

lodgment at the throne of the Father. The Holy Spirit will be given to those who seek for its power and grace, and will help our infirmities when we would have audience with God. Heaven is open to our petitions, and we are invited to come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We are to come in faith, believing that we shall obtain the very things we ask of Him (ST April 18, 1892).

The Sound of a Death Knell.—When Christ presented Himself to John for baptism, Satan was among the witnesses of that event. He saw the lightnings flash from the cloudless heavens. He heard the majestic voice of Jehovah that resounded through heaven, and echoed through the earth like peals of thunder, announcing, "This is my beloved Son, in whom I am well pleased." He saw the brightness of the Father's glory overshadowing the form of Jesus, thus pointing out with unmistakable assurance the One in that crowd whom He acknowledged as His Son. The circumstances connected with this baptismal scene were of the greatest interest to Satan. He knew then for a certainty that unless he could overcome Christ, from thenceforth there would be a limit to his power. He understood that this communication from the throne of God signified that heaven was now more directly accessible to man than it had been, and the most intense hatred was aroused in his breast.

When Satan led man to sin, he hoped that God's abhorrence of sin would forever separate Him from man, and break the connecting link between heaven and earth. When from the opening heavens he heard the voice of God addressing His Son, it was to him as the sound of a death knell. It told him that now God was about to unite man more closely to Himself, and give moral power to overcome temptation, and to escape from the entanglements of satanic devices. Satan well knew the position which Christ had held in heaven as the Son of God, the Beloved of the Father; and that Christ should leave the joy and honor of heaven, and come to this world as a man, filled him with apprehension. He knew that this condescension on the part of the Son of God boded no good to him. . . .

The time had now come when Satan's empire over the world was to be contested, his right disputed, and he feared that his power would be broken. He knew, through prophecy, that a Saviour was predicted, and that His kingdom would not be established in earthly triumph and with worldly honor and display. He knew that the prophecies foretold a kingdom to be established by the Prince of heaven upon the earth which he claimed as his dominion. This kingdom would embrace all the kingdoms of the world, and then the power and glory of Satan would cease, and he would receive his retribution for the sins he had introduced into the world, and for the misery he had brought upon the human race. He knew that everything which concerned his prosperity was depending upon his success or failure in overcoming Christ with his temptations; and he brought to bear on the Saviour every artifice at his command to allure Him from His integrity (ST Aug. 4, 1887).

3:16, 17 (Eph. 1:6. See EGW on Matt. 4:1-11). A Pledge of Love and Light.—In our behalf the Saviour laid hold of the power of Omnipotence, and as we pray to God, we may know that Christ's prayer has ascended before, and that God has heard and answered it. With all our sins and weaknesses we are not cast aside as worthless. "He hath made us accepted in the beloved." The glory that rested upon Christ is a pledge of the love of God for us. It tells of the power of prayer,—how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. The light that fell from the open portals upon the head of our Saviour, will fall upon us as we pray for help to resist temptation. The voice that spoke to Jesus says to every believing soul, "This is my beloved child, in whom I am well pleased" (MS 125, 1902).

Assurance of Acceptance.—Through the gates ajar there streamed bright beams of glory from the throne of Jehovah, and this light shines even upon us. The assurance given to Christ is assurance to every repenting, believing, obedient child of God that he is accepted in the Beloved (ST July 31, 1884).

A Way Through the Dark Shadow.—Christ's prayer on the banks of the Jordan includes every one who will believe in Him. The promise that you are accepted in the Beloved comes to you. God said, "This is my beloved Son, in whom I am well pleased." This means that through the dark shadow which Satan has thrown athwart your pathway Christ has cleaved the way for you to the throne of the infinite God. He has laid hold of almighty power, and you are accepted in the Beloved (GCB April 4, 1901).

4:1, 2 (Ex. 34:28; Deut. 9:9; Luke 4:2). Moses' Fasting Not Like Christ's.—In the wilderness of temptation Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human. He was especially sustained by the glory of God which enshrouded him (ST June 11, 1874).

4:1-4 (Luke 4:1-4). The Power of Debased Appetite.—All was lost when Adam yielded to the power of appetite. The Redeemer, in whom was united both the human and the divine, stood in Adam's place, and endured a terrible fast of nearly six weeks. The length of this fast is the strongest evidence of the extent of the sinfulness and power of debased appetite upon the human family (RH Aug. 4, 1874).

A Lesson to Take to Ourselves.—Christ was our example in all things. As we see His humiliation in the long trial and fast in the wilderness to overcome the temptations of appetite in our behalf, we are to take this lesson home to ourselves when we are tempted. If the power of appetite is so strong upon the human family, and its indulgence so fearful that the Son of God subjected Himself to such a test, how important that we feel the necessity of having appetite under the control of reason. Our Saviour fasted nearly six weeks, that He might gain for man the victory upon the point of appetite. How can professed Christians with an enlightened conscience, and Christ before them as their pattern, yield to the indulgence of those appetites which have an enervating influence upon the mind and heart? It is a painful fact that habits of self-gratification at the expense of health, and the weakening of moral power, are holding in the bonds of slavery at the present time a large share of the Christian world.

Many who profess godliness do not inquire into the reason of Christ's long period of fasting and suffering in the wilderness. His anguish was not so much from enduring the pangs of hunger as from His sense of the fearful result of the indulgence of appetite and passion upon the race. He knew that appetite would be man's idol, and would lead him to forget God, and would stand directly in the way of his salvation (RH Sept. 1, 1874).

Satan Attacks at Weakest Moment.—While in the wilderness, Christ fasted, but He was insensible to hunger. Engaged in constant prayer to His Father for a preparation to resist the adversary, Christ did not feel the pangs of hunger. He spent the time in earnest prayer, shut in with God. It was as if He were in the presence of His Father. He sought for strength to meet the foe, for the assurance that He would receive grace to carry out all that He had undertaken in behalf of humanity. The thought of the warfare before Him made Him oblivious to all else, and His soul was fed with the bread of life, just as today those tempted souls will be fed who go to God for aid. He ate of the truth which He was to give to the people as having power to deliver them from Satan's temptations. He saw the breaking of Satan's power over fallen and tempted ones. He saw Himself healing the sick, comforting the hopeless, cheering the desponding, and preaching the gospel to the poor,—doing the work that God had outlined for Him; and He did not realize any sense of hunger until the forty days of His fast were ended.

The vision passed away, and then, with strong craving Christ's human nature called for food. Now was Satan's opportunity to make his assault. He resolved to appear as one of the angels of light that had appeared to Christ in His vision (Letter 159, 1903).

The Trial Not Diminished.—Christ knew that His Father would supply Him food when it would gratify Him to do so.

He would not in this severe ordeal, when hunger pressed Him beyond measure, prematurely diminish one particle of the trial allotted to Him by exercising His divine power.

Fallen man, when brought into strengthened places, could not have the power to work miracles on his own behalf, to save himself from pain or anguish, or to give himself victory over his enemies. It was the purpose of God to test and prove the race, and give them an opportunity to develop character by bringing them frequently into trying positions to test their faith and confidence in His love and power. The life of Christ was a perfect pattern. He was ever, by His example and precept, teaching man that God was his dependence, and that in God should be his faith and firm trust (RH Aug. 18, 1871).

4:1-11 (Mark 1:12, 13; Luke 4:1-13; see EGW on John 2:1, 2). The Whole Energies of Apostasy Rallied.—In the councils of Satan it was determined that He [Christ] must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacy of evil were set upon His track to engage in warfare against Him, and if possible to prevail over Him. The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell.

The life of Christ was a perpetual warfare against satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. Satan assailed Christ through every conceivable form of temptation (RH Oct. 29, 1895).

No Failure on Even One Point.—Christ passed from this scene of glory [His baptism] to one of the greatest temptation. He went into the wilderness, and there Satan met Him, and tempted Him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will He stumble and fall as Adam did over God's commandments? He met Satan's attacks again and again with, "It is written," and Satan left the field of conflict a conquered foe. Christ has redeemed Adam's disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had He failed on one point in reference to the law of God, He would not have been a perfect offering; for it was on one point only that Adam failed (RH June 10, 1890).

Satan's Lies to Christ.—Satan told Christ that He was only to set His feet in the blood-stained path, but not to travel it. Like Abraham He was tested to show His perfect obedience. He also stated that he was the angel that stayed the hand of Abraham as the knife was raised to slay Isaac, and he had now come to save His life; that it was not necessary for Him to endure the painful hunger and death from starvation; he would help Him bear a part of the work in the plan of salvation (RH Aug. 4, 1874).

(Ch. 3:16, 17; Mark 1:10, 11; Luke 3:21, 22.) Precious Tokens Showing Approval.—Christ did not appear to notice the reviling taunts of Satan. He was not provoked to give him proofs of His power. He meekly bore his insults without retaliation. The words spoken from heaven at His baptism were very precious, evidencing to Him that His Father approved the steps He was taking in the plan of salvation as man's substitute and surety. The opening heavens, and descent of the heavenly dove, were assurances that His Father would unite His power in heaven with that of His Son upon the earth, to rescue man from the control of Satan, and that God accepted the effort of Christ to link earth to heaven, and finite man to the Infinite.

These tokens, received from His Father, were inexpressibly precious to the Son of God through all His severe sufferings, and terrible conflict with the rebel chief (RH Aug. 18, 1874).

(Gen. 3:1-6.) Satan Powerless to Hypnotize Christ.—Satan tempted the first Adam in Eden, and Adam reasoned with the enemy, thus giving him the advantage. Satan exercised his power of hypnotism over Adam and Eve, and this power he strove to exercise over Christ. But after the word of Scripture was quoted, Satan knew that he had no chance

of triumphing (Letter 159, 1903).

(Rom. 5:12-19; 1 Cor. 15:22, 45; 2 Cor. 5:21; Heb. 2:14-18; 4:15.) The Two Adams Contrasted.—When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when He came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon Him, He was to stand the temptations of Satan upon all points wherewith man would be assailed.

In what contrast is the second Adam as He entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated Himself to the lowest depths of human woe; that He might be qualified to reach man, and bring him up from the degradation in which sin had plunged him (RH July 28, 1874).

The Severest Discipline.—To keep His glory veiled as the child of a fallen race, this was the most severe discipline to which the Prince of life could subject Himself. Thus He measured His strength with Satan. He who had been expelled from heaven fought desperately for the mastery over the One of whom in the courts above he had been jealous. What a battle was this! No language is adequate to describe it. But in the near future it will be understood by those who have overcome by the blood of the Lamb and the word of their testimony (Letter 19, 1901).

(Heb. 2:14-18; 4:15; 2 Peter 1:4.) The Power That Man May Command.—The Son of God was assaulted at every step by the powers of darkness. After His baptism He was driven of the Spirit into the wilderness, and suffered temptation for forty days. Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man's nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been. If it were not possible for Him to yield to temptation, He could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity, by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after His long fast, when He was an hungered, and suggested to Him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience. He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the source of His power, that man might never rely on his unaided human capabilities.

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?—By having escaped

the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by His own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them (RH Feb. 18, 1890).

(Isa. 53:6; 2 Cor. 5:21.) The Terrible Consequences of Transgression.—Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of His failing. He was a free agent, placed on probation, as was Adam, and as is every man. In His closing hours, while hanging upon the cross. He experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequences of the transgression of God's law; for the iniquity of the whole world was upon Him (YI July 10, 1899).

Christ a Free Moral Agent.—The temptations to which Christ was subjected were a terrible reality. As a free agent, He was placed on probation, with liberty to yield to Satan's temptations and work at cross-purposes with God. If this were not so, if it had not been possible for Him to fall, He could not have been tempted in all points as the human family is tempted (YI Oct. 26, 1899).

Christ on Probation.—For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost (ST May 10, 1899).

4:3, 4. An Argument With Satan.—Bear in mind that it is none but God that can hold an argument with Satan (Letter 206, 1906).

4:4 (see EGW on Gen. 3:24). Deviation More Grievous Than Death.—[Matt. 4:4 quoted.] He told Satan that in order to prolong life, obedience to God's requirements was more essential than temporal food. To pursue a course of deviation from the purposes of God, in the smallest degree, would be more grievous than hunger or death (*Redemption: or The First Advent of Christ*, p. 48).

4:5, 6. Who Can Stand a Dare?—Jesus would not place Himself in peril to please the devil. But how many today can stand a dare (MS 17, 1893)?

4:8-10 (Luke 4:5-8). A View of Real Conditions.—He [Satan] asked the Saviour to bow to his authority, promising that if He would do so, the kingdoms of the world would be His. He pointed Christ to His success in the world, enumerating the principalities and powers that were subject to him. He declared that what the law of Jehovah could not do, he had done.

But Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." This was to Christ just what the Bible declares it to be—a temptation. Before His sight the tempter held the kingdoms of the world. As Satan saw them, they possessed great external grandeur. But Christ saw them in a different aspect, just as they were—earthly dominions under the power of a tyrant. He saw humanity full of woe, suffering under the oppressive power of Satan. He saw the earth defiled by hatred, revenge, malice, lust, and murder. He saw fiends in the possession of the bodies and souls of men (MS 33, 1911).

4:10 (Luke 4:8). Command Compelled Satan.—Jesus said to this wily foe, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan had asked Christ to give him evidence that He was the Son of God, and he had in this instance the proof he had asked. At the divine command of Christ he was compelled to obey. He was repulsed and silenced. He had no power to enable him to withstand the

peremptory dismissal. He was compelled without another word to instantly desist and to leave the world's Redeemer (RH Sept. 1, 1874).

4:11 (Luke 4:13). A Council of Strategy.—Although Satan had failed in his most powerful temptations, yet he had not given up all hope that he might, at some future time, be successful in his efforts. He looked forward to the period of Christ's ministry, when he should have opportunities to try his artifices against Him. Baffled and defeated, he had no sooner retired from the scene of conflict than he began to lay plans for blinding the understanding of the Jews, God's chosen people, that they might not discern in Christ the world's Redeemer. He determined to fill their hearts with envy, jealousy, and hatred against the Son of God, so that they would not receive Him, but would make His life upon earth as bitter as possible.

Satan held a council with his angels, as to the course they should pursue to prevent the people from having faith in Christ as the Messiah whom the Jews had so long been anxiously expecting. He was disappointed and enraged that he had prevailed nothing against Jesus by his manifold temptations. But he now thought if he could inspire in the hearts of Christ's own people, unbelief as to His being the Promised One, he might discourage the Saviour in His mission and secure the Jews as his agents to carry out his own diabolical purposes. So he went to work in his subtle manner, endeavoring to accomplish by strategy what he had failed to do by direct, personal effort (2SP 97, 98).

5:1-12. Sufficient to Prevent Bewilderment.—A study of Christ's wonderful sermon on the mount will teach the believer what must be the characteristics of those whom the Lord calls "Blessed." [Matt. 5:1-12 quoted.] . . .

I thank the Lord that such plain directions are given to believers. If we had no other instruction than is contained in these few words, here is sufficient, so that none need become bewildered. But we have a whole Bible full of precious instruction. None need be in darkness and uncertainty. Those who will seek by faith and prayer and earnest study of the Scriptures to obtain the virtues here brought to view, will easily be distinguished from those who walk not in the light. Those who refuse to follow a "Thus saith the Lord" will have no excuse to render for their persistent resistance of the Word of God (Letter 258, 1907).

Words of a Different Character.—As if enshrouded in a cloud of heavenly brightness, Christ pronounced from the mount of beatitudes His benedictions. The words spoken by Him were of an entirely different character from those which had fallen from the lips of the scribes and pharisees. The ones whom He pronounced blessed were the very ones they would have denounced as cursed of God. To that large concourse of people He declared that He could dispense the treasures of eternity to whosoever He willed. Although His divinity was clothed with humanity, He thought it not robbery to be equal with God. In this public manner He described the attributes of those who were to share the eternal rewards. He pointed out in particular those who would suffer persecution for His name's sake. They were to be richly blessed, becoming heirs of God and joint-heirs with Jesus Christ. Great would be their reward in heaven (MS 72, 1901).

A Treasury of Goodness.—Christ longed to fill the world with a peace and joy that would be a similitude of that found in the heavenly world. [Matt. 5: 1-12 quoted.] . . . With clearness and power He spoke the words that were to come down to our time as a treasure of goodness. What precious words they were, and how full of encouragement. From His divine lips there fell with fullness and abundant assurance the benedictions that showed Him to be the fountain of all goodness, and that it was His prerogative to bless and impress the minds of all present. He was engaged in His peculiar, sacred province, and the treasures of eternity were at His command. In the disposal of them He knew no control. It was no robbery with Him to act in the office of God. In His blessings He embraced those who were to compose His kingdom in this world. He had brought into the world every blessing essential to the happiness and joy of every soul, and before that vast assembly He presented the riches of the grace of heaven,

Removal to Capernaum (Lk 4:31*)

- 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthaim:
- 14 That it might be fulfilled which was spoken by Esaias the prophet, saying,
- 15 The land of Zabulon, and the land of Nephthaim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;
- 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
- 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

The Call by the Sea (Mk 1:16-20; Lk 5:1-11)

- 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
- 19 And he saith unto them, Follow me, and I will make you fishers of men.
- 20 And they straightway left their nets, and followed him.
- 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.
- 22 And they immediately left the ship and their father, and followed him.

First Galilean Tour (Mk 1:35-39; Lk 4:42-44)

- 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.
- 24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.
- 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

4:13 Lk 1:90-91, Mk 1:12, Jn 4:46

4:14 Mt 1:22, Mk 2:15, Lk 22:47

4:15 Jn 21:32, 1 K 9:10, 2 K 15:29

4:16 Ps 107:10-11, Isa 42:6-7, Mk 7:8, Lk 1:78-79, Lk 2:32

4:17 Mt 1:11, Mk 5:2, Lk 5:2, Lk 7:2, Ac 2:46, Ac 3:19

4:18 Mt 1:16-18, Lk 5:2, Mt 15:29, Mt 24:11, 4:19, Mt 8:22

4:20 Mt 10:37, Mt 19:27, Ps 119:60, Lk 18:28-30, Gal 1:16

4:21 Mt 10:2, Mk 1:19-20, Lk 10:11, Jn 21:2, Ac 12:2

4:22 Mt 10:47, Dt 35:9-10, Mk 1:20, Lk 9:59-60, 2 Co 5:16

4:23 Mt 9:45, Mk 6:6, Lk 7:1, Ac 10:46

4:24 Mt 9:26, Mk 9:31, Jos 6:27, Mk 1:28, Lk 1:1

4:25 Mt 5:1, Mk 8:1, Mk 3:7, Lk 6:17

5:1 Mt 1:25, Mk 1:32, Mk 1:1, Jn 6:23

5:2 Mt 1:15, Ps 78:1-2, Pr 8:6, Lk 6:20, Ac 8:35

5:3 Mt 5:41, Mt 13:16, Ps 11, Isa 40:18, Lk 9:21

5:4 Ps 6:1-9, Ps 13:1-5, Isa 12:1, Isa 25:8

5:5 Mt 11:29, Ps 22:26, Ps 25:9

5:6 Ps 12:1-2, Ps 65:1-2, Am 8:11-13, Lk 1:53, Jn 6:27

5:7 Mt 6:13-15, 2 Sa 22:30, Ps 18:25

5:8 Mt 25:25-28, Ps 15:2, Ps 18:26

5:9 1 Ch 12:17, Ps 51:12, Ac 7:20

5:10 Mt 10:24, Ps 37:12, Mk 10:30, Lk 6:22, Jn 4:50

5:11 Mt 10:25, Ps 35:11, Isa 66:5

5:12 Lk 6:28, Ac 5:41, Rom 5:5

5:13 Col 4:6, Mk 9:49-50, Lk 11:54, 45

5:14 Ps 118, Jn 5:35, Rom 2:19-20

5:15 Mt 4:21, Lk 8:16, Lk 11:35

5:16 Ps 118, Isa 58:8, Rom 15:11, 11

5:17 Lk 10:17, Jn 8:5, Ac 13

5:18 Mt 5:20, Mt 6:2, Mt 6:16

Sermon on the Mount (Lk 6:17-49)

- 5 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- 2 And he opened his mouth, and taught them, saying,
- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called the children of God.
- 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on an hill cannot be hid.
- 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 17 Think not that I am come to destroy the law, or the prophets: I am come to fulfil, but to fulfil.
- 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

the accumulated treasures of the eternal, everlasting Father.

Here He specified who should be the subjects of His heavenly kingdom. He did not speak one word to flatter the men of the highest authority, the worldly dignitaries. But He presents before all the traits of character which must be possessed by the peculiar people who will compose the royal family in the kingdom of heaven. He specifies those who shall become heirs of God and joint-heirs with Himself. He proclaims publicly His choice of subjects, and assigns them their place in His service as united with Himself. Those who possess the character specified, will share with Him in the blessing and the glory and the honor that will ever come to Him.

Those who are thus distinguished and blessed will be a peculiar people, trading upon the Lord's gifts. He speaks of those who shall suffer for His name's sake, as receiving a great reward in the kingdom of heaven. He spoke with the dignity of One who had unlimited authority. One who had

all heavenly advantages to bestow upon those who would receive Him as their Saviour.

Men may usurp the authority of greatness in this world but Christ does not recognize them, they are usurpers.

There were occasions when Christ spoke with an authority that sent His words home with irresistible force, with an overwhelming sense of the greatness of the speaker, and the human agencies shrunk into nothingness in comparison with the One before them. They were deeply moved; their minds were impressed that He was repeating the command from the most excellent glory. As He summoned the world to listen, they were spellbound and entranced and conviction came to their minds. Every word made for itself a place, and the hearers believed and received the words that they had no power to resist. Every word He uttered seemed to the hearers as the life of God. He was giving evidence that He was the light of the world and the authority of the church, claiming pre-eminence

- 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.
- 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- 21 Ye have heard that it was said ^{by them of old time}, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, *Raca*, shall be in danger of the council: but whosoever shall say, Thou *fool*, shall be in danger of hell fire.
- 23 Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee;
- 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- 25 Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
- 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:
- 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
- 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
- 31 It hath been said, Whosoever shall put

5:19 Dt 27:26; Ps 119:6; Gal 3:10-13; Jas 2:10-11, Mt 23:23;
5:20 Mt 23:23; Lk 11:39-40; Lk 11:44;
5:21 Mt 5:27; 2 Sa 20:18; Ge 9:5-6; Nu 35:12;
5:22 Mt 5:28; Mt 5:34; Ac 3:20-23; Heb 5:9; Ge 4:5-6;
5:23 Mt 8:4; Isa 1:10-17; Hos 6:6; Am 5:21; Ge 41:9;
5:24 Mt 18:15-17; Job 42:8; Mk 9:50; Rom 12:17-18; Jas 3:13-18;
5:25 Ge 32:3-8; Pr 6:1-6; Lk 12:58-59; Ps 32:6; Isa 55:6-7;
5:26 Mt 18:34; Mt 25:41; Lk 12:59; Jas 3:13;
5:27 Ex 20:14; Lev 20:10; Dt 5:18; Pr 6:32;
5:28 Mt 5:22; Mt 5:39; Ge 34:2; Job 31:1; Jas 1:14-15;
5:29 Mt 18:6-9; Mk 9:43-48; Mt 19:12;
5:30 Mt 11:6; Mt 13:21; Lk 17:2; Rom 9:3; Gal 5:11;
5:31 Mt 19:3; Mt 19:7; Dt 24:1-4; Jer 31:1; Mk 10:2-9;
5:32 Mt 5:28; Lk 9:30; Mt 19:8-9; Mal 2:14-16; Mk 10:5-12;
5:33 Mt 23:16; Ex 20:7; Ps 50:14; Ecc 5:4-6; Na 1:15;
5:34 Dt 23:21-23; Ecc 9:2; Jas 5:12;
5:35 Ps 99:5; Ps 48:2; Ps 87:2;
5:36 Mt 23:16-21; Mt 6:27; Lk 12:25;
5:37 2 Co 1:17-20; Col 4:6; Jas 5:12;
5:38 Ex 21:22-27; Lev 24:19-20;
5:39 Lev 19:18; 1 Sa 24:10-15; Lk 6:29; Rom 12:17-19;
5:40 Lk 6:29; 1 Co 6:7;
5:41 Mt 27:32; Mk 15:21; Lk 23:26;
5:42 Mt 25:35-40; Dt 15:7-14; Job 31:16-20; Eccl 11:1-2;
5:43 Mt 19:19; Lev 19:18; Mk 12:31-34;
5:44 Ex 24:4-5; Ps 74:7; Pr 25:21-22;
5:45 Mt 5:9; Lk 6:35; Jn 13:35; Eph 5:1; 1 Jn 3:9; Ac 14:17;
5:46 Mt 6:1; Lk 6:32-35; 1 Pe 2:20-23;
5:47 Mt 10:12; Lk 6:32; Lk 10:4-5; Mt 5:20; 1 Pe 2:20

- away his wife, let him give her a writing of divorce:
- 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
- 33 Again, ye have heard that it hath been said ^{by them of old time}, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
- 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:
- 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King,
- 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- 37 But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.
- 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
- 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- 40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.
- 41 And whosoever shall compel thee to go a mile, go with him *twain*.
- 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;
- 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- 46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
- 47 And if ye salute your brethren only, what

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over them all (MS 118, 1905).

5:13, 14 (chs. 15:9; 22:29). **Humble Men Are Salt of Earth.**—In His teachings, Christ likened His disciples to objects most familiar to them. He compared them to salt and to light. "Ye are the salt of the earth," He said; "ye are the light of the world." These words were spoken to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew Him not. To these leading men had been committed the oracles of God, but Christ declared them to be unsafe teachers. He said to them, Ye teach for doctrine the commandments of men. Ye do err, not knowing the scriptures, nor the power of God." Turning from these men to the humble fishermen, He said, "Ye are the salt of the earth" (RH Aug. 22, 1899).

No Self-originated Light.—The light that shines from

those who receive Jesus Christ is not self-originated. It is all from the Light and Life of the world. He kindles this light, even as He kindles the fire that all must use in doing His service. Christ is the light, the life, the holiness, the sanctification of all who believe, and His light is to be received and imparted in all good works. In many different ways His grace is also acting as the salt of the earth; whosoever this salt finds its way, to homes or communities, it becomes a preserving power to save all that is good, and to destroy all that is evil (RH Aug. 22, 1899).

5:17-19. **Least Among Human Agencies.**—(Matt. 5:17-19 quoted.) This is the judgment pronounced in the kingdom of heaven. Some have thought that the commandment breaker will be there, but will occupy the lowest place. This is a mistake. Sinners will never enter the abode of bliss. The commandment breaker, and all who unite with him in teaching that it makes no difference whether men break or observe the divine law, will by the universe

do ye more *than others*? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

6 Take heed that ye do not your 'alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, 'do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

Ma 3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

5:48 Ge 17:1 Lev 11:11, Job 1:1

6:1 Mt 16:6; Mk 8:15, Lk 11:35; Heb 2:1, Ps 31:29

6:2 Job 31:16, 20; Ps 37:21, Eccl 11:2; Isa 58:7, Lk 11:4

6:3 Mt 6:1; Mk 9:30; Mt 12:19; Mk 1:14

6:4 Mt 6:18; Ps 17:3; Ps 41:21; Jer 17:10; Heb 1:14

6:5 Mt 7:38; Ps 5:2; Pr 15:8; Isa 55:6-7

6:6 Mt 14:25; Ge 22:24, 29; 2 Ki 4:43; Isa 26:20; In 1:48

6:7 1 Ki 18:26-29; Eccl 5:2, 8; Mt 29:18

6:8 Mt 6:42; Ps 98:9; Lk 12:50

6:9 Lk 11:1-2; Mt 6:1; Mt 5:16

6:10 Mt 5:2; Mt 11:7; Ps 2:6; Isa 2:2; Jer 23:5; Da 2:4

6:11 Mt 4:1; Job 23:12; Ps 35:18-19

6:12 Ps 51:7; Ps 32:1; Isa 1:18; Da 9:19; Ac 15:38

6:13 Mt 26:1; Ge 22:1; Pr 30:8; Lk 22:41; Eccl 9:8; Da 10:2, 4

6:14 Mt 6:12; Pr 21:13; Mk 11:25-26; Eph 4:32; Col 3:13

6:15 Mt 6:15; Mt 9:14; 2 Sa 12:16; Ne 1:4; Ps 35:13; Da 9:3

6:17 Ru 3:3, 2; Sa 14:2; Eccl 9:8; Da 8:22, 24; 1 Pe 2:13

6:18 2 Co 5:9; Gal 5:22, 24; 1 Pe 2:13

6:19 Job 41:24; Ps 9:6

6:20 Mt 19:21; Isa 55:1; Lk 12:45

6:21 Isa 55:6; Lk 12:41; 2 Co 1:18; Mt 12:51; Pr 1:25

6:22 Lk 11:34-36; Mt 23:25; 1 Ti 4:4

6:23 Mt 20:15; Isa 11:18-20; Mk 7:22

6:24 Mt 1:10; Jos 24:15; 1 Sa 5:7; Eccl 20:9; Zep 1:5

6:25 Mt 5:22-28; Lk 12:45; Ps 55:22; Mk 4:19; Php 4:6

6:26 Mt 10:29; Mt 6:12, 29-31

6:27 Mt 5:36; Ps 49:6; Eccl 5:14

6:28 Mt 6:25; Mt 6:31; Mt 10:10

6:29 Lk 12:55-56; Lk 29:10; 1 Ki 10:5-7; 1 Pe 4:2, 5

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, 'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even

of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God. Christ pronounces judgment upon those who claim to have a knowledge of the law, but who, by precept and example, lead souls into confusion and darkness (RH Nov. 15, 1898)

5:21, 22, 27, 28 (Rev. 20:12). Features of Character in Books of Heaven.—God's law reaches the feelings and motives, as well as the outward acts. It reveals the secrets of the heart, flashing light upon things before buried in darkness. God knows every thought, every purpose, every plan, every motive. The books of heaven record the sins that would have been committed had there been opportunity. God will bring every work into judgment, with every secret thing. By His law He measures the character of every man. As the artist transfers to the canvas the features of the face, so the features of each individual character are transferred to the books of heaven. God has a perfect photo-

graph of every man's character, and this photograph He compares with His law. He reveals to man the defects that mar his life, and calls upon him to repent and turn from sin (ST July 31, 1901).

5:48. Perfection in Character-building.—The Lord requires perfection from His redeemed family. He calls for perfection in character-building. Fathers and mothers especially need to understand the best methods of training children, that they may cooperate with God. Men and women children and youth, are measured in the scales of heaven in accordance with that which they reveal in their home life. A Christian in the home is a Christian everywhere. Religion brought into the home exerts an influence that cannot be measured (MS 34, 1899).

The Life of a Perfect Man.—Our Saviour took up the true relationship of a human being as the Son of God. We are sons and daughters of God. In order to know how to behave ourselves circumspectly, we must follow what

6 ¹ Or, righteousness ² Or, with ³ Or, cause not a trumpet to be sounded ⁴ Be not anxiously careful

- Solomon in all his glory was not arrayed like one of these.
- 30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?
- 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 32 (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things.
- 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- 34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
- 7** Judge not, that ye be not judged.
- 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
- 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
- 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- 7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
- 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
- 10 Or if he ask a fish, will he give him a serpent?
- 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

6:30 Ps. 90:5-6; Isa. 40:6-8; Lk. 12:28.
6:31 Mt. 6:4-6; Mk. 13:33; Lev. 25:20-22; 6:32 Mt. 5:46-47; Ps. 17:11; Lk. 12:30.
6:33 1 Ki. 5:11-13; Pr. 9:30; Hag. 1:2-11.
6:34 Mt. 6:11; Ex. 16:18-20; Lk. 5:25.

7:1 1sa. 66:5; Eze. 16:32-56; Lk. 6:45-7; Rom. 2:1-2.
7:2 Jdg. 1-7; Ps. 18:25-26; Jer. 51:24; Ob. 15; Mk. 4:24.
7:5 Lk. 6:11-12; Lk. 10:11, 25a; 2:54.
7:8 Mt. 7:4.

7:5 Mt. 22:18; Mk. 25:11; Lk. 12:56; Ps. 51:9-13; Ac. 19:15.
7:6 Mt. 10:14-15; Mk. 15:26; Pr. 9:7-8; Ac. 13:45-47; Php. 4:2.
7:7 Mt. 7:11; Mk. 21:22; 1 Ki. 5:5; Ps. 10:17; Jer. 29:12-14.

7:8 Mt. 15:22-28; 2 Ch. 33:1, 2; Ac. 9:11.
7:9 Lk. 11:11-13.
7:10 Mt. 7:10.

7:11 Ge. 6:5-8; Ge. 8:21; Job. 15:16; Jer. 17:9; Gal. 4:22.

7:12 Lk. 6:41; Mt. 22:40-42; Lev. 19:18.

7:13 Mt. 3:2; Mt. 5:8; 19:9; Lk. 5:5-7.

7:14 Mt. 16:24-25; Pr. 4:26-27; 1sa. 40:31.

7:15 Mt. 10:17; Mk. 16:6; Mk. 12:38; Lk. 12:15; Ac. 15:40.

7:16 Mt. 7:20; Mk. 12:45; 2 Pe. 2:10-18.

7:17 Ps. 1:3; 1sa. 5:5-5; Jer. 11:19.

7:18 Gal. 5:17; 1 In. 3:9-10.

7:19 Mt. 3:10; 1sa. 5:5-7; Eze. 15:2-7; Lk. 4:9; In. 15:2-6.

7:20 Mt. 7:16; Ac. 5:48.

7:21 Mt. 25:11-12; 11os. 8:2-3; Lk. 6:46; Ac. 19:14; Rom. 2:13; Tr. 1:16; Jas. 1:22.

7:22 Mt. 7:21; 1sa. 21:11; Mal. 4:7-10; Lk. 10:12; 2 Ti. 1:18.

7:23 Mt. 25:12; In. 10:14; In. 10:27-30; 2 Ti. 2:19; Mt. 25:11.

7:24 Mt. 7:8; Lk. 11:28; In. 15:17.

7:25 Eze. 13:11; Mal. 4:5; Ac. 14:22; Jas. 1:12; 1 Pe. 1:7.

7:26 1 Sa. 2:30; Pr. 11:1; Jer. 8:2; Lk. 16:7.

7:27 Mt. 12:45-45; Mt. 13:19-22.

- 12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
- 13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
- 14 'Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
- 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- 20 Wherefore by their fruits ye shall know them.
- 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
- 27 And the rain descended, and the floods

Ma

Christ leads the way. For thirty years He lived the life of a perfect man, noting the highest standard of perfection (Letter 69, 1897).

6:16 (ch. 9:16). Manufactured Religion Not Life and Light. — There are times before us that will try the souls of men and there will be need of watchfulness, of the right kind of fasting. This will not be like the fasting of the Pharisees. Their seasons of fasting were occasions of outward ceremony. They did not humble their hearts before God. They were filled with bitterness, envy, malice, strife, selfishness, and self-righteousness. While their heads were bowed in pretended humiliation, they were covetous, full of self-esteem, self-importance. They were oppressive, exacting, proud in spirit.

Everything in the Jewish service had been misinterpreted and misapplied. The purpose of the sacrificial offerings had been perverted. They were to symbolize Christ and His mission, that when He should come in the flesh, the world

might recognize God in Him, and accept Him as the world's Redeemer. But their lack of true heart service for God had blinded the Jews to a knowledge of God. Exactions and ceremonies and traditions were the sum total of their religion.

The Pharisees had yet to learn that righteousness exalts a nation, that form and ceremony cannot take the place of righteousness. Christ was teaching the people as verily when enshrouded in the pillar of cloud as when seated on the mount. The same compassionate consideration for the poor was enjoined as in the lessons given to the disciples. But the responsibility of every individual in the sight of God, His mercy, love, and compassion, were not included in the lessons given to the people by the rulers in Israel. Said Christ, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." The truth, the life, the light, which should characterize true godliness

came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

8 When he was come down from the mountain, great multitudes followed him.

The First Leper (Mk 1:40-45; Lk 5:12-16)

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man: but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

The Centurion's Servant (Lk 7:1-10)

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall

7:28 Mt 13:53; Ps 135:2; Mk 1:22; Mk 6:2; Lk 4:22; Lk 17:15;
7:29 Mt 8:20; Mk 5:28; Ps 80:1; Isa 50:1; Mt 6:8

8:1 Mt 5:1; Mt 8:19; Mt 1:25; Mk 5:7; Lk 5:15

8:2 Mt 1:10; Lk 5:12; Mt 10:8; Lk 13:11; Mt 5:24

8:3 2 Ki 5:11; Ps 43:9; Mk 1:31; Lk 5:13

8:4 Mt 6:1; Mt 9:40; Mt 12:10; Mk 1:45; Lk 5:14

8:5 Mt 13; Mt 9:1; Mk 2:1; Lk 7:1; Ac 19:1

8:6 Job 4:11; Lk 1:1; Ac 10:7; Gal 3:1

8:7 Mt 9:18; Mk 8:24; Lk 7:6

8:8 Mt 1:11; Gal 5:10; Ps 10:17; Lk 5:8; Lk 7:6; Jn 1:27

8:9 Job 48:31-35; Jer 7:7; 1:26; Lk 1:17; 2:1; Mt 1:49-51

8:10 Mt 6:6; Lk 7:9; Mt 15:28; Lk 5:20

8:11 Mt 2:6; Gal 1:23; Ac 22:18; Ps 22:27; Jer 23:4

8:12 Mt 9:10; Ac 4:25; Rom 9:4; Lk 15:28; Jude 15

8:13 Mt 8:4; Lk 9:7; Mt 7:29; Lk 4:50

8:14 Mt 8:20; Mk 1:29-31; Lk 4:58; Mt 9:9; Lk 5:21

8:15 Mt 8:5; Mt 9:20; Lk 18:21

8:16 Mt 1:42; Lk 1:10; Mt 4:24; Ac 5:15

8:17 Mt 1:22; Mt 2:15; Mt 2:23; Lk 1:53; Lk 2:24

8:18 Mt 8:1; Mk 1:35-38; Lk 1:12; Lk 13:15

8:19 Lk 17:7; Mk 12:42; Lk 9:57-58

8:20 Ps 80:3; Ps 104:17; Isa 58:2-3; Lk 2:7; Lk 2:12

8:21 Mt 9:9-10; Mt 19:20; Lk 21:11; Lk 22:12

8:22 Mt 1:18; Lk 15:32; 9:9; Jn 1:15; Lk 15:32

8:23 Mt 9:1; Mk 4:40; Lk 22:27

8:24 Ps 107:23-27; Isa 53:11; Mk 1:47; Lk 8:25; Ps 1:1; Lk 5:19-10; Mk 1:38-39

8:26 Mt 6:30; Lk 11:10; Lk 8:25; Job 38:11; Ps 65:7

he weeping and gnashing of teeth.

13 And Jesus said unto the centurion, (so thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Peter's Mother-in-Law: The Sick Healed at Even (Mk 1:29-34; Lk 4:38-41)

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

The Privations of Discipleship

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lie *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and I will let the dead bury their dead.

The Storm on the Lake (Mk 4:35-41; Lk 8:22-25)

23 And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea

could not be united with the manufactured religion of the Pharisees (Mt 5, 18:9b).

6:24 (Luke 16:13; James 4:4). Double-minded Men Satan's Allies.—[Matt 6:24 quoted.] Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God is more serious than death; for it means the loss of eternal life. Double-minded men and women are Satan's best allies. Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counselor. We may recover ourselves from the snare of the enemy, but we are bruised

and wounded, and our experience is dwarfed (RH April 1, 1898).

6:28, 29. Toil Cannot Duplicate Simplicity.—Here He shows that notwithstanding that persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon (Mt 15:3, 1905).

An Idea of God's Regard.—If the lilies of the field are objects upon which the great Master Artist has bestowed care, making them so beautiful that they outvie the glory of Solomon, the greatest king that ever wielded a scepter, if the grass of the field is made into a beautiful carpet for the earth, can we form any idea of the regard which God bestows upon man, who was formed in His image (Heb 1, 1890)?

Every Flower Expresses Love.—The great Master

Artist calls our attention to the soulless flowers of the field, pointing out the beautiful tints and the wonderful variety of shades one flower may possess. Thus God has revealed His skill and care. Thus He would show the great love He has for every human being. Every flower is an expression of the love of God (Letter 24, 1899).

The flowers of the field, in their endless variety, are always ministering to the delight of the children of men. God Himself nourishes every root, that He may express His love to all who will be softened and subdued by the works of His hands. We need no artificial display. God's love is represented by the beautiful things of His creation. These things mean more than many suppose (Letter 84, 1900).

6:28-30. A Lesson of Faith.—Notwithstanding the curse was pronounced upon the earth that it should bring forth thorns and thistles, there is a flower upon the thistle. The world is not all sorrow and misery. God's great book of nature is open for us to study, and from it we are to gain more exalted ideas of His greatness and unexcelled love and glory. He who laid the foundation of the earth, who garnished the heavens and marshaled the stars in their order, He who has clothed the earth with a living carpet, and beautified it with lovely flowers of every shade and variety, would have His children appreciate His works, and delight in the simple, quiet beauty with which He has adorned their earthly home.

Christ sought to draw the attention of His disciples away from the artificial to the natural: "If God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Why did not our heavenly Father carpet the earth with brown or gray? He chose the color that was most restful, the most acceptable to the senses. How it cheers the heart and refreshes the weary spirit to look upon the earth, clad in its garments of living green! Without this covering the air would be filled with dust, and the earth would appear like a desert. Every spire of grass, every opening bud and blooming flower is a token of God's love, and should teach us a lesson of faith and trust in Him. Christ calls our attention to their natural loveliness, and assures us that the most gorgeous array of the greatest king that ever wielded an earthly scepter was not equal to that worn by the humblest flower. You who are sighing for the artificial splendor which wealth alone can purchase, for costly paintings, furniture, and dress, listen to the voice of the divine Teacher. He points you to the flower of the field, the simple design of which cannot be equaled by human skill (RH Oct. 27, 1885).

7:1, 2 (Luke 6:37; Rom. 2:1; see EGW on 1 Sam. 14:44). Satan Judged by Own Idea of Justice.—Satan will be judged by his own idea of justice. It was his plea that every sin should meet its punishment. If God remitted the punishment, he said, He was not a God of truth or justice. Satan will meet the judgment which he said God should exercise (MS 111, 1897).

7:13, 14. See EGW on ch. 16:24.

7:15. See EGW on 2 Cor. 11:14.

7:20, 21. See EGW on ch. 24:23, 24.

7:21-23 (ch. 24:24; 2 Cor. 11:14, 15; 2 Thess. 2:9, 10; Rev. 13:13, 14). A Profession Is Not Enough.—Those who claim modern sanctification would have come boasting forward, saying, "Lord, Lord, do you not know us? Have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?" The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanctification, but who are at war with the law of God. Christ calls them workers of iniquity, because they are deceivers, having on the garments of righteousness to hide the deformity of their characters, the inward wickedness of their unholy hearts. Satan has come down in these last days, to work with all deceptableness of unrighteousness in them that perish. His satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ Himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by

the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah (RH Aug. 25, 1885).

7:29. See EGW on Luke 4:18, 19.

8:16, 17. The Constant Self-sacrificing Life of Jesus Christ.—Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Through childhood, youth, and manhood He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged.

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered,—and His answer is the keynote of His life-work,—“How is it that ye sought Me? wist ye not that I must be about My Father's business?” Luke 2:48, 49.

His life was one of constant self-sacrifice. He had no home in this world except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much (MH 18, 19).

Diffusing Life and Joy to All Cities and Towns.—He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto Me."

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the words that the Lord had wrought. His voice was the first sound that many had ever heard. His name the first word they had ever spoken. His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy (MI 19, 20).

9:9, 10. See EGW on Luke 5:29.

9:11 (Isa. 58:4; Luke 5:30). Fasting in Pride Versus Eating in Humility.—The Pharisees beheld Christ sitting and eating with publicans and sinners. He was calm and self-possessed, kind, courteous, and friendly; and while they could not but admire the picture presented, it was so unlike their own course of action, they could not endure the sight. The haughty Pharisees exalted themselves, and disparaged those who had not been blessed with such privileges and light as they themselves had had. They hated and despised the publicans and sinners. Yet in the sight of God their guilt was the greater. Heaven's light was flashing across their pathway, saying, "This is the way, walk ye in it," but they had spurned the gift. Turning to the disciples of Christ they said, "Why eateth your Master with publicans and sinners?" By this question they hoped to arouse the prejudice which they knew had existed in the minds of the disciples, and thus shake their weak faith. They aimed their arrows where they would be most likely to bruise and wound.

Proud but foolish Pharisees, who fast for strife and debate, and to smite with the fist of wickedness! Christ eats with publicans and sinners that He may draw men to Himself. The world's Redeemer cannot honor the fasts observed by the Jewish nation. They fast in pride and self-

and there was a great calm.

- 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

The Demoniacs of Gadara (Mk 5:1-20; Lk 8:26-39)

- 28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

- 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

- 30 And there was a good way off from them an herd of many swine feeding.

- 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

- 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

- 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

- 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

- 9 And he entered into a ship, and passed over, and came into his own city.

The Paralytic Lowered Through the Roof (Mk 2:1-12; Lk 5:17-26)

- 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer: thy sins be forgiven thee.

- 3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

- 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

- 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

righteousness while Christ eats in humility with publicans and sinners.

Since the fall, the work of Satan has been accuse, and those who refuse the light which God sends, pursue the same course today. They lay open to others those things which they consider an offense. Thus it was with the Pharisees. When they found something of which they could accuse the disciples, they did not speak to those whom they thought to be in error. They spoke to Christ of the things which they thought to be so grievous in His disciples. When they thought that Christ offended, they accused Him to the disciples. It was their work to alienate hearts (Mk 3, 1898).

9:12, 13 (ch. 20:28; Mark 2:17; 10:45; Luke 5:31, 32). **Relief in Every Case.**—Christ was a physician of the body as well as of the soul. He was minister and missionary and physician. From His childhood He was interested in every phase of human suffering that came under His notice. He

8:27 Mk 14:43; Mt 15:31; Mk 1:27; Mk 6:51; Mk 7:47.
8:28 Mk 5:1, Lk 8:26; Ac 10:38; Ge 10:16; Mk 5:25.
8:29 2 Sa 16:10; Job 4:4; Mk 1:24; Lk 1:34; In 2:4.
8:30 Lev 11:7; Isa 65:3-4; Mk 5:11; Lk 8:32.
8:31 Mk 5:7; Mk 5:12; Lk 8:30-33; Rev 12:12.
8:32 1 Ki 22:22; Job 1:10-12; Ac 2:25; Rev 20:7.
8:33 Mk 5:14-16; Lk 8:34-36; Ac 19:15-17.
8:34 Mt 8:29; Lk 8:25; 1 Sa 16:14; Job 21:14; Mk 5:17-18.

9:1 Mt 9:6; Mt 8:18; Mk 5:21; Lk 8:37; Rev 22:11.
9:2 Mt 1:24; Mk 1:32; Lk 5:18-19; Ac 5:15-16; Jas 2:18.
9:3 Mt 7:29; Mk 2:6-7; Lk 5:21; Mt 26:65; Lk 24:10.
9:4 Mt 12:25; Mt 16:7-8; Ps 14:21; Mk 2:8; Lk 5:22.
9:5 Mk 2:9-12; Lk 5:23-25; Isa 55:45; Jo 8:8-11; Ac 5:6-11.
9:6 Isa 43:25; Mk 18; Mk 2:7; Lk 5:21; In 5:21-24; Ac 5:31.
9:7 Mt 9:7.
9:8 Mt 12:23; Mk 2:12; Lk 5:26; Lk 5:25; Ac 4:21; Gal 1:24.
9:9 Mt 21:41-42; Mk 2:14; Lk 5:27-28; Lk 15:1-2; Mt 18:22.
9:10 Mk 2:15; Lk 6:20; Mt 5:46-47; In 9:41.
9:11 Mk 2:16; Mt 11:19; Lk 6:5-5; Lk 5:40; 1 Co 9:11; Gal 2:13.
9:12 Ps 6:2; Ps 11:1; Jer 17:14; Hos 11:4; Mk 2:17; Lk 5:31.
9:13 Mt 12:4; Mt 12:5; Mt 12:7; Lk 10:20; In 10:34; Ps 21:4; Hos 6:6.
9:14 Mt 11:2; In 4:25; Mt 6:16; Pr 20:6; Jo 3:1.
9:15 Mt 25:1-10; Jdg 11:13; Ps 45:14; 15; Jo 3:29; Rev 19:9.
9:16 Ge 48:14; Ps 125:3; Isa 40:11; In 10:12; 1 Co 5:1-2.
9:17 Jos 9:1; Job 52:19; Ps 139:85.

- 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy.) Arise, take up thy bed, and go unto thine house.

- 7 And he arose, and departed to his house.

- 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

Call of Levi Matthew (Mk 2:13, 14; Lk 5:27, 28)

- 9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

Matthew's Feast (Mk 2:15-17; Lk 5:29-32)

- 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

- 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

- 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

- 13 But go ye and learn what that meaneth: I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

The Question About Fasting (Mk 2:18-22; Lk 5:33-36)

- 14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

- 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

- 16 No man putteth a piece of 'new cloth' unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

- 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

could truly say, I came not to be ministered unto, but to minister. In every case of woe He brought relief. His kind words having a healing balm. None could say He had worked a miracle, yet He imparted His virtue to those He saw in suffering and in need. Through the whole thirty years of His private life He was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon Him, and He gave evidence to all who were acquainted with Him that He lived to please, honor, and glorify His Father in the common things of life (RH Oct. 21, 1899).

9:13 (Mark 2:17; Luke 5:32). **Rejected Pleasantness to Fulfill Need.**—He [Christ] might have gone to the pleasant homes of the unfallen worlds, to the pure atmosphere where disloyalty and rebellion had never intruded, and there He would have been received with acclamation of praise and love. But it was a fallen world that needed the Redeemer. "I came not to call the righteous," said He.

9 ¹ Or, raw, or, unwrought cloth.

The Invalid Woman; Jairus' Daughter

(Mk 5:21-43; Lk 8:40-56)

- 18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
- 19 And Jesus arose, and followed him, and so did his disciples.
- 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:
- 21 For she said within herself, If I may but touch his garment, I shall be whole.
- 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.
- 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
- 24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.
- 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.
- 26 And the fame hereof went abroad into all that land.

Two Blind Men

- 27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.
- 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.
- 29 Then touched he their eyes, saying, According to your faith be it unto you.
- 30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it.
- 31 But they, when they were departed, spread abroad his fame in all that country.

A Dumb Demoniac

- 32 As they went out, behold, they brought to

9:18 Mk 5:22; Lk 8:41; Lk 8:49;
9:19 Mt 8:7; Jn 4:34; Ac 10:38;
9:20 Mk 5:25; Lk 8:43; Lev 15:25; Mt 14:36; Mk 5:50;
9:21 Mk 5:26-33; Lk 8:45-47; Ac 19:12
9:22 Mt 9:2; Mk 5:34; Lk 8:48; Mt 9:29;
9:23 Mt 9:18-19;
Mk 5:25-38; Lk 8:49-51; Jer 9:17-20;
9:24 1 Ki 17:18-24; Ac 9:40; Ac 20:10;
9:25 2 Ki 4:32-36; Ac 9:40-41; Mk 1:31; Mk 5:41; Lk 8:54
9:26 Mt 4:24; Mk 1:45; Mk 6:14;
9:27 Mt 11:5; Mt 12:22; Mk 8:22-23; Lk 7:21; Jn 9:1;
9:28 Mt 8:14; Mt 13:36; Mt 9:22; Mk 9:23-24; Jn 4:48-50; Jn 11:26;
9:29 Mt 20:34; Jn 9:6-7; Mt 8:6-7; Mk 10:52
9:30 Ps 146:8; Isa 35:5; Isa 42:7; Jn 9:7-26; Mt 8:4; Mk 5:43;
9:31 Mk 1:44-45;
Mk 7:36
9:32 Mt 12:22-23; Mk 9:17-27; Lk 11:14
9:33 Mt 15:30-31; Ex 4:11-12; Isa 35:6; Mk 7:32-37; Lk 11:14;
9:34 Mt 12:23-24; Mk 3:22; Lk 11:15; Jn 3:20
9:35 Mt 4:23-24; Mt 11:1; Mk 1:32-39;
9:36 Mt 14:14; Mt 15:32; Mk 6:34;
9:37 Mt 28:19; Mk 16:15; Lk 10:2; Jn 18:35; Ac 16:9
9:38 Lk 6:12-13; Ac 13:2; 2 Th 3:1; Mt 10:1-3; Jn 20:21;
10:1 Mt 12:28; Mt 26:20; Mk 3:13-14; Lk 6:13; Jn 6:70;
10:2 Lk 6:13; Lk 9:10; Ac 1:26; Eph 4:11; Heb 3:1;
10:3 Mk 3:18; Lk 6:14; Jn 1:43-46; Jn 6:5-7; Mt 9:9;
10:4 Mk 3:18; Lk 6:15; Ac 1:13; Jn 6:71;
10:5 Mt 22:3; Lk 9:2; Jn 20:21; Mt 4:15;
10:6 Mt 15:24-26; Lk 24:47; Ac 3:26;
10:7 Mt 4:17; Mt 11:1; Isa 61:1; Jn 3:2;
10:8 Mt 10:1; Mk 16:18; Lk 10:9; Ac 4:9-10; Ac 3:6;

him a dumb man possessed with a devil.

- 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.
- 34 But the Pharisees said, He casteth out devils through the prince of the devils.

Second Galilean Tour (Lk 8:1-3)

- 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Third Galilean Tour (Mk 6:7-13; Lk 8:1-6)

- 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
- 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;
- 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Mission of the Twelve

- 10 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
- 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
- 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;
- 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
- 6 But go rather to the lost sheep of the house of Israel.
- 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
- 8 Heal the sick, cleanse the lepers, raise the

*but sinners to repentance" (RH Feb. 15, 1898).

9:16. See EGW on ch. 6:16.

9:17 (Mark 2:22; Luke 5:37, 38). **New Bottles for New Wine.**—The work of Jesus was to reveal the character of the Father, and to unfold the truth which He Himself had spoken through prophets and apostles; but there was found no place for the truth in those wise and prudent men, Christ, the Way, the Truth, and the Life, had to pass by the self-righteous Pharisees, and take his disciples from unlearned fishers and men of humble rank. These who had never been to the rabbis, who had never sat in the schools of the prophets, who had not been members of the Sanhedrin, whose hearts were not bound about with their own ideas,—these He took and educated for His own use. He could make them as new bottles for the new wine of His kingdom. These were the babes to whom the Father could reveal spiritual things; but the priests and rulers, the scribes and Pharisees, who claimed to be the depositaries

of knowledge, could give no room for the principles of Christianity, afterward taught by the apostles of Christ. The chain of truth, link after link, was given to those who realized their own ignorance, and were willing to learn of the great Teacher.

Jesus knew that He could do the scribes and Pharisees no good, unless they would empty themselves of self-importance. He chose new bottles for His new wine of doctrine, and made fishermen and unlearned believers the heralds of His truth to the world. And yet, though His doctrine seemed new to the people, it was in fact not a new doctrine, but the revelation of the significance of that which had been taught from the beginning. It was His design that His disciples should take the plain, unadorned truth for the guide of their life. They were not to add to His words, or give a forced meaning to His utterances. They were not to put a mystical interpretation upon the plain teaching of the Scriptures, and draw from theological

² Or, this fame ³ Or, were tired and lay down **10** ¹ Or, over ² Or, Judas

dead, cast out devils: freely ye have received, freely give.

9 'Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet ⁴staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy: and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not ⁴have gone over the cities of Israel, till the Son of man come.

24 The disciple is not above *his* master, nor

10:9 Mk 6:8 Lk 9:3.

10:10 Lk 22:35.

10:11 1 S 9:7, Lk 5:11, 2 Ti 1:13.

10:11 Gc 19:1-3.

10:12 Lk 10:56, Ac 10:40, 2 Co 5:20.

10:13 Ps 45:13, Lk 10:6, 2 Co 2:16.

10:14 Mt 10:40-41.

10:15 Mt 10:41.

10:15 Mt 5:18, Mt 23:34-35, 1 Jo 16:8.

10:16 Lk 10:11-12.

10:16 Lk 10:13, Ac 29:29, Gc 3:1.

10:17 Mt 7:5, Mk 13:9, Ac 13:56, 2 Co 11:26-28, Php 5:2.

10:18 Ps 23:6, Ac 5:25-27, 2 Ti 1:16-17.

10:18 Mt 13:9, 2 Ti 1:8, Ro 1:9.

10:18 Mt 13:11-13.

10:20 2 S 23:2, Mk 12:40, Lk 11:13, Ac 2:1, Ac 18:1, Pe 1:12.

10:21 Mt 10:43-46.

10:22 Mt 24:9, Isa 66:5-6, Lk 6:22.

10:23 Mt 2:13, Mt 11:12, Lk 4:29-31, Jn 7:1, Jn 10:9-12.

10:24 2 S 11:11, Lk 6:49, Jn 13:10.

10:25 Mt 9:4, Mt 12:24, Mk 5:22.

10:26 Mt 10:28, Jn 28:1, Jn 11:10.

10:27 Mt 13:1-17, Lk 8:19, Jn 10:1.

10:28 Mt 10:26, Isa 8:12-13, Da 5:10-18, Lk 12:1-5.

10:29 Lk 12:25, Mt 18:28, Ps 104:27-30.

10:30 1 S 14:45, 1 K 1:32, Lk 12:7.

10:31 Mt 10:26, Mt 12:11-12, Ps 85.

10:32 Ps 119:40, Lk 12:89, Jn 9:22.

10:33 Mt 26:70-75, Lk 9:20, Lk 12:9.

10:34 Jer 18:10, Lk 12:49-53, Jn 7:40-52.

10:35 Mt 10:21, Mt 23:10, Mt 7:5.

10:36 Gc 1:15, 1 S 17:28, 2 S 10:11.

10:37 Mt 22:47, Lk 5:3, Jn 14:26, Jn 5:23, Php 5:29.

10:38 Mt 10:24, Mt 8:9, Lk 9:25-27.

10:39 Mt 10:25-26, Mk 8:45-50, Lk 17:55.

10:40 Mt 18:5, Mt 25:40, Lk 9:18.

10:41 Gc 20:7, 1 K 17:15, 1 K 18:3-4, Rom 1:1-4.

the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house 'Beelzebub, how much more *shall* they call them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed: and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body: but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name,

stores to build up some man-made theory. It was through putting a mystical meaning upon the plain words of God, that sacred and vital truths were made of little significance, while the theories of men were made prominent. It was in this way that men were led to teach for doctrines the commandments of men, and that they rejected the commandment of God, that they might keep their own tradition (RIF June 2, 1896).

9:34. See EGW on ch. 12:21-52.

10:32. See EGW on Luke 22:70.

10:32. **How Can a Man Deny Christ.**—He who would confess Christ, must have Christ abiding him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ himself; but unless they possessed Christlike meekness and love, they were not confessing Him. A spirit contrary to the spirit of Christ would deny Him, whatever the profession. Men may deny Christ by

evil-speaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourtly behaviour, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. In all these ways they declare that Christ is not in them. And 'whosoever shall deny Me before men, He says, "him will I also deny before My Father which is in heaven" (DA 357).

10:34. (Luke 12:51). **No Peace Because of Rejected Messages.**—Christ declared, 'I came not to send peace, but a sword.' Why? Because men would not receive the word of life. Because they wanted against the message sent them to bring them joy and hope and life. We look upon the Jews as excusable because they rejected and crucified Christ. But today the messages that the Lord sends are often received in a manner similar to the way in which the

³ Or, get ⁴ a staff ⁵ Or, simple ⁶ Or, end, or, finish ⁷ Beelzebub ⁸ It is in value halfpenny farthing in the original, as being the tenth part of the Roman penny

of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

- 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

The Inquiry by John's Disciples (Lk 7:18-23)

- 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,
3 And said unto him, Art thou he that should come, or do we look for another?
4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:
5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.
6 And blessed is he, whosoever shall not be offended in me

Jesus' Eulogy of John (Lk 7:24-35)

- 7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.
9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.
10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
12 And from the days of John the Baptist

10:42 Mt 8:5-6; Mk 10:46; Lk 13:17; Mr 9:12 Lk 17:2.

11:1 Mt 26:20; Jn 15:10; Ac 1:2, 3; Th 2:2; Jb 4:10; 1 Ti 9:14.

11:2 Mt 1:12; Mk 6:17; Lk 3:19; Jn 5:20; Mr 9:14; Ac 19:13.

11:3 Mt 2:23; Ge 3:15; Nu 24:17; Ps 20:12; Isa 7:11; Da 9:24-26.

11:4 Mt 11:1.

11:5 Mt 9:30; Ps 108; Is 29:18; Lk 4:18; Jn 5:36; Jb 10:25.

11:6 Mt 5:12; Ps 11:2; Lk 11:27-28; Mr 11:22; Jb 8:14; Is 45:1.

11:7 Lk 7:24-26; Mr 5:13; Mt 3:5; Mk 1:4; Jb 1:16; Ge 49:1.

11:8 Mt 3:1, 2; Kr 1:8; Isa 29:2; Ze 1:13; Lk 1:17.

11:9 Mt 1:13-14; Mr 1:5; Mk 9:11-13; Lk 1:16; Jn 1:31.

11:10 Mt 3:4; Isa 40:3; Mk 1:2; Lk 7:27; Jn 1:25.

11:11 Lk 1:1-2; Jb 1:14; Lk 1:15; Jb 5:1; 1 Ph 2:5; Mr 3:11.

11:12 Mt 21:24-32; Lk 7:29-30; Lk 13:25; Jb 6:27; 1 Ph 1:13.

11:13 Mt 5:17-18; Mat 19; Lk 24:27; Jb 5:16; Ac 3:22; 21.

11:14 Lk 7:25; Jn 10:42; 1 Co 5:2; Mat 15; Mk 9:14.

11:15 Mt 14:9; Mr 15:13; Mk 9; Lk 8:8.

11:16 Lk 2:15; Mk 4:40; Lk 15:18.

11:17 Isa 28:13-15; Co 9:19; 25; Mr 9:15.

11:18 Mt 3:1; Jb 15:17; Lk 1:15.

11:19 Lk 5:26-30; Lk 5:34; Jb 2:2; 10:27; Rom 15:2.

11:20 Lk 10:14-15; Ps 81:11-13; Lk 1:25.

11:21 Mt 18:7; Mr 24:15; 29; Jb 15:27.

11:22 Mt 11:29; Lk 10:13; 1 Ph 2:5.

11:23 Mt 1:13; Mr 8:5; Lk 1:25; Jb 3:16; Isa 13:15; Lk 2:1.

11:25 Lk 1:16; 21; Ch 29:15; Lk 2:25; Jb 11:1; 2 Th 2:13-14.

11:26 Lk 8:15; Isa 60:10; Lk 10:21.

11:27 Mt 28:18; Jn 8:55; Lk 5:21; 29:1; Co 15:25; 27; 1 Ph 1:20; 25.

until now the kingdom of heaven suffereth violence, and the violent take it by force.

- 13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomso-

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few, received Christ's message. If the instruction of the Lord does not harmonize with the opinions of men, anger takes control of reason, and men play into the enemy's hands by opposing the message that God sends. Satan uses them as sharp instruments to oppose the progress of truth (Mt 23, 1911).

11:12 (Gen. 32:26). Spiritual Violence Brings Reward. With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could become living channels of light. We could then approach the mercy seat, and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need, and we would not be denied. The truth would be expressed by life and character, and by lips touched

with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And He will reveal His power through us, making us as sharp sickles in the harvest field (Rit Feb 11, 1899).

11:14 (Mal. 4:5; Luke 1:17). The Spirit and Power of Elijah.—In the spirit and with the power of Elijah, John denounced the corruptions of the Jews, and raised his voice in reproving their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance of their sins, and, as evidence of their repentance, were baptized of him in Jordan. This was the preparatory work for the ministry of Christ. Many were convicted because of the plain truths uttered by this faithful prophet; but, by rejecting the light, they became

11 ¹ It is gotten by force, and they that thrust men

ever the Son will reveal *him*.

- 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.

Plucking Grain on the Sabbath

(Mk 2:23-28; Lk 6:1-5)

12 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him?

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

The Man With a Withered Hand

(Mk 3:1-6; Lk 6:6-11)

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

11:28 Isa 45:22-25
Isa 55:2-5, 16:6-57;
Rev 22:17 Mk 2:1-4
11:29 Mt 7:2-11
13:17, Jn 1:21-24, 1
Cor 9:21, 1 Th 4:2
11:30 Ps 41:7, Mk
6:8, Ac 15:10 Gal 5:1
Col 5:18 Php 1:15

12:1 Mk 2:23-28 Lk
6:1-5, Lk 24:25

12:2 Mt 12:10 Ex
29:9-11, Nu 15:32-40,
Isa 58:15 Mk 2:5, 5

12:3 Mt 12:5, Mk
12:10, Lk 12:10-16
6:5, 1 Nu 21:4-6

12:4 Ex 25:30 Lev
24:5-9 Ex 29:22-25
Lev 6:51

12:5 Nu 28:9-10 Jn
7:22-23 Ne 13:17

12:6 Mt 12:10-12
Hag 2:7-9 Mal 3:1 Jn
2:19-21 Eph 2:20-22

12:7 Mt 9:15 Ac
15:27 Isa 11:1-7

12:8 Mt 9:6, Mk
2:28 Lk 6:5 Jn 5:17,
28, 13:6-9, 21

12:9 Mk 5:1-5, Lk
9:6-11

12:10 1 Ki 15:10-16
Zec 11:17 Jn 5:8

12:11 Lk 15:15-17
Lk 11:5 Ex 25:3-5

12:12 Mt 6:20 Lk
12:24 Mk 5:4 Lk 6:9

12:13 Lk 13:15 Ac
5:7-9

12:14 Mt 27:1 Mk
3:6 Lk 6:11 Jn 5:18

12:15 Mt 10:25 Lk
6:12 Jn 7:1 Gal 6:9

12:16 Mt 9:30 Mk
17:9 Lk 9:40

12:17 Mt 8:17, Isa
41:22-25, Isa 42:9

12:18 Isa 40:5-6
Isa 52:15 Zec 3:8

12:19 Mt 11:29
Zec 9:9 Lk 17:20 Jn
15:50-56 2 Co 10:1

12:20 Mt 11:28-2
Ki 18:21 Isa 40:11

12:21 Isa 11:10
Rom 15:12-15

12:22 Mt 9:32 Mk
5:11 Lk 11:14

12:23 Mt 9:33 Mk
15:30-31 Jn 4:29 Jn
9:42

12:24 Mt 9:34 Mk
5:22 Lk 11:15 Mt
12:27

12:25 Mt 9:4 Ps
138:2 Jer 17:19 Mt
13:13 1 Co 2:11

12:26 Jn 12:31 2
Co 1:4 Gal 1:15

12:27 Mt 12:24 Mk
9:38-39 Lk 9:40-50
Ac 19:13-16 Rom
8:19

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth: and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

Jesus' Popularity (Mk 3:7-12)

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all:

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry: neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

A Blind and Dumb Demoniac: The Unpardonable Sin (Mk 3:20-30; Lk 11:14-32)

22 Then was brought unto him one possessed with a devil, blind, and dumb, and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by ²Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself: how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out?

enshrouded in deeper darkness, so that they were fully prepared to turn from the evidences attending Jesus, that He was the true Messiah (2 Sp 48, 49)

11:20-24 (Luke 10:13-15). Witness Rejected.—The deeds of love and compassion performed by Jesus in the cities of Judea, were regarded with wonder by the angels of heaven; and yet multitudes in Chorazin, Bethsaida, and Capernaum looked on with indifference, and in their hardness of heart they acted as though time or eternity was scarcely worth their attention. The majority of the inhabitants of these cities spent their time in caviling over themes of little importance, and but a few took the position that the Saviour of mankind was the Christ.

The prophecies of the Scriptures were plain, and gave clear predictions of His life, character, and work; and from the testimony of men who had spoken as they were moved by the Holy Ghost, evidence was sufficient to prove that Jesus was all He claimed to be—the Son of God, the

Messiah of whom Moses and the prophets did write the light to lighten the Gentiles, and the glory of Israel. But it was in vain that He sought to convince the priests and rulers, and to draw the hearts of common people to His light. Priests and rulers, scribes and Pharisees, clung to their traditions, their ceremonies, customs, and theories, and suffered not their hearts to be touched and cleansed and sanctified by divine grace. The few who did follow Christ came from among the lowly and unlearned (Mt 10:2, 18:9-10)

11:28-30. The Yoke of Restraint and Obedience. Christ says, Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you—the yoke of restraint and obedience—and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. We are to find rest by wearing His yoke, and bearing His burdens. In being co-workers with Christ in the great work for which He gave His life, we shall find

true rest. When we were sinners, He gave His life for us. He wants us to come to Him and learn of Him. Thus we are to find rest. He says He will give us rest. "Learn of me; for I am meek and lowly in heart." In doing this you will, for in your own experience the rest that Christ gives, the rest that comes from wearing His yoke and lifting His burdens (GCB April 4, 1901).

In accepting Christ's yoke of restraint and obedience, you will find that it is of the greatest help to you. Wearing this yoke keeps you near the side of Christ, and He bears the heaviest part of the load. "Learn of me; for I am meek and lowly in heart." To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord (Letter 144, 1901).

Help to Bear Every Burden.—There is a condition to the rest and peace here offered us by Christ. It is that of *clinging up with Him*. All who will accept the condition will find that the yoke of Christ will help them to bear every burden needful for them to carry. Without Christ at our side to bear the heaviest part of the load, we must indeed say that it is heavy. But yoked with Him to the car of duty, the burdens of life may all be lightly carried. And just as a man acts in willing obedience to the requirements of God, will come his peace of mind. . . .

Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these graces will bring the desirable result of peace in the service of Christ (ST April 16, 1912).

(Ch. 16:24; Luke 9:23.) Symbol of Submission to God's Will.—We are to bear the yoke of Christ that we may be placed in complete union with Him. "Take my yoke upon you," He says. Obey My requirements. But these requirements may be in direct opposition to the will and purposes of the human agent. What then is to be done? Hear what God says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." The yoke and the cross are symbols representing the same thing,—the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. Lifting the cross cuts away self from the soul, and places man where he learns how to bear Christ's burdens. We cannot follow Christ without wearing His yoke, without lifting the cross and bearing it after Him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our darling desires, and step in Christ's footsteps. . . .

Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme. Christ sees this, and He says, "Take My yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take My yoke upon you, and learn of Me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and My burden is light." The Lord never makes a false estimate concerning His heritage. He measures the men with whom He is working. When they submit to His yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God's will. They will submit to the yoke of Christ. Then God can work in them to will and to do of His good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul (RH Oct. 23, 1900).

Christ's Yoke Never Galling.—Your work is not to gather up burdens of your own. As you take the burdens that Christ would have you, then you can realize what burdens He carried. Let us study the Bible, and find out what kind of yoke He bore. He was a help to those around Him. He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." You see there is a

yoke to bear. Now this is the very faith that we want—a faith that will grasp the promises of God, one that will take the yoke of Christ and bear the burdens that He would have us. We often think we are having a hard time in bearing burdens, and it is too often the case, because God has not made any provision for us to carry these burdens; but when we bear His yoke and carry His burdens, we can testify that the yoke of Christ is easy and His burdens are light, because He has made provision for these. But when you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in Him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard? Then it is that you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light."

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for He says His yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, He will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in His school, then we must know that we have not the yoke of Christ (RH May 10, 1887).

11:29 (John 15:4, 5). Hard to Give Up Own Will and Way.—If you are willing to learn meekness and lowliness of heart in Christ's school, He will surely give you rest and peace. It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, every action a manifestation, and every word an utterance of love. As the life of the vine circulates through stem and cluster, descends into the lower fibers, and reaches to the topmost leaf, so will the grace and love of Christ burn and abound in the soul, sending its virtues to every part of the being, and pervading every exercise of body and mind (Letter 14, 1887).

How to Wear the Yoke.—Take hold of the arm of God, and say, "I am nothing, and Thou art everything. Thou hast said, 'Without me ye can do nothing.' Now, Lord, I must have Thee abiding in me, that I may abide in Thee." Then advance step by step, by living faith abiding in Jesus Christ. This is wearing His yoke, the yoke of obedience (MS 85, 1901).

Wearing the yoke with Christ, means to work in His lines, to be a copartner with Him in His sufferings and toils for lost humanity. It means to be a wise instructor of souls. We shall be what we are willing to be made by Christ in these precious hours of probation. We shall be the sort of a vessel that we allow ourselves to be molded into. We must unite with God in the molding and fashioning work, having our wills submitted to the divine will (Letter 71, 1895).

11:30. Easy Yoke Does Not Give Life of Ease.—The Lord calls His yoke easy, and His burdens light. Yet that yoke will not give us a life of ease and freedom and selfish indulgence. The life of Christ was one of self-sacrifice and self-denial at every step; and with consistent, Christlike tenderness and love, His true follower will walk in the footsteps of the Master; and as he advances in this life, he will become more and more inspired with the spirit and life of Christ (ST April 16, 1912).

12:24-32 (ch. 9:34; Mark 3:22; Luke 11:15). Eyes Closed to Evidence.—They [the Pharisees] attributed to satanic agencies the holy power of God, manifested in the works of Christ. Thus the Pharisees sinned against the Holy Ghost. Stubborn; sullen, ironhearted, they determined to close their eyes to all evidence, and thus they committed the unpardonable sin (RH Jan. 18, 1898).

12:29, 30 (Luke 11:21-23). Stronger Than the Strong

therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas;

40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judg-

12:28 Mt 12:18 Mk 16:17 Lk 11:20 Ac 10:48 Isa 9:6-7, Da 2:1

12:29 Isa 9:23 Mk 5:27 Lk 11:21-22 1 Jo 5:8 Rev 12:7-10

12:30 Mt 9:24 Lk 5:13 Mk 9:10 Lk 9:50 Lk 11:23 Hb 1:11

12:31 Lk 11:18 Lk 11:14 Lk 11:15 Hb 6:1 Hb 10:26 1 Jo 1:9

12:32 Mt 11:19 Lk 7:31 Lk 24:54 1 Jo 7:12 Ac 5:1-15 Hb 10:26-29

12:33 Mt 25:26 Lk 18:31 Mt 5:15 Lk 11:33 Lk 18:48

12:34 Mt 8:7 Lk 5:7 Jo 8:44 1 Jo 5:10 1 Jo 2:4 1 Jo 3:15 Ps 106:7

12:35 Mt 18:52 Lk 5:7-10 Lk 10:20 2 Pt 1:26 1 Pt 4:29

12:36 1 Co 12:14 Rom 2:16 1 Pt 9:16 Jude 1:15 Rev 20:12

12:37 Ps 15:5 Lk 2:21-25

12:38 Mt 16:1 Lk 8:11 Lk 12:12 Lk 12:11

12:39 Lk 5:4 Mk 8:48 Lk 14 Lk 10:4 Lk 11:29-30

12:40 Lk 11:17 Mt 16:21 Mt 17:23 Jo 2:19 Lk 6:9

12:41 Lk 11:32 Mt 12:12 Lk 5:17 Lk 5:11 Rom 2:27 Hb 11:7

12:42 1 Jo 10:10 Lk 11:41 Ac 8:27-28

12:43 Lk 11:24 Ac 8:13 Lk 11:17 1 Pt 5:8 Lk 6:5

12:44 Mt 12:29 Lk 11:21-22 Lk 15:27

12:45 Mt 12:41 Mk 5:9 Lk 11:12 Mt 23:15 Lk 11:26

12:46 Mt 12:21 Lk 8:10 Lk 8:19-21

12:47 Mt 12:17 Lk 12:48 Mt 10:43 Lk 3:9 Lk 3:42-43 Lk 2:49 Lk 2:43

12:49 Mt 28:7 Mk 5:41 Lk 17:8-9

12:50 Mt 7:29 Lk 11:33 Lk 11:14 Ac 5:22-25 Gal 5:6

13:1 Mt 2:13 Mk 1:1

13:2 Mt 2:5 Mk 15:40 Lk 9:10

13:3 Mt 14:10 Lk 14:35 Lk 14:35 Lk 14:35

ment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

Visit of Jesus' Mother and Brothers

(Mk 3:31-35; Lk 8:19-21)

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Sermon by the Sea (Mk 4:1-34; Lk 8:4-18)

The Sower, the Seed, and the Soils

13 The same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went

Man.—He that is not with me is against me; and he that gathereth not with me scattereth. He who is with Christ maintaining His unity, enshrining Him in the heart, and obeying His orders is safe from the snares of the wicked one. He who unites himself with Christ will gather to himself the graces of Christ and will give strength and efficiency and power to the Lord by winning souls to Christ. When Christ takes possession of the citadel of the soul, the human agent becomes one with Him. By cooperation with the Saviour, he becomes the instrument through which God works. Then when Satan comes and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed (MS 78, 1899).

12:30. See EGW on ch. 10:24.

12:31, 32 (Mark 3:28, 29; Luke 12:10; see EGW on Ex. 4:21). **Firm, Determined Resistance of Truth.**—Christ was not warring against finite men, but against principalities and powers, against spiritual wickedness in high

places. He tells His hearers that all manner of sin and blasphemy may be forgiven it done in ignorance. In their great blindness they might speak words of insult and denials against the Son of man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon His messengers, they were on holy ground. To ignore the Spirit of God, to charge it with being the spirit of the devil placed them in a position where God had no power to reach their souls. No power in any of God's provisions to correct the erring can reach them.

To speak against Christ, charging His work to satanic agencies, and attributing the manifestations of the spirit of fanaticism, is not of itself a damning sin, but the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light.

They think they are following sound reason, but they are following another leader. They have placed themselves

- forth to sow;
- 4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:
- 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- 6 And when the sun was up, they were scorched; and because they had no root, they withered away.
- 7 And some fell among thorns; and the thorns sprung up, and choked them:
- 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- 9 Who hath ears to hear, let him hear.
- 10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
- 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
- 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
- 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- 16 But blessed are your eyes, for they see: and your ears, for they hear.
- 17 For verily I say unto you, That many prophets and righteous men have desired to see *those things* which ye see, and have not seen them; and to hear *those things* which ye hear, and have not heard them.
- 18 Hear ye therefore the parable of the sower.
- 19 When any one heareth the word of the

13:4 Mt 13:18-19
13:5 Mt 13:20; Eze 11:19; Eze 36:26; Am 6:12; Zec 7:12
13:6 Mt 13:21; Isa 49:10; Jas 1:11-12; Rev 7:16; Eph 5:17
13:7 Mt 13:22; Ge 3:18; Jer 4:3-4; Mk 4:18-19
13:8 Mt 13:23; Lk 8:15; Rom 7:18; Ge 26:12; Jn 15:8; Gal 5:22-23
13:9 Mt 13:16; Mk 4:9; Rev 2:7; Rev 2:11; Rev 2:17
13:10 Mt 4:10; Mk 4:33-34
13:11 Mt 11:25-26; Ps 25:8-9; Isa 29:10; Mk 4:11; Lk 8:10
13:12 Mt 25:29; Mk 4:25; Lk 8:18; Jn 15:2-5; Isa 5:4-7
13:13 Mt 13:16; Isa 42:18-20; Jer 5:21; Eze 122; Mk 8:17-18
13:14 Isa 6:9-10; Eze 12:2; Mk 4:12; Lk 8:10; Jn 12:39-40; Ac 28:25-27
13:15 Ps 119:70; Zec 7:11; Jn 8:43-44; Ac 7:57; 2 Ti 4:4; Heb 5:11
13:16 Mt 5:3-11; Lk 2:29-30; Jn 20:29; 2 Co 4:6; Eph 1:17-18
13:17 Lk 10:24; Jn 8:56; Eph 3:5-6; Heb 11:13; 1 Pe 1:10-12
13:18 Mt 13:11-12; Mk 4:14
13:19 Mt 4:23; Lk 8:11; Lk 9:2; Ac 20:25; Rom 14:17; Eph 3:8
13:20 Mt 13:5-6; 1 Sa 11:13-15; 2 Ch 24:1; Ps 78:34-37
13:21 Mt 13:6; Mt 7:22-23; Job 19:28; Lk 8:13; Jn 6:26; Gal 5:6
13:22 Mt 13:7; Mk 4:18; Lk 8:14; 2
13:23 Mt 13:8; Mk 4:20; Lk 8:15; Eze 18:31; Jn 1:11-13
13:24 Mt 21:33; Jdg 14:12-13; Isa 28:10
13:25 Mt 25:9; Isa 56:10; Gal 2:4; 2 Ti 4:3-5; Heb 12:15
13:26 Mk 4:26-29
13:27 1 Co 3:5-9; Eph 4:11-12; Rom 16:17; Gal 3:1-3
13:28 Lk 9:49-54; 1 Co 5:3-7; 2 Co 2:6-11
13:29 Mt 13:29
13:30 Mt 13:39; Mt 3:12; Mal 3:18
13:31 Mt 13:31; Lk 19:11; Lk 20:9; Mk 4:30-32

kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

- 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;
- 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.
- 22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
- 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

The Tares

- 24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
- 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Mustard Seed

- 31 Another parable put he forth unto them,

under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness leads them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills.

In this our day men have placed themselves where they are wholly unable to fulfill the conditions of repentance and confession: therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence (MS 30, 1890).

Sin Against the Holy Ghost.—No one need look upon the sin against the Holy Ghost as something mysterious

and indefinable. The sin against the Holy Ghost is the sin of persistent refusal to respond to the invitation to repent (RH June 29, 1897).

12:34-37. See EGW on Ps. 19:14; Isa. 6:5-7.

12:37. **A Sanctified Tongue Needed.**—Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear.

We need especially to guard against having a tongue that is sanctified to Satan. The tongue that God has given is to be used to glorify Him in speech. Unless it is, we shall be standing directly in the way of God's work in this world, and the judgments of heaven will surely fall upon us (MS 95, 1906).

12:42 (Luke 11:31). **A Greater Than Solomon.**—Christ knew that the Israelites regarded Solomon as the

- without honour, save in his own country, and in his own house.
- 58 And he did not many mighty works there because of their unbelief.

Martyrdom of John the Baptist (Mk 6:14-29; Lk 9:7-9)

14 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works ¹do shew forth themselves in him.

John Imprisoned (Lk 3:19-20)

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced ²before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded ³it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought ⁴it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

Third Passover: Feeding the Five Thousand (Mk 6:30-44; Lk 9:10-17; Jn 6:1-14)

13 When Jesus heard of ⁵it, he departed thence by ship into a desert place apart: and when the people had heard ⁶thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compas-

13:58 Mk 6:56, Lk 9:25-29, Rom 11:20.

14:1 Mk 6:14-16, Mk 8:15, Lk 9:7-9, Lk 15:1-12, Ac 4:27.

14:2 Mt 11:11, Mt 10:11, Mk 8:28.

14:3 Mt 12, Mk 6:17, Lk 5:19-20, Jn 5:25-26.

14:4 Lxx Lev 16:2, 25:12, 1 Jn 2:19, 19:20.

14:5 Mk 6:19-20, Ac 1:21, Mt 21:26, Mk 11:30-32, Lk 20:6.

14:6 Lxx Jer 22:17, Ezr 10:5, Rev 16:6.

14:7 Lxx 1 Jn 5:3, Est 5:6, Est 7:2.

14:8 Lxx 2 Ch 22:5, Mk 6:21, Lk 18:4, 19:10, Mt 14:5.

14:9 Mt 14:1, Mk 6:14, Mt 14:5.

14:10 Mt 14:12, Mk 6:15-16, 2 Ch 46:10.

14:11 Lxx Jer 22:17, Ezr 10:5, Rev 16:6.

14:12 Mt 27:58-61, Lk 24:2.

14:13 Mt 14:12, Mk 10:23, Mk 6:40-43, Lk 9:10, Jn 6:1.

14:14 Mt 9:36, Mk 15:32, Mk 6:34, Lk 11:10, Jn 14:5-6.

14:15 Mk 6:35-46, Lk 9:12, Mt 15:23, Mk 8:5.

14:16 Lxx 2 Ks 14:12, 10:1, 1 Ks 16:17, 1 Ks 11:2, Lk 1:11.

14:17 Mt 15:33-34, Mt 11:21-23.

14:18 Mt 14:18.

14:19 Mt 15:35, Mk 6:43, Lk 9:14, Jn 6:10.

14:20 Mt 5:6, Lk 10:8, Lev 26:26.

14:21 Jn 6:10, Ac 14:2, 2 Co 9:8-11.

14:22 Mk 6:15, Mt 14:30, Mt 15:46.

14:23 Mt 6:6, Mk 6:9, Lk 6:12, Ac 6:1.

14:24 Mt 8:21, Lk 5:11, Mk 6:48.

14:25 Mt 21:13, Lk 12:18, Ps 95:5.

14:26 Lxx 1 Ss 28:12, 1 Jn 1:6-10.

14:27 Mt 9:2, Jn 10:45, Ac 24:11, Lk 21:1, Lk 10:10.

14:28 Mt 19:27, Mk 20:34, Mk 14:31.

14:29 Mt 17:20, Mk 21:21, Mk 9:23.

14:30 Mt 26:69-75, 2 Ks 6:15, Lk 22:54, 61, Jn 18:25-27.

sion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past: send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart: give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to ⁷his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

Jesus Walks on the Lake (Mk 6:45-56; Jn 6:15-24)

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer: it is I, be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind ⁸boisterous, he

shall not profit thee. In spite of all their display, their grandiose exhibition, Satan comes in with a troop of evil angels, and takes his place in the snail to help in the deception. The apostle writes, "If after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (MS '78, 1899)

13:15. See F.W.G. on Luke 7:29, 30.

13:24-30. **Tares Attract Attention.** The growth of the tares among the wheat would draw special attention to it. The grain would be subjected to severe criticism. Indeed, the whole field might be set down as worthless by some superficial observer, or by one who delighted to discover evil. The sower might be condemned by him, as one who

had mingled the bad seed with the good for his own wicked purpose. Just so the erring and hypocritical ones who profess to follow Jesus bring reproach upon the cause of Christianity, and cause the world to doubt concerning the truths of Christ. As the presence of the tares among the wheat counteracted to a great degree the work of the sower, so sin among the people of God frustrates, in a measure, the plan of Jesus to save fallen man from the power of Satan and render the barren ground of the human heart fruitful of good works (2SP 2:18, 2:19).

13:52. **Old and New Testaments Inseparable.**—[Matt. 13:52 quoted.] In this parable, Jesus presented before His disciples the responsibility of those whose work it is to give to the world the light which they have received from Him. The Old Testament was all the Scripture then in existence; but it was not written merely for the ancients; it was for all ages and for all people Jesus would have the teachers of His doctrine diligently search the Old Testament for that

14 ¹ Or, are wrought by him. ² in the midst. ³ Or, strong

was afraid; and beginning to sink, he cried, saying, Lord, save me.

- 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 And when they were gone over, they came into the land of Gennesaret.

Ma

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Contention About Tradition and
Ceremonial Defilement (Mk 7:1-23)

15 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift, by what-soever thou mightest be profited by me;*

6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he called the multitude, and said

14:31 Ps 138:7, Isa 66:12, Mk 1:41,
14:32 Ps 107:29-30,
Mk 6:51, Jn 6:21,
14:33 Mt 15:25, Mk 28:9, Lk 21:52, Ps 27,
14:34 Mk 6:53-56, Lk 9:1,
14:35 Mt 12:45,
Mk 1:28-31, Mk 2:1,
14:36 Mt 9:20-21,
Mk 5:19, Lk 9:19

15:1 Mk 7:1, Mt 5:20, Mk 2:2, Lk 5:30,
Ac 20:18, 5:17,
15:2 Mk 7:2, Ge 1:1, Col 2:8,
15:3 Mt 7:3, Mk 7:6, S, Mk 7:15, Col 2:8, Jn 1:1,
15:4 Mt 10:4, Mk 5:17, Lk 15:8-20, Rom 8:31, Eph 6:1,
15:5 Mt 23:16-18,
Am 7:15, Lk 7:29,
15:6 Ac 1:19, Lk 27:9,
15:6 1 Th 5:5, 1 Th 5:8, Ps 119:120, Lk 8:8, Lk 8:16,
15:7 Mt 7:5, Mk 23:24-29, Mt 7:6, Ac 28:25-27,
15:8 Isa 29:13, Lk 44:1, Lk 5:10,
15:9 Lk 20:17, Lk 20:18, Ps 50:9, Lk 5:27, Isa 11:15,
15:10 1 Ki 22:28,
Mk 7:13, Lk 19:18, 6:9,
15:11 Mk 7:15, Lk 11:28-31, Ac 10:14,
15:12 Mt 17:27, 1 Cor 10:41, 2 Cor 5:5,
15:13 Mt 15:10-11, Lk 9:15, Lk 10:21,
15:14 Lk 11:17, 1 Lk 10:5, Mt 23:16-24,
15:15 Mt 15:10, Mk 15:1, Mk 7:1,
15:16 Mt 15:10, Mk 15:1, Lk 28:40, Mk 6:52, Heb 5:12,
15:17 Mk 7:19-20, Lk 6:45, 1 Cor 15:1,
15:18 Mt 15:11, Lk 8:21, Lk 8:30, Lk 8:31, Lk 8:32, Lk 8:33, Lk 8:34, Lk 8:35, Lk 8:36, Lk 8:37, Lk 8:38, Lk 8:39, Lk 8:40, Lk 8:41, Lk 8:42, Lk 8:43, Lk 8:44, Lk 8:45, Lk 8:46, Lk 8:47, Lk 8:48, Lk 8:49, Lk 8:50, Lk 8:51, Lk 8:52, Lk 8:53, Lk 8:54, Lk 8:55, Lk 8:56, Lk 8:57, Lk 8:58, Lk 8:59, Lk 8:60, Lk 8:61, Lk 8:62, Lk 8:63, Lk 8:64, Lk 8:65, Lk 8:66, Lk 8:67, Lk 8:68, Lk 8:69, Lk 8:70, Lk 8:71, Lk 8:72, Lk 8:73, Lk 8:74, Lk 8:75, Lk 8:76, Lk 8:77, Lk 8:78, Lk 8:79, Lk 8:80, Lk 8:81, Lk 8:82, Lk 8:83, Lk 8:84, Lk 8:85, Lk 8:86, Lk 8:87, Lk 8:88, Lk 8:89, Lk 8:90, Lk 8:91, Lk 8:92, Lk 8:93, Lk 8:94, Lk 8:95, Lk 8:96, Lk 8:97, Lk 8:98, Lk 8:99, Lk 8:100, Lk 8:101, Lk 8:102, Lk 8:103, Lk 8:104, Lk 8:105, Lk 8:106, Lk 8:107, Lk 8:108, Lk 8:109, Lk 8:110, Lk 8:111, Lk 8:112, Lk 8:113, Lk 8:114, Lk 8:115, Lk 8:116, Lk 8:117, Lk 8:118, Lk 8:119, Lk 8:120, Lk 8:121, Lk 8:122, Lk 8:123, Lk 8:124, Lk 8:125, Lk 8:126, Lk 8:127, Lk 8:128, Lk 8:129, Lk 8:130, Lk 8:131, Lk 8:132, Lk 8:133, Lk 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unto them, Hear, and understand;

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Retirement from Public Ministry

(15:21-18:35) Third Passover
A.D. 30-Autumn A.D. 30

Withdrawal to Phoenicia (Mk 7:24-30)

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David: my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

light which establishes His identity as the Messiah foretold in prophecy, and reveals the nature of His mission to the world. The Old and the New Testament are inseparable, for both are the teachings of Christ. The doctrine of the Jews, who accept only the Old Testament, is not unto salvation, since they reject the Saviour whose life and ministry was a fulfillment of the law and the prophecies. And the doctrine of those who discard the Old Testament is not unto salvation, because it rejects that which is direct testimony of Christ. Skeptics begin with discounting upon the Old Testament, and it takes but another step to deny the validity of the New, and thus both are rejected.

The Jews have little influence over the Christian world in showing them the importance of the commandments, including the binding law of the Sabbath, because in bringing forth the old treasures of truth, they throw aside the new ones in the personal teachings of Jesus. On the other hand, the strongest reason why Christians fail to

influence the Jews to accept the teachings of Christ as the language of divine wisdom is because in bringing forth the treasures of His Word, they treat with contempt the riches of the Old Testament, which are the earlier teaching of the Son of God through Moses. They reject the Law proclaimed from Sinai, and the Sabbath of the fourth commandment

- 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.
- 27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.
- 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

A Deaf-mute Healed; Other Miracles in Decapolis (Mk 7:31-37)

- 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
- 30 And great multitudes came unto him, having with them *those* that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:
- 31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

Feeding the Four Thousand (Mk 8:1-10)

- 32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
- 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
- 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.
- 35 And he commanded the multitude to sit down on the ground.
- 36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
- 37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.
- 38 And they that did eat were four thousand men, beside women and children.

15:26 Mt 7:6, Mk 7:27-28, Rom 9:1, Gal 2:15, 1Pt 2:12.

15:27 Mt 8:8; Ge 32:10, Ps 51:4-5, Eccl 10:6,5, Da 9:18.

15:28 Job 14:15, La 4:5,2, Mt 9:10, 1 Sa 2:40, 1K 17:5, Rom 1:9-20.

15:29 Mk 7:31, Mt 1:18, Jos 12:5, Isa 9:1, 1K 17:1, 1Co 1:1.

15:30 Mt 1:23-24, Mt 11:4-5, Ps 103:5, Isa 55:5, Lk 6:17-19.

15:31 Mt 9:35, Mk 7:31, Mk 9:15, Lk 11:15, Ac 3:2-11, Ps 50:15.

15:32 Mt 9:36, Mt 11:14, Mk 8:12, Lk 7:13, Heb 4:15, Ac 27:35.

15:33 Nu 11:21-25, 2 Ki 4:42-44, Mk 6:45, Jo 6:57, Lk 9:13.

15:34 Mt 16:9-10, Lk 21:41-42, Jo 21:9-10.

15:35 Mt 14:19, Mk 6:39-40, Lk 9:14-16, Jo 6:10.

15:36 Mt 26:26-27, 1K 9:15, Lk 22:19, Jo 6:11, Ac 27:35, Rom 14:6.

15:37 Mt 15:33, Mt 14:20, Ps 107:9, Lk 1:51, Mk 8:9-9.

15:38 Mt 15:38, 15:39 Mt 14:22, Mk 8:19.

16:1 Mt 5:29; Mt 9:11, Mt 12:13, Mk 12:18, Lk 20:27.

16:2 Lk 12:51-56.

16:3 Mt 7:5, Mt 15:7, Lk 11:49, Lk 14:15.

16:4 Mt 12:49-49, Mk 8:12, Ac 2:40, Lk 11:29-40, Hos 4:17.

16:5 Mt 15:49, Mk 8:15-14.

16:6 Lk 12:15, Mt 16:12, Ex 12:15-19, Lev 2:11, Mk 8:15.

16:7 Mk 8:16-18, Mk 9:10, Lk 9:16.

16:8 Jo 21:25, Jo 16:90, Rev 1:14, Rev 2:24, Mt 6:40.

16:9 Mt 15:16-17, Mk 7:18, Lk 21:25-27.

16:10 Mt 15:44, Mt 15:88, Mk 8:9.

16:11 Mk 4:10, Mk 8:21, Lk 12:56, Jo 8:45.

16:12 Mt 15:49, Mt 23:15, Jo 25:8.

16:13 Mt 15:21, Ac 10:6, Mk 8:27, Lk 9:18, Jo 7:44.

- 39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.

The Demand for a Sign (Mk 8:11-21)

- 16 The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.
- 2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*
- 3 And in the morning, *It will be foul weather to day: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
- 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.
- 5 And when his disciples were come to the other side, they had forgotten to take bread.
- 6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.
- 7 And they reasoned among themselves, saying, *It is because we have taken no bread.*
- 8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
- 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
- 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- 12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Withdrawal to Caesarea Philippi: The Great Confession (Mk 8:27-9:1; Lk 9:18-27)

- 13 When Jesus came into the coasts of

keep it. If Herod had had the moral courage of David, no matter how humiliating it might have been, he would have retraced the oath that devoted John the Baptist's head to the as of the executioner, that the revenge of an evil woman might be accomplished, and he would not have laid upon his soul the guilt of the murder of the prophet of God (St. Oct. 26, 1888).

15:6. See EGW on Lk 23:1.

15:9 (see EGW on ch. 5:13, 14; Jer. 8:8). **Error as Parasites on Tree of Truth.**—Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure truth. Error could not stand alone, and would soon become extinct, if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Though false doctrines Satan gains a foothold, and captivates the minds of men, causing them to

hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men, and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin (Letter 45, 1895).

16:6. See EGW on Luke 12:1.

16:18. **The True Foundation.**—[Matt. 16:18 quoted.] The word "Peter" signifies a loose stone. Christ did not refer to Peter as being the rock upon which He would found His church. His expression "this rock," applied to Himself as the foundation of the Christian church (St. Oct. 28, 1915).

16:18, 19. See EGW on John 20:23.

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Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

16:13 Mt 14:2 Mk 8:26, 28, 35 Lk 9:18, 19, 30, 42, 44

16:15 Mt 13:11, Mk 8:29 Lk 9:20

16:16 Mt 14:33 Ps 2:7 Mt 1:1, 60, 16

16:17 Mt 5:31 Lk 10:25, 26, 11:6, 5, 11:12, 6, 6:29, 30

16:18 Mt 10:2, 16:12, 12, 16:29, 30

16:19 Mt 21:4, 21:10, 13, 22:22 Rev 1:8, 18:6

16:20 Mt 8:4, 16:8, 9, 16:11, 16:11, 16:11, 16:11

16:21 Mt 17:25, 16:8, 9, 16:11, 16:11, 16:11

16:22 Mt 10:31, 16:11, 16:11, 16:11

16:23 Mt 10:31, 16:11, 16:11, 16:11

16:24 Mt 10:31, 16:11, 16:11, 16:11

16:25 Mt 10:31, 16:11, 16:11, 16:11

16:26 Mt 10:31, 16:11, 16:11, 16:11

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16:39 Mt 10:31, 16:11, 16:11, 16:11

16:40 Mt 10:31, 16:11, 16:11, 16:11

16:41 Mt 10:31, 16:11, 16:11, 16:11

16:42 Mt 10:31, 16:11, 16:11, 16:11

16:43 Mt 10:31, 16:11, 16:11, 16:11

16:44 Mt 10:31, 16:11, 16:11, 16:11

16:45 Mt 10:31, 16:11, 16:11, 16:11

16:46 Mt 10:31, 16:11, 16:11, 16:11

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

The Transfiguration (Mk 9:2-13; Lk 9:28-36)

17 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart.

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell thy vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

Satan was speaking through Peter, making him act the part of the tempter. Satan's presence was unsuspected by Peter, but Christ could detect the presence of the deceiver and in His rebuke to Peter He addressed the real foe (Letter 244, 1907).

Satan's work was to discourage Jesus as He strove to save the depraved race, and Peter's words were just what He wished to hear. They were opposed to the divine plan, and whatever bore this stamp of character was an offense to God. They were spoken at the instigation of Satan, for they opposed the only arrangement God could make to preserve His law and control His subjects, and yet save fallen man. Satan hoped they would discourage and dishearten Christ, but Christ addressed the author of the thought, saying, "Get thee behind me, Satan" (RRI April 6, 1897).

16:24 (Mark 8:34; Luke 9:23; see EGW on Matt. 11:28-30). *Travel Christ's Road.*—Those who are saved must travel the same road over which Christ journeyed. He

16:22, 23 (Luke 22:31, 32). *Satan Between Peter and Christ.*—see what the Lord said to Peter. "He said, 'Get thee behind me, Satan.' What was Satan doing? He came right up face to face with Peter and between the Lord and Peter, so that Peter even took it upon him to rebuke the Lord. But the Lord came close to Peter and Satan was put behind Christ. The Lord told Peter that Satan had desired him, that he might sift him as wheat, but He says, 'I have prayed for thee, that thy faith fail not.' If Peter had learned the lessons he ought to have learned, if he had stood right with God at the time of his trial, he would have stood then. If he had not been indifferent to the lessons Christ taught, he would have never denied his Lord (MS 14, 1894).

Satan Spoke Through Peter.—When Christ revealed to Peter the time of trial and suffering that was just before Him, and Peter replied, "Be it far from thee, Lord, this shall not be unto thee," the Saviour commanded, "Get thee behind me, Satan."

The Demon-possessed Boy

(Mk 9:14-29; Lk 9:37-43)

- 14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,
- 15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.
- 16 And I brought him to thy disciples, and they could not cure him.
- 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
- 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.
- 19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?
- 20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
- 21 Howbeit this kind goeth not out but by prayer and fasting.

A Secret Journey Through Galilee

(Mk 9:30-32; Lk 9:43-45)

- 22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:
- 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

The Temple Half Shekel

- 24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute?
- 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?
- 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

17:14 Mk 9:14; Lk 9:37; Mk 1:40; Ac 10:25-26

17:15 Mt 15:22; Mk 9:22-23; Lk 9:38-42; Jn 4:46-47; Job 1:10-19

17:16 Mt 17:19-20; 2 Ki 4:29-31; Lk 9:40; Ac 3:16

17:17 Mt 6:30; Mt 8:26; Mk 9:19; Lk 9:41; Jn 20:27; Heb 3:16-19

17:18 Mt 12:22; Mk 1:34; Mk 5:8; Lk 4:35-36; Lk 4:41; Jn 4:52-53

17:19 Mk 4:10; Mk 9:28

17:20 Mt 17:17; Heb 3:19; Mk 11:23; Lk 17:6; 1 Co 13:2

17:21 Mt 12:45; 1 Ki 17:20-21; Da 9:3, Mk 9:29; Ac 13:2-3

17:22 Mt 16:21; Mk 8:31; Mk 9:30-31; Lk 9:42; Lk 9:44

17:23 Ps 22:15; Ps 22:22; Isa 53:7; Isa 53:10-12; Da 9:26

17:24 Mk 9:35; Ex 30:13; Ex 38:26

17:25 Mt 3:15; Mt 22:21; Rom 13:6-7; 1 Sa 17:25

17:26 Mt 17:17

17:27 Mt 15:12-14; Rom 14:21; 1 Co 8:9

18:1 Mk 9:33; Mt 20:20-28; Mk 9:34; Lk 9:46-48; Lk 22:24-27

18:2 Mt 19:13-14; 1 Ki 3:7; Jer 1:7; Mk 9:36-37

18:3 Mt 5:18; Mt 6:2; Jn 1:51; Jn 3:3

18:4 Mt 23:11-12; Ps 131:2; Isa 57:15

18:5 Mt 10:40-42; Mt 25:40; Mk 9:41; Lk 9:48; Jn 13:20; Gal 4:14

18:6 Ps 105:15; Zec 2:8; Mk 9:42; Lk 17:1-2; Ac 9:5

18:7 Ge 13:7; 1 Sa 2:17; Lk 17:1; Rom 2:23-24; 1 Ti 5:14-15

18:8 Mt 5:29-30; Mt 14:3-4; Dt 13:6-8; Mk 9:43-48; Lk 14:26-27

18:9 Mt 19:17; Mt 19:23-24; Ac 14:22

18:10 Mt 18:6; Mt 18:14; Ps 15:4; Zec 4:10; Lk 10:16

18:11 Mt 9:12-13; Mt 10:6; Lk 9:56; Jn 3:17; Jn 10:10

18:12 Mt 21:28; Mt 22:41; 1 Co 10:15; Ps 119:176; Isa 53:6

- 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Humility, Reconciliation, and Forgiveness

(Mk 9:33-50; Lk 9:46-50)

- 18 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?
- 2 And Jesus called a little child unto him, and set him in the midst of them,
- 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
- 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- 5 And whoso shall receive one such little child in my name receiveth me.
- 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
- 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
- 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
- 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.
- 11 For the Son of man is come to save that which was lost.

The Lost Sheep (Lk 15:1-7)

- 12 How think ye? if a man have an hundred

says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The character is to be formed according to the Christlikeness (MS 105, 1901).

The Cross Lifts.—We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world (RH July 13, 1905).

(Job 19:25.) Up From the Lowlands.—The cross lifts you up from the lowlands of earth, and brings you into sweetest communion with God. Through bearing the cross your experience may be such that you can say, "I know that my Redeemer liveth," and because He liveth, I shall live also. "What an assurance is this (MS 85, 1901)!"

(Ch. 7:13, 14.) At the Dividing of the Way.—The cross stands where two roads diverge. One is the path of obedience leading to heaven. The other leads into the broad road, where man can easily go with his burden of

sin and corruption, but it leads to perdition (MS 50, 1898).

(Ch. 12:30; Luke 11:23.) Living for Self Dishonors Redeemer.—Christians who live for self dishonor their Redeemer. They may apparently be very active in the service of the Lord, but they weave self into all that they do. Sowing the seeds of selfishness, they must at last reap a harvest of corruption. . . . Service for self takes a variety of forms. Some of these forms seem harmless. Apparent goodness gives them the appearance of genuine goodness. But they bring no glory to the Lord. By their service His cause is hindered. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

Those who bring self into their work cannot be trusted. If they would lose sight of self in Christ, their efforts would be of value to His cause. They would then conform the life to His teachings. They would form their plans in harmony with His great plan of love. Selfishness would be banished from their efforts. . . . Self-denial, humility of mind, nobility

sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have

18:13 Ps 137:11; Isa 55:11; Jer 32:47; 41; Mic 7:18
18:14 Lk 12:32; In 6:92-99; Rom 8:28-99; Eph 1:5-7; 1 Pe 1:4-5;
18:15 Mt 18:15; Lev 9:2; Lk 17:3-4;
18:16 Nu 35:40; Dt 17:6; In 8:17
18:17 Ac 6:1-3; 1 Co 5:5; Rom 16:17; 18:2 Th 4:6;
18:18 Mt 10:19; In 20:23; Ac 15:23-31;
18:19 Mt 5:24; Mt 21:22; Mk 11:21;
18:20 Ge 19:10; In 20:19; 1 Co 5:4; 1 Th 13; Mt 28:20; Zec 2:5;
18:21 Mt 18:15; Lk 17:3-4;
18:22 Mt 6:11-12; Isa 55:7; Mic 7:19; Mk 11:25-26; Eph 1:26;
18:23 Mt 3:2; Mt 15:23; Mt 18:41;
18:24 Lk 7:41-42; Lk 15:1; Eph 9:6; Ps 58:1; Ps 130:3-4;
18:25 Lev 25:49; 2 Ki 1:1; Ne 5:5; Ne 5:8;
18:26 Mt 16:29; Lk 7:34; Rom 10:5;
18:27 Jdg 10:16; Ne 9:17; Ps 78:8;
18:28 Mt 20:2; Lk 15:2; Ne 5:8; Ne 5:10; 11; Isa 58:3; Lk 4:5-9;
18:29 Mt 18:26; Mt 6:12; Phil 1:8;
18:30 1 Ki 21:27; 29; 1 Ki 22:27;
18:31 Ps 119:156; Jer 9:1; Mk 5:5;
18:32 Mt 25:26; Mt 19:12; Rom 5:19;
18:33 Mt 5:4; 15; Lk 6:45-46;
18:34 Mt 5:25-26; Lk 12:58-59;
18:35 Mt 6:12; Mt 6:14-15; Pr 23:13;
19:1 Mk 10:1; In 10:40;
19:2 Mt 24:25; Mt 9:45-50; Lk 12:15;
19:3 Mt 10:1; Mt 22:10-18; Mk 10:2;
19:4 Mt 12:5; Mt 21:6; Mk 2:25

18:13 Ps 137:11; Isa 55:11; Jer 32:47; 41; Mic 7:18

18:14 Lk 12:32; In 6:92-99; Rom 8:28-99; Eph 1:5-7; 1 Pe 1:4-5;

18:15 Mt 18:15; Lev 9:2; Lk 17:3-4;

18:16 Nu 35:40; Dt 17:6; In 8:17

18:17 Ac 6:1-3; 1 Co 5:5; Rom 16:17; 18:2 Th 4:6;

18:18 Mt 10:19; In 20:23; Ac 15:23-31;

18:19 Mt 5:24; Mt 21:22; Mk 11:21;

18:20 Ge 19:10; In 20:19; 1 Co 5:4; 1 Th 13; Mt 28:20; Zec 2:5;

18:21 Mt 18:15; Lk 17:3-4;

18:22 Mt 6:11-12; Isa 55:7; Mic 7:19; Mk 11:25-26; Eph 1:26;

18:23 Mt 3:2; Mt 15:23; Mt 18:41;

18:24 Lk 7:41-42; Lk 15:1; Eph 9:6; Ps 58:1; Ps 130:3-4;

18:25 Lev 25:49; 2 Ki 1:1; Ne 5:5; Ne 5:8;

18:26 Mt 16:29; Lk 7:34; Rom 10:5;

18:27 Jdg 10:16; Ne 9:17; Ps 78:8;

18:28 Mt 20:2; Lk 15:2; Ne 5:8; Ne 5:10; 11; Isa 58:3; Lk 4:5-9;

18:29 Mt 18:26; Mt 6:12; Phil 1:8;

18:30 1 Ki 21:27; 29; 1 Ki 22:27;

18:31 Ps 119:156; Jer 9:1; Mk 5:5;

18:32 Mt 25:26; Mt 19:12; Rom 5:19;

18:33 Mt 5:4; 15; Lk 6:45-46;

18:34 Mt 5:25-26; Lk 12:58-59;

18:35 Mt 6:12; Mt 6:14-15; Pr 23:13;

19:1 Mk 10:1; In 10:40;

19:2 Mt 24:25; Mt 9:45-50; Lk 12:15;

19:3 Mt 10:1; Mt 22:10-18; Mk 10:2;

19:4 Mt 12:5; Mt 21:6; Mk 2:25

19:1 Mk 10:1; In 10:40;

19:2 Mt 24:25; Mt 9:45-50; Lk 12:15;

19:3 Mt 10:1; Mt 22:10-18; Mk 10:2;

19:4 Mt 12:5; Mt 21:6; Mk 2:25

19:1 Mk 10:1; In 10:40;

19:2 Mt 24:25; Mt 9:45-50; Lk 12:15;

19:3 Mt 10:1; Mt 22:10-18; Mk 10:2;

19:4 Mt 12:5; Mt 21:6; Mk 2:25

19:1 Mk 10:1; In 10:40;

19:2 Mt 24:25; Mt 9:45-50; Lk 12:15;

19:3 Mt 10:1; Mt 22:10-18; Mk 10:2;

19:4 Mt 12:5; Mt 21:6; Mk 2:25

patience with me, and I will pay thee all.
27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses.

Peraean Ministry (19:1-20:34)

Autumn, A.D. 30-Passover, A.D. 31

Final Departure From Galilee: Opening of the Samaritan-Peraean Ministry (Mk 10:1, Lk 9:51-56)

19 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

Marriage and Divorce (Mk 10:2-12)

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male

of purpose, marked the Saviour's life . . . [Matt. 10:24 quoted] (MS 2, 1903)

17:1-3 (Mark 9:2-4; Luke 9:28-31). Fittest to Minister to Christ.—The Father chose Moses and Elijah to be His messengers to Christ, and glorify Him with the light of heaven, and commune with Him concerning His coming agony, because they had lived upon earth as men; they had experienced human sorrow and suffering, and could sympathize with the trial of Jesus, in His earthly life. Elijah, in his position as a prophet to Israel, had represented Christ, and his work had been, in a degree, similar to that of the Saviour. And Moses, as the leader of Israel, had stood in the place of Christ, communing with Him, and following His directions; therefore, these two, of all the hosts that gathered around the throne of God were fittest to minister to the Son of God (2SP 329).

18:6. The Young in Christ.—[Matt. 18:1-6 quoted.] The little ones here referred to who believe in Christ, are not

simply those who are young in years, but little children in Christ. There is a warning contained in these words lest we shall selfishly neglect or hold in contempt our weaker brethren; lest we shall be unyielding and exacting, and judge and condemn others, and thus discourage them (6th April 10, 1895).

18:15-17 (Joshua 7:10-26). Some Are Not to Be Retained.—The names of those who sin and refuse to repent should not be retained on the church books, lest the saints be held accountable for their evil deeds. Those who pursue a course of transgression should be visited and labored with, and if they then refuse to repent, they should be separated from church fellowship, in accordance with the rules laid down in the Word of God.

Those who refuse to hear the admonitions and warnings given by God's faithful messengers are not to be retained in the church. They are to be distellowed, for they will be as Achan in the camp of Israel—deceived and

³ The Roman penny is the eighth part of an ounce, which after five shillings the ounce is seven pence halfpenny

- and female.
- 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh?
- 6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.
- 7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?
- 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.
- 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.
- 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.
- 11 But he said unto them, All men cannot receive this saying, save they to whom it is given.
- 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Blessing the Children (Mk 10:13-16; Lk 18:15-17)

- 13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.
- 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.
- 15 And he laid his hands on them, and departed thence.

The Rich Young Ruler (Mk 10:17-31; Lk 18:18-30)

- 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?
- 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life,

19:5 Ge 2:21-24; Ps 45:10; Mk 10:5-9; Eph 5:31; 1st Pt 18:1.

19:6 Mt 2:17; Mal 2:14; Mk 10:9; Rom 7:2; Eph 5:28; Heb 13:1.

19:7 Mt 5:31; Dt 24:1-4; Isa 50:1; Jer 38; Mk 10:4; Mal 2:16.

19:8 Ps 97:8; Zec 12; Mal 2:13-14; Mk 10:5.

19:9 Mt 5:32; Mk 10:11-12; Lk 16:18; 1 Co 7:10-15; Eze 16:8.

19:10 Ge 2:18; Pt 5:10; 1 Pt 18:22.

19:11 1 Co 7:2, 1 Co 7:3; 1 Co 7:9.

19:12 Isa 59:7; Isa 56:5; 1 Co 7:32-38; 1 Co 9:5.

19:13 Mt 18:2-5; Ge 48:1; Ps 115:14; 15; Jer 32:49.

19:14 Ge 17:7-8; Jude 13-7; 1 Sa 1:11; Mk 10:11; Lk 18:16.

19:15 Isa 40:11; Mk 10:16; 1 Co 7:14; 2 Ti 3:15.

19:16 Mk 10:17; Lk 18:18; Jo 6:27-29; Ac 10:40; De 12:2.

19:17 1 Sa 2:22; Ps 52:1; Jas 1:17; 1 Jo 6:10; Lev 18:5.

19:18 Gal 3:10; Jas 2:10; 1 Pt 1:11; Mt 5:21-28; Ps 20:12.

19:19 Mt 15:4-6; Lev 19:3; Eph 6:1-2; Mt 22:39; Rom 13:9; Jas 2:8.

19:20 Lk 15:7; Jo 8:12; Rom 8:19-23; Ge 6:9; Ps 37:37; Lk 6:40; Php 4:12-15.

19:21 Mt 18:22; Jdg 18:24-27; De 6:17.

19:22 Mt 14:22; Dt 6:10-12; Job 31:24-25; 19:24 Mt 19:26; Jer 15:24; Mk 10:24-25.

19:25 Mt 21:22; Mk 11:20; Rom 10:13.

19:26 Ge 18:14; Nu 11:25; Job 42:2; Ps 58; Jer 52:27.

19:27 Mk 11:27-28; Mt 2:14; Lk 5:11; Lk 5:27-28; Php 4:8.

19:28 Isa 65:17; Ac 3:21; 2 Pt 3:13; Rev 21:5; Mt 16:27.

19:29 Mk 10:29-30; Lk 18:29; Lk 19:29-30; 1 Co 2:9.

19:30 Mt 8:11-12; Mt 20:16; Mk 10:31.

20:1 Mt 5:2; Mt 5:21; Mt 15:31; Mt 15:33; Isa 53:2.

keep the commandments.

- 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
- 19 Honour thy father and thy mother: and Thou shalt love thy neighbour as thyself.
- 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?
- 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.
- 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.
- 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
- 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
- 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?
- 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.
- 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore?
- 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
- 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.
- 30 But many that are first shall be last: and the last shall be first.

Laborers in the Vineyard

20 For the kingdom of heaven is like unto a man that is an householder, which

deceiveth.

Who, after receiving the record of Achan's sin and punishment in that it according to the will of God that those who do so wickedly, refusing to repent, are to be retained in the church, to retain them would be an insult to the God of heaven (Heb. 2:15; 19:92).

18:18. See Ex. 17 on John 20:25

19:13-15 (Mark 10:13-16; Luke 18:15-17). Memory kept Children From Straying.—Could the afterlife of that little group be opened before us, we should see the mothers recalling to the minds of their children the scene of that day, and repeating to them the loving words of the Saviour. We should see, too, how often, in after years, the memory of these words kept the children from straying from the path cast up for the ransomed of the Lord (ST Dec. 18, 1907).

19:16-22. The Choice Is Ours.—Christ's words were verily to the ruler the invitation, "Choose you this day

whom ye will serve" (1 Joshua 24:15). The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague spot in his character, and with what deep interest He watched the issue as the young man weighed the question. If he decided to follow Christ, he must obey His words in everything. He must turn from his ambitious projects.

He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life; but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful, "for he had great possessions."

His claim that he had kept the law of God was a deception. He showed that riches were his idol. He could not keep the commandments of God while the world was first in his affections. He loved the gifts of God more than he loved the Giver. Christ had offered the young man follow-

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went out early in the morning to hire labourers into his vineyard.

- 2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

- 3 And he went out about the third hour, and saw others standing idle in the marketplace.

- 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

- 5 Again he went out about the sixth and ninth hour, and did likewise.

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- 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

- 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

- 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

- 9 And when they came that were hired about the eleventh hour, they received every man a penny.

- 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

- 11 And when they had received it, they murmured against the goodman of the house,

- 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

- 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

- 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.

- 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

- 16 So the last shall be first, and the first last; for many be called, but few chosen.

Jesus Foretells His Death (Mk 10:32-34; Lk 18:31-34)

- 17 And Jesus going up to Jerusalem took the

20:2 Mt 20:15, Ps 105:6, Ex 5:27-30, Ex 10:45, Rev 6:6, 20:3 Mk 15:25, Ac 2:15, Pr 19:15, 1 Ze 10:9, Heb 6:12, 20:4 Mt 21:24, 4 Lk 19:27, Rom 9:16, 22, 20:5 Mt 27:45, Mk 15:43, Lk 23:44, 46, Jo 1:9, Ge 1:2, 4, 20:6 Ps 9:10, Lk 23:45, Jo 9:1, 1 Ze 10:9, Heb 6:12, 20:7 Ac 4:16, Ac 17:40, Rom 10:16, 17, Eph 2:11-12, 1 Co 1:20, 20:8 Mt 25:19, Rom 2:9, 10, 2 Co 5:10, 20:9 Mt 20:2, Mt 20:7, Lk 24:48, 20:10 Mt 20:10, 20:11 Lk 5:40, Lk 15:2, Ac 11:2-5, Ac 13:5, Jude 1, 20:12 Lk 10:11, Rom 4:22-24, Rom 5:30, Eph 5:6, 1 Th 5:8-9, 20:13 Mt 22:12, Co 18:25, Jo 4:8-12, Rom 9:11-15, 20:14 Mt 6:2, Mt 6:6, 1 Ze 29:18-20, Lk 15:4, Lk 16:25, Rom 8:4, 20:15 Mt 11:25, 48, 43:19, Jer 27:5, 7, Jo 17:2, Rom 9:15-21, 20:16 Mt 8:11-12, Mt 19:13, Mk 10:41, Lk 5:17, Lk 15:7, Rom 5:20, 20:17 Mk 10:42-44, Lk 18:43, Jo 12:12, 20:18 Mt 16:21, Mt 17:22-23, Ps 2:1-3, Is 53:1, Da 9:24-27, 20:19 Mt 27:2, Mk 15:1, Lk 23:1, Jo 18:28, Ac 4:14-16, 20:20 Mk 10:45, Mt 1:21, Mk 15:40, Mt 2:11, Mt 8:2, 20:21 Mt 26:42, 1 K 5:5, Mk 6:22, 20:22 Mk 10:48, Rom 8:26, Jas 4:3, Mt 26:40, Ps 75:3, 20:23 Ac 12:2, Rom 8:17, 2 Co 1:7, 1 Co 1:24, 2 Ti 2:11-12, 20:24 Pr 13:10, Mk 10:41, Lk 22:24-25, 20:25 Mt 11:20, Jo 15:12-17, Mk 10:42, 20:26 Mt 25:8-12, Mk 9:45, Lk 14:31, 20:27 Mt 18:1, Mk 9:55-58, Lk 22:26, 20:28 Lk 22:27, Jo 15:17, 1 Ph 2:18, 20:29 Mk 10:46-52, Lk 18:45-43

twelve disciples apart in the way, and said unto them,

- 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.

- 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

The Ambition of James and John (Mk 10:35-45)

- 20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

- 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

- 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

- 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

- 24 And when the ten heard it, they were moved with indignation against the two brethren.

- 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and that they that are great exercise authority upon them.

- 26 But it shall not be so among you, but whosoever will be great among you, let him be your minister;

- 27 And whosoever will be chief among you, let him be your servant:

- 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Blind Bartimaeus (Mk 10:46-52; Lk 18:35-43)

- 29 And as they departed from Jericho, a

ship with Himself. Follow Me," He said. But the Saviour was not so much to him as his own name among men or his possessions. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too great a risk. He refused the offer of eternal life, and went away, and ever after the world was to receive his worship. Thousands are passing through this ordeal, weighing Christ against the world; and many choose the world. Like the young ruler, they turn from the Saviour, saying in their hearts, I will not have this man as my leader (DA 520-523).

20:22-27, Who Will Stand Nearest to Christ?—The time of the Passover was drawing near, and again Jesus turned toward Jerusalem. In His heart was the peace of perfect oneness with the Father's will, and with eager steps He pressed on toward the place of sacrifice. But a sense of mystery, of doubt and fear, fell upon the disciples. The Saviour "went before them, and they were amazed, and as they followed, they were afraid."

Again Christ called the twelve about Him, and with greater definiteness than ever before, He opened to them His betrayal and sufferings.

John, the son of Zebedee, had been one of the first two disciples who had followed Jesus. He and his brother James had been among the first group who had left all to His service. Gladly they had forsaken home and friend that they might be with Him; they had walked and talked with Him, they had been with Him in the privacy of the home, and in the public assemblies.

Thier mother was a follower of Christ, and had ministered to Him freely of her substance. With a mother's love and ambition for her sons, she coveted for them the most honored place in the new kingdom. For this she encouraged them to make request. Together the mother and her sons came to Jesus, asking that He would grant a petition on which their hearts were set. "What would ye that I should do for you?" He questioned.

20 ¹ The Roman penny is the eighth part of an ounce, which after five shillings the ounce is sevenpence halfpenny. ² Or, have continued one hour only.

great multitude followed him.

- 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.
- 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.
- 32 And Jesus stood still, and called them, and said, What wilt thou that I shall do unto you?
- 33 They say unto him, Lord, that our eyes may be opened.
- 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

The Closing Ministry at Jerusalem, Passover (21:1-27:66)

Fourth Passover, A.D. 31

Fourth Passover: The Triumphal Entry (Mk 11:1-11; Lk 19:29-44; Jn 12:12-19)

- 21 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,
- 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.
- 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
- 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
- 5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
- 6 And the disciples went, and did as Jesus commanded them,
- 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon.
- 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.
- 9 And the multitudes that went before, and

20:30 Mt 9:37-38; Mt 12:22; Ps 146:8; Isa 29:18; Isa 35:5-6; 20:31 Mt 15:23; Ge 32:25-29; Lk 11:8-10; Col 4:2; 1 Th 5:17; 20:32 Mt 20:21; Eze 36:37; Ac 10:29; Php 4:6; 20:33 Ps 119:18; Eph 1:17-19; 20:34 Mt 9:36; Mt 14:14; Ps 145:8; Lk 7:13; Jn 11:33-35;

21:1 Mk 11:1; Lk 19:28; Mt 24:3; Zec 9:9; Lk 19:37; Jn 8:1; Ac 1:12; 21:2 Mt 26:18; Mk 11:2-3; Lk 19:30-32; 21:3 1 Ch 29:14-16; Ps 24:1; 1 Ch 28:9; Jn 3:35; Ac 17:25; 2 Co 8:1;

21:4 Mt 1:22; Mt 26:56; Jn 19:36-37; Zec 9:9; Jn 12:15; 21:5 Ps 9:14; Isa 12:6; Isa 40:9; Zep 3:14-15; Mt 11:4; Mt 2:2; Ge 49:10;

21:6 Ge 6:22; Ge 12:4; Ex 39:43; 1 Sa 15:11; Jn 15:14; 21:7 Mk 11:4-8; Lk 19:32-35; 2 Ki 9:13; 21:8 Lev 23:40; Jn 12:13;

21:9 Mt 21:15; Ps 118:24-26; Mk 11:9-10; Mt 23:39; Lk 19:37-38;

21:10 Mt 2:3; Ru 2:9; Jn 12:16-19; SS 3:6; Isa 63:1; Lk 5:21; 21:11 Mt 16:13-14;

21:12 Mt 16:13-14; Lk 7:16; Jn 7:40; Jn 9:17; Ac 3:22-23;

21:13 Mt 3:1-2; Mk 11:14; Lk 19:45-46; 21:14 Mt 2:5; Job 15:25; Isa 56:7; Jer 7:11; Mk 11:17;

21:15 Mt 9:35; Mt 11:4-5; Isa 35:5; Ac 9:9;

21:16 Mt 21:23; Isa 26:11; Mk 11:18; Lk 19:39-40; Jn 11:49;

21:17 Lk 19:39-40; Jn 11:47-48; Ac 4:16-18; Mt 12:3; Ps 82;

21:18 Mt 16:4; Jer 6:8; Hos 9:12; Mk 3:7; 21:19 Mt 11:12-13;

21:20 Mt 12:1; Lk 4:2; Mt 12:1; Lk 4:2; Heb 4:15;

21:21 Isa 1:5; Lk 3:9; Jn 15:2; Tit 1:16; 21:22 Mt 40:6-8; Mk 11:20-21;

21:23 Mt 17:20; Mk 11:22-23; Lk 17:6-7; Rom 4:19-20; Jas 1:6;

that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.

- 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?
- 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Second Cleansing of the Temple

(Mk 11:15-19; Lk 19:45-48)

- 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,
- 13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- 14 And the blind and the lame came to him in the temple; and he healed them.
- 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,
- 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
- 17 And he left them, and went out of the city into Bethany; and he lodged there.

The Fruitless Fig Tree (Mk 11:12-14, 20-26)

- 18 Now in the morning as he returned into the city, he hungered.
- 19 And when he saw 'a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
- 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!
- 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it

The mother answered, "Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom."

Jesus bears tenderly with them, not rebuking their selfishness in seeking preference above their brethren. He reads their hearts. He knows the depth of their attachment to Him. Their love is not a mere human affection; though defiled by the earthliness of its human channel, it is an outflowing from the fountain of His own redeeming love. He will not rebuke, but deepen and purify. He said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?"

John and James were to share with their Master in suffering; the one, first of the brethren to perish with the sword; the other, longest of all to endure toil, and reproach, and persecution.

The one who stands nearest to Christ will be he who on earth has drunk most deeply of the spirit of His self-sacrificing love,—love that "vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh not evil," 1 Cor. 13:4, 5.—love that moves the disciple, as it moved our Lord, to give all, to live and labor and sacrifice, even unto death, for the saving of humanity (DA 547-549).

20:28. See EGW on ch. 9:12, 13.

20:30-34. See EGW on Mark 10:46-52.

21:18-20 (Mark 11:12-14). **Fruit-bearing Branches.**—The Lord was hungry. He represented a people hungering for fruit that they ought to have had, but did not receive from an apparently flourishing fig tree. The spiritual necessities were not supplied to satisfy the people whom Christ had pledged His life to save by His grace and righteousness.

When the Lord is with the people who have knowledge and advantages in spiritual enlightenment, and when they impart that which they have received from God, they are fruit-bearing branches. They receive God's rich blessing, and are producers of fruit. As a sure result, in the hand of

shall be done.

- 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

The Leaders Challenge Jesus' Authority
(Mk 11:27-33; Lk 20:1-8)

- 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

- 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

- 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

- 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

- 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

The Two Sons

- 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

- 29 He answered and said, I will not: but afterward he repented, and went.

- 30 And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

- 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

- 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

The Wicked Husbandmen (Mk 12:1-12; Lk 20:9-19)

- 33 Hear another parable: There was a certain householder, which planted a

21:22 Mt 7:7; Mt 7:11; Mk 11:24; Lk 11:8-10; Jn 14:13;

21:23 Mk 11:27-28; Lk 19:47-20:2;

21:24 Mt 10:16; Pr 26:5-9; Lk 6:9; Col 4:6;

21:25 Mt 3:1; Mk 1:1-11; Lk 1:1-17; Lk 3:2-20; Jn 1:6;

21:26 Mt 21:46; Isa 67:11; Mk 11:32; Lk 20:6; Lk 20:19; Lk 22:2; Jn 9:22;

21:27 Mt 15:14; Mt 16:3; Isa 6:10; Isa 28:9; Jer 8:7-9; Mal 2:6-9;

21:28 Mt 17:25; Mt 22:17; Lk 13:4; 1 Co 10:15; Mk 13:34;

21:29 Mt 21:31; Jer 44:16; Eph 4:17-19; Isa 1:16-19; Da 4:34-37;

21:30 Eze 33:31; Rom 2:17-25; Tit 1:16;

21:31 Mt 7:21; Eze 33:11; Lk 15:10; Ac 17:30; 2 Pe 3:9;

21:32 Mt 3:1-8; Isa 35:8; Jer 6:16; Lk 3:8-13; 2 Pe 2:21;

21:33 Mt 13:18; Isa 1:10; Jer 19:3; Hos 4:1; Ps 80:8-16; Mk 12:1;

21:34 2 Ki 17:13-14; Ne 9:29-30; Jer 25:3-7; Zec 1:3-6;

21:35 Mt 5:12; 1 Ki 18:4; Ne 9:26; Jer 2:30; Lk 13:33-34;

21:36 Mt 21:36;

21:37 Mt 3:17; Mk 12:6; Lk 20:13; Jn 1:18; Heb 1:1-2;

21:38 Mt 2:13-16; Ge 37:18-20; Ps 2:2-8;

21:39 Mt 26:50; Mk 14:46-53; Lk 22:52-54;

21:40 Mt 12:9; Lk 20:15-16; Heb 10:29;

21:41 Mt 3:12; Ps 2:4-5; Isa 5:5-7; Da 9:26; Zec 11:8-10; Mal 4:1-6; Lk 17:33-37;

21:42 Mt 21:26; Ps 118:22-23; Isa 28:16;

21:43 Mt 21:41; Mt 8:11-12; Isa 28:2; Lk 17:20-21; Jn 3:3;

21:44 Ps 21:2; Isa 8:14-15; Zec 12:3;

21:45 Mt 12:12; Lk 11:45; Mk 20:19;

21:46 2 Sa 12:7-13; Isa 29:1; Jn 7:7; Mt 21:31; Lk 7:16;

22:1 Mt 9:15-17; Mt 12:43-45; Mk 4:33-34;

22:2 Mt 13:34; Mt 13:31-33; Ps 45:10-16; Jn 3:29; Eph 5:24-32;

vineyard, and hedged it round about, and digged a winepress in it; and built a tower, and let it out to husbandmen, and went into a far country:

- 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

- 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

- 36 Again, he sent other servants more than the first: and they did unto them likewise.

- 37 But last of all he sent unto them his son, saying, They will reverence my son.

- 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

- 39 And they caught him, and cast him out of the vineyard, and slew him.

- 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

- 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

- 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

- 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

- 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

- 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

- 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

The Man Without a Wedding Garment

- 22 And Jesus answered and spake unto them again by parables, and said,

- 2 The kingdom of heaven is like unto a certain king, which made a marriage for

God and under the influence of the Holy Spirit they are mighty men. Constantly they represent before the world the great goodness of God, not only in spiritual lines, but in temporal lines as well. They shall prevail; for of a truth God is with them (MS 65, 1912).

21:28-31. Nothing to Commend.—Christ did not condemn the first son for refusing the command. At the same time He did not commend him. The class who act the part of the son who said, "I will not," deserve no credit for holding the position they do. This open frankness is not to be commended as a virtue. This openness of character, sanctified by truth and holiness, will make bold witnesses for Christ; but used as it is by the sinner it is insulting and defiant, and approaches to blasphemy. Because a man is not a hypocrite he is none the less a sinner. When the appeals of the Holy Spirit come to the heart our only safety lies in responding to them without delay (MS 127, 1899).

More Than a Promise Is Needed.—The history of

Israel as presented in this parable should be studied by all who would practice the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of His church to work in His vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to *promise*, but to *do*. Honesty and integrity must bind us up with God to fulfill His word to the letter. Let those who hear the message God sends today beware, lest they follow the example of the self-exalted Jews. God does not propose to remove from our path everything that creates question or doubt in regard to the working of His servants. He gives ground for faith sufficient to convince the candid, sincere mind; but more evidence than this will never change the inward determination to resist light (MS 127, 1899).

- his son.
- 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
- 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
- 5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
- 6 And the remnant took his servants, and entreated them spitefully, and slew them.
- 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
- 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
- 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
- 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.
- 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
- 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
- 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.
- 14 For many are called, but few are chosen.

Paying Tribute to Caesar (Mk 12:13-17; Lk 20:20-26)

- 15 Then went the Pharisees, and took counsel how they might entangle him in his talk.
- 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.
- 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or

22:3 Mt 4:2; Ps 68:11; Isa 55:1-2, Jer 25:1; Mk 6:5-11;
22:4 Lk 10:1-16, Ac 1:8, Ac 11:19-20, Pr 9:1-2, Job 50:5-7;
22:5 Ge 19:14; Ps 100:2; 25, Ac 2:14;
22:6 Mt 5:10-12, Mk 10:12-18, Jn 15:19-20;
22:7 Mt 21:40-41, Isa 59:2; Zec 11:1-2;
22:8 Mt 22:4; Lk 20:35, Ac 14:26, 2 Th 1:5, Rev 3:4;
22:9 Pr 1:20-25; Isa 55:1-3, Mk 16:15, 16;
22:10 Mt 21:12-12, Mk 15:48, 1 Cor 6:9-11;
22:11 Mt 5:12, Mt 15:30, Zep 1:12, Heb 4:12-13, Rev 2:25;
22:12 Mt 20:14, Mk 20:30, Ac 5:2-11, 1 Co 1:5, Tit 5:11;
22:13 Mt 12:29, Mt 15:50, Isa 52:1, Da 2:10, Jn 21:18, Ac 21:11;
22:14 Mt 7:13-14, Mt 20:16; Lk 14:23-24;
22:15 Ps 2:2; Mk 12:14-17, Lk 20:20-26;
22:16 Mt 16:11-12, Mk 5:6, Mk 8:15, Lk 10:39, Ps 5:9;
22:17 Jer 42:2-5, Ac 28:22, Ezr 4:15, Ac 5:42, Rom 15:27;
22:18 Mt 2:8, Lk 5:22, Jn 2:25, Rev 2:25;
22:19 Mt 18:28, Mt 20:2, Rev 6:6;
22:20 Lk 20:24;
22:21 Mt 17:25-27, Lk 24:2, Rom 15:7;
22:22 Mt 22:35, Mt 22:16, Lk 20:25-26;
22:23 Mk 12:18, Lk 20:27, Ac 4:1, 1 Co 15:12-14, 2 Th 2:18;
22:24 Mt 22:16, Mt 22:40, Lk 6:46;
22:25 Mt 1:17-23, Lk 20:29-34, Heb 9:27;
22:26 Mt 22:26;
22:27 Mt 22:27;
22:28 Mt 22:28;
22:29 Jn 19:25-27;
Ps 109:11, Isa 25:8;
22:30 Mk 12:24-25, Lk 20:34-36, Jn 5:28-29, 1 Co 2:9-32;
22:31 Mt 9:15, Mt 12:5, Mt 12:7, Mt 21:16;
22:32 Ps 5:6, Ac 4:5, Heb 11:16;
22:33 Mt 22:22, Mt 28:29, Mk 6:2;
22:34 Mt 12:28, Mt 12:14, Isa 41:5-7, Jn 11:17-30, 5:24-28

not?

- 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?
- 19 Shew me the tribute money. And they brought unto him a penny.
- 20 And he saith unto them, Whose is this image and superscription?
- 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
- 22 When they had heard these words, they marvelled, and left him, and went their way.

Marriage and the Resurrection
(Mk 12:18-27; Lk 20:27-38)

- 23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him.
- 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
- 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:
- 26 Likewise the second also, and the third, unto the seventh.
- 27 And last of all the woman died also.
- 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
- 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
- 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.
- 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
- 33 And when the multitude heard this, they were astonished at his doctrine.

The Great Commandment
(Mk 12:28-34; Lk 20:39, 40)

- 34 But when the Pharisees had heard that he

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22:2-4 (Luke 14:16, 17). The Heavenly Banquet.—The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast—the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in His Word free access to the Father by Jesus Christ, the comfort of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that He has not done in preparing the great supper, the heavenly banquet (RII Jan. 17, 1899)?

22:11, 12. Feasting on the Word.—A banquet has been prepared for us. The Lord has spread before us the treasures of His Word. But we must not come to the repast clothed in citizen's dress. We must have on the white robe of Christ's righteousness, which has been prepared for all the guests (MS 70, 1901).

(Rev. 7:13, 14.) Out of Tribulation.—Remember that

every one who shall be found with the wedding garment on will have come out of great tribulation (RII April 17, 1894).

22:11, 12. The Garment Represents Perfect Character.—The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity, the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding.

In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment. The call to the feast is a king's invitation. It proceeds from one who is vested with power to command. It confers high honor. Yet the honor is unappreciated. The king's authority is despised. While the householder's invitation was

had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a lawyer*, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it; Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

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Jesus Silences His Critics (Mk 12:35-37; Lk 20:41-44)

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Woes Upon Scribe and Pharisee

(Mk 12:38-40; Lk 20:45-47)

23 Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts,

22:39 Lk 7:30; Lk

10:25; Mt 3:13; Lk

22:36 Mt 5:19-20;

Mt 15:4; Hos 8:12;

22:37 Dt 6:5; Mk

12:29-30; Lk 10:27;

22:38 Mt 22:38

22:39 Mt 19:19; Lev

19:18; Mk 12:31; Lk

10:27-28;

22:40 Mt 7:12; Jn

17; Rom 3:19-21;

22:41 Mt 22:15; Mt

22:34; Mk 12:35;

22:42 Mt 24:6; Mt

14:33; Jn 1:49; Php

2:9-11; Gal 3:11;

22:43 2 Sa 23:2; Mk

12:36; Ac 1:16; Heb

3:7; 2 Pe 1:21;

22:44 Ps 110:1; Ac

2:34-35; 1 Co 15:25;

22:45 Jn 8:58; Rom

9:5; Php 2:6-8; 1 Ti

3:16; Heb 2:14;

22:46 Mt 21:27; Job

32:15-16; Isa 50:2-9;

23:1 Mt 15:10; Mk

7:14; Lk 12:1;

23:2 Ne 8:4-8; Mal

2:7; Mk 12:38;

23:3 Ex 18:19-20;

Dt 4:5; Ac 5:29; Rom

13:1; Mt 21:30;

23:4 Mt 23:23; Lk

11:46; Ac 15:10;

23:5 Mt 6:1-10; 2 Ki

10:16; Lk 16:15; Jn

5:44; Jn 7:18;

23:6 Mt 20:21; Pr

25:6-7; Mt 12:38-39;

Lk 11:43; Lk 14:7-11;

23:7 Jn 1:38; Jn

1:49; Jn 3:2; Jn 3:26;

23:8 Mt 23:10; 2 Co

1:24; Jas 3:1; 1 Pe 5:3;

23:9 2 Ki 2:12; Ac

22:1; 1 Co 4:15;

23:10 Mt 23:10

23:11 Mt 20:26-27;

Mk 10:44;

23:12 Mt 18:4; Job

22:29; Ps 138:6;

23:13 Mt 23:14-15;

Mt 23:27; Isa 9:14-15;

Zec 11:17;

23:14 Ex 22:22-24;

Job 22:9; Mt 12:40;

23:15 Gal 4:17; Gal

6:12; Ac 2:10; Rn 8:44;

23:16 Mt 23:17; Mt

23:19; Isa 56:10-11; Jn

9:39-41; Jas 5:12;

23:17 Ps 94:8; Mt

23:19; Ex 30:26-29;

23:18 Mt 23:15

23:19 Ex 29:37; Ex

30:29

23:20 Mt 23:20

23:21 1 Ki 8:13; Ps

26:8; Ps 132:13-14;

23:22 Mt 5:24; Ps

11:4; Isa 66:1; Rev

4:2-3

and the chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi; for one is your Master, *even Christ*; and all ye are brethren,

9 And call no man your father upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even Christ*.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar it is nothing; but whosoever sweareth by the gift that is upon it, he is 'guilty.

19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

regarded with indifference, the king's is met with insult and murder. They treated his servants with scorn, despitefully using them and slaying them (COL 307).

The King Investigates.—When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness."

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel

feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous (COL 309, 310).

To Be Clothed with the Righteousness of Christ.—

By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given "that she should be arrayed in fine linen, clean and white," "not having spot, or wrinkle, or any such thing."

This robe of light was a symbol of their spiritual garments of heavenly innocence... (COL 310).

It Is Not Enough to Believe the Theory of Truth.—It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and

yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him if we keep His commandments." 1 John 3:24; 2:3. This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every joy and title of the word of God is to be brought into the daily practice (COL. 3:12-314).

The Law of God Be Only Kept When Humanity Unites with Divinity.—He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment.

There are many who claim that by the death of Christ the law was abrogated; but in this they contradict Christ's own words, "Think not that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18. It was to atone for man's transgression of the law that Christ laid down His life. Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honored the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever.

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ.

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven (COL. 3:14, 315).

22:29. See EGW on ch. 5:13, 14; Jer. 8:8; Luke 4:18, 19.

22:37-39 (Mark 12:30, 31; Luke 10:27; Col. 2:10). **Complete in Christ.**—The law of God requires that man shall love God supremely, and his neighbor as himself. When through the grace of our Lord Jesus Christ, this is perfectly done, we shall be complete in Christ (Letter 11, 1892).

23:8 (see EGW on John 13:14, 15). **No First or Last in Christ.**—Those who, in the spirit and love of Jesus, will become one with Him, will be in close fellowship one with another, bound up by the silken cords of love. Then the ties of human brotherhood would not be always on the strain, ready at any provocation to snap asunder. "All ye are brethren" will be the sentiment of every child of faith. When the followers of Christ are one with Him, there will be no first and last, no less respected or less important ones. A blessed brotherly fellowship one with another will bind all who truly receive the Lord Jesus Christ in a firm loyalty that cannot be broken. All will be equally one with Christ (MS 28, 1897).

All Ye Are Brethren.—God has made men responsible

beings, and placed them in circumstances favorable to obedience to His will. In the dignity of their God-given manhood, they are to be governed and controlled by God Himself, not by any human intelligence in our world. Man is ever to acknowledge that God lives and reigns; men are never to become lords over God's heritage. They are to consider that "all ye are brethren." In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in co-partnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around (Letter 65, 1895).

23:8-10. **None to Place Spiritual Interests Under Another.**—The oft repeated "Rabbi," was very acceptable to the ear, but Jesus warned His disciples against this. He said to them, "But be not ye called rabbi; for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ." By these words Christ meant that no man is to place his spiritual interest under another as a child is guided and directed by his earthly father. This has encouraged a spirit to desire ecclesiastical superiority, which has always resulted in the injury of the men who have been trusted, and addressed as "Father." It confuses the sense of the sacredness of the prerogatives of God (MS 71, 1897).

23:12. See EGW on Gen. 39:20.

23:13-33 (Luke 11:42-44). **Legal Religion an Abomination.**—The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice, all proclaim to the world the testimony that the doer of these things considers himself as righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great offering that has been made is ample for all who will believe (MS 154, 1897).

23:37-39 (Luke 13:34, 35; 19:42). **Loading the Clouds of Vengeance.**—Christ's heart had said "How can I give thee up?" He had dealt with Israel as a loving, forgiving father would deal with an ungrateful, wayward child. With the eye of Omniscience He saw that the city of Jerusalem had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of vengeance which unmingled with mercy was about to burst upon them. With choked, half-broken utterance, Christ exclaimed, "O that thou hadst known, even thou in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes." The irrevocable sentence was pronounced (MS 30, 1890).

24:2 (Luke 19:44). **Angels Did Work of Destruction.**—Men will continue to erect expensive buildings, costing millions of money; special attention will be called to their architectural beauty, and the firmness and solidity with which they are constructed; but the Lord has instructed me that despite the unusual firmness and expensive display, these buildings will share the fate of the temple in Jerusalem. That magnificent structure fell. Angels of God were sent to do the work of destruction, so that one stone was not left one upon another that was not thrown down (MS 35, 1906).

24:23, 24 (ch. 7:20, 21; Isa. 8:20; Mark 13:21, 22; Luke 21:8; John 10:2-5; 15:10; 1 John 2:4). **How to Know a False Christ.**—We need to be anchored in Christ, rooted and grounded in the faith. Satan works through agents. He selects those who have not been drinking of the living waters, whose souls are athirst for something new and strange, and who are ever ready to drink at any fountain that may present itself. Voices will be heard, saying, "Lo, here is Christ," or "Lo, there;" but we must believe them not. We have unmistakable evidence of the voice of

- 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
- 24 Ye blind guides, which strain at a gnat, and swallow a camel.
- 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- 26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,
- 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- 32 Fill ye up then the measure of your fathers.
- 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:
- 35 That upon you may come all the righteous blood shed upon the earth, from the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 36 Verily I say unto you, All these things shall come upon this generation.

23:23 Lk 11:42; Mt 9:13; Mt 12:7; A Sa 19:22; Hos 6:6;
23:24 Mt 7:4; Mt 15:2-6; Lk 6:7-10;
23:25 Mt 15:19-20; Mk 7:4; Lk 11:29-40;
23:26 Mt 12:33; Isa 55:7; Jer 4:14; Eze 18:31; Lk 6:45;
23:27 Isa 58:3-4; Ac 23:3; Nu 19:16;
23:28 Mt 23:5; 1 Sa 16:7; Ps 51:6; Lk 16:15; Heb 12:13;
23:29 Lk 11:47-48; Ac 2:23;
23:30 Mt 23:34-35; Mt 21:35-36;
23:31 Jos 24:22; Ps 64:8; Lk 19:22; Ac 7:51-52; 1 Th 2:15-16;
23:32 Ge 15:16; Nu 32:14; Zec 5:6-11;
23:33 Mt 3:7; Mt 12:34; Ge 3:15;
23:34 Mt 10:16; Mt 28:19-20; Lk 11:49; Lk 24:47; Jn 20:21;
23:35 Ge 9:5-6; Nu 35:33; Isa 26:21; Jer 2:30; Rev 18:24;
23:36 Mt 24:34; Eze 12:21-28; Mk 13:30-31; Lk 21:32-33;
23:37 Jer 4:14; Lk 13:34; Rev 11:8; Ne 9:26; Mk 12:3-6;
23:38 Mt 24:2; 2 Ch 7:20-21; Ps 69:24; Isa 64:10-12; Jer 7:9-14;
23:39 Hos 3:4; Lk 2:26-30; Jn 8:21;
24:1 Mt 23:39; Jer 6:8; Eze 8:6; Eze 11:22-23; Mt 13:12;
24:2 1 Ki 9:7-8; Jer 26:18; Eze 7:20-22;
24:3 Mt 21:1; Mk 13:3-4; Mt 13:10-11;
24:4 Jer 29:18; Mt 21:8; 2 Co 11:13-15;
24:5 Mt 24:11; Mt 24:24; Jer 14:14; Jn 5:43; Ac 5:36-37;
24:6 Jer 41:22; Jer 6:22-24; Eze 7:24-26;
24:7 2 Ch 15:6; Isa 9:19-21; Eze 21:27;
24:8 Lev 26:18-29; Dt 28:59; 1 Th 5:3;
24:9 Mt 10:17-22; Mk 13:9-13; Lk 11:40;
24:10 Mt 11:6; Mt 13:21; Mk 4:17; Jn 6:60-61; 2 Ti 1:15;
24:11 Mt 24:24; Mk 13:22; Ac 20:36;
24:12 Jas 4:1-4; Jas 5:1-6; Rev 2:4-5;
24:13 Mt 24:6; Mt 10:23; Mk 13:13; Lk 8:15; Rom 2:7; Heb 3:6;

- 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
- 38 Behold, your house is left unto you desolate.
- 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Retirement to the Mount of Olives; Signs of Christ's Return (Mk 13:1-37; Lk 21:5-38)

- 24 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.
- 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.
- 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?
- 4 And Jesus answered and said unto them, Take heed that no man deceive you.
- 5 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.
- 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.
- 8 All these are the beginning of sorrows.
- 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.
- 10 And then shall many be offended, and shall betray one another, and shall hate one another.
- 11 And many false prophets shall rise, and shall deceive many.
- 12 And because iniquity shall abound, the love of many shall wax cold.
- 13 But he that shall endure unto the end, the

the True Shepherd, and He is calling upon us to follow Him. He says, "I have kept my Father's commandments." He leads His sheep in the path of humble obedience to the law of God, but He never encourages them in the transgression of that law. "The voice of a stranger" is the voice of one who neither respects nor obeys God's holy, just, and good law. Many make great pretensions to holiness, and boast of the wonders they perform in healing the sick, when they do not regard this great standard of righteousness. But through whose power are these cures wrought? Are the eyes of either party opened to their transgressions of the law? and do they take their stand as humble, obedient children, ready to obey all of God's requirements? John testifies of the professed children of God: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is

no other standard by which to test character. "If they speak no according to this word, it is because there is no light in them." Now, shall the case be decided according to the Word of God, or shall man's pretensions be credited? Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation that he may point to them as evidence that he is an angel of light and not of darkness. Brethren, we must beware of the pretended holiness that

- same shall be saved.
- 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.
- 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
- 16 Then let them which be in Judaea flee into the mountains:
- 17 Let him which is on the housetop not come down to take any thing out of his house:
- 18 Neither let him which is in the field return back to take his clothes.
- 19 And woe unto them that are with child, and to them that give suck in those days!
- 20 But pray ye that your flight be not in the winter, neither on the sabbath day:
- 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.
- 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.
- 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.
- 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.
- 25 Behold, I have told you before.
- 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.
- 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.
- 28 For whosoever the carcase is, there will the eagles be gathered together.
- 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
- 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall

24:14 Mt 4:23; Mt 9:35; Ac 20:25;
24:15 Mk 13:14; Lk 19:43; Da 9:27; Eze 40:4; Heb 2:1;
24:16 Ge 19:15-17; Ex 9:20-21; Jer 6:1;
24:17 Job 2:4; Mk 13:15-16; Lk 17:31-33;
24:19 Dt 28:53-56; La 4:3-4; Hos 13:16;
24:20 Ex 16:29; Ac 11:12
24:21 Ps 69:22-28; Isa 65:12-16; Da 9:26; Joel 1:2; Zec 11:8-9;
24:22 Isa 6:13; Zec 13:8; Zec 14:2;
24:23 Dt 13:1-3; Mk 13:21, Lk 17:23-24, Lk 21:8; Jn 5:43
24:24 Mt 24:5; 2 Pe 2:1-3; Dt 13:1;
24:25 Isa 44:7-8; Isa 46:10-11;
24:26 Mt 9:1; Isa 40:3; Lk 3:2-3;
24:27 Job 37:3; Isa 30:30; Zec 9:14; Lk 17:24; Mal 3:2;
24:28 Dt 28:49; Job 39:27-30; Jer 16:16; Am 9:1-4; Lk 17:37
24:29 Mt 24:8; Da 7:13-12; Mk 13:24-25;
24:30 Mt 24:3; Da 7:13; Mk 13:4;
24:31 Mt 28:18; Mk 16:15-16; Lk 24:47; Ac 19:20;
24:32 Mk 13:28-29; Lk 21:29-30
24:33 Mt 24:3; Eze 7:2; Heb 10:37;
24:34 Mt 12:45; Mt 16:28; Mk 13:30-31;
24:35 Mt 5:18; Ps 102:26; Isa 34:4;
24:36 Mt 24:42; Mt 24:44; Zec 14:7;
24:37 Ge 6:1-7:24; Job 22:15-17;
24:38 Ge 6:2; 1 Sa 25:36-38;
24:39 Mt 13:33-35; Jdg 20:34; Isa 42:25;
24:40 2 Ch 32:12-22;
24:41 1 Co 4:7; 2 Pe 2:5;
24:42 Ex 11:5; Isa 47:2
24:43 Mt 25:13; Mk 13:33-37; Lk 12:35-40;
24:45 Mt 20:11; Pr 7:19; Lk 12:39;
24:46 Mt 25:10; Lk 12:40; Php 4:5;
24:47 Lk 12:41-43; Lk 16:10-13; Ac 20:28;
24:48 Mt 25:34; Lk 12:37; Php 1:21-23;
24:49 Mt 25:21; Mt 25:23; Da 12:3;
24:50 Mt 18:52; Mt 25:26; Lk 19:23; Dt 9:4; Ac 5:3;

- see the Son of man coming in the clouds of heaven with power and great glory.
- 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
- 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:
- 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors.
- 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.
- 35 Heaven and earth shall pass away, but my words shall not pass away.
- 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.
- 37 But as the days of Noe were, so shall also the coming of the Son of man be.
- 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
- 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
- 40 Then shall two be in the field; the one shall be taken, and the other left.
- 41 Two women shall be grinding at the mill; the one shall be taken, and the other left.
- 42 Watch therefore: for ye know not what hour your Lord doth come.
- 43 But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
- 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.
- 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?
- 46 Blessed is that servant, whom his lord when he cometh shall find so doing.
- 47 Verily I say unto you, That he shall make him ruler over all his goods.
- 48 But and if that evil servant shall say in his

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permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising (RH Nov. 17, 1885).

24:24. See EGW on ch. 7:21-23; 2 Cor. 11:14.

24:30. See EGW on ch. 28:2-4.

25:1-10. **The Wise Arouse From Sleep.**—All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and their spiritual discernment was not all gone, and they sprang into life. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad

in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them—went forth to seek and to save those who were lost (ST June 28, 1910).

25:17 (Luke 12:35). **A Trimmed and Burning Lamp.**—The very best credentials we can carry is love for one another. All strife, all dissension, is to cease. God will not accept the talents of the smartest, the most eloquent man if the inner lamp of the soul is not trimmed and burning. There must be a consecrated heart, and consecrated surrender of the soul (Letter 119, 1899).

25:14, 15 (Luke 19:12, 13). See EGW on John 17:20, 21). **Talents Not Restricted to a Few.**—To every man is committed individual gifts, termed talents. Some regard these talents as being limited to certain men who possess superior mental endowments and genius. But God has not

- heart, My lord delayeth his coming;
 49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;
 50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
 51 And shall ^{cut} him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The Ten Virgins

- 25** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
 2 And five of them were wise, and five were foolish.
 3 They that were foolish took their lamps, and took no oil with them:
 4 But the wise took oil in their vessels with their lamps.
 5 While the bridegroom tarried, they all slumbered and slept.
 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
 7 Then all those virgins arose, and trimmed their lamps.
 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
 9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
 10 And while they went to buy; the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
 11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
 12 But he answered and said, Verily I say unto you, I know you not.
 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

The Talents

- 14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto

24:49 Isa 66:5; 2 Co 11:20; 1 Pe 5:3;
 24:50 Mt 24:42-44;
 Pr 29:1; 1 Th 5:2-3;
 24:51 Job 20:29; Isa 33:14; Lk 12:46;

25:1 Mt 24:42-51;
 Lk 21:34-36; Mt 3:2;
 Da 2:44; 1 Co 11:2;

25:2 Mt 7:24-27; Mt 13:19-23; Jer 24:2; 1 Jn 2:19;

25:3 Mt 23:25-26;
 Isa 48:1-2; Eze 33:3; 2

25:4 Ps 45:7; Zec 4:2-3; Jn 1:15-16; Rom 8:9; Gal 5:22-23;

25:5 Mt 25:19; Hab 2:3; Lk 12:45; Heb 10:36-37;

25:6 Mt 24:44; Mk 13:33-37; Lk 12:20; 1 Th 5:1-3;

25:7 Lk 12:35; 2 Pe 3:14; Rev 2:4-5;

25:8 Mt 3:9; Lk 16:24; Ac 8:24; Rev 3:9; Mt 13:20-21;

25:9 Ps 49:7-9; Jer 15:1; Eze 14:14-16;

25:10 Mt 25:6; Rev 1:7; Am 8:12-13; Lk 12:36-37;

25:11 Mt 7:21-23; Heb 12:16-17;

25:12 Ps 1:6; Ps 5:5; Hab 1:13; Lk 13:26-30; Jn 9:31; 1 Co 8:3; Gal 9:4;

25:13 Mt 24:42-44; Mk 13:33-37;

25:14 Mt 21:33; Mk 13:34; Lk 19:12-13;

25:15 Mt 18:24; Lk 12:48; Lk 19:13-14;

25:16 2 Sa 7:1-5; 1 Ch 13:1-3; Isa 23:18;

25:17 Ge 18:19; Job 29:11-17; Ecc 11:1-6; Mk 14:3-8;

25:18 Pr 18:9; Hag 1:2-4; Mal 1:10; Lk 19:20; Heb 6:12;

25:19 Mt 25:5; Mt 24:48; Lk 16:1-2;

25:20 Lk 19:16-17; Ac 20:24; 1 Co 15:10;

25:21 2 Ch 31:20-21; Lk 16:10;

25:22 Lk 19:18-19; Rom 12:6-8;

25:23 Mt 25:21; Mk 12:41-44; Mk 14:8-9;

25:24 Mt 7:21; Lk 6:40; Isa 58:3; Jer 2:31; Eze 18:25-29;

25:25 2 Sa 6:9-10; Isa 57:11; Rom 8:15;

25:26 Mt 18:32; Job 15:5-6;

25:27 Lk 19:22-23; Rom 3:19; Jude 15;

25:28 Lk 10:42; Lk 19:24

them his goods.

- 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
 16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.
 17 And likewise he that *had received* two, he also gained other two.
 18 But he that had received one went and digged in the earth, and hid his lord's money.
 19 After a long time the lord of those servants cometh, and reckoneth with them.
 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained beside them five talents more.
 21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
 22 He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them.
 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
 25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that* is thine.
 26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
 27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.
 28 Take therefore the talent from him, and

restricted the bestowal of His talents to a favored few. To every one is committed some special endowment, for which he will be held responsible by the Lord. Time, reason, means, strength, mental powers, tenderness of heart—all are gifts from God, entrusted to be used in the great work of blessing humanity.

Some apparently have but few talents, but by diligent trading on their Lord's goods their endowments will be greatly increased. . . .

The Lord is watching every one to see whether he will use his talents wisely and unselfishly, or whether he will seek his own advancement. The talents are distributed to every man according to his several ability, that he may add to them by wise investment. Each one must give an account to the Master for his own actions. The Lord will not require from those who are poor that which they have not to give; He will not require from the sick the active energies which bodily weakness forbids. No one need

mourn because he cannot glorify God with talents that were never entrusted to him. But if you have only one talent, use it well, and it will accumulate. If the talents are not buried, they will gain yet other talents.

The goods we receive are not our own. The entrusted capital is to be used, and when the returns are made, they are still the Lord's property. We have no right to hoard these talents; when the Lord Jesus returns He expects to receive His own with usury (Letter 180, 1907).

25:21. See EGW on 1 Cor. 15:51-55.

26:2 (Mark 14:1; Luke 22:1, 2). **Attention Called to Sacrifice.**—Christ was crowned with thorns. His hands and feet were pierced by nails. Every step onward in the shameful scene was one of intense suffering. But it was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of humiliation reaching into another. It was appointed that these events should take place on the occasion of the

³ Or, cut him off ²⁵ ¹ Or, going out ² A talent is 187½ lbs

give it unto him which hath ten talents.

- 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

- 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

The Sheep and the Goats

- 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

- 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

- 33 And he shall set the sheep on his right hand, but the goats on the left.

- 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

- 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

- 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

- 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

- 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

- 39 Or when saw we thee sick, or in prison, and came unto thee?

- 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

- 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

- 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

- 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in

25:29 Mt 13:12; Mk 4:25; Lk 8:18; Jn 15:2; 25:30 Mt 3:10; Mt 5:13; Jer 15:1-2; Eze 15:2-5; Lk 14:34-35; 25:31 Mt 25:6; Mt 16:27; Da 7:13-14; 25:32 Ps 95:13; Ac 17:30-31; Rom 2:12; 2 Co 5:10; Mt 3:12; 25:33 Ps 79:13; Ps 95:7; Jn 10:26-28; Jn 21:15-17; 25:34 Mt 21:5; Mt 22:11-13; Isa 9:7; Jer 23:5-6; Da 9:25; 25:35 Mt 25:40; Dt 15:7-11; Job 20:13-16; Ps 112:5-10; Mk 14:7; 25:36 Jb 31:19-20; Lk 3:11; Jas 2:14-16; Mt 25:43; Ac 20:35; 25:37 Mt 6:3; 1 Ch 29:14; Pr 15:33; Isa 64:6; 1 Co 15:10; 25:40 Mt 25:34; 2 Sa 9:1; Pr 14:31; Mk 9:41; Jn 19:26-27; 25:41 Mt 25:33; Ps 6:8; Lk 13:37; Jer 17:5; Gal 3:10-13; 25:42 Mt 25:35; Am 6:6; Jn 5:23; 1 Co 16:22; Jas 2:15-24; 25:43 Mt 25:24-27; 1 Sa 15:13-15; Jer 2:23; Mal 1:6; 25:45 Mt 25:40; Ge 12:3; Nu 24:9; 25:46 Mt 25:41; Da 12:2; Mk 9:44; Lk 16:26; Jn 5:29;

26:1 Mt 19:1; 26:2 Mk 14:1-2; Lk 22:1-2; Lk 22:13; Jn 13:1; 26:3 Mt 21:45-46; Ps 2:1-2; Jer 11:19; 26:4 Ps 2:2; Mt 23:33; Ge 3:1; 26:5 Ps 76:10; Isa 46:10; Mk 14:2; 26:6 Mt 21:17; Mk 11:12; Jn 11:2-3; 26:7 Jn 12:3-3; Ex 30:23-35; Ps 133:2; 26:8 1 Sa 17:28-29; Eccl 4:4; Mk 14:4; 26:9 Jos 7:20-21; 1 Sa 15:9; Mk 14:5; Jn 12:5-6; 2 Pe 2:15; 26:10 Job 13:7; Mk 14:6; Lk 7:44-50; Gal 1:7; Gal 5:12; 26:11 Mt 25:34-40; Mk 14:7; Jn 12:8; Gal 2:10; 1 Jn 3:17; 26:12 2 Cl 16:14; Mk 14:8; Lk 23:56-24:1; Jn 12:7; 26:13 Mt 24:14; Isa 52:9; Mk 13:10; Mk 16:5; Lk 24:47; Rom 10:18;

prison, and ye visited me not.

- 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

- 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

- 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

The Betrayal Plot

(Mk 14:1, 2, 10, 11; Lk 22:1-6; Jn 12:10, 11)

- 26 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

- 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

- 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

- 4 And consulted that they might take Jesus by subtilty, and kill him.

- 5 But they said, Not on the feast day, lest there be an uproar among the people.

Simon's Feast (Mk 14:3-9; Lk 7:36-50; Jn 12:1-9)

- 6 Now when Jesus was in Bethany, in the house of Simon the leper,

- 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

- 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste?

- 9 For this ointment might have been sold for much, and given to the poor.

- 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

- 11 For ye have the poor always with you; but me ye have not always.

- 12 For in that she hath poured this ointment on my body, she did it for my burial.

- 13 Verily I say unto you, Where-soever this gospel shall be preached in the whole world, there shall also this, that this

Passover (MS 111, 1897).

26:3 (Mark 14:53; Luke 22:54; John 18:13). A

Corrupted Priesthood.—The priesthood had become so corrupt that the priests had no scruples in engaging in the most dishonest and criminal acts to accomplish their designs. Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge; and there was no appeal from his decision. The priests were held in restraint by the authority of the Romans, and were not allowed the power of legally putting anyone to death. This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distin-

guished office of high priest, and frequently obtained it by bribery and assassination. The high priest, clad in his consecrated and expensive robes, with the breastplate upon his breast, the light flashing upon the precious stones inlaid in the breastplate, presented a most imposing appearance, and struck the conscientious, true-hearted people with admiration, reverence, and awe. The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec (RH Dec. 17, 1872).

No High Priest.—With Caiaphas the Jewish high priesthood ended. The service had become base and corrupt. It had no longer any connection with God. Truth and righteousness were hateful in the eyes of the priests. They were tyrannical and deceptive, full of selfish, ambitious schemes. Such ministration could make nothing perfect; for it was itself utterly corrupt. The grace of God had naught to do with it.

Virtually Caiaphas was no high priest. He wore the priestly robes, but he had no vital connection with God. He was uncircumcised in heart. Proud and overbearing, he proved his unworthiness ever to have worn the garments of the high priest. He had no authority from heaven for occupying the position. He had not one ray of light from God to show him what the work of the priest was, or for what the office was instituted (RH June 12, 1900).

26:6-13 (Mark 14:3-9; John 12:1-8). An Illustration of God's Methods.—There are gifts that we rightly proportion to the character and necessities of the ones upon whom we bestow them. Not many of the poor would appreciate Mary's offering, or our Lord's sacrifice of Himself, which gift was the highest that could be given. That ointment was a symbol of the overflowing heart of the giver. It was an outward demonstration of a love fed by heavenly streams until it overflowed. And that ointment of Mary, which the disciples called waste, is repeating itself a thousand times in the susceptible hearts of others. The Lord God is profuse in His gifts to our world. The question may be asked, Why does the Lord show such waste, such extravagance in the multitude of His gifts that cannot be enumerated? The Lord would be so bountiful toward His human family that it cannot be said of Him that He could do more. When He gave Jesus to our world, He gave all heaven. His love is without a parallel. It did not stop short of anything. . . .

To human reasoning the whole plan of salvation is a waste of mercies and resources. They are provided to accomplish the restoration of the moral image of God in man. The atonement is abundantly able to secure to all who will receive it, mansions in heaven. The supposed prodigality of Mary is an illustration of the methods of God in the plan of salvation; for nature and grace, related to each other, manifest the ennobling fullness of the Source from which they flow (MS 28, 1897).

26:14-16 (Mark 14:10, 11; Luke 22:3-5; 1 Tim. 6:10). No Outbreking Sin.—The love of money in the heart of Judas was growing with the exercise of his shrewd abilities. His practical financiering ability if exercised and enlightened and moulded by the Holy Spirit, would have been of great service to the little church, and by the sanctification of his spirit he would have had a clear insight, a correct discernment to appreciate heavenly things. But worldly policy plans were constantly cherished by Judas. There was no outbreking sin on his part, but his sharp scheming, the selfish, parsimonious spirit that took possession of him, finally led him to sell his Lord for a small sum of money (MS 28, 1897).

Two Kinds of Experience Confused by Judas.—There are two kinds of experience—the outside showing and the inward working. The divine and human were at work in the character of Judas. Satan was working the human, Christ the divine. The Lord Jesus longed to see Judas rise to his appointed privileges. But the human side of Judas' character was confused with his religious sentiments, and treated by him as essential attributes. By taking this view of things, he left an open door for Satan to enter and take possession of the entire man. If Judas had practiced the lessons of Christ, he would have surrendered to Christ, he would have consecrated his heart fully to God; but his confused experience was misleading him (MS 28, 1897).

A Religious Fraud.—The case of Judas has been presented to me as a lesson for all. Judas was with Christ through the entire period of the Saviour's public ministry. He had all that Christ could give him. Had he used his capabilities with earnest diligence, he could have accumulated talents. Had he sought to be a blessing, instead of a questioning, criticizing, selfish man, the Lord would have used him to advance His kingdom. But Judas was a speculator. He thought that he could manage the finances of the church, and by his sharpness in business get gain. He was divided in heart. He loved the praise of the world. He refused to give up the world for Christ. He never committed his eternal interests to Christ. He had a superficial religion, and therefore he speculated upon his Master and betrayed Him to the priests, being fully persuaded that

Christ would not allow Himself to be taken.

Judas was a religious fraud. He held up a high standard for others, but he himself utterly failed to reach the Bible standard. He did not bring the religion of Christ into his life. How many today are, like Judas, betraying their Lord? Those who follow dishonest practices in business, sacrifice Christ for gain and reveal a wisdom that is after Satan's order. Speculation for selfish gain will not be brought into the life of the man who has that faith which works by love and purifies the soul (Letter 40, 1901).

(Mark 3:19.) Jesus Dealt Wisely With Judas.—Christ knew, when He permitted Judas to connect with Him as one of the twelve, that Judas was possessed of the demon of selfishness. He knew that this professed disciple would betray Him, and yet He did not separate him from the other disciples, and send him away. He was preparing the minds of these men for His death and ascension, and He foresaw that should He dismiss Judas, Satan would use him to spread reports that would be difficult to meet and explain. The leaders of the Jewish nation were watching and searching for something that they could use to make of no effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify His statements that the Jews would accept a false version of His words, using this version to bring terrible harm to the disciples, and to leave on the minds of Christ's enemies the impression that the Jews were justified in taking the attitude that they did toward Jesus and His disciples. Christ did not, therefore, send Judas from His presence, but kept him by His side, where He could counteract the influence that he might exert against His work (RH May 12, 1903).

26:26-29. See EGW on 1 Cor. 11:18-34, 23-26.

26:28 (1 Cor. 11:25; see EGW on Lev. 17:11). The Peace-making Cup.—The atoning sacrifice is full and sufficient. It is the new covenant, sealed with His blood, which was shed for many for the remission of sins. This Christ declared at the last supper. In this cup there is to those who drink in faith, peace-making, soul-cleansing efficacy. It is the balm of Gilead, which God has provided to restore health and soundness to the sin-stricken soul (Letter 108, 1899).

26:31-35 (Mark 14:27-31; Luke 22:31-34; John 13:36-38; 1 Cor. 10:12). The Self-sufficient Go On in Supposed Strength.—Many today stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power against them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ will not save from wounds the one who places himself unbidden on the enemy's ground. He lets the self-sufficient one, who acts as if he knew more than his Lord, go on in his supposed strength. Then comes suffering and a crippled life, or perhaps defeat and death (MS 115, 1902).

26:36-46 (Mark 14:32-42; Luke 22:39-46; see EGW on Eccl. 8:11). Satan Sought to Crush Christ.—At the thought of the grievous character of the guilt of the world, Christ felt that He must go apart, and be alone. The hosts of darkness are there to make sin appear as extensive, deep, and horrible as possible. In his hatred of God, in falsifying His character, in manifesting irreverence, contempt, and hatred toward the laws of His government, Satan had made iniquity reach unto the heavens, and it was his purpose to swell iniquity to such great proportions, that it would make atonement seem impossible, so that the Son of God, who sought to save a lost world, should be crushed beneath the curse of sin. The working of the vigilant foe in presenting to Christ the vast proportions of transgression, caused such poignant pain that He felt that He could not remain in the immediate presence of any human being. He could not bear that even His disciples should witness His agony as He contemplated the woe of the world. Even His most dearly loved friends must not be in His companionship. The sword of justice was unsheathed, and the wrath of God against iniquity rested

- woman hath done, he told for a memorial of her.
- 14 Then one of the twelve, called Judas Iscariot, went unto the chief priests.
- 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.
- 16 And from that time he sought opportunity to betray him.

Preparation for the Passover
(Mk 14:12-16, Lk 22:7-13)

- 17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?
- 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.
- 19 And the disciples did as Jesus had appointed them; and they made ready the passover.

Celebration of the Passover
(Mk 14:17, 18; Lk 22:14-16)

- 20 Now when the even was come, he sat down with the twelve.

The Betrayer Revealed
(Mk 14:18-21, Lk 22:21-23, Jn 13:21-30)

- 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.
- 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?
- 23 And he answered and said, He that dipeth his hand with me in the dish, the same shall betray me.
- 24 The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.
- 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

The Lord's Supper (Mk 14:22-25, Lk 22:17-20)

- 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take,

26:14 Mk 14:10, Lk 22:36, Jn 13:2, 26:15 Lk 22:36, Jn 13:2, Lk 10:5, Isa 55:1, 11:3, 5, 2 Pe 2:3, 26:16 Mk 14:11, Lk 22:6, 26:17 Lk 12:6, 16:5, 25:5, Mk 14:12, Lk 22:7, Mt 4:15, 26:18 Mk 14:13-16, Lk 22:10-13, Mt 26:19, Jn 11:28, Jn 20:16, 26:19 Mt 21:6, Jn 2:5, 10:15, 18:12, 1:20, 26:20 Mt 11:7-21, Lk 22:16-18, Jn 13:21, 26:21 Mt 26:2, Ps 55:12-14, Jn 6:70-71, Jn 13:21, Job 4:15, Rev 2:25, 26:22 Mk 14:19-20, Lk 22:25, Jn 13:22-25, Jn 21:17, 26:23 Ps 41:9, Lk 22:21, Jn 13:18, 26:24 Mt 26:54, Ge 4:15, Ps 42:1-41, Ps 69:1-21, Isa 53:1-12, 26:25 2 Ki 5:25, Jr 30:20, Mt 26:61, Jn 18:45, 26:26 Mk 14:22, Lk 22:19, 1 Co 11:23-25, 26:27 Mk 14:23-24, Lk 22:20, Ps 116:13, Isa 25:6, Isa 55:1, 26:28 Ex 24:7-8, Lev 17:11, Jer 41:41, Zec 9:11, Mk 14:24, 26:29 Ps 41:7, Isa 24:9-11, Mk 14:25, Lk 22:15-18, Mt 18:20, 26:30 Ps 81:1, Mk 14:26, Jn 13:20, 26:31 Mt 26:56, Mk 14:27-28, Lk 22:31-32, Jn 16:32, Isa 54:10, 26:32 Mt 16:21, Mk 9:30, Lk 18:34-35, 26:33 Mk 14:29, Lk 22:33, Jn 14:30-38, Jn 21:15, Jn 17:9, 26:34 Mk 11:9-31, Lk 22:34, Jn 13:38, 26:35 Mt 20:22-23, Jr 28:14, Rom 11:20, 26:36 Mk 14:32-35, Lk 22:39, Jn 18:1, Mt 26:39 Ps 22:1-2, 26:37 Mt 14:18, Mt 14:21, Mk 5:47, 26:38 Ps 88:17, Isa 54:4, Isa 54:10, Rom 8:32, 2 Co 5:21, 26:39 Ge 17:4, No 1:3, 1 Eze 1:28, Lk 17:16, Ac 10:25, 26:40 Mt 26:15, Mt 25:5, 28:2, Mk 14:37, Lk 9:42, Jdg 9:44, 1 Sa 26:15-16

eat; this is my body.

- 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;
- 28 For this is my blood of the new testament, which is shed for many for the remission of sins.
- 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

Retirement to Gethsemane (Mk 14:26, Lk 22:39)

- 30 And when they had sung an hymn, they went out into the mount of Olives.

A Warning to Peter and the Ten
(Mk 14:27-31, Lk 22:31-38, Jn 13:36-38)

- 31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
- 32 But after I am risen again, I will go before you into Galilee.
- 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.
- 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
- 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Gethsemane (Mk 14:32-52; Lk 22:40-53; Jn 18:1-12)

- 36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
- 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
- 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
- 39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.
- 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter,

upon him, substitute, Jesus Christ, the only begotten of the Father.

In the Garden of Gethsemane Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from His pale and quivering lips was forced the agonizing cry, "O my Father, if it be possible, let this cup pass from me;" but if there is no other way by which the salvation of fallen man may be accomplished, then "not as I will, but as thou wilt." Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony.

The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law.

It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God's law, that the Garden of Gethsemane has become pre-eminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God.

Man has not been made a sin-bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the

What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

Ma 45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master: and kissed him.

50 And Jesus said unto him, 'Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the Scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the Scriptures

26:41 Mt 26:42, Mk 25:13, Lk 21:36, 1 Co 16:13, 26:42 Mt 26:39, Ps 22:1-2, Ps 69:1-5, Ps 69:17-18, 26:43 Mt 26:54, Jnh 1:6, Lk 9:32, Av 20:9, Rom 13:1, 1 Th 5:6-8, 26:44 Mt 6:7, Da 9:17-19, Lk 18:1, 26:45 1 Ki 18:27, Eccl 11:9, Mt 26:2, Mk 14:41-42, Lk 22:53, 26:46 1 Sa 17:48, Lk 9:51, Lk 12:50, Lk 22:15, Jn 13:41, 26:47 Mt 26:55, Mk 14:43, Lk 22:47-48, 26:48 2 Sa 5:27, Ps 28:5, Mk 14:44, 26:49 Mt 27:29-30, Mk 15:18, Jn 19:3, 26:50 Mt 20:13, 2 Sa 16:17, Ps 41:9, 26:51 Mt 26:55, Mk 14:7, Lk 9:55, 26:52 Mt 5:9, Rom 12:19, 1 Co 4:11-12, 1 Th 5:15, Mt 23:4-6, 26:53 Mt 23:41, Da 10:12, 2 Th 1:7, 26:54 Mt 26:24, Ps 22:1-41, Isa 53:12, 26:55 Mk 14:46-50, Lk 22:52-53, Mk 12:45, Jn 6:2, 26:56 Mt 26:51, Ge 5:15, Isa 41:26, 26:57 Ps 50:6, Mk 11:33-34, Lk 22:54-55, 26:58 Jn 18:15-16, Jn 18:25, 26:59 Dc 19:16-21, 1 Ki 21:8-13, 26:60 Da 6:4-5, Tit 2:8, 1 Pt 3:16, 26:61 Mt 26:71, Ge 19:9, 1 Ki 22:27, 26:62 Mt 27:12-14, Mk 14:60, Lk 24:9, 26:63 Ps 68:12-14, Isa 53:7, Da 3:16, Av 8:32-35, 1 Pt 2:23, 26:64 Mt 26:25, Mk 14:62, Lk 22:70, Jn 18:27, Ac 1:11, 26:65 Lev 21:20, 2 Ki 18:37-19:4, Jer 36:24, Mt 11:43-44, 26:66 Lev 24:11-16, Jn 19:7, Ac 7:52, 26:67 Mt 27:30, Nu 12:14, Job 30:9-11, 26:68 Mt 27:39-44, Ge 27:19-26, Mk 14:65, Lk 22:64-65, 26:69 Mt 26:58, 1 Ki 19:9, Ps 1:1, Mk 14:66-68, Lk 22:55-57, Ps 119:15-17, 26:70 Mt 26:54-55, Ps 119:15-17, 26:71 Mt 11:08-09, Lk 22:58, Jn 18:25-27, Mt 26:61

of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

Night Trial Before the Sanhedrin
(Mk 14:53-72; Lk 22:54-65; Jn 18:25-27)

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses.

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote him with 'the palms of their hands.

68 Saying, Prophecy unto us, thou Christ, Who is he that smote thee?

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before them all, saying, I know not what thou sayest.

71 And when he was gone out into the

finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world. The agony which Christ endured, broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner (MS 35, 1895).

(Gen. 3:1-24.) **Eden and Gethsemane.**—The Garden of Eden with its disobedience and the Garden of Gethsemane with its obedience are presented before us. What a costly work was that in Eden! How much was involved in the fatal eating of the forbidden tree! But many are following in the very same footprints, in disobedience, in breaking away from the law of God. When men selfishly

enter a course of disobedience to God they go on imperceptibly. They do not calculate what the sure result will be when they enter the path of temptation, and make but feeble efforts to resist, and some make none at all. But when the scroll is unrolled, and God looks over it, He will find that He has been denied in that place, dishonored in another place, and as the roll is opened more and more, the results of un-Christlike actions are revealed. The Word of God was not tied upon, therefore their actions were not the result of eating the flesh and drinking the blood of the Son of God (Letter 69, 1897). The Garden of Eden with its lost blot of disobedience, is to be carefully studied and compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Adam did not stop to calculate the result of his disobedience (MS 1, 1892).

26:39, See EGW on Rom 8:11.

26:42 (Mark 14:36; Luke 12:50; 22:42, 53;

Phil. 2:7). Stronger Than Human Desire.—The human nature of Christ was like unto ours, and suffering was more keenly felt by Him; for His spiritual nature was free from every taint of sin. Therefore His desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how His soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Yet Christ had not been forced to take this step. He had contemplated this struggle. To His disciples He had said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" "Now is your hour, and the power of darkness." He had volunteered to lay down His life to save the world (ST Dec. 9, 1897).

26:43 (Mark 14:40; Luke 22:45). Picture of a Sleeping Church.—In this fearful hour of trial Christ's human nature longed even for the sympathy of His disciples. A second time He rose from the earth and went to them and found them sleeping. This was not a deep sleep. They were in a drowse. They had a limited sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, and regarding them with mingled feelings of love and pity. In these sleeping disciples He sees a representation of a sleeping church. When they should be watching, they are asleep (*Sufferings of Christ*, pp. 19, 20).

26:57 (John 18:13, 14). Need Not Be Instruments of Unrighteousness.—Caiaphas was the one who was to be in office when type met antitype, when the true High Priest came into office. Each actor in history stands in his lot and place; for God's great work after His own plan will be carried out by men who have prepared themselves to fill positions for good or evil. In opposition to righteousness, men become instruments of unrighteousness. But they are not forced to take this course of action. They need not become instruments of unrighteousness, any more than Cain needed to (RH June 12, 1900).

26:63, 64 (Mark 14:61, 62; Luke 22:70). A Wonderful Moment.—This is one of the times when Christ publicly confessed His claim to be the Messiah, the One for whom the Jews had long looked. Weighted with such great results, it was to Christ one of the most wonderful moments of His life. He realized that all disguise must be swept away. The declaration that He was one with God must be openly made. His judges looked upon Him as only a man, and they thought Him guilty of blasphemous presumption. But He proclaimed Himself as the Son of God. He fully asserted His divine character before the dignitaries who had arraigned Him before their earthly tribunal. His words, spoken calmly, yet with conscious power, showed that He claimed for Himself the prerogatives of the Son of God (MS 111, 1897).

26:65 (Mark 14:63). Priestly Robes Not to Be Rent.—The pattern of the priestly robes was made known to Moses in the mount. Every article the high priest was to wear, and the way it should be made, were specified. These garments were consecrated to a most solemn purpose. By them was represented the character of the great antitype, Jesus Christ. They covered the priest with glory and beauty, and made the dignity of his office to appear. When clothed with them, the priest presented himself as a representative of Israel, showing by his garments the glory that Israel should reveal to the world as the chosen people of God. Nothing but perfection, in dress and attitude, in spirit and word, would be acceptable to God. He is holy; and His glory and perfection must be represented in the earthly service. Nothing but perfection could properly represent the sacredness of the heavenly service. Finite man might rend his own heart by showing a contrite and humble spirit; but no rent must be made in the priestly robes (YI June 7, 1900).

An Outward Appearance.—So perverted had the priesthood become that when Christ declared Himself the Son of God, Caiaphas, in pretended horror, rent his robe, and accused the Holy One of Israel of blasphemy.

Many today who claim to be Christians are in danger of rending their garments, making an outward show of repentance, when their hearts are not softened nor subdued. This is why so many continue to make failures in the Christian life. An outward appearance of sorrow is shown for wrong, but their repentance is not that which needs not to be repented of (RH June 12, 1900).

Christ's Heart Rent.—How different was the true High Priest from the false and corrupted Caiaphas. Christ stood before the false high priest, pure and undefiled, without a taint of sin.

Christ mourned for the transgression of every human being. He bore even the guiltiness of Caiaphas, knowing the hypocrisy that dwelt in his soul, while for pretense he rent his robe. Christ did not rend His robe, but His soul was rent. His garment of human flesh was rent as He hung on the cross, the sin-bearer of the race. By His suffering and death a new and living way was opened (RH June 12, 1900).

(Lev. 10:6.) A Positive Prohibition.—It was the general custom for the garments to be rent at the death of friends. The only exception to this was in the case of the high priest. Even Aaron, when he lost his two sons because they did not glorify God as had been specified, was forbidden to show sorrow and mourning by rending his garments. The prohibition was positive [Lev. 10:6 quoted.] (MS 102, 1897).

The Condemned Pronounced Sentence on the Innocent.—For thus rending his garment in pretended zeal, the high priest might have been arraigned before the Sanhedrin. He had done the very thing that the Lord had commanded should not be done. Standing under the condemnation of God, he pronounced sentence on Christ as a blasphemer. He performed all his actions toward Christ as a priestly judge, as an officiating high priest, but he was not this by the appointment of God. The priestly robe he rent in order to impress the people with his horror of the sin of blasphemy covered a heart full of wickedness. He was acting under the inspiration of Satan. Under a gorgeous priestly dress, he was fulfilling the work of the enemy of God. This has been done again and again by priests and rulers.

The rent garment ended Caiaphas' priesthood. By his own action he disqualified himself for the priestly office. After the condemnation of Christ he was unable to act without showing the most unreasonable passion. His tortured conscience scourged him, but he did not feel that sorrow that leads to repentance.

The religion of those that crucified Christ was a pretense. The supposed holy vestments of the priests covered hearts that were full of corruption, malignity, and crime. They interpreted gain to be godliness. The priests were appointed, not by God, but by an unbelieving government. The position of priest was bought and sold like goods of merchandise. Thus it was that Caiaphas obtained the office. He was not a priest after the order of Melchisedec, by God's appointment. He was bought and sold to work wickedness. He never knew what it was to be obedient to God. He had the form of godliness, and this gave him the power to oppress (MS 102, 1897).

27:15-26 (Mark 15:6-15; Luke 23:18-25; John 18:39, 40). A Symbol of Last Days.—The scene in the judgment hall in Jerusalem is a symbol of what will take place in the closing scenes of this earth's history. The world will accept Christ, the Truth, or they will accept Satan, the first great rebel, a robber, apostate, and murderer. They will either reject the message of mercy in regard to the commandments of God and the faith of Jesus, or they will accept the truth as it is in Jesus. If they accept Satan and his falsehoods, they identify themselves with the chief of all liars, and with all who are disloyal, while they turn from no less a personage than the Son of the infinite God (RH Jan. 30, 1900).

A Matter of Choice.—When Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The

porch, another *maid* saw him, and said unto them that were there. This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter. Surely thou also art *one* of them: for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him. Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

Day Trial Before the Sanhedrin

(Mk 15:1; Lk 22:66-71)

27 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.

Judas' Confession and Suicide

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou to *that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potters' field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the

26:72 Mt 5:24-56;

Ps 40:7; Is 68:1; Zec

5:4-6; Ac 5:3-4; Mt

26:71; Lk 22:54

26:73; Lk 22:59-60;

Jn 18:26-27; Jdg 12:6;

Nu 14:24

26:74 Mt 27:25; Jdg

17:2; Mk 14:71; Ac

23:12-11; Rom 9:5

26:75 Mt 26:54; Jn

13:36; Rom 7:18-20; 1

Co 4:7; Gal 6:1

27:1; Jdg 18:2-1; Sa

19:11; Mt 2:1; Lk

22:66; Ac 5:21; Lk

27:12; Rev 22:9; Jn

18:12; Ac 9:2; Ac

12:6-2; 1; 2; 1; Heb

15:5

27:3 Mt 26:14-16;

Mk 14:10-11; Lk 22:5

6; Jn 13:2; Job 20:5

27:4 Ge 42:21-19; Mt

27:10; Jer 20:15

27:5 Jdg 9:54-1; Sa

41-4; 5; Job 2:9; Ps

55:23; Ac 1:18-19

27:6 Mt 26:24; Lk

6:7-6; 0; Jn 18:28; Lk

23:18

27:8 Ac 1:19; Mt

28:15; Dt 5:16; Jos

19; Jdg 1:26

27:9 Zec 11:12-13

Mt 26:15; 1; 1; 2; 42

Lev 27:2-7

27:11 Mt 10:18; Mk

15:12; Lk 23:3; Jn

18:35-36; 1; 1; 1; 18

27:12 Mt 27:11; Ps

98:13-14; Isa 53:7; Mk

15:4-5; Jn 19:9-11; Ac

8:33-34

27:13 Mt 26:62; Jn

18:45; Ac 22:24

27:14 Ps 71:7; Isa

4:18; Zec 3:5; 1; Co

9:9

27:15 Mt 26:5; Mk

15:6; Lk 23:16-17; Jn

18:38-39; Ac 24:27

27:16 Mk 15:7; Lk

18:19; Jn 18:40; Ac

9:14; Rom 1:32

27:17 Mt 27:21; 1

Ki 18:21; Mt 27:22

27:18 Ge 37:11; Ps

109:10; Eccl 4:1; Isa

29:11; Mk 15:19

27:19 Ge 20:5-6

Job 33:14-17; Mt 27:1

27:20 Mk 15:11; Ac

14:18-19; Lk 23:18-20

27:22 Mt 27:17; Job

31:31; Ps 22:8-9; Zec

11:8; Mk 15:55

27:23 Ge 37:18-19

1; Sa 19:3-15; Ac 17:8

7; Ac 21:28-31

27:24 Dt 21:6-7

Job 9:30-31; Ps 26:6

Jer 2:27; Mt 27:1

children of Israel did value;

10 And gave them for the potters' field, as the Lord appointed me.

First Trial Before Pilate

(Mk 15:2-5; Lk 23:1-5; Jn 18:28-38)

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him. Hearest thou not how many things they witness against thee?

14 And he answered him to never a word, inasmuch that the governor marvelled greatly.

Second Trial Before Pilate

(Mk 15:6-19; Lk 23:13-25; Jn 18:39-19:16)

15 Now at that least the governor was wont to release unto the people a prisoner whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them. Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them. Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them. What shall I do then with Jesus which is called Christ? They all say unto him. Let him be crucified.

23 And the governor said. Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was

conflict is not yet ended, and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being, but he will personate Jesus Christ; and the world that has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imagination. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold!

The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete

the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you? Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, 'What will ye then that I shall do unto him whom ye call the King of the Jews?' the cry again will be, 'Crucify him!'

Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify His interest with that of those who accept Him as their personal Saviour. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the

27 ¹ Or, whom they bought of the children of Israel

made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it.

25 Then answered all the people, and said, His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.

The Crucifixion

(Mk 15:20-41; Lk 23:26-49; Jn 19:17-37)

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 And they that passed by reviled him, wagging their heads,

27:25 Mt 21:44; Nu 35:30; Eze 22:24; Ac 5:28; 1 Th 2:15-16;

27:26 Mk 15:15; Lk 23:25; Mt 20:19; Isa 50:6; 1 Pe 2:24

27:27 Mk 15:16; Jn 18:28; Jn 18:33; Ac 23:34; Jn 18:3;

27:28 Mk 15:17; Lk 23:11; Jn 19:25;

27:29 Mt 20:19; Ps 35:15; Isa 49:7;

27:30 Mt 26:67; Job 30:8-10; Isa 49:7; Isa 50:6; Mic 5:1;

27:31 Mt 20:19; Mt 21:39; 1 Ki 21:10;

27:32 Lev 4:3; Nu 15:35-36; Ac 7:58;

27:33 Mk 15:22; Lk 23:27-33; Jn 19:17

27:34 Mt 27:48; Ps 69:21; Mk 15:28;

27:35 Ps 22:16; Jn 20:20; Ac 4:10; Mk 15:24; Lk 23:34;

27:36 Mt 27:54; Mk 15:39; Mk 15:44;

27:37 Mk 15:26; Lk 23:38; Jn 19:19-22;

27:38 Mt 27:44; Isa 53:12; Mk 15:27-28; Lk 23:37; Jn 19:18;

27:39 Ps 22:6-7; Ps 22:17; La 1:12; MR 15:29-30; Lk 23:39-39;

27:40 Ge 37:19-20; Rev 11:10; Mt 26:61;

27:41 Job 13:9; Ps 22:12-13; Isa 28:22;

27:42 Jn 9:24; Jn 4:47; Ac 4:14;

27:43 Ps 3:2; Isa 36:15; Mt 27:40;

27:44 Mt 27:38; Job 30:7-9; Ps 35:15;

27:45 Mk 15:25; Lk 23:44-45; Isa 50:3;

27:46 Mk 15:34; Lk 23:46; Jn 19:28-30; Heb 5:7; Ps 22:1;

27:47 Mt 11:14; Mal 4:5; Mk 15:35-36

27:48 Mt 27:34; Ps 69:21; Lk 23:36;

27:49 Mt 27:43; 27:50 Mk 15:37; Lk 23:46; Jn 19:30; Mt 20:28; Ps 22:14-15;

27:51 Ex 26:31-37; Lev 16:2; Isa 25:7;

27:52 Isa 25:8; Hos 13:14; Jn 5:25-29;

27:53 Mt 4:5; Ne 11:1; Isa 48:2; Da 9:24; Rev 11:2;

27:54 Mt 27:36; Mt 8:5; Ac 10:1; Mk 15:39; Lk 23:47;

27:55 Lk 23:27-28; Lk 23:48-49;

27:56 Mt 27:61; Mt 28:1; Mk 15:40-41; Lk 24:10; Jn 20:1;

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard that, said, This man calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Josès, and the mother of Zebedee's children.

person of His saints (RH April 14, 1896).

When Christ was upon this earth, the world preferred Barabbas. And today the world and the churches are making the same choice. The scenes of the betrayal, the rejection, and the crucifixion of Christ have been re-enacted, and will again be re-enacted on an immense scale. People will be filled with the attributes of the enemy, and with them his delusions will have great power. Just to that degree that light is refused will there be misconception and misunderstanding. Those who reject Christ and choose Barabbas work under a ruinous deception. Misrepresentation and false witness will grow to open rebellion. The eye being evil, the whole body will be full of darkness. Those who give their affections to any leader but Christ will find themselves under the control, body, soul, and spirit, of an infatuation that is so entrancing that under its power souls turn away from hearing the truth to believe a lie. They are ensnared and taken, and by their

every action they cry, Release unto us Barabbas, but crucify Christ.

Even now this decision is being made. The scenes enacted at the cross are being re-enacted. In the churches that have departed from truth and righteousness it is being revealed what human nature can do and will do when the love of God is not an abiding principle in the soul. We need not be surprised at anything that may take place now. We need not marvel at any developments of horror. Those who trample under their unholy feet the law of God have the same spirit as had the men who insulted and betrayed Jesus. Without any compunction of conscience, they will do the deeds of their father, the devil. They will ask the question that came from the traitorous lips of Judas, What will you give me if I betray unto you Jesus the Christ? Even now Christ is being betrayed in the person of His saints.

In view of the history of the life and death of Christ, can we be surprised if the world is hollow and insincere? Can

² Or, governor's house

we in our day trust in man, or make flesh our arm? Shall we not choose Christ as our Leader? He alone can save us from sin.

When the world is at last brought up for trial before the great white throne, to account for its rejection of Jesus Christ, God's own messenger to our world, what a solemn scene it will be! What a reckoning will have to be made for nailing to the cross One who came to our world as a living epistle of the law. God will ask each one the question, What have you done with My only-begotten Son? What will those answer who have refused to accept the truth? They will be obliged to say, We hated Jesus, and cast Him out. We cried, Crucify Him, crucify Him. We chose Barabbas in His stead. If those to whom the light of Heaven is presented reject it, they reject Christ. They reject the only provision whereby they may be cleansed from pollution. They crucify to themselves the Son of God afresh, and put Him to an open shame. To them it will be said, "I never knew you: depart from me." God will assuredly avenge the death of His Son (RH Jan. 30, 1900).

27:21. See EGW on Rom. 3:19.

27:21, 22, 29 (Phil. 2:9; Heb. 2:9; Rev. 6:16; 14:10). **Two Kinds of Crowns.**—On whose side are we? The world cast Christ out, the heavens received Him. Man, finite man, rejected the Prince of life; God, our sovereign Ruler, received Him into the heavens. God has exalted Him. Man crowned Him with a crown of thorns, God has crowned Him with a crown of royal majesty. We must all think candidly. Will you have this man Christ Jesus to rule over you, or will you have Barabbas? The death of Christ brings to the rejecter of His mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb. But the death of Christ is hope and eternal life to all who receive Him and believe in Him (Letter 31, 1898).

Under Satan's Black Banner.—Each son and daughter of Adam chooses either Christ or Barabbas as his general. And all who place themselves on the side of the disloyal are standing under Satan's black banner, and are charged with rejecting and spitefully using Christ. They are charged with deliberately crucifying the Lord of life and glory (RH Jan. 30, 1900).

27:22, 23 (Mark 15:12-14; Luke 23:20-23; John 19:14, 15). **A Representative Scene.**—The scene transacted in Jerusalem at the betrayal and rejection of Christ represents the scene which will take place in the future history of the world, when Christ is finally rejected. The religious world will take sides with the first great rebel, and will reject the message of mercy in regard to the commandments of God and the faith of Jesus (MS 40, 1897).

27:25, 26 (Mark 15:14, 15; Luke 23:23, 24; John 19:15, 16). **Angels Could Not Interfere.**—Be astonished, O heaven, and be everlastingly ashamed, O inhabitants of earth! With sorrow and indignation the angels heard the choice made by the people and the sentence passed upon Christ. But they could not interfere; for in the great controversy between good and evil, Satan must be given every opportunity to develop his true character, that the heavenly universe and the race for whom Christ was giving His life might see the righteousness of God's purposes. Those under the control of the enemy must be allowed to reveal the principles of his government (MS 136, 1899).

27:32 (Mark 15:21; Luke 23:26). **A Means of Conversion.**—The cross he [Simon] was forced to bear became the means of his conversion. His sympathies were deeply stirred in favor of Jesus; and the events of Calvary, and the words uttered by the Saviour, caused him to acknowledge that He was the Son of God (Undated MS 127).

27:37 (Ps. 85:10; Mark 15:26; Luke 23:38; John 19:19). **An Arranged Superscription.**—Look at the superscription written above the cross. The Lord arranged it. Written in Hebrew, Greek, and Latin, it is a call for all Jew and Gentile, barbarian and Scythian, bond and free, hopeless, helpless, and perishing, to come. Christ has made of none effect the power of Satan. He laid hold of the pillars of Satan's kingdom, and passed through the conflict, destroying him that had the power of death. A way was now opened whereby mercy and truth could meet

together, and righteousness and peace kiss each other (MS 111, 1897).

27:38 (Mark 15:27; Luke 23:33; John 19:18). **Christ Placed as Most Notorious Criminal.**—Joseph and Nicodemus watched every development at the condemnation and crucifixion of Christ. Not an action escaped them. These men were diligent searchers of the Scriptures, and they were deeply indignant as they saw this man, whom the judges had pronounced to be entirely without fault, placed in the center of two thieves, "on either side one, and Jesus in the midst." This instruction had been given by the chief priests and rulers, that by his position all might judge that Christ was the most notorious of the three (MS 103, 1897).

27:42. See EGW on Luke 24:13-15.

27:45 (Mark 15:33; Luke 23:44). **In Sympathy and Confirmation.**—The darkness upon the face of nature expressed her sympathy with Christ in His expiring agony. It evidenced to humanity that the Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem, and from the world. It was a miraculous testimony given of God, that the faith of after generations might be confirmed (3SP 167).

God and Angels Clothed in Darkness.—The dark cloud of human transgression came between the Father and the Son. The interruption of the communion between God and His Son caused a condition of things in the heavenly courts which cannot be described by human language. Nature could not witness such a scene as Christ dying in agony while bearing the penalty of man's transgression. God and the angels clothed themselves with darkness, and hid the Saviour from the gaze of the curious multitude while He drank the last dregs of the cup of God's wrath (Letter 139, 1898).

27:45, 46 (v. 44; Mark 15:33, 34, 39; Luke 23: 46, 47; John 19:30). **Circumstances Sowed Seed.**—The conviction forced upon many at the time of Christ's trial, at the time when the three hours' darkness enshrouded the cross, without any natural cause for it, and when the last sentences were uttered, "My God, my God, why hast thou forsaken me?" "It is finished." "Into thy hands I commend my spirit," was seed sown that opened into harvest when at a future date the gospel was boldly proclaimed by His disciples. The shaking earth, the piercing cry, the sudden death which called forth in no whispered tones the cry, "It is finished," forced from many the words, "Assuredly this man was righteous"; "Truly this was the Son of God." Many who had scoffed and jeered at, and taunted the Son of God were terribly afraid that the shaking earth, the rent and trembling rocks would put an end to their own lives. They hastened away from the scene, heaving upon their breasts, stumbling, falling, in awful terror lest the earth should open and swallow them up. The veil of the temple rent so mysteriously, changed the religious ideas of many of the Jewish priests, and a large company changed their faith. After the day of Pentecost, we read that "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people" (MS 91, 1897).

Father Suffered With Son.—In the scenes that transpired in the judgment hall and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the heavenly host could have delivered Him. The angels suffered with Christ. God Himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bondslaves. Yet for them Christ yielded up His life on Calvary (BE Aug. 6, 1894).

27:50 (Mark 15:37; Luke 23:46; John 19:30; Heb. 2:14). **Satan Overcome by Christ's Human Nature.**—When Christ bowed His head and died, He bore the pillars of Satan's kingdom with Him to the earth. He vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead

The Burial (Mk 15:42-47; Lk 23:50-56; Jn 19:38-42)

- 57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:
58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.
59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.
61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

The Guard at the Tomb

- 62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,
63 Saying, Sir, we remember that that deceiver said, while he was yet alive,

27:57 Mk 15:42-43; Lk 23:50-51; Jn 19:38-42; 1 Sa 1:1;
27:58 Mk 15:44-46; Lk 23:52-53;
27:60 Isa 53:9; Mt 27:66; Mk 16:3-4; Lk 24:2; Jn 20:1;
27:61 Mt 27:56;
27:62 Mt 26:17; Mk 15:42; Jn 19:14; Ps 2:1-6; Ac 4:27-28;
27:63 Lk 23:2; Jn 7:12; 2 Co 6:8; Mt 16:21; Mt 17:23;
27:64 Mt 28:13; Mt 12:45;
27:65 Mt 28:11-15; Ps 76:10; Pr 21:30;
27:66 Da 6:17; 2 Ti 2:19
28:1 Mk 16:1-2; Lk 23:56-24:1; Lk 24:22;
28:2 Mt 27:51-53;
Ac 16:26; Rev 11:9;
Mk 16:5-5; Lk 24:25;

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1 Or, had been

After three days I will rise again.

- 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.
65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

The Resurrection; Postresurrection Appearances (28:1-20) Spring, A.D. 31

The Resurrection (Mk 16:1-11; Lk 24:1-12; Jn 20:1-18)

- 28 In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.
2 And behold, there was a great earthquake: for the angel of the Lord

was hidden. He overcame in human nature, relying upon God for power. This is the privilege of all. In proportion to our faith will be our victory (YI April 25, 1901).

27:51 (Mark 15:38; Luke 23:45; Eph. 2:14, 15; Col. 2:14; Heb. 10:19, 20; See EGW on John 19:30). **The Mercy Seat Opened to All**—Christ was nailed to the cross between the third and sixth hour, that is, between nine and twelve o'clock. In the afternoon He died. This was the hour of the evening sacrifice. Then the veil of the temple, that which hid God's glory from the view of the congregation of Israel, was rent in twain from top to bottom.

Through Christ the hidden glory of the holy of holies was to stand revealed. He had suffered death for every man, and by this offering the sons of men were to become the sons of God. With open face, beholding as in a glass the glory of the Lord, believers in Christ were to be changed into the same image, from glory to glory. The mercy seat, upon which the glory of God rested in the holiest of all, is opened to all who accept Christ as the propitiation for sin, and through its medium, they are brought into fellowship with God. The veil is rent, the partition walls broken down, the handwriting of ordinances canceled. By virtue of His blood the enmity is abolished. Through faith in Christ Jew and Gentile may partake of the living bread (Letter 230, 1907).

(Ch. 26:65; Dan. 5:5, 25-28; Heb. 10:19, 20.) **Israel a Nation Unchurched**.—In Christ the shadow reached its substance, the type its antitype. Well might Caiaphas rend his clothes in honor for himself and for the nation; for they were separating themselves from God, and were fast becoming a people unchurched by Jehovah. Surely the candlestick was being removed out of its place.

It was not the hand of the priest that rent from top to bottom the gorgeous veil that divided the holy from the most holy place. It was the hand of God. When Christ cried out, "It is finished," the Holy Watcher that was an unseen guest at Belshazzar's feast pronounced the Jewish nation to be a nation unchurched. The same hand that traced on the wall the characters that recorded Belshazzar's doom and the end of the Babylonian kingdom, rent the veil of the temple from top to bottom, opening a new and living way for all, high and low, rich and poor, Jew and Gentile. From henceforth people might come to God without priest or ruler (MS 101, 1897).

(Heb. 6:19; 8:6, 7; 10:19, 20.) **God's Presence Withdrawn From Earthly Sanctuary**.—By the rending of the veil of the temple, God said, I can no longer reveal My presence in the most holy place. A new and living Way, before which there hangs no veil, is offered to all. No longer need sinful, sorrowing humanity await the coming of the high priest.

Type had met antitype in the death of God's Son. The Lamb of God had been offered as a sacrifice. It was as if a voice had said to the worshippers, "There is now an end to all sacrifices and offerings" (YI June 21, 1900).

A New Way Opened to Fallen Man.—When Christ on the cross cried out, "It is finished," the veil of the temple was rent in twain. This veil was significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God. He who had hitherto dwelt in the temple made with hands, had gone forth never again to grace it with His presence (ST Dec. 8, 1898).

27:52, 53 (See EGW on ch. 28:2-4). **Resurrection Known to Priests and Rulers**.—The captives brought up from the graves at the time of the resurrection of Jesus were His trophies as a conquering Prince. Thus He attested His victory over death and the grave; thus He gave a pledge and an earnest of the resurrection of all the righteous dead. Those who were called from their graves went into the city, and appeared unto many in their resurrected forms, and testified that Jesus had indeed risen from the dead, and that they had risen with Him. . . .

It was well known to the priests and rulers that certain persons who were dead had risen at the resurrection of Jesus. Authentic reports were brought to them of different ones who had seen and conversed with these resurrected ones, and heard their testimony that Jesus, the Prince of life, whom the priests and rulers had slain, was risen from the dead (3 SP 223).

27:54 (Mark 15:39; Luke 23:47; see EGW on vs. 45, 46; John 1:1-3, 14). **The Sermon in Action**.—[Matt. 27:54 quoted.] . . . What so enlightened and convinced these men that they could not refrain from confessing their faith in Jesus? It was the sermon that was given in every action of Christ and in His silence under cruel abuse. At His trial one seemed to vie with the other in making His humiliation as degrading as possible. But His silence was eloquence. In that lacerated, bruised, broken body hanging on the cross, the centurion recognized the form of the Son of God (MS 115, 1897).

28:1. See EGW on Mark 16:1, 2.

28:2. **Mightiest Angel Caused Earthquake**.—Before anyone had reached the sepulchre, there was a great earthquake. The mightiest angel from heaven, he who held the position from which Satan fell, received his commission

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descended from heaven, and came and rolled back the stone from the door, and sat upon it.

- 3 His countenance was like lightning, and his raiment white as snow:

- 4 And for fear of him the keepers did shake, and became as dead men.

- 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

- 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

- 7 And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

- 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

- 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

- 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

- 11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the

28:3 Mt 17:2; Ps 104:4; Eze 1:4-14; Da 10:5-6; Rev 1:14-15;
28:4 Mt 28:11; Mt 27:65-66; Job 4:14;
28:5 Isa 35:4; Isa 41:10; Da 10:12; Mk 16:6; Lk 1:12-13;
28:6 Mt 12:40; Mt 16:21; 27:63; Mk 8:31;
28:7 Mt 28:10; Mk 16:7-8; Lk 24:9-10;
28:8 Eze 3:12-13; Ps 2:11; Mk 16:8;
28:9 Isa 64:5; Mk 16:9-10; Jn 20:14-16;
28:10 Mt 28:5; Lk 24:36-38; Jn 6:20;
28:11 Mt 28:4; Mt 27:65-66
28:12 Mt 26:3-4; Mt 27:1-2; Ps 2:1-7; Jn 11:47; Ac 4:5-22;
28:13 Mt 26:64
28:14 Ac 12:19
28:15 Mt 26:15; 1 Ti 6:10; Mt 27:8
28:16 Mk 16:14; Jn 6:70; Ac 1:13-26; 1 Co 15:15; Mt 28:7;
28:17 Mt 16:28; Mt 28:9; Ps 2:12;
28:18 Mt 11:27; Mt 16:28; Ps 2:6-9; Isa 9:6-7; Da 7:14;
28:19 Ps 22:27-28; Isa 42:1; Isa 52:10; Mk 16:15-16;
28:20 Mt 7:24-27; Dt 5:32; Ac 2:42; 1 Co 11:2; Eph 4:11-17

things that were done.

- 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

- 13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

- 14 And if this come to the governor's ears, we will persuade him, and secure you.

- 15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

Appearance on a Mountain in Galilee (Mk 16:15-18)

- 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

- 17 And when they saw him, they worshipped him: but some doubted.

- 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

- 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

- 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

from the Father, and clothed with the panoply of heaven, he parted the darkness from his track. His face was like the lightning, and his garments white as snow. As soon as his feet touched the ground it quaked beneath his tread. The Roman guard were keeping their weary watch when this wonderful scene took place, and they were enabled to endure the sight, for they had a message to bear as witnesses of the resurrection of Christ. The angel approached the grave, rolled away the stone as though it had been a pebble, and sat upon it. The light of heaven encircled the tomb, and the whole heaven was lighted by the glory of the angels. Then his voice was heard, "Thy Father calls Thee; come forth" (MS 115, 1897).

28:2-4 (chs. 24:30; 27:52, 53; Isa. 24:20; John 5:28, 29; 1 Thess. 4:16; Rev. 6:14-17). A Lively Image of Glory.—In this scene of the resurrection of the Son of God is given a lively image of the glory that will be revealed at the general resurrection of the just at the second appearing of Christ in the clouds of heaven. Then the dead that are in their graves shall hear His voice and come forth to life; and not only the earth, but the heavens themselves, shall be shaken. A few graves were opened at the resurrection of Christ; but at His second coming all the precious dead, from righteous Abel to the last saint that dies, shall awake to glorious, immortal life.

If the soldiers at the sepulchre were so filled with terror at the appearance of one angel clothed with heavenly light and strength, that they fell as dead men to the ground, how will His enemies stand before the Son of God, when He comes in power and great glory, accompanied by ten thousand times ten thousand and thousands of thousands of

angels from the courts of heaven? Then the earth shall reel to and fro like a drunkard, and be removed as a cottage. The elements shall be in flames, and the heavens shall be rolled together as a scroll (ST April 22, 1913).

28:5, 6. See EGW on Mark 16:6.

28:17. Doubt closes Door to Blessings.—But some doubted. So it will ever be. There are those who find it hard to exercise faith, and they place themselves on the doubting side. These lose much because of their unbelief if they would control their feelings, and refuse to allow doubt to bring a shadow over their own minds and the minds of others, how much happier and more helpful they would be. They close the door to many blessings that they might enjoy if they would refuse to place themselves on the doubting side, and would, instead, talk hope and courage (Letter 115, 1904).

28:16 (Rom. 8:34; 1 John 2:1; see EGW on John 20:16, 17). A Friend at Court.—What a Friend we have at court. After His resurrection Christ spoke to His disciples saying, "All power is given unto me in heaven and in earth." These words were spoken to all who will receive them as a living assurance (MS 13, 1899).

28:19 (Rom. 6:4). Facilities of Heaven Pledged.—The Father, the Son, and the Holy Spirit, the three holy dignitaries of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God (MS 92, 1901).

28:19, 20. See EGW on Rom. 1:14.

28:20. See EGW on Acts 1:11.

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28-11-15 AA 60; DA 781-5, 794;
EW 91, 183-5 (SR 232-7), 189,
208, 265; GC 557; 15M 303, 305;
SR 397
28-16 DA 818; MH 508
28-17 5BC 1110; DA 819
28-18 AA 122 (CHS 18C; 5BC 1150;
715; 948; CM 108-9; DA 21-5,
319, 806; EV 224; MB 90; SD 40;
9T 186 (ZTT 384), 190; TM 92
(FE 190-1)
28-19-20 AA 25-34, 65, 105 (CHS
25), 174, 282; 11C 1120; 5BC
1110; 6BC 1054, 1067, 1074, CH
211, 248, 516, 545; CHS 23; CM
48, 349; CT 504 (CHS 114);
GW 72; DA 166, 184-28, 830-1;
EWC 96; EV 15, 250, 307, 481;
FE 107, 54; GW 374, 615; EW
101; FE 121, 452, 453; GC 8, 351,
635; GW 314, 464; MH 106-7; 15M
158, 228; MM 196, 301, 519, 527;
SC 74, 81; SD 15, 360; 15M 83,
166, 265; 25M 18, 100; SR 45,
504 (MYP 383); ZT 122 (CHS
110); 271 (SD 167); 4T 406 (ITT
386); 4T 267, 393 (ITT 523), 401
(ITT 541); 529; ST 65; 2TT
154; GT 98-9 (FE 416; ZTT 396);
228 (ZTT 485); 435 (CM 115; 2TT
551); 399, 447; 7T 32, 243; 8T
14-5 (ITT 205-6), 17 (3TT 208),
35, 46, 204 (CH 509); 9T 34 (CHS
114); CM 83, 63-4 (3TT 313), 107
(3TT 341), 123, 219; TM 65, 142,
144, 198, 311, 330, 380, 391, 417,
459; 3T 494; WM 70, 117,
193-19, 20 marg. 9T 20 (CHS
24; 3TT 209)
28-19, 20 RV 184 819
28-20 GW 17, 20 (CHS 23), 469
28-20 RV, marg. DA 224

The Gospel According to ST. MARK

INTRODUCTION

1. TITLE

The earliest extant manuscripts bear the simple title "According to Mark." Later, as the term "gospel" came to be applied to the story of Jesus' life and ministry, it was incorporated into the title of this book. The title found in the KJV, "The Gospel According to St. Mark," appears only in late manuscripts.

2. AUTHORSHIP

The unanimous and consistent testimony of Christian tradition points to John Mark as the author of the Gospel that bears his name. The name Mark is from the Latin *Marcus*, and is the surname of the writer (Acts 12:12, 25). His first name was John (see ch. 13:5, 13). His mother's name was Mary (ch. 12:12). He was a cousin of Barnabas (Col. 4:10), who at one time had been a resident of the island of Cyprus (Acts 4:36). Mark's home in Jerusalem seems to have been the house in which was the "upper room" (see on Matt. 26:18), where, for a time at least, some of the apostles lived after the resurrection and the ascension (John 20:19; Acts 1:13), and where members of the early church in Jerusalem assembled (Acts 12:12). It was John Mark who accompanied Paul and Barnabas on the first part of their first missionary journey (ch. 13:5, 13). On a later journey, Mark accompanied Barnabas to the island of Cyprus (ch. 15:36-39). Later he seems to have worked under the direction of Peter and Paul (1 Peter 5:13; Col. 4:10; 2 Tim. 4:11). The fact that the Gospel carries the name of so inconspicuous a man as Mark is indirect evidence of its genuineness and of his authorship. Had the book been a forgery, the name of a more well-known person who had been associated personally with Jesus, such as the apostle Peter, would no doubt have been attached to it. There is no valid reason to doubt either the authenticity of the book or that Mark was its author. Papias, bishop of the city of Hierapolis, about 10 mi. (16 km.) from Colossae and Laodicea in Asia Minor, is the first known writer who speaks of Mark as the author of this Gospel. In his *Interpretations*, as quoted in Eusebius (*Ecclesiastical History* iii. 39. 15; Loeb ed., vol. 1, p. 297), he states:

"And the Presbyter [most probably the pres-

byter John] used to say this, 'Mark became Peter's interpreter and wrote accurately all that he remembered, not, indeed, in order, of the things said or done by the Lord. For he had not heard the Lord, nor had he followed him, but later on, as I said, followed Peter, who used to give teaching as necessity demanded but not making, as it were, an arrangement of the Lord's oracles, so that Mark did nothing wrong in thus writing down single points as he remembered them. For to one thing he gave attention, to leave out nothing of what he had heard and to make no false statements in them.'"

This statement is in harmony with Peter's reference to Mark as "my son" (1 Peter 5:13).

Papias' report is taken generally to imply that Mark served as a translator for the apostle Peter when he addressed audiences in whose language he was not fluent, apparently on journeys in lands where Aramaic, Peter's native tongue, was not spoken. However, see AA 40. Presumably, Mark translated Peter's gospel account so often that he became familiar with it and thus was prepared to write the gospel narrative under inspiration of the Holy Spirit. Most scholars agree that Mark's record is the earliest of the four Gospels.

The Church Fathers are not in agreement as to whether Mark wrote before or after Peter's death (c. A.D. 64-66). Irenaeus of Lyons (c. A.D. 185) declares that Mark's Gospel was written after Peter died (*Against Heresies* iii. 1. 1). Clement of Alexandria (c. A.D. 190), on the other hand, places the writing of Mark during the lifetime of Peter (Eusebius, *op. cit.*, vi. 14. 5-7; Loeb ed., vol. 2, pp. 47, 49). The latter view appears to agree more closely with available information. But whichever was the case, the writing of this Gospel is doubtless to be placed between the years A.D. 55 and 70.

Many statements in the Gospel of Mark make evident that it was written for non-Jewish readers. Such words as *kenturio* (Latin *centurio*, "centurion"; ch. 15:39) and *spekoulator* (Latin *speculator*, "executioner"; ch. 6:27) suggest that while written in Greek, the language of culture, it was intended for Romans. Mark might have used the common Greek words for these officers, rather than the Latin, but he seems repeatedly to have chosen Latin words in Greek transliteration, presumably because they would be more familiar to his readers. He explains Palestinian coinage (ch. 12:42), obviously because his intended readers

were not familiar with it. Similarly, he explains the Jewish Passover (ch. 14:12) and customs of the Pharisees (ch. 7:3, 4). He translates various Aramaic words and expressions (chs. 5:41; 7:34; 15:34). None of this would have been necessary for a Palestinian reading audience. At the same time the writer was obviously a Jew who knew Aramaic and was familiar with the Old Testament, which, however, he quotes from the LXX translation.

3. HISTORICAL SETTING

For a brief outline of the historical background of the life and mission of Jesus see p. 272. For a more complete discussion see pp. 41-67.

4. THEME

Mark is the shortest of the Gospels, yet in some respects it is the most vigorous and powerful of them all. Though only two thirds the length of Matthew, it contains a record of most of the incidents related in its longer counterpart. Its style is terse, vigorous, incisive, vivid, picturesque, and often provides significant details not mentioned by any of the other evangelists.

Mark emphasizes Jesus as a Man of action, whereas Matthew presents Him as a Teacher. Thus Mark records almost all the miracles that are reported by both the other synoptic writers. A characteristic word of Mark's is *eutheōs* (or *euthus*), "straightway," or "immediately," which he uses more often than all the other gospel writers together. See on ch. 1:10.

Mark relates the life of Christ largely in chronological order, rather than topically as Matthew does. His emphasis on miracles makes apparent his purpose to highlight the mighty power of God as evidenced by the many "signs" and "wonders"

performed by Jesus. This is Mark's primary testimony to the divinity of Jesus, as that of Matthew is the fact that He fulfilled the predictions of the prophets of old. Matthew proves Jesus the Messiah on the basis that He is the One to whom the prophets bore witness. Mark proves Him the Messiah by the witness of His divine power, which, presumably, would be more convincing to his intended readers-Christians of a Gentile, perhaps Roman, background.

5. OUTLINE

The outline presented here covers only the major phases of the life and ministry of Jesus:

I. Preparation for Ministry, Autumn, A.D. 27, 1:1-13.

II. Galilean Ministry, Passover to Passover, A.D. 29-30. 1:14 to 7:23.

- A. Early Galilean ministry, 1:14-34.
- B. The first missionary journey, 1:35-45.
- C. Ministry in and about Capernaum, 2:1 to 3:19.
- D. The second missionary journey, 3:20 to 5:43.
- E. The third missionary journey, 6:1 to 7:23.

III. Retirement From Public Ministry, Spring to Autumn, A.D. 30, 7:24 to 9:50.

- A. Ministry in regions bordering on Galilee, 7:24 to 8:10.
- B. Looking forward to the cross, 8:11 to 9:50.

IV. Peraean Ministry, Autumn to Spring, A.D. 30-31, 10:1-52.

V. Closing Ministry at Jerusalem, Passover, A.D. 31, 11:1 to 15:47.

- A. Conflict with scribes and pharisees, 11:1 to 12:44.
- B. Jesus' prophecy of the fall of Jerusalem and of His second coming, 13:1-37.
- C. The arrest and trial of Jesus, 14:1 to 15:20.
- D. The crucifixion and burial of Jesus, 15:21-47.

VI. The Resurrection; Postresurrection Appearances, 16:1-20.

MARK

Preparation for Ministry, (1:1-13)

Autumn, A.D. 27-Spring, A.D. 28

Ministry of John the Baptist (Mt 3:1-12; Lk 3:1-18)

- 1 The beginning of the gospel of Jesus Christ, the Son of God;
- 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
- 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.
- 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.
- 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;
- 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.
- 8 I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.

The Baptism (Mt 3:13-17; Lk 3:21-23)

- 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.
- 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
- 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

The Temptation (Mt 4:1-11; Lk 4:1-13)

- 12 And immediately the Spirit driveth him into the wilderness.
- 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

1:9-11 (Matt. 3:13-17) The Time for Jesus to Work Has Come.—Tidings of the wilderness prophet, and his wonderful announcement, spread throughout Galilee. The message reached the peasants in the remotest hill towns, and the fisher folk by the sea, and in these simple, earnest hearts found its truest response. In Nazareth it was told in the carpenter shop that had been Joseph's, and One recognized the call. His time had come. Turning from His daily toil, He bade farewell to His mother, and followed in the steps of His countrymen who were flocking to the Jordan.

Jesus and John the Baptist were cousins, and closely related by the circumstances of their birth; yet they had had no direct acquaintance with each other. The life of Jesus had been spent at Nazareth in Galilee; that of John, in the wilderness of Judea. Amid widely different surroundings, they had lived in seclusion, and had had no communication with each other. Providence had ordered this. No occasion was to be given for the charge that they had

1:1 Lk 1:2-3; Ac

1:1-2; Jn 20:31; Rom

1:1-4; Rom 8:3;

1:2 Ps 40:7; Mt 25;

Mt 26:24; Lk 1:70; Mal

3:1; Lk 1:15-17;

1:3 Isa 40:3-5; Mt

3:3; Lk 3:4-6; Jn 1:15;

1:4 Mt 3:1-2; Mt

3:6; Lk 3:2-3; Jn 3:23;

1:5 Mt 3:5-6; Mt

4:25; Jn 1:28, Lev

26:40-42; Jos 7:19;

1:6 2 Ki 1:8; Zec

13:4; Mt 3:4; Lev

11:22

1:7 Mt 3:11; Lk

3:16; Jn 1:27; Jn 3:28-

31;

1:8 Mt 3:11; Pr

1:23; Isa 44:3; Eze

36:25-27; Joel 2:28;

1:9 Mt 3:13-15; Lk

3:21

1:10 Mt 3:16; Jn

1:31-34; Isa 64:1; Lk

3:22;

1:11 Mt 3:17; Jn

5:37; 2 Pe 1:17-18;

Mk 8:7; Ps 2:7;

1:12 Mt 4:1; Lk 4:1

1:13 Ex 24:18; Dt

9:11; Heb 2:17-18;

1:14 Mt 4:12; Mt

11:32; Lk 3:20; Jn 3:22;

24; Isa 61:1-3;

1:15 Da 2:44; Gal

4:4; Eph 1:10; Mt 3:2;

1:16 Mt 4:18; Lk

9:3; Mk 3:16; Lk 6:14;

1:17 Eze 47:10; Mt

4:19-20; Lk 5:10; Ac

2:38-41;

1:18 Mk 10:28-31;

Mt 19:27-30; Lk 5:11;

Php 3:8

1:19 Mk 3:17; Mk

5:37; Mk 9:2; Mt 4:21;

Ac 12:2

1:20 Mk 10:29; Dt

33:9; Mt 4:21-24; Lk

14:26;

1:21 Mk 2:1; Mt

4:13; Lk 4:31; Mk

1:39; Ac 1:14;

1:22 Jer 23:29; Mt

7:28-29; Lk 4:32; Jn

7:46; Ac 6:10;

1:23 Mk 1:34; Mk

5:2; Mk 7:25; Mt

12:43; Lk 4:33-37

1:24 Mk 5:7; Ex

14:12; Mt 8:29; Lk

8:28; Jas 2:19;

1:25 Mk 1:34; Mk

9:25; Ps 50:16; Lk

4:35; Ac 16:17

1:26 Mk 9:20; Mk

9:26; Lk 9:39; Lk 9:42;

Lk 11:22

Galilean Ministry, (1:14-7:23)

Second Passover, A.D. 29-Third Passover, A.D. 30

Opening of the Galilean Ministry

(Mt 4:12; Lk 4:14, 15)

- 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,
- 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

The Call by the Sea (Mt 4:18-22; Lk 5:1-11)

- 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
- 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
- 18 And straightway they forsook their nets, and followed him.
- 19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.
- 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

The Demoniac in the Synagogue (Lk 4:31-37)

- 21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.
- 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
- 23 And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
- 24 And Jesus rebuked him, saying, Hold thy peace, and come out of him.
- 25 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

conspired together to support each other's claims.

John was acquainted with the events that had marked the birth of Jesus. He had heard of the visit to Jerusalem in His boyhood, and of what had passed in the school of the rabbis. He knew of His sinless life, and believed Him to be the Messiah; but of this he had no positive assurance. The fact that Jesus had for so many years remained in obscurity, giving no special evidence of His mission, gave occasion for doubt as to whether He could be the Promised One. The Baptist, however, waited in faith, believing that in God's own time all would be made plain.

Jesus did not receive baptism as a confession of guilt on His own account. He identified Himself with sinners, taking the steps that we are to take, and doing the work that we must do. His life of suffering and patient endurance after His baptism was also an example to us (DA 109-111).

The Lamb of God.—The heavens are opened, and upon the Saviour's head descends a dovelike form of

1 or, unto 2 or, cloven, or, rent

- 27 And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.
- 28 And immediately his fame spread abroad throughout all the region round about Galilee.

Peter's Mother-in-Law; The Sick Healed at Even
(Mt 8:14-17; Lk 4:38-41)

- 29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.
- 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.
- 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
- 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
- 33 And all the city was gathered together at the door.
- 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

First Galilean Tour (Mt 4:23-25; Lk 4:42-44)

- 35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
- 36 And Simon and they that were with him followed after him.
- 37 And when they had found him, they said unto him, All men seek for thee.
- 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
- 39 And he preached in their synagogues throughout all Galilee, and cast out devils.

The First Leper (Mt 8:2-4; Lk 5:12-16)

- 40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt,

1:27 Mk 7:37; Mt 9:35; Lk 4:36; Lk 9:1; Lk 10:17-20
1:28 Mk 1:45; Mt 9:4; Mt 4:24; Mt 9:31; Lk 4:17

1:29 Mt 8:14-15; Lk 4:38-39; Lk 9:50
1:30 1 Co 9:5; Mk 5:23; Jn 11:3; Jaa 5:14-15

1:31 Mk 5:41; Ac 9:41; Ps 103:1-3; Mt 27:55; Lk 8:2-3

1:32 Mk 1:32; Mt 3:2; Mt 8:16; Lk 4:40
1:33 Mk 1:5; Ac 13:44

1:34 Mk 1:89; Mk 3:12; Lk 4:41; Ac 16:16-18

1:35 Mk 6:46-48; Ps 5:3; Lk 4:42; Jn 4:34; Eph 6:18

1:37 Mk 1:5; Zec 11:11; Jn 3:26; Jo 11:48

1:38 Lk 4:43; Isa 61:1-3; Lk 2:49; Lk 4:18-21; Jn 9:4

1:39 Mk 1:21; Mt 4:23; Lk 4:43-44; Lk 4:41

1:40 Mt 8:2-4; Lk 5:14; Mt 9:22-23; Ge 18:14

1:41 Mk 6:34; Mt 9:36; Lk 7:12-13; Heb 2:17; Mk 4:39

1:42 Mk 1:31; Mk 5:29; Ps 33:9; Mt 15:28; Jn 15:3

1:43 Mk 3:12; Mk 5:43; Mk 7:36; Mt 9:30; Lk 8:56

1:44 Lev 14:2-32; Mt 23:2-3; Lk 5:14; Lk 17:14; Rom 15:4

1:45 Ps 77:11; Lk 9:31; Lk 5:15; Th 1:10; Mk 2:1-2

2:1 Mk 1:45; Mt 9:1; Lk 5:18; Jn 4:47; Ac 2:6

2:2 Mk 2:13; Mt 13:3; Mk 1:37; Lk 5:17; Lk 12:1

2:3 Mt 9:1-2; Lk 5:18

2:4 Dt 22:8; Lk 5:19

2:5 Ge 22:12; Jn 2:25; Ac 11:23; Eph 2:8; Jas 2:18-22; Isa 93:11

2:6 Mk 8:17; Mt 16:7-8; Lk 21:82; 2 Co 10:7

2:7 Mk 14:64; Mt 9:3; Jn 10:39; Isa 43:25; Da 9:9

2:8 1 Ch 29:17; Mt 9:4; Lk 5:22; Jn 2:24-25; Heb 4:15

2:9 Mt 9:5; Lk 5:22

thou canst make me clean.

- 41 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, I will; be thou clean.
- 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
- 43 And he straitly charged him, and forthwith sent him away;
- 44 And said unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
- 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

The Paralytic Lowered Through the Roof
(Mt 9:2-8; Lk 5:17-26)

- 2 And again he entered into Capernaum after some days; and it was noised that he was in the house.
- 2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.
- 3 And they come unto him, bringing one sick of the palsy, which was borne of four.
- 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
- 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
- 6 But there were certain of the scribes sitting there, and reasoning in their hearts,
- 7 Why doth this man thus speak blasphemies? who can forgive sins but God only?
- 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
- 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to

1:10-13. See EGW on Matt. 4:1-11.

2:2-12 The Faith of the Paralytic.—Capernaum itself was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and great as well as the poor and lowly, and His lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and His mission would be brought before the world (DA 252).

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in utterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of

purest light,—fit emblem of Him, the meek and lowly One. Of the vast throng at the Jordan, few except John discerned the heavenly vision. Yet the solemnity of the divine Presence rested upon the assembly.

Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal.

John had been deeply moved as he saw Jesus bowed as a suppliant, pleading with tears for the approval of the Father. As the glory of God encircled Him, and the voice from heaven was heard, John recognized the token which God had promised. He knew that it was the world's Redeemer whom he had baptized. The Holy Spirit rested upon him, and with outstretched hand pointing to Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world" (DA 112).

19-11. See EGW on Matt. 3:13-17.

the house, and, breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him (DA 268).

Physical and Spiritual Health Restored.—Now, in words that fell like music on the sufferer's ear, the Saviour said, "Son, be of good cheer: thy sins be forgiven thee."

The burden of despair rolls from the sick man's soul; the peace of forgiveness rests upon his spirit, and shines out upon his countenance. His physical pain is gone, and his whole being is transformed. The helpless paralytic is healed; the guilty sinner is pardoned!

Fixing His glance upon them, beneath which they cowered, and drew back, Jesus said, "Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins," He said, turning to the paralytic, "Arise, take up thy bed, and go unto thine house."

Then he who had been borne on a litter to Jesus, rises to his feet with the elasticity and strength of youth. The life-giving blood bounds through his veins. Every organ of his body springs into sudden activity. The glow of health succeeds the pallor of approaching death. "And immediately He arose, took up the bed, and went forth before them all; inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Oh, wondrous love of Christ, stooping to heal the guilty and the afflicted! Divinity sorrowing over the soothing the ills of suffering humanity! Oh, marvelous power thus displayed to the children of men! Who can doubt the message of salvation? Who can slight the mercies of a compassionate Redeemer?

It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic.

The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are to-day thousands suffering from physical disease, who, like the paralytic, are longing for the message, "Thy sins are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give, would impart vigor to the mind, and health to the body.

Jesus came to "destroy the works of the devil." "In Him was life," and He says, "I am come that they might have life, and that they might have it more abundantly." He is "a quickening spirit" 1 John 3:8; John 1:4; 10:10; 1 Cor. 15:45 ...

The effect produced upon the people by the healing of the paralytic was as if heaven had opened, and revealed the glories of the better world. As the man who had been cured, passed through the multitude, blessing God at every step, and bearing his burden as if it were a feather's weight, the people fell back to give him room, and with awe-stricken faces gazed upon him, whispering softly among themselves, "We have seen strange things today" (DA 269-270).

2:14, 15. See EGW on Luke 5:29.

2:17. See EGW on Matt. 9:12, 13.

2:22. See EGW on Matt. 9:17.

3:1-3. See EGW on Luke 1:76, 77.

3:13-19 Twelve Disciples Chosen.—The first step was now to be taken in the organization of the church that after Christ's departure was to be His representative on earth. No costly sanctuary was at their command, but the Saviour led His disciples to the retreat He loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea.

Jesus had called His disciples that He might send them forth as His witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand

as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel of church (DA 291).

Jesus Read the Heart of Judas.—While Jesus was preparing the disciples for their ordination, one who had not been summoned, urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, "Master, I will follow Thee whithersoever Thou goest." Jesus neither repulsed nor welcomed him, but uttered only the mournful words: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head" Matt. 8:19, 20. Judas believed Jesus to be the Messiah; and by joining the apostles, he hoped to secure a high position in the new kingdom. This hope Jesus designed to cut off by the statement of His poverty.

The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in his work. They were surprised that Jesus received him so coolly. . . .

If He had repulsed Judas, they would, in their own minds, have questioned the wisdom of their Master. The after history of Judas would show them the danger of allowing any worldly consideration to have weight in deciding the fitness of men for the work of God. . . .

They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practise of the truth, through the grace of Christ, they may become transformed into His image.

Judas had the same opportunities as had the other disciples. . . .

He presented before Judas the heinous character of greed, and many a time the disciple realized that his character had been portrayed, and his sin pointed out; but he would not confess and forsake his unrighteousness. He was self-sufficient, and instead of resisting temptation, he continued to follow his fraudulent practises. Christ was before him, a living example of what he must become if he reaped the benefit of the divine mediation and ministry; but lesson after lesson fell unheeded on the ears of Judas.

Jesus dealt him no sharp rebuke for his covetousness, but with divine patience bore with this erring man, even while giving him evidence that He read his heart as in an open book (DA 293-295).

The Character of the Disciples Differs Each Other.—All the disciples had serious faults when Jesus called them to His service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to Him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were in all the beloved disciple. He was proud, and ambitious to be first in the kingdom of God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden.

Jesus reproved His disciples, He warned and cautioned them; but John and his brethren did not leave him; they chose Jesus, notwithstanding the reproofs. The Saviour did not withdraw from them because of their weakness and errors. They continued to the end to share His trials and to learn the lessons of His life. By beholding Christ, they became transformed in character.

The apostles differed widely in habits and disposition. There were the publican, Levi-Matthew, and the fiery zealot Simon, the uncompromising later of the authority of Rome; the generous, impulsive Peter, and the mean-spirited Judas; Thomas, true-hearted, yet timid and fearful, Philip, slow of heart, and inclined to doubt, and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all with inherited and

- say, Arise, and take up thy bed, and walk?
- 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy.)
- 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
- 12 And immediately he arose, took up the bed, and went forth before them all: inasmuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

Call of Levi Matthew (Mt 9:9; Lk 5:27, 28)

- 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
- 14 And as he passed by, he saw Levi the son of Alphaeus sitting 'at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

Matthew's Feast (Mt 9:10-13; Lk 5:29-32)

- 15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.
- 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
- 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

The Question About Fasting (Mt 9:14-17; Lk 5:33-39)

- 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?
- 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
- 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

25. Mk 2:5

2:10-13; 7:13-14; Mt 9:6-8; Jn 5:20-27; 1 Th 1:13-16

2:11 Mk 1:41 Jn 5:8-10; Lk 6:6-5

2:12 Mk 1:27; Mt 9:13; Lk 7:16; Lk 5:20; Ac 4:21

2:13 Mt 9:9; Mk 2:2; Mk 3:7; Lk 1:20; Lk 12:19-48

2:14 Mk 3:18; Mt 9:9; Lk 5:27; Ac 1:13; Mt 1:19-22

2:15 Mt 9:10-11; Mt 21:31-32; Lk 5:29-30; Lk 14:17

2:16 Mk 2:1-3; Lk 6:5-8; Lk 19:10; Heb 12:5; Mt 18:17

2:17 Mt 9:12-13; Lk 5:31-32; Jn 9:34; Lk 1:18; Lk 5:37

2:18 Mt 9:14-17; Lk 5:33-39; Mt 6:16; Lk 18:12; Rom 10:3

2:19 Ge 29:22; Jdg 11:30-31; Ps 15:14; Mt 25:1-10

2:20 Ps 15:11; SS 3:11; Lk 6:25; Jn 4:29; Rev 19:7

2:21 Ps 104:14-15; Lk 5:37; Lk 1:10-13; Mt 9:16

2:22 Jos 9:13; Job 32:19; Ps 119:80; Ps 119:83

2:23 Mk 12:1-8; Lk 6:1-5; Lk 24:21-25

2:24 Mk 2:16; Mt 7:4-5; Heb 12:5; Ex 20:10-14; 50:2

2:25 Mk 12:20; Mt 21:16; Mt 21:42; Lk 10:20

2:26 1 Ki 2:26-27; 2 Sa 23:9; 18:29-32; 33

2:27 Ex 25:12; Lk 6:14-15; Lk 20:12; Lk 6:9; Jn 7:25

2:28 Mk 3:4; Mt 12:8; Lk 6:5; Jn 5:9; 11; Jn 5:17; Eph 1:22

3:1 Mk 1:21; Mt 12:9-14; Lk 6:6-11; Jn 5:3

3:2 Ps 37:32; Lk 20:20-21; Jer 20:10; Da 6:1

3:3 Lk 12:4; Da 6:10; Lk 6:8; Lk 9:4; Gal 6:9

3:4 Mk 2:27-28; Lk 6:6; Mt 12:10-12; Lk 6:9

3:5 Lk 6:10; Lk 13:15; Eph 4:26; Rev 6:16; Ge 6:6

- 21 No man also seweth a piece of 'new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.
- 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

Plucking Grain on the Sabbath (Mt 12:1-8; Lk 6:1-5)

- 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.
- 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?
- 25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?
- 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?
- 27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
- 28 Therefore the Son of man is Lord also of the sabbath.

The Man With a Withered Hand (Mt 12:9-14; Lk 6:6-11)

- 3 And he entered again into the synagogue; and there was a man there which had a withered hand.
- 2 And they watched him, whether he would heal him on the sabbath day: that they might accuse him.
- 3 And he saith unto the man which had the withered hand, 'Stand forth.
- 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
- 5 And when he had looked round about on them with anger, being grieved for the 'hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was

cultivated tenderness to evil but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit (DA 295, 296).

3:22. See 16:6 on Matt 12:24-32.

3:28, 29. See 16:6 on Matt 12:31, 32.

3:30 (Luke 13:18). Not Like Earthly Governments.—

The government of the kingdom of Christ is like no earthly government. It is a representation of the characters of those who compose the kingdom. "Whereunto shall we liken the kingdom of God?" Christ asked, "or with what comparison shall we compare it?" He could find nothing on earth that would serve as a perfect comparison. His court is one where holy love presides, and whose offices and appointments are graced by the exercise of charity. He charges His servants to bring pity and loving-kindness. His own attributes, into all their office work, and to find their happiness and satisfaction in reflecting the love and tender compassion of the divine nature on all with whom they

associate (RH March 19, 1908).

5:25-34 Jesus Healed a Sick Woman.—On the way to the ruler's house, Jesus had met, in a crowd, a poor woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But her hopes revived when she heard of the cures that Christ performed. She felt assured that if she could only go to Him, she would be healed. In weakness and suffering she came to the seaside where He was teaching, and tried to press through the crowd, but in vain. Again she followed Him from the house of Levi-Matthew, but was still unable to reach Him. She had begun to despair, when, in making His way through the multitude, He came near where she was.

The golden opportunity had come. She was in the presence of the great Physician! But amid the confusion she could not speak to Him, nor catch more than a passing

restored whole as the other.

- 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Jesus' Popularity (Mt 12:15-21)

- 7 But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judaea,

- 8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

- 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

- 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

- 11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

- 12 And he straitly charged them that they should not make him known.

Appointment of the Twelve (Lk 6:12-16)

- 13 And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him.

- 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

- 15 And to have power to heal sicknesses, and to cast out devils;

- 16 And Simon he surnamed Peter;

- 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder;

- 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,

- 19 And Judas Iscariot, which also betrayed him; and they went into an house.

A Blind and Dumb Demoniac;

The Unpardonable Sin (Mt 12:22-45; Lk 11:14-32)

- 20 And the multitude cometh together again, so that they could not so much as

3:6 Ps 109:5-8, Mt 12:14, Lk 6:11, Jn 11:53 Mk 6:15,

3:7 Mt 12:15, Lk 6:12, Jn 10:49-51, Jn 11:53-55, Ac 1:5-6,

3:8 Lsa 54:5, 1 Pet 5:15, Mal 1:2-4, Mk 7:24 Mk 7:31,

3:9 Mk 5:40, Jn 6:15,

3:10 Mt 12:15, Mk 5:27-28, Mk 6:56, Ac 5:15 1Th 12:6,

3:11 Mk 1:23-24, Mt 8:31, Lk 4:41,

3:12 Mk 1:25, Mk 1:34, Mt 12:16, Ac 16:18,

3:13 Mt 10:1, Lk 6:12-16,

3:14 Jn 15:16, Ac 1:21-25, Gal 1:15-20,

3:16 Mk 1:16, Mt 10:16-18, Jn 1:12, Gal 2:7-9,

3:17 Mk 1:19-20, Mk 5:47, Jn 21:20-25,

Ac 12:1, Lsa 58:1,

3:18 Jn 1:9, Jn 12:21-22, Ac 1:15, Lk 6:11, Ac 1:15, Mk 2:11,

3:19 Mt 26:14-16, Mt 26:17, Jn 6:64, Jn 12:48,

3:20 Mk 3:9, Mk 6:31, Lk 6:17, Jn 4:31,

3:21 Mk 3:19, Mk 6:31, Jn 7:10, Jn 7:26, 1Th 9:7,

3:22 Mk 7:1, Mt 15:14, 5:17, Jn 22:6,

3:23 Ps 49:4, Mt 15:9, Mt 12:25-30, Lk 11:17-25,

3:24 Jude 9, Lk 12:1, Jn 9:20-21, Lsa 49:24, 1Ph 3:6,

3:25 1Co 7:1, 1 Ps 155:1, Gal 3:15, Jas 3:16,

3:27 1Co 3:15, Lsa 49:24, 1Ph 3:6, Jn 10:20,

3:28 Mt 12:41, 52, Heb 6:4-8, Heb 10:26-31, 1Jn 5:16,

3:29 Mk 12:40, Mt 25:46, 2 Th 1:9, Jude 15,

3:30 Mk 8:22, Jn 10:20,

3:31 Mt 12:40-48, Lk 8:19-21,

3:32 Dt 33:9, Lk 2:49, Mt 6:5,

3:33 Mt 22:22, Mt 12:29, Lk 11:27-28,

3:34 Mt 7:21, Jn 12:15-17,

3:35 Mk 2:13, Mt

eat bread.

- 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

- 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

- 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

- 24 And if a kingdom be divided against itself, that kingdom cannot stand.

- 25 And if a house be divided against itself, that house cannot stand.

- 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

- 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man: and then he will spoil his house.

- 28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

- 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

- 30 Because they said, He hath an unclean spirit.

Visit of Jesus' Mother and Brothers

(Mt 12:46-50; Lk 8:19-21)

- 31 There came then his brethren and his mother, and, standing without, sent unto him, calling him.

- 32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

- 33 And he answered them, saying, Who is my mother, or my brethren?

- 34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

- 35 For whosoever shall do the will of God the same is my brother, and my sister, and mother.

Sermon by the Sea (Mt 13 1-53; Lk 8:4-18)

- 4 And he began again to teach by the sea side; and there was gathered unto him a

glimpse of His figure. Fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be whole. As He was passing, she reached forward, and succeeded in barely touching the border of His garment. But in that moment she knew that she was healed! In that one touch she was concentrated the faith of her life, and instantly her pain and feebleness gave place to the vigor of perfect health!"

With a grateful heart she then tried to withdraw from the crowd; but suddenly Jesus stopped, and the people halted with Him. He turned, and looking about asked in a voice distinctly heard above the confusion of the multitude, "Who touched Me?" The people answered this query with a look of amazement, fisted upon all sides, and rudely pressed hither and thither, as He was, it seemed a strange inquiry.

Peter, ever ready to speak, said, "Master, the multitude thronging Thee and press Thee, and sayest Thou, Who

touched Me?" Jesus answered, "Somebody hath touched Me; for I perceive that virtue is gone out of Me." The Saviour could distinguish the touch of faith from the casual contact of the careless throng (DA 343-344).

Touch of Faith.—It was not through the outward contact with Him, but through the faith which took hold of His divine power, that the cure was wrought.

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue so in spiritual things. To talk of religion as casual way, to pray without soul hunger and living faith avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who wants to acquire knowledge before he will exercise faith, cannot

3 or, rushed 4 or, home 5 or, kinsmen

great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

The Sower, the Seed, and the Soils

- 2 And he taught them many things by parables, and said unto them in his doctrine,
- 3 Hearken; Behold, there went out a sower to sow:
- 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
- 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
- 6 But when the sun was up, it was scorched; and because it had no root, it withered away.
- 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
- 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.
- 9 And he said unto them, He that hath ears to hear, let him hear.
- 10 And when he was alone, they that were about him with the twelve asked of him the parable.
- 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
- 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.
- 13 And he said unto them, Know ye not this parable? and how then will ye know all parables?
- 14 The sower soweth the word.
- 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
- 16 And these are they likewise which are sown on stony ground; who, when they

13:1-2; Lk 8:4;
4:12 Mk 4:11; Mk 4:34; Ps 49:4; Mk 1:53;
4:34 Mk 4:19; Mk 4:23; Mk 7:14;
4:14 Mk 4:15; Ge 15:11; Mt 13:4; Mt 15:19; Lk 8:5;
4:5 Mk 4:16-17; Eze 11:19; Hos 10:12; Am 6:12; Mt 13:4-6;
4:6 SS 1:6; Isa 29:8;
4:7 Mk 4:18-19; Ge 3:17-18; Jer 4:3; Mt 13:7;
4:8 Mk 4:20; Isa 58:1; Jer 23:29; Lk 8:15; Jn 12:13;
4:9 Mk 4:23; Mk 4:23-24; Mt 11:15;
4:10 Mk 4:34; Mk 7:17; Pr 13:20; Mt 13:10; Lk 8:9;
4:11 Mt 11:25; Mt 13:16; Lk 8:10;
4:12 Dt 29:4; Isa 44:18; Jer 5:21; Mt 13:14-15; Lk 8:10;
4:13 Mk 7:17-18; Mt 13:51-52; Heb 5:11-14; Rev 3:19;
4:14 Mk 4:3; Isa 32:20; Mt 13:19; Lk 8:11; Col 1:5-6;
4:15 Mk 4:4; Ge 19:14; Isa 53:1; Heb 2:1; 2 Th 2:9;
4:16 Mk 6:20; Mt 10:17-22; Eze 33:31-32; Mt 8:19-20;
4:17 Mk 4:5-6; Job 19:28; Mt 12:31; Lk 12:10; Jn 8:31;
4:18 Mk 4:7; Jer 4:3; Mt 13:22; Lk 8:14;
4:19 Lk 10:41; Lk 12:17-21; Lk 12:29-30;
4:20 Mk 4:8; Mt 13:23; Lk 8:15;
4:21 Isa 60:1-5; Mt 5:15; Lk 8:16; 1 Co 12:7; Eph 5:9-13;
4:22 Ps 40:5-10; Ps 78:24; Eccl 12:14;
4:23 Mk 4:9; Mt 11:15; Rev 2:7;
4:24 Pr 19:27; Lk 8:18; Ac 17:31;
4:25 Mt 13:12; Lk 8:18; Lk 16:9-12;
4:26 Mt 3:2; Mt 4:17; Lk 13:18;
4:27 Eccl 8:17; Eccl 11:5; Jn 3:7-8; 1 Co 15:37-38; 2 Th 1:3;
4:28 Ge 1:11-12; Ge 2:4-9; Isa 61:11;
4:29 2 Jf 4:7-8; Isa 57:1-2; Joel 3:1;
4:30 La 2:13; Mt 11:16; Lk 13:18;
4:31 Ge 22:17-18; Ps 72:16-19; Isa 9:7;
4:32 Isa 11:9; Ps

have heard the word, immediately receive it with gladness;

- 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.
- 18 And these are they which are sown among thorns; such as hear the word,
- 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
- 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
- 21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
- 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 23 If any man have ears to hear, let him hear.
- 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
- 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;
- 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
- 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.
- 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
- 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
- 32 But when it is sown, it groweth up, and becometh greater than all herbs, and

Mk

receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power (DA 347).

6:17-29 John the Baptist's Suffering.—To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate; but it can never shake our confidence in God when we remember that John was but a sharer in the sufferings of Christ. All who follow Christ will wear the crown of sacrifice. They will surely be misunderstood by selfish men, and will be made a mark for

the fierce assaults of Satan. . . .

In this warfare, Satan was revealing his own character. Before the witnessing universe he made manifest his enmity toward God and man.

Though no miraculous deliverance was granted John, he was not forsaken. He had always the companionship of heavenly angels, who opened to him the prophecies concerning Christ, and the precious promises of Scripture. These were his stay, as they were to be the stay of God's people through the coming ages. To John the Baptist, as to those that came after him, was given the assurance, "Lo, I am with you all the days even unto the end." . . .

God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him. Not Enoch, who was translated to heaven, not Elijah, who ascended in a chariot of fire, was greater or more honored than John the Baptist,

14 ¹ the word in the original signifieth a less measure, as at ² or, ripe

shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

- 33 And with many such parables spake he the word unto them, as they were able to hear it.

- 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

The Storm on the Lake (Mt 8:18, 23-27; Lk 8:22-25)

- 35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

- 36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

Mk

- 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

- 38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

- 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

- 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

- 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

The Demoniacs of Gadara (Mt 8:28-9:1; Lk 8:26-39)

- 5** And they came over unto the other side of the sea, into the country of the Gadarenes.

- 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit.

- 3 Who had *his* dwelling among the tombs; and no man could bind him, nor with chains:

- 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

- 5 And always, night and day, he was in the mountains, and in the tombs, crying, and

80:9-11, Lk 5:1-10, Da 1:10-14, 4:33, Mt 13:51-55, Jn 10:12, 1 Co 5:1-2, 4:34, Mk 1:10, Mk 1:17-23, Mt 13:56, Lk 2:14-16, 4:35, Mt 8:23, Lk 8:22, Mk 5:21, Mk 6:15, 16:25, 4:36, Mk 4:1, Mk 5:9, 4:37, Mt 8:23-24, Lk 8:22-23, Jn 1:19, Ps 107:23-31, 4:38, Jn 4:6, Heb 2:17, Jn 8:5-6, Ps 14:23-24, Isa 51:9-10, 4:39, Ex 14:16, 15:14-22, Job 38:11, Ps 29:10, 107:7, 4:40, Ps 40:1-3, Isa 42:5, Mt 8:26, Lk 8:25, Jn 6:19-20, 4:41, Mk 5:55, 1 Sa 12:18-20, Ps 89:7, Mal 2:5, Rev 15:1.

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cutting himself with stones.

- 6 But when he saw Jesus afar off, he ran and worshipped him.

- 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

- 8 For he said unto him, Come out of the man, *thou* unclean spirit.

- 9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

- 10 And he besought him much that he would not send them away out of the country.

- 11 Now there was there nigh unto the mountains a great herd of swine feeding.

- 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

- 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

- 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

- 15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

- 16 And they that saw it told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

- 17 And they began to pray him to depart out of their coasts.

- 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

- 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

- 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

The Invalid Woman: Jairus' Daughter

(Mt 9:18-26; Lk 8:40-56)

- 21 And when Jesus was passed over again by

who perished alone in the dungeon. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" Phil. 1:29. And of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor (DA 223-225).

6:26. See EGW on Matt. 14:9.

7:14-23 Tradition and Authority of Man Can Not Stand the Test of God.—Among the observances most strenuously enforced, was that of ceremonial purification. A neglect of the forms to be observed before eating, was accounted a heinous sin, to be punished both in this world and in the next; and it was regarded as a virtue to destroy the transgressor.

The rules in regard to purification were numberless. The period of a lifetime was scarcely sufficient for one to learn them all. The life of those who tried to observe the rabbinical requirements was one long struggle against cere-

monial defilement, an endless round of washings and purifications. While the people were occupied with trifling distinctions, and observances which God had not required, their attention was turned away from the great principles of His law.

To the multitude, and afterward more fully to His disciples, Jesus explained that defilement comes not from without, but from within. Purity and impurity pertain to the soul. It is the evil deed, the evil word, the evil thought, the transgression of the law of God, not the neglect of external man-made ceremonies, that defiles a man.

The disciples noted the rage of the spies as their false teaching was exposed. They saw the angry looks, and heard the half-muttered words of dissatisfaction and revenge. Forgetting how often Christ had given evidence that He read the heart as an open book, they told Him of the effect of His words. Hoping that He might console the enraged officials, they said to Jesus, "Knowest thou

- ship unto the other side, much people gathered unto him: and he was nigh unto the sea.
- 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet.
- 23 And besought him greatly, saying, My little daughter lieth at the point of death: *pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.
- 24 And Jesus went with him; and much people followed him, and thronged him.
- 25 And a certain woman, which had an issue of blood twelve years,
- 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.
- 27 When she had heard of Jesus, came in the press behind, and touched his garment.
- 28 For she said, If I may touch but his clothes, I shall be whole.
- 29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.
- 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
- 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
- 32 And he looked round about to see her that had done this thing.
- 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
- 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
- 35 While he yet spake, there came from the ruler of the synagogue's *house* certain which said, Thy daughter is dead: why troublest thou the Master any further?
- 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
- 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
- 38 And he cometh to the house of the ruler

5:22 Mt 9:18-19; Lk 8:11-12, Ac 13:15, Ac 18:8, Mk 5:4, 5:23 Mk 7:25-27; Mk 9:21-22, Ps 50:15, Ac 20:8, Lk 5:1-15

5:24 Lk 7:6, Ac 10:38, Mk 5:31; Lk 8:12, Lk 8:15

5:25 Mt 9:20-22, Lk 8:15-17, Lk 15:19-20, Lk 15:11

5:26 Job 13:4, Jer 8:22, Jer 51:8, Ps 108:12

5:27 Mk 6:56, 2 Ki 15:21, Mt 11:36, Ac 5:15

5:29 Ex 15:26, Job 33:21-25, Ps 90:2, Ps 105:4

5:30 Lk 6:19; Lk 8:46, 1 Pt 2:9

5:31 Lk 8:15, Lk 9:12

5:33 Mk 4:41, Lk 11:12, Lk 1:29, Ps 90:2, Ps 66:16

5:34 Mt 9:2; Mt 9:22, Lk 8:48, Mk 10:52

5:35 Lk 8:49, Jn 5:25, Lk 7:6-7, Jn 11:21

5:36 Mk 5:44, Mk 9:23, Mt 9:28-29, Mt 17:20

5:37 Lk 8:51, Ac 9:40, Mk 9:2, Mk 15:33

5:38 Jer 9:17-20, Mt 9:24-24, Mt 11:17, Ac 9:39

5:39 Da 12:2, Jn 11:11-15, Ac 20:10

5:40 Ge 19:14, Job 12:4, Ps 22:7, Lk 10:14, Ac 17:32

5:41 Mk 1:31, Ac 9:40-41, Ge 1:5, Ps 34:5

5:42 Mk 1:27, Mk 4:41, Mk 6:51, Ac 5:10-14

5:43 Mk 1:45, Mk 5:12, Mt 8:4, Mt 9:40, Lk 5:14

6:1 Mt 13:54, Lk 4:16

6:2 Mk 1:21-22, Lk 4:15, Jn 6:12, Ac 4:14-15

6:3 Mt 13:55-56, Lk 4:22, Isa 49:7, 1 Pt 2:4, Mk 15:40

6:4 Jer 11:21, Jer 12:6, Mt 13:57, Lk 4:21

6:5 Mk 9:24, Ge 19:22, Mt 15:58, Heb 12

6:6 Isa 59:16, Jer 23:1, Mt 8:10, Jn 9:40

6:7 Mk 5:15-16; Mt

of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

- 39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.
- 40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
- 41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.
- 42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.
- 43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Second Rejection at Nazareth (Mt 13:54-58)

- 6 And he went out from thence, and came into his own country; and his disciples follow him.
- 2 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?
- 3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.
- 4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.
- 5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
- 6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

Third Galilean Tour: Mission of the Twelve (Mt 9:36-11:1; Lk 9:1-6)

- 7 And he called unto him the twelve, and

that the Pharisees were offended, after they heard this saying.

He answered, "Every plant, which My Heavenly Father hath not planted, shall be rooted up." The customs and traditions so highly valued by the rabbis, were of this world, not from heaven. However great their authority with the people, they could not endure the testing of God. Every human invention that has been substituted for the commandments of God, will be found worthless in that day when "God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14) (DA 395-398).

Tradition of Man Can Never Substitute the Law of God.—"The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usages that have no better foundation than the traditions of the Fathers. Such institutions, resting upon mere human authority, have

supplanted those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ. Of the remnant people of God it is written, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (DA 498).

8:29-33 The First Revelation of Jesus Suffering.—The disciples still expected Christ to reign as a temporal prince. Although He had so long concealed His design, they believed that He would not always remain in poverty and obscurity; the time was near when He would establish His kingdom. That the hatred of the priests and rabbis would never be overcome, that Christ would be rejected by His own nation, condemned as a deceiver, and crucified as a

Mk

- began to send them forth by two and two; and gave them power over unclean spirits;
- 8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse;
- 9 But *be* shod with sandals; and not put on two coats.
- 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.
- 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.
- 12 And they went out, and preached that men should repent.
- 13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

Martyrdom of John the Baptist

(Mt 14:1, 2, 6-12; Lk 9:7-9)

- 14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.
- 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.
- 16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.
- 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.
- 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
- 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:
- 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.
- 21 And when a convenient day was come,

10:1; Lk 6:33-16; Lk 9:1-6;
6:8 Mt 10:9-10; Lk 10:4; Lk 22:35; Mt 10:9;
6:9 Eph 6:15; Ac 12:8
6:10 Mt 10:11-13; Lk 9:4; Lk 10:7-8; Ac 16:15;
6:11 Ne 5:13; Mt 10:14; Lk 9:5; Ac 13:50-51; Ezr 16:48-51;
6:12 Mk 1:3; Eze 18:30; Mt 3:2; Mt 5:8; Lk 1:35; Ac 2:38;
6:13 Mk 6:7; Lk 10:17; Jas 5:14-15
6:14 Mk 6:22; Mt 14:1-2; Lk 3:1; Mk 6:45; 1 Th 1:8
6:15 Mk 8:28; Mk 9:12-13; Mal 4:5; Jn 7:40; Ac 3:22-23
6:16 Ge 40:10-11; Ps 53:5; Mt 14:2; Lk 9:9; Rev 11:10-13
6:17 Mt 4:12; Lk 11:2; Lk 3:19-20;
6:18 Lev 18:16; Eze 3:18-19; Mt 14:3-4; Ac 20:26-27;
6:19 Ge 39:17-20; Ecc 7:9; Eph 4:26-27
6:20 Mk 11:18; Ex 11:3; Eze 2:5-7; Da 4:18-27;
6:21 Ge 27:41; Ps 37:12-13; Ac 12:2-4; Da 5:1-4;
6:22 Est 1:10-12; Isa 3:16; Da 5:2; Mt 14:6
6:23 Mt 5:34-37; Mt 14:7; Est 7:2; Pr 6:2;
6:24 Ge 27:8-11; Eze 19:2-3; Mt 14:8;
6:25 Pr 1:16; Rom 3:15; Nu 7:19
6:26 Mt 14:9; Mt 27:3-5; Mt 27:24-25
6:27 Mt 14:10-11
6:29 Mt 14:12; Mt 27:57-60; Ac 8:2
6:30 Mk 6:7; Lk 9:10; Ac 20:18-21; Tit 2:6-7;
6:31 Mk 1:45; Mk 3:7; Mk 3:20;
6:32 Mt 14:13
6:33 Mk 6:54-55; Mt 15:29-31; Jn 6:2
6:34 Mt 15:32; Lk 9:11; Rom 15:2-3;

6

† the word signifies a piece of brass money, in value somewhat less than a farthing

- that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;
- 22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
- 23 And he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
- 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
- 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.
- 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.
- 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison.
- 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.
- 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Third Passover: Feeding the Five Thousand

(Mt 14:13-21; Lk 9:10-17; Jn 6:1-14)

- 30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.
- 31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.
- 32 And they departed into a desert place by ship privately.
- 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.
- 34 And Jesus, when he came out, saw much people, and was moved with compassion

malefactor,—such a thought the disciples had never entertained. But the hour of the power of darkness was drawing on, and Jesus must open to His disciples the conflict before them. He was sad as He anticipated the trial. . . .

But the disciples did not hear this, and had they heard, would not have understood. But now they have been with Jesus, listening to His words, beholding His works, until, notwithstanding the humility of His surroundings, and the opposition of priests and people, they can join in the testimony of Peter, "Thou art the Christ, the Son of the living God." Now the time has come for the veil that hides the future to be withdrawn. "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Speechless with grief and amazement, the disciples listened. Christ had accepted Peter's acknowledgment of

Him as the Son of God; and now His words pointing to His suffering and death seemed incomprehensible. Peter could not keep silent. He laid hold upon his Master, as if to draw Him back from His impending doom, exclaiming, "Be it far from Thee, Lord; this shall not be unto Thee."

Peter loved his Lord; but Jesus did not commend him for thus manifesting the desire to shield Him from suffering. Peter's words were not such as would be a help and solace to Jesus in the great trial before Him. They were not in harmony with God's purpose of grace toward a lost world, nor with the lesson of self-sacrifice that Jesus had come to teach by His own example. Peter did not desire to see the cross in the work of Christ. The impression which His words would make was directly opposed to that which Christ desired to make on the minds of His followers, and the Saviour was moved to utter one of the sternest rebukes that ever fell from His lips: "Get thee behind Me, Satan; thou art an offense unto Me; for thou savorest not the

2 Gr. or, 3 or, an inward grudge 4 or, kept him, or, saved him 5 or, one of his guard

- toward them, because they were as sheep not having a shepherd: and he began to teach them many things.
- 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:
- 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
- 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred ⁶pennyworth of bread, and give them to eat?
- 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
- 39 And he commanded them to make all sit down by companies upon the green grass.
- 40 And they sat down in ranks, by hundreds, and by fifties.
- 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.
- 42 And they did all eat, and were filled.
- 43 And they took up twelve baskets full of the fragments, and of the fishes.
- 44 And about that did eat of the loaves were about five thousand men.

Jesus Walks on the Lake (Mt 14:22-36; Jn 6:15-24)

- 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before ⁷unto Bethsaida, while he sent away the people.
- 46 And when he had sent them away, he departed into a mountain to pray.
- 47 And when even was come, the ship was in the midst of the sea, and he alone on the land.
- 48 And he saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.
- 49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

6:35 Mt 14:15, Lk 9:12, Jn 6:5
6:36 Mk 4:21, Mt 5:31, Mt 15:23
6:37 Mk 8:2-3, Mt 11:10, Lk 9:15, Jn 6:9-10
6:38 Mk 8:5, Mt 11:7, Lk 9:13
6:39 1 Ki 10:5, Mt 15:35, 1 Co 11:33
6:40 Lk 9:14-15
6:41 Mk 7:31, Mt 11:19, Lk 9:16
6:42 Mk 8:8-9, Ps 115:15-16, Mt 11:20-21, Lk 6:12
6:43 Mk 8:19-20
6:44 Mt 11:22, Jn 6:15-17, Mt 11:23, Lk 10:13
6:46 Mk 1:35, Mt 11:23, Lk 6:12, 1 Pt 2:21
6:47 Mt 14:23, Jn 6:16-17
6:48 Isa 54:11, Jn 1:13, Mt 14:24, Lk 14:24
6:49 Job 9:8, Mt 14:25-26, Lk 24:47
6:50 Isa 43:2, Mt 11:27, Lk 24:48-49, Jn 6:20-21
6:51 Mk 4:39, Ps 95:3-4, Mt 8:26-27, Lk 8:21, Jn 6:21
6:52 Mk 7:18, Mt 16:9-11, Lk 24:25, Isa 63:17
6:53 Mt 11:51-56, Lk 5:1, Jn 6:24
6:54 Ps 9:10, 1 Thp 5:10
6:55 Mk 2:1-3, Mt 3:7-11, Mt 12:4
6:56 Ac 5:15, Mk 4:10, Mk 5:27-28, Lk 6:19, Nu 15:38-39

⁶ the Roman penny is
souverence half
penny

⁷ or, over against
Bethsaida

- 50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.
- 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.
- 52 For they considered not the miracle of the loaves: for their heart was hardened.
- 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
- 54 And when they were come out of the ship, straightway they knew him, and
- 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was,
- 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched ⁸him were made whole.

Contention About Tradition and Ceremonial Defilement (Mt 15:1-20)

- 7 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
- 2 And when they saw some of his disciples eat bread with ⁹defiled, that is to say, with unwashed, hands, they found fault.
- 3 For the Pharisees, and all the Jews, except they wash ¹⁰their hands oft, eat not, holding the tradition of the elders.
- 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and ¹¹pots, brasen vessels, and of ¹²tables.
- 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?
- 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.
- 7 Howbeit in vain do they worship me,

Mk

things that be of God, but those that be of men" (DA 115, 116).

Mystery That Could Not Be Understood.—The words of Christ were spoken, not to Peter, but to the one who was trying to separate him from his Redeemer. "Get thee behind Me, Satan!" No longer interpose between Me and My errand servant. Let me come face to face with Peter, that I may reveal to him the mystery of My love.

It was to Peter a bitter lesson, and one which he learned but slowly that the path of Christ on earth lay through agony and humiliation. The disciple shrank from fellowship with his Lord in suffering. But in the heat of the furnace fire he was to learn his blessing. Long afterward, when his active form was bowed with the burden of years and labors, he wrote, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall

be revealed, ye may be glad also with exceeding joy." (1 Peter 4:12, 13)

Must their glowing expectations of the Messiah's kingdom be relinquished? Were they not to see their Lord exalted to the throne of David? Could it be that Christ was to live, a humble, homeless wanderer, to be despised, rejected, and put to death? Sadness oppressed their hearts, for they loved their Master. Doubt also harassed their minds, for it seemed incomprehensible that the Son of God should be subjected to such cruel humiliation. They questioned why He should voluntarily go to Jerusalem to meet the treatment which He had told them He was there to receive. How could He resign Himself to such a fate, and leave them in greater darkness than that in which they were groping before He revealed Himself to them?

In the region of Caesarea Philippi, Christ was out of the reach of Herod and Caiaphas, the disciples reasoned. He had nothing to fear from the hatred of the Jews or from the

⁸ or, if ⁷ or, common ² or, diligently; in the original, with the fist. Theophylact, up to the elbow ³ sextarius is about a pint and an half ⁴ or, beds

teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me: *he shall be free*.

12 And ye suffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

7:8 Isa 1:12, Mk 4:4

7:9 Isa 24:5, Jer 11:16-17, Da 7:25, Mk 15:46

7:10 Mk 10:19, Ex 20:12, Lev 20:9, Mt 15:1

7:11 Mt 15:5, Mk 23:18, 1 Th 5:4-8

7:13 Mk 7:9, Isa 40:20, Mt 5:17-20, Tit 1:11, Gal 5:21

7:14 Ps 101:2, Mt 15:10, 1k 12:1, Isa 6:9

7:15 Mk 7:18-20, Lev 11:42-47, Ac 10:28, Ac 15:20, 21, Rom 14:17

7:16 Mk 7:9, Mk 12:5, Rev 2:7, Rev 2:11

7:17 Mk 7:10, Mk 1:34, Mt 13:10, Mt 13:46

7:18 Mk 7:13, Isa 28:9-10, Jer 5:15, Lk 24:25

7:19 Mt 15:17, 1 Co 6:14, Col 2:21-22

7:20 Mk 7:15, Ps 11:6, Heb 7:6, Mt 21:43, 11:15

7:21 Ge 6:5, Job 1:4, Ps 14:1, Ps 54:1, Jer 14: Rom 7:5

7:22 Dt 15:9, Pr 24:6, Mt 20:15, Ps 10:1, 1 Pe 5:5

7:23 Mk 7:15, Mk 7:18, 1k 15: Jude 8

7:24 Mt 15:21, Mk 3:8, Ge 10:15, Isa 23:1-4, Eze 26:2

7:25 Mt 15:22, Mk 9:17-23, Mk 5:44, Lk 17:16, Rev 22:8-9

7:26 Isa 49:12, Gal 3:28, Col 3:11, Mt 15:22

7:27 Mt 7:6, Mt 10:5, Ac 22:21, Rom 15:8, Eph 2:12

7:28 Ps 145:10, Isa 45:22, Mt 5:45

7:29 Isa 68:2, Mt 5:8, Mt 8:9-13, 1

7:30 In 4:50-52, 1 Jn 3:8

7:31 Mk 7:24, Mt 15:29, Mk 5:20, Mt 12:5

7:32 Mt 9:42-44, Lk 11:11

7:33 Mk 5:40, Mk 6:23, 2 Ks 4:16, Jn 9:9

7:34 Mk 6:41, In 11:41, Mk 8:12, Isa 53:4, Eze 21:6

7:35 Mk 2:12, Ps 34:9, Isa 32:4, Mt 11:5

7:36 Mk 1:41-45

Retirement From Public Ministry,

(7:24-9:50)

Third Passover, A.D. 30—Autumn, A.D. 30

Withdrawal to Phenicia (Mt 15:21-28)

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a ⁷Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way: the devil is gone out of thy daughter.

30 And when she was come to her house she found the devil gone out, and her daughter laid upon the bed.

A Deaf-mute Healed; Other Miracles in Decapolis (Mt 15:29-31)

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they

power of the Romans. Why not work there, at a distance from the Pharisees? Why need He give Himself up to death? If He was to die, how was it that His kingdom was to be established so firmly that the gates of hell should not prevail against it? To the disciples this was indeed a mystery (DA 416, 418).

8:34. See EGW on Matt. 16:24; Luke 9:23.

9:2-4. See EGW on Matt. 17:1-3.

9:2-8 Transfigurations of Jesus.—Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be "changed in a moment, in the twinkling of an eye, at the last trump," when "this mortal must put on immortality," and "this corruptible must put on incorruption." 1 Cor. 15:51-53.

Jesus was clothed with the light of heaven, as He will appear when He shall come "the second time" unto salvation. For He will come "in the glory of His Father with the holy angels" (Heb 9:28; Mark 8:38). The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature.—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones.

The disciples do not yet comprehend the scene, but they rejoice that the patient Teacher, the meek and lowly One, who was wandered to and fro a helpless stranger, is honored by the favored ones of heaven. They believe that Elijah has come to announce the Messiah's reign, and that the kingdom of Christ is about to be set up on the earth. The memory of their fear and disappointment they would banish forever. Here, where the glory of God is revealed, they long to tarry. Peter exclaims, "Master, it is good for us to be here; and let us make three tabernacles, one for

- published it.
 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Feeding the Four Thousand (Mt 15:32-39)

- 8** In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,
 2 I have commanded on the multitude, because they have now been with me three days, and have nothing to eat:
 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.
 4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?
 5 And he asked them, How many loaves have ye? And they said, Seven.
 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.
 7 And they had a few small fishes; and he blessed, and commanded to set them also before *them*.
 8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.
 9 And they that had eaten were about four thousand: and he sent them away.
 10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

The Demand for a Sign (Mt 16:1-12)

- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
 13 And he left them, and entering into the ship again departed to the other side.
 14 Now the disciples had forgotten to take bread: neither had they in the ship with

Mk 4:12, Mk 5:43;
 7:37 Mk 1:27, Mk 2:12, Mk 6:51, Ps 139:14, Ac 2:7, 12.

8:1 Mt 15:42;
 8:2 Mk 1:11, Mk 5:19, Ps 105:15, Ps 145:8, Mt 7:19;
 8:5 Jdg 8:14, 1 Sa 30:10, 12, 1 Sa 40:51;
 8:6 Mk 6:36-47, Ps 78:19, 20, Mt 15:33, Jo 6:7-9;
 8:5 Mk 6:38, Mt 11:5-11, Mt 15:34, Lk 9:13;
 8:6 Mk 6:39-40, Mt 11:18-19, Lk 9:14, 15;
 8:7 Lk 24:41, 42, Jo 21:5, 10, 21:8-9;
 8:8 Mt 15:28, Mk 8:19-20, Ps 107:8, 9, Mt 16:10, Lk 1:53;
 8:10 Mt 15:49;
 8:11 Mk 2:16, Mt 12:38, Mt 16:1-4, Mt 19:3, Lk 11:54-54;
 8:12 Mk 4:5, Mk 9:19, Isa 55:3, Lk 9:19, Jo 11:55-58;
 8:13 Ps 81:12, Jer 23:33, Hos 4:17;
 8:14 Mt 16:5;
 8:15 Nu 27:19, 23, 1, 5:21, Pr 19:27, Mt 10:16;
 8:16 Mt 16:7-8, Lk 9:16, Lk 20:5;
 8:17 Mk 2:8, In 2:14-25, In 21:17, Lk 12:15;
 8:18 Mk 1:12, Ps 109:25, Ps 115:5-8, Isa 6:9, 10, Jer 5:21;
 8:19 Mk 6:38-44, Mt 14:17-21, Lk 9:12-17, Jo 6:5-13;
 8:20 Mk 8:1-9, Mt 15:34, 38;
 8:21 Mk 8:12, Mk 8:17, Mk 6:52, Ps 94:8, Mt 10:11-12;
 8:22 Mk 6:45, Mt 11:21, Lk 9:10, In 1:4, Mk 2:5;
 8:23 Isa 54:18, Jer 31:32, Ac 9:3, Heb 8:9, Isa 41:2, Rev 3:18;
 8:24 Jdg 9:56, Isa 29:18, Isa 52:5;
 8:25 Pr 1:18, Mt 13:12, Php 1:6, 1 Pe 2:9, 2 Pe 5:18;
 8:26 Mk 5:13, Mk 7:46, Mt 8:4, Mt 9:30, 9:38-39, Mt 10:15, Lk 9:38-39;
 8:28 Mk 6:1-16, Mt 13:2, Lk 9:9;
 8:29 Mk 4:11, Mt 10:15, Lk 9:29, 1;
 8:30 Mk 8:26, Mk 7:46, Mk 9:9, Mt 16:29, Lk 9:24.

them more than one loaf.

- 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
 16 And they reasoned among themselves, saying, It is because we have no bread.
 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
 21 And he said unto them, How is it that ye do not understand?

The Blind Man Near Bethsaida

- 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
 24 And he looked up, and said, I see men as trees, walking.
 25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Withdrawal to Caesarea Philippi: The Great

Confession (Mt 16:13-28; Lk 9:18-27)

- 27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am?
 28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets.
 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.
 30 And he charged them that they should

Mk

Three, and one for Moses, and one for Elias. The disciples are confident that Moses and Elijah have been sent to protect their Master, and to establish his authority as king.

But before the crown must come the cross. Not the inauguration of Christ as king, but the decrease to be accomplished at Jerusalem, is the subject of their conference with Jesus. Bearing the weakness of humanity, and burdened with its sorrow and sin, Jesus walked alone in the midst of men. As the darkness of the coming trial pressed upon Him, He was in loneliness of spirit, in a world that knew Him not. Even His loved disciples, absorbed in their own doubt and sorrow and ambitious hopes, had not comprehended the mystery of His mission. He had dwelt and the love and fellowship of heaven, but in the world that He had created, He was in solitude. Now heaven had sent its messengers to Jesus, not angels, but men who had endured suffering and sorrow, and who could sympathize with the Saviour in the trial of His earthly

life. Moses and Elijah had been collaborators with Christ. They had shared His longing for the salvation of men. Moses had pleaded for Israel: "Yet now, if Thou wilt forgive their sin,—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32. Elijah had known loneliness of spirit, as for three years and a half of famine he had borne the burden of the nation's hatred and its woe. Alone he had stood for God upon Mount Carmel. Alone he had fled to the desert in anguish and despair. These men, chosen above every angel around the throne, had come to commune with Jesus concerning the scenes of His suffering, and to comfort Him with the assurance of the sympathy of heaven (DA 421-425).

10:13-16. See EGW on Matt. 19:15-15.

10:17-30 What Shall I Do to Inherit Eternal Life.—

The truth of God's free grace had been almost lost sight of by the Jews. The rabbis taught that God's favor must be earned. The reward of the righteous they hoped to gain by

- 11 tell no man of him.
- 12 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.
- 13 And he spake that saying openly. And Peter took him, and began to rebuke him.
- 14 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
- 15 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
- 16 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
- 17 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
- 18 Or what shall a man give in exchange for his soul?
- 19 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.
- 20 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
- The Transfiguration (Mt 17:1-13; Lk 9:28-36)*
- 21 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
- 22 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
- 23 And there appeared unto them Elias with Moses: and they were talking with Jesus.
- 24 And Peter answered and said to Jesus, Master, it is good for us to be here: and

8:31 Mk 9:31-32; Mt 16:21; Lk 22:32; Ps 118:22; Isa 53:3;
8:32 Jn 16:25; Lk 16:29; Mk 4:38; Mt 16:22; Lk 10:40;
8:33 Mk 3:5; Ek 22:61; Lev 19:17; 1 Ti 5:20; Tit 1:13;
8:34 Mk 7:14; Lk 9:23; Mt 5:29-30; Rom 15:1-3; Phl 3:7;
8:35 Est 4:11-16; Ge 26:20-24; Mt 10:39; Lk 9:24;
8:36 Job 2:4; Ps 49:17; Mt 4:8-10; Mt 16:26; Lk 9:25; Mal 3:14;
8:37 Ps 49:7-8; 1 Pe 1:18-19;
8:38 Mt 10:32-33; Lk 19:26; Ac 5:41; Rom 1:16; Gal 6:14;

9:1 Mt 16:28; Lk 9:27; Jn 8:51-52; Heb 2:9; Mt 24:30;
9:2 Mt 17:11; Lk 9:28; Mk 5:37; 2 Co 13:1; Ek 24:13;
9:3 Ps 104:1-2; Da 7:9; Mt 28:3;
9:4 Mt 11:13; Lk 9:19; Lk 24:44; Jn 5:39; 1 Pe 1:10-12;
9:5 Ps 62:2-3; Jn 14:8-9; Phl 1:23; Rev 22:3-4;
9:6 Mk 16:5-8; Da 10:15-39; Rev 1:7;
9:7 Ek 40:34; Ps 97:2; Da 7:13; Mt 17:5-7; 2 Pe 1:17;
9:8 Lk 9:36; Lk 24:31; Ac 8:39-40; Ac 10:16;
9:9 Mk 5:43; Mt 12:19; Mk 9:30-31; Lk 24:46;
9:10 Ge 37:11; Lk 2:50-51; Jn 16:17-19;
9:11 Mk 9:4; Mal 3:1; Mt 4:5; Mt 11:14;
9:12 Mk 1:2-8; Isa 40:3-5; Mal 4:6; Jn 3:27; Ps 22:1; Ps 69:1;
9:13 Mt 11:14; Lk 1:17; Mk 6:14-28; Mt 14:3-11; Ac 7:52;
9:14 Mt 17:14; Lk 9:37; Mk 2:5; Mk 11:28; Heb 12:3;
9:15 Mk 9:2-3; Ex 34:30;
9:16 Mk 8:11; Lk 9:30-32;
9:17 Mk 5:23; Mk 7:26; Mt 17:19; Lk 9:38; Jn 4:47;
9:18 Mk 9:26; Mt 15:22; Lk 9:38;
9:19 Mk 16:14; Nu 14:1-11; Dt 32:20; Ps 78:6-8; Heb 3:10-12

- let us make three tabernacles; one for thee, and one for Moses, and one for Elias.
- 6 For he wist not what to say; for they were sore afraid.
- 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him.
- 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
- 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
- 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- 11 And they asked him, saying, Why say the scribes that Elias must first come?
- 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
- 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

*The Demon-Possessed Boy
(Mt 17:14-21; Lk 9:37-43)*

- 14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.
- 15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.
- 16 And he asked the scribes, What question ye with them?
- 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
- 18 And whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.
- 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

their own works. Thus their worship was prompted by a grasping, mercenary spirit. From this spirit even the disciples of Christ were not wholly free, and the Saviour sought every opportunity of showing them their error. Just before He gave the parable of the laborers, an event occurred that opened the way for Him to present the right principles.

"If thou wilt enter into life," He added, "keep the commandments." The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action.

Christ does not lessen the claims of the law. In unmitigated language He presents obedience to it as the condition of eternal life—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the require-

ment made in Eden—harmony with God's law, which is holy, just, and good.

...The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven.

In the light of the Saviour's words, their own secret longing for power and riches was revealed. With misgivings for themselves they exclaimed, "Who then can be saved?"

- 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
- 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
- 22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
- 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
- 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
- 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*
- 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
- 27 But Jesus took him by the hand, and lifted him up; and he arose.
- 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
- 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

A Secret Journey Through Galilee

(Mt 17:22, 23; Lk 9:43-45)

- 30 And they departed thence, and passed through Galilee; and he would not that any man should know it.
- 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.
- 32 But they understood not that saying, and were afraid to ask him.

Humility, Reconciliation, and Forgiveness (Mt 18:1-35; Lk 9:46-50)

- 33 And he came to Capernaum: and being in the house he asked them, What was it

9:20 Mk 9:18; Mt 9:26; Jn 1:10; Lk 4:35; 1 Pe 5:8
9:21 Mk 5:25; Job 5:7; Ps 51:5; Lk 8:43; Jn 5:5-6
9:22 Mk 1:40-42; Mt 9:28; Mk 14:23; Lk 20:34
9:23 Mk 11:23; Mt 17:20; Lk 17:6; Jn 4:48-50; Heb 11:6
9:24 Ps 39:12; Jer 14:17; Lk 7:38; Ac 10:19; Heb 5:7
9:25 Mk 1:25-27; Zec 3:2; Mt 17:18; Lk 4:35; Jude 9
9:26 Mk 9:18; Mk 9:20; Ex 5:23; Rev 12:12
9:27 Mt 1:31; Mk 5:43; Mk 8:23; Isa 41:13
9:28 Mk 4:10; Mt 13:56; Mt 16:15
9:29 Mt 12:45; Lk 11:26; Ac 9:40-41; Eph 6:18; Jas 5:15
9:30 Mt 27:22-23; Mk 6:31-32
9:31 Mk 9:12; Mt 16:21; Mt 21:38-39; Lk 24:26; Jn 2:19
9:32 Mk 9:10; Lk 2:50; Lk 9:45; Jn 4:27
9:33 Mk 2:8; Ps 139:1-4; Jn 2:25; Heb 4:13; Rev 2:25
9:34 Mt 18:1; Lk 9:46-48; Rom 12:10; Php 2:3-7; 1 Pe 5:3
9:35 Mk 10:42-45; Jer 45:5; Lk 14:10-11; Jas 4:6
9:36 Mk 10:16; Mt 18:2; Mt 19:14-15
9:37 Mt 10:40-42; Mt 18:3-5; Lk 9:48; Jn 5:23
9:38 Nu 11:26-29; Lk 9:49-50; Lk 11:19
9:39 Mk 10:13-14; Mt 13:28-29; Php 1:18; Ac 19:13-16
9:40 Mt 12:30; Lk 11:23
9:41 Mt 10:42; Jn 19:25-27; Rom 8:9; 1 Co 3:23; 2 Co 10:7
9:42 Mt 18:6; Lk 17:12; Rom 14:13; 1 Co 10:19; Php 1:10
9:43 Mt 5:29-30; Rom 8:13; 1 Co 9:27; Gal 5:24; Col 3:5
9:44 Mk 9:46; Isa 66:24; Mt 3:12; 2 Th 1:9; Rev 14:10-11
9:45 Mk 9:43-44
9:46 Lk 16:24-26
9:47 Ge 3:6; Job 31:1; Ps 19:37; Gal 4:15; Php 3:7-8
9:48 Mk 9:44; Mk

that ye disputed among yourselves by the way?

- 34 But they held their peace: for by the way they had disputed among themselves, who *should* be the greatest.
- 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.
- 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
- 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.
- 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.
- 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
- 40 For he that is not against us is on our part.
- 41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
- 42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
- 43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
- 44 Where their worm dieth not, and the fire is not quenched.
- 45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
- 46 Where their worm dieth not, and the fire is not quenched.
- 47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
- 48 Where their worm dieth not, and the fire

Mk

"Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible."

A rich man, as such, cannot enter heaven. His wealth gives him no title to the inheritance of the saints in light. It is only through the unmerited grace of Christ that any man can find entrance into the city of God (COL 3:90-394).

The Question of Peter Showed That He Possessed the Mind of the Laborer.—Peter was the first to rally from the secret conviction wrought by the Saviour's words. He thought with satisfaction of what he and his brethren had given up for Christ. "Behold," he said, "we have forsaken all, and followed Thee." Remembering the conditional promise to the young ruler, "Thou shalt have treasure in heaven," he now asked what he and his companions were to receive as a reward for their sacrifices.

The Saviour's answer thrilled the hearts of those Galilean fishermen. It pictured honors that fulfilled their

highest dreams: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And He added, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

But Peter's question, "What shall we have therefore?" had revealed a spirit that uncorrected would unfit the disciples to be messengers for Christ for it was the spirit of a hireling. While they had been attracted by the love of Jesus, the disciples were not wholly free from Pharisaism. They still worked with the thought of meriting a reward in proportion to their labor. They cherished a spirit of self-exaltation and self-complacency, and made comparisons

^a or, cause thee to offend

- is not quenched.
 49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
 50 Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Peraean Ministry, (10:1-52)

Autumn, A.D. 30-Passover, A.D. 31

Final Departure From Galilee; Opening of the Samaritan-Peraean Ministry (Mt 19:1, 2; Lk 9:51-56)

- 10** And he arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

Marriage and Divorce (Mt 19:3-12)

- 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.
 3 And he answered and said unto them, What did Moses command you?
 4 And they said, Moses suffered to write a bill of divorcement, and to put her away.
 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.
 6 But from the beginning of the creation God made them male and female.
 7 For this cause shall a man leave his father and mother, and cleave to his wife;
 8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
 9 What therefore God hath joined together, let not man put asunder.
 10 And in the house his disciples asked him again of the same matter.
 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.
 12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

Blessing the Children (Mt 19:13-15; Lk 18:15-17)

- 13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought

9:46
 9:49 Lev 21:3; Eze 43:24
 9:50 Mt 5:13; Lk 14:34-35; Eph 4:29; Col 4:6; Ps 34:14

10:1 Mt 19:1; Jn 10:40; Jn 11:7; Ecc 12:9; Jer 32:33;
 10:2 Mt 8:15; Jn 9:34; Lk 6:7; Jn 7:52; Jn 11:57; Mal 2:16;
 10:3 Isa 8:20; Lk 10:25; Jn 5:39; Gal 4:21

10:4 Dt 24:1-4; Isa 50:1; Jer 3:1; Mt 1:19;
 10:5 Dt 9:6; Ne 9:16-17; Mt 19:8; Ac 7:51; Heb 3:7-10
 10:6 Ge 1:1; 2 Pe 3:4; Ge 1:27; Mal 2:14-16
 10:7 Ge 2:24; Mt 19:5-6; Eph 5:31

10:8 1 Co 6:16; Eph 5:28
 10:9 Rom 7:1-3; 1 Ch 7:10-13
 10:10 Mt 4:10; Mk 9:28; Mt 9:33

10:11 Mt 5:31-32; Lk 16:18; Rom 7:3; 1 Co 7:4; Heb 13:4
 10:13 Mt 19:13-15; Mk 10:48; Ex 10:9-11; Joel 2:16

10:14 Mk 3:5; Lk 9:54-56; Eph 4:26; Ge 17:10; Nu 14:31
 10:15 Mt 18:3; Lk 18:17; Jn 3:3-6

10:16 Ge 48:14-16; Isa 40:11; Lk 2:28-34; Jn 21:15-17
 10:17 Mt 19:16; Lk 18:18; Mk 9:25; Jn 20:2-4; Da 6:10

10:18 Mt 19:17; Lk 18:19; Jn 5:41-44; Rom 3:12
 10:19 Mk 12:28-34; Isa 8:20; Rom 3:20; Gal 4:21

10:20 Isa 58:2; Eze 5:14; Mal 3:5; Mt 19:20; Lk 10:29
 10:21 Ge 34:19; Isa 63:8-10; Lk 19:41; 2 Co 12:15; Jas 2:10

10:22 Mt 6:20; Mt 19:22; Lk 18:23; 2 Ti 4:10
 10:23 Mk 3:5; Mt 19:23-26; Lk 18:24; Jas 2:5; 2 Pe 1:11

10:24 Mt 19:25; Lk 18:26-27; Jn 6:60; Gal 4:19; 1 Jn 2:1
 10:25 Jer 13:23; Mt 7:5-5; Mt 18:24-25

10:26 Mt 6:51; Mk 7:37; Lk 13:23; Ac 16:31; Rom 10:9-13

them.

- 14 But when Jesus saw it; he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
 16 And he took them up in his arms, put his hands upon them, and blessed them.

The Rich Young Ruler (Mt 19:16-30; Lk 18:18-30)

- 17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.
 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
 20 And he answered and said unto him, Master, all these have I observed from my youth.
 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.
 22 And he was sad at that saying, and went away grieved: for he had great possessions.
 23 And Jesus looked round about, and saith unto his disciples, How hardly shall it be that have riches enter into the kingdom of God!
 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
 26 And they were astonished out of measure, saying among themselves, How then can be saved?

among themselves. When one of them failed in any particular, the others indulged feelings of superiority (COL 394, 395)

10:45, See EGW on Matt. 9:12, 13.

10:46-52 (Matt. 20:30-34; Luke 18:35-43). Some With Eyes See Nothing.—It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The poor, the afflicted and distressed, followed after Him, to receive the help and comfort which they could not find elsewhere. Blind Bartimaeus was waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch His heart of love, and bring them the blessings of His grace; but they know not the sickness and poverty of their souls, and they feel no need of Christ. Not so with the poor blind man. His only

hope is in Jesus. As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The by-standers answer that "Jesus of Nazareth passeth by." With the eagerness of intense desire, he cries, "Jesus, thou Son of David, have mercy on me!" They try to silence him, but he cries the more vehemently, "Thou Son of David, have mercy on me!" This appeal is heard. His persevering faith is rewarded. Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of Righteousness shines into his soul. All who feel their need of Christ as did blind Bartimaeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave.

The afflicted, suffering ones who sought Christ as their helper, were charmed with the divine perfection, the beauty of holiness, that shone forth in His character. But the Pharisees could see no beauty in Him that they should

- 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.
- 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.
- 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
- 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
- 31 But many that are first shall be last; and the last first.

Jesus Foretells His Death (Mt 20:17-19; Lk 18:31-34)

- 32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,
- 33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
- 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

The Abandon of James and John (Mt 20:20-28)

- 35 And James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
- 36 And he said unto them, What would ye that I should do for you?
- 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.
- 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
- 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed

10:27 Ge 18:13-14; Nu 11:21-23; Zec 8:6; Mt 19:36; Jer 22:17.

10:28 Mt 1:16-20; Mt 19:27-30; Lk 14:33; Php 3:7-9.

10:29 Ge 12:1-3; Lk 22:28-30; Heb 11:24-26; Mk 8:35.

10:30 Ps 84:11; Mal 3:10; Mt 13:44-46; Lk 18:30; Php 3:8.

10:31 Mt 8:11-12; Mt 19:30; Lk 7:29-30; Lk 7:40-47.

10:32 Mt 20:17; Lk 18:31; Zec 3:8; Lk 9:54; Jn 11:8.

10:33 Ac 20:22; Mk 8:31; Mt 16:21; Lk 9:22; Lk 18:31-33.

10:34 Mk 14:65; Mk 15:17-20; Ps 22:6-8; Isa 53:3.

10:35 Mk 1:19-20; Mk 5:37; Mt 20:20; 2 Sa 14:4-11.

10:36 Mk 10:51; 1 Ki 3:5; Jn 15:7.

10:37 Mk 16:19; Ps 45:9; Ps 110:1; Mt 25:31.

10:38 1 Ki 2:22; Jer 45:5; Mt 20:21-22; Rom 8:26; Gal 4:3.

10:39 Mk 14:31; Jn 13:37; Mt 10:25; Col 1:24; Rev 1:9.

10:40 Mt 20:23; Mt 25:34; Jn 17:12; Jn 7:24; Heb 11:15.

10:41 Mk 9:33-36; Mt 20:24; Lk 22:24; Rom 12:10; Jas 4:5.

10:42 Mt 20:25; Lk 22:25; 1 Pe 5:3.

10:43 Jn 18:36; Rom 12:2; Mk 9:35; Mt 20:26-27; Lk 9:48; Gal 5:13.

10:44 Mt 20:28; Lk 22:26-27; Jn 13:14; Php 2:5-8; Heb 5:8.

10:45 Mt 20:29; Lk 18:35; Lk 16:20; Jn 9:8; Ac 3:2-3.

10:46 Mt 2:23; Lk 4:16; Jn 1:46; Ac 6:14; Isa 9:6-7.

10:48 Mt 5:35; Mt 19:13; Lk 18:39; Ge 32:24-28; Jer 29:13.

10:49 Ps 86:15; Ps 145:8; Mt 20:32-34; Lk 18:40; Heb 2:17.

10:50 Php 3:7-9; Heb 12:1.

10:51 Mk 10:36; Mt 6:8; Lk 18:41-43; Php 4:6.

10:52 Mt 5:34; Mt 9:22; Lk 7:50; Ps 33:9; Isa 29:18-19.

drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

- 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41 And when the ten heard it, they began to be much displeased with James and John.

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Blind Bartimaeus (Mt 20:29-34; Lk 18:35-43)

46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise, he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

desire Him. His simple attire, and humble life, devoid of outward show, rendered Him to them as a root out of dry ground (RH March 15, 1887).

11:1-10 The King That Rode on an Ass.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. 9:9.

Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors, now comes to Jerusalem as the promised heir to David's throne.

It was on the first day of the week that Christ made His triumphal entry into Jerusalem.

Purposing to ride into Jerusalem, Jesus had sent two of His disciples to bring to Him an ass and its colt. At His birth the Saviour was dependent upon the hospitality of

strangers. Now, although the cattle on a thousand hills are His, He is dependent on a strangers' kindness for an animal on which to enter Jerusalem as its King (DA 569).

Disciples Thought That Jesus Would Sit on the Throne.—It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany, now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up.

Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced

Closing Ministry at Jerusalem, (11:1-15:47)

Fourth Passover, A.D. 31

Fourth Passover: The Triumphal Entry

(Mt 21:1-11; Lk 19:29-44; Jn 12:12-19)

11 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him thither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

The Fruitless Fig Tree (Mt 21:18-22)

12 And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the

11:1 Mt 21:1-11; Lk 19:29-44; Jn 12:12-19

11:2 Mt 21:18-22; Lk 19:30-31

11:3 Pr 24:1; Ac 10:36; 2 Co 9:9; Heb 2:7-9; Mk 14:15

11:4 Mt 21:6-7; Jn 26:19; Lk 19:32-34; Jn 25; Heb 11:8

11:5 Zec 9:9; Mt 21:4-5; Lk 19:35; 2 Ki 9:13; Mt 21:7-8

11:6 Lev 23:40

11:7 Ps 118:25-26; Mt 21:9; Lk 19:37-38; Jn 12:13

11:8 Isa 9:6-7; Jer 33:15-17; Eze 34:23-24; Hos 3:5

11:9 Mt 3:1; Mt 21:10-16; Lk 19:41-45; Eze 8:9; Zep 1:12

11:10 Mt 21:18; Lk 4:2; Jn 4:6-7; Heb 2:17

11:11 Mt 21:19; Lk 13:6-9; Ru 2:3; Isa 5:7

11:12 Mt 11:20-21; Isa 5:5-6; Jn 15:6; 2 Pe 2:20

11:13 Mt 21:12-16; Lk 19:45; Jn 2:13-17; Dt 14:25-26

11:14 1 Ki 8:41-48; Isa 56:7; Lk 19:46; Jer 7:11

11:15 Mt 3:6; Isa 54:7; Mt 21:15; Lk 19:47; Jn 11:55-57

11:16 Mt 11:11; Lk 21:37; Jn 12:36

11:17 Mt 11:14; Isa 54; Mt 13:6; Jn 15:6; Heb 6:8; Jude 12

11:18 Pr 3:33; Zec 5:3-4; Mt 25:41; 1 Co 16:22

11:19 Mt 9:23; Ps 62:8; Isa 7:9; Jn 14:1; Tit 1:1; Col 2:12

11:20 Mt 17:20; Lk 17:6; Rom 4:18-25; Heb 11:17-19

11:21 Mt 7:7-11; Lk 11:9-13; Jn 14:13; Jas 1:5-6

11:22 Zec 3:1; Lk 18:11; Rev 11:4; Mt 6:12; Col 3:13

time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

Second Cleansing of the Temple

(Mt 21:12-17; Lk 19:45-48)

15 And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called 'of all nations the house of prayer?' but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, 'Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

11

1 or, an house of prayer for all nations

2 or, Have the faith of God

that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage. They could not display outward pomp and splendor, but they gave Him the worship of happy hearts. They were unable to present Him with costly gifts, but they spread their outer garments as a carpet in His path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas. . . .

After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene. . . .

This day, which seemed to the disciples the crowning

day of their lives, would have been shadowed with gloomy clouds had they known that this scene of rejoicing was but a prelude to the suffering and death of their Master. Although He had repeatedly told them of His certain sacrifice, yet in the glad triumph of the present they forgot His sorrowful words, and looked forward to His prosperous reign on David's throne.

...The blind whom He had restored to sight, were leading the way. The dumb whose tongues He had loosed, shouted the loudest hosannas. The cripples whom He had healed, bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy, to them. The lepers whom He had cleansed, spread their untainted garments in His path, and hailed Him as the King of Glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the

The Leaders Challenge Jesus' Authority
(Mt 21:23-27; Lk 20:1-8)

- 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
- 28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?
- 29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
- 30 The baptism of John, was it from heaven, or of men? answer me.
- 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
- 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.
- 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

The Wicked Husbandmen (Mt 21:33-46; Lk 20:9-19)

- 12 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
- 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
- 3 And they caught him, and beat him, and sent him away empty.
- 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
- 5 And again he sent another; and him they killed, and many others; beating some, and killing some.
- 6 Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.
- 7 But those husbandmen said among themselves, This is the heir; come, let us kill

11:27 Mal 3:1; Mt 21:23-27; Lk 20:1-8; 11:28 Ps 2:14; Nu 16:3; Ac 7:27-28; Ac 7:38-39.

11:29 Isa 52:13; Mt 21:24; Lk 20:34.

11:30 Mk 1:1-11; Mk 9:13; Mt 3:1; Lk 3:1-20; Jn 1:6-8; 11:31 Mt 11:7-14; Mt 21:25-27; Jn 1:15; Jn 1:29.

11:32 Mk 6:20; Mt 12:12; Mt 14:5; Lk 20:19; Ac 5:26.

11:33 Isa 11:3; Jer 9:7-9; Hos 4:6; Mal 2:7-9.

12:1 Mk 4:2; Eze 20:49; Mt 13:10-15; Rom 11:17-24.

12:2 Ps 113; Mt 21:34; Lk 20:10; Jdg 6:8-10.

12:3 1 Ki 18:4; 1 Ki 19:10; Jer 2:30; Jer 20:2; Mt 23:34-37.

12:5 Mk 9:13; Jer 7:25; Mt 5:12; Lk 6:22-23.

12:6 Ps 2:7; Mt 1:25; Jn 1:14; Jn 1:18; Jn 5:11-12.

12:7 Mk 12:12; Ge 3:15; Ps 22:12-15; Isa 49:7; Isa 53:7-8.

12:8 Mt 21:33; Mt 21:39; Lk 20:15; Heb 13:11-13.

12:9 Mt 21:40-41; Lev 26:15-18; Dt 4:26-27; Jos 23:15.

12:10 Mt 12:26; Mt 2:25; Mt 12:3; Lk 6:3; Ps 118:22-23.

12:11 Nu 23:23; Hab 1:5; Ac 2:12; Ac 2:32-36; Eph 3:8-11.

12:12 Mk 11:18; Mt 21:26; Lk 20:6; Lk 20:19.

12:13 Ps 38:12; Isa 29:21; Jer 18:18; Mt 22:15-16.

12:14 Mk 14:45; Ps 12:4; Pr 26:23-26; Jer 42:2-3.

12:15 Mt 22:18; Lk 20:23; Jn 2:24-25; Heb 4:13; Rev 2:23.

12:16 Mt 22:19-22; Lk 20:24-26; 2 Ti 2:19; Rev 3:12.

12:17 Pr 24:21; Mt 17:25-27; Rom 13:7; 1 Ti 2:18.

12:18 Mt 22:23; Lk 20:27; Ac 4:1-2; Ac 23:6-9; 2 Ti 2:18.

12:19 Ge 38:8; Dt 25:10; Ru 4:5.

12:20 Mt 22:25-28; Lk 20:29-33.

him, and the inheritance shall be ours.

- 8 And they took him, and killed him, and cast him out of the vineyard.
- 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
- 10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner?
- 11 This was the Lord's doing, and it is marvellous in our eyes?
- 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Paying Tribute to Caesar (Mt 22:15-22; Lk 20:20-26)

- 13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.
- 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?
- 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.
- 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.
- 17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him.

Marriage and the Resurrection

(Mt 22:23-33; Lk 20:27-38)

- 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,
- 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
- 20 Now there were seven brethren: and the first took a wife, and dying left no seed.
- 21 And the second took her, and died,

grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode (DA 569-572).

11:12-14. See EGW on Matt. 21:18-20.

12:30 (Eccl. 9:10; Luke 10:27; Rom. 12:11; Col. 3:23).

The Service of Every Power.—The physical powers are to be brought into service from love to God. The Lord requires the physical strength, and you can reveal your love for Him by the right use of your physical powers, doing the very work which needs to be done. There is no respect of persons with God. . . .

There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural or mechanical occupations, men may give evidence to God that they appreciate His gift in the physical powers, and the mental faculties as well. Let the educated ability be

employed devising improved methods of work. This is just what the Lord wants. There is honor in any class of work that is essential to be done. Let the law of God be made the standard of action and it ennobles and sanctifies all labor. Faithfulness in the discharge of every duty makes the work noble, and reveals a character that God can approve.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." God desires the love that is expressed in heart service, in soul service, in the service of the physical powers. We are not to be dwarfed in any kind of service for God. Whatever He has lent us is to be used intelligently for Him. The man who exercises his faculties will surely strengthen them; but he must seek to do his best. There is need of intelligence and educated ability to devise the best methods in farming, in building, and in every other department; that the worker may not labor in vain. . . .

It is the duty of every worker not merely to give his

- neither left he any seed: and the third likewise.
- 22 And the seven had her, and left no seed: last of all the woman died also.
- 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
- 24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?
- 25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.
- 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob?
- 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

The Great Commandment
(Mt 22:34-40; Lk 20:39, 40)

- 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
- 29 And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:
- 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
- 31 And the second is like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
- 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he;
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.
- 34 And when Jesus saw that he answered

12:24 Jsa 8:20, Jer 38:5-9, Hos 6:6, Mt 22:29, Jn 9:5
12:25 Mt 22:50, Lk 20:35-40, Heb 12:22-24, 1 Jo 5:2
12:26 Mk 12:20, Mt 22:31-32, Ps 5:2-6, Ac 30:42
12:27 Rom 4:17, Rom 14:9, Heb 11:14-16, Mk 12:21
12:28 Mt 22:34-40, Mt 5:19, Mt 19:18, Lk 11:42
12:29 Mk 12:32-35, Dt 6:1, Ps 25:20, Mt 10:37, Lk 10:27
12:31 Lev 19:18, Mt 12:13, Lk 10:27, Rom 13:9, Gal 5:14
12:32 Dt 4:9, Isa 44:8, Isa 45:5-6, Isa 45:11
12:33 1 Sa 15:22, Ps 50:8-15, Isa 1:11, 1st Jer 7:21-24
12:34 Mt 12:20, Rom 8:20, Gal 2:19, Gal 3:23-16
12:35 Mk 11:27, Lk 19:47, Lk 20:1, Jn 18:20, Mt 22:41-42
12:36 2 Sa 23:2, Mt 22:43-45, Ac 1:16, 2 Ti 3:16, Heb 4:7-8
12:37 Mt 12:14, Rom 13:4, 1 Ti 3:16, Rev 22:16, Jas 2:5
12:38 Mk 11, Mt 10:27, Lk 20:45-47, 3 Jo 1
12:39 Lsa 2:2-3
12:40 Eze 2:25, Mt 2:2, Mt 23:14, Lk 20:17, 2 Ti 3:6
12:41 Mt 27:6, Lk 21:2, Jn 8:20, Mt 10:9, 2 Ki 12:9
12:43 Ex 35:21-29, Mt 10:42, Ac 11:29, 2 Co 9:2
12:44 Mk 1:8, Eze 2:8-9, 2 Co 8:2-3, Php 4:10-17
13:1 Mt 24:1, Lk 21:5, 1st Tm 2:12, Eze 8:6, Mt 3:1-2

2 a piece of brass money
3 it is the seventh part of one piece of that brass money

discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Jesus Silences His Critics
(Mt 22:41-46; Lk 20:41-44)

- 35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?
- 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
- 37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

Woes Upon Scribe and Pharisee
(Mt 23:1-39; Lk 20:45-47)

- 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces.
- 39 And the chief seats in the synagogues and the uppermost rooms at feasts:
- 40 Which devour widows' houses, and for pretence make long prayers: these shall receive greater damnation.

The Widow's Mites (Lk 21:1-4)

- 41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.
- 42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
- 43 And he called unto *him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:
- 44 For all they did cast in of their abundance but she of her want did cast in all that she had, even all her living.

Retirement to the Mount of Olives; Signs of Christ's Return (Mt 24:1-51; Lk 21:5-38)

- 13 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

strength but his mind and intellect to that which he undertakes to do. . . . You can choose to become stereo-typed in a wrong course of action because you have not the determination to take yourselves in hand and reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourselves in demand anywhere and everywhere. You will be appreciated for all that you are worth. "Whatsoever thing hand findeth to do, do it with thy might." "Not slothful in business; fervent in spirit; serving the Lord" (MS 8, 1894).

12:30, 31. See EGW on Matt. 22:37-39.

12:37. See EGW on Luke 4:18, 19.

13:3-20 **What Will Be the Signs?**—Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. "Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Jesus

did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history. . . .

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadow before. The Spirit of God is withdrawing from the earth.

- 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.
- 3 And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately.
- 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?
- 5 And Jesus answering them began to say, Take heed lest any man deceive you:
- 6 For many shall come in my name, saying, I am Christ; and shall deceive many.
- 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet.
- 8 For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.
- 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.
- 10 And the gospel must first be published among all nations.
- 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.
- 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death.
- 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.
- 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains.
- 15 And let him that is on the housetop not go down into the house, neither enter

13:2 1 Ki 9:7-8, Jer 26:18, Mk 5:12
13:3 Mt 24:5, Mk 11:19, Mt 5:37, Jn 1:40-41, Mt 13:10, 13:34 Da 12:6, Da 12:8, Mt 24:5, Lk 21:7
13:5 Jer 29:8, Mt 24:5, Lk 21:8
13:6 Mk 13:22 Jer 11:13 Jn 5:15, 1 Jo 1:1
13:7 Ps 27:3, Ps 65:13, Isa 8:12, Jer 19:21, Mt 24:6-7
13:8 Isa 19:2, Jer 25:32, Hag 2:22, Zec 14:4, Rev 6:1
13:9 Mt 13:5, Lk 21:16-18, Jn 15:20, Ac 21:21, Ac 5:17-40
13:10 Mk 16:15, Mt 24:21, Rom 1:18, Rom 10:18, Col 1:6
13:11 Mk 13:9, Mt 10:17, Ac 13:13, Jer 1:6-9, Da 3:16-18
13:12 Eze 38:21, Mt 7:1-7, Mt 10:21, 13:13 Mt 5:11-12, Mt 24:9, Lk 6:22, Jn 15:18-19, Rom 2:7
13:14 Da 8:15, Da 9:2, Mt 24:15, Lk 21:20-22, La 1:10
13:15 Eze 39:15-17, Job 2:4, Mt 24:16-18, 13:17 Dt 28:56-57, La 2:19-20, Hos 9:14
13:19 Jer 28:59, Isa 65:12, La 1:12, Da 9:26
13:20 Isa 1:9, Isa 6:13, Zec 13:8-9, Mt 24:22, Rom 11:5-7
13:21 Dt 15:13-15, Mt 24:5, Lk 17:25-24
13:22 Mk 14:6, Mt 24:24, Jn 10:27-28
13:23 Mk 14:5, Mt 25:13, Lk 21:8, 2 Pe 3:17, Isa 40:8
13:24 Isa 13:10, Jer 9:24-25, Eze 32:7, Da 10:10, Joel 2:40-41
13:26 Mk 8:98, Mk 16:7, Da 7:9-11, Mt 16:17, Ac 1:11
13:27 Mt 14:41, Mt 15:19, Lk 16:22, Rev 7:1-5, Ge 49:10
13:28 Mt 24:41, Mt 24:55, Lk 21:29-31
13:29 Eze 7:10-12, Heb 10:45-47, Jas 5:9
13:30 Mt 16:28, Mt 25:46, Mt 24:34, Lk 21:32
13:31 Ps 102:25-27, Isa 51:6, Heb 1:10-12
13:32 Mk 13:26-27, Mt 24:36-42, Mt 25:6
13:33 Mk 13:24, Mt 13:35-37
13:34 Mt 24:15, Mt

- therein, to take any thing out of his house:
- 16 And let him that is in the field not turn back again for to take up his garment.
- 17 But woe to them that are with child, and to them that give suck in those days!
- 18 And pray ye that your flight be not in the winter.
- 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
- 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
- 21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:
- 22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
- 23 But take ye heed: behold, I have foretold you all things.
- 24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.
- 25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
- 26 And then shall they see the Son of man coming in the clouds with great power and glory.
- 27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
- 28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
- 29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.
- 30 Verily I say unto you, that this generation shall not pass, till all these things be done.
- 31 Heaven and earth shall pass away: but my words shall not pass away.
- 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
- 33 Take ye heed, watch and pray: for ye know not when the time is.
- 34 For the Son of man is as a man taking a

Mk

and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and waiting and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win (DA 628, 636).

Be Always Prayerful and Watchful.—The crisis is aching gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one

against another, contending for the highest place. Pleasure-lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut.

Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (DA 636).

13:21, 22. See EGW on Matt. 24:25, 24.

13:34. See EGW on John 17:20, 21.

far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

- 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

- 36 Lest coming suddenly he find you sleeping.

- 37 And what I say unto you I say unto all. Watch.

The Betrayal Plot

(Mt 26:1-5, 14-16; Lk 22:1-6; Jn 12:10, 11)

- 14** After two days was the *feast of the passover*, and of unleavened bread; and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

- 2 But they said, Not on the feast day, lest there be an uproar of the people.

Simon's Feast (Mt 26:13; Lk 7:36-50; Jn 12:1-9)

- 3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of *'spikenard* very precious; and she brake the box, and poured *it* on his head.

- 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

- 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

- 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

- 7 For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

- 8 She hath done what she could: she is come aforehand to anoint my body to the burying.

- 9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

- 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him

25:14-18; 19:12-17;
10:12-18;
13:35 Mk 13:35, Mt
24:12 Mt 24:11
13:36 Mk 13:37, Pr
6:9-11, Isa 50:10, Mt
24:40-41
13:37 Mk 13:38
Mt 13:35 Lk 12:0-46

14:1 Mk 6:2 Lk
22:1-2 Jn 11:55-57
Lev 23:5

14:2 Pr 19:21 Lk
5:27 Mt 26:5 Mk
11:18 Lk 20:6 Jn
7:40

14:3 Eccl 1:1 Mt
26:8-9 Jn 12:4-5 Mt
11:12-13

14:5 Mt 18:28 Jn
6:7 Jn 12:8-9 Eph
1:28 Lk 16:7-8

14:6 Jn 12:7-8 Isa
54:17, 2 Co 10:18, Mt
3:17 Jn 10:42-43

14:7 Jn 10:15-11 Mt
25:35-45 Jn 12:7-8
Phm 7, Jas 2:14-16

14:8 1 Ch 28:2-5, 2
Co 8:3 Lk 15:12-13
16:1 Lk 24:52-54

14:9 Mk 16:15 Mt
26:12-13 Mt 31:5
Zec 6:11

14:10 Mt 26:14-16
Lk 22:8-9 Jn 13:2-4
19:9 Mt 10:4

14:11 Hos 7:3 Lk
22:5 Pr 1:10-16 Mt
26:15 1 Th 6:16

14:12 Lk 12:6 Lk
23:54 Mt 26:18

14:13 Mk 11:2-3
Mt 26:9 Lk 19:40-45
Jn 2:5 Heb 1:15

14:14 Mk 10:17
Mt 11:5 Jn 11:28 Lk
15:15 Rev 3:20

14:15 Ps 110:3 Pr
16:1 Jn 2:20-25 Jn
21:17 Heb 1:15

14:16 Lk 22:18 Lk
22:45 Jn 16:4

14:17 Mt 26:20 Lk
22:11

14:18 Mt 26:21 Mk
11:9 Mk 11:25 Mk
8:28

14:19 Mt 26:22 Lk
22:20-25 Mt 15:22

14:20 Mk 14:15 Mt
26:17 Lk 22:17 Jn
6:71 Jn 15:26

14:21 Mk 14:19 Mt
26:18 Lk 22:14 Mt 9:11
Isa 52:1-4 Mt 5:5 Lk

14:22 Mt 26:26-29
Lk 22:19-20 Mk 6:41
Jn 6:25 1 Jo Rev 5:6

unto them.

- 11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Preparation for the Passover

(Mt 26:17-19; Lk 22:7-13)

- 12 And the first day of unleavened bread when they *'killed* the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

- 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

- 14 And whosoever he shall go in, say ye to the Goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

- 15 And he will shew you a large upper room furnished and prepared: there make ready for us.

- 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Celebration of the Passover (Mt 26:20; Lk 22:14-16)

- 17 And in the evening he cometh with the twelve.

The Betrayer Revealed

(Mt 26:21-25; Lk 22:21-23; Jn 13:21-30)

- 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

- 19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

- 20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

- 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

The Lord's Supper (Mt 26:26-29; Lk 22:17-20)

- 22 And as they did eat, Jesus took bread,

14:1. See EGW on Matt. 26:2.

14:3-9. See EGW on Matt. 26:0-15; John 12:3.

14:10, 11. See EGW on Matt. 26:14-16; Luke 22:3-5.

14:27-31. See EGW on Matt. 26:31-35.

14:29-31. See EGW on Luke 22:31-34.

14:32-42 **The Prayer for the Human Race in Gethsemane.**—In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

Jesus had been earnestly conversing with His disciples and instructing them, but as He neared Gethsemane, He became strangely silent. He had often visited this spot for meditation and prayer, but never with a heart so full of sorrow as upon this night of His last agony. . . .

That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, this pierced His soul. The conflict was terrible, His

measure was the guilt of His nation of His accusers and betrayer, the guilt of a world lying in wickedness. The sins of men weighed heavily upon Christ, and the sense of God's wrath against sin was crushing out His life.

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground. As it to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, O My Father, if it be possible, let this cup pass from Me. Yet even now He adds, Nevertheless not as I will, but as Thou wilt.

The human heart longs for sympathy in suffering. His longing Christ felt to the very depths of His being. In the supreme agony of His soul He came to His disciples with a yearning desire to hear some words of comfort from those whom He had so often blessed and comforted, and shielded in sorrow and distress. The One who had always

- and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.
- 23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.
- 24 And he said unto them, This is my blood of the new testament, which is shed for many.
- 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God:

Retirement to Gethsemane (Mt 26:30; Lk 22:39)

- 26 And when they had sung an hymn, they went out into the mount of Olives.

A Warning to Peter and the Ten (Mt 26:31-35; Lk 22:31-38; Jn 18:36-38)

- 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.
- 28 But after that I am risen, I will go before you into Galilee.
- 29 But Peter said unto him, Although all shall be offended, yet *will* not I.
- 30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.
- 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Gethsemane (Mt 26:38-56; Lk 22:40-53; Jn 18:1-12)

- 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
- 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
- 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
- 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
- 36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
- 37 And he cometh, and findeth them

had words of sympathy for them as now suffering superhuman agony, and He longed to know that they were praying for Him and for themselves. How dark seemed the malignity of sin. Terrible was the temptation to let the human race bear the consequences of its own guilt, while He stood innocent before God. If He could only know that His disciples understood and appreciated this, He would be strengthened.

The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apporportioned to guilty man.

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's

14:23 Mk 14:22; Lk 22:17; Rom 14:9;
14:24 Zec 9:11; Jn 6:59; 1 Co 10:16;
14:25 Ps 104:15; Mt 26:29; Lk 22:16-18;
14:26 Ps 47:6-7; 1 Co 14:15; Gal 3:16;
14:27 Mt 26:31; Lk 22:31-32; Jn 16:3; Zec 13:7;
14:28 Mk 16:7; Mt 21:1; Jn 21:1;
14:29 Mt 26:35-35; Lk 22:33-34;
14:30 Ge 1:5; Ge 1:23; Mk 14:66-72; Mt 26:69-75;
14:31 2 Ki 8:13; Job 40:4-5; Ps 30:6; Pr 16:18;
14:32 Mt 26:36; Lk 22:39; Jn 18:1; Mk 14:36; Ps 22:1-2;
14:33 Mk 1:16-19; Mk 5:37; Ps 69:1-3; Isa 53:10;
14:34 Isa 53:3-4; Ta 1:1-2; Jn 12:27; Mk 14:37-38; Eph 6:18-19;
14:35 Ge 17:3; Mt 26:39; Lk 17:15-16; Heb 5:7; Rev 4:10;
14:36 Mt 69; Rom 8:15-16; Gal 4:6; Mk 10:27; Jer 32:27;
14:37 Mk 14:40-41; Lk 9:51-52; 2 Sa 16:17; Jnh 1:6; Mt 26:5;
14:38 Mk 14:34; Mt 24:42; Lk 21:36; 1 Co 16:13; 1 Pe 5:8;
14:39 Mt 6:7; Mt 26:42-44; Lk 18:1;
14:40 Mk 9:33-34; Ge 44:10; Rom 3:19;
14:41 Mk 7:9; Jdg 10:14; 1 Ki 18:27;
14:42 Mt 26:46; Jn 18:1-2;
14:43 Mt 26:47; Lk 22:47-48; Jn 18:3-9;
14:44 Ex 12:13; Jos 2:12; Php 1:28; 2 Th 3:7; Ps 59:20-21;
14:45 Mk 12:14; Isa 1:3; Mal 1:6; Mt 23:8-10; Lk 6:46;
14:46 Jdg 16:21; Lk 4:20; Jn 18:12;
14:47 Mt 26:51-54; Lk 22:49-51; Jn 18:10-11;
14:48 1 Sa 24:6-15; 1 Sa 26:18;
14:49 Mk 11:15-18; Mt 21:23; Jn 7:28-30;
14:50 Mk 14:27; Job 19:13-14; Ps 38:11; Ph 88:7-8;
14:52 Mk 13:14-16; Ge 39:12; Job 2:4;
14:53 Isa 53:7; Mt

sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

- 38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh is weak.
- 39 And again he went away, and prayed, and spake the same words.
- 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
- 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
- 42 Rise up, let us go; lo, he that betrayeth me is at hand.
- 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
- 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.
- 45 And as soon as he was come, he goeth straightway to him, and saith, 'Master, master; and kissed him.
- 46 And they laid their hands on him, and took him.
- 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
- 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?
- 49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.
- 50 And they all forsook him, and fled.
- 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:
- 52 And he left the linen cloth, and fled from them naked.

Night Trial Before the Sanhedrin (Mt 26:57-75; Lk 22:54-65; Jn 18:25-27)

- 53 And they led Jesus away to the high

Redeemer. He sees that the transgressors of the law, if left to themselves must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: "If this cup may not pass away from Me, except I drink it, Thy will be done."

Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed

priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death: and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? *what is it which* these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he

26:57, Lk 22:54, Jn 18:13-14, Ac 4:5-6;
14:54 Mk 14:29-31
 Mt 26:58, Jn 18:15-16,
14:55 1 Ki 21:10 Mt
 26:59-60, Ac 6:11-14;
14:57 Mk 15:29 Jer
 26:8-9, Mt 26:60-61,
 Jn 2:18-21, Ac 6:13-14;
14:58 Da 2:54, Da
 2:45, Ac 7:36, 2 Co
 5:1, Heb 9:11;
14:59 Mk 11:56;
14:60 Mk 15:4-5,
 Mt 26:62-63, Jn 19:9,
 19;
14:61 Ps 49:1-2, Isa
 55:7, Mt 27:12-14, Ac
 8:32, 1 Pe 2:23;
14:62 Mk 16:2, Mt
 26:64, Lk 23:55, Ps
 110:1, Da 7:13-14;
14:63 Isa 56:22,
 47:1, Jer 36:23-24, Ac
 1:13-14;
14:64 Lev 24:16, 1
 Ki 21:9-15, Mt 26:65,
 66, Lk 22:71, Jn 5:18,
14:65 Mk 15:19, Lu
 22:11, Jn 6:40, 10:10, Isa
 40:1, Isa 52:11;
14:66 Mk 14:54, Mt
 26:58, Lk 22:55-57, Jn
 18:15-18;
14:67 Mk 10:47, Mt
 2:23, Mt 21:11, Jn
 1:15-19, Ac 10:38;
14:68 Mk 11:20-31,
 Jn 15:46-58, 2 Ti 2:12,
 13, Mt 20:7-12;
14:69 Jn 18:17, Mk
 14:58, Lk 22:58;
14:70 Mt 26:7-9, 47,
 Lk 22:50-60, Jn 18:26-
 27, Jdg 12:6, Ac 27;
14:71 2 Ki 8:12-15,
 Jer 17:9, 1 Co 10:12;
14:72 Mk 11:30, Mt
 26:54, 2 Sa 24:10, Ps
 119:50-60;
15:1 Ps 2:2, Mt
 27:12, Lk 22:60, Ac
 4:5-6, Mk 10:33-34, Jn
 18:26;
15:2 Mt 2:2, Mt
 27:11, Lk 23:5, Jn
 18:33-37, 1 Ti 6:13;
15:3 Mt 27:12, Lk
 23:2-5, Jn 18:29-31,
 Mk 15:5, Isa 54;
15:4 Mt 29:92, Mt
 27:15, Jn 19:10;
15:5 Isa 54:7, Jn
 19:9, 16:7, Isa 58:
 26, 58, Mt 27:14;
15:6 Mt 29:2, Mt
 26:5, Lk 16:7, Jn
 18:30-40, Ac 21:27;
15:7 Mt 27:16, Lk
 23:18-19, Jn 23:25;
15:9 Mt 27:17-21,
 Jn 18:40, Jn 19:45, Ac
 5:13-15

went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilaean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Day Trial Before the Sanhedrin
 (Mt 27:1, Lk 22:66-71)

15 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

First Trial Before Pilate

(Mt 27:2, 11-14, Lk 23:1-5, Jn 18:28-38)

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing: so that Pilate marvelled.

Second Trial Before Pilate

(Mt 27:15-31; Lk 23:13-25, Jn 18:39-19:16)

6 Now at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas *which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.*

8 And the multitude crying aloud began to desire *him to do as he had ever done unto them.*

9 But Pilate answered them, saying, Will ye that I release unto you the King of the

more than the sons of men? The Saviour trod the wine-press alone, and of the people there was none with Him (DA 685-693)

14:32-42. See EGW on Matt. 26:36-46

14:36. See EGW on Matt. 26:42; Luke 22:42; Rom. 8:11.

14:40. See EGW on Matt. 26:43.

14:53. See EGW on Matt. 26:3.

14:61, 62. See EGW on Matt. 26:63, 64; Luke 22:70.

14:63. See EGW on Matt. 26:65.

15:6-15. See EGW on Matt. 27:15-26.

15:12-14. See EGW on Matt. 27:22, 23.

15:14, 15. See EGW on Matt. 27:25, 26.

15:15-20 The Creator Was Sentenced to Death by the Creature.—Jesus was taken, faint with weariness, and covered with wounds, and scourged in the sight of the multitude. "And the soldiers led Him into the hall, called Praetorium, and they call together the whole band. And they clothed Him with purple; and platted a crown of

thorns, and put it about His head, and began to salute Him, Hail, King of the Jews. And they did spit upon Him, and bowing their knees worshipped Him." Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard.

Wonder, O heavens! and be astonished, O earth! Behold the oppressor and the oppressed. A maddened throng enclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed, and the vulgar jest and insulting sneer are passed from lip to lip.

Christ's enemies had demanded a miracle as evidence of His divinity. They had evidence far greater than any they had sought. As their cruelty degraded His torturers below

⁵ or, he wept abundantly. or, he began to weep

Jews?

- 10 For he knew that the chief priests had delivered him for envy.
- 11 But the chief priests moved the people, that he should rather release Barabbas unto them.
- 12 And Pilate answered and said again unto them, What wilt ye then that I shall do unto him whom ye call the King of the Jews?
- 13 And they cried out again, Crucify him.
- 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.
- 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.
- 16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.
- 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head.
- 18 And began to salute him, Hail, King of the Jews!
- 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him.

The Crucifixion

(Mt 27:31-56; Lk 23:26-49; Jn 19:17-37)

- 20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
- 21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
- 22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
- 23 And they gave him to drink wine mingled with myrrh; but he received it not.
- 24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.
- 25 And it was the third hour, and they crucified him.
- 26 And the superscription of his accusation was written over, THE KING OF THE

15:10 Ge 1:4-6; 1 Sa 10:9-19; Pr 27:4; Ec 1:4; Mt 27:18.

15:11 Hos 5:1, Mt 27:20; Jn 18:40.

15:12 Mt 27:22-25; Lk 23:20-24; Jn 19:14; 16 Pr 24:7; Isa 9:6-7.

15:14 Isa 53:9; Mt 27:4; Mk 27:19; Lk 23:4; Lk 23:11-15.

15:15 Pr 20:25; Ps 57:11; Mt 27:26; Lk 23:24-25; Jn 19:1.

15:16 Mt 27:27; Jn 18:28; Jn 19:9.

15:17 Mt 27:28-30; Lk 23:11; Jn 19:23.

15:18 Mk 15:29-32; Ge 3:7; Mt 27:32; 45; Lk 23:36-37.

15:19 Mk 9:12; Mk 10:84; Jn 13:9; Ps 22:7; Ps 69:12.

15:20 Mt 27:31; Jn 19:16.

15:21 Mt 27:32; Lk 23:26; Ac 2:10; Ac 6:9; Rom 16:13; Lk 11:47.

15:22 Mt 27:33; Lk 23:27-33; Jn 19:17.

15:23 Mt 27:34; Lk 23:36; Jn 19:28-30.

15:24 Lk 21:24; Ps 22:16-17; Isa 53:1-8; Ac 5:30.

15:25 Mk 15:33; Mt 27:45; Lk 23:44; Jn 19:14; Ac 2:15.

15:26 Lk 23:5; Ps 70:10; Ps 21:1; Isa 10:7; Ps 2:6; Zec 9:9.

15:27 Mt 27:38; Lk 23:42-43; Jn 19:18.

15:28 Isa 53:12; Lk 22:37; Heb 12:2.

15:29 Ps 22:7-8; Ps 22:12-14; Ps 69:7; Ps 69:19-20; Ps 69:26.

15:31 Ps 2:1-4; Ps 22:16-17; Mt 27:43-45.

15:32 Mk 14:61-62; Isa 41:6; Zep 3:15; Zec 9:9; Jn 1:9.

15:33 Mk 15:25; Mt 27:45; Lk 23:44-45; Ps 105:28; Isa 50:5-6.

15:34 Da 9:21; Lk 23:46; Ac 10:5.

15:35 Mk 9:11-13; Mt 11:13.

15:36 Mk 15:25; Ps 69:21; Lk 23:46.

15:37 Mt 27:50; Lk 23:46; Jn 19:30.

15:38 Ps 26:41; Ac 13:16; 2 Mt 27:51-53.

15:39 Mk 15:41; Mt 8:5-10; Ac 10:1.

15:40 Ps 38:11; Mt 27:55-56; Lk 23:49; Jn 19:25-27; Jas 1:1.

15:41 Mt 27:56; Lk 8:2-3.

JEWS.

- 27 And with him they crucify two thieves; the one on his right hand, and the other on his left.
- 28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.
- 29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,
- 30 Save thyself, and come down from the cross.
- 31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.
- 32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.
- 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.
- 34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
- 35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.
- 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.
- 37 And Jesus cried with a loud voice, and gave up the ghost.
- 38 And the veil of the temple was rent in twain from the top to the bottom.
- 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
- 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
- 41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mk

humanity into the likeness of Satan, so did His meekness and patience exalt Jesus above humanity, and prove His kinship to God. His abasement was the pledge of His exaltation. The blood drops of agony that from His wounded temples flowed down His face and beard were the pledge of His anointing with the oil of gladness. Heb. 1:9, as our great high priest

Satan's rage was great as he saw that all the abuse inflicted upon the Saviour had not forced the least murmur from His lips. Although He had taken upon Him the nature of man, He was sustained by a Godlike fortitude, and departed in no particular from the will of His Father . . .

There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, His back showed the long, cruel stripes, from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain; but never had it appeared more beautiful than now. The Saviour's visage

was not marred before His enemies. Every feature expressed gentleness and resignation and the tenderest pity for His cruel foes. In His manner there was no cowardly weakness, but the strength and dignity of long-suffering (DA 754-755).

They Shall See the Glory of Jesus on His Return.—

That people who chose Barabbas in the place of Christ were to feel the cruelty of Barabbas as long as time should last.

Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, a perpetual curse.

Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the

Jewish nation for eighteen hundred years,—a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!

Terribly will that prayer be fulfilled in the great Judgment day. When Christ shall come to the earth again, not as a prisoner surrounded by a rabble will men see Him. They will see Him then as heaven's King. Christ will come in His own glory, in the glory of His Father, and the glory of the holy angels. Ten thousand times ten thousand, and thousands of thousands of angels, the beautiful and triumphant sons of God, possessing surpassing loveliness and glory, will escort Him on His way. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. Then every eye shall see Him, and they also that pierced Him. In the place of a crown of thorns, He will wear a crown of glory,—a crown within a crown. In place of that old purple kingly robe, He will be clothed in raiment of whitest white, "so as no fuller on earth can white them" Mark 9:3. And on His venture and on His thigh a name will be written, "King of kings, and Lord of lords." Rev. 19:16. Those who mocked and smote Him will be there. The priests and rulers will behold again the scene in the judgment hall. Every circumstance will appear before them, as if written in letters of fire. Then those who prayed, "His blood be on us, and on our children," will receive the answer to their prayer. Then the whole world will know and understand. They will realize who and what they, poor, feeble, finite beings, have been warring against. In awful agony and horror they will cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand?" Rev. 6:16, 17. (DA 739-740)

Jesus Fell Fainting.—As Jesus passed the gate of Pilate's court, the cross which had been prepared for Barabbas was laid upon His bruised and bleeding shoulders. Two companions of Barabbas were to suffer death at the same time with Jesus, and upon them also crosses were placed. The Saviour's burden was too heavy for Him in His weak and suffering condition. Since the Passover supper with His disciples, He had taken neither food nor drink. He had agonized in the garden of Gethsemane in conflict with Satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge,—all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden.

The crowd that followed the Saviour saw His weak and staggering steps, but they manifested no compassion. They taunted and reviled Him because He could not carry the heavy cross. Again the burden was laid upon Him, and again He fell fainting to the ground. His persecutors saw that it was impossible for Him to carry His burden farther (DA 741, 742).

15:21. See EGW on Matt. 27:32.

15:26. See EGW on Matt. 27:37.

15:27. See EGW on Matt. 27:38.

15:31. See EGW on Luke 24:13-15.

15:33. See EGW on Matt. 27:45.

15:33, 34, 39. See EGW on Matt. 27:45, 46.

15:33-37 Christ on the Cross.—The silence of the grave seemed to have fallen upon Calvary. A nameless terror held the throng that was gathered about the cross. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children fell prostrate upon the earth. Vivid lightnings occasionally flashed forth from the cloud, and revealed the cross and the crucified

Redeemer. Priests, rulers, scribes, executioners, and the mob, all thought that their time of retribution had come. After a while some whispered that Jesus would now come down from the cross. Some attempted to grope their way back to the city, beating their breasts and wailing in fear.

At the ninth hour the darkness lifted from the people but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him as He hung upon the cross. Then "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?" "My God, my God, why hast Thou forsaken Me?" As the outer gloom settled about the Saviour, many voices exclaimed, "The vengeance of Heaven is upon Him. The bolts of God's wrath are hurled at Him, because He claimed to be the Son of God." Many who believed on Him heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust?

When the darkness lifted from the oppressed spirit of Christ, He revived to a sense of physical suffering, and said, "I thirst." One of the Roman soldiers, touched with pity as he looked at the parched lips, took a sponge on a stalk of hyssop, and dipping it in a vessel of vinegar, offered it to Jesus. But the priests mocked at His agony. When darkness covered the earth, they had been filled with fear; as their terror abated, the dread returned that Jesus would yet escape them. His words, "Eloi, Eloi, lama sabachthani," they had misinterpreted. With bitter contempt and scorn they said, "This man calleth for Elias." The last opportunity to relieve His sufferings they refused. "Let be," they said, "let us see whether Elias will come to save Him" (DA 754).

The Suffering of Jesus on the Cross.—The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured,—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face,—speaks to each child of humanity, declaring, it is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes, and called forth the dead to life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.

In silence the beholders watched for the end of the fearful scene. The sun shone forth; but the cross was still enveloped in darkness. Priests and rulers looked toward Jerusalem; and lo, the dense cloud had settled over the city, and the plains of Judea. The Sun of Righteousness, the Light of the world, was withdrawing His beams from the once favored city of Jerusalem. The fierce lightnings of God's wrath were directed against the fated city.

Suddenly the gloom lifted from the cross, and in clear, trumpet like tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into Thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died.

Amid the awful darkness, apparently forsaken of God, Christ had drained the last drops in the cup of human woe. In those drearied hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor (DA 755, 756).

15:37. See EGW on Matt. 27:50; John 19:30.

The Burial (Mt 27:57-61; Lk 23:50-56; Jn 19:38-42)

- 42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,
- 43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.
- 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.
- 45 And when he knew it of the centurion, he gave the body to Joseph.
- 46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.
- 47 And Mary Magdalene and Mary the mother of Joseph beheld where he was laid.

The Resurrection; Postresurrection Appearances (16:1-20) Spring, A.D. 31

The Resurrection (Mt 28:1-15; Lk 24:1-12; Jn 20:1-18)

- 16 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.
- 2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.
- 3 And they said among themselves, Who

15:42 Mt 27:57; Mk 27:62; Lk 23:50-54; Jn 19:38

15:43 Mk 10:25-27; Lk 2:25; Mk 14:54; Mt 19:30; Phil 1:14

15:44 Jn 19:31-37

15:45 Mt 27:58; Jn 19:38

15:46 Mt 27:59-60; Lk 23:53; Jn 19:38-42; Isa 53:9; Mk 16:3-4

15:47 Mk 15:40

Mk 16:1; Mt 27:61; Lk 23:55-24:2

16:1 Mk 15:42; Mt 28:1; Lk 23:54; Jn 19:31; Jn 20:1

16:2 Mt 28:1; Lk 24:1; Jn 20:1

16:3 Mk 15:46-47; Mt 27:60-66

16:4 Mt 28:2-4; Lk 24:2; Jn 20:1

16:5 Lk 24:3; Jn 20:8; Da 10:5-6; Mt 28:3

16:6 Mt 11:26-27; Rev 1:17-18; Ps 105:4

4; Jn 19:19-20; Ac 2:22-23

16:7 Mk 14:50; Mk 14:66-72; Mt 26:7; 2 Cor 12:2; Mt 26:32

16:8 Mt 28:8; Lk 24:9-11; Mk 16:5-6; 2 Ki 4:29

16:9 Jn 20:19; Ac 20:7; 1 Co 16:2; Rev 1:10; Mk 15:40

16:10 Mk 11:72; Mt 9:15; Lk 24:17; Jn 16:6

16:11 Mk 16:3-14; Mk 9:9; Ex 6:9; Job 9:16; Lk 24:11

16:12 Lk 24:13-32

shall roll us away the stone from the door of the sepulchre?

- 4 And when they looked, they saw that the stone was rolled away: for it was very great.
- 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.
- 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.
- 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.
- 9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.
- 10 And she went and told them that had been with him, as they mourned and wept.
- 11 And they, when they had heard that he was alive, and had been seen of her, believed not.

The Walk to Emmaus (Lk 24:13-32)

- 12 After that he appeared in another form unto two of them, as they walked, and

Mk

15:38. See EGW on Matt. 27:51; John 19:30.

15:39. See EGW on Matt. 27:54.

16:1, 2 (Matt. 28:1; Luke 24:1; Rom. 6:3-5; 1 Cor.

11:26). **Resurrection Did Not Consecrate First Day.**—Christ rested in the tomb on the Sabbath day, and when holy beings of both heaven and earth were astr on the morning of the first day of the week, He rose from the grave to renew His work of teaching His disciples. But this fact does not consecrate the first day of the week, and make it a Sabbath. Jesus, prior to His death, established a memorial of the breaking of His body and the spilling of His blood for the sins of the world, in the ordinance of the Lord's supper, saying, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of His resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus (3SP 26a).

16:6 (John 1:1-3, 14; Phil. 2:5-8; Col. 2:9; Heb. 1:6, 8; 2:14-17; 4:15). **Deity Did Not Die.**—Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood.

This is a great mystery, a mystery that will not be fully, completely understood in all its greatness until the translation of the redeemed shall take place. Then the power and

greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become as nothingness (Letter 280, 1904).

(Matt. 28:5, 6; Luke 24:5, 6; John 2:19; 10:17, 18; Acts 13:32, 33.) When the voice of the angel was heard saying, "Thy Father calls thee," He who had said, "I lay down my life, that I might take it again," "Destroy this temple, and in three days I will raise it up," came forth from the grave to life that was in Himself. Deity did not die. Humanity died, but Christ now proclaims over the rent sepulchre of Joseph, "I am the resurrection, and the life." In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will.

"I am the resurrection, and the life." This language can be used only by the Deity. All created things live by the will and power of God. They are dependent recipients of the life of the Son of God. However able and talented, however large their capabilities, they are replenished with life from the Source of all life. Only He who alone hath immortality, dwelling in light and life, could say, "I have power to lay down my life, and I have power to take it again." All the human beings in our world take their life from Him. He is the spring, the fountain of life (MS 131, 1897).

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in Himself. Humanity died; divinity did not die. In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.

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went into the country.

First Appearance in the Upper Room
(Lk 24:33-48; Jn 20:19-23)

- 13 And they went and told it unto the residue: neither believed they them.

Second Appearance in the Upper Room
(Jn 20:24-29)

- 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Appearance on a Mountain in Galilee (Mt 28:16-20)

- 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

spring, the fountain, of life. Only He who alone hath immortality, dwelling in light and life, could say, "I have power to lay down my life, and I have power to take it again."

Christ was invested with the right to give immortality. The life which He had laid down in humanity, He again took up and gave to humanity. "I am come," He says, "that they might have life, and that they might have it more abundantly" (YI Aug. 4, 1898).

Only the Father Could Release Christ.—He who died for the sins of the world was to remain in the tomb the allotted time. He was in that stony prison house as a prisoner of divine justice. He was responsible to the Judge of the universe. He was bearing the sins of the world, and His

16:13 Lk 24:33-35; Lk 16:31; Jn 20:8;
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16:17 Jn 14:12; Lk 10:17; Ac 5:16; Ac 8:7; 1 Co 12:10;
16:18 Ge 3:15; Ps 91:13; Lk 10:19; Ac 28:3-6; Rom 16:20; Jas 5:14-15.

16:19 Mt 28:18-20; Lk 24:44-50; Jn 21:15;
Jn 21:22; Ac 1:2-3;
Eph 1:20-22;
16:20 Ac 2:28; Rom 4:30; Ac 5:12; Rom 15:19; Heb 2:4.

- 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

- 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

- 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

The Ascension (Lk 24:50-53)

- 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

- 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Father only could release Him. A strong guard of mighty angels kept watch over the tomb, and had a hand been raised to remove the body, the flashing forth of their glory would have laid him who ventured powerless on the earth.

There was only one entrance to the tomb, and neither human force nor fraud could tamper with the stone that guarded the entrance. Here Jesus rested during the Sabbath. But prophecy had pointed out that on the third day Christ would rise from the dead. Christ Himself had assured His disciples of this. "Destroy this temple," He said, "and in three days I will raise it up." Christ never committed sin, neither was guile found in His mouth. His body was to come forth from the tomb untamished by corruption (MS 94, 1897).

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The Gospel According to **ST. LUKE**

INTRODUCTION

1. TITLE

The earliest manuscripts having the title of this Gospel read, "According to Luke." Later manuscripts read, "The Gospel According to Luke," or, "The Holy Gospel According to Luke."

2. AUTHORSHIP

The ancient and unanimous consensus of Christian tradition points to Luke as the author of the Gospel that bears his name. In his *Ecclesiastical History* (iii. 4. 6) Eusebius (died c. 340) specifically designates Luke as the author of this Gospel. A century earlier Tertullian (died c. 230) spoke of Paul as the "illuminator" of Luke, that is, the one who encouraged Luke and provided him with much of the information contained in Luke's writings. About the year A.D. 185 Irenaeus wrote: "Luke, the follower of Paul, put in a book the gospel that was preached by him." The famous Muratorian Fragment, a portion of a document written toward the close of the 2nd century, agrees with Irenaeus, stating that the third Gospel was written by Luke the physician, a companion of Paul. Early tradition thus unanimously favors Luke as the author of the Gospel that bears his name. There is no evidence that points to anyone other than Luke as the author.

Luke and the Acts may be considered as volumes I and 2 of a work that might appropriately be entitled "The Origin and Early Development of Christianity." The introduction to the book of Acts (ch. 1:1) clearly points to the common authorship of the two books. Literary style and diction are manifestly the same in both. Both are dedicated to the same man, Theophilus (see on Luke 1:3). The sections in the book of Acts where the author uses the personal pronoun "we" indicate that he was a close companion of Paul, particularly during his closing years of ministry. From Troas, it appears that the author was associated with Paul during the pioneer days of the gospel in Greece (Acts 16:10-18), was with him on his final visit to Palestine (chs. 20:5 to 21:18), and accompanied him on his voyage to Rome (chs. 27:1 to 28:16). In Col. 4:14 and Philemon 23, 24, Luke, as a collaborer with Paul, sends greetings to those to whom these epistles are addressed. Toward the close of his final imprisonment in Rome, Paul wrote Timothy, "Only

Luke is with me" (2 Tim. 4:11). The apostle's other companions had either been dispatched on missions to one or another of the churches or had forsaken him. Amid the gathering shadows of his last days, Paul must have felt a profound appreciation for the tender and competent ministry of a man such as the "beloved physician." This man, it seems clear, was the author of Acts and of the Gospel that bears his name.

The context of Col. 4:11-14 seems to imply Luke was not a Jew but a Gentile, for he is listed, not among men of the circumcision, but with others who are known to have been Gentiles. The book of Luke is generally considered to be one of the most literary of the NT, and in many respects most nearly like the style of the great Greek writers. This is particularly true of the introduction to Luke (vs. 1-4).

Eusebius (*ibid.*) describes Luke as "by race an Antiochian and a physician by profession." He was, presumably, a native of Antioch, and some have thought that it was there that he wrote. Others have suggested Rome as the place of writing. Luke and Paul are the two most voluminous contributors to the NT. The place and manner of Luke's death are unknown, though tradition states that Luke was martyred in Greece, explaining that he was nailed to a living olive tree.

Conservative scholars generally date the book of Luke not later than the year A.D. 63, for the following reasons: The book of Luke was apparently written before the book of Acts (see Acts 1:1). The abrupt ending of the book of Acts is generally considered to be evidence that this book was written during the time of Paul's first imprisonment in Rome, about A.D. 61-63, probably soon after his arrival in that city. The simplest explanation for the abrupt ending is that Luke told no more in the book of Acts because, at the time, there was no more to tell. It is extremely unlikely that the trial, release, rearrest, conviction, and execution of Paul would have been omitted from the record of Acts had these events already taken place at the time of the composition of the book. There is no evidence that these events were part of the original text of Acts or that they were lost from it at some later time. In view of these facts it is safe to assume that the Acts was written about A.D. 63 and the Gospel of Luke even earlier (see Acts 1:1)—how much earlier cannot be said.

3. THEME

Matthew presents Jesus as the great Teacher, the exponent of divine truth. Mark presents Him as the Man of action, and gives emphasis to His miracles as a manifestation of divine power attesting His Messiahship. Luke brings Jesus into close contact with human needs, emphasizing the human side of His nature, and presents Him as the Friend of humanity. John presents Jesus as the divine Son of God.

As Matthew is believed to have written primarily for readers of Jewish birth, and Mark for those of a Latin background, so Luke is thought to have written especially for Greek readers. His diction suggests that he addressed himself to the cultured and educated men of his day. He was evidently a man of intelligence and culture, acquainted with contemporary literary style. This is evident from his prefaces to Luke and Acts, his dating of events in terms of the tenure of various officials, and his use of, and references to, the sources of information on which he relied.

As Matthew, writing primarily for men of Jewish ancestry, traces the genealogy of Jesus back to the founder of their nation, so Luke, writing for men of all races, traces the ancestry of Jesus back to Adam, the father of all mankind. More than any other evangelist, Luke takes note of incidents that reveal Jesus' interest in, and ministry for, Gentiles. More than any other gospel writer he refers to Roman centurions, and always in a favorable light. The world view of Luke is also evident in his record of Paul's appeals to the Gentiles (see Acts 14:15-17, 17:22-31). In Luke there is scarcely a trace of Jewish exclusiveness, which may be detected occasionally in Matthew and Mark.

Further evidence that Luke was the writer of the gospel that bears his name is to be found in the medical terms appearing frequently in the book

(Luke 4:38; 5:12; 8:43; etc.). These are thought to indicate that the author was a physician (see Col. 4:14).

4. OUTLINE

The outline presented here covers only the major phases of the life and ministry of Jesus.

I. Infancy, Childhood, and Youth, 1:1 to 2:52.

II. Preparation for Ministry, Autumn, A.D. 27⁺ 3:1 to 4:13.

III. Galilean Ministry, Passover to Passover, A.D. 29-30, 4:14 to 9:17.

A. Early Galilean ministry, 4:14-41.

B. First missionary journey through Galilee, 4:12 to 5:16.

C. Ministry in and about Capernaum, 5:17 to 6:16.

D. The Sermon on the Mount, 6:17-49.

E. Second missionary journey through Galilee, 7:1 to 8:56.

F. Third missionary journey through Galilee, 9:1-17.

IV. Retirement from Public Ministry, Spring to Autumn, A.D. 30, 9:18-50.

V. Peraean Ministry, Autumn to Spring, A.D. 30-31, 9:51 to 19:27.

A. Ministry in Samaria and in Paraea, 9:51 to 10:24.

B. Teaching in parables, 10:25 to 18:14.

C. The last journey to Jerusalem, 18:15 to 19:27.

VI. Closing Ministry, at Jerusalem, Passover, A.D. 31, 19:28 to 23:56.

A. Conflict with scribes and Pharisees, 19:28 to 21:4.

B. The Olivet discourse, 21:5-38.

C. The arrest and trial of Jesus, 22:1 to 23:25.

D. The crucifixion and burial of Jesus, 23:26-56.

VII. The Resurrection; Postresurrection Appearances, 24:1-53.

LUKE

Infancy, Childhood, and Youth (1:1-2:52)
Autumn, 5 B.C.-Autumn, A.D. 27

Prologue to Luke's Gospel

- 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
- 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;
- 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
- 4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

Lk

The Announcement to Zacharias

- 5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elisabeth.
- 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
- 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
- 8 And it came to pass, that while he executed the priest's office before God in the order of his course,
- 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.
- 10 And the whole multitude of the people were praying without at the time of incense.
- 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.
- 12 And when Zacharias saw him, he was troubled, and fear fell upon him.
- 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
- 14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

1:1 Jn 20:31; Ac 1:1; Ac 1:3; 2 Pe 1:16
1:2 Lk 24:43; Mk 1:1; Jn 15:27; Ac 1:3;
1:3 Ac 15:19; 1 Co 7:40; Lk 1:1; Ps 30:5;
1:4 Jn 20:31; 2 Pe 1:15-16
1:5 Mt 2:1; 1 Ch 24:10; 1 Ch 24:19; Ne 12:4;
1:6 Lk 16:15; Ge 6:9; Tit 3:3; Ac 23:1;
1:7 Ge 25:21; Rom 4:19; Heb 11:11; 1 Ki 1:1;
1:8 Ex 28:1; Nu 18:7; Ezr 6:18
1:9 Nu 16:40; Heb 9:6; 1 Ch 6:49
1:10 Lev 16:17; Heb 3:14; Heb 9:24; Rev 8:4
1:11 Lk 1:19; Jdg 13:3; Heb 1:14; Lev 16:13
1:12 Lk 1:29; Jdg 6:22; Da 10:7; Ac 10:4
1:13 Jdg 6:23; Da 10:12; Mt 28:5; Mk 16:6
1:14 Lk 1:58; Ge 2:10; Pr 15:20; Pr 23:15
1:15 Lk 7:28; Ge 12:2; Jn 3:35; Lk 7:33
1:16 Lk 1:76; Isa 49:6; Da 12:3; Mal 3:4
1:17 Lk 1:16; Jn 1:13; Jn 1:34; Mt 11:14
1:18 Lk 1:34; Ge 15:8; Isa 38:22; Lk 1:7
1:19 Lk 1:26; Da 8:16; Mt 18:10; Heb 9:14
1:20 Lk 1:22; Ex 4:11; Ezr 4:20; Lk 1:45
1:21 Nu 6:23-27
1:22 Jn 13:24; Ac 12:17; Ac 19:35; Ac 21:40
1:23 2 Ki 11:57; 1 Ch 9:25
1:25 Lk 1:13; Ge 25:21; Heb 11:11; Ge 30:23
1:26 Lk 1:24; Lk 1:19; Mt 2:23; Jn 1:45-46
1:27 Ge 3:15; Isa 7:14; Jer 31:22; Mt 1:18
1:28 Da 10:19; Lk 1:30; Jn 1:12; Eph 1:6

1

1 or, by the wisdom

- 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.
- 16 And many of the children of Israel shall he turn to the Lord their God.
- 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
- 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.
- 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.
- 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.
- 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.
- 22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.
- 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.
- 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,
- 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

The Annunciation

- 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
- 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
- 28 And the angel came in unto her, and said,

1:1-4. See EGW on Acts 1:1-5.

1:5-17. **An Answer to Prayer.**—Throughout his married life, Zacharias had prayed for a son. He and his wife were now old, and as yet their prayer had remained unanswered; but he murmured not. God had not forgotten. He had his appointed time for answering this prayer, and when the case seemed hopeless, Zacharias received his answer.

As Zacharias entered the holy place, and performed the required service with solemn reverence, another form appeared, standing between the altar and the table of shewbread. It was Gabriel, the mighty messenger of God. . . . [Luke 1:12-17 quoted.]

The answer had come. God had not forgotten the prayer

of His servants. He had written it in His record book, to be answered in His own good time. Looking at outward appearances, Zacharias and Elisabeth had buried their hopes; but the Lord had not forgotten. He knew of the long years of disappointment, and when His own name could best be glorified, their son was born. How tender, how kind, how full of love and compassion, is the great heart of infinite love. God gave Zacharias as a son no ordinary person, but one who should hold a high place in His work, and from whom the light from heaven should shine in clear, distinct rays (MS 27, 1898).

1:17. See EGW on Matt. 11:14.

1:22. **Shining With Reflected Light.**—When Zacharias came out of the temple, his countenance was shining with

- Hail, *thou that art* ¹highly favoured, the Lord is with thee: blessed *art* thou among women.
- 29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.
- 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
- 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.
- 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:
- 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- 34 Then said Mary unto the angel, How shall this be, seeing I know not a man?
- 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.
- 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.
- 37 For with God nothing shall be impossible.
- 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Mary's Visit to Elisabeth

- 39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;
- 40 And entered into the house of Zacharias, and saluted Elisabeth.
- 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:
- 42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed is the fruit of thy womb.
- 43 And whence is this to me, that the mother of my Lord should come to me?
- 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
- 45 And blessed is she ²that believed: for

1:29 Lk 1:12; Ac 10:4; Lk 1:66; Lk 2:19; 1:30 Lk 1:13; Isa 41:10; Isa 41:14;
1:31 Lk 1:27; Isa 7:14; Mt 1:23; Gal 4:4;
1:32 Lk 1:15, Mt 3:16; Lk 1:61;
1:33 Ps 45:6; Da 2:44; Da 7:27; Ob 21; Mic 4:7;
1:34 Jdg 13:8-12; Ac 9:6;
1:35 Lk 1:27; Mt 1:20; Job 14:3; Job 25:3; Eph 2:3;
1:36 Lk 1:24-26
1:37 Lk 18:27; Ge 12:14; No 11:23; Job 15:2;
1:38 2 Sa 7:25-29; Ps 116:16; Rom 4:20-21; Ps 119:38;
1:39 Jos 10:40; Jos 15:98-99; Jos 21:9-11;
1:41 Lk 1:34; Ge 25:22; Ps 22:10;
1:42 Lk 1:28; Jdg 5:23; Ge 22:18;
1:43 Lk 7:7; Mt 3:14; Php 2:3; Ps 110:1;
1:44 Lk 1:41;
1:45 Lk 1:20; 2 Ch 20:29; Jn 11:40; Jn 20:29;
1:46 1 Sa 2:1; Ps 35:9; Isa 45:25; Rom 5:11;
1:47 Lk 2:14; Zec 9:9, 1 Ti 1:1; Tit 2:10;
1:48 2 Sa 7:8; Ps 102:17; Isa 66:2; Lk 1:28;
1:49 Ge 17:1; Ps 28; Isa 63:1; Jer 10:6; Eph 4:20;
1:50 Ge 17:7; Ps 31:19; Ps 85:9;
1:51 Ps 64:5; Ps 69:13; Ps 98:1; Isa 40:10; Isa 51:9;
1:52 Lk 18:14; 1 Sa 2:4; Ecc 4:14; Eze 17:20;
1:53 Lk 6:21; 1 Sa 2:5; Ps 34:10; Ps 146:7;
1:54 Ps 98:3; Isa 44:21; Jer 51:3;
1:55 Ge 12:3; Ge 17:19; Gal 3:16-17;
1:57 Lk 1:13; Lk 2:6-7; Ge 21:2-3;
1:58 Lk 1:25; Ps 113:9; Ge 21:6; Rom 12:15;
1:59 Lk 2:21; Ge 17:12; Lev 12:3;
1:60 Lk 1:13; 2 Sa 12:25; Isa 8:3; Mt 1:25
1:62 Lk 1:22
1:63 Pr 3:3; Isa 40:3; Jer 17:1;
1:64 Lk 1:20; Ps 51:15; Jer 1:9;
1:65 Lk 7:16; Ac 2:43; Rev 11:11; Lk 1:39;

there shall be a performance of those things which were told her from the Lord.

- 46 And Mary said, My soul doth magnify the Lord,
- 47 And my spirit hath rejoiced in God my Saviour.
- 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.
- 49 For he that is mighty hath done to me great things; and holy is his name.
- 50 And his mercy is on them that fear him from generation to generation.
- 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
- 52 He hath put down the mighty from *their* seats, and exalted them of low degree.
- 53 He hath filled the hungry with good things; and the rich he hath sent empty away.
- 54 He hath holpen his servant Israel, in remembrance of *his* mercy;
- 55 As he spake to our fathers, to Abraham, and to his seed for ever.
- 56 And Mary abode with her about three months, and returned to her own house.

Birth of John the Baptist

- 57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.
- 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
- 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
- 60 And his mother answered and said, Not so; but he shall be called John.
- 61 And they said unto her, There is none of thy kindred that is called by this name.
- 62 And they made signs to his father, how he would have him called.
- 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.
- 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God.
- 65 And fear came on all that dwell round about them: and all these sayings were

to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race. . . .

1:31-35. See EGW on John 1:1-3, 14.
1:35 (see EGW on John 1:1-3, 14). The Son of God in a New Sense.—Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel

to Mary, "The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race. . . .

From all eternity Christ was united with the Father, and when He took upon Himself human nature, He was still one with God. He is the link that unites God with humanity [Heb. 2:14 quoted]. (ST Aug. 2, 1905).

1:76, 77 (ch. 3:2-4; Isa. 40:3; Matt. 3:1-3; Mark 1:1-3; John 1:19-23). John Born for a Special Work.—In every stage of this earth's history God has had His agencies to carry forward His work, which must be done in His

² or, graciously accepted, or, of much grace ³ or, which believed that there ⁴ or, things

noised abroad throughout all the hill country of Judaea.

- 66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.
- 67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
- 68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
- 69 And hath raised up an horn of salvation for us in the house of his servant David;
- 70 As he spake by the mouth of his holy prophets, which have been since the world began:
- 71 That we should be saved from our enemies, and from the hand of all that hate us:
- 72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;
- 73 The oath which he sware to our father Abraham,
- 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,
- 75 In holiness and righteousness before him, all the days of our life.
- 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:
- 77 To give knowledge of salvation unto his people *by* the remission of their sins,
- 78 Through the *tender* mercy of our God; whereby the *dayspring* from on high hath visited us.
- 79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.
- 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Birth of Jesus

- 2 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be *taxed*.
- 2 (And this taxing was first made when Cyrenus was governor of Syria.)
- 3 And all went to be taxed, every one into his own city.
- 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea,

1:66 Lk 2:19; Lk 2:51; Ge 37:31; 1:67 Lk 1:11; Nu 11:25; Jos 2:26; 2 Pe 1:21

1:68 Ge 1:20; Ps 106:48; Eph 1:3; 1 Pe 1:3

1:69 1 Sa 2:10; Ps 18:2; Ec 29:21; Ps 89:4

1:70 Jer 30:10; Mk 12:46; Ac 28:25

1:71 Lk 1:74; Ps 106:10; Ps 106:17; Jer 23:6

1:72 Ge 12:3; Jer 20:1; Ps 98:3; Rom 11:28

1:73 Ge 21:7; Ge 20:3; Ps 105:9; Jer 1:74

1:74 Lk 1:71; Isa 9:5; Rom 6:22; Heb 2:15

1:75 Dt 6:2; Mt 1:21; Eph 1:9; Eph 2:10

1:76 Lk 1:28; Mt 1:5; Lk 6:35; Ps 87:5

1:77 Lk 3:5; Jo 1:20; 1 Sa 1:1; Ac 19:4

1:78 Ps 25:6; Isa 63:7; Jo 3:16; Php 1:8

1:79 Lk 2:32; Isa 9:2; Isa 12:7; Isa 49:9

1:80 Lk 1:15; Lk 2:40; Mt 3:1; Mt 11:7

2:1 Lk 3:1; Ac 11:28; Php 1:22

2:2 Ac 5:7; Lk 4:1; Ac 13:7; Ac 26:30

2:3 Lk 4:25; Mt 2:23; Jo 1:46

2:5 Dt 22:22-27; Mt 1:18-19

2:6 Ps 34:11; Mt 5:2; Lk 1:57

2:7 Isa 7:14; Mt 1:25; Gal 4:4; Ps 22:6

2:8 Ec 5:18; Jo 10:12

2:9 Lk 1:28; Mt 1:20; Ac 2:25; Isa 6:3; Isa 35:2

2:10 Lk 1:30; Jo 10:19; Mt 28:5; Lk 1:19; Isa 41:27

2:11 Lk 1:69; Jo 9:6; Mt 1:21

2:12 Lk 3:12; Ps 22:6; Isa 53:12

2:13 Ge 28:12; Job 38:7; Ps 68:17

2:14 Lk 19:48; Isa 41:23; Ki 9:14

2:15 Lk 20:51; 2 Ki 21:1; Ps 3:2; Ex 3:4

2:16 Lk 1:59; Ec 9:10; Lk 2:7; Lk 2:12

2:17 Lk 2:48; Lk 8:40; Ps 69:16

2:18 Lk 2:43; Lk 2:47; Lk 1:36

2:19 Lk 2:51; Lk 1:65; Lk 9:45

2:20 Lk 18:15; Lk 19:47; Ps 100:8

unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

- 5 To be taxed with Mary his espoused wife, being great with child.
- 6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
- 7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

The Announcement to the Shepherds

- 8 And there were in the same country shepherds abiding in the field, keeping *watch* over their flock by night.
- 9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
- 10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
- 11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
- 12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
- 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying.
- 14 Glory to God in the highest, and on earth peace, good will toward men.
- 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.
- 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.
- 17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.
- 18 And all they that heard *it* wondered at those things which were told them by the shepherds.
- 19 But Mary kept all these things, and pondered *them* in her heart.
- 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

appointed way. John the Baptist had a special work, for which he was born and to which he was appointed—the work of preparing the way of the Lord. . . . His wilderness ministry was a most striking, literal fulfillment of prophecy (MS 112, 1901).

1:80. No Suitable School.—There was a great work appointed for the prophet John, but there was no school on the earth with which he could connect. His learning must be obtained away from the cities, in the wilderness. The Old Testament Scriptures, God, and the nature which God had created, were to be his study books. God was fitting John for his work of preparing the way of the Lord. His food was simply locusts and wild honey. The customs and practices of men were not to be the education of this

man. Worldly engrossment was to act no part in the formation of his character (MS 151, 1901).

Satan Had Access Despite Closed Avenues.—John did not feel strong enough to stand the great pressure of temptation he would meet in society. He feared his character would be molded according to the prevailing customs of the Jews, and he chose the wilderness as his school, in which his mind could be properly educated and disciplined from God's great book of nature. In the wilderness, John could the more readily deny himself and bring his appetite under control, and dress in accordance to natural simplicity. And there was nothing in the wilderness that would take his mind from meditation and prayer. Satan had access to John, even after he had closed every avenue in

5 or, for 6 or, bowels of the mercy 7 or, sunrising, or, Branch 2 1 or, enrolled 2 or, the night watches 3 Gr, the men the shepherds

The Circumcision

- 21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

Presentation at the Temple

- 22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;
- 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)
- 24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.
- 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
- 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.
- 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,
- 28 Then took he him up in his arms, and blessed God, and said,
- 29 Lord, now lettest thou thy servant depart in peace, according to thy word:
- 30 For mine eyes have seen thy salvation,
- 31 Which thou hast prepared before the face of all people;
- 32 A light to lighten the Gentiles, and the glory of thy people Israel.
- 33 And Joseph and his mother marvelled at those things which were spoken of him.
- 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;
- 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.
- 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;
- 37 And she was a widow of about fourscore

2:21 Lk 1:59; Ge 17:12; Lev 12:3; Mt 1:15;
2:22 Lev 12:3-6
2:23 Ex 13:2; Ex 22:29; Nu 3:13; Nu 18:15
2:24 Lev 12:2, Lev 12:6; 2 Co 8:9
2:25 Lk 1:6; Ge 6:9; Job 1:1; Mic 6:8; Ac 10:2

2:26 Ps 25:13; Am 3:7; Ps 90:4; Lk 9:27;
2:27 Lk 1:1; Mt 4:1; Ac 8:29; Rev 1:10;
2:28 NK 9:36; Lk 2:20; Ps 32:11; Ps 35:19-20
2:29 Ge 15:15; Ps 37:37; Php 1:25; Rev 14:13

2:30 Lk 3:6; Ge 49:18; Isa 49:6; Ac 1:10-12
2:32 Isa 9:2; Isa 60:19; Mt 4:16; Ac 28:28
2:33 Lk 2:38; Lk 1:65-66; Isa 41:8
2:34 Ge 14:19; Heb 7:1; Jos 14:9;
2:35 Ps 42:10; Jo 19:25; Dt 8:2

2:36 Ps 15:20; Jdg 1:1; Ac 2:18; Rev 7:6;
2:37 Ex 38:8; Ps 23:6; Ps 92:13; Rev 3:12
2:38 Lk 1:46; Lk 1:1, 2; Co 9:15; Eph 1:3; Lk 2:25;
2:39 Lk 1:6; Mt 3:15; Lk 2:4; Mt 2:22-23

2:40 Lk 2:52; Jdg 13:24; Ps 22:9; Lk 1:80; Eph 6:10;
2:41 Ex 34:23; Jn 6:4; Jn 11:55; Jn 13:1
2:42 2 Ch 30:21-23;
2:43 Ps 137
2:44 Lk 1:29; Ps 122:1-3; Isa 2:5
2:46 1 Ki 12:5; Mt 12:40; Lk 5:17; Ac 5:34

2:47 Lk 1:22; Ps 119:99; Mt 7:28; Jn 7:15
2:49 Lk 2:48; Ps 40:8; Mal 4:1; Jn 8:29
2:50 Lk 9:45; Lk 11:31
2:51 Lk 2:49; Mt 3:15; Mk 6:3; Eph 5:21

and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Return to Nazareth (Mt 2:19-23)

- 39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

First Passover Visit

- 41 Now his parents went to Jerusalem every year at the feast of the passover.
- 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
- 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
- 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.
- 45 And when they found him not, they turned back again to Jerusalem, seeking him.
- 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.
- 47 And all that heard him were astonished at his understanding and answers.
- 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.
- 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?
- 50 And they understood not the saying which he spake unto them.

Youth and Young Manhood

- 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in

⁴ or, Israel

his power through which he would enter. But his habits of life were so pure and natural that he could discern the foe, and had strength of spirit and decision of character to resist him.

The book of nature was open before John with its inexhaustible store of varied instruction. He sought the favor of God, and the Holy Spirit rested upon him, and kindled in his heart a glowing zeal to do the great work of calling the people to repentance, and to a higher and holier life. John was fitting himself, by the privations and hardships of his secluded life, to so control all his physical and mental powers that he could stand among the people as unmoved by surrounding circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years

(2SP 47).

Satan Could Not Move John.—The childhood, youth, and manhood of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world's Redeemer, was marked with firmness and moral power. Satan could not move him from his integrity (RH March 3, 1874).

2:9. Strengthened to Endure Greater Light.—[Luke 2:8, 9 quoted.] . . . Suddenly the heavens are lighted up with a brightness which alarms the shepherds. They know not the reason of this grand display. They do not at first discern the myriads of angels that are congregated in the heavens. The brightness and glory from the heavenly host illuminate and glorify the entire plain. While the shepherds

Lk

are terrified at the glory of God, the leading angel of the throng quiets their fears by revealing himself to them, saying, "Fear not."

As their fears are dispelled, joy takes the place of astonishment and terror. They could not, at first, bear the radiance of glory, which attended the whole heavenly host, to break upon them suddenly. One angel only appears to the gaze of the watching shepherds to dissipate their fears, and make known their mission. As the light of the angel encircles them, the glory rests upon them, and they are strengthened to endure the greater light and glory attending the myriads of heavenly angels (2SP 17, 18).

2:13, 14, 29-32. Satan Filled With Frenzy.—The heavenly heralds aroused all the wrath of the synagogue of Satan. He followed the steps of those who had charge of the infant Jesus. He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. The Holy Ghost was upon him and he came by the Spirit into the temple. Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ (RH Oct. 29, 1895).

2:25-32. In the Atmosphere of Heaven.—Simeon no sooner saw the infant in the priest's arms than he was divinely impressed. . . [Luke 2:29-32 quoted.]

Simeon realized that he held in his arms One who was the Way, the Truth, and the Life. There was at this time nothing in Christ's outward appearance to give him this assurance, but Simeon had lived in the atmosphere of heaven. The bright beams of the Sun of Righteousness gave him spiritual discernment. His one desire had been to see Christ. The purity of his life corresponded to the light he had received, and he was prepared for the revelation of the great truth that this helpless infant was the Lord's anointed, even the Messiah. Joy and exultation transfigured his face as he held in his arms God's most precious gift to men. His illumined mind received the light flowing from the Source of all light. He saw that Christ was to be the hope of the Gentiles as well as of the Jews. The walls of tradition built up by Jewish prejudice did not exist in his mind. He realized that the Messiah was to bring redemption to all (RH April 2, 1901).

Two Classes Represented.—Simeon and the priests represent two classes—those who are guided by the Spirit of God because they are willing to be instructed, and those who, refusing to receive the light which would lead them into all truth, are guided by the spirit of the power of darkness, and are daily being led into deeper darkness.

By divine illumination Simeon understood Christ's mission. The Holy Spirit impressed his heart. But the priests and rulers were imbued with the spirit of the enemy of God; and today the same spirit influences human minds, controlling with power the hearts of men, and making of none effect the appeals of the Spirit (RH April 2, 1901).

2:38. Pious Jews Waited Day and Night.—The pious Jews were looking, believing, and earnestly praying, for the coming of the Messiah. God could not manifest His glory and power to His people through a corrupt priesthood. The set time to favor His people had come. The faith of the Jews had become clouded, in consequence of their departure from God. Many of the leaders of the people brought in their own traditions, and enforced them upon the Jews, as the commandments of God. The pious Jews believed, and trusted in God that He would not leave His people in this condition, to be a reproach to the heathen. He had, in time past, raised them up a deliverer when in their distress they had called upon Him. From the predictions of the prophets, they thought the time appointed of God had arrived when Messiah would come. And when He should come, they would have a clear revelation of the divine will, and that their doctrines would be freed from the traditions and needless ceremonies which had confused their faith. The pious, aged Jews waited day and night for the coming Messiah, praying that they might see the Saviour before

they died. They longed to see the cloud of ignorance and bigotry dispelled from the minds of the people (2SP 41, 42).

2:40. An Example of What Children May Strive to Be.—It is not correct to say, as many writers have said, that Christ was like all children. He was not like all children. Many children are misguided and mismanaged. But Joseph, and especially Mary, kept before them the remembrance of their child's divine Fatherhood. Jesus was instructed in accordance with the sacred character of His mission. His inclination to right was a constant gratification to His parents. The questions He asked them led them to study most earnestly the great elements of truth. His soul-stirring words about nature and the God of nature opened and enlightened their minds.

On the rocks and knolls about His home the eye of the Son of God often rested. He was familiar with the things of nature. He saw the sun in the heavens, the moon and the stars fulfilling their mission. With the voice of singing He welcomed the morning light. He listened to the lark, caroling forth music to its God, and joined His voice with the voice of praise and thanksgiving.

[Luke 2:40 quoted.] He was an example of what all children may strive to be if parents will seek the Lord most earnestly, and if children will cooperate with their parents. In His words and actions He manifested tender sympathy for all. His companionship was as a healing, soothing balm to the disheartened and depressed.

No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. When urged by His companions to do wrong, divinity flashed through humanity, and He refused decidedly. In a moment He distinguished between right and wrong, and placed sin in the light of God's commands, holding up the law as a mirror which reflected light upon wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers to anger. Yet His appeals and entreaties, and the sorrow expressed in His countenance, revealed such a tender, earnest love for them that they were ashamed of having tempted Him to deviate from His strict sense of justice and loyalty (YI Sept. 8, 1898).

2:40, 52. Growth in Knowledge and Service.—Though He increased in knowledge, and the grace of God was upon Him, yet He did not become lifted up in pride, or feel that He was above doing the most humble toil. He took His share of the burden, together with His father, mother, and brethren. He toiled to sustain the family, and shared in the work that would meet the expenses of the household. Though His wisdom had astonished the doctors, yet He meekly subjected Himself to His human guardians, bore His part in the family burdens, and worked with His own hands as any toiler would work. It is stated of Jesus that (as He advanced in years) He "increased in wisdom and stature, and in favour with God and man."

The knowledge He was daily obtaining of His wonderful mission did not disqualify Him for performing the most humble duties. He cheerfully took up the work that devolves upon youth who dwell in humble households pressed by poverty. He understood the temptations of children; for He bore their sorrows and trials. Firm and steadfast was His purpose to do the right. Though enticed to evil, He refused to depart in a single instance from the strictest truth and rectitude. He maintained perfect filial obedience; but His spotless life aroused the envy and jealousy of His brethren. His childhood and youth were anything but smooth and joyous. His brethren did not believe on Him, and were annoyed because He did not in all things act as they did, and become one of them in the practice of evil. In His home life He was cheerful, but never boisterous. He ever maintained the attitude of a learner. He took great delight in nature, and God was His teacher (ST July 30, 1896).

The Light and Joy of the Family.—Christ is the ideal for all humanity. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human life. He talked and acted like other children and youth, except that

He did no wrong. Sin found no place in His life. Ever He lived in an atmosphere of heavenly purity. From childhood to manhood He preserved unswerving His trust in God. The Word says of Him, . . . He "increased in wisdom and stature, and in favour with God and man."

In the sanctuary of the home, Jesus received His education, not merely from His parents, but from His heavenly Father. As He grew older, God opened to Him more and more of the great work before Him. But notwithstanding His knowledge of this, He assumed no airs of superiority. Never did He by disrespect cause His parents pain or anxiety. He delighted to honor and obey them. Although He was not ignorant of His great mission, He consulted their wishes, and submitted to their authority.

Christ had been Commander of the heavenly host; but He did not because of this excuse Himself from labor, allowing His parents to support Him. While still quite young, He learned a trade, and faithfully discharged His daily duties, contributing to the support of the family.

Christ was the light and joy of the family circle (YI Aug. 22, 1901).

2:41-49. No Lesson to Be Lost.—Not one act in the life of Christ was unimportant. Every event of His life was for the benefit of His followers in future time. This circumstance of the tarry of Christ in Jerusalem teaches an important lesson to those who should believe on Him. . . .

Jesus was acquainted with hearts. He knew that, as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and His mission would be nearly forgotten. It was His choice to return from Jerusalem with His parents alone: for in being retired, His father and mother would have more time for reflection, and for meditation upon the prophecies which referred to His future sufferings and death. He did not wish the painful events which they were to experience in His offering up His life for the sins of the world, to be new and unexpected to them. He was separated from them in their return to Jerusalem. After the celebration of the Passover, they sought Him sorrowing three days. When He should be slain for the sins of the world, He would be separated from them, lost to them, for three days. But after that, He would reveal Himself to them, and be found of them, and their faith rely upon Him as the Redeemer of the fallen race, the advocate with the Father in their behalf.

Here is a lesson of instruction to all the followers of Christ. He designed that none of these lessons should be lost, but be written for the benefit of future generations. There is necessity of carefulness of words and actions when Christians are associated together, lest Jesus be forgotten of them, and they pass along careless of the fact that Jesus is not among them. When they are aroused to their condition, they discover that they have journeyed without the presence of Him who could give peace and joy to their hearts, and days are occupied in returning, and searching for Him whom they should have retained with them every moment. Jesus will not be found in the company of those who are careless of His presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. Jesus shuns the company of such, so also do the angels who do His commands. These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things. These pure and holy spirits cannot remain in the company where Jesus' presence is not desired and encouraged, and His absence not marked. For this reason, great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating influence. They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the ministering angels from them. Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because they did not feel the importance of praying

and watching thereunto, as they returned to their homes. They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and do not reproach themselves as being the cause of their own darkness, and sufferings of mind. These should not reflect upon others. The fault is in themselves. They talked and jested, and visited away the heavenly Guest, and themselves they have only to blame. It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace. The thoughts of their hearts must be disciplined to meditate upon heavenly and divine things (2SP 35-38).

2:46. A Pattern in Courtesy.—After Joseph and Mary had searched for Him for three days, they found Him in the court of the temple, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers." He asked His questions with a grace that charmed those learned men. He was a perfect pattern for all youth. Ever He manifested deference and respect for age. The religion of Jesus will never lead any child to be rude and uncourteous (YI Sept. 8, 1898).

2:50, 51. A Constant Ministry.—[Luke 2:50, 51 quoted.] Christ did not enter upon His public ministry for eighteen years after this, but He was constantly ministering to others, improving every opportunity offered Him. Even in His childhood He spoke words of comfort and tenderness to young and old. His mother could not but mark His words. His spirit, His willing obedience to all her requirements (YI Sept. 8, 1898).

2:51. See EGW on John 2:1, 2.

3:1-18 The Training of John the Baptist.—John was to go forth as Jehovah's messenger, to bring to men the light of God. He must give a new direction to their thoughts. He must impress them with the holiness of God's requirements, and their need of His perfect righteousness. Such a messenger must be holy. He must be a temple for the indwelling Spirit of God. In order to fulfil his mission, he must have a second physical constitution, and mental and spiritual strength. Therefore it would be necessary for him to control the appetites and passions. . . .

But the life of John was not spent in idleness, in ascetic gloom, or in selfish isolation. From time to time he went forth to mingle with men; and he was ever an interested observer of what was passing in the world. From his quiet retreat he watched the unfolding of events. With vision illuminated by the divine Spirit he studied the characters of men, that he might understand how to reach their hearts with the message of heaven. The burden of his mission was upon him. In solitude, by meditation and prayer, he sought to gird up his soul for the life-work before him.

Although in the wilderness, he was not exempt from temptation. So far as possible, he closed every avenue by which Satan could enter; yet he was still assailed by the tempter. But his spiritual perceptions were clear; he had developed strength and decision of character, and through the aid of the Holy Spirit he was able to detect Satan's approaches, and to resist his power (DA 100-102).

John Studied the Prophecies.—With awe and yet exultant spirit he searched in the prophetic scrolls the revelations of the Messiah's coming, the promised seed that should bruise the serpent's head; Shiloh, "the peace-giver," who was to appear before a king should cease to reign on David's throne. Now the time had come. A Roman ruler sat in the palace upon Mount Zion. By the sure word of the Lord, already the Christ was born.

Isaiah's rapt portrayals of the Messiah's glory were his study by day and by night—the Branch from the root of Jesse; a King to reign in righteousness, judging "with equity for the meek of the earth;" "a covert from the tempest. . . . the shadow of a great rock in a weary land;" Israel no longer to be termed "Forsaken," nor her land "Desolate," but to be called of the Lord, "My Delight," and her land "Beulah." Isa 2:4; 32:2; 62:4. The heart of the lonely exile was filled with the glorious vision.

He looked upon the King in His beauty, and self was forgotten. He beheld the majesty of holiness, and felt himself to be inefficient and unworthy. He was ready to go

her heart.

- 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Preparation for Ministry, (3:1-4:13)

Autumn, A.D. 27-Spring, A.D. 28

Ministry of John the Baptist (Mt 3:1-12; Mk 1:1-8)

- 3** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

- 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

- 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

- 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

- 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

- 6 And all flesh shall see the salvation of God.

- 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

- 8 Bring forth therefore fruits 'worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

- 9 And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

- 10 And the people asked him, saying, What shall we do then?

- 11 He answered them and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

- 12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

2:52 Lk 2:40; Lk 1:80; Pr 3:3-4; Rom 1:18

3:1 Lk 2:1; Lk 2:23; Ge 39:19; Ac 4:27; Lk 3:19

3:2 Jn 18:23; Ac 4:6; Jer 1:2; Eze 1:3;

3:3 Mt 3:5; Jn 1:28; Jn 3:26; Mt 3:6;

3:4 Mt 3:5; Mk 1:3; Jn 1:23; Isa 57:14;

3:5 Isa 40:3; Isa 49:11; Eze 17:24; Jas 1:9;

3:6 Isa 40:5; Isa 49:6; Isa 52:10; Mk 16:15;

3:7 Ge 3:15; Isa 59:3; Mt 23:33; Ac 13:10;

3:8 Ac 26:20; Php 1:11; Heb 6:7-8; Jn 8:55;

3:9 Lk 13:7; Lk 13:9; Eze 15:2; Da 9:14;

3:10 Lk 5:8; Ac 2:57; Ac 9:6; Ac 16:30;

3:11 Lk 11:11; Lk 18:22; Da 4:27;

3:12 Lk 7:29; Lk 18:13; Mt 21:31-32;

3:13 Lk 19:8; Ps 18:23; Pr 28:13; Mic 6:9;

3:14 Mt 8:5; Ac 10:7; Php 2:15; Lk 19:8;

3:15 Jn 10:21; Jn 1:19; Jn 3:26-29;

3:16 Mt 3:11; Jn 1:26; Jn 1:33; Ac 1:5;

3:17 Jer 15:7; Mt 3:12; Mic 4:12; Mt 13:40;

3:18 Jn 1:15; Jn 1:29; Jn 1:34; Ac 2:40;

3:19 Pr 15:12; Mt 11:2; Mk 6:17-18;

3:20 2 Ki 21:16; 2 Ki 24:4; 2 Ch 36:10;

3:21 Mt 1:9; Jn 1:52; Mk 1:10;

3:22 Ps 2:7; Isa 42:1; Mt 12:18; Mt 27:15;

3:23 Ge 41:46; Nu 4:3; Lk 4:22; Mt 13:55;

5 or, age

3

1 or, meet for

2 or, Put no man in fear

3 or, allowance

4 or, in suspense

5 or, reasoned, or, debated

6 son-in-law

- 13 And he said unto them, Exact no more than that which is appointed you.

- 14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, 'Do violence to no man, neither accuse any falsely; and be content with your wages.

- 15 And as the people were 'in expectation, and all men 'mused in their hearts of John, whether he were the Christ, or not;

- 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire:

- 17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

- 18 And many other things in his exhortation preached he unto the people.

John Imprisoned (Mt 14:3-5)

- 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

- 20 Added yet this above all, that he shut up John in prison.

The Baptism (Mt 3:13-17; Mk 1:9-11)

- 21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

- 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased.

The Human Ancestry of Jesus (Mt 1:1-17)

- 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,

- 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph.

- 25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge.

forth as Heaven's messenger, unwavering by the human, because he had looked upon the Divine. He could stand erect and fearless in the presence of earthly monarchs, because he had bowed low before the King of kings. . . .

When the ministry of John began, the nation was in a state of excitement and discontent verging on revolution. At the removal of Archelaus, Judaea had been brought directly under the control of Rome. The tyranny and extortion of the Roman governors, and their determined efforts to introduce the heathen symbols and customs kindled revolt, which had been quenched in the blood of thousands of the bravest of Israel. All this intensified the national hatred against Rome, and increased the longing to be freed from her power (DA 103, 104).

The Preaching of John the Baptist Touched the Heart of the People.—Amid discord and strife, a voice was heard from the wilderness, a voice startling and stern, yet full of hope: "Repent ye; for the kingdom of heaven is at hand." With a new, strange power it moved the people. Prophets had foretold the coming of Christ as an event far in the future; but here was an announcement that it was at hand. John's singular appearance carried the minds of his hearers back to the ancient seers. In his manner and dress he resembled the prophet Elijah. With the spirit and power of Elijah he denounced the national corruption, and rebuked the prevailing sins. His words were plain, pointed, and convincing. Many believed him to be one of the prophets risen from the dead. The whole nation was

- 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,
- 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Neri,
- 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,
- 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,
- 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,
- 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattathia, which was the son of Nathan, which was the son of David,
- 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,
- 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,
- 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,
- 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,
- 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,
- 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,
- 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

The Temptation (Mt 4:1-11; Mk 1:12, 13)

- 4** And Jesus being full of the Holy Ghost returned from Jordan, and was led by the

3:51 2 Sa 5:11, 1 Ch 3:1, 1 Ch 12:1, 3:52 1 Sa 17:58, 1 K 12:16 Ps 72:20, 3:53 Ge 46:12, Ge 49:29 Ru 1:12, Ge 29:5, 3:54 Ge 21:5 Mt 1:2 Mt 7:8 Joe 2:4, 3:55 Ge 10:25 Ge 10:3, 3:56 Ge 11:12, Ge 11:2, Ge 7:15, Ge 9:18, 3:57 Ge 5:6-28: 1 Ch 11:5, 3:58 Ge 2:7, Isa 61:8, 1 Co 15:45, 1 Co 15:47, 4:1 Mt 11:1k 1:4, 1k 5:22 1 Co 1:1, 4:2 1k 21:18, Mt 12: Ge 4:1 Heb 2:18, 4:3 1k 5:2 Mt 9:5, 4:4 1k 18:1sa 8:20, 4:5 1 Co 7:1, 1ph 2:2 1ph 6:12, Job 29:5, 4:6 Jo 8:11, 2 Co 11:14, Rev 12:9, 1st 5:11, 4:7 1k 8:28, 1k 17:16, Ps 2:11, 1sa 15:1, 4:8 Mt 1:10, Mt 16:25 Jas 4:7, 1 Pt 5:9, 4:9 Job 2:6 Mt 1:5, 1k 1:5 Mt 1:6, 4:10 1k 1:5 1k 4:8, 2 Co 11:1, 1k 1:1, 4:12 De 6:16 Ps 95:9, Ps 106:11, Mat 4:15, 4:15 Mt 1:11 Jo 11:50 Heb 1:15, Jas 1:7, 4:14 Mt 1:12, Mk 1:14 Jo 1:15, Ac 10:37, 4:15 1k 1:16, 1k 15:10, Mt 1:23, Mt 9:35, 4:16 1k 2:39 Mt 2:25, Mk 6:1, Jo 16:20 Ac 17:2

7 It is uncertain

4

1 or, fall down before me

- Spirit into the wilderness,
- 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.
- 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
- 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.
- 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.
- 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
- 7 If thou therefore wilt worship me, all shall be thine.
- 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:
- 10 For it is written, He shall give his angels charge over thee, to keep thee:
- 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.
- 13 And when the devil had ended all the temptation, he departed from him for a season.

Galilean Ministry,

Passover to Passover, (+14-9 17)

Second Passover, A.D. 29-Third Passover, A.D. 30

Opening of the Galilean Ministry

(Mt 4:12; Mk 1:14, 15)

- 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.
- 15 And he taught in their synagogues, being glorified of all.

First Rejection at Nazareth

- 16 And he came to Nazareth, where he had

stirred. Multitudes flocked to the wilderness.

John proclaimed the coming of the Messiah, and called the people to repentance. As a symbol of cleansing from sin, he baptized them in the waters of the Jordan (DA 104).

3:2-4. See EGW on ch 1:176, 177.

3:7-9. See EGW on Matt 3:7, 8.

3:15, 16 (John 1:26, 27). **No Worldly Aspirations.**—

The people thought that John might be the promised Messiah. This life was so unselfish, marked with humility and self-denial. His teachings, exhortations, and reprofs, were fervent, sincere, and courageous. In his mission, he turned not to the right or to the left to court the favors or applause of any. He did not aspire to worldly honor or worldly dignity, but was humble in heart and life, and did

not assume honors that did not belong to him. He assured his followers that he was not the Christ (2M 57).

3:21, 22. See EGW on Matt. 3:13-17; 4:1-11.

4:1-4. See EGW on Matt. 1:1-4.

4:1-13. See EGW on Matt. 4:1-11, John 2:1, 2.

4:2. See EGW on Matt. 4:1, 2.

4:5-8 (Matt. 4:8-10). **Satan Tried to Make a Contract With Christ.**—[Luke 4:5-8 quoted.] This presumptuous blasphemy, and insult to Jehovah, excited the indignation of Christ, and led Him to exercise His divine authority, and command Satan in an authoritative, dignified manner to desist. Here Satan, in his pride and arrogance, declared himself to be the rightful and permanent ruler of the world, the possessor of all its glory; as though he had created the

been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

- 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Lk

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath.

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

Removal to Capernaum (Mt 4:13-17)

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath

4:17 Lk 20:42, Ac

7:42, Ac 13:15,

4:18 Ps 45:7, Isa

50:1, Ps 22, Da 9:24

4:19 Lk 19:42, Nu

46:1, Isa 61:2, Isa

65:1

4:20 Lk 1:17, Lk

5:3, In 8:2, Ac 16:13

4:21 Mt 13:14, Jn

5:40, Ac 5:18

4:22 Lk 2:17, Ps

45:7, Isa 50:4, Mt

13:51

4:23 Lk 6:42, Mt

1:15, Jn 1:8, 2 Co

5:10

4:24 Mt 13:57, Jn

1:13, Jn 1:14, Ac 22:5

4:25 Lk 10:21, Isa

55:8, Mt 20:15, Rom

9:20

4:26 1 Ki 17:9, Oh

20

4:27 Mt 12:4, Jn

17:12, Job 21:22,

4:28 Lk 6:11, Jer

36:6, Ac 5:34

4:29 Jn 8:59, 2 Ch

25:12, Ps 57:14, Ps

57:52-55

4:30 Jn 8:59, Jn

10:39, Jn 18:67, Ac

12:18

4:31 Mt 4:15, Mk

1:21, Mt 10:25, Mt

18:4

4:32 Lk 1:36, Mk

1:22, Jn 6:55,

4:33 Mk 1:25

4:34 Lk 8:47, Ac

10:39, Mt 8:29, Ac

5:14

4:35 Lk 1:59, Lk

1:41, Ps 50:16, Zec

4:2

4:36 Mt 9:45, Mk

1:27, Mk 7:47

4:37 Lk 1:14, Isa

52:15, Mt 25:25, Mt

9:20

4:38 1 Co 9:5, Mt

15:23, Jn 11:5,

4:39 Lk 1:45, Lk

8:24, Ps 110:12,

4:40 Mt 16:17, Mt

11:5, Mt 14:5, Mk

4:10, Mk 6:5

4:41 Mk 1:34, Mk

8:11, Mt 8:29, Mt

26:65

4:42 Lk 6:12, Mk

1:45, Jn 1:34, Jn 2:4

4:43 Jn 9:4, Ac

10:48, 2 Ti 4:2, Isa

46:16

4:44 Lk 1:15, Mt

2:25, Mk 1:39, Isa

2:19

2 or, edge

2 or, Away

4 or, to say that they

know him to be

Christ

days.

32 And they were astonished at his doctrine for his word was with power.

The Demoniac in the Synagogue (Mk 1:21-28)

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him: And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

Peter's Mother-in-law: The Sick Healed at Even (Mt 8:14-17; Mk 1:29-34)

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ.

First Galilean Tour (Mt 4:23-25; Mk 1:35-39)

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

world and all the riches and glory contained in it. He endeavored to make a special contract with Christ, to make over to Him at once the whole of his claim, if He would worship him.

Here Satan showed Jesus the kingdoms of the world. They were presented in the most attractive light. He offered them to Jesus if He would there worship him. He told Jesus that he would relinquish his claims of the possessions of earth. Satan knew that his power must be limited, and finally taken away, if the plan of salvation should be carried out. He knew that if Jesus should die to redeem man, his power would end after a season, and he would be destroyed. Therefore it was his studied plan to prevent, if possible, the completion of the great work which had

been commenced by the Son of God. If the plan of man's redemption should fail, he would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of heaven (*Redemption or The First Advent of Christ*, pp. 50, 51).

4:6. **Two Parties and Two Banners.**—Satan has called this world his territory. Here his seat is, and he holds in allegiance to himself all who refuse to keep God's commandments, who reject a plain, "Thus saith the Lord." They stand under the enemy's banner; for there are but two parties in the world. All rank either under the banner of the obedient or under the banner of the disobedient (Mt 4:1, 1898).

The Call by the Sea (Mt 4:18-22; Mk 1:16-20)

- 5 And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,
 2 And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.
 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.
 5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.
 6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.
 7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.
 8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord.
 9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
 11 And when they had brought their ships to land, they forsook all, and followed him.

The First Leper (Mt 8:2-4; Mk 1:40-45)

- 12 And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
 13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.
 14 And he charged him to tell no man: but go and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto

5:1 Lk 8:45, Mt 4:18, Mk 5:24, Nu 11:11
 5:2 Mt 4:21, Mk 1:19
 5:3 Mt 4:18, Mt 13:12, Jn 8:2
 5:4 Mt 17:27, Jn 21:6
 5:5 Jn 21:7, Jn 2:5, Jn 15:14
 5:6 Eccl 11:6, Ac 2:1, A. 1:1, Gal 6:9
 5:7 Ps 23:5, Pr 18:21, Ac 14:25, Gal 6:2, Phil 1:5
 5:8 Mt 2:11, Jn 1:52, Rev 1:7, Ex 20:19
 5:9 Lk 4:42, Lk 4:36, Ps 8:6, Ps 8:8, Mk 9:16
 5:10 Lk 6:14, Mt 4:21, 2 Co 8:23, Mt 13:17
 5:11 Mt 4:20, Mt 10:37, Mt 19:27, Mk 10:21
 5:12 Lk 17:12, Ex 4:6, Dt 24:8
 5:13 Ge 1:3, Ps 33:9, Eze 36:29, Hos 14:4
 5:14 Mt 8:4, Mt 12:16, Lk 17:14, Lev 14:4
 5:15 Pr 15:33, 1 Ti 5:25, Mt 9:26, Mk 12:28
 5:16 Lk 6:12, Mt 11:25, Mk 6:16, Jn 6:15
 5:17 Lk 5:21, Lk 5:30, Lk 15:2, Jn 4:21
 5:19 Mk 2:4, Dt 22:8, Jer 19:15, Mt 10:27
 5:20 Ge 22:12, Jn 2:25, Ac 11:23, Jas 2:18
 5:21 Lk 5:17, Lk 7:9, Lev 24:16, Ps 52:5
 5:22 Ps 139:2, Pr 15:26, Isa 66:18, Eze 38:10
 5:23 Mt 9:5, Mk 2:9
 5:24 Da 7:15, Mt 25:31, Jn 5:13, Rev 1:13
 5:25 Lk 5:15, Ge 13:18, 33:9, Lk 13:15
 5:26 Lk 7:16, Mt 9:8, Mt 12:25, Mk 2:12
 5:27 Mt 9:9, Mk 5:18, Lk 18:22, Jn 1:45

them.

- 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.
 16 And he withdrew himself into the wilderness, and prayed.

The Paralytic Lowered Through the Roof
 (Mt 9:2-8; Mk 2:1-12)

- 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.
 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.
 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.
 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.
 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?
 22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?
 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?
 24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.
 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.
 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

Call of Levi Matthew (Mt 9:9; Mk 2:13, 14)

- 27 And after these things he went forth, and

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4:8, See 1 Co 11:23 on Matt. 1:10

4:13, See 1 Co 11:23 on Matt. 1:11

4:18, 19, (Matt. 7:29; 22:29; Mark 12:37). The Gospel to the Poor.—Christ came to preach the gospel to the poor. He reached the people where they were. He brought plain, simple truth to their comprehension. How simple His language! Even the poorest, the unlearned and ignorant, could understand Him. Not one needed go to a dictionary to obtain the meaning of the high-sounding titles or words that fell from the lips of the greatest Teacher the world ever knew. While the priests, the rulers, and the expounders of the law were considering themselves as the only teachers of the people, He told these learned rabbis that they were both ignorant of the Scriptures and of the

power of God (RH July 19, 1887).

5:4-9 God's Blessing Never Changes.—He who taught Adam and Eve in Eden how to tend the garden, desires to instruct men today. There is wisdom for him who drives the plow and sows the seed. Before those who trust and obey Him, God will open ways of advance. Let them move forward courageously, trusting in Him to supply their needs according to the riches of His goodness.

He who fed the multitude with five loaves and two small fishes is able today to give us the fruit of our labor. He who said to the fishers of Galilee, "Let down your nets for a draught," and who, as they obeyed, filled their nets till they broke, desires His people to see in this an evidence of what He will do for them today. The God who in the

saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

- 28 And he left all, rose up, and followed him.

Matthew's Feast (Mt 9:10-13; Mk 2:15-17)

- 29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

- 30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

- 31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

- 32 I came not to call the righteous, but sinners to repentance.

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The Question About Fasting

(Mt 9:14-17; Mk 2:18-22)

- 33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?

- 34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

- 35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

- 36 And he spake also a parable unto them, No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

- 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

- 38 But new wine must be put into new bottles; and both are preserved.

- 39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

Plucking Grain on the Sabbath

(Mt 12:1-8; Mk 2:23-28)

- 6 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

5:29 Jn 12:2; Mt 9:10; Mk 2:15; 1 Co 10:27
5:30 Lk 5:17; Lk 7:34; Lk 7:39; Isa 65:5
5:31 Jer 8:22; Mt 9:12-13; Mt 2:17
5:32 Lk 15:7; Lk 24:47; Isa 57:19; Mt 18:11
5:33 Lk 18:12; Zec 7:6; Lk 11:4
5:34 Ps 45:14; Ps 5:8; Isa 54:5; Zep 3:17
5:35 Da 9:26; Zec 13:7; Jn 12:8; Jn 13:33
5:37 Jos 9:4; Jos 9:13; Ps 119:83
5:38 Ecc 36:26; Gal 2:4; 1 Ti 4:8
5:39 Jer 6:16; Heb 11:39

6:1 Ex 12:15; Lev 23:7; Mt 12:1; Mk 2:23
6:2 Lk 6:7-9; Lk 5:33; Mk 12:2; Mt 15:2
6:3 Mt 12:5; Mt 12:5; Mt 19:4; Mt 21:16
6:4 Lev 24:5-9
6:5 Mt 11:5-8; Mk 2:27; Mk 9:7; Rev 1:10
6:6 Mt 12:9-14; Lk 4:16; Mt 4:23; Jn 9:16
6:7 Lk 13:14; Ps 38:12; Isa 29:21; Jer 20:10
6:8 Lk 5:22; Job 42:2; Ps 44:21; Heb 4:13
6:9 Lk 14:3; Mt 12:12-13; Mk 3:4; Jn 7:19-23
6:10 Mk 3:5; Ps 107:20; Jn 5:8
6:11 Lk 4:28; Ps 2:1-2; Ecc 9:3; Ac 5:33
6:12 Ps 109:3-4; Da 6:10; Mt 6:6; Mk 6:46
6:13 Mk 6:7; Lk 22:30; Mt 19:28; Rev 12:1
6:14 Lk 5:8; Ac 1:13; 2 Pe 1:13; Mt 4:18
6:15 Lk 5:27; Mt 9:9; Jn 3:16; Gal 1:19
6:16 Mt 10:5; Mk 3:18; Jn 14:22; Jude 1;

- 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

- 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

- 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

- 5 And he said unto them, That the Son of man is Lord also of the sabbath.

The Man With a Withered Hand

(Mt 12:9-14; Mk 3:1-6)

- 6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

- 7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

- 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

- 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

- 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

- 11 And they were filled with madness; and communed one with another what they might do to Jesus.

Appointment of the Twelve (Mk 3:13-19)

- 12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

- 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

- 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John. Philip and Bartholomew,

- 15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

- 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

wilderness gave the children of Israel manna from heaven still lives and reigns. He will guide His people and give skill and understanding in the work they are called to do. He will give wisdom to those who strive to do their duty conscientiously and intelligently. He who owns the world is rich in resources, and will bless everyone who seeking to bless others.

We need to look heavenward in faith. We are not to be discouraged because of apparent failure, nor should we be disheartened by delay. We should work cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich treasures for the faithful worker to garner, stores richer than gold or silver. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of

God, which spreads for His people a table in the wilderness, will never cease (MH 200).

5:29 (Matt. 9:9, 10; Mark 2:14, 15). **Matthew Honored Christ Before Friends.**—In his grateful humility, Matthew desired to show his appreciation of the honor bestowed upon him, and, calling together those who had been his associates in business, in pleasure, and sin, he made a great feast for the Saviour. If Jesus would call him, who was so sinful and unworthy, He would surely accept his former companions who were, thought Matthew, far more deserving than himself. Matthew had a great longing that they should share the benefits of the mercies and grace of Christ. He desired them to know that Christ did not, as did the scribes and Pharisees, despise and hate

Sermon on the Mount (Mt 5:1-8:1)

- 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
- 18 And they that were vexed with unclean spirits: and they were healed.
- 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.
- 20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
- 21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
- 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
- 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
- 24 But woe unto you that are rich! for ye have received your consolation.
- 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
- 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
- 27 But I say unto you which hear, Love your enemies, do good to them which hate you,
- 28 Bless them that curse you, and pray for them which despitefully use you.
- 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.
- 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.
- 31 And as ye would that men should do to you, do ye also to them likewise.
- 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
- 33 And if ye do good to them which do good to you, what thank have ye? for sinners

6:17 Mt 4:23-25; Mk 12:15; Mk 3:7; Pa 103:3;
6:18 Mt 15:22; Mt 17:15; Ac 5:16;
6:19 Nu 21:8-9; 2 Ki 13:21; Mt 9:20-21;
6:20 Mt 5:2; Mk 3:34-35; Isa 66:2; Zep 3:12;
6:21 Lk 6:25; Ps 42:1-2; Isa 55:1-2; 1 Co 4:1;
6:22 Jn 7:7; 1 Pe 3:14; Ac 24:5; Lk 21:17;
6:23 Ac 5:41; Rom 5:3; Col 2:4; Jas 1:2;
6:24 Hag 2:9; 1 Ti 6:17; Jas 2:6; Mt 6:2;
6:25 Isa 28:7; Rev 3:17; Isa 8:21; Lk 8:53;
6:26 Mic 2:11; Jn 7:7; Rom 16:18; Jas 4:4;
6:27 Lk 8:8; Mk 4:24; Ps 7:4; Ac 7:60;
6:28 Lk 23:34; Ac 7:60; Rom 12:14; Jas 3:10;
6:29 Mt 5:39; Lk 22:64; Isa 50:6; Mic 5:1; Jn 18:22;
6:30 Lk 6:38; Lk 11:41; Ps 41:1; Ecc 8:16;
6:31 Mt 7:12; Mt 22:39; Gal 5:14; Jas 2:16;
6:32 Mt 5:46-47; 1 Pe 2:19-20;
6:34 Lk 6:35; Lk 14:12-14; Dt 15:8-11; Mt 5:42;
6:35 Lk 6:27-31; Ps 37:26; Pr 19:17; Rom 5:8-10;
6:36 Mt 5:48; Eph 4:31; Eph 5:1-2; 1 Pe 1:15-16;
6:37 Isa 65:5; Mt 7:1; Rom 2:1-2;
6:38 Lk 6:30; Psa 7:27-28; Pr 3:9-10; Ecc 11:1-2;
6:39 Isa 9:16; Mt 15:14; Rom 2:19; Jer 6:15;
6:40 Mt 10:24-25; Jn 13:16; Jn 15:20; Mt 23:15;
6:41 Mt 7:3-5; Rom 2:1; Rom 2:21-24; Jas 1:24;
6:42 Lk 13:19; Ac 8:21; Lk 22:32; Mt 26:75;
6:43 Isa 5:4; Jer 2:21; Mt 3:10; Mt 12:33;
6:44 Jas 3:12; Jude 12; Gal 5:19-23;
6:45 Pr 12:18; Mt 12:35; Jn 7:38; Eph 4:29;
6:46 Lk 13:25-27; Mal 1:6; Mt 25:11;
6:47 Lk 14:20; Isa

also do even the same.

- 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
- 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.
- 36 Be ye therefore merciful, as your Father also is merciful.
- 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven!
- 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again.
- 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?
- 40 The disciple is not above his master: but every one that is perfect shall be as his master.
- 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
- 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
- 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
- 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
- 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.
- 46 And why call ye me, Lord, Lord, and do not the things which I say?
- 47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew

Lk

the publicans and sinners. He wanted them to know Christ as the blessed Saviour.

At the feast the Saviour occupied the most honored seat, Matthew was now the servant of Christ, and he would have his friends know in what light he regarded his Leader and Master. He would have them know that he felt highly honored in entertaining so royal a guest.

Jesus never refused an invitation to such a feast. The object ever before Him was to sow in the hearts of His hearers the seeds of truth, through His winning conversation to draw hearts to Himself. In His every act Christ had a purpose, and the lesson which He gave on this occasion was timely and appropriate. By this act He declared that even publicans and sinners were not excluded from His

presence. Publicans and sinners could now bear the testimony that Christ honored them with His presence and conversed with them (MS 3, 1898).

5:30. See EGW on Matt. 9:11.

5:31, 32. See EGW on Matt. 9:12, 13.

5:32. See EGW on Matt. 9:13.

5:37, 38. See EGW on Matt. 9:17.

6:31. **The Truth Makes a Man Noble.**—The truth of God will never degrade, but will elevate the receiver, refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are some whom the truth finds coarse, rough, odd, boastful; who take advantage of their neighbors if they can, in order to benefit themselves; they err in many

you to whom he is like:

- 48 He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
- 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

The Centurion's Servant (Mt 8:5-13)

- 7 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.
- 2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
- 3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
- 4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
- 5 For he loveth our nation, and he hath built us a synagogue.
- 6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:
- 7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
- 8 For I also am a man set under authority, having under me soldiers, and I say unto 'one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
- 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
- 10 And they that were sent, returning to the house, found the servant whole that had been sick.

The Widow's Son at Nain

- 11 And it came to pass the day after, that he

55, 3. Mt 11:28. Jn 5:40.
6:48. Ps 10:25. Isa 28:16. Jb 24:2. 2 Ti 2:19.
6:49. Lk 6:16. Eze 44:11. Mt 23:5. Jn 15:2. Isa 1:22-26.
7:1. Mt 7:28-29. Mt 8:5-13.
7:2. Lk 23:47. Mt 27:54. Ac 10:1. Ge 2:2-14.
7:3. Lk 8:41. Mt 8:5. Jn 1:7. Rom 10:1.
7:4. Lk 7:6-7. Mt 10:11. Mt 10:47-48. Rev 5:1.
7:5. Gal 5:6. 1 Jn 3:14. Ue 27:28.
7:6. Mt 21:28. Mk 5:21. Ac 10:38. Lk 8:19.
7:7. Lk 1:30. Lk 8:13. Lk 15:20. Ps 55:3.
7:8. Ac 22:25-26. Ac 23:17. Gal 3:22. 1 Ti 6:1-2.
7:9. Mt 8:10. Mt 15:28. Mt 9:35. Rom 9:15.
7:10. Mt 8:13. Mt 15:28. Mk 9:23.
7:11. Ac 10:38.
7:12. Lk 8:12. Ue 22:2. Zec 12:10. Jb 6:29.
7:13. Jdg 10:10. Ps 80:15. Isa 65:9. Jer 31:39.
7:14. Lk 8:54-55. Jb 14:12. Isa 26:19. Jn 5:21.
7:15. 1 Ki 17:23-24. 2 Ki 13:21-27. 2 Ki 15:21.
7:16. Lk 5:8. Jer 33:9. Mt 28:18. Lk 2:20.
7:17. Lk 1:16. Mt 2:23. Mt 7:51. Mk 1:28.
7:18. Mt 11:20. Jn 3:20.
7:19. Lk 10:1. Mk 6:7. Ac 10:7-8. Rev 11:4.
7:21. Ps 90:7. Mk 8:10. Heb 12:6. Jas 5:11-15.
7:22. Jn 1:16. Lk 2:21. Isa 29:18-19. Jer 31:8.
7:23. Lk 2:34. Isa 8:11-15. Mt 11:6. Jn 6:69-70.
7:24. Mt 11:7-8. Lk 1:80. Mt 3:15. Mk 1:45.

7
1 Gr. this man
2 or, coffin

went into a city called Nain; and many of his disciples went with him, and much people.

- 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.
- 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.
- 14 And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise.
- 15 And he that was dead sat up, and began to speak. And he delivered him to his mother.
- 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.
- 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

The Inquiry by John's Disciples (Mt 11:2-6)

- 18 And the disciples of John shewed him of all these things.
- 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?
- 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?
- 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.
- 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.
- 23 And blessed is he, whosoever shall not be offended in me.

Jesus' Eulogy of John (Mt 11:7-30)

- 24 And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? A reed

ways, yet when the truth is believed by them from the heart, it will work an entire change in their lives. They will immediately commence the work of reformation.

The pure influence of truth will elevate the whole man. In his business deal with his fellow men he will have the fear of God before him, and will love his neighbor as himself, and will deal just as he would wish to be dealt by. His conversation will be truthful, chaste, and of so elevating a character that unbelievers cannot take advantage of it, or say evil of him justly, and are not disgusted with his uncourtous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family and let his light so shine before them that they by seeing his good works may glorify God. He will in all the

walks of life exemplify the life of Christ.

The law of God will be satisfied with nothing short of perfection, of perfect and entire obedience to all its claims. To come halfway to its requirements, and not render perfect and thorough obedience, will avail nothing. The worldling and the infidel admire consistency and have ever been powerfully convicted that God was of a truth with his people when their works correspond with their faith. By their fruits ye shall know them. Every tree is known by its own fruits. Our words, our actions, are the fruit we bear.

There are many who hear the sayings of Christ, but do them not. They make a profession, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves.

- shaken with the wind?
- 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.
- 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.
- 27 This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
- 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.
- 29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.
- 30 But the Pharisees and lawyers *rejected* the counsel of God *against themselves*, being not baptized of him.
- 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?
- 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
- 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
- 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
- 35 But wisdom is justified of all her children.

Simon's Feast (Mt 26:6-13; Mk 14:3-9; Jn 12:1-9)

- 36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
- 37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,
- 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.
- 39 Now when the Pharisee which had bidden him saw *it*, he spake within himself,

7:25 2 Kt 1:8, Isa 59:17; Mt 5:4, 1 Pe 4:3, 4.

7:26 Lk 1:76, Mt 11:9-11, Jn 3:26.

7:27 Lk 1:15-17, Isa 40:3; Mal 3:1, Jn 1:23.

7:28 Lk 3:16, Lk 9:45; Mt 11:11, 1:16-10-12.

7:29 Lk 7:35, Jdg 1:7, Rom 10:3, Rev 16:5.

7:30 Lk 13:34, Jer 8:8; Rom 10:21, Gal 2:21.

7:31 La 2:13, Mt 11:16, Mk 4:9.

7:32 Pr 17:16, Isa 28:9-13; Jer 5:3, 5, Zec 8:5.

7:33 Lk 1:15, Jer 16:8-10; Mt 5:1, Jn 8:48.

7:34 Lk 7:46, Lk 5:29, Jn 2:2, Jn 12:2.

7:35 Lk 7:29, Pt 8:32, 36, Pt 1:16.

7:36 Mt 26:6, Mk 14:3, Jn 12:2.

7:37 Lk 7:34, Lk 7:39, Lk 5:30, Mt 21:41.

7:38 Lk 6:21, Lk 7:38, Jdg 2:4-5, Est 10:1.

7:39 Lk 3:8, Lk 12:17, Lk 16:5, Lk 18:3.

7:40 Lk 5:22, Lk 5:41, Lk 6:8, Jn 16:19.

7:41 Isa 50:1, Mt 6:12, Lk 7:47, Rom 5:20.

7:42 Mt 18:34, Rom 5:6, Gal 3:10, Ps 104:5.

7:43 Lk 7:47, Lk 10:38, Mk 12:44.

7:44 Ge 19:2, Jdg 19:21, 1 Ti 5:10, Jas 2:6.

7:45 Ge 39:11, Mt 26:48, Rom 16:16, 1 Co 16:20.

7:46 Ru 3:3, 2 Sa 14:2, Ps 25:16, 98, Da 10:5.

7:47 Lk 7:12, Isa 1:18, Isa 55:7, Lk 16:6.

7:48 Mt 9:2, Mk 2:5.

7:49 Lk 5:20-21, Mt 9:5, Mk 2:7.

7:50 Lk 8:18, Lk 8:42, Lk 8:48, Hab 2:1.

8:1 Lk 1:45-44, Mt 1:23, Mk 1:39, A, 10:38.

8:2 Lk 25:27, Jn 19:25, A, 1:14, Lk 8:40.

8:3 Lk 24:10, A, 15:1, Isa 25:18, Mt 2:11.

saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee: go in peace.

Second Galilean Tour (Mt 9:35)

8 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

recounting their good deeds, and, like the Pharisee, virtually thinking God that they are not as other men. Yet these very ones are crafty and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition (11:16, 165).

6:37. See Eccl 7:1 on Matt 7:1, 2.

7:18-22 **Are You the Promised One?**—Like the Saviour's disciples, John the Baptist did not understand the nature of Christ's kingdom. He expected Jesus to take the throne of David, and as time passed, and the Saviour made no claim to kingly authority, John became perplexed and troubled. He had declared to the people that in order for the way to be prepared before the Lord, the prophecy of

Isaiah must be fulfilled: the mountains and hills must be brought low, the crooked made straight and the rough places plain.

And now from his dungeon he watched for the Lion of the tribe of Judah to cast down the pride of the oppressor, and to deliver the poor and him that cried. But Jesus seemed to content Himself with gathering disciples about Him, and healing and teaching the people. He was eating at the tables of the publicans, while every day the Roman yoke rested more heavily upon Israel, while King Herod and his vile paramour worked their will, and the cries of the poor and suffering went up to heaven (1A 215, 216).

The Disciples of John Doubts Jesus.—To the desert prophet all this seemed a mystery beyond his fathoming

³ *Lk* illustrated ⁴ or, within themselves

There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him. Could it be that the long-hoped-for Deliverer had not yet appeared? Then what meant the message that he himself had been impelled to hear? ...

But the Baptist did not surrender his faith in Christ. The memory of the voice from heaven and the descending dove, the spotless purity of Jesus, the power of the Holy Spirit that had rested upon John as he came into the Saviour's presence, and the testimony of the prophetic scriptures,—all witnessed that Jesus of Nazareth was the Promised One.

John would not discuss his doubts and anxieties with his companions. He determined to send a message of inquiry to Jesus. This he intrusted to two of his disciples, hoping that an interview with the Saviour would confirm their faith, and bring assurance to their brethren. And he longed for some word from Christ spoken directly for himself.

The disciples came to Jesus with their message, "Art Thou He that should come, or do we look for another?"

How short the time since the Baptist had pointed to Jesus, and proclaimed, "Behold the Lamb of God, which taketh away the sin of the world." "He it is, who coming after me is preferred before me" John 1:29, 27. And now the question, "Art Thou He that should come?" It was keenly bitter and disappointing to human nature. If John, the faithful forerunner, failed to discern Christ's mission, what could be expected from the self-seeking multitude (DA 216)?

No Direct Answer Was Made.—The Saviour did not at once answer the disciples' question. As they stood wondering at His silence, the sick and afflicted were coming to Him to be healed. The blind were groping their way through the crowd; diseased ones of all classes, some urging their own way, some borne by their friends, were eagerly pressing into the presence of Jesus. The voice of the mighty Healer penetrated the deaf ear. A word, a touch of His hand, opened the blind eyes to behold the light of day, the scenes of nature, the faces of friends, and the face of the Deliverer. Jesus rebuked disease and banished fever. His voice reached the ears of the dying, and they arose in health and vigor. Paralyzed demoniacs obeyed His word, their madness left them, and they worshiped Him. While He healed their diseases, He taught the people. The poor peasants and laborers, who were shunned by the rabbis as unclean, gathered close about Him, and He spoke to them the words of eternal life (DA 217).

John the Baptist's Wonderful Spiritual Discernment.—The disciples bore the message, and it was enough. John recalled the prophecy concerning the Messiah, "The Lord hath anointed Me to preach good tidings unto the meek: He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" ISA. 61:1,2. The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. ... So Jesus was to do His work, not with the clash of arms and the overturning of thrones and kingdoms, but through speaking to the hearts of men by a life of mercy and self-sacrifice. ...

But when pervented to self-serving, the greater gift, the greater curse it becomes. It is moral worth that God values. Love and purity are the attributes He prizes most. ... His unselfish joy in the ministry of Christ, presents the highest type of nobility ever revealed in man.

The witness borne of him after his death, by those who had heard his testimony to Jesus, was, "John did no miracle; but all things that John spake of this man were true" John 10:41 (DA 217-219).

7:29, 30 (Matt. 13:15; John 12:39, 40). Pharisees Did Not Blindly Oppose Christ.—The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of

misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them (RH Oct. 18, 1892).

8:5-15 Christ Still Sows the Seed in the Heart of Men Today.—By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. ...

Many receive the gospel as a way of escape from suffering, rather than as a deliverance from sin. They rejoice for a season, for they think that religion will free them from difficulty and trial. While life moves smoothly with them, they may appear to be consistent Christians. But they faint beneath the fiery test of temptation. They cannot bear reproach for Christ's sake. When the word of God points out some cherished sin, or requires self-denial or sacrifice, they are offended. ...

There are very many who claim to serve God, but who have no experimental knowledge of Him. Their desire to do His will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that He will give them power to overcome their sins. They have not a personal relation with a living Saviour, and their characters reveal defects both hereditary and cultivated. ...

True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian (COL 33, 47-49).

The Principles of Heaven.—Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation.

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice—a sacrifice so broad and deep and high that it is immeasurable. ...

If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. ...

A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth.

The good-ground hearers, having heard the word, keep it. Satan with all his agencies of evil is not able to catch it away.

8:46. See EGW on Acts 19:11, 12, 17.

9:12-17 Give Ye Them to Eat.—In feeding the five thousand, Jesus lifts the veil from the world of nature, and reveals the power that is constantly exercised for our good. In the production of earth's harvests, God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude. Men prepare the soil and sow the seed, but it is the life from God that causes the seed to germinate. ...

After the multitude had been fed, there was an abundance of food left. But He who had all the resources of infinite power at His command said, "Gather up the fragments that remain, that nothing be lost." These words meant more than putting the bread into the baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be

Sermon by the Sea (Mt 13:1-53; Mk 4:1-34)

The Sower, the Seed, and the Soils

- 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:
- 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
- 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
- 7 And some fell among thorns; and the thorns sprang up with it, and choked it.
- 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.
- 9 And his disciples asked him, saying, What might this parable be?
- 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
- 11 Now the parable is this: The seed is the word of God.
- 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.
- 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.
- 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Candle on a Candlestick

- 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
- 17 For nothing is secret, that shall not be made manifest: neither any *thing* hid, that shall not be known and come abroad.

8:4 Mt 13:2 Mk 4:3

8:5 Lk 9:5; Mt 13:57; Mk 4:15; Heb 2:1

8:6 Lk 8:13; Lk 5:3; Am 6:12

8:7 Lk 8:14; Lk 5:18; Lk 4:5; Mt 13:7

8:8 Lk 8:15; Mt 13:8; Eph 2:10; Col 1:10

8:9 Lk 8:5; Mt 13:18; Mk 4:19; Jn 15:15

8:10 Lk 10:21-24; Ps 25:1; Mk 4:11; Rom 16:25

8:11 Lk 8:20; Mt 13:19; Mk 4:11; Jas 1:21

8:12 Lk 8:5; Ps 119; Mt 13:19; Mk 4:15

8:13 Lk 8:52; Lk 5:32; Mk 6:29; Jn 5:35

8:14 Lk 8:7; Lk 21:34; Mt 13:22; Mk 4:19

8:15 Lk 6:45; Ps 51:10; Jer 31:33; Rom 7:18

8:16 Lk 11:53; Ac 26:19; Ro 11:1

8:17 Lk 12:11; Mt 10:26; Lk 9:5

8:18 Lk 9:14; Mk 13:14; Ac 10:33; Rom 12:3

8:19 Lk 12:46-50; Mk 5:21; Mk 3:31-35

8:20 Lk 9:5; Lk 11:14; Gal 1:19

8:21 Mt 25:10; Lk 20:17; Lk 8:15; Mt 17:5

8:22 Mt 8:18; Lk 9:1; Mt 14:22; Mk 5:21

8:23 Ps 40:23; Heb 1:15; Ps 148:3; Isa 51:11

8:24 Ps 116:3; Mt 14:30; Ps 65:7; Isa 50:2

8:25 Lk 12:28; Mt 6:30; Lk 11:40

8:26 Mt 8:28; Mk 5:1

8:27 Lk 9:24; Mt 19:16; Lk 6:5

8:28 Mt 8:29; Lk 22:1; Lk 1:38

8:29 Mk 5:8; Lk 9:9; Lk 2:25-26

8:30 Lk 12:28; Mt 6:30; Lk 11:40

8:31 Mt 8:28; Mk 5:1

8:32 Lk 9:24; Mt 19:16; Lk 6:5

8:33 Mt 8:29; Lk 22:1; Lk 1:38

8:34 Mk 5:8; Lk 9:9; Lk 2:25-26

8:35 Lk 12:28; Mt 6:30; Lk 11:40

8:36 Mt 8:28; Mk 5:1

8:37 Lk 9:24; Mt 19:16; Lk 6:5

8:38 Mt 8:29; Lk 22:1; Lk 1:38

8:39 Mk 5:8; Lk 9:9; Lk 2:25-26

8:40 Lk 12:28; Mt 6:30; Lk 11:40

8:41 Mt 8:28; Mk 5:1

8:42 Lk 9:24; Mt 19:16; Lk 6:5

8:43 Mt 8:29; Lk 22:1; Lk 1:38

8:44 Mk 5:8; Lk 9:9; Lk 2:25-26

8:45 Lk 12:28; Mt 6:30; Lk 11:40

8:46 Mt 8:28; Mk 5:1

8:47 Lk 9:24; Mt 19:16; Lk 6:5

8:48 Mt 8:29; Lk 22:1; Lk 1:38

8:49 Mk 5:8; Lk 9:9; Lk 2:25-26

8:50 Lk 12:28; Mt 6:30; Lk 11:40

8:51 Mt 8:28; Mk 5:1

8:52 Lk 9:24; Mt 19:16; Lk 6:5

8:53 Mt 8:29; Lk 22:1; Lk 1:38

8:54 Mk 5:8; Lk 9:9; Lk 2:25-26

8:55 Lk 12:28; Mt 6:30; Lk 11:40

8:56 Mt 8:28; Mk 5:1

8:57 Lk 9:24; Mt 19:16; Lk 6:5

8:58 Mt 8:29; Lk 22:1; Lk 1:38

8:59 Mk 5:8; Lk 9:9; Lk 2:25-26

8:60 Lk 12:28; Mt 6:30; Lk 11:40

8:61 Mt 8:28; Mk 5:1

8:62 Lk 9:24; Mt 19:16; Lk 6:5

8:63 Mt 8:29; Lk 22:1; Lk 1:38

8:64 Mk 5:8; Lk 9:9; Lk 2:25-26

8:65 Lk 12:28; Mt 6:30; Lk 11:40

8:66 Mt 8:28; Mk 5:1

8:67 Lk 9:24; Mt 19:16; Lk 6:5

8:68 Mt 8:29; Lk 22:1; Lk 1:38

8:69 Mk 5:8; Lk 9:9; Lk 2:25-26

8:70 Lk 12:28; Mt 6:30; Lk 11:40

8:71 Mt 8:28; Mk 5:1

8:72 Lk 9:24; Mt 19:16; Lk 6:5

8:73 Mt 8:29; Lk 22:1; Lk 1:38

8:74 Mk 5:8; Lk 9:9; Lk 2:25-26

8:75 Lk 12:28; Mt 6:30; Lk 11:40

8:76 Mt 8:28; Mk 5:1

- 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Visit of Jesus' Mother and Brothers

(Mt 12:46-50; Mk 3:31-35)

- 19 Then came to him *his* mother and his brethren, and could not come to him for the press.
- 20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.
- 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

The Storm on the Lake (Mt 8:18, 23-27; Mk 4:35-41)

- 22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.
- 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.
- 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.
- 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

The Demoniacs of Gadara (Mt 8:28-9:1; Mk 5:1-20)

- 26 And they arrived at the country of the Gadarenes, which is over against Galilee.
- 27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in *any* house, but in the tombs.
- 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.
- 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept

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gathered up that will relieve the necessity of earth's hungry ones. And there should be the same carefulness in spiritual things. When the baskets of fragments were collected, the people thought of their friends at home. They wanted them to share in the bread that Christ had blessed. The contents of the baskets were distributed among the eager throng, and were carried away into all the region round about. So those who were at the feast were to give to others the bread that comes down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground.

The providence of God had placed Jesus where He was;

and He depended on His Heavenly Father for the means to relieve the necessity.

And when we are brought into strait places, we are to depend on God. We are to exercise wisdom and judgment in every action of life, that we may not, by reckless movements, place ourselves in trial (DA 467-469).

Command of Jesus Is a Promise.—But how often our hearts sink, and faith fails us, as we see how great is the need, and how small the means in our hands. Like Andrew looking upon the five barley loaves and the two little fishes, we exclaim, "What are they among so many?" Often we hesitate, unwilling to give all that we have, fearing to spend and to be spent for others. But Jesus has bidden us, "Give ye them to eat." His command is a promise; and

bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

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35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them: for they were taken with great fear; and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

The Invalid Woman; Jairus' Daughter
(Mt 9:18-26; Mk 5:21-43)

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

8:30 Mt 26:53, Mk 5:9 Lk 8:2, Mt 8:29, 8:31 Lk 8:28, Job 1:11, Job 2:5
8:32 Lev 11:7, Isa 65:4, Isa 60:5, Job 1:10
8:33 Jn 8:44, 1 Pe 5:8 Rev 9:11
8:34 Mt 8:33, Mt 28:11 Mk 5:13, Ac 19:16-17
8:35 Lsa 53:12, 1 Jn 5:8 Lk 2:40 Mk 5:15
8:37 Lk 8:28, Lk 5:8 Mt 8:31 Mk 5:17, Ac 10:49
8:38 Lk 8:28 Ps 52:7 Mk 5:18 Php 1:25
8:39 1 Ti 5:8 Lk 17:13-18 Ps 60:16, Da 1:15
8:40 Mt 9:1 Mk 5:21 Lk 5:1 Lk 19:48
8:41 Mt 9:18-25 Mk 5:22 Lk 13:11 Ac 15:15
8:42 Lk 7:12, Ge 14:20-22 Job 1:18-19 Zec 12:10
8:43 Lev 15:25 Mt 9:20-24 Mk 5:25 Lk 8:27
8:44 Lk 7:38 Mk 6:50 Ac 5:15 Mt 4:2
8:45 Lk 9:15 Mk 5:30-32
8:46 Lk 6:19 1 Pe 2:9
8:47 Ps 58:9 Hos 5:1 Ps 211 Lsa 66:2
8:48 Mt 9:2 Mt 9:22 Lk 7:50 Lk 18:42 Ac 1:19
8:49 Mk 5:45 Lk 7:10 Lsa 42 Mk 5:35
8:50 Lk 8:48 Lsa 50:10 Mk 5:30 Jn 11:25
8:51 Lsa 42:2 Ac 9:40 Lk 6:11 Lk 9:28
8:52 Ge 23:2 Ge 27:34 35 Ps 24:17 Zec 12:10
8:53 Lk 16:14 Job 12:1 Ps 22 Lsa 53:3
8:54 Lk 8:51 Mk 5:10 Lk 31:32 Mt 9:25
8:55 Jn 11:44 Lk 8:24 Mk 5:43 Jn 11:44
8:56 Lk 5:14 Mt 8:4 Mk 9:30 Mk 5:42-43
9:1 Lk 1:19 Mt 16:19 Mk 6:7 Jn 11:12

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any.

44 Came behind him, and touched the border of his garment: and immediately her issue of blood stancheth.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead, trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not; believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Third Galilean Tour: Mission of the Twelve
(Mt 9:36-11:1, Mk 6:7-13)

9 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

behind it is the same power that fed the multitude beside the sea. . . .

In Christ's act of supplying the temporal necessities of a hungry multitude, is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others.

In full reliance upon God, Jesus took the small store of loaves, and although there was but a small portion for His own family of disciples, He did not invite them to eat, but began to distribute to them, bidding them serve the people. The food multiplied in His hands; and the hands of the

disciples, reaching out to Christ, Himself the Bread of life, were never empty (DA 369).

The Success of the Work Does Not Depend on the Numbers or Human Talent.—As we continue imparting, we continue to receive, and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting.

The work of building up the kingdom of Christ will go forward, though to all appearance it moves slowly, and impossibilities seem to testify against advance. The work is of God, and He will furnish means, and will send helpers true, earnest disciples, whose hands also will be filled with food for the starving multitude.

Personal responsibilities must be borne, personal duties

- 2 And he sent them to preach the kingdom of God, and to heal the sick.
- 3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
- 4 And whatsoever house ye enter into, there abide, and thence depart.
- 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.
- 6 And they departed, and went through the towns, preaching the gospel, and healing every where.

Martyrdom of John the Baptist
(Mt 14:1, 2, 6-12; Mk 6:14-29)

- 7 Now Herod the tetrarch heard of all that was done by him; and he was perplexed, because that it was said of some, that John was risen from the dead;
- 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.
- 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

Feeding the Five Thousand
(Mt 14:13-21; Mk 6:30-44; Jn 6:1-14)

- 10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.
- 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.
- 12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.
- 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes: except we should go and buy meat for all this people.
- 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

9:2 Lk 10:1, Lk 10:9, Lk 10:11, Lk 10:16;
9:3 Lk 10:4, Lk 12:22, Lk 22:35, Ps 47:4;
9:4 Mt 10:11, Mk 6:10, Ac 16:15;
9:5 Lk 9:48, Mk 6:11, Mk 9:5, Ac 14:51;
9:6 Lk 9:1, 2, Mk 6:13, Mk 16:20, Ac 1:40;
9:7 Ps 73:19, Lk 21:25, Isa 22:5, Mic 3:1;
9:8 Lk 9:19, Mt 17:10, Mk 6:15;
9:9 Lk 9:7, Lk 13:51-52, Lk 25:8;
9:10 Lk 10:17, Zec 1:10, Mk 6:30, Heb 13:17;
9:11 Mt 11:1, Rom 10:14, Isa 61:1, Jn 1:51;
9:12 Mt 14:15, Jn 6:1, Mt 15:23, Mt 15:32;
9:13 Mt 14:16-17, Mk 6:47-48, Jn 6:9, 10;
9:14 Mk 6:39-40, Mk 8:6, Lk 9:14, 16;
9:16 Mt 14:19, Mk 7:31, Lk 22:19, Jn 6:11;
9:17 Ps 37:16, Pr 13:25, Ps 107:9, 2 Ki 1:11;
9:18 Lk 11:1, Mt 26:9, Mk 8:27, 30;
9:19 Mt 14:15, Mt 14:2, Jn 1:21, Lk 10:15, Lk 12:2, Mt 26:65;
9:21 Mt 10:20, Mt 17:9, Mk 8:31;
9:22 Lk 9:11, Lk 21:7, Lk 21:26, Ge 1:5;
9:23 Rom 8:14, Gal 5:5, 2 Ti 3:12, Tit 2:12;
9:24 Lk 17:35, Heb 12:15, Rev 2:10, Rev 12:11;
9:25 Mt 16:20, Mk 8:36, Ac 1:18, Rev 18:7, 8;
9:26 Isa 55:5, Mk 8:38, Jn 5:44, Jn 12:13;
9:27 Mt 16:28, Mk 9:1, Jn 14:2, Lk 22:26;
9:28 Mt 17:1, Mk 9:2, 2 Co 13:1, Lk 9:16;
9
1 or, things

- 15 And they did so, and made them all sit down.
- 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.
- 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Retirement from Public Ministry, (9:18-50)
Third Passover, A.D. 30-Autumn, A.D. 30

Withdrawal to Caesarea Philippi: The Great Confession (Mt 16:13-28; Mk 8:27-9:1)

- 18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?
- 19 They answering said, John the Baptist: but some say, Elias; and others say, that one of the old prophets is risen again.
- 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.
- 21 And he straitly charged them, and commanded them to tell no man that thing;
- 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.
- 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
- 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.
- 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
- 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.
- 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

The Transfiguration (Mt 17:1-13; Mk 9:2-13)

- 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

must be taken up, personal efforts must be made for those who do not know Christ. In the place of shifting your responsibility upon some one whom you think more richly endowed than you are, work according to your ability.

When the question comes home to your heart, "Whence shall we buy bread, that these may eat?" let not your answer be the response of unbelief. When the disciples heard the Saviour's direction, "Give ye them to eat," all the difficulties arose in their minds. They questioned, Shall we go away into the villages to buy food?...

The means in our possession may not seem to be sufficient for the work, but if we will move forward in faith, believing in the all-sufficient power of God, abundant resources will open before us. If the work be of God, He

Himself will provide the means for its accomplishment. He will reward honest, simple reliance upon Him.

The Lord says, "Give, and it shall be given unto you" (DA 570, 571).

9:23 (Matt. 16:24; Mark 8:34; see EGW on Matt. 11:28-30). **Shunning Cross Means Shunning Reward.**—[Luke 9:23 quoted.] These words are spoken to every one who desires to be a Christian. He who shuns the cross shuns the reward promised to the faithful (Letter 144, 1901).

9:28-31. See EGW on Matt. 17:1-3.

10:13-15. See EGW on Matt. 11:20-24.

10:25-37 **Who Is My Neighbor.**—In the story of the good Samaritan, Christ illustrates the nature, of true reli-

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- 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.
- 30 And, behold, there talked with him two men, which were Moses and Elias:
- 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
- 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
- 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
- 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
- 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.
- 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

The Demon-possessed Boy
(Mt 17:14-21; Mk 9:14-29)

- 37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.
- 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child.
- 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it tearth him that he foameth again, and bruising him hardly departeth from him.
- 40 And I besought thy disciples to cast him out; and they could not.
- 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.
- 42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

A Secret Journey Through Galilee
(Mt 17:22, 23; Mk 9:30-32)

- 43 And they were all amazed at the mighty

9:29 Isa 58:17 Mt 17:2 In 1:14 Mk 16:13
9:30 Lk 2:27 In 1:17 Lk 5:17-18
9:31 2 Co 3:18 Php 3:21 Gal 3:1 10:5-10

9:32 Lk 8:18 Isa 60:19 In 1:14 2 Pe 1:16
9:33 Ps 27:1 In 1:3-8 2 Co 4:6 Mt 27:13

9:34 Lk 19:1 Jdg 6:22 Da 10:8 Rev 17:1

9:35 Lk 5:22 Mt 5:17 In 3:16 Lk 5:5 5:1

9:36 Lk 5:7 Mt 17:9 Mk 9:10

9:37 Mt 17:14 21 Mk 9:14 29

9:38 Lk 7:12 Lk 8:41 12 Mt 15:22 In 6:17

9:39 Lk 1:45 Lk 8:29 Mk 9:20 In 8:13

9:40 Lk 9:1 Lk 17:39 19:16

9:41 Lk 8:25 Mk 9:19 In 20:27 Heb 3:19

9:42 Lk 9:39 Mk 9:20 Rev 12:12 Lk 7:15

9:43 Lk 1:56 Ps 139:14 Zc 8:6 Av 5:10-14

9:44 Lk 1:10 In 10:1 Heb 2:1 Lk 9:22

9:45 Lk 9:40 Mt 10:22 Mk 9:10

9:46 Rom 12:3 Php 2:3-10

9:47 Lk 5:22 Jer 17:10 In 2:25 Heb 11:5

9:48 Lk 10:16 Mt 18:10 Mt 18:14 In 18:20 1 Th 1:8

9:49 Av 5:23 1 Th 2:10 5 In 9:10

9:50 Lk 9:14 Mt 17:24 Lk 11:25 Mt 12:29

9:51 Lk 2:51 Mk 10:19 In 6:62 1 Jn 1:20

9:52 Lk 7:27 Mal 3:1 Mt 10:5 In 8:8

9:53 Lk 9:48 In 19:10 10:62

9:54 Lk 1:19 20 Rev 18:4

9:55 Ps 9:8 Mt 10:23 Rev 3:19 Job 2:10

9:56 Lk 10:1 Mt 18:11 Mt 5:17 1 Th 1:5

power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples.

- 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

- 45 But they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

Humility, Reconciliation, and Forgiveness
(Mt 18:1-35; Mk 9:33-50)

- 46 Then there arose a reasoning among them, which of them should be greatest.
- 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him.
- 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that least among you all, the same shall be great.
- 49 And John answered and said, Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us.
- 50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

Peraean Ministry, 19-51-19 2nd
Autumn, A.D. 30-Passover, A.D. 31

Final Departure From Galilee: Opening of the Samaritan-Peraean Ministry (Mt 19:1, 2; Mk 10:1)

- 51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.
- 52 And sent messengers before his face: and I they went, and entered into a village of the Samaritans, to make ready for him.
- 53 And they did not receive him, because his face was as though he would go to Jerusalem.
- 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
- 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
- 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

gion. He shows that it consists not in systems, creeds, or rites, but in the performance of loving deeds, in bringing the greatest good to others, in genuine goodness.

Again Jesus refused to be drawn into controversy. He did not denounce the bigotry of those who were watching to condemn him. But by a simple story He held up before His hearers such a picture of the outflowing of heaven-born love as touched all hearts, and drew from the lawyer a confession of the truth.

Thus the question, "Who is my neighbor?" is forever answered. Christ has shown that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help

Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God.

For the spirit we manifest toward our brethren declares what is our spirit toward God. The love of God in the heart is the only spring of love toward our neighbor. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Beloved, if we love one another, God dwelleth in us, and His love is perfected in us. 1 John 4:20, 12 (DA 197, 198, 503, 505)

What Is the Religion of the Gospel.—The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion

Tests of Discipleship

- 57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.
- 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
- 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
- 60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.
- 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.
- 62 And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

Mission of the Seventy

- 10 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.
- 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
- 3 Go your ways: behold, I send you forth as lambs among wolves.
- 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.
- 5 And into whatsoever house ye enter, first say, Peace be to this house.
- 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.
- 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
- 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
- 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
- 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

9:57 Ex 19:8-9; Mt 8:19-20; Jn 14:5-7
9:58 Ps 84:3; 2 Co 8:9; Jas 2:5
9:59 Mt 9:9; Mt 16:24; Hag 1:2; Mt 6:33
9:60 Lk 15:32; Eph 2:1; Eph 2:5; Rev 3:1; 9:61 Lk 14:18-20; Lk 14:26; Ecc 9:10
9:62 2 Ti 4:10; Heb 10:38; 2 Pe 2:20-22
10:1 Mt 10:1; Mk 6:7; Nu 11:14; Lk 1:17
10:2 Mt 20:1; Mk 13:24; 1 Co 15:20
10:3 Ps 22:21; Mt 10:16; Mt 10:24; Jn 15:20
10:4 Lk 9:3; Ge 24:33; Pr 4:25
10:5 Lk 19:9; Isa 57:19; Ac 10:36; Eph 2:17
10:6 Isa 9:6; Eph 5:6; 2 Th 3:16; 1 Pe 1:14
10:7 Lk 9:4; Mt 10:11; Mk 6:10; Ac 16:15
10:8 Lk 10:10; Lk 9:48; Mk 10:40; Jn 13:20
10:9 Lk 9:2; Mt 10:8; Mk 6:18; Lk 10:11
10:10 Lk 9:51; Mt 10:14; Ac 13:51; Ac 18:6
10:11 Lk 10:9; Ac 13:26; Rom 10:8; Heb 1:3
10:12 La 4:6; Eze 16:48-50; Mt 10:15; Mt 11:24
10:13 1 Th 4:2; Job 42:6; Isa 61:3; Da 9:3; 10:14 Am 3:2; Jn 3:19; Rom 2:1; Rom 2:27
10:15 Lk 7:1-2; Mt 4:13; Jer 51:58; Mt 11:23
10:16 Lk 9:48; Mt 10:40; Mk 9:37; Jn 12:44
10:17 Lk 10:1; Lk 10:9; Lk 9:1; Rom 16:20
10:18 Jn 12:31; Jn 6:11; Heb 2:14; 1 Jn 3:8
10:19 Ps 91:13; Isa 11:8; Eze 2:6
10:20 Mt 26:24; Ex 32:32; Ps 69:28; Isa 4:3
10:21 Lk 15:5; Lk 15:9; Isa 53:11; Zep 3:17
10:22 Mt 11:27; Jn 3:35; 1 Co 15:24; Eph 1:21
10:23 Mt 13:16-17
10:24 Jn 8:56; Heb 11:13; Heb 11:39

- 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.
- 12 But I say unto you, that it shall be more tolerable in that day, for Sodom, than for that city.
- 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.
- 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.
- 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.
- 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
- 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.
- 18 And he said unto them, I beheld Satan as lightning fall from heaven.
- 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.
- 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.
- 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.
- 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.
- 23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:
- 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by trying to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the

sunshine of heaven fills the heart and is revealed in the countenance (COL 3:84).

We Can Love all When Connected with Christ.—It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him, who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of

The Good Samaritan

- 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
- 26 He said unto him, What is written in the law? how readest thou?
- 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
- 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
- 29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?
- 30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
- 31 And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.
- 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- 33 But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.
- 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
- 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

In the Home of Mary and Martha

- 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.
- 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.
- 40 But Martha was cumbered about much serving, and came to him, and said, Lord,

10:25 Lk 7:40, Mt 22:35, Lk 18:18, Gal 4:18
10:26 Lk 18:20, Rom 4:19, Rom 10:5, Gal 3:21-22
10:27 Lk 10:6, Heb 8:10, Lev 19:18, Mt 19:19
10:28 Lk 7:43, Mk 12:34, Lev 18:5, Eze 20:11
10:29 Lk 10:15, Lev 19:31, Job 32:2, Rom 1:2
10:30 Ps 88:4, Jer 31:52, La 2:12, Eze 30:24
10:31 Hos 5:1, Mal 1:10, Ps 69:20, 1 In 4:16-18
10:32 Ps 109:25, Pr 27:10, Ac 18:17, 2 Ti 3:2
10:33 In 4:9, In 8:48, Lk 7:13, Mt 18:35
10:34 Lk 10:34, Rom 10:20, 1 Th 5:15, Ps 147:3
10:35 Rom 16:24, Mt 20:2, Lk 14:13, Pr 10:1
10:36 Lk 7:42, Mt 17:25, Lk 10:29, Mt 22:42
10:37 Hos 6:6, Mk 6:8, Mt 20:28, Eph 5:2
10:38 Ac 16:15, 2 In 10
10:39 Lk 8:45, Dr 35:5, Ac 22:5, 1 Co 7:52
10:40 Lk 12:20, In 6:27, Mt 14:15, Mt 16:22
10:41 Lk 8:14, Lk 21:34, Plip 4:6, Eze 6:11
10:42 Lk 18:22, Ps 27:4, Mk 8:46
11:1 Lk 6:12, Heb 5:7, Jas 1:25, Jude 20
11:2 Hos 14:2, Mt 6:6-8, Mt 6:2, 2 Th 1:12
11:3 Ex 16:15-22, Pr 30:8, Isa 55:10, Mt 6:11
11:4 Ps 25:11, Isa 63:25-26, Du 9:19
11:7 Lk 7:6, Gal 6:17, Lk 14:25
11:8 Lk 18:1-8, Ge 32:26, Mt 15:22-28, 1 In 9
11:9 Lk 15:24, Mt 6:29, Mk 13:47
11:10 Lk 18:1, Ps 41:22, La 5:8, Jas 4:5, Jas 5:11
11:11 Isa 49:15, Mt 9:9
11:12 Lk 10:19, Eze 2:6, Rev 9:10
11:13 Ge 9:5-6, Job 15:1-16, Ps 51:5, In 35:6, Tit 3:3

dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

- 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:
- 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Return to Perea

- 11 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.
- 2 And he said unto them, When ye pray say, Our father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth.
- 3 Give us day by day our daily bread.
- 4 And forgive us our sins: for we all are forgiven every one that is indebted to thee. And lead us not into temptation; but deliver us from evil.
- 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- 6 For a friend of mine 'in his journey' is come to me, and I have nothing to set before him?
- 7 And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.
- 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
- 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
- 12 Or if he shall ask an egg, will he offer him a scorpion?
- 13 If ye then, being evil, know how to give good gifts unto your children: how much

others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit.

His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by these deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise (COL. 3:14-15).

10:27. See EGW on Matt. 22:37-39; Mark 12:30

11:9-13 It Is Our Privilege to Ask in Faith.—But shall we wait till we feel that we are cleansed?—No; Christ has promised that "if we confess our sins, he is faithful and just

to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). You are proved of God through the Word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power, upon which you may rely, and He has said, "Ask, and ye shall receive." Look to Calvary. He not Jesus said that He is your advocate? Has He not said that if you ask anything in His name you shall receive? You are not to depend on your own goodness or good works. You are to come depending upon the Sun of Righteousness, believing that Christ has taken away your

more shall *your* heavenly Father give the Holy Spirit to them that ask him?

A Blind and Dumb Demoniac; The Unpardonable Sin (Mt 12:22-45; Mk 3:20-30)

- 14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.
- 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.
- 16 And others, tempting him, sought of him a sign from heaven.
- 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.
- 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.
- 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.
- 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
- 21 When a strong man armed keepeth his palace, his goods are in peace:
- 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.
- 23 He that is not with me is against me; and he that gathereth not with me scattereth.
- 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.
- 25 And when he cometh, he findeth it swept and garnished.
- 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.
- 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.
- 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.

11:14 Mt 9:32-33; Mk 12:22-23; Mt 7:33-37

11:15 Mt 12:24-30; Mk 3:22-30; Jn 7:20; Lk 11:18-19

11:16 Mt 12:48-49; Mk 10:14; Mt 8:11-12; 1 Co 1:22

11:17 Mt 9:4; Mk 3:23-26; Jn 2:23; Rev 2:23

11:18 Mt 12:26; Lk 11:15; Jas 3:8

11:19 Lk 9:49; Mt 12:27-28; Job 15:6; Rom 2:19

11:20 Ex 8:19; Mt 12:28; Lk 10:9; Da 2:44

11:21 Mk 3:27; 11:22 Qs 3:15; Isa 27:1; Isa 63:1-4; Col 2:15

11:23 Lk 9:50; Mt 12:30; Rev 3:15-16

11:24 Mt 12:43-45; Job 1:7; 1 Pe 5:8; Jdg 6:37-40

11:25 Ps 36:3; Ps 125:5; Mt 12:44-45; 2 Th 2:9-12

11:26 Mt 23:15; Zep 1:6; Mt 12:45; Jn 5:15; Heb 6:4-8

11:27 Lk 1:28; Lk 1:42; Lk 1:48

11:28 Lk 6:47-48; Ps 1:1-5; Ps 112:1; Isa 48:17-18

11:29 Lk 12:1; Lk 14:25-26; Isa 57:3-4; Mk 8:38

11:30 Lk 24:46-47; Jn 1:17; Mt 12:40

11:31 1 Ki 10:1-2; Mt 12:42; Isa 54:17; Rom 2:27

11:32 Jnh 3:5-10; Jnh 1:2-5; Heb 7:26

11:33 Lk 8:16-17; Mt 5:15; Jn 1:9; Php 2:15-16

11:34 Ps 119:18; Mt 6:22-23; Mk 8:18; Eph 1:17

11:35 Isa 5:20-21; Jer 8:9-10; Jn 7:48-49; Rom 1:22

11:36 Ps 119:97-105; Pr 20:27; Isa 8:20; Hos 6:3

11:37 Lk 7:36; Lk 14:1; 1 Co 9:19-23

11:38 Mt 15:2-3; Mk 7:5; Jn 3:25

11:39 Mt 23:25; Gal 1:14; Tit 1:15; Lk 16:15

11:40 Lk 12:20; Ps 14:1; Ps 94:8; Jer 5:21

11:41 Lk 12:53; Lk 14:12-14; Lk 16:9; Lk 18:22

11:42 Mt 23:13; Mt 23:23; Mt 23:27; Lk 18:12

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

The Inner Light

33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Dining With a Pharisee

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:

sins and imputed to you His righteousness.

You are to come to God as a repenting sinner, through the name of Jesus, the divine Advocate, to a merciful, forgiving Father, believing that He will do just as He has promised. Let those who desire the blessing of God knock, and wait at the throne of mercy, with firm assurance, saying, "For thou, O Lord, hast said, 'For everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened.'¹⁹ The Lord longs to have those who seek after God believe in Him who is able to do all things.

The Lord has sought to show us how ready is God to hear and answer our request by the use of a most familiar and commonplace occurrence. He said: "What man is there

of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7: 9-11). Christ made an appeal to us concerning the willingness of God to help, arguing from the natural love of the parent to his offspring. What father could turn from his son who asks bread? Should anyone dishonor God by imagining that He will not respond to the call of His children? (1 SM 328, 329)

Surrendering Self.—With the confession of the repenting, believing sinner, Christ mingles His own righteousness, that the prayer of fallen man may go up as

¹⁹ Or, Beelzebub ²⁰ Or, a candle by its bright shining ²¹ Or, as you are able

these ought ye to have done, and not to leave the other undone.

- 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

- 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

- 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

- 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

- 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

Lk

- 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

- 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

- 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation:

- 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

- 52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

- 53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

- 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

A Warning Against the Pharisees

- 12** In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is

fragrant incense before the Father, and the grace of God be imparted to the believing soul. Jesus says to the trembling, repenting soul. Let him take hold of my strength, that he may make peace with me, and he shall make peace with me. (Isa. 27:5) Come now, and let us reason together,

said the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isa. 1:18) Will you let Him reason with you? Will you commit to Him the keeping of your soul as unto a faithful Creator? Come then, and let us live in the light of His countenance, and pray, as did David, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." (Ps. 51:7). By faith apply the blood of Christ to your heart, for that alone can make you whiter

than snow. But you say, "This surrender of all my idols will break my heart."

This giving up of all for God is represented by your falling upon the Rock and being broken. Then give up all for Him; for unless you are broken, you are worthless.

When you turn away from the broken cisterns that can hold no water, and in the name of Jesus your Advocate come directly to God, asking for the things you need, the righteousness of Christ will be revealed as your righteousness, the virtue of Christ as your virtue. You will then understand that justification will come alone through faith in Christ, for in Jesus is revealed the perfection of the character of God; in His life is manifested the outworking of the principles of holiness. Through the atoning blood of

hypocrisy.

- 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

- 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

- 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

- 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him.

- 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

- 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

- 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

- 9 But he that denieth me before men shall be denied before the angels of God.

- 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

- 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

- 12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

The Folly of Riches

- 13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

- 14 And he said unto him, Man, who made me a judge or a divider over you?

- 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

- 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

- 17 And he thought within himself, saying

- What shall I do, because I have no room where to bestow my fruits?
- 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
- 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- 20 But God said unto him, *Thou* fool, this night ^{thy} soul shall be required of thee; then whose shall those things be, which thou hast provided?
- 21 So is he that layeth up treasure for himself, and is not rich toward God.
- 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.
- 23 The life is more than meat, and the body is *more* than raiment.
- 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
- 25 And which of you with taking thought can add to his stature one cubit?
- 26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
- 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he* clothe you. O ye of little faith!
- 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
- 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
- 31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
- 32 Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.
- 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth

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12:18 Lk 12:21 Lk 18:4 Lk 18:6, 15, 17-18 Lk 3:15,
12:19 Dt 6:11-12, Job 31:24-25, Ps 49:5, 13, 14, 18, 11, Isa 5:8,
12:20 Lk 10:22-23, 15:16, 19, Job 20:20, 23, 1:1, 6⁷,
12:21 Lk 12:25, Lk 6:24, Hos 10:1, Hab 2:7,
12:22 Lk 12:29 Mt 6:25, 1 Co 7:42, Php 1:6, Heb 13:5,
12:23 Gc 9:17, Job 1:12, 19:15, Mt 27:16-19,
12:24 1 Ki 17:1-6, Ps 1:15, 15:16, Mk 6:26 Lk 12:7,
12:25 Lk 19:3, Mt 5:40, Mt 6:27,
12:26 Lk 12:29, Ps 49:6, 1 Co 7:15, 1 Pe 5⁸,
12:27 Lk 12:24 Mt 6:26-29, Lk 11:9-11,
12:28 Isa 49:6, 1 Pe 1:3, Lk 8:25, Mt 8:20,
12:29 Lk 12:22 Lk 10:7, 8, 12:25,
12:30 Mt 5:7, Eph 6:12,
12:31 Lk 19:42, Ps 54:9, Isa 55:16, Mt 6:33,
12:32 SS 1:7-8, Isa 55:6, Mt 7:15, Rom 6:23,
12:33 Lk 18:22 Mt 19:21, Ac 2:45, Hag 1:9,
12:34 Mt 9:21, Php 4:20, Gal 5:13,
12:35 Isa 5:2⁹, Isa 11:5, Eph 6:11, 1 Pe 1:13,
12:36 Lk 12:25-30, 6:26-29, Lk 5:25-26, Mt 21:42-44, Lk 5:7-8, Mt 21:45-47, Php 1:21, 2,
12:38 Mt 25:6, 1 Th 5:15,
12:39 Mt 21:33-41, 1 Th 5:2, 3, 2 Pe 3:10,
12:40 Lk 21:34-36, Mt 24:42, Mk 13:33-36, Rom 13:11,
12:41 Mk 13:37,
Mt 11:37, 1 Pe 4:7, 1 Pe 5:8,
12:42 Lk 19:15-19, Mt 24:45-50, 1 Co 4:1-2, 1 Th 1:7,
12:43 Lk 12:47,
12:44 Lk 19:17-19, Lk 22:29-30, Rev 3:18,
12:45 1 Pe 12:22 Mt 21:38-50, 2 Pe 2:3-4,
12:46 Lk 12:19-20, Rev 10:18, Ps 47:9, Ps 91:1,
12:47 Lk 10:12, 15, Nu 15:30-31, Mt 11:22-24, Jo 9:41,
12:48 Rev 5:17, Ac

corrupteth.

- 34 For where your treasure is, there will your heart be also.

Awaiting the Master's Return

- 35 Let your loins be girded about, and your lights burning;
- 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
- 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
- 38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
- 39 And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
- 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
- 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?
- 42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give them *their* portion of meat in due season?
- 43 Blessed is that servant, whom his lord when he cometh shall find so doing.
- 44 Of a truth I say unto you, that he will make him ruler over all that he hath.
- 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
- 46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
- 47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes.
- 48 But he that knew not, and did commit

Lk

Christ the sinner is set free from bondage and condemnation, through the perfection of the sinless Substitute and surety he may run in the race of humble obedience to all God's commandments. Without Christ he is under the condemnation of the law, always a sinner, but through faith in Christ he is made just before God (1 SM 329, 350).

11:15. See EGW on Matt. 12:21-32.

11:21-23. See EGW on Matt. 12:29, 30.

11:23. See EGW on Matt. 16:24.

11:24-26. See EGW on Matt. 12:43-45.

11:31. See EGW on Matt. 12:42.

11:42-44. See EGW on Matt. 23:13-33.

12:1 (Matt. 16:6). *Hypocrisy Is Like leaven.*—[Luke 12:1 quoted]. . . Our Saviour presented before the people

of that time the character of their sins. His plain words aroused the consciences of the hearers, but Satan's counter-working agencies were seeking for a place for their theories, to attract minds from the plainly spoken truth. As the great Teacher would speak impressive truth, the scribes and Pharisees, under pretense of being interested, would assemble around the disciples and Christ, and divert the minds of the disciples by starting questions to create controversy. They pretended that they wanted to know the truth. Christ was interrupted on this occasion as on many similar occasions. And He wished His disciples to listen to the words He had to say, and not allow anything to attract and hold their attention. Therefore He warned them, "Beware of the leaven of the Pharisees, which is

things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightaway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Divine Justice and Mercy

13 There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye

17-40. Rom. 2:12-16:1

11:1-13

12:49-13:12

13:11-13:12

13:12-13:13

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13:81-13:82

shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem?

5 I tell you, Nay; but, except ye repent, ye shall all likewise perish.

6 He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

9 And if it bear fruit, well; and if not, then after that thou shalt cut it down.

The Crippled Woman

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them theretofore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

hypocrisy: They feigned a desire to get as close as possible to the inner circle. As the Lord Jesus presented truth in contrast to error, the Pharisees pretended to be desirous of understanding the truth, yet they were trying to lead His mind in other channels.

Hypocrisy is like leaven or yeast. Leaven may be hidden in the flour, and its presence is not known until it produces its effect. By insinuating itself, it soon pervades the whole mass. Hypocrisy works secretly, and if indulged, it will fill the mind with pride and vanity. There are deceptions practiced now similar to those practiced by the Pharisees. When the Saviour gave this caution, it was to warn all who believe in Him to be on guard. Watch against imbibing this spirit, and becoming like those who tried to ensnare the

Saviour (MS +3, 1896)

12:10. See FGW on Matt. 12:31, 32.

12:16-21. See FGW on 1 Sam. 25:10-11.

12:35. See FGW on Matt. 25:7.

12:42. All Ours Loaned From God.—We do not, as followers of Christ, realize our true position. We do not have correct views of our responsibilities as hired servants of Christ. He has advanced us the wages in His suffering life and spilled blood, to bind us in willing servitude to Himself. All the good things we have are a loan from our Saviour. He has made us stewards. Our smallest offerings, our humblest services, presented in faith and love, may be consecrated gifts to win souls to the service of the Master and to promote His glory. The interest and prosperity of

Growth of the Kingdom of Heaven

- 18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?
- 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.
- 20 And again he said, Whereunto shall I liken the kingdom of God?
- 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
- 22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.
- 23 Then said one unto him, Lord, are there few that be saved? And he said unto them,
- 24 Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.
- 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
- 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
- 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
- 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
- 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.
- 30 And, behold, there are last which shall be last, and there are first which shall be first.

A Warning of Divine Judgement

- 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.
- 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to tomorrow, and

13:18 Lk 13:20, Lk 2:13, Mt 13:31, Mk 4:30, 31
 13:19 Mt 13:31-32, Mt 17:20, Mk 4:31-32, Lk 13:18-19
 13:21 Mt 13:33, Lk 13:18-19, Ps 92:13-14, Heb 6:4
 13:22 Lk 1:45-46, Mt 9:35, Mk 6:6, Ac 10:38
 13:23 Mt 9:11, Lk 12:13-15, Mt 21:21-22, Ac 1:7-8
 13:24 Lk 21:30, Ge 32:25-26, Mt 13:12, Lk 12:17, Pph 2:13-14
 13:25 Ps 52:6, Isa 55:6, 2 Co 6:2, Heb 5:7-8, Lk 6:10
 13:26 Lk 5:8, Lk 5:8-9, 2 Ti 3:5, Tit 1:16
 13:27 Ps 1:6, Mt 22:23, Mt 25:12, Gal 1:9
 13:28 Ps 112:10, Mt 8:12, Lk 16:23, 2 Pe 1:11
 13:29 Ge 28:11, Isa 45:6, Isa 49:6, Mal 1:11
 13:30 Mt 3:9, Lk 10:31, Mt 21:28, Lk 10:31
 13:31 Lk 6:9-11, Ps 11:2, Am 7:12-13
 13:32 Lk 3:19-20, Lk 13:1, Mt 3:1-3, Lk 9:55, Lk 13:31, Lk 9:4, Lk 11:31, Lk 12:35
 13:33 Lk 19:11-12, Mt 25:47-49, Ne 9:20, Lk 12:40
 13:35 Lk 21:50, Ps 69:25, Isa 1:7-8, Da 9:26-27
 13:36 Lk 11:37, 1 Co 9:19-22, Lk 5:1, Ac 5:41
 13:37 Lk 11:11-15, Mt 12:10, Mk 3:1-10, Lk 11:24
 13:38 Mt 21:25-27, Mt 22:10
 13:39 Lk 13:15, Lk 25:65, Mt 12:11-12
 13:40 Lk 13:17-18, Lk 20:26, Lk 20:40, Ac 6:10
 13:41 Lk 14:12, Lk 11:14, Ac 8:18-19, Pph 2:5
 13:42 Lk 25:66
 13:43 Lk 14:12, Lk 14:13, Lk 14:14, Lk 14:15, Lk 14:16, Lk 14:17, Lk 14:18, Lk 14:19, Lk 14:20, Lk 14:21, Lk 14:22, Lk 14:23, Lk 14:24, Lk 14:25, Lk 14:26, Lk 14:27, Lk 14:28, Lk 14:29, Lk 14:30, Lk 14:31, Lk 14:32, Lk 14:33, Lk 14:34, Lk 14:35, Lk 14:36, Lk 14:37, Lk 14:38, Lk 14:39, Lk 14:40, Lk 14:41, Lk 14:42, Lk 14:43, Lk 14:44, Lk 14:45, Lk 14:46, Lk 14:47, Lk 14:48, Lk 14:49, Lk 14:50, Lk 14:51, Lk 14:52, Lk 14:53, Lk 14:54, Lk 14:55, Lk 14:56, Lk 14:57, Lk 14:58, Lk 14:59, Lk 14:60, Lk 14:61, Lk 14:62, Lk 14:63, Lk 14:64, Lk 14:65, Lk 14:66, Lk 14:67, Lk 14:68, Lk 14:69, Lk 14:70, Lk 14:71, Lk 14:72, Lk 14:73, Lk 14:74, Lk 14:75, Lk 14:76, Lk 14:77, Lk 14:78, Lk 14:79, Lk 14:80, Lk 14:81, Lk 14:82, Lk 14:83, Lk 14:84, Lk 14:85, Lk 14:86, Lk 14:87, Lk 14:88, Lk 14:89, Lk 14:90, Lk 14:91, Lk 14:92, Lk 14:93, Lk 14:94, Lk 14:95, Lk 14:96, Lk 14:97, Lk 14:98, Lk 14:99, Lk 15:1, Lk 15:2, Lk 15:3, Lk 15:4, Lk 15:5, Lk 15:6, Lk 15:7, Lk 15:8, Lk 15:9, Lk 15:10, Lk 15:11, Lk 15:12, Lk 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shall be exalted.

- 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.
- 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
- 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.
- 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

The Great Banquet

Lk

- 16 Then said he unto him, A certain man made a great supper, and bade many:
- 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.
- 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.
- 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
- 20 And another said, I have married a wife, and therefore I cannot come.
- 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
- 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.
- 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.
- 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

The Cost of Discipleship

- 25 And there went great multitudes with him; and he turned, and said unto them, 26 If any man come to me, and hate not his

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14:13 Lk 14:21, Isa 58:7, Ac 9:39, Rom 12:13, 16

14:14 Pr 19:17, Mt 9:1, Phil 1:18, 19, Do 12:23

14:15 Lk 12:47, Mt 8:11, Mt 25:10, Rev 19:19

14:16 Isa 25:6-7, Zec 10:7, Mt 22:1-11

14:17 Lk 10:1, Pr 9:15, Mt 5:1, Ac 2:48, 49

14:18 Lk 20:15, Isa 28:12-15, Isa 29:11-12, Jer 5:4-5

14:20 Lk 14:26-28, Lk 19:29-30, 1 Cor 7:29-31

14:21 Lk 9:10, Mt 15:12, Mt 18:31, Heb 9:15

14:22 Ac 1:19-43, Ps 106, In 1:23, Eph 3:8

14:23 Ps 98:5, Isa 11:10, Zec 1:6-9, Mt 11:11

14:24 Pr 1:20-32, Mt 21:15, In 5:19, Heb 12:25-26

14:25 Lk 12:1, In 9:21-27

14:26 Ps 75:25-26, Mt 10:57, Phil 3:8, Mat 1:23

14:27 Lk 9:23-25, Mt 10:38, Mk 8:34-37, In 19:17

14:28 Ge 11:19-31, 23-27, Lk 1:43, Mt 8:20

14:30 Mt 7:27, Ac 1:18-19, 1 Cor 6:11-14, Heb 9:18

14:31 Lk 20:11, Pr 20:18, Pr 25:8

14:32 Lk 12:48-51, Lk 20:31-34, Job 40:9, Mt 25

14:33 Lk 14:26, Ac 5:15, Phil 3:8

14:34 Mt 5:13, Mk 9:40, Job 2:48

14:35 In 15:6, Lk 8:8, Mt 11:15, Rev 2:7

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15:2 Lk 15:29-30, Lk 5:40, Mt 9:11, Ac 11:3

15:3 Lk 13:15, Mt 12:11, Mt 18:12, Rom 2:1, Ezr 10:16

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The Lost Coin

- 8 Either what woman having ten *pieces of*
silver, if she lose one *piece*, doth not light
a candle, and sweep the house, and seek
diligently till she find *it*?
9 And when she hath found *it*, she calleth
her friends and *her* neighbours together,
saying, Rejoice with me: for I have found
the *piece* which I had lost.
10 Likewise, I say unto you, there is joy in
the presence of the angels of God over
one sinner that repenteth.

The Prodigal Son

- 11 And he said, A certain man had two sons;
12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son, make me as one of thy hired servants.
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on *his* feet:
23 And bring hither the fatted calf, and kill

15:8 Mt 18:28, Lk
19:10 Eze 3:12,
15:9 Lk 15:6.^m
15:10 Lk 2:1-19,
Eze 18:23, Ac 5:19
15:11 Mt 21:23-31
15:12 Ps 105:6, Ps

15:13 Job 21:13-15
Ps 32:1 Isa 1:1
15:14 Eze 16:27
Heb 2:9-11
15:15 Ek 15:13 Ex
10:3 Is 1:17

15:16 Isa 44:20, La
4:8, Hos 12:1
15:17 1k 8:35, Ps
73:20, Ec 9:1

15:18 Ps 32:5 for
31 6:2 Ek 11:2 Isa
63:10 Mt 7:11
15:19 Lk 5:8 11

15:20 10 30 2 1
Job 33 28 150

15:21 Lk 15:18-19;
Jer 5:13; Eze 10:6-8
15:22 Ps 15:13; Isa

15:23 Cr 18⁺ Ps
63.5 Is 25.0 Mn 22.2
15:24 Ik 15.32 Mk

15:25 1k 1511 L
1k ~ 32 Ex 1520 P
1511 L

15:27 Jk 15:30 Ac
017, Ac 22:18
15:28 Jk 15:21 Na

17:28 Is. 45:5 Mt.
20:11
15:29 Lk. 17:10, Is.
58:2-3, Zeph. 3:5

15:30 1k 15 32 1k
18 11 Ex 52⁷
15:31 1k 19 22 25
3k 10 18 19 20 21 27

28, Rom 9:1
15:32 Ik = 34 Ps
 51 8: 154 35 10

16:1 Mt 18:23-24.
16:2 Gn 3:9-11.

15

¹ drachma, here translated a piece of silver, is the eighth part of an ounce, which cometh to seven pence half-penny, and is equal to the Roman penny.

it; and let us eat, and be merry:

- 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
- 25 Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing.
- 26 And he called one of the servants, and asked what these things meant.
- 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 28 And he was angry, and would not go in: therefore came his father out, and intreated him.
- 29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
- 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
- 31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
- 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The Dishonest Steward

- 16** And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
- 2** And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.
- 3** Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
- 4** I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
- 5** So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?
- 6** And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

from heaven by their own unlikeness for its companionship (Reid Matt. 24:23—[Letter 9], 1904)

Through the plan of redemption, God has provided means for subduing every sinful trait and resisting every temptation, however strong (*The Review and Herald* Dec. 12, 1885).

13:34, 35. See FCW on Matt. 23:37-39.

14:12-24 The Food Prepared in the Feast Is Christ Himself. The Pharisee was not thinking of his own

fitness for heaven but of what he hoped to enjoy in heaven. His remark was designed to turn away the minds of the guests at the least from the subject of their practical duty. He thought to carry them past the present life to the remote time of the resurrection of the just.

By the great supper, Christ represents the blessings offered through the gospel. The provision is nothing less than Christ Himself. He is the bread that comes down from heaven; and from Him the streams of salvation flow. The Lord's messengers had proclaimed to the Jews the advent of the Saviour; they had pointed to Christ as the Lamb of God, which taketh away the sin of the world (John 1:29). In the feast He had provided, God offered to them the greatest gift that Heaven can bestow—a gift that is beyond computation. The love of God had furnished the costly banquet, and had provided inexhaustible resources. “If any man eat of this bread,” Christ said, “he shall live for ever” (John 6:51).

The lesson is for all time. We are to follow the Lamb of

God whithersoever He goeth. His guidance is to be chosen, His companionship valued above the companionship of earthly friends. Christ says, "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me" Matt. 10:37 (COL. 221-223).

Rejection the Invitation Is to Reject Christ.—So it is now. The excuses urged for refusing the invitation to the feast cover the whole ground of excuses for refusing the gospel invitation. Men declare that they cannot imperil their worldly prospects by giving attention to the claims of the gospel. They count their temporal interests as of more value than the things of eternity. The very blessings they have received from God become a barrier to separate their souls from their Creator and Redeemer. They will not be interrupted in their worldly pursuits, and they say to the messenger of mercy, "Go thy way for this time: when I have a convenient season, I will call for thee." Acts 24:25. Others urge the difficulties that would arise in their social relations should they obey the call of God. They say they cannot afford to be out of harmony with their relatives and acquaintances. Thus they prove themselves to be the very actors described in the parable. The Master of the feast regards their flimsy excuses as showing contempt for His invitation.

The servant who brought in the poor and the blind reported to his master, "It is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Here Christ pointed to the work of the gospel outside the pale of Judaism, in the highways and byways of the world.

In obedience to this command, Paul and Barnabas declared to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:46-48.

The gospel invitation is to be given to all the world—"to every nation, and kindred, and tongue, and people." Rev. 14:6. The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. "Go out into the highways and hedges," Christ says, "and compel them to come in, that My house may be filled" (COL. 224, 226, 228).

The World Is Perishing for Lack of the Gospel.—The world is perishing for want of the gospel. There is a famine for the word of God. There are few who preach the word unmixed with human tradition. Though men have the Bible in their hands, they do not receive the blessing that God has placed in it for them. The Lord calls upon His servants to carry His message to the people. The word of everlasting life must be given to those who are perishing in their sins.

Let the worker for Christ remember that he is not to labor in his own strength. Let him lay hold of the throne of God with faith in His power to save. Let him wrestle with God in prayer, and then work with all the facilities God has given him. The Holy Spirit is provided as His efficiency. Ministering angels will be by his side to impress hearts.

We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, "Go out into the highways and hedges," is reaching its final fulfillment. To every soul Christ's invitation will be given. The messengers are saying, "Come; for all things are now ready." Heavenly angels are still working in co-operation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found (COL. 228, 229, 232, 237).

14:16, 17. See EGW on Matt. 22:2-4.

14:28-33. The Weak May Do Deeds of Omnipotence.—To us as well as to the disciples, Christ has given the work of carrying the truth to the world. But before engaging in this great and aggressive warfare, upon which eternal results depend, Christ invites all to count the cost. He assures them that if they take hold of the work with undivided hearts, giving themselves as light bearers to the world, if they will take hold of His strength, they will make peace with Him, and obtain supernatural assistance that will enable them in their weakness to do the deeds of Omnipotence. If they go forward with faith in God, they will not fail nor become discouraged, but will have the assurance of infallible success (RII March 15, 1898).

15:8-10 The Lost Sheep.—This parable, like the preceding, sets forth the loss of something which with proper search may be recovered, and that with great joy. But the two parables represent different classes. The lost sheep knows that it is lost. It has left the shepherd and the flock, and it cannot recover itself. It represents those who realize that they are separated from God and who are in a cloud of perplexity, in humiliation, and sorely tempted. The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God are the objects of His pitying love. They are to be sought for that they may be brought back to God.

The sheep wandered away from the fold; it was lost in the wilderness or upon the mountains. The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search.

This parable has a lesson to families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest in the family relationship there be lost one of God's entrusted gifts (COL. 193, 194).

Only under the Cross, Can a Soul's Value Be Realized.—But those who have been guilty of neglect are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, "Behold, I and the children whom the Lord hath given me." Isa. 8:18.

Wherever we may be, there the lost piece of silver awaits our search. Are we seeking for it?

The value of a soul, who can estimate? Would you know its worth, go to Gettysburg, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul (COL. 195, 196).

The Grace Has Found Us Not We the Grace.—Not because we first loved Him did Christ love us; but "while we were yet sinners" He died for us. He does not treat us according to our desert. Although our sins have merited condemnation, He does not condemn us. Year after year He has borne with our weakness and ignorance, with our ingratitude and waywardness. Notwithstanding our wanderings, our hardness of heart, our neglect of His Holy Word, His hand is stretched out still.

Grace is an attribute of God exercised toward undeserving human beings. We did not seek for it, but it was sent in search of us. God rejoices to bestow His grace upon us, not because we are worthy, but because we are so utterly unworthy. Our only claim to His mercy is our great need.

The lost coin, in the Saviour's parable, though lying in the dirt and rubbish, was a piece of silver still. Its owner sought it because it was of value. So every soul, however

- 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
- 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- 9 And I say unto you, Make to yourselves friends of the 'mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- 10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.
- 11 If therefore ye have not been faithful in the unrighteous 'mammon, who will commit to you trust the true riches?
- 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
- 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 14 And the Pharisees also, who were covetous, heard all these things: and they derided him.
- 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
- 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.
- 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
- 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

The Rich Man and Lazarus

- 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day.
- 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.
- 21 And desiring to be fed with the crumbs which fell from the rich man's table:

16:7 Lk 20:9 Lk 20:12 58:8 11:12
16:8 Lk 16:30 Mt 5:1, Ps 1:10 Pph 5:9
16:9 Lk 11:11, Lk 11:13 Isa 58:7-8, Da 4:27
16:10 Lk 16:11 Lk 16:19 Mt 25:21, Hdb 5:2
16:11 Lk 16:9, Pt 5:18-19 Eph 5:8 Jas 2:5
16:12 Lk 19:13 26 Jol 1:21 1 Ze 16:16-21
16:13 Lk 9:50 Mt 19:20 Rom 6:16-23 Jas 4:4
16:14 Lk 12:15 Lk 20:17 Isa 50:11 Jer 6:16
16:15 Lk 10:29 Mt 6:2, Rom 8:20 Jas 2:21-25
16:16 Lk 16:29 Mt 11:9-11 Jn 1:15 Ac 5:18
16:17 Lk 21:43, Ps 102:25-27, Isa 51:6 Mt 5:18
16:18 Mt 5:42 Mt 19:9 Mk 10:11 Lk 1:1-3
16:19 Lk 12:16 21, Jas 5:1-5 Am 6:1-6 Rev 17:4
16:20 Lk 18:45-48, 1 Sa 2:8, Jas 1:9 Jn 11:1
16:21 Lk 1:11 Mt 15:27 Mk 7:28 Jn 6:12
16:22 Lk 3:13-19 Isa 57:12 Rev 11:15 Ps 91:13-15
16:23 Ps 9:17 Ps 10:10 Pt 5:5 Isa 1:9, 58, Mt 6:9, Jn 8:55, 49 Rom 1:12
16:25 Lk 16:21, Da 5:22-23 Da 5:40 Lk 6:24
16:26 Ps 49:1-16 26:24, Mt 5:18 2 Th 1:10-11
16:28 Ps 49:12-13
16:29 Lk 16:16 Isa 8:20 Isa 51:16 Mat 1:21
16:30 Lk 3:3-4 Lk 15:8 Rev 16:9-11
16:31 Jn 11:43-54 Jn 12:10 11:1 Cor 1:3 Ac 19:8
17:1 Mt 16:23 Mt 18:7 Rom 11:15, Rom 16:17
17:2 Mt 18:6 Mk 9:42 2 Pe 2:14 Isa 60:12
17:3 Lk 21:34 Ex 5:12 Eph 5:15, Heb 12:15
17:4 Mt 18:21-22 Mt 18:45 1 Co 13:1-7

moreover the dogs came and licked his sores.

- 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
- 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
- 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.
- 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.
- 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.
- 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
- 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.
- 29 Abraham saith unto him, They have Moses and the prophets; let them hear them.
- 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.
- 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Forgiveness, Faith, and Service

- 17 Then said he unto the disciples, It is impossible but that offences will come: but we unto him, through whom they come!
- 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
- 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
- 4 And if he trespass against thee seven times in a day, and seven times in a day

degraded by sin is in God's sight accounted precious. As the coin bore the image and superscription of the reigning power, so man at his creation bore the image and superscription of God. Though now marred and dim through the influence of sin, the traces of this inscription remain upon every soul. God desires to recover that soul and to retrace upon it His own image in righteousness and holiness (Mt 16:1, 16:5).

16:13, See I Co 10 on Matt. 6:21

16:19-31 The Eternal Destinies Is Decided on Earth.—In the parable of the rich man and Lazarus, Christ shows that in this life men decide their eternal destiny. During probationary time the grace of God is offered to every soul. But if men waste their opportunities in self-

pleasing, they cut themselves off from everlasting life. No afterprobation will be granted them. By their own choice they have fixed an impassable gulf between them and their God.

This parable draws a contrast between the rich who have not made God their dependence, and the poor who have made God their dependence. Christ shows that the time is coming when the position of the two classes will be reversed. Those who are poor in this world's goods, yet who trust in God and are patient in suffering, will one day be exalted above those who now hold the highest positions the world can give but who have not surrendered their life to God. . . .

There were then no hospitals in which the sick might be

² the word here interpreted a measure in the original containeth about fourteen bushels and two quarts ³ or, riches ⁴ or, riches

cared for. The suffering and needy were brought to the notice of those to whom the Lord had entrusted wealth, that they might receive help and sympathy. . . .

God had made the rich man a steward of His means, and it was his duty to attend to just such cases as that of the beggar. The command had been given, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:5); and "thou shalt love thy neighbor as thyself" (Lev. 19:18) (COL 260, 261).

Jesus's Parable Does Not Mean Eternal Hell.—In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions. He held up before His hearers a mirror wherein they might see themselves in their true relation to God. He used the prevailing opinion to convey the idea He wished to make prominent to all—that no man is valued for his possessions; for all he has belongs to him only as lent by the Lord. . . .

When the rich man solicited additional evidence for his brothers, he was plainly told that should this evidence be given, he would not be persuaded. His request cast a reflection on God. It was as if the rich man had said, "If you had more thoroughly warned me, I should not now be here. Abraham in his answer to this request is represented as saying, 'Your brothers have been sufficiently warned. Light has been given them, but they would not see; truth has been presented to them, but they would not hear. . . .'"

The law and the prophets are God's appointed agencies for the salvation of men. Christ said, "Let them give heed to these evidences. If they do not listen to the voice of God in His word, the testimony of a witness raised from the dead would not be heeded" (COL 263-265).

The Character Should Be Re-created on This Earth.—The parable of the rich man and Lazarus shows how the two classes represented by these men are estimated in the unseen world. There is no sin in being rich if riches are not acquired by injustice. A rich man is not condemned for having riches, but condemnation rests upon him if the means entrusted to him is spent in selfishness. . . .

Christ longed to let light shine into the darkened minds of the Jewish people. He said to them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God. This did not Abraham." John 8:39-40.

Christ recognized no virtue in lineage. . . . The great gulf fixed between him and Abraham was the gulf of disobedience.

When the voice of God awakes the dead, he will come from the grave with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to re-create a man who would not be re-created when he was granted every opportunity and provided with every facility (COL 266, 268).

17:5. Increasing Faith.—You have to talk faith, you have to live faith, you have to act faith, that you may have an increase of faith; and thus exercising that living faith you will grow to strong men and women in Christ Jesus (MS 1, 1889).

17:10 (Eph. 1:6, 2:8-10; 2 Tim. 1:9; Titus 2:14, 3:5; James 2:22). Good Works No Plea for Salvation.—Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul.

But are good works of no real value? Is the sinner who commits sin every day with impunity, regarded of God with the same favor as the one who through faith in Christ

tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In His divine arrangement, through His unmerited favor, the Lord has ordained that good works shall be rewarded. We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity, which we perform, are the fruits of faith; and they become a blessing to us; for men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which He rewards us. Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures.

The Lord has hidden us to draw nigh to Him and He will draw nigh to us; and drawing nigh to Him, we receive the grace by which to do those works which will be rewarded at His hands (RH Jan. 29, 1895).

17:28-30 (Gen. 19:24, 25). Rocked in Cradle of Carnal Security.—As the sun arose for the last time upon the cities of the plain, the people thought to commence another day of godless not. All were eagerly planning their business or their pleasure, and the messenger of God was derided for his fears and his warnings. Suddenly as the thunder peal from an unclouded sky, fell balls of fire on the doomed capital. "So shall also the coming of the Son of man be." The people will be eating and drinking, planting and building, marrying and giving in marriage, until the wrath of God shall be poured out without mixture of mercy. The world will be rocked to sleep in the cradle of carnal security. . . . The multitudes are striving to forget God, and they eagerly accept fables, that they may pursue the path of self-indulgence undisturbed (RH Oct. 26, 1886).

18:1-8 A Friend Full of Sympathy.—The widow's prayer, "Avenge me"—"do me justice" (RAV)—"of mine adversary," represents the prayer of God's children. . . .

Christ has taken the guilt of their sins upon His own soul. He has snatched the race as a brand from the fire. By His human nature He is linked with man, while through His divine nature He is one with the infinite God. Help is brought within the reach of perishing souls. The adversary is rebuked. . . .

If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend (COL 166, 169, 173).

Sincere Prayer Never Fails.—Let all who are afflicted or unjustly used, cry to God. Turn away from those whose hearts are as steel, and make your requests known to your Maker. Never is one repulsed who comes to Him with a contrite heart. Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being. We pour out our heart's desire in our closets, we breathe a prayer as we walk by the way, and our words reach the throne of the Monarch of the universe. They may be inaudible to any human ear, but they cannot die away into silence, nor can they be lost through the activities of business that are going on. Nothing can drown the soul's desire. It rises above the din of the street, above the confusion of the multitude, to the heavenly courts. It is God to whom we are speaking, and our prayer is heard.

There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged, and fail to persevere in prayer.

It was Christ Himself who put into that mother's heart the persistence which would not be repulsed. It was Christ who gave the pleading widow courage and determination before the judge. It was Christ who, centuries before, in the mysterious conflict by the Jabbok, had inspired Jacob with the same persevering faith. And the confidence which He

- turn again to thee, saying, I repent; thou shalt forgive him.
- 5 And the apostles said unto the Lord, Increase our faith.
- 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
- 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
- 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- 9 Doth he thank that servant because he did the things that were commanded him? I trow not.
- 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.

The Ten Lepers

- 11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.
- 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:
- 13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.
- 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.
- 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,
- 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.
- 17 And Jesus answering said, Were there not ten cleansed? but where are the nine?
- 18 There are not found that returned to give glory to God, save this stranger.
- 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

When and How the Kingdom Comes

- 20 And when he was demanded of the

Rph 431-52;
17:5 Mk 9:24; 2 Co 12:8-10; Php 4:13;
17:6 Mt 17:30-21;
Mk 9:28; 1 Co 13:2;
17:7 Lk 13:15; Lk 14:5; Mt 12:11;
17:8 Ge 4:16; 2 Sa 20:16; Lk 12:57;
17:10 Job 22:2-8;
Job 35:6-7; Ps 146:3;
17:11 Lk 9:51-52;
Jn 4:4;
17:12 Lk 5:27; Lev 13:45-46; Nu 5:2-3;
17:13 Lk 18:38-39;
Mt 9:27; Mt 15:22; Mk 9:22;
17:14 Lk 5:14; Lev 13:42-2; Mt 5:25; Isa 56:24;
17:15 Lk 17:17-18;
Ps 30:1-2; Ps 30:11-12; Isa 38:19-22;
17:16 Lk 5:8; Ge 17:3; Mt 2:11;
17:17 Ge 3:9; Ps 106:15; Jn 8:7-10; Rom 1:21;
17:18 Ps 29:4-2; Ps 50:23; Isa 42:12; Rev 14:7;
17:19 Lk 7:50; Lk 8:48; Mt 9:22; Mk 5:34;
17:20 Lk 10:17; Lk 16:16; Ac 1:6-7; Da 2:44;
17:21 Lk 21:8; Mt 24:23-28; Col 1:27;
17:22 Lk 5:35; Mt 9:15; Jn 7:55-56; Jn 8:21-24;
17:23 Lk 17:21; Ek 21:8; Mk 13:21-23;
17:24 Zec 9:14; Mt 26:27; Mal 3:1-2; 1 Th 5:2;
17:25 Lk 9:22; Lk 18:31; Mt 16:24; Mt 17:22-23;
17:26 Ge 7:7-23; Job 22:13-18; Heb 11:7; 2 Pe 2:5;
17:27 Lk 12:19-20; Dt 6:10-12; 1 Sa 25:36-38;
17:28 Ge 13:13; Ge 18:20-21; Jas 5:1-5;
17:29 Isa 1:9; Jer 50:40; Hos 11:8; Zep 2:9;
17:30 Lk 17:24; Mt 24:3; 1 Pe 1:3; Rev 1:7;
17:31 Jer 45:5; Mt 6:25; Mk 13:14-16;
17:32 Ge 19:17; Ge 19:26; 1 Co 10:16-18;
17:33 Lk 9:24-25;
Mt 10:39; Mk 8:35-37;
17:34 Lk 13:3; Isa 42:9; Mt 24:25; Mk 13:25; Ps 26:9;
17:35 Ek 11:9; Jdg 16:21;
17:37 Job 39:29-30; Da 9:26-27; Arh 9:1-4; Zec 13:8-9;

Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

- 21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
- 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
- 23 And they shall say to you, See here; or, see there: go not after them, nor follow them.
- 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
- 25 But first must he suffer many things, and be rejected of this generation.
- 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.
- 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.
- 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;
- 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.
- 30 Even thus shall it be in the day when the Son of man is revealed.
- 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.
- 32 Remember Lot's wife.
- 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.
- 35 Two women shall be grinding together; the one shall be taken, and the other left.
- 36 Two men shall be in the field; the one shall be taken, and the other left.
- 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Himself had implanted, He did not fail to reward.

There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, for every gathering for worship, there are more listeners than can be seen with the natural sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world that our thoughts may be withdrawn from the hurry and rush of life to consider that there are unseen witnesses to all we do or say.

By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are doomed to suffer through the power of evil workers, is registered in heaven (COL 174, 175, 177).

As Only You on This Earth.—Keep your wants, your joys, your sorrows, your cares, and your fears, before God. . . . "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. . . . Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as

17 ¹ or, with outward shew ² or, among you ³ this verse is not found in most of the Greek copies

The Unjust Judge

- 18** And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;
- 2 Saying, There was ⁱⁿ a city a judge, which feared not God, neither regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
- 6 And the Lord said, Hear what the unjust judge saith.
- 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?
- Lk** 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

The Pharisee and the Publican

- 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:
- 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
- 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.
- 12 I fast twice in the week, I give tithes of all that I possess.
- 13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.
- 14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Blessing the Children (Mt 19:13-15; Mk 10:13-16)

- 15 And they brought unto him also infants, that he would touch them: but when his disciples saw *it*, they rebuked them.
- 16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the

18:1 Lk 11:5-8; Ge 29:12; Ps 55:16-17; Jer 29:12
18:2 Lk 18:1; Job 29:17; Ps 8:1-4; Jer 22:16-17
18:3 Lk 27:19; Job 22:9; Isa 1:17; Jer 5:28
18:4 Lk 12:17; Lk 13:13; Heb 11:23
18:5 Lk 11:8; Jdg 16:16; 2 Sa 15:2-7; Jk 18:9
18:7 Lk 11:13; Mt 11:1; Ps 9:8; Jer 29:11-18
18:8 Ps 10:5; Ps 143:7-9; 2 Pe 2:3-4; Jk 5:1-3
18:9 Lk 10:29; Ps 90:12; Isa 65:5; Rom 7:9
18:10 Lk 19:10; Lk 19:16; 1 Ki 8:50; Ac 5:1
18:11 Ps 131:1; Mt 6:5; Lk 11:15; Lk 58:2
18:12 Lk 17:10; Nu 23:1; Zec 7:50; Mt 6:1
18:13 Lk 17:12; Ps 10:12; Isa 65:19; 9:7-9
18:14 Lk 5:1-25; Lk 9:37; Ps 135:2; Isa 5:28
18:15 Mt 19:13; Lk 18:10-16; Lk 9:49-50
18:16 Ge 47:10-14; Jer 32:40; Ac 2:40-1; Ps 2:2
18:17 Ps 131:1-2; Mk 10:15; 1 Pe 1:14
18:18 Mt 19:16; Mk 10:17; Lk 35:31; Mt 11:16
18:19 Lk 11:55-1; Lk 5:10; Lk 11:7
18:20 Lk 10:26-28; Isa 8:20; Rom 8:20; Gal 5:19-18
18:21 Lk 18:11-12; Lk 15:7; Rom 12:5; Php 3:6
18:22 Lk 10:42; Ps 27:1; Php 3:15; 2 Pe 3:8
18:23 Lk 8:14; Lk 12:15; Lk 18:23-24
18:24 Mk 6:20; 2 Co 5:19-10; Ps 78:12; Mt 19:24-25
18:25 Mt 23:21
18:26 Lk 13:25
18:27 Lk 11:57; Jer 2:17; Dt 3:5
18:28 Lk 5:11; Mt 19:22; Mk 10:28
18:29 Lk 11:26-28; Mt 10:27-30
18:30 Lk 12:31-32; Jk 12:10; Ps 47:10
18:31 Lk 9:22; Mt 16:21; Mt 17:22-23
18:32 Lk 23:11; Mt 27:2; Mk 15:1; Lk 24:7

kingdom of God.

- 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

The Rich Young Ruler (Mt 19:16-30; Mk 10:17-31)

- 18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?
- 19 And Jesus said unto him, Why callest thou me good? none *is* good, save only *that is*, God.
- 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.
- 21 And he said, All these have I kept from my youth up.
- 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
- 23 And when he heard this, he was very sorrowful: for he was very rich.
- 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!
- 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
- 26 And they that heard *it* said, Who then can be saved?
- 27 And he said, The things which are impossible with men are possible with God.
- 28 Then Peter said, Lo, we have left all, and followed thee.
- 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake.
- 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Jesus Foretells His Death (Mt 20:17-19; Mk 10:32-34)

- 31 Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.
- 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

though there were not another soul for whom He gave His beloved Son (Te 104)

18:15-17. See EGW on Matt. 19:13-15

18:35-43. See EGW on Mark 10:46-52.

19:1-10 The Repentance Zacchaeus.—On the way to Jerusalem, "Jesus entered and passed through Jericho." A few miles from the Jordan, on the western edge of the valley that here spread out into a plain, the city lay in the midst of tropic verdure, and luxuriance of beauty. With its palm trees and rich gardens watered by living springs, it gleamed like an emerald in the setting of limestone hills and desolate ravines that interposed between Jerusalem and the city of the plain.

Many caravans on their way to the feast passed through

Jericho. Their arrival was always a festive season, but now a deeper interest stirred the people. It was known that the Galilean rabbi who had so lately brought Lazarus to life, was in the throng, and though whispers were rife as to the plottings of the priests, the multitudes were eager to do him homage.

Zacchaeus had been overwhelmed, amazed, and silenced, at the love and condescension of Christ stooping to him, so unworthy. Now love and loyalty to his new-found Master unseal his lips. He will make public confession and his repentance.

In the presence of the multitude, Zacchaeus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any

- 33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.
- 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Blind Bartimaeus (Mt 20:29-34; Mk 10:46-52)

- 35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:
- 36 And hearing the multitude pass by, he asked what it meant.
- 37 And they told him, that Jesus of Nazareth passeth by.
- 38 And he cried, saying, Jesus, thou son of David, have mercy on me.
- 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.
- 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
- 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.
- 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.
- 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Zacchaeus

- 19 And Jesus entered and passed through Jericho,
- 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.
- 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
- 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.
- 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.
- 6 And he made haste, and came down, and received him joyfully.
- 7 And when they saw it, they all murmured,

18:33 Lk 24:21; Mt 27:63; 1 Co 15:3-4
18:34 Lk 2:50; Lk 9:45; Mk 9:32; Jn 10:66
18:35 Mt 20:29-30; Mk 10:46-47; Jn 9:8
18:36 Lk 15:26; Mt 21:10-11
18:37 Mk 2:1-3; Jn 12:35-36; 2 Co 6:2; Lk 2:51
18:38 Ps 62:12; Isa 9:6-7; Isa 11:4; Jer 23:5
18:39 Lk 18:15; Lk 8:49; Ec 32:26-28; Ps 141:1
18:40 Mt 20:31-34; Mk 10:48-52
18:41 1 Ki 3:5; Mt 20:21-22; Rom 8:25
18:42 Ps 33:9; Ps 107:20; Mt 8:3
18:43 Ps 30:2; Isa 29:18-19; Jer 9:24-30;

19:1 Jos 6:1; 1 Ki 16:24; 2 Ki 2:18-22
19:2 Lk 18:24-27; 2 Ch 17:5-6
19:3 Lk 9:7-9; Lk 24:8; Jn 12:21
19:4 Lk 5:19; 1 Ki 10:27; Isa 9:10
19:5 Ps 139:1-3; Ec 16:6; Jn 1:48; Ec 9:10
19:6 Lk 2:16; Ge 18:6-7; Ps 119:59-60
19:7 Lk 5:30; Lk 7:34; Lk 7:39; Lk 15:2; Lk 18:11; Lk 12:33
19:8 Lk 3:8-13; Lk 11:41; Lk 12:33
19:9 Lk 2:30; Ac 16:30-32; Gal 3:14
19:10 Lk 15:32; Ec 34:16; Mt 1:21; Rom 5:6
19:11 Lk 17:20; Ac 1:6; 2 Th 2:1-3
19:12 Ac 1:9-10; Eph 1:20-23; Heb 9:28
19:13 Mt 25:14; Jn 12:26; Gal 1:10; Jas 1:1
19:14 Lk 19:27; Ps 2:1-3; Isa 49:7
19:15 Ps 2:4-6; Lk 19:25; Mt 18:23; Rom 16:10-12
19:16 1 Co 15:10; Col 1:24-29
19:17 Ge 39:4; Mt 25:21; Rom 2:29
19:18 Mt 13:23; Mk 4:20; 2 Co 8:12
19:19 Isa 3:10; 1 Co 3:8; 1 Co 15:41-42; 2 Jn 8
19:20 Lk 19:13; Lk 39; Mt 25:24; Jas 4:17
19:21 Ex 20:19-20; Mt 25:24-25; Rom 8:15; Jas 2:10
19:22 Job 15:5-6; Mt 12:37; Mt 22:12; Rom 3:19

saying, That he was gone to be guest with a man that is a sinner.

- 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.
- 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.
- 10 For the Son of man is come to seek and to save that which was lost.

The Nobleman and the Pounds

- 11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.
- 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.
- 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
- 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
- 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- 16 Then came the first, saying, Lord, thy pound hath gained ten pounds.
- 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- 18 And the second came, saying, Lord, thy pound hath gained five pounds.
- 19 And he said likewise to him, Be thou also over five cities.
- 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
- 21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.
- 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not

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man by false accusation. I restore him fourfold.

"And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham."

When the rich young ruler had turned away from Jesus, the disciples had marvelled at their Master's saying, "How hard is it for them that trust in riches to enter into the kingdom of God." They had exclaimed one to another, "Who then can be saved?" Now they had a demonstration of the truth of Christ's words. "The things which are impossible with men are possible with God" Mark 10:24, 26; Luke 18:27. They say how, through the grace of God, a rich man could enter into the kingdom.

Before Zacchaeus had looked upon the face of Christ, he had begun the work that made him manifest as a true

penitent. Before being accused by men, he had confessed his sin. . . . These words had been spoken by Christ Himself when He was enshrouded in the pillar of cloud, and the very first response of Zacchaeus to the love of Christ was in manifesting compassion toward the poor and suffering (DA 552, 554, 555).

The Reformation Follows the True Repentance.—No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. . . .

"Holiness unto the Lord," is to be written upon

19 ¹ mine, here translated a pound, is twelve ounces and an half: which according to five shillings the ounce is three pounds two shillings and sixpence. ² Gr. silver.

- or of men?
- 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?
- 6 But and if we say, Of men: all the people will stone us: for they be persuaded that John was a prophet.
- 7 And they answered, that they could not tell whence it was.
- 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

The Wicked Husbandmen (Mt 21:33-46; Mk 12:1-12)

- 9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
- 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
- 12 And again he sent a third: and they wounded him also, and cast him out.
- 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.
- 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
- 15 So they cast him out of the vineyard, and killed him: What therefore shall the lord of the vineyard do unto them?
- 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.
- 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- 18 Whosoever shall fall upon that stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
- 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

19:42. See F.G.W. on Matt. 23:57-59

19:44. See F.G.W. on Matt. 24:2.

20:22-38. The Sadducees Who Did Not Believe the Resurrection. The Saviour's words, "Render . . . unto God the things that are God's," were a severe rebuke to the intriguing Jews. Had they faithfully fulfilled their obligations to God, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God.

When the Pharisees heard Christ's answer, "they marvelled" and left Him, and went their way." He had

20:5 Jo 1:15-18; Jo 9:1; Jo 1:4; Jo 5:20;
20:6 Mt 21:26; Mt 26:5; Mk 12:12; Ac 5:20;
20:7 Isa 26:11; Isa 29:12; Isa 29:13; Isa 41:28;
20:8 Lk 22:68; Job 5:12-14; Pr 26:15; Mt 15:14;
20:9 Mt 21:33; Mk 12:1; Ps 80:14; Isa 5:7;
20:10 Ps 1:3; Jer 5:24; Mt 21:33-46; Mk 12:5;
20:11 Mt 24:40-47; Ac 27:52; Heb 11:36; 47; Hos 10:1;
20:13 Isa 5:4; Hos 6:4; Lk 9:45; Mt 17:5;
20:14 Lk 20:5; Mk 10:2; Mt 21:25; Ps 2:1; 6;
20:15 Heb 13:12; Mt 21:37; Mk 12:6; 9;
20:16 Lk 19:27; Ps 21:8-10; Mt 21:45; Ac 13:46;
20:17 Lk 19:41; Lk 22:61; Mk 4:5; Jo 15:25; Ps 118:22;
20:18 Lk 8:14; Lk 15:24-35; Da 2:44; 45; Zec 12:3;
20:19 Lk 20:14; Lk 19:47; Mt 21:45-46; Mk 12:12;
20:20 Ps 42:43; Isa 29:20-21; Jer 18:18; Mt 22:15;
20:21 Ps 55:21; Jer 12:5; Jo 5:2; Gal 1:10;
20:22 Dt 17:15; Est 1:14; Ne 5:4; Mt 22:17-21;
20:23 Lk 6:8; Heb 1:13; Lk 20:20; Ps 95:9;
20:24 Mt 18:28; Lk 20:22; Lk 25:2; Php 4:22;
20:25 Ps 24:21; Mt 17:27; Mk 12:17; 1 Pt 1:13;
20:26 Lk 20:20; Job 5:12-14; 2 Ti 3:8-9; Mt 22:51;
20:27 Mt 16:12; Mk 12:18; Ac 1:2; 1 Co 15:12;
20:28 Ge 38:8; Ge 38:11; Ge 38:26; Dt 25:10;
20:29 Lev 20:10; Jer 12:30;
20:32 Jdg 2:10; 1 Co 1:4; 1 Co 9:5; Heb 9:27;
20:33 Mt 22:24-28; Mk 12:19-23;
20:34 Lk 16:8; 1 Co 7:2; 1 Pt 3:4;
20:35 Lk 21:36; 2 Th 1:5; Rev 5:1;
20:36 Isa 25:8; Hos 13:14; 1 Co 15:26;

Paying Tribute to Caesar (Mt 22:15-22; Mk 12:13-17)

- 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.
- 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Caesar, or no?
- 23 But he perceived their craftiness, and said unto them, Why tempt ye me?
- 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's.
- 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.
- 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Marriage and the Resurrection

(Mt 22:23-30; Mk 12:18-27)

- 27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,
- 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.
- 29 There were therefore seven brethren; and the first took a wife, and died without children.
- 30 And the second took her to wife, and he died childless.
- 31 And the third took her; and in like manner the seven also: and they left no children, and died.
- 32 Last of all the woman died also.
- 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.
- 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
- 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:
- 36 Neither can they die any more: for they are equal unto the angels; and are the

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rebuked their hypocrisy and presumption, and in doing this He had stated a great principle, a principle that clearly defines the limits of man's duty to the civil government and his duty to God.

No sooner were the Pharisees silenced, than the Sadducees came forward with their artful questions. The two parties stood in bitter opposition to each other. The Pharisees were rigid adherents to tradition. They were exact in outward ceremonies, diligent in washings, fastings, and long prayers, and ostentatious in almsgiving. But Christ declared that they made void the law of God by teaching for doctrines the commandments of men. As a class they were bigoted and hypocritical; yet among them were persons of genuine piety, who accepted Christ's teachings

children of God, being the children of the resurrection.

- 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

- 38 For he is not a God of the dead, but of the living; for all live unto him.

The Great Commandment
(Mt 22:34-40; Mk 12:28-34)

- 39 Then certain of the scribes answering said, Master, thou hast well said.

- 40 And after that they durst not ask him any question at all.

Jesus Silences His Critics (Mt 22:41-46; Mk 12:35-37)

- 41 And he said unto them, How say they that Christ is David's son?

- 42 And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand.

- 43 Till I make thee enemies thy footstool.

- 44 David therefore calleth him Lord, how is he then his son?

Woes Upon Scribe and Pharisee
(Mt 23:1-39; Mk 12:38-40)

- 45 Then in the audience of all the people he said unto his disciples,

- 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

- 47 Which devour widows' houses, and for a shew make long prayers; the same shall receive greater damnation.

The Widow's Mites (Mk 12:41-44)

- 21** And he looked up, and saw the rich men casting their gifts into the treasury.

- 2 And he saw also a certain poor widow casting in thither two mites.

- 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

- 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

Retirement to the Mount of Olives; Signs of Christ's Return (Mt 24:1-51; Mk 13:1-37)

- 5 And as some spake of the temple, how it

20:37 1 Th 5:26 1 Th 5:10 Ac 7:40 52 Ge 1:7

20:38 Ps 16:5 11 P 1:15 1:2

20:39 Mt 22:34-40 Mk 12:29-34 Ac 24:9

20:40 Pr 26:5 Mt 22:30 Mk 12:51

20:41 Mt 22:41 12 Mk 12:35 18 48 49 Isa 9:6-7

20:42 Lk 21:41 Mk 12:40-47 Ac 13:43-45 Heb 5:7

20:43 Lk 19:27 Ps 21:12 Ps 109:4-20 Rev 19:11-21

20:44 Lk 1:41 45 Isa 7:11 Rom 9:5 Gal 3:1

20:45 Mt 15:10 Mk 23:1 Mk 8:5

20:46 Lk 12:1 Mt 16:6 Mk 8:15 2 10 1:15

20:47 Isa 19:2 Jer 7:6-10 Am 2:7

21:1 Mk 7:11 13 Jos 6:10 18 13:26

21:2 Mt 12:12 12 21:5 Lk 1:25 Lk 9:27 Ac 1:27 2 Co 8:12

21:3 Lk 8:45 Lk 15:12 Ac 2:45-46 1:51

21:5 Mt 24:1 Mk 13:1 Lk 2:20

21:6 Lk 19:11 Isa 60:10 11 Jer 7:11-14 Isa 5:18

21:7 Lk 21:32 1 Jo 12:6 Mt 24:5

21:8 Jer 29:8 Mt 24:5 Mk 13:56

21:9 Lk 21:18-19 Ps 27:1-5 Isa 8:12 Jer 4:19-20

21:10 Hag 2:21 22 Ze 1:14 5 Mk 13:58

21:11 Lk 21:25 27 Mt 24:29-30

21:12 Lk 11:9-51 Mt 10:16-25 Ac 5:17 19 11:6 12:14

21:13 Psa 1:28 1 Th 5:5 2 Th 1:5

21:14 Lk 12:11 12 Mt 10:16-20

21:15 Lk 21:45 Jer 19 Eph 6:17 18 15

21:16 Lk 9:4 Mt 7:5-6 Mt 10:21

21:17 Mt 10:22 30 27 Psa 1:29 Rev 2:3

21:18 Lk 12:7 1 Sa 25:29 Mt 10:30

21:19 Lk 8:15 Ps 10:1 Rom 15:5

21:20 Lk 21:7 Lk 19:43 Da 9:27

21:21 Lk 17:31-33 Ge 19:17 Mt 24:16

21:22 Isa 61:2 Jer 6:10 Rom 2:5 2 Pet 2:9

was adorned with goodly stones and gifts he said.

- 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

- 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?

- 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ, and the time draweth near: go ye not therefore after them.

- 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

- 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

- 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

- 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

- 13 And it shall turn to you for a testimony.

- 14 Settle it therefore in your hearts, not to meditate before what ye shall answer:

- 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

- 16 And ye shall be betrayed both by parent and brethren, and kinsfolks, and friends: and some of you shall they cause to be put to death.

- 17 And ye shall be hated of all men for my name's sake.

- 18 But there shall not an hair of your head perish.

- 19 In your patience possess ye your souls.

- 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

- 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into.

- 22 For these be the days of vengeance, that

and became His disciples. The Sadducees rejected the traditions of the Pharisees. They professed to believe the greater portion of the Scriptures, and to regard them as the rule of action, but practically they were skeptics and materialists.

The Sadducees denied the existence of angels, the resurrection of the dead, and the doctrine of a future life, with its rewards and punishments. On all these points they differed with the Pharisees. Between the two parties the resurrection was especially a subject of controversy (DA 602, 604).

God's Mystery Cannot Be Understood by Only Human Wisdom.—The Sadducees had flattered themselves that they of all men adhered most strictly to the

Scriptures. But Jesus showed that they had not known their true meaning. That knowledge must be brought home to the heart by the enlightenment of the Holy Spirit. Then ignorance of the Scriptures and the power of God He declared to be the cause of their confusion of faith and darkness of mind. They were seeking to bring the mysteries of God within the compass of their finite reasoning. Christ called upon them to open their minds to those sacred truths that would broaden and strengthen their understanding. Thousands became infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agn

- all things which are written may be fulfilled.
- 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
- 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
- 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
- 27 And then shall they see the Son of man coming in a cloud with power and great glory.
- 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
- 29 And he spake to them a parable; Behold the fig tree, and all the trees;
- 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
- 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.
- 32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.
- 33 Heaven and earth shall pass away: but my words shall not pass away.
- 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
- 35 For as a snare shall it come on all them that dwell on the face of the whole earth.
- 36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
- 37 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.
- 38 And all the people came early in the morning to him in the temple, for to hear him.

21:23 Lk 23:29; Dt 28:56-57; La 4:10;
21:24 Dt 28:64-68;
Isa 63:18; Rev 11:2;
Da 12:7;
21:25 Isa 13:10; Jer 4:23; Joel 2:30-31; Am 8:9-10;
21:26 Lev 26:36;
Heb 10:26-27; Mt 24:29; 2 Pe 3:10-12;
21:27 Da 7:13; Mt 24:30; Mk 13:26; Rev 17:1; Rev 14:14;
21:28 Ps 98:5-9; Isa 60:1-2; Rom 8:19;
Eph 1:14;
21:29 Mt 24:32-35;
Mk 13:28-30;
21:31 Lk 12:51-57;
Heb 10:37; Jas 5:9; 1 Pe 4:7;
21:32 Lk 12:50-51;
Mt 16:28; Mt 23:36;
Mt 24:34;
21:33 Ps 102:26;
Isa 40:8; Isa 51:6; Mk 5:18;
21:34 Lk 21:8; Heb 12:15; Lev 10:9; Isa 28:7;
21:35 Ps 11:6; Eccl 9:12; Isa 24:17-18;
21:37 Lk 22:39; Mk 11:21; Jn 12:1; Zec 14:4;
21:38 Jn 8:1-2

22:1 Lev 23:5-6; Mt 26:2; Mk 14:1-2; Jn 11:55-57;
22:2 Lk 19:47-48;
Lk 20:19; Ps 2:1-5; Mt 21:38;
22:3 Mt 26:14; Jn 6:70-71; Ac 9:3; Ps 41:9;
22:4 Mt 26:14; Mk 14:10-11;
22:5 Zec 11:12-13; Mt 26:15-16; Ac 8:20;
Jude 11;
22:6 Mt 26:5; Mk 14:2;
22:7 Lk 22:1; Ex 12:6; Mt 26:17;
22:8 Mk 14:13-16;
Lk 15:1; Mt 3:15;
22:10 Lk 19:29; Mt 26:18-19; Jn 16:4; Ac 8:26-29;
22:11 Lk 19:31; Mt 21:3; Jn 11:28; Rev 3:20;
22:12 Jn 2:25; Jn 21:17; Ac 16:34-35; Ac 1:13;
22:13 Lk 21:33; Jn 8:1; Jn 11:40; Heb 11:8;
22:14 Dt 16:6-7; Mt 26:20; Mk 14:17;
22:15 Lk 12:50; Jn 4:34; Jn 13:1; Jn 17:1;
22:16 Lk 22:19-20;
Jn 6:27; Heb 10:1-10;
22:17 Ps 23:5; Ps 116:13; Jer 16:7; Lk 22:19;

The Betrayal Plot

(Mt 26:1-5, 14-18; Mk 14:1, 2, 10, 11; Jn 12:10, 11)

- 22** Now the feast of unleavened bread drew nigh, which is called the Passover.
- 2 And the chief priests and scribes sought how they might kill him; for they feared the people.
- 3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
- 4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
- 5 And they were glad, and covenanted to give him money.
- 6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Preparation for the Passover

(Mt 26:17-19; Mk 14:12-16)

- 7 Then came the day of unleavened bread, when the passover must be killed.
- 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat,
- 9 And they said unto him, Where wilt thou that we prepare?
- 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.
- 11 And ye shall say unto the Goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?
- 12 And he shall shew you a large upper room furnished: there make ready.
- 13 And they went, and found as he had said unto them: and they made ready the passover.

Celebration of the Passover (Mt 26:20; Mk 14:17, 18a)

- 14 And when the hour was come, he sat down, and the twelve apostles with him.
- 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
- 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

The Lord's Supper (Mt 26:26-29; Mk 14:22-25)

- 17 And he took the cup, and gave thanks,

cies which they can comprehend still less. The only key to the mysteries that surround us is to acknowledge in them all, the presence and power of God. Men need to recognize God as the Creator of the universe, One who commands and executes all things. They need a broader view of His character, and of the mystery of His agencies.

God counts the things that are not, as though they were. He sees the end from the beginning, and beholds the result of His work as though it were now accomplished (DA 605, 606).

21:18. See EGW on Matt. 24:23, 24.

21:16-19. A Desperate Companionship for Evil.—Christ shows that without the controlling power of the Spirit of God humanity is a terrible power for evil.

Unbelief, hatred of reproof, will stir up satanic influences. Principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places will unite in a desperate companionship. They will be leagued against God in the person of His saints. By misrepresentation and falsehood they will demoralize both men and women who to all appearances believe the truth. False witnesses will not be wanting in this terrible work [Luke 21:16-19 quoted.] (MS 40, 1897).

21:20. Scenes to Be Repeated.—After speaking of the end of the world, Jesus comes back to Jerusalem, the city then sitting in pride and arrogance, and saying, "I sit a queen, and shall see no sorrow." As His prophetic eye rested upon Jerusalem, He sees that as she was given up to

and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

The Betrayer Revealed

(Mt 26:21-25; Mk 14:18b-21; Jn 13:21-30)

21 But, behold, the hand of him that betrayeth me *is* with me on the table.

22 And truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed!

Lk

23 And they began to inquire among themselves, which of them it was that should do this thing.

Washing the Disciples' Feet (Jn 13:1-20)

24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But ye *shall not be so*; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is not* he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

A Warning to Peter and the Ten

(Mt 26:31-35; Mk 14:27-31; Jn 13:36-38)

31 And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift you as wheat;

32 But I have prayed for thee, that thy faith fail not; and when thou art converted,

22:18 Lk 22:16 Mt 26:29; Mk 15:24; Jdg 9:14

22:19 Mt 26:26-28; Mk 14:22, 24; Lk 22:19; Jn 13:26-28; Zec 9:11; Lk 22:19-21; Heb 8:6-13

22:21 Jn 19:19; Ps 113:9; Mt 26:21, 24

22:22 Lk 22:25-27; Gal 3:15; Isa 55:1; Dan 9:24, 26; Zec 13:7

22:23 Mt 26:22; Mk 14:19; Lk 22:25

22:24 Lk 9:16; Rom 12:10; Php 2:4-5; Jas 5:5

22:25 Mt 20:25-28; Mk 10:41-45

22:26 Lk 9:48; Mt 23:12; Rom 12:2

22:27 Lk 12:57; Jn 13:15-17; 2 Cor 8:9

22:28 Mt 19:28-29; Jn 6:67; Gal 3:15; Heb 2:18

22:29 Lk 12:52; Lk 19:17; Mt 23:41; Mk 25:41

22:30 Lk 22:16-18; Lk 12:57; Mt 8:11; Rev 19:9

22:31 Lk 19:41; Mt 9:5; Zec 3:4; Lk 5:30

22:32 Zec 3:2; Jn 14:19; Rom 5:9, 10

22:33 Lk 17:9; Mt 20:22; Mk 10:43

22:34 Mt 26:51; Mk 14:50; Jn 15:48; Jn 18:27

22:35 Lk 9:5; Lk 19:41; Mt 10:10; Mk 6:8, 9

22:36 Mt 10:22-25; Jn 15:20; Lk 4:45

22:37 Lk 22:22; Lk 18:9; Mt 26:51-56; Jn 10:45

22:38 Mt 26:52-54; Jn 18:50; Eph 6:18

22:39 Mt 26:56-58; Lk 14:31-32; Jn 18:1

22:40 Lk 22:45; Lk 11:4; Ps 19:15; Rev 4:5

22:41 Mt 26:49; Mk 14:45

22:42 Mt 26:12; Mk 14:46; Jn 12:27-28

22:43 Lk 4:10-11; Ps 91:11; Lk 4:11

22:44 Ps 22:1-2; Ps 69:14; Lk 58:10

22:45 Mt 26:49; Mk 26:45; Mk 14:47; Mk 14:49-51

22:46 Lk 22:40; Lk 21:36-38; Prv 4:11

22:47 Mt 26:45-47; Mk 14:41-43

22:48 Ps 55:21; Ps 27:6; Mt 26:50; Mk 14:44

strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

Retirement to Gethsemane (Mt 26:30; Mk 14:26)

39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

Gethsemane (Mt 26:36-56; Mk 14:32-52; Jn 18:1-12)

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

42 Saying, Father, if thou be *willing*, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest

destruction, the world will be given up to its doom. The scenes that transpired at the destruction of Jerusalem will be repeated at the great and terrible day of the Lord, but in a more fearful manner (MS 40, 1897).

21-28, 34, 35 The Hour of Jesus' Coming Not Revealed to Men.—Christ is coming with clouds and with great glory. A multitude of shining angels will attend Him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved Him, and kept His commandments, and to take them to Himself. He has not forgotten them nor His promise. There will be a re-linking of the family chain. When we look upon our dead, we may think of the morning when the trumpet of God shall sound, when "the

dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:52). A little longer, and we shall see the King in His beauty. A little longer, and He will wipe at tears from our eyes. A little longer, and He will present us "faultless before the presence of His glory with exceeding joy" (Jude 24). Wherefore, when He gave the signs of His coming He said, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

But the day and the hour of His coming Christ has not revealed. He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing. Had He been at liberty to reveal this, why not? He have exhorted them to maintain an attitude of constant

³ Gr. willing to remove

expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery.

Christ continues, pointing out the condition of the world at His coming: "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away, so shall also the coming of the Son of man be." Christ does not here bring to view a temporal millennium, a thousand years in which all are to prepare for eternity. He tells us that as it was in Noah's day, so will it be when the Son of man comes again (DA 632, 633).

Be Watchful.—After He had given the signs of His coming, Christ said: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "Take ye heed, watch and pray." God has always given men warning of coming judgments. Those who had faith in His message for their time, and who acted out their faith, in obedience to His commandments, escaped the judgments that fell upon the disobedient and unbelieving. The word came to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before Me." Noah obeyed and was saved. The message came to Lot, "Up, get you out of this place; for the Lord will destroy this city" Gen 7:1, 19:14. Lot placed himself under the guardianship of the heavenly messengers, and was saved. So Christ's disciples were given warning of the destruction of Jerusalem. Those who watched for the sign of the coming ruin, and fled from the city, escaped the destruction. So now we are given warning of Christ's second coming and of the destruction to fall upon the world. Those who heed the warning will be saved.

Because we know not the exact time of His coming, we are commanded to watch. "Blessed are those servants, whom the Lord when He cometh shall find watching" Luke 12:37. Those who watch for the Lord's coming are not waiting in idle expectancy. The expectation of Christ's coming is to make men fear the Lord, and fear His judgments upon transgression. It is to awaken them to the great sin of rejecting His offers of mercy. Those who are watching for the Lord, are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. Because they know that the Lord is at the door, their zeal is quickened to co-operate with the divine intelligences in working for the salvation of souls. These are the faithful and wise servants who give to the Lord's household "their portion of meat in due season" Luke 12:42. They are declaring the truth that is now specially applicable. As Enoch, Noah, Abraham, and Moses, each declared the truth for his time, so will Christ's servants now give the special warning for their generation (DA 634).

Christ Comes as a Thief.—The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning." "Tomorrow shall be as this day, and much more abundant" 2 Peter 3:4, Isa. 56:12. We will go deeper into pleasure loving. But Christ says, "Behold, I come as a thief" Rev. 16:15. At the very time when the world is asking in scorn, "Where is the promise of His coming?" 2 Peter 3:4; Isa. 56:12, the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief (DA 635).

22:1, 2. See EGW on Matt. 26:3.

22:3-5 (Matt. 26:14-16; Mark 14:10, 11; John 13:2, 27). Christ Purchased by Temple Money.—At the Passover the case of Judas was decided. Satan took control of heart and mind. He thought that Christ was either to be crucified, or would have to deliver Himself out of the

hands of His enemies. At all events, he would make something out of the transaction, and make a sharp bargain by betraying His Lord. He went to the priests and offered to aid them in searching for Him who was accounted the troubler of Israel. Thus it was that the Lord was sold as a slave, purchased by the temple money used for the buying of the sacrifices (ST Dec. 17, 1912).

22:31, 32. See EGW on Matt. 16:22, 23.

22:31-34 (Matt. 26:31-35; Mark 14:29-31). Peter Tempted the Devil.—[Luke 22:31 quoted.] How true was the Saviour's friendship for Peter! how compassionate His warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. "Lord," he said, "I am ready to go with thee to prison and to death." His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy, and openly denied his Lord (MS 115, 1902).

22:39-46. See EGW on Matt. 26:36-46.

22:42 (Matt. 26:42; Mark 14:36; see EGW on Rom. 8:11). Father Is Beside Every Struggling Soul.—Christ conquered by divine strength, and so must every tempted soul overcome. God was with Christ in the Garden of Gethsemane, and by the experience of Christ we are to learn to trust our heavenly Father; at all times and in all places we are to believe that He is tender, true, and faithful, able to keep that which is committed to His care. In the agonizing struggle of Christ, our Substitute and Surety, the Father was beside His son, and He is beside every soul that struggles with discouragement and difficulty (Letter 106, 1896).

22:42, 43. Gabriel Strengthened Christ.—In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen the divine sufferer, and brace Him to tread His bloodstained path. And while the angel supports His fainting form, Christ takes the bitter cup, and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the blood-stained lips, "Nevertheless, if man must perish unless I drink this bitter cup, Thy will, not Mine, be done" (ST Dec. 9, 1897).

22:43. Life Hid in Christ Cannot Be Touched.—The strength given to Christ in the hour of bodily suffering and mental anguish in the Garden of Gethsemane, has been and will be given to those who suffer for His dear name's sake. The same grace given to Jesus, the same comfort, the more than mortal steadfastness, will be given to every believing child of God, who is brought into perplexity and suffering, and threatened with imprisonment and death, by Satan's agents. Never has a soul that trusts in Christ been left to perish. The rack, the stake, the many inventions of cruelty, may kill the body, but they cannot touch the life that is hid with Christ in God (ST June 3, 1897).

22:44 (Phil. 2:5-8; Heb. 2:14-17). Christ Took No Make-believe Humanity.—Of Christ it is said, "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." We need to realize the truth of Christ's manhood in order to appreciate the truth of the above words. It was not a make-believe humanity that Christ took upon Himself. He took human nature and lived human nature. Christ worked no miracles in His own behalf. He was compassed with infirmities, but His divine nature knew what was in man. He needed not that any should testify to Him of this. The Spirit was given Him without measure; for His mission on earth demanded this.

Christ's life represents a perfect manhood. Just that which you may be. He was in human nature. He took out infirmities. He was not only made flesh, but He was made in the likeness of sinful flesh. His divine attributes were withheld from relieving His soul anguish or His bodily pains (Letter 106, 1896).

22:44, 53 (See EGW on Matt. 26:42). Passing Into the Hands of the Powers of Darkness.—Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory, from His Son, they would better understand

thou the Son of man with a kiss?

- 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

- 50 And one of them smote the servant of the high priest, and cut off his right ear.

- 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

- 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

- 53 When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour, and the power of darkness.

Night Trial Before the Sanhedrin

(Mt 26:57-75; Mk 14:53-72; Jn 18:25-27)

Lk

- 54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

- 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

- 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

- 57 And he denied him, saying, Woman, I know him not.

- 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

- 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean.

- 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

- 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

- 62 And Peter went out, and wept bitterly.

- 63 And the men that held Jesus mocked him, and smote him.

- 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

22:50 Mk 14:47; Jn 18:10-11; Rom 12:19; 2 Co 10:1

22:51 In 18:8-9; Rom 12:21; 2 Co 10:1; 1 Pt 2:21-25

22:52 Mt 26:55; Mk 14:48-49; Lk 22:6; Ac 5:26

22:53 Lk 21:47-48; Jn 18:25-26; Gal 1:14

22:54 Mt 26:57-58; Mk 14:54-55

22:55 Lk 22:41; Mt 26:69; Mk 14:66; Ps 26:1-5

22:56 Mt 26:69; Mk 14:66; Lk 22:66; Jn 18:27

22:57 Lk 22:55-56; Lk 12:9; Mt 10:33; 1 Jn 1:9

22:58 Mt 26:71-72; Mk 14:69-70; Jn 18:25

22:59 Mt 26:73-74; Mk 14:70

22:60 Lk 22:54; Mt 26:74-75; Mk 14:71-72; Jn 18:27

22:61 Lk 10:41; Lk 5:30; Jn 13:27; Isa 57:15-18

22:62 Ps 48:18; Lk 12:9; 5:30; Jer 41:18; Zec 12:10

22:63 Mt 26:59-68; Mk 14:55-65; Jn 18:22; Ps 22:6-7

22:64 Jdg 16:21; Jdg 16:25

22:65 Lk 12:10; Ac 20:11; 1 Co 13:14

22:66 Mt 27:1; Mk 15:1; Ps 2:1-3; Ac 1:25-28

22:67 Mt 26:65; Mk 14:61; Jn 10:24; Lk 10:41

22:68 Lk 20:47; Lk 20:41-44

22:69 Mt 26:64; Ps 110:1; Dt 31:6-11

22:70 Lk 4:41; Ps 21:2; Mt 4:17; Jn 1:4

22:71 Mt 26:66; Mk 14:63-64

23:1 Lk 22:69; Mt 27:1-2; Mk 15:1; Jn 18:28

23:2 Zec 11:8; Mk 15:35; Jn 18:50; Lk 23:5

23:3 Mt 27:11; Mk 15:2; 1 Ti 6:13

23:4 Lk 23:14-15; Mt 27:19; Mk 15:14

23:5 Lk 23:23; Ps 22:12-13; Mt 27:24

23:6 Lk 13:1; Ac 8:3

23:7 Lk 4:1; Lk 13:31

23:8 Lk 9:7-9; Mt 1:1; Mk 6:11

23:9 Lk 13:32; Ps 68:15-11; Isa 54:7; 1 Pt 2:23

- 65 And many other things blasphemously spake they against him.

Day Trial Before the Sanhedrin (Mt 27:1; Mk 15:1)

- 66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

- 67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe;

- 68 And if I also ask you, ye will not answer me, nor let me go.

- 69 Hereafter shall the Son of man sit on the right hand of the power of God.

- 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

- 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

First Trial Before Pilate

(Mt 27:2; 11-14; Mk 15:2-5; Jn 18:28-38)

- 23 And the whole multitude of them arose, and led him unto Pilate.

- 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King.

- 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

- 4 Then said Pilate to the chief priests and to the people, I find no fault in this man.

- 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Hearing Before Herod Antipas

- 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean.

- 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

- 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

- 9 Then he questioned with him in many words; but he answered him nothing.

how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His Spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead, as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness. In the agony of His soul He lay prostrate on the cold earth. He was realizing His Father's brow. The cup of suffering Christ had taken from the lips of guilty man, and proposed to drink it Himself, and, in its place, give to man the cup of blessing. The wrath that would have fallen upon man, was

now falling upon Christ (*Sufferings of Christ*, pp. 17, 18)

22:45. See EGW on Matt. 26:45.

22:54. See EGW on Matt. 26:5.

22:70 (Matt. 10:32; 26:63, 64; Mark 14:61, 62). A

Time to Speak.—When Jesus was asked the question, Art thou the Son of God? He knew that to answer in the affirmative would make His death certain, a denial would leave a stain upon His humanity. There was a time to be silent and a time to speak. He had not spoken until plainly interrogated. In His lessons to His disciples He had declared, "Whoever therefore shall confess me before men, I will confess also before my Father which is in heaven." When challenged, Jesus did not deny His relationship with God. In that solemn moment His character was at stake.

- 10 And the chief priests and scribes stood and vehemently accused him.
 11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.
 12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Second Trial Before Pilate

(Mt 27:15-31a, Mk 15:6-19, Jn 18:39-19:16)

- 13 And Pilate, when he had called together the chief priests and the rulers and the people,
 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:
 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.
 16 I will therefore chastise him, and release *him*.
 17 (For of necessity he must release one unto them at the feast.)
 18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas;
 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)
 20 Pilate therefore, willing to release Jesus, spake again to them.
 21 But they cried, saying, Crucify *him*, crucify *him*.
 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.
 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.
 24 And Pilate gave sentence that it should be as they required.
 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

The Crucifixion

(Mt 27:31b-56, Mk 15:20-41, Jn 19:17-37)

- 26 And as they led him away, they laid hold

23:10 Lk 23:2, Lk 23:5, Lk 23:13-15, Ac 23:5
 23:11 Ac 1:27-28, Lk 22:61-65, Ps 22:6, Isa 54:3
 23:12 Ps 83:16, Ac 1:27, Mt 10:1
 23:13 Mt 27:21-23, Mk 15:11, Jn 18:38, Jn 19:3
 23:14 Lk 23:1-2, Lk 19:41, Mt 27:1
 23:15 Isa 54:5, Mt 27:26, Mk 15:15, Ac 5:40-41
 23:17 Mt 27:15, Mk 15:10, Jn 18:39
 23:18 Mk 15:7-11, Jn 18:40, Ac 5:14
 23:19 Lk 23:2, Lk 23:5, Ac 5:14
 23:20 Mt 11:8-9, Mt 27:19, Mk 15:15, Jn 19:12
 23:21 Lk 23:23, Mt 27:22-25, Jn 19:15
 23:22 Lk 23:14, Lk 23:20, 1 Pe 1:19, 1 Pe 3:18
 23:23 Lk 23:5, Ps 22:12, Ps 57:1, Zec 11:8
 23:24 Mt 27:26, Mk 15:1, Jn 19:1
 23:25 Lk 23:2, Mk 15:7, Jn 18:40
 23:26 Mt 27:32, Mk 15:21, Jn 19:16, Ac 2:40, Ac 6:6
 23:27 Lk 23:55, Lk 8:2, Mt 27:55, Mk 15:40
 23:28 SS 4:5, SS 2:28, SS 3:5, SS 4:10
 23:29 Lk 23:25-27, Mt 21:19, Mk 15:17, Jn 18:40, Rev 6:16
 23:30 Lk 2:19, Jn 18:40, Rev 6:16
 23:31 Mt 11:51, Jn 25:29, 1 Pe 15:7
 23:32 Lk 22:47, Isa 53:12, Jn 19:18
 23:33 Mt 27:33-34, Mk 15:22-23
 23:34 Lk 23:47-48, Ac 50:17, Mt 5:11
 23:35 Ps 22:12-13, Zec 12:10, Mt 27:46, Isa 49:7
 23:36 Lk 23:41, Ps 69:21, Mt 27:40, Mk 27:41
 23:38 Lk 23:43, Mt 27:41, Mk 15:38
 23:39 Lk 17:34, 36, Mt 27:41, Mk 15:42
 23:40 Lk 19:47, 1 Jn 5:11, Lk 12:5, Mt 1:18, Lk 18:19, Lk 20:40, Lk 23:9, Lk 23:42, Lk 18:15, Ps 106:15, Jn 20:28
 23:43 Lk 15:1-3, Ps 62:5, Isa 55:6-9
 23:44 Mt 27:45, Lk 19:21, Ps 105:28, Jn 2:21

- upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.
 27 And there followed him a great company of people, and of women, which also bewailed and lamented him.
 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.
 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.
 31 For if they do these things in a green tree, what shall be done in the dry?
 32 And there were also two other, malefactors, led with him to be put to death.
 33 And when they were come to the place, which is called ²Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
 34 Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.
 35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.
 36 And the soldiers also mocked him, coming to him, and offering him vinegar.
 37 And saying, If thou be the king of the Jews, save thyself.
 38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.
 39 And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.
 40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
 41 And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss.
 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.
 44 And it was about the sixth hour, and

Lk

and must be vindicated. He left on that occasion an example for man to follow under similar circumstances. He would teach him not to apostatize from his faith to escape suffering or even death (2Pe 1:27).

23:18-25. See F&W on Matt. 27:15-26.

23:20-25. See F&W on Matt. 27:22, 25.

23:25, 24. See F&W on Matt. 27:25, 26.

23:26. See F&W on Matt. 27:42.

23:35. See F&W on Matt. 27:38.

23:38. See F&W on Matt. 27:57.

23:40-43. **Salvation in the Last Hours of Life.**—Some among the redeemed will have had hold of Christ in the last hours of life, and in heaven instruction will be given to these who when they died, did not understand clearly

the plan of salvation. Christ will lead the redeemed ones beside the river of life, and will open to them that which while on this earth they could not understand (Letter 203, 1905).

23:42, 43. **Dying Sinner Lays Hold on Dying Saviour.**—To the last of his work Christ is a sin pardoner. At deepest midnight, as the Star of Bethlehem was about to sink into oblivion, to there shines also the moral darkness with distinct brightness the faith of a dying sinner as he lays hold upon a dying Saviour.

Such faith may be represented by the eleventh hour laborers who receive as much reward as do those who have labored for many hours. The thief asked in faith, in penitence, in contrition. He asked in earnestness, as if he

there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and were returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The Burial (Mt 27:57-61; Mk 15:42-47; Jn 19:38-42)

50 And, behold, *there was a man named Joseph, a counsellor; and he was a good man, and a just:*

51 (The same had not consented to the counsel and deed of them;) *he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.*

52 *This man went unto Pilate, and begged the body of Jesus.*

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

The Resurrection; Postresurrection Appearances (24:1-53)

The Resurrection (Mt 28:1-15; Mk 16:1-11; Jn 20:1-18)

24 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

23:45 Ex 26:31; Mt 27:51; Eph 2:14-18;

23:46 Mt 27:46-49; Mk 15:34-36; Ps 31:5; Ac 7:59;

23:47 Lk 23:41; Mt 27:54; Mk 15:39; Jn 19:27;

23:48 Lk 18:13; Jer 31:19; Ac 2:37

23:49 Joh 19:13; Ps 48:11; Lk 23:27; Mt 27:55-56;

23:50 Mt 27:57-58; Mk 15:42-45; Jn 19:38; Lk 2:25;

23:51 Ge 37:21-22; Pr 1:10; Isa 8:12; Lk 23:42;

23:52 Jn 19:38-42; 23:53 Isa 53:9; Mt 27:59-60; Mk 15:46;

23:54 Mt 27:62; Jn 19:14; Jn 19:31; Jn 19:42

23:56 Lk 24:1; Mk 16:1; Ex 20:8-10; Isa 58:13-14;

24:1 Mt 28:1; Mk 16:1-2; Jn 20:1-3; Lk 24:10;

24:2 Mt 27:60-66; Mt 28:2; Mk 15:46-47;

24:3 Lk 24:23; Mt 16:5; Jn 20:6-7

24:4 Ge 18:2; Mt 28:2-6; Mk 16:5; Jn 20:11-12;

24:5 Lk 1:12-13; Da 8:17-18; Da 10:7-12; Mt 28:3-5;

24:6 Lk 24:44-46; Mt 12:40; Mt 16:21; Mk 8:31;

24:8 Jn 2:19-22; Jn 12:16; Jn 14:26

24:9 Lk 24:22-24; Mt 28:7-8; Mk 16:7-8;

24:10 Lk 8:2-3; Mk 15:40-41;

24:11 Lk 24:25; Ge 19:14; Job 9:16; Ps 126:1; Ac 12:9

24:12 Jn 20:3-10

24:13 Lk 24:18; Mk 16:12-13

24:14 Lk 6:45; Dt 6:7; Mal 3:6

24:15 Lk 24:36; Mt 18:20; Jn 14:18-19

24:16 Lk 23:33; 2 Ki 6:18; Mk 16:12; Jn 20:14;

24:17 Ezk 94:6; Jn 16:6; Jn 16:20-22

24:18 Jn 19:25

24:19 Lk 7:16; Mt 21:11; Jn 3:2; Jn 6:34; Ac 10:38;

24:20 Mt 28:1-15; Mk 16:1-11; Jn 20:1-18

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

The Walk to Emmaus (Mk 16:12)

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and

³ or, land

24

¹ or, him that liveth

fully realized that Jesus could save him if He would. And the hope in his voice was mingled with anguish as he realized that if He did not, he would be lost, eternally lost. He cast his helpless, dying soul and body on Jesus Christ (MS 52, 1897).

23:44. See EGW on Matt. 27:45.

23:45. See EGW on Matt. 27:51.

23:46. See EGW on Matt. 27:50; John 19:30.

23:46, 47 **The Roman Centurion Admits That Jesus Is the Son of God.**—In the closing events of the crucifixion day, fresh evidence was given of the fulfillment of prophecy, and new witness borne to Christ's divinity. When the darkness had lifted from the cross, and the Saviour's dying cry had been uttered, immediately another voice was

heard, saying, "Truly this was the Son of God." Matt. 27:54.

These words were said in no whispered tones. All eyes were turned to see whence they came. Who had spoken? It was the centurion, the Roman soldier. The divine patience of the Saviour, and His sudden death, with the cry of victory upon His lips, had impressed this heathen. In the bruised, broken body hanging upon the cross, the centurion recognized the form of the Son of God. He could not refrain from confessing his faith. Thus again evidence was given that our Redeemer was to see of the travail of His soul. Upon the very day of His death, three men, differing widely from one another, had declared their faith,—he who commanded the Roman guard, he who bore the cross of the Saviour, and he who died upon the cross at His side.

As evening drew on, an unearthly stillness hung over Calvary. The crowd dispersed, and many returned to Jerusalem greatly changed in spirit from what they had been in the morning. Many had flocked to the crucifixion from curiosity, and not from hatred toward Christ. Still they believed the accusations of the priests, and looked upon Christ as a malefactor. Under an unnatural excitement they had united with the mob in railing against Him. But when the earth was wrapped in blackness, and they stood accused by their own consciences, they felt guilty of a great wrong. No jest or mocking laughter was heard in the midst of that fearful gloom; and when it was lifted, they made their way to their homes in solemn silence. They were convinced that the charges of the priests were false, that Jesus was no pretender; and a few weeks later, when Peter preached upon the day of Pentecost, they were among the thousands who became converts to Christ (DA 770).

Only the Man Could Not See the Saviour.—At His birth the star had known Christ, and had guided the wise men to the manger where He lay. The heavenly hosts had known Him, and had sung His praise over the plains of Bethlehem. The sea had known His voice, and had obeyed His command. Disease and death had recognized His authority, and had yielded to Him their prey. The sun had known Him, and at the sight of His dying anguish, had hidden its face of light. The rocks had known Him, and had shivered into fragments at His cry. Inanimate nature had known Christ, and had borne witness to His divinity. But the priests and rulers of Israel knew not the Son of God.

Yet the priests and rulers were not at rest. They had carried out their purpose in putting Christ to death; but they did not feel the sense of victory they had expected. Even in the hour of their apparent triumph, they were harassed with doubts as to what would next take place. They had heard the cry, "It is finished." "Father, into Thy hands I commend My spirit" John 19:30; Luke 23:46. They had seen the rocks rent, and had felt the mighty earthquake, and they were restless and uneasy (DA 771).

The Blood and Water Were Shed.—The Sabbath was now drawing on, and it would be a violation of its sanctity for the bodies to hang upon the cross. So, using this as a pretext, the leading Jews requested Pilate that the death of the victims might be hastened, and their bodies be removed before the setting of the sun.

Pilate was as unwilling as they for the body of Jesus to remain upon the cross. His consent having been obtained, the legs of the two thieves were broken to hasten their death; but Jesus was found to be already dead. The rude soldiers had been softened by what they had heard and seen of Christ, and they were restrained from breaking His limbs. Thus in the offering of the Lamb of God was fulfilled the law of the Passover, "They shall leave none of it unto the morning, nor break any bone of it; according to all the ordinances of the Passover they shall keep it." Num. 9:12.

The priests and rulers were amazed to find that Christ was dead. Death by the cross was a lingering process; it was difficult to determine when life had ceased. It was an unheard-of thing for one to die within six hours of crucifixion. The priests wished to make sure of the death of Jesus, and at their suggestion a soldier thrust a spear into the Saviour's side. From the wound thus made, there flowed two copious and distinct streams, one of blood, the other of water. This was noted by all the beholders, and John states the occurrence very definitely. He says, "One of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced" John 19:34-37 (DA 771, 772).

The Center of All Truth.—The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to

Revelation, must be studied in the light that streams from the cross of Calvary (GW 315).

23:46, 47. See EGW on Matt. 27:45, 46.

23:47. See EGW on Matt. 27:54.

24:1. See EGW on Mark 16:1, 2.

24:5, 6. See EGW on Mark 16:6.

24:13-15 (Matt. 27:42; Mark 15:31). Grief, Fear, and Wonder Mingled.—Those strong men were so burdened with grief that they wept as they traveled on. Christ's pitying heart of love saw here a sorrow which He could relieve. The disciples were reasoning with each other concerning the events of the past few days, and marveling how the fact of Jesus yielding Himself up to a shameful death could be reconciled with His claims as the Son of God.

One maintained that He could be no pretender, but had been Himself deceived in regard to His mission and His future glory. They both feared that what His enemies had flung in His teeth was too true—"He saved others; himself he cannot save." Yet they wondered how He could be so mistaken in Himself, when He had given them such repeated evidence that He could read the hearts of others. And the strange reports of the women threw them into still greater uncertainty (3SP 207).

24:13-31. Understanding Bible of First Importance.—Jesus did not first reveal Himself in His true character to them, and then open the Scriptures to their minds; for He knew that they would be so overjoyed to see Him again, risen from the dead, that their souls would be satisfied. They would not hunger for the sacred truths which He wished to impress indelibly upon their minds, that they might impart them to others, who should in their turn spread the precious knowledge, until thousands of people should receive the light given that day to the despairing disciples as they journeyed to Emmaus.

He maintained His disguise till He had interpreted the Scriptures, and had led them to an intelligent faith in His life, His character, His mission to earth, and His death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by His personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of His life and death, presented unquestionable evidence of that truth. When the object of His labors with the two disciples was gained, He revealed Himself to them, that their joy might be full, and then vanished from their sight (ST Oct. 6, 1909).

24:15, 16. Jesus Smooths Hard Paths.—This mighty conqueror of death, who had reached to the very depths of human misery to rescue a lost world, assumed the humble task of walking with the two disciples to Emmaus, to teach and comfort them. Thus He ever identifies Himself with His suffering and perplexed people. In our hardest and most trying paths, lo, Jesus is with us to smooth the way. He is the same Son of man, with the same sympathies and love which He had before He passed through the tomb and ascended to His Father (3 SP 212).

24:39 (Acts 1:9-11). Christ Took Humanity With Him.—Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God, the One who has pleaded before the Father, "I have given them upon the palms of my hands." The palms of His hands bear the marks of the wounds that He received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts (RH March 9, 1905).

Jesus took the nature of humanity, in order to reveal to man a pure, unselfish love, to teach us how to love one another.

As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory, to receive His children. And that which should

- all the people;
- 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.
- 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done.
- 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;
- 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.
- 24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.
- 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:
- 26 Ought not Christ to have suffered these things, and to enter into his glory?
- 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.
- 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.
- 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.
- 30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.
- 31 And their eyes were opened, and they knew him; and he vanished out of their sight.
- 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

First Appearance in the Upper Room
(Mk 16:13; Jn 20:19-23)

- 33 And they rose up at the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.
- 34 Saying, The Lord is risen indeed, and hath appeared to Simon.
- 35 And they told what things were done in

24:20 Lk 22:66; 23:5; Mt 27:1-2; Mk 27:20; Ac 5:18,19.
24:21 Lk 1:68; Lk 2:38; Ps 130:8; Isa 59:20.
24:22 Lk 24:9-11; Mt 28:5; Jn 20:1-2.
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24:26 Lk 24:16; Ps 22:1; Ps 69:1; Isa 53:1.
24:27 Lk 24:16; Ge 4:15; Ge 22:18; Lk 5:30.
24:28 Ge 19:2; Ge 42:26; Ge 42:7; Mk 6:48.
24:29 Lk 14:24; Ge 19:3; 2 Kt 1:8; Ac 10:11.
24:30 Lk 24:35; Lk 9:16; Mt 14:19; Mt 15:46; Ac 27:35.
24:31 Lk 24:16; Jn 20:13-16; Lk 4:50; Jn 8:50.
24:32 Ps 39:5; Ps 101:4; Isa 50:4; Jer 15:16; Heb 4:12.
24:33 Jn 20:19-20.
24:34 Mk 16:13; Lk 22:54-62; Mk 16:7-11; Ge 45:5.
24:35 Mk 16:13-15.
24:36 Mk 16:11; Jn 20:19-25; 1 Co 15:5; Lk 10:5; Isa 57:18.
24:37 Lk 16:40; 1 Co 28:13; Mt 14:26-27; Ac 12:15.
24:38 Jer 14:1; Da 6:5; Da 10:19; Mt 10:8; Heb 4:15.
24:39 Jn 20:20; Jn 20:27; Ac 1:3; 1 Jo 1:1; Jn 12:7.
24:41 Ge 45:26-28; Jn 9:10; Ps 120:1-2.
24:42 Lk 19:11.
24:43 Lk 20:7; Lk 9:22; Mt 28:18; Jn 20:19; Mk 8:31; Jn 16:35.
24:44 Jn 35:10; Ps 119:18; Jn 20:19-19.
24:45 Lk 24:26-27; Ps 22:1; Isa 50:6; Isa 53:2; Ac 1:12.
24:46 Jn 9:21; Mt 5:2; Ac 2:38; Ac 5:19.
24:47 Jn 18:27; Ac 1:8; 3:15; Ac 1:30; Ac 5:42.
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24:49 Mk 11:1; Ac 1:12; Ge 14:18-20.
24:51 Mk 16:19; Jn 20:17; Ac 1:9; 1 Ph 1:8-10; Heb 1:4.
24:52 Mt 28:9; Jn 20:28; Ps 30:11; Jn 11:28; Jn 10:22.
24:53 Ac 5:41-42; Mt 28:20; Mk 16:20; Rev 22:21.

- the way, and how he was known of them in breaking of bread.
- 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.
- 37 But they were terrified and affrighted, and supposed that they had seen a spirit.
- 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.
- 40 And when he had thus spoken, he shewed them *his* hands and *his* feet.
- 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?
- 42 And they gave him a piece of a broiled fish, and of an honeycomb.
- 43 And he took *it*, and did eat before them.
- 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
- 45 Then opened he their understanding, that they might understand the scriptures.
- 46 And said unto them, Thus *it* is written, and thus *it* behoved Christ to suffer, and to rise from the dead the third day:
- 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- 48 And ye are witnesses of these things.
- 49 And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The Ascension (Mk 16:19, 20)

- 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
- 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.
- 52 And they worshipped him, and returned to Jerusalem with great joy:
- 53 And were continually in the temple, praising and blessing God. Amen.

cause us joy and thanksgiving is, that God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. Then we may have the assurance forever that the whole unfallen universe

is interested in the grand work Jesus came to our world to accomplish, even the salvation of man (vs 10, 18-20).

24:50, 51. See FGW on Acts 1:9-11

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- 13-6-9** COL 212, 214-8; DA 495, 584; FE 50; GC 27, 601; ZT 89, 421; 3T 191, 544; 4T 188-9, 317 (Ev 325); ST 139 (ZTT 33), 185, 250, 352; 7T 200 (3TT 184)
- 13-7** LS 242
- 13-10-17** MH 238; PK 183; IT 532 (ITT 174)
- 13-18** 19 COL 911; COL 76-9
- 13-20** 21 ST 95-102; ED 102 (CG 51); GW 108
- 13-24** COL 280; CT 366; FE 124; MB 141-4; 2SM 243-4; IT 127
- 13-25** 21 CT 384-5; ZT 446 ST 527, IT 218; 8T 65
- 13-25** 26 COL 12-3; Ed 264 (CG 183); ISM 82
- 13-27** 7BC 962; DA 825; ISM 82; 4T 514; ST 673
- 13-34** 35 5HC 1098; COL 237; DA 242; EW 292 (SR 419); GC 662; 4T 387-8 (ITT 566); 5T 126
- 13-35** 35 RV MB 151
- 14-1-6** COL 219 (CHS 233); IT 532 (ITT 174); 6T 173 (MYP 406; ZTT 489)
- 14-7** 11 ST 502
- 14-10** MH 474; MYP 226-7
- 14-11** ST 638
- 14-12-14** COL 220, 370 (CHS 187); MB 112 (WM 269); MH 353-4 (AH 404; 6T 305 (GW 512))
- 14-14** 6T 312 (CHS 273; GC 519)
- 14-15** COL 221, 223
- 14-16-24** AH 351; 5HC 1097; COL 219-37; 307-9; CM 14-5, 24, 39, 41 (ITT 381-2); 545-7; ST 259-60; 270; WM 17
- 14-17** Ev 198; FE 366; SD 234; 225-6, 295 (ITT 254); 6T 72, 291 (CH 516); ZTT 529; TT 15, 24 (3TT 86); 8T 16 (3TT 207); 7T (ZTT 531); 9T 36 (3TT 202); TM 231
- 14-18** (CH 407); GW 195; 4T 76
- 14-19** (ITT 561); ST 369
- 14-23** AA 364; CH 390; CT 548 (CHS 66; WM 75); Ev 32, 40, 45, 7, 50-1, 54, 60, 114, 143, 458, 481, 502; FE 366, 529, 532; GW 187; MH 147, 141 (GW 506; WM 245); MH 312 (Ev 549); 6T 66, 76-8 (ITT 380); 84, 280 (CHS 137); ZTT 517; WM 247; 7T 24, 36 (3TT 89); 220, 281; 9T 35-6
- (CHS 142; 3TT 301-2); TM 348, 397, 402; ZTT 436; WM 73, 78, 98, 187, 257
- 14-26** 2BC 1003; IT 510 (SD 14)
- 14-28-30** CS 274, 281-2; Ev 85, 340; 2SM 362; ZT 283; TM 178
- 14-28-33** 5HC 1121; MH 179, 151-7
- 14-33** FE 125; SC 44; JT 397 (ITT 375; WM 24)
- 15-1** 2, GW 170; LS 187
- 15-1-7** AA 472; CHS 178; COL 185-92, 194; CT 198, 261; DA 495, 693; ED 102 (CG 51; GW 408); Ev 16, 110, 112, 292-3, 346-7, 368, 431-4, 462-3, 628; FE 210, 273-4, 298; GM 16, 181-2, 211; LS 186-9; MH 24-5 (GW 455; WM 210); SD 277; ISM 339, 390; ZT 19-23, 218-9; 3T 99 (ITT 305); 4T 264; 5T 603-4 (ZTT 246-7); 629; 6T 22 (ZTT 375); 70, 124-5 (Ev 500; ZTT 407-8); 290, 315 (CM 25); ZTT 533; 4T 179 (ZTT 77-8); Te 134; TM 432, 324, 351
- 15-3-7** 8T 14 (3TT 200)
- 15-7** AA 154; COL 47, 102, 237; Ev 315, 502; GW 170-1; LS 260, 363; ML 122, 238, 307; SD 36, 274; ZT 31; 3T 381 (ITT 360); 6T 462; ZT 16 (ZTT 362-3); 52 (CH 216); 8T 73; TM 50 (ZTT 355); LS 55; WM 93, 307
- 15-8** 10 COL 192-7; DA 495; ED 102 (CG 51; GW 408); MH 163 (Te 133); 3T 99-100 (ITT 305-6); 4T 261, 5T 604 (ZTT 247)
- 15-10** COL 190; CS 348; MH 494; MH 199; MYP 23, 56, 108; SC 126; 7T 16 (ZTT 362-3); 52 (CH 216); 265-6 (GW 497); WM 307
- 15-11** 32 7BC 959; CG 271; COL 198-21; DA 495-6; ED 102 (CG 51; GW 408); Ev 56, 450; GW 140, 157; MB 9; MYP 97, 408; SC 93-4; ISM 184, 324-5, 328; ZT 100-1 (ITT 307-8); 5T 604 (ZTT 247); 632
- 15-12** 13 6T 366-75; CS 178; IT 198-200 (ITT 69-70); 548-9
- 16-2** AH 369; GW 267; IT 169, 226 (CS 233); ZT 280, 284, 501, 510, 518-9, 570-1, 648, 658, 684, 689; ZT 222, 386 (ITT 361); 99 (ITT 369); 401 (ITT 381); 4T 468 (ITT 547); 481 (CS 327, ITT 559); 612, 619; ST 156, 465 (ITT 167); 6T 296; 7T 176 (CG 162); 295; TM 499
- 16-5** CS 106; MYP 306; 2SM 184; 6T 480 (3TT 78); 9T 245
- 16-8** COL 570; 7T 68 (CHS 231; ITT 354); 389 (CM 84)
- 16-9** IT 542; ZT 664; 3T 117
- 16-9** RV COL 367, 373, 375; Ed 145 (CS 317)
- 16-10** MH 205
- 16-10-12** AH 297, 387; CG 80, 123, 154; CH 283, 400; COL 144, 356-8; CS 133; ED 58, 60-1 (SD 93); 114 (ML 172); FE 142; GW 145; MH 177; MYP 23, 96, 143-5, 148, 202, 228-30, 369; PK 218, 222, 238, 487; PP 223-5, 574 (CHS 261); 2SG 288; ZT 48, 78, 158, 409-12, 700 (ML 172); 3T 22, 222 (MYP 339); 224, 405 (ITT 386); 556; 6T 186, 309 (ITT 507); 311 (ITT 508); 337, 487 (ITT 565); 561 (CH 404); ITT 580-11, 572-4, 591 (CH 419; ITT 589); ST 414; 6T 172 (ITT 457); TM 286-7; WM 17, 153
- 16-13** 5HC 1086; CHS 41; GW 341; 2SM 140, 175; 3T 479 (ITT 406); ST 205
- 16-15** EW 274
- 16-16** DA 826 (Ev 16)
- 16-17** AA 505; CS 66; DA 308; 2SG 274; 312
- 16-19** GC 385
- 16-19-31** COL 260-71; IT 539-40; ZT 197; WM 172
- 16-26** 52B; 2SM 127
- 16-29** PP 367
- 16-31** DA 487, 799; PP 367
- 17-2** DA 496
- 17-3** 4, COL 248-50
- 17-5** 5BC 1121-2
- 17-10** 5HC 1122; Ev 596; ZT 465; 4T 228; 7T 209 (CH 307; WM 316)
- 17-11-19** DA 348, 488; MH 134, 233 (GW 221); ML 170; 3T 179-81 (CH 348-9; ST 315 (CH 382))
- 17-20** marg. DA 506; MH 36; ZT 143 (ITT 144); TM 497
- 17-20-22** DA 506-10
- 17-24** 506; 7T 143 (3TT 144); TM 421
- 17-23** 2SM 394-5
- 17-26** 27 AH 121-2; CD 40, 373-4; CH 506; Ev 567; FE 221, 421; GC 338; PP 97, 101-4 (AH 524); 2SM 126; ST 472 (ITT 397); 4T 308-9 (ITT 506-69; ZT 10, 218 (AH 522); 365 (ZTT 122); TE 100, 222; 246; TM 102)
- 17-26-32** 1BC 1092; 4HC 1146; CD 17-8; CH 234 (CD 146); COL 414; CT 414; DA 122 (CD 151-2); 633; FE 317, 355; GC 126 (Ev 678); PK 717; 2SM 321, 378-9; 412-3; ST 162-4 (CD 60-1); TT 55 (CH 487; Ev 384); 9T 45 (3TT 306); TE 283; TM 337
- 17-28-32** 4BC 1161, 58C 1122; CG 441; CH 110 (CD 147); COL 416; ED 218; Ev 25, 30, 44; FE 286; LS 142; MYP 149; PP 156-70 (CHS 56); 450-6 (131C 149); IT 119-2; 7T 89 (CH 270); 8T 49; 4T 184; TM 457
- 17-32** 2SM 251; 6T 104; 8T 53
- 17-35** 36 TM 234
- 18-1** MH 225; IT 121 (ITT 22)
- 18-1-8** 6BC 1081; COL 164-80, 204; DA 495; ZT 131 (ITT 205)
- 18-3** RV marg. COL 166, 169-70
- 18-7** 6 BC 203; SD 353; 2SG 472; ST 210 (ZTT 414); 524; 6T 282 (ZTT 520)
- 18-7** 8, RV DA 495
- 18-8** CG 98; PP 103; ISM 15, 17; ST 167, 231
- 18-9-14** COL 150-63; DA 495; ML 19; SC 30-1, 40-1; 2SG 126; 2SM 313-4; IT 331; 4T 575; 6T 398-9
- 18-11** 5HC 1106; GW 140; IT 416 (ITT 165); 4T 131
- 18-11** RV DA 495; MH 89
- 18-12** DA 276, 604; ST 539 (ZTT 211)
- 18-13** CS 161; Ev 291-2; GW 213; ST 648; 6T 283 (ZTT 512; WM 18)
- 18-15** RV marg. DA 495; MH 189
- 18-15-17** AH 274-4; 5HC 1096; CSW 55; DA 511-17; Ev 340-1; GW 188 (CHS 114); Ev 540-6; MH 38-4 (Ev 579-80); 4T 141-2 (AH 275; CG 265); TE 290; WM 116 (ML 230)
- 18-16** CG 565; 2SM 259; IT 497 (CG 401; ITT 171)
- 18-18-23** DA 518-23; 719; 4T 60-50
- 18-18-27** COL 390-93; CS 210-1
- 18-25** IT 141 (ITT 141)
- 18-28-30** COL 395-6; 5T 428 (ZTT 138)
- 18-31-34** DA 547-51
- 18-33** EV 161 (SR 205)
- 18-35-43** 5HC 1111; Ev 554; 2SG 202
- 18-37** Ev 444; MH 107; 3T 32; 6T 262 (ZTT 50)
- 18-41** IT 178
- 19-1-10** DA 552-6
- 19-5** COL 246
- 19-8** ST 339
- 19-10** AH 101; FE 184, 199, 206, 339; MH 48 (CT 380); ISM 178, 392; 2T 27 (WM 227); 2SM 426

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- 19:13-27** 5BC 1100; CS 85, 111-2, 114-7, 125; 2T 284-5; 3T 386 (1TT 364); HT 55; 9T 58 (CHS 220)
- 19:13** CT 309; FE 229; 2T 669
- 19:14** PK 140; TM 467
- 19:20** CS 10, 13; FE 83 (MYP 37); MM 204-5; 3T 37; 4T 47; 5T 179 (CS 324; 1TT 557); 5T 465 (2TT 167); 6T 434 (3TT 67)
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- 19:28-40** DA 569-75, 743; EW 109-10, 244; GC 18, 367, 404; LS 62-3
- 19:37-40** ISM 412; SR 370-3; IT 57; TM 104
- 19:40** CW 38; DA 593; GW 304; 5T 462 (2TT 162-3); HT 55
- 19:41** LS 340; SC 12; 1T 505; 5T 72-3; TM 461
- 19:41-44** 5BC 1098-9, 1122; COL 302; DA 575-8, 587-8, 645; GC 17-8, 21-2; PP 475; ISM 118; 4T 187, 189, 191-2; 5T 258; HT 32 (4TT 218), 68
- 19:42** COL 214; ISM 136; 4T 344; 5T 77; TM 410
- 19:44** DA 232, 235, 626; GC 223, 315-6; TM 402
- 19:45, 46** DA 589-93; 2SM 118; 1T 471-2; 9T 228 (3TT 592)
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- 20:1-8** DA 593-5
- 20:9-19** 4BC 1156; DA 596-600
- 20:20** ISM 70
- 20:20-26** DA 601-5, 725-6
- 20:27** 5BC 1077
- 20:27-40** DA 603-6
- 20:34-36** GC 482; MM 101; ISM 172-5
- 20:41-44** DA 608-9
- 20:45-47** DA 610-4
- 20:46** DA 612
- 21:1-4** AA 314; CS 30, 178, 293-4; DA 397, 614-6 (CS 174-5; WM 203-4); EW 121; GW 467; ZSG 155, 293; 2SM 413; 6T 310 (CHS 171); 9T 224
- 21:5, 6** DA 627
- 21:5-38** 9T 268 (3TT 416)
- 21:7-24** 11A 627-30
- 21:8** 5BC 1099; 2SM 58
- 21:11** HT 49
- 21:12** AA 84
- 21:14, 15** AA 97-8; 2T 485
- 21:16** AA 84; PK 588; 5T 473 (2TT 176); 691 (2TT 301); 9T 231 (CHS 157)
- 21:16-19** 5BC 1122-3; GC 28, 54; SR 331
- 21:19** DA 331; EV 631; 2T 320, 424; TM 249
- 21:20, 21** 5BC 1123; GC 26, 30; PP 166; 5T 451 (2TT 151), 464 (CHS 161); 2TT 160
- 21:20-24** COL 212, 269, 295-6, 309; CW 24; GC 29, 393; MH 120; PK 713
- 21:25, 26** CH 504; DA 631-2; EV 18, 241 (SD 195); GC 37, 304, 393; 1T 208 (WCS 55); HT 49; TM 445
- 21:26** Ed 180; EW 41; PK 537 (EV 197); SD 354; 4T 53
- 21:27** DA 632 (ML 352); HT 253 (ML 343); 3TT 257
- 21:28** EV 18; GC 636; 5T 10
- 21:28-31** DA 632-4; GC 308-9
- 21:31** DA 234; EV 233-4; 5T 457 (2TT 157)
- 21:32** DA 632
- 21:33-36** 9T 268-9 (3TT 416)
- 21:34** COL 55, 319; GC 309; LS 229; 1T 151, 168, 469, 492 (CS 153); 636; 2T 283 (1TT 251); 4T 31 (AH 173; Te 174); 309 (1TT 506); 434, 552 (CH 230); 609; 5T 152 (2TT 43); 259, 280, 461 (2TT 162); TM 238, 474 (CS 154)
- 21:34-36** CT 368; CW 24; DA 234, 634-6; EW 266; GC 625-6; PP 166; 4T 306 (1TT 503); 5T 100 (2TT 123); 235, 456 (2TT 157)
- 21:35** FE 335; 4T 51; 6T 129; TM 233
- 21:36** GC 309, 544 (SD 367); 2T 225; TM 508
- 22:1, 2** 5BC 1100
- 22:1-20** GC 399
- 22:3-6** 5BC 1101-2, 1123; Ed 86; EW 165-6 (SR 209-10); 4T 41, 487 (1TT 566); 5T 103 (2TT 16)
- 22:7-13** DA 642-51
- 22:14-20** 6BC 1090; EV 273-8; EW 116 (1TT 517); 217; PP 539; ZSG 225-8; Te 97-8
- 22:14-23** DA 652-61
- 22:21-23** DA 653-6
- 22:24** DA 409, 643; GC 348
- 22:26, 27** Ed 103, 208
- 22:30** GC 427 (ML 356)
- 22:31** 2SM 317
- 22:31, 32** DA 713, 812; EW 166 (SR 210); MH 119 (ML 91); PK 175-6, SD 91; 4T 246, 529
- 22:31-34** 5BC 1095, 1102, 1123, 1151; Ed 89; ML 316
- 22:32** AA 515; COL 156; CT 255; EV 345; 1T 469; 3T 560; 3T 334-5, 570
- 22:35** DA 273; GW 114; MH 480
- 22:39-46** 5BC 1102-4, 1123-3; 6BC 1076; DA 685-94, 830; FW 167 (SR 210-1); 2T 203-6 (1TT 222-5); 9T 101-2 (3TT 336-7)
- 22:41** GW 178 (MYP 251); PK 48; 2SM 311
- 22:42** CH 375; MH 230 (GW 218)
- 22:42-44** DA 439; 759-60; GC 348; 1T 240 (1TT 82)
- 22:44** COL 196; EW 49; ZSG 252; 1T 155 (1TT 48); 158 (MYP 131); 1TT 51; 2T 203 (1TT 222); 4T 82 (1TT 471), 534
- 22:44-46** MH 509; 3T 416
- 22:47, 48** DA 694-6; EW 167-8 (SR 211); GC 43-4, 263, 606; 2T 207, TM 504
- 22:49-51** DA 696; EW 168 (SR 211)
- 22:52, 53** 5BC 1103-4, 1124; DA 696-7
- 22:54** 5BC 1100-1; DA 703-12
- 22:54-57** DA 710-2
- 22:58** DA 712, 760
- 22:59-62** COL 152-3; DA 712-4, 760; Ed 89; EW 169-70 (SR 213-5); 194, 224; 3T 416; 4T 342, 488 (1TT 567); TM 268
- 22:63-65** DA 714-5; EW 170 (SR 214-5)
- 22:66-71** 5BC 1104, 1124; DA 714-5
- 23:1-7** DA 723-8; EW 172-3 (SR 217-8)
- 23:4** TM 267
- 23:7-12** DA 728-31; EW 173-4 (SR 218-9); GC 643, 667; TM 267
- 23:13-25** 5BC 1105-8; COL 294; DA 731-40; EW 174-5 (SR 218-9); 2SM 129-30; TM 139, 267
- 23:21** AA 85 (CHS 156); 150; DA 394, 776; GC 501, 643; 45G-a 117-4; 5T 502
- 23:26** 5BC 1107; DA 741-2 (SD 249); 770; EW 175; SR 220-1
- 23:27** SR 221
- 23:27-31** DA 742-3, 760
- 23:31** AA 25; DA 794 (ML 183)
- 23:32, 33** AA 942; DA 549
- 23:32-38** DA 744-5, EW 176-7; SR 221-2
- 23:34** COL 218; DA 760; EW 176; PP 140, 240; 2T 208-9 (1TT 227)
- 23:38** 5BC 1107; DA 745-6; EW 179
- 23:39-43** 5BC 1124-5; COL 264; DA 746-51, 775, 5T 250; SR 222-3
- 23:43** var. DA 750 (SD 250)
- 23:44-46** 5BC 1108-9; DA 752-64; EW 177-81, 209, 253, 260 (SR 286); SD 228, SR 224-27; 2T 211 (1TT 230)
- 23:45** DA 756-7; SR 226-7; 2T 211 (1TT 230)
- 23:46** DA 771
- 23:46-48** 5BC 1108, 1110; DA 770; 2T 211 (1TT 230)
- 23:49** DA 773
- 23:50-56** AA 104; DA 769-78 (ML 364); 794; EW 180-1; GC 346; SR 227-8
- 24:1-12** 5BC 1113-4; DA 788-94; EW 186 (SR 234); ISM 97
- 24:4** DA 832
- 24:6-8** DA 794
- 24:7** AA 26
- 24:10** AH 204
- 24:13-32** 5BC 1125; CT 341-2; DA 795-800; FE 189-90; GC 349-50; ML 207; 45G-a 119; ISM 20-1
- 24:21** AA 25; DA 750, 794 (ML 183)
- 24:25** ISM 404
- 24:27** AA 221; 5BC 1125; COL 39-40, 127-4; CW 80; DA 234; 4T 401 (SD 134; 1TT 532)
- 24:29** COL 327
- 24:32** COL 40; GC 350; PK 626; 6T 53; TM 88, 310
- 24:33-35** DA 801-2; TM 48
- 24:36-48** DA 802-7, GC 152, 350
- 24:44-48** AA 26-7; DA 820; EW 189-90 (SR 237-8)
- 24:47** AA 31; COL 218; ISM 265; 2SM 160; HT 57
- 24:49** AA 30, 35, 38; COL 327 (ML 37); DA 820; PP 381; ISM 111; 2T 120, 344; 5T 159; 8T 15 (3TT 206); TM 443
- 24:50, 51** AA 32; DA 829-31; EW 190 (SR 238-9); GC 350-1, 662; MH 508-9; SC 73-4; ISM 306
- 24:52, 53** AA 35; DA 852-3; GC 339 (SD 366)

The Gospel According to **ST. JOHN**

INTRODUCTION

1. TITLE

Almost without exception the Fourth Gospel has, since the earliest Christian centuries, been known as the Gospel According to John. The name John means, "The Lord is gracious." For the derivation of the name see on Luke 1:13. For the meaning of the word translated "gospel" see on Mark 1:1.

2. AUTHORSHIP

This Gospel is anonymous to the extent that, for reasons best known to himself, the writer deliberately avoids naming himself directly. He does not identify himself as one of the two disciples who first followed Jesus (see ch. 1:37; cf. DA 138), and with obvious modesty refers to himself simply as "that disciple" (see ch. 21:23), "the disciple whom Jesus loved" (v. 20), "the disciple which testified of these things, and wrote these things" (v. 24). From the very first, Christian tradition has pointed to John the Beloved, not only as the source of information, but also as the actual writer of the gospel account that bears his name.

John is distinguished above the rest of the Twelve as "the disciple whom Jesus loved" (ch. 21:20). In his heart the flame of personal loyalty and ardent devotion to his Master seemed to burn purer and brighter than in the hearts of his fellows. Between him and Jesus there developed a more intimate friendship than the others knew (DA, 292). As Christ alone could perfectly reveal the Father, being the only One who knew Him perfectly, so John was eminently qualified to present, in his Gospel, the sublime truths concerning Christ.

When John and his brother James first came to Christ they received the nickname "sons of thunder." They were proud, self-assertive, ambitious for honor, impetuous, resentful under injury; they often harbored the desire for revenge, and took it when opportunity offered (AA 540, 541). These were serious defects indeed, and it is certain that John was not chosen to be a disciple because of a particularly winsome or noble character. But beneath this forbidding exterior Jesus discerned an ardent, sincere, loving heart. At first a rather dull pupil in whom the Master Teacher envisioned a dynamic apostle, John took upon himself the yoke

of Christ, and as a result his entire life and character were transformed.

As John beheld in Jesus the One altogether lovely, he felt a supreme longing to become like Him. He was younger than the other disciples (DA 292), and with the confiding trust and hero worship of youth he opened his heart to Jesus. He was ever close by the side of his Master, yielded himself more fully to the influence of that perfect life, and as a result came to reflect it more fully than did his fellow disciples. His was the most receptive, the most teachable spirit. As in the purer light of the Sun of Righteousness his defects were revealed one by one, he humbled himself and accepted the reproof implicit in Christ's perfect life and explicit in His words of counsel and reproof. Divine love and grace transformed him as he yielded his life to the Saviour's influence.

John's childhood home was Bethsaida, a fishing community on the northern shore of the Lake of Galilee. His father seems to have been a man of some means and social position, and his mother joined the group of devout women who ministered to the needs of Jesus and the Twelve on their journeys to and fro in Galilee and elsewhere in Palestine. John was a member of that inner circle of three whom Jesus made His most intimate associates and who shared with Him the deepest experiences of His life mission. It was to John that Christ entrusted His own mother as He hung upon the cross. Tradition has it that many years later she accompanied the apostle to Ephesus, where he supervised the Christian communities of the region. John was the first of the disciples at the tomb on the resurrection morning, and the first to grasp the glorious truth that the Lord had risen (ch. 20:8). Thenceforth he devoted his all to the proclamation of a crucified, risen, and returning Saviour, bearing witness to what he had heard, seen, and experienced "of the Word of life" (1 John 1:1,2).

3. Historical Setting

See the introduction of Matthew for a brief outline of the historical background of the life and mission of Jesus.

4. THEME

When the Gospel of John was written, toward

the close of the 1st century, three major dangers threatened the life and purity of the Christian church. Most serious of these was waning piety; another was heresy, particularly Gnosticism, which denied the reality of the incarnation and spawned libertinism; and the third was persecution.

Some 30 years had passed since the writing of the Synoptic Gospels, and the aged John, lone survivor of the Twelve (AA 542), was impressed to set forth anew the life of Christ, in such a way as to counteract the evil forces that threatened to destroy the church. Men needed a vivid picture of the Saviour to strengthen their faith in the reality of the great truths of the gospel such as the incarnation, the true deity and the true humanity, the perfect life, the atoning death, the glorious resurrection, and the promised return of Jesus. "Every man that hath this hope in him purifieth himself, even as he [Christ] is pure" (1 John 3:3). Only when the life and mission of the Saviour are preserved a living reality in the mind and heart can the transforming power of His grace become effective in the life. Accordingly, John announces that his account was "written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (ch. 20:31). He frankly admits that he might have told much more (v. 30), but that he has reported only such incidents as he considers best adapted to certify the great fundamental truths of the gospel. He proceeded on the conviction that what had convinced him would convince others also (cf. 1 John 1:1-3).

The Gospel of John was formerly charged with having Gnostic tendencies. Christian Gnostic thought revolved around the concept that, inscience, good and evil are to be identified with spirit and matter, respectively. Those men in whose souls resides a spark of the heavenly light are said to be prisoners in this world of matter. Salvation consists in the knowledge of how to escape from the realm of matter into the realm of spirit. Gnosticism denied the true incarnation of Christ holding that the human form men thought they saw, was an apparition. The divine Christ was supposed to have entered into the human Jesus at His baptism, and departed prior to His death on the cross.

These false concepts of sin and salvation John undoubtedly sought to meet, in part, by his account of the life of Jesus. Thirty years or so before this, Paul had written to the church at Colossae of the hidden dangers in what was then the new and intriguing cult of Gnosticism (Col. 2:8; cf. Acts 20:29, 30); John now faced a vigorous and increasingly popular philosophy that threatened the very life of the church.

With inspired good judgment John refrains from a direct attack on Gnosticism, and confines himself to a positive declaration of truth. It is noteworthy that deliberately, it would seem he avoids the use

of certain Greek nouns such as *gnosis*, *pistis*, and *sophia*, "knowledge," "faith," and "wisdom," which were key words in the Gnostic's vocabulary. He begins by stating in unmistakable language the true deity of Christ and the reality of His incarnation. It appears that his selection of incidents was guided by the desire to present those aspects of Christ's life and ministry that reveal these fundamental truths most clearly.

With a few notable exceptions—the marriage at Cana, the visit to Sychar, the healing of the nobleman's son, the feeding of the 5,000, and the Sermon on the Bread of Life—John deals exclusively, and often at considerable length, with incidents that occurred in Judea and involved leaders of the Jewish nation. In this respect his Gospel supplements the Synoptics, which deal extensively with the Galilean ministry and pass over most of the incidents in Judea in relative silence.

John differs from the Synoptics in other ways. Extensive sections of his Gospel consist of long, controversial discourses in the Temple at Jerusalem. Also, several chapters are devoted to counsel imparted to the disciples on the night of the crucifixion. On the other hand, John says nothing of such important incidents as the baptism, the transfiguration, or the experience in Gethsemane. Nor does he give an instance of the cure of a demoniac. The miracles of which he does take note are specifically presented as evidence of divine power and contribute to his announced purpose of providing Jesus to be the Son of God. He recounts none of the synoptic parables. His aim is not so much biographical or historical as it is theological, yet there is much of both history and biography. Whereas the synoptic writers present the Messiahship of Jesus inductively, John boldly announces it in the very first chapter and then sets forth the evidence. Other significant differences lie in the Johannine and synoptic chronology of the life of Christ. If we had no more than the synoptic accounts we would probably conclude that His ministry extended over a period of not much more than one year, whereas John requires at least 2½ years and implies a full 3½ years. John and the Synoptics also differ in their correlation of the last Passover with the crucifixion.

The key term of this Gospel is "Word," Gr. *Logos* (ch. 1:1), which, however, is used in its technical sense only in the introductory chapter. *Logos*, as a technical term, seems to have originated with the Stoics, who used it to denote divine wisdom as the integrating force of the universe. The Jewish philosopher Philo uses *logos* 1,300 times in his exposition of the OT. It has often been asserted that John uses the term *logos* in this philosophical sense. But John's *Logos* is strictly Christian. He presents Jesus as the incarnate expression of divine wisdom that made salvation possible, of the divine character and will, and of divine power active in the transformation of men's lives. John refers again

and again to the fact that Jesus came as the living expression of the mind, will, and character of the Father, as in the 26 instances where he quotes Christ speaking of the Father as "him that sent me," or equivalent words, or in his use of a synonymous verb in referring to Christ's mission from the Father. He presents the Saviour of mankind as the Creator of all things, the Source of light and life. He also stresses the importance of believing the truth about Jesus, using the word "believe" or its equivalent more than 100 times. New and distinctly Christian in its concepts as the Gospel According to John is, 427 of its 879 verses are said to reflect the OT, either by way of direct quotation or by allusion.

5. OUTLINE

The outline presented here covers only the major phases of the life and ministry of Jesus

I. Prologue: The Word of God incarnate, 1:1-18.

II. Early Ministry, Baptism to Passover, A.D. 27-28, 1:19 to 2:12.

III. Judean Ministry, Passover to Passover, A.D. 28-29, 2:13 to 5:47.

A. At the first Passover, 2:13 to 3:21.

B. Ministry in Judea, 3:22-36.

C. Temporary withdrawal from Judea, 4:1-54.

D. At the second Passover, 5:1-47.

IV. Galilean Ministry, Passover to Passover, A.D. 29-30, 6:1 to 7:1.

V. Ministry, Passover to Passover, A.D. 30-31, 7:2 to 11:57.

A. At the Feast of Tabernacles, A.D. 30, 7:2 to 10:21.

B. At the Feast of Dedication, Winter A.D. 30-31, 10:22-42.

C. The raising of Lazarus, 11:1-57.

VI. Closing Ministry at Jerusalem, Passover, A.D. 31, 12:1 to 19:42.

A. Events preceding Passion Week, 12:1-11.

B. Rejection by the Jewish leaders, 12:12-50.

C. The last supper, 13:1-30.

D. Parting counsel, 13:31 to 16:33.

E. Jesus' intercessory prayer, 17:1-26.

F. Gethsemane, 18:1-12.

G. The trials, 18:13 to 19:16.

H. The crucifixion and burial, 19:17-42.

VII. The Resurrection; Postresurrection Appearances, 20:1-29; 21:1-23.

VIII. Epilogue, 20:30, 31; 21:24, 25.

JOHN

Prologue: The Word of God Incarnate (1:1-18)

Prologue to John's Gospel

- 1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 2 The same was in the beginning with God.
- 3 All things were made by him; and without him was not any thing made that was made.
- 4 In him was life; and the life was the light of men.
- 5 And the light shineth in darkness; and the darkness comprehended it not.
- 6 There was a man sent from God, whose name was John.
- 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
- 8 He was not that Light, but was sent to bear witness of that Light.
- 9 That was the true Light, which lighteth every man that cometh into the world.
- 10 He was in the world, and the world was made by him, and the world knew him not.
- 11 He came unto his own, and his own received him not.
- 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
- 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.
- 16 And of his fulness have all we received, and grace for grace.
- 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

1:1-3 (Prov. 8:22-27; Rom. 9:5; Phil. 2:6; Col. 1:15-17; Heb. 1:8). The Eternity of Christ.—If Christ made all things. He existed before all things. The words spoken in these are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore.

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God [Prov. 8:22-27 quoted].

There are light and glory in the truth that Christ was One with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and other-

1:1 Ge 1:1; Eph 3:9; Col 1:17; Heb 3:3; Rev 1:2.
1:3 Jn 1:10; Ge 1:1; Ge 1:26; Ps 33:6; Ps 102:25.
1:4 Jn 5:21; Jn 5:26; Jn 11:25.
1:5 Jn 1:10; Pr 1:22; Rom 1:20; 1 Co 2:14.
1:6 Jn 1:33; Jn 5:28; Mat 3:1; Mk 1:1.
1:7 Jn 1:19; Jn 1:36; Ac 19:1; Jn 1:9.
1:8 Jn 1:20; Jn 4:24; Ac 19:4.
1:9 Jn 1:1; Jn 6:32; Jn 14:6; Isa 49:6.
1:10 Jn 1:18; Jn 5:17; Ge 16:13; Ge 17:1.
1:11 Mt 15:24; Ac 13:26; Ac 13:26; Rom 9:1.
1:12 Mt 10:40; Mt 18:5; Col 2:6; Isa 56:5.
1:13 Jn 3:3; Jn 3:5; Jn 3:8; 1 Pe 1:5.
1:14 Jn 1:1; Isa 7:14; Mt 1:16; Lk 2:7.
1:15 Mt 3:11; Mt 3:13; Mk 1:7; Lk 3:16.
1:16 Jn 3:33; Mt 3:11; Mt 3:17; Rom 8:9.
1:17 Jn 5:45; Jn 9:29; Ex 20:1; Dt 5:1.
1:18 Jn 6:46; Ex 33:20; Dt 4:12; Mt 11:27.
1:19 Dt 24:8; Lk 3:15; Jn 10:24; Ac 13:25.
1:20 Mt 3:11-12; Mk 1:7-8.
1:21 Mt 1:5; Mt 11:14; Lk 1:17; Jn 1:25.
1:22 2 Sa 2:13.
1:23 Jn 5:20; Mt 3:3; Mk 1:3.
1:24 Mt 24:26; Lk 7:40; Lk 11:53; Ac 26:5.
1:25 Mt 21:23; Ac 2:20; Jn 1:20-22.
1:26 Mt 3:11; Mk 1:8; Lk 3:16; Ac 1:5.
1:27 Jn 1:15; Jn 1:20; Ac 19:1; Mt 3:11.
1:28 Jn 10:40; Jdg 7:24; Jn 12:5; Jn 3:24.
1:29 Jn 1:36; Ex 12:3; Isa 54:7.
1:30 Jn 1:15; Jn 1:27; Lk 3:10.
1:31 Jn 1:33; Lk 1:80; Jn 1:7; Mt 3:1; Lk 1:17.

- 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Early Ministry, (1:19-2:12)
Autumn, A.D. 27-Spring, A.D. 28

Jesus Declared "The Lamb of God"

- 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?
- 20 And he confessed, and denied not; but confessed, I am not the Christ.
- 21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.
- 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?
- 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.
- 24 And they which were sent were of the Pharisees.
- 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
- 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;
- 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.
- 28 These things were done in Bethabara beyond Jordan, where John was baptizing.
- 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
- 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.
- 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Jn

wise unexplainable truths, while it is enshrined in light unapproachable and incomprehensible (R11 April 5, 1906).

1:1-3, 14 (Phil. 2:5-8; Col. 2:9; Heb. 1:6, 8; 2:14-17; see EGW on Mark 16:6). Divine-Human Saviour.—The apostle would call our attention from ourselves to the Author of our salvation. He presents before us His two natures, divine and human. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was "the brightness of his glory, and the express image of his person."

Now, of the human: He "was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was His own act, and by His own consent. He clothed His divinity with humanity. He was all the while as God, but He did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage, and called forth the admiration,

of the universe of God. He was God while upon earth, but He divested Himself of the form of God, and in its stead took the form and fashion of a man. He walked the earth as a man. For our sakes He became poor, that we through His poverty might be made rich. He laid aside His glory and His majesty. He was God, but the glories of the form of God He for a while relinquished. Though He walked among men in poverty, scattering His blessings wherever He went, at His word legions of angels would surround their Redeemer, and do Him homage. But He walked the earth unrecognized, unconfessed, with but few exceptions, by His creatures. The atmosphere was polluted with sin and curses, in place of the anthem of praise. His lot was poverty and humiliation. As He passed to and fro upon His mission of mercy to relieve the sick, to lift up the depressed, scarce a solitary voice called Him blessed, and the very greatest of the nation passed Him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration. But He humbled Himself, and took mortality upon Him. As a member of the human family, He was mortal; but as a God, He was the fountain of life to the world. He could, in His divine person, ever have withstood the advances of death, and refused to come under its dominion; but He voluntarily laid down His life, that in so doing He might give life and bring immortality to light. He bore the sins of the world, and endured the penalty, which rolled like a mountain upon His divine soul. He yielded up His life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by His own free will. This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into His human nature all the life-giving energies that human beings will need and must receive.

Wondrous combination of man and God! He might have helped His human nature to withstand the inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human. But He humbled Himself to man's nature. He did this that the Scripture might be fulfilled, and the plan was entered into by the Son of God, knowing all the steps in His humiliation, that He must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination cannot take it in. The eternal Word consented to be made flesh! God became man! It was a wonderful humility.

But He stepped still lower; the man must humble Himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for Him in His own territory. He had to flee from place to place for His life. He was betrayed by one of His disciples; He was denied by one of His most zealous followers. He was mocked. He was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but, oh! He felt the bitterness as no other being could feel it. He was pure, holy, and undefiled, yet arraigned as a criminal! The adorable Redeemer stepped down from the highest exaltation. Step by step He humbled Himself to die—but what a death! It was the most shameful, the most cruel the death upon the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men in battle. He died as a condemned criminal, suspended between the heavens and the earth—died a lingering death of shame, exposed to the tauntings and revilings of a debased, crime-loaded, profligate multitude! "All they that see me laugh me to scorn: they shoot out the lip, they shake the head." Ps. 22:7. He was numbered with the transgressors. He expired amid derision, and His kinsmen according to the flesh disowned Him. His mother beheld His humiliation, and He was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results that He was working out in behalf of, not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under the sentence of death for transgression of the law of God, as a traitor, a rebel; hence a substitute for man must die as a malefactor, because He stood in the place of the traitors, with all their treasured sins upon His divine soul. It was not enough that Jesus should die in order to fully meet the demands of the broken law, but He died a shameful death. The prophet gives to the world His words, "I hid not my face from shame and spitting."

In consideration of this, can men have one particle of exaltation? As they trace down the life and sufferings and humiliation of Christ, can they lift their proud heads as if they were to bear no trials, no shame, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in His humiliation, until there were no lower depths that He could reach, in order to lift man up from his moral defilement. All this was for you who are striving for the supremacy—striving for human praise, for human exaltation; you who are afraid you will not receive all that deference, that respect from human minds, that you think is your due. Is this Christlike?

"Let this mind be in you, which was also in Christ Jesus." He died to make an atonement, and to become a pattern for every one who would be His disciple. Shall selfishness come into your hearts? And will those who set not before them the pattern, Jesus, extol your merits? You have none except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling Himself, and then as man de basing Himself, till there was no lower point to which He could descend? "Be astonished, O ye heavens," and be amazed, ye inhabitants of the earth, that such returns should be made to our Lord! What contempt! what wickedness! what formality! what pride! what efforts made to lift up man and glorify self, when the Lord of glory humbled Himself, agonized, and died the shameful death upon the cross in our behalf (RH Sept. 4, 1900).

Christ could not have come to this earth with the glory that He had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled His divinity with the garb of humanity, but He did not part with His divinity. A divine-human Saviour, He came to stand at the head of the fallen race, to share in their experience from childhood to manhood (RH June 15, 1905).

Christ had not exchanged His divinity for humanity, but He had clothed His divinity in humanity (RH Oct. 29, 1895).

(Ch. 14:30; Luke 1:31-35; 1 Cor. 15:22, 45; Heb. 4:15.) Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden.

Avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and

said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

These words do not refer to any human being, except to the Son of the infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to, corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called "that holy thing." It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the Rock Christ Jesus, as God revealed in humanity.

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset.

The first Adam fell; the second Adam held fast to God and His Word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"—nothing to respond to temptation. On not one occasion was there a response to his manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances (Letter 8, 1895).

(Matt. 27:54; 1 Tim. 3:16.) But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions "human" and "divine" were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been entrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.

There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction.

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed; thus Christ was glorified (ST May 10, 1899).

Christ left His position in the heavenly courts, and came to this earth to live the life of human beings. This sacrifice He made in order to show that Satan's charge against God is false—that it is possible for man to obey the laws of God's kingdom. Equal with the Father, honored and adored by the angels, in our behalf Christ humbled

Himself, and came to this earth to live a life of lowliness and poverty—to be a man of sorrows and acquainted with grief. Yet the stamp of divinity was upon His humanity. He came as a divine Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency.

There is no one who can explain the mystery of the incarnation of Christ. Yet we know that He came to this earth and lived as a man among men. The man Christ Jesus was not the Lord God Almighty, yet Christ and the Father are one. The Deity did not sink under the agonizing torture of Calvary, yet it is nonetheless true that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In every possible way Satan sought to prevent Jesus from developing a perfect childhood, a faultless manhood, a holy ministry, and an unblemished sacrifice. But he was defeated. He could not lead Jesus into sin. He could not discourage Him, or drive Him from the work He had come to this earth to do. From the desert to Calvary the storm of Satan's wrath beat upon Him, but the more mercilessly it fell, the more firmly did the Son of God cling to the hand of His Father, and press on in the blood-stained path (MS 140, 1903).

When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial (Letter 32, 1899).

1:4 (chs. 10:18; 17:3). Christ's Life Was Unborrowed.—"In Him was life; and the life was the light of men." It is not physical life that is here specified, but eternal life, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual received. It is not eternal or immortal; for God, the Lifegiver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself," He said. In Him was life, original, unborrowed, undervived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. This is the open fountain of life for the world (ST Feb. 13, 1912).

1:12, 13. See EGW on 2 Cor. 5:17.

1:14 (Phil. 2:6-8; Col. 1:26, 27; 2:9; Heb. 1:3; 2:14-18; see EGW on Luke 2:40, 52). The Incarnation an Unfathomable Mystery.—In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the Creator of worlds, He in whom was the fullness of the Godhead bodily, was manifest in the helpless babe in the manger. Far higher than any of the angels, equal with the Father in dignity and glory, and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person (ST July 30, 1896).

(Heb. 2:14; 3:3.) **The Wonderful Condescension of God.**—The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. . . .

Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. "As

- 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.
- 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.
- 34 And I saw, and bare record that this is the Son of God.

The First Disciples

- 35 Again the next day after John stood, and two of his disciples:
- 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!
- 37 And the two disciples heard him speak, and they followed Jesus.
- 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
- 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.
- 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.
- 41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, "the Christ."
- 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas, which is by interpretation, "A stone."
- 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.
- 44 Now Philip was of Bethsaida, the city of Andrew and Peter.
- 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
- 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

1:32 In 8:32, Mt 3:16, Mk 1:10, Lk 3:22
1:33 In 1:41, In 3:5,
In 3:31, Mt 3:11
1:34 In 1:18, In 1:40, In 6:69, In 10:40
1:35 In 5:25-26, Mt 3:16
1:36 In 1:29, Isa 65:2, Isa 65:1, 2, Heb 12:2
1:37 In 1:15, Pt 15:25, Zec 8:21, Rom 10:1
1:38 Lk 1:25, Lk 13:29, Lk 19:5, Lk 22:61
1:39 In 1:46, In 6:57, Pt 8:17, In 6:69, Rev 3:20
1:40 In 9:8, Mt 1:18, Mt 10:2, Ac 1:13
1:41 In 1:15, 2 Ki 9:1, Lk 2:17, Lk 4:25
1:42 In 1:18, Mt 10:17, 1 Co 1:2, Gal 2:9
1:43 Isa 65:1, Mt 9:9, Lk 19:10, Php 3:12
1:44 In 12:21, Mt 10:3, Mk 3:15, Lk 6:11
1:45 In 21:2, Ge 3:15, Ge 49:10, Lk 21:27
1:46 In 7:52, Lk 1:28-29, In 1:29
1:47 In 8:51, In 8:50, Rom 9:6, Php 2:6
1:48 In 2:25, Isa 65:24, Mt 6:6, 1 Co 1:5
1:49 In 1:18, In 1:18, In 1:43, Mt 1:45, In 18:8
1:50 In 20:29, Lk 1:15, Lk 7:9, In 11:9
1:51 In 8:5, In 8:5, In 5:19, In 6:26
2:1 In 1:15, Pt 18:22, Heb 15:6, In 1:49
2:2 Mt 12:19, 1 Co 7:30, Gal 3:17
2:3 In 10:15, Lk 10:19, Lk 24:11, Mt 26:28
2:4 In 20:18, Mt 15:28, Mt 7:1, Lk 5:1
2:5 In 18:14, Ge 6:22, Jdg 13:14, Ac 9:6, Heb 5:9
2:6 In 3:25, 1 Th 5:20, Heb 9:2
2:7 In 2:3, 1 Ki 17:13, Ac 8:26
2:8 In 2:9, Lk 9:6, Rom 14:7
2:9 In 6:49, In 7:17, Ps 119:100
2:10 Ge 13:8, SS

- 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed in whom is no guile!
- 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
- 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.
- 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.
- 51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

The Wedding Feast at Cana

- 2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
- 2 And both Jesus was called, and his disciples, to the marriage.
- 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
- 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
- 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.
- 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
- 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.
- 8 And he saith unto them, Draw out now and bear unto the governor of the feast. And they bare it.
- 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.
- 10 And saith unto him, Every man at the beginning doth set forth good wine; and

the children are partakers of flesh and blood, he also himself likewise took part of the same. He was the Son of Mary. He was of the seed of David according to human descent. He is declared to be a man, even the man Christ Jesus. "This man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house" (R11 April 5, 1906).

(See EGW on Rom. 5:12-19; 1 Tim. 2:5; Heb. 1:1-3.)

The Human Characteristics of Jesus.—Jesus was the Commander of heaven, one equal with God, and yet He condescended to lay aside His kingly crown, His royal robe, and clothed His divinity with humanity. The incarnation of Christ in human flesh is a mystery. He could have come to earth as one with a remarkable appearance, unlike the sons of men. His countenance could have shone with glory, and His form could have been of remarkable grace. He could have presented such an appearance as to charm

the beholder: but this was not according to the plan devised in the courts of God. He was to bear the characteristics of the human family, and the Jewish race. In all respects the Son of God was to wear the same features as did other human beings. He was not to have such beauty of person as would make Him singular among men. He was to manifest no wonderful charms by which to attract attention to Himself. He came as a representative of the human family before heaven and earth. He was to stand as man's substitute and surety. He was to live the life of humanity in such a way as to contradict the assertion that Satan had made that humanity was his everlasting possession, and that God Himself could not take man out of His adversary's hands (ST July 30, 1890).

Veiled Glory of Christ.—Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence

⁴ or, abided. ⁵ that was two hours before night. ⁶ or, the Anointed. ⁷ Or, Peter

of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men.

But thirty years was all that the world could endure of its Redeemer. For thirty years He dwelt in a world all seared and marred with sin, doing the work that no other one ever had done or ever could do (ST Feb. 15, 1899).

(Gen. 3:15; Matt. 8:17; 2 Cor. 5:21; Heb. 4:15; 1 Peter 1:19.) Perfect Sinlessness of Christ's Human Nature.—In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin. He was subject to the infirmities and weaknesses by which man is encompassed, "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." He was touched with the feeling of our infirmities, and was in all points tempted like as we are. And yet He "knew no sin." He was the lamb "without blemish and without spot." Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour's head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope.

We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice (ST June 9, 1898).

1:16. See EGW on Col. 2:9, 10.

1:18. Manifestation of the Father.—What speech is to thought, so is Christ to the invisible Father. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, that man might bear the image of the invisible God. He made known in His words, His character, His power and majesty, the nature and attributes of God. Divinity flashed through humanity in softening, subduing light. He was the embodiment of the law of God, which is the transcript of His character (MS 77, 1899).

1:19-23. See EGW on Luke 1:76, 77.

1:26, 27. See EGW on Luke 3:15, 16.

1:29 (Lev. 14:4-8; Rev. 7:14; see EGW on John 12:32). Washing and Ironing Time.—Remember that just as you are in your family, so will you be in the church. Just as you treat your children, so will you treat Christ. If you cherish an un-Christlike spirit, you are dishonoring God. . . . Position does not make the man. It is Christ formed within that makes a man worthy of receiving the crown of life, that fadeeth not away. . . .

This is our washing and ironing time—the time when we are to cleanse our robes of character in the blood of the Lamb. John says, "Behold the Lamb of God, which taketh away the sin of the world." . . . Shall we not let Him take them away? Shall we not let our sins go (GCB April 6, 1903, p. 89)?

1:32, 33. See EGW on Matt. 3:15-17.

2:1, 2 (Matt. 4:1-11; Luke 2:51; 4:1-13). Between the Temptation of Christ and the Marriage at Cana.—There was to be a marriage in Cana of Galilee. The parties were relatives of Joseph and Mary. Christ knew of this family gathering, and that many influential persons would be brought together there, so, in company with His newly made disciples, He made His way to Cana. As soon as it was known that Jesus had come to the place, a special invitation was sent to Him and His friends. This was what He had purposed, and so He graced the feast with His presence.

He had been separated from His mother for quite a length of time. During this period He had been baptized by John and had endured the temptations in the wilderness. Rumors had reached Mary concerning her son and His sufferings. John, one of the new disciples, had searched for Christ and had found Him in His humiliation, emaciated, and bearing the marks of great physical and mental distress. Jesus, unwilling that John should witness His humiliation, had gently yet firmly dismissed him from His presence. He wished to be alone; no human eye must

behold His agony, no human heart be called out in sympathy with His distress.

The disciple had sought Mary in her home and related to her the incidents of this meeting with Jesus, as well as the event of His baptism, when the voice of God was heard in acknowledgment of His Son, and the prophet John had pointed to Christ, saying "Behold the Lamb of God, which taketh away the sin of the world." For thirty years this woman had been treasuring up evidences that Jesus was the Son of God, the promised Saviour of the world. Joseph was dead, and she had no one in whom to confide the cherished thoughts of her heart. She had fluctuated between hope and perplexing doubts, but always feeling more or less of an assurance that her son was indeed the Promised One (2SP 99, 100).

2:19. See EGW on Mark 16:6.

3:3-7. See EGW on Eze. 36:25, 26.

3:5-8. See EGW on 2 Cor. 5:17.

3:14, 15. See EGW on ch. 12:32.

3:14-17 (ch. 1:29; Gal. 6:14; Heb. 2:14). The Efficacy of the Cross.—The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God.

The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of His shed blood, and they would be cleansed and saved from sin (ST Dec. 30, 1889).

(1 Cor. 2:2; Col. 1:20.) Light From the Cross.—Without the cross, man could have no connection with the Father. On it hangs our every hope. In view of it the Christian may advance with the steps of a conqueror; for from it streams the light of the Saviour's love. When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ; and the words of pardon are spoken: Live, O ye guilty sinners, live. Your repentance is accepted; for I have found a ransom.

Through the cross we learn that our heavenly Father loves us with an infinite and everlasting love, and draws us to Him with more than a mother's yearning sympathy for a wayward child. Can we wonder that Paul exclaimed, "God forbid that I should glory, save in the cross of our Lord

when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

- 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
- 12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Judean Ministry, (2:15-5:1)

First Passover, A.D. 28—Second Passover, A.D. 29

First Passover: First Cleansing of the Temple

- 13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,
- 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
- 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;
- 16 And said unto them that sold doves, Take these things hence: make not my Father's house an house of merchandise.
- 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
- 18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
- 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
- 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?
- 21 But he spake of the temple of his body.
- 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.
- 23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.
- 24 But Jesus did not commit himself unto them, because he knew all men,

5:1, Ps. 10:15, Mk. 10:25,

2:11, In. 1:17, Ps. 10:16, 97, Mal. 2:2,

2:12, In. 6:17, Mt. 13:15, Mk. 6:5, Gal. 1:19,

2:13, In. 2:25, In. 5:1,

In. 11:53, 10:36, 10:36,

2:14, Mt. 21:12, Mk. 11:15,

2:15, In. 18:6, Zec. 6:6, 2 Co. 10:4,

2:16, Lev. 7:11, Mt. 21:13, Mk. 11:17, 1 Th. 6:5, 2 Pe. 2:5,

2:17, Ps. 69:9, Ps. 119:10,

2:18, In. 6:40, Mt. 12:48, Mk. 8:11, 1 K. 11:29,

2:19, Mt. 27:40, Mk. 14:58, Mt. 12:40, In. 5:19,

2:21, In. 1:14, Col. 2:9, Heb. 8:2, 1 Co. 5:10,

2:22, In. 2:17, In. 12:16, In. 14:26, In. 16:4,

2:23, In. 5:2, In. 6:14, 1 K. 8:14, Gal. 5:6,

2:24, In. 6:15, In. 8:12, In. 16:40, Rev. 2:25,

3:1, In. 8:10, In. 7:47,

3:2, 1 Jo. 2:7, 1 Jo. 5:17, Phil. 1:10, In. 5:20,

3:3, In. 1:51, Mt. 8:18, Rev. 4:14, In. 1:15, Gal. 6:15,

3:4, In. 6:55, In. 6:60, 1 Co. 1:18, 1 Co. 2:11,

3:5, In. 5:5, Mt. 5:11, Mk. 10:16, Ac. 2:88, 1 Pe. 1:2,

3:6, Gal. 5:5, Job. 25:4, Ps. 51:10, Rom. 7:5,

3:7, In. 4:12, In. 5:28, Job. 15:14, Gal. 1:12,

3:8, Ps. 107:25, Ps. 107:29, Ac. 2:2, In. 1:13,

3:9, In. 5:1, In. 6:52, 1 Jo. 4:10,

3:10, 1 Jo. 9:16, 1 Jo. 5:10, Mt. 11:25, Rom. 2:28,

3:11, In. 5:1, In. 1:8,

In. 7:16, In. 8:58,

3:12, In. 8:5, In. 8:5,

Heb. 5:11, 1 Th. 5:10, In. 6:40, Ac. 2:34, Rom. 10:10,

3:14, 2 K. 18:4, In. 8:28, Mt. 26:54, 1 K. 21:20,

3:15, In. 5:10, In. 5:30, In. 1:12, In. 6:10,

- 25 And needed not that any should testify of man: for he knew what was in man.

Discussion With Nicodemus

- 3 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
- 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him.
- 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
- 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
- 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
- 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 7 Marvel not that I said unto thee, Ye must be born again.
- 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
- 9 Nicodemus answered and said unto him, How can these things be?
- 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?
- 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.
- 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?
- 13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.
- 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
- 15 That whosoever believeth in him should not perish, but have eternal life.

Jesus Christ? It is our privilege also to glory in the cross of Calvary, our privilege to give ourselves wholly to Him who gave Himself for us. Then with the light of love that shines from His face on ours, we shall go forth to reflect it to those in darkness (RH April 29, 1902).

Love Is Stronger Than Death.—Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in direct line with the shining of the divine countenances, so that by beholding the cross men may see and know God, and Jesus Christ, whom He hath sent. In beholding God we behold the One who poured out His soul unto death. In beholding the cross the view is extended to God, and His hatred of sin is discerned. But while we behold in the cross God's hatred of sin, we also behold His love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love (ST March 7, 1895).

3:16. The Science of Redemption.—The scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could only be successful by the clothing of divinity with humanity. By Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just and yet be the justifier of all who believe in Jesus, and who receive Him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin and can be carried out only through the incarnation of the Son of God in humanity, through His triumph over sin and death, and in seeking to fathom this plan all finite intelligences are baffled (Letter 15, 1895).

(Gen. 9:13-17; Rev. 4:3.) Bow Shows Righteousness

- 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
- 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.
- 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Ministry in Judea

- 22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.
- 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.
- 24 For John was not yet cast into prison.
- 25 Then there arose a question between some of John's disciples and the Jews about purifying.
- 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.
- 27 John answered and said, A man can receive nothing, except it be given him from heaven.
- 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.
- 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.
- 30 He must increase, but I must decrease.

3:16 Lk 2:14; Rom 8:36; Jn 3:16; 3:17 Jn 5:45; Lk 9:56; Jn 1:29; Jn 6:40; 3:18 Jn 3:36; Jn 6:47; Rom 5:1; Rom 8:36; 3:19 Jn 1:4; Jn 8:12; Lk 12:47; Rom 1:24; 3:20 Jn 7:7; 1 Kl 22:8; Ps 50:17; 3:21 Jn 1:47; Jn 5:39; Ps 119:80; Isa 8:20; 3:22 Jn 2:13; Jn 4:8; Jn 7:3; Jn 3:26; 3:23 Ge 3:18; Jer 3:13; Eze 19:10; Rev 1:15; 3:24 Mt 4:12; Mt 14:3; Mk 6:17; 3:25 Jn 2:6; Mt 3:11; Mk 7:8; Heb 6:2; 3:26 Ex 4:4; Jn 1:7; Jn 1:15; Ex 4:4; Jn 1:7; 3:27 Nu 17:5; Jer 17:5; Jer 17:16; Am 7:15; 3:28 Jn 1:20; Jn 1:23; Mal 3:1; Mt 3:5; 3:29 SS 3:11; Isa 54:5; Jer 2:2; 3:30 Isa 9:7; Isa 53:12; Rev 11:3; Ac 13:26; 3:31 Jn 3:13; Jn 6:33; Jn 1:15; Eph 1:21; 3:32 Jn 3:11; Jn 5:20; Jn 3:33; Isa 50:2; 3:33 2 Co 1:18; Heb 6:17; 1 Jn 5:9-10; 3:34 Jn 7:16; Jn 8:40; Jn 8:47; Jn 5:26; 3:35 Jn 5:20; Jn 5:22; Jn 15:9; Jn 17:26; 3:36 Jn 1:12; Jn 5:24; Jn 10:28; Hab 2:4; 4:1 Lk 1:76; Lk 2:11; Lk 19:31; 4:2 Ad 10:48; 1 Co 11:3-17; 4:3 Jn 3:32; Jn 10:40; Jn 11:54; Mt 10:23; 4:4 Mt 10:9-6; Lk 2:49; Lk 9:51-52; Lk 17:11; 4:5 Ge 53:19; Ge 48:22; Jos 24:32; 4:6 Mt 4:2; Mt 8:24; Heb 2:17; Heb 4:15; 4:7 Jn 4:10; Jn 19:28; Ge 24:49; 4:8 Jn 6:5-7; Lk 9:13; 4:9 Jn 4:27; Jn 8:48; Lk 10:33; Ac 13; 4:10 Jn 3:16; Isa 9:6; Isa 42:6; 4:11 Jn 3:4; 1 Co 2:14

- 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.
- 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.
- 33 He that hath received his testimony hath set to his seal that God is true.
- 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.
- 35 The Father loveth the Son, and hath given all things into his hand.
- 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

The Samaritan Woman

- 4 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,
- 2 (Though Jesus himself baptized not, but his disciples,)
- 3 He left Judaea, and departed again into Galilee.
- 4 And he must needs go through Samaria.
- 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
- 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
- 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
- 8 (For his disciples were gone away unto the city to buy meat.)
- 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
- 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
- 11 The woman saith unto him, Sir, thou hast

of Christ, Mercy, and Justice.—In the rainbow above the throne is an everlasting testimony that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish. . . ." Whenever the law is presented before the people, let the teacher of truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; He came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no

stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great" (RH Dec. 13, 1892).

4:14. No Thirst for the World.—"Whosoever drinketh of the water that I shall give him shall never thirst"—never crave the world's advantages and attractions—"but the water that I shall give him shall be in him a well of water springing up unto everlasting life" (Letter 5, 1900).

A Channel.—You must seek to have an indwelling Saviour, who will be to you as a well of water, springing up into everlasting life. The water of life flowing from the heart always waters the hearts of others (MS 69, 1912).

A Revelation of Grace.—The water that Christ referred to was the revelation of His grace in His Word, His Spirit, His teaching, is as a satisfying fountain to every soul. . . . In Christ is fullness of joy forevermore. . . . Christ's gracious

3 or, disoverted 4 or, take unto himself

- nothing to draw with, and the well is deep: from whence then hast thou that living water?
- 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
- 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
- 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
- 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
- 16 Jesus saith unto her, Go, call thy husband, and come hither.
- 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
- 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.
- 19 The woman saith unto him, Sir, I perceive that thou art a prophet.
- 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
- 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.
- 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
- 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
- 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
- 25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
- 26 Jesus saith unto her, I that speak unto thee am he.
- 27 And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

4:12 Jn 8:59; Isa 55:2-3; Mt 12:42; Heb 3:3
4:13 Jn 6:27; Jn 6:49; Isa 65:13-14; Lk 16:24
4:14 Jn 6:35; Jn 6:58; Jn 11:26;
4:15 Jn 6:26; Jn 6:34; Ps 4:6;
4:16 Jn 4:18; Jn 1:42; Heb 4:13; Rev 2:23
4:18 Ge 20:3; Ge 34:2; Ge 34:31; Nu 5:29
4:19 Jn 4:29; 2 Ki 5:26; Lk 7:39; Jn 6:14;
4:20 Ge 12:6-7; Ge 33:18-20; Dt 27:12; Ps 78:68;
4:21 Eccl 14:3; Mal 1:11; Mt 18:20; Lk 21:24;
4:22 2 Ki 17:41; Ezr 4:2; Ac 17:23;
4:23 Jn 5:25; Jn 12:23; Isa 29:13; Isa 58:2;
4:24 2 Co 3:17; 1 Ti 3:17; 1 Sa 16:7; Ps 50:23;
4:25 Jn 4:42; Jn 1:49; Jn 4:29; Jn 4:39;
4:26 Jn 9:37; Mt 16:20; Mt 20:15; Lk 33:30;
4:27 Jn 4:9; Lk 7:39
4:28 Jn 4:27; Mt 28:8; Lk 24:9; Lk 24:33
4:29 Jn 4:25; Rev 22:17
4:30 Isa 60:8; Mt 20:16; Ac 10:33;
4:31 Ge 24:33;
4:32 Jn 4:34; Job 23:12; Ps 63:5; Isa 53:11;
4:33 Mt 16:6-11; Lk 9:45
4:34 Jn 4:32; Ps 40:8; Lk 15:10;
4:35 Jn 4:30; Mt 9:37-38; Lk 10:3
4:36 Pr 11:30; Da 12:3; Rom 1:13; Rom 6:22; 1 Th 2:19;
4:37 Jdg 6:3; Mic 6:15; Lk 19:21
4:38 Ac 2:41; Ac 9:4; Ac 4:32; Ac 5:14;
4:39 Jn 10:41-42; Jn 11:45; Jn 4:29; Jn 4:42
4:40 Ge 32:26; Pr 4:13; SS 3:4; Jer 18:6;
4:41 Ge 49:10; Ac 1:8; Ac 8:12; Jn 6:63;
4:42 Jn 17:8; Jn 4:29; Jn 1:29;
4:43 Rom 15:8; Jn 4:46; Jn 1:42; Mt 4:13
4:44 Mt 13:57; Mk 6:4; Lk 4:24

- 28 The woman then left her waterpot, and went her way into the city, and saith to the men,
- 29 Come, see a man, which told me all things that ever I did: is not this the Christ?
- 30 Then they went out of the city, and came unto him.
- 31 In the mean while his disciples prayed him, saying, Master, eat.
- 32 But he said unto them, I have meat to eat that ye know not of.
- 33 Therefore said the disciples one to another, Hath any man brought him ought to eat?
- 34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.
- 35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.
- 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- 37 And herein is that saying true, One soweth, and another reapeth.
- 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
- 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.
- 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.
- 41 And many more believed because of his own word;
- 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

The Nobleman's Son

- 43 Now after two days he departed thence, and went into Galilee.
- 44 For Jesus himself testified, that a prophet hath no honour in his own country.

presence in His Word is ever speaking to the soul, representing Him as the well of living water to refresh the thirsting. It is our privilege to have a living, abiding Saviour. He is the source of spiritual power implanted within us, and His influence will flow forth in words and actions, refreshing all within the sphere of our influence, begetting in them desires and aspirations for strength and purity, for holiness and peace, and for that joy which brings with it no sorrow. This is the result of an indwelling Saviour (Letter 73, 1897).

4:35. Christ Was Above All Prejudice.—(John 4:35 quoted.) He here referred to the gospel field, to the work of Christianity among the poor, despised Samaritans. His hand reached out to gather them into the garner; they were ready for the harvest.

The Saviour was above all prejudice of nation or people; He was willing to extend the blessings and privileges of the Jews to all who would accept the light which He came to

the world to bring. It caused Him great joy to behold even one soul reaching out to Him from the night of spiritual blindness. That which Jesus had withheld from the Jews and enjoined upon His disciples to keep secret, was distinctly opened before the inquiring woman of Samaria; for He who knew all things perceived that she would make a right use of her knowledge and be the means of leading others to the true faith (2SP 147).

5:17. See EGW on Acts 17:28.

5:22 (see EGW on 2 Cor. 5:10). Christ Appointed as Judge.—To His Son the Father has committed all judgment. Christ will declare the reward of loyalty. "The Father judgeth no man, but hath committed all judgment unto the Son. . . . And hath given him authority to execute judgment also, because he is the Son of man." Christ accepted humanity and lived on this earth a pure, sanctified life. For this reason He has received the appointment of judge. He who occupies the position of judge is God manifest in the

- 45 Then when he was come into Galilee, the Galilaean received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.
- 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
- 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.
- 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.
- 49 The nobleman saith unto him, Sir, come down ere my child die.
- 50 Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.
- 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.
- 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.
- 53 So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth, and himself believed, and his whole house.
- 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

Second Passover: The Invalid at Bethesda

- 5 After this there was a feast of the Jews; and Jesus went up to Jerusalem.
- 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
- 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
- 4 For an angel went down at a certain season into the pool, and troubled the water: whoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
- 5 And a certain man was there, which had

4:45 Lk 8:40, Jn 2:23, Dt 16:16, Lk 9:53
4:46 Jn 21:2, Jos 19:28, Ps 50:15, Hos 5:15
4:47 Mk 10:47, Jn 11:21, Jn 11:32, Lk 8:41
4:48 Jn 2:18, Jn 12:47, Jn 20:29, Mt 16:1
4:49 Ps 40:17, Mk 2:5, Mt 5:45, 46
4:50 Jn 11:40, Mt 8:13, Lk 17:11, Rom 1:20, 11:33, 11:19
4:51 Jn 4:50, Jn 1:53, 10:17, 25
4:52 Ps 33:9, Mt 8:13, Lk 19:9, A 2:99
4:54 Jn 2:11

5:1 Jn 2:15, Ex 5:25, Lev 24:2, Gal 1:1
5:2 Ne 3:1, Ne 12:49, Isa 22:9, Isa 22:13
5:3 Mt 15:30, Lk 7:22, Zec 13:17, Pr 8:5
5:4 Ps 119:60, Pr 1:13, Ec 9:10, Hos 1:13
5:5 Jn 5:11, Jn 9:1, Jn 9:21, Mk 9:21
5:6 Jn 21:17, Ps 112:8, Heb 1:15, Heb 1:15
5:7 Dt 42:36, Ps 72:12, Rom 5:6, Jn 5:1
5:8 Mt 9:6, Mk 2:11, Lk 5:24, 30:9, 11
5:9 Jn 5:14, Mk 1:51, Mk 5:29, Mk 10:52
5:10 Isa 58:13, Jer 17:21, Jer 17:27, Mt 12:1
5:11 Jn 9:16
5:12 Jn 6:29, Mt 21:25, Rom 10:2
5:13 Jn 11:9, Jn 8:52, Lk 1:59, Lk 24:51
5:14 Lev 7:12, Ps 9:15, Ps 27:6, Isa 38:20
5:15 Jn 11:29, Mt 6:5, 10:12, Jn 9:9
5:16 Jn 15:29, Jn 5:13, Jn 7:25, Mt 12:13
5:17 Jn 9:1, Jn 14:10, Ps 65:6, Isa 10:76
5:18 Jn 7:19, Mt 12:5, Jn 5:25, Jn 8:38
5:19 Jn 5:8, Jn 8:50, Jn 8:28, Jn 9:1
5:20 Jn 6:45, Jn 7:26, Mt 5:17, 2:18, 11:7

an infirmity thirty and eight years.

- 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?
- 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
- 8 Jesus saith unto him, Rise, take up thy bed, and walk.
- 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
- 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.
- 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
- 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
- 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.
- 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
- 15 The man departed, and told the Jews that it was Jesus, which had made him whole.

*Rejection by the Sanhedrin:
Close of the Judean Ministry*

- 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.
- 17 But Jesus answered them, My Father worketh hitherto, and I work.
- 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.
- 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- 20 For the Father loveth the Son, and sheweth him all things that himself doeth:

18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

He Alone Is the Judge.—To Christ has been committed all judgment, because He is the Son of man. Nothing escapes His knowledge. However high the rank and great the power of spiritual apostates, One higher and greater has borne the sin of the whole world. He is infinite in righteousness, in goodness, and in truth. He has power to withstand principalities and powers, and spiritual wickedness in high places. Armed and equipped as the Captain of the Lord's host, He comes to the front in defense of His people. His righteousness covers all who love and trust Him. The General of armies, He leads out the heavenly host to stand as a wall of fire about His people. He alone is the judge of their righteousness, for He created them, and at infinite cost to Himself redeemed them. He will see that obedience to God's commandments is rewarded, and that transgressors receive according to their works (Letter 19, 1901).

5:28, 29. See EGW on Matt. 28:2-4.

5:39 (Rev. 22:2). Scriptures Testify of Christ.—In the Word the Saviour is revealed in all His beauty and loveliness. Every soul will find comfort and consolation in the Bible, which is full of promises concerning what God will do for the one who comes into right relation to Him. Especially will the sick be comforted by hearing the Word, for in giving the Scriptures God has given to mankind a leaf from the tree of life, which is for the healing of the nations. How can anyone who reads the Scriptures or who has heard them read, lose his interest in heavenly things, and find pleasure in amusements and enchantments of the world (MS 105, 1901)?

5:40. See EGW on ch. 15:22.

6:35. A Heaven-sent Teacher.—"I am the bread of life," the Author, Nourisher, and Supporter of eternal spiritual life. In the thirty-fifth verse of the sixth chapter of John, Christ represents Himself under the similitude of

and he will shew him greater works than these, that ye may marvel.

- 21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.
- 22 For the Father judgeth no man, but hath committed all judgment unto the Son:
- 23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
- 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.
- 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself:
- 27 And hath given him authority to execute judgment also, because he is the Son of man.
- 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
- 29 And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
- 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.
- 31 If I bear witness of myself, my witness is not true.
- 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
- 33 Ye sent unto John, and he bare witness unto the truth.
- 34 But I receive not testimony from man; but these things I say, that ye might be saved.
- 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.
- 36 But I have greater witness than that of John: for the works which the Father hath

5:21 In 52-49; Ac 3:6 In 11:25
5:22 In 5:27 In 4:35 In 17:2
5:23 In 14:1 Mt 12:21 Rom 15:12 2 Co 1:9
5:24 In 8:16 In 4:18 In 6:40 In 8:51
5:25 In 4:25 In 14:1 In 5:21
5:26 In 14:1 Ps 40:2 Ps 90:2 Jer 10:10
5:27 In 5:22 Ps 110:6 Ac 10:42 1 Co 15:25
5:28 In 5:20 In 4:7 Ac 5:12 Isa 26:19
5:29 Ac 2:15 Lk 14:1 1 Jo 6:38 Heb 14:16
5:30 In 5:19 In 8:28 In 8:42
5:31 In 8:54 Pr 27:2 Rev 3:14
5:32 In 6:17 Mt 12:50 Mk 1:11 Lk 4:22
5:33 In 5:41 In 8:51 Ac 20:31 Lk 14:41
5:35 Mt 11:11 Lk 7:28 2 Pe 1:19 In 6:66
5:36 In 5:42 1 Jo 5:9 In 5:2 In 6:25
5:37 In 6:27 In 8:18 Mt 5:17-5
5:38 In 5:42 In 8:57 In 15:7 Jos 1:8
5:39 In 5:30 In 7:52 In 8:18 In 5:14 In 11:1 In 8:19
5:41 In 5:34 In 6:15 In 7:18 1 Th 2:9
5:42 In 2:25 In 21:17 Lk 10:15
5:43 In 5:36 In 10:25 Mt 24:5 Mt 24:21 Ac 21:48
5:44 In 8:20 In 8:13 Ter 13:25 Heb 5:12
5:45 In 7:19 Rom 2:12 Gal 3:10
5:46 Gal 2:19 Gal 3:19 Gal 3:15
5:47 Lk 10:21 Lk 10:41
6:1 Mt 14:15 Mt 14:15 Nu 34:11
6:2 Mt 8:1 Mt 12:15 Mt 13:2
6:3 In 6:15 Mt 13:25 Mt 15:29
6:4 In 2:13 In 5:1 Ps 126 Lev 23:5
6:5 In 1:45 Lk 9:12 Mt 15:15 Lk 9:14
6:6 Gal 2:1 De 8:2 13:5 De 33:8

given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

- 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.
- 38 And ye have not his word abiding in you, for whom he hath sent, him ye believe not.
- 39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
- 40 And ye will not come to me, that ye might have life.
- 41 I receive not honour from men.
- 42 But I know you, that ye have not the love of God in you.
- 43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
- 44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?
- 45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, even Moses, in whom ye trust.
- 46 For had ye believed Moses, ye would have believed me: for he wrote of me.
- 47 But if ye believe not his writings, how shall ye believe my words?

Galilean Ministry, (6:1-7:1)

Second Passover, A.D. 29-Third Passover, A.D. 30

Third Passover: Feeding the Five Thousand (Mt 14:13-21; Mk 6:30-44, Lk 9:10-17)

- 6 After these things Jesus went over the sea of Galilee, which is the *sea of Tiberias*.
- 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.
- 3 And Jesus went up into a mountain, and there he sat with his disciples.
- 4 And the passover, a feast of the Jews, was nigh.
- 5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?
- 6 And this he said to prove him: for he himself knew what he would do.

heavenly bread. To eat His flesh and to drink His blood means to receive Him as a heaven-sent teacher. Belief in Him is essential to spiritual life. Those who feast on the Word never hunger, never thirst, never desire any higher or more exalted good (MS 81, 1906).

6:53-57. Eating and Drinking Represents Nearness to Christ.—Christ explained the meaning of His words so clearly that none need stumble over them. His statement regarding eating the flesh and drinking the blood of the Son of God, is to be taken in a spiritual sense. We eat Christ's flesh and drink His blood when by faith we lay hold upon Him as our Saviour.

Christ used the figure of eating and drinking to represent that nearness to Him which all must have who are at last partakers with Him in His glory. The temporal food we eat is assimilated, giving strength and solidity to the body. In a similar manner, as we believe and receive the words of the Lord Jesus, they become a part of our spiritual life,

bringing light and peace, hope and joy, and strengthening the soul as physical food strengthens the body (MS 55, 1911).

(Rev. 22:2.) A Practical Application.—It is not enough, for us to know and respect the words of the Scriptures. We must enter into the understanding of them—studying them earnestly, eating the flesh and drinking the blood of the Son of God. Christians will reveal the degree to which they do this by the healthiness of their spiritual character. We must know the practical application of the Word to our own individual character-building. We are to be holy temples, in which God can live and walk and work. Never must we strive to lift ourselves above the servants whom God has chosen to do His work and to honor His holy name. "All ye are brethren." Let us apply this Word to our individual selves, comparing scripture with scripture.

In our daily lives, before our brethren and before the world, we are to be living interpreters of the Scriptures.

- 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.
- 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,
- 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?
- 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
- 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
- 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
- 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Jesus Walks on the Lake (Mt 14:22-38; Mk 6:45-56)

- 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.
- 16 And when even was now come, his disciples went down unto the sea,
- 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.
- 18 And the sea arose by reason of a great wind that blew.
- 19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
- 20 But he saith unto them, It is I; be not afraid.
- 21 Then they willingly received him into the ship: and immediately the ship was at the

6:7 2 Ki. 4:43; Mk 6:57; Jn 12:5; Mt 18:28

6:9 Mt 14:17; Mk 16:9; Mk 6:38; Mk 8:19

6:11 Jn 6:23; 4 Sa 9:13; Lk 24:50; Ac 27:35

6:12 Ne 9:25; Lk 15:5; Lk 9:17; Ps 189; 6:13 2 Ch 25:9; Psa 49

6:14 Jn 4:21; Jn 4:19; Jn 4:25; Jn 4:40; 6:15 Heb 4:13; Mk 11:9; Lk 19:38; Jn 5:17

6:17 Jn 6:21-25; Jn 2:12; Mk 6:45

6:18 Ps 107:25; Ps 135:7; Mt 14:24

6:19 Eze 27:25; Jnh 1:13; Jn 11:18; Lk 24:13

6:20 Ps 35:3; Isa 41:10; Isa 41:14; Isa 44:8

6:21 SS 3:4; Mk 6:51; Rev 3:20

6:22 Mt 14:23; Mk 6:45

6:23 Jn 6:24; Jn 6:4; Jn 6:11-12

6:24 Jn 6:17; Jn 6:23; Jn 7:11; Mk 1:37

6:25 Jn 1:38-39

6:26 Jn 6:47; Jn 6:59; Jn 3:3; Jn 3:5

6:27 Gal 5:6; Psa 2:13; Col 1:29; 1 Th 1:3

6:28 Dt 5:27; Jer 42:20; Mt 19:16; Lk 10:25

6:29 Jn 3:36; Jn 5:39; Ps 2:12; Mt 17:5

6:30 Jn 2:13; Jn 4:8; Ex 4:8; Mk 8:11; 1

6:31 Jn 6:49; Ex 16:35; Dt 8:3; 1 Co 10:3

6:32 Ex 16:4; Ex 16:8; Ps 78:23; Jn 6:33

6:33 Jn 6:38; Jn 6:48; Jn 3:13; Jn 8:42

6:34 Jn 6:26; Jn 4:15; Ps 46

6:35 Jn 6:41; Jn 6:37; Jn 6:43; Jn 6:45

6

1 or, Work not

land whither they went.

- 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;
- 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)
- 24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

Sermon on the Bread of Life; Rejection in Galilee

- 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
- 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
- 28 Then said they unto him, What shall we do, that we might work the works of God?
- 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
- 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?
- 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.
- 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.
- 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.
- 34 Then said they unto him, Lord, evermore give us this bread.
- 35 And Jesus said unto them, I am the bread

doing honor to Christ by revealing His meekness and His lowliness of heart. Christ's teachings are to be to us as the leaves of the tree of life. As we eat and digest the bread of life, we shall reveal a symmetrical character. By our unity, by esteeming others better than ourselves, we are to bear to the world a living testimony of the power of the truth.

When men submit entirely to God, eating the bread of life and drinking the water of salvation, they will grow up into Christ. Their characters are composed of that which the mind eats and drinks. Through the Word of life, which they receive and obey, they become partakers of the divine nature. Then their entire service is after the divine similitude, and Christ, not man, is exalted (Letter 64, 1900).

6:53-57, 65. **Eating of the Tree of Life.**—"Whoso eateth my flesh, and drinketh my blood," says Christ, "hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that

eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." This is eating the fruit of the tree of life (MS 112, 1898).

6:63. See EGW on Gen. 3:24.

7:1-5. **Relatives Dimly Understood Christ's Mission.**—[John 7:1-5 quoted.] The brethren here referred to were the sons of Joseph, and their words were spoken in irony. It was very painful to Christ that His nearest relatives should so dimly understand His mission, and should entertain the ideas suggested by His enemies. But the Saviour did not answer the cruel sarcasm with words of like character. He pitied the spiritual ignorance of His brethren, and longed to give them a clear understanding of His mission (MS 33, 1911).

of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

Jn 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father; save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among them-

6:36 In 6:26 In

6:37 In 6:39 In

6:38 In 6:55 In

6:39 In 6:40 In

6:40 In 6:41 In

6:41 In 6:45 In

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6:106 In 6:107 In

6:107 In 6:108 In

6:108 In 6:109 In

6:109 In 6:110 In

selves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 What and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of

7:1-53. See FGW on Ex. 23:16

7:16. **Rescued From Error.**—Jesus answered them, and said, My doctrine is not mine, but his that sent me. My words are in perfect harmony with the Old Testament Scriptures, and with the law spoken from Sinai. I am not preaching a new doctrine. I am presenting old truths rescued from the framework of error, and placed in a new setting (MS 33, 1911).

7:41, 50-52. **Priests and Rulers Deceived.**—(John 7:51 quoted.) The lesson that Christ had given to Nicodemus had not been in vain. Conviction had fastened upon his mind, and in his heart he had accepted Jesus. Since his interview with the Saviour, he had earnestly searched the Old Testament Scriptures, and he had seen truth placed in the true setting of the gospel.

The question asked by him was wise, and would have commended itself to those presiding at the council had they not been deceived by the enemy. But they were so

filled with prejudice that no argument in favor of Jesus at Nazareth, however convincing, had any weight with them. The answer that Nicodemus received, was, "Art thou also of Galilee? Search, and look for out of Galilee ansett to prophet."

The priests and rulers had been deceived, as Satan meant them to be, into believing that Christ came out of Galilee. Some who knew that he was born in Bethlehem kept silent, that the falsehood might not be robbed of its power (MS 33, 1911).

8:12. **The Sons of Light Will Walk in the Light.**—It is not this will that they should live in unbelief. Jesus is light, and in Him is no darkness at all. His children are the children of light. They are renewed in His image, and called out of darkness into His marvelous light. He is the light of the world, and so also are they that follow Him. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the

Simon: for he it was that should betray him, being one of the twelve.

7 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

Ministry. (7:2-11:57)

Autumn, A.D. 30-Passover; A.D. 31

Secret Journey to the Feast of Tabernacles

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come.

9 When he had said these words unto them, he abode still in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

Teaching in the Temple

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My

7:1 Jn 4:3; Jn 4:54;

Jn 1:54; Ac 10:38;

7:2 1 Ki 8:2; 1 Ki

8:65; 2 Ch 7:9-10; Eze

3:4;

7:3 Jn 7:5; Mk 3:31;

Lk 8:19; Ac 2:14; Ge

37:20;

7:4 Jn 18:20; 1 Ki

22:13; Mt 4:5; Ase 2:4-

12

7:5 Mic 7:5-6; Mk

3:21

7:6 Jn 7:8; Jn 7:30;

Jn 2:4; Jn 13:1.

7:7 Jn 15:19; Lk

6:26; Jas 4:4; 1 Jn 4:5;

7:8 Jn 7:6; Jn 7:30;

Jn 8:20; Jn 8:30.

7:10 Ps 26:8; Ps

40:8; Mt 3:15; Gal 4:4;

7:11 Jn 11:56

7:12 Jn 7:32; Jn

9:16; Php 2:14; Jn

6:14;

7:13 Jn 5:2; Jn 9:22;

Jn 9:34; Rev 2:13

7:14 Jn 7:2; Jn 7:39;

Nu 23:17; Mal 3:1.

7:15 Jn 7:46; Mt

22:22; Lk 2:47; Ac 2:7;

7:16 Jn 3:11; Jn

3:31; Jn 8:28; Jn

14:10;

7:17 Jk 8:43; Jn

8:47; Ps 25:12; Hcs

6:3;

7:18 Jn 5:41; 1 Th

2:6; 1 Pe 4:14; Jn

7:28

7:19 Jn 1:17; Jn

5:45; Dt 33:4; Ac 7:38;

7:20 Jn 8:48; Jn

8:52; Jn 10:20; Mt

10:25

7:21 Jn 5:9-11

7:22 Lev 12:3; Gal

3:17

7:24 Jn 8:15; Ps

82:2; Isa 5:23; Jas 2:1;

7:25 Jn 7:10-11; Jn

7:20

7:26 Isa 42:4; Mt

22:16; Ac 4:13; Rnp

1:14;

7:27 Jn 7:15; Jn

6:42; Mk 6:9; Isa 11:1;

7:28 Jn 1:46; Jn

8:14; Mt 2:23; Lk 2:4;

7:29 Jn 1:18; Jn

8:55; Jn 10:15; 1 Jn

4:9.

7:30 Jn 7:19; Jn

8:37; Jn 8:59; Lk

20:19;

7:31 Jn 4:39; Jn

12:42; Mt 12:23; Lk

8:13;

7:32 Jn 12:19; Mt

23:13; Jn 18:3; Ac

5:26

doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goest about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision; that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

more perseveringly will they be pursued by the enemy; but their marriage to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ.

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern, when we have a sure, unerring pattern. We should not measure ourselves by the world, nor by the opinions of men, nor by what we were before we embraced the truth. But our faith and position in the world as they now are, must be compared with what they would have been if our course had been continually onward and upward since we professed to be followers of Christ. This is the only safe comparison that can be made. In every other there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance, and angels make the report, wanting (1Pe 4:5; 158).

8:31-38. Some Under Satan's Training.—[John 8:31-37 quoted.] What stern truth is here spoken. How many there are who boast that they are not in bondage to any one, when they are bound to the most cruel of all tyrants. They have placed themselves under Satan's training, and they treat God's people as he directs them to. How many there are who hear the word of truth, but hate the message and the messenger, because the truth disturbs them in their deceptive practices!

"I speak that which I have seen with my Father," Christ continued, "and ye do that which ye have seen with your father." Two classes are plainly brought to view in these words—the children of light, who obey the truth, and the children of darkness, who reject the truth (MS 136, 1899).

Our Life Must Be in Harmony With the Truth.—With some the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance or its claims. They hear the truth, but do not fully

⁷ 1 or, learning ² or, without breaking the law of Moses

- 33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.
- 34 Ye shall seek me, and shall not find me; and where I am, *thither* ye cannot come.
- 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?
- 36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find me; and where I am, *thither* ye cannot come?
- 37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.
- 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- 39 (But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)
- 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.
- 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?
- 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
- 43 So there was a division among the people because of him.
- 44 And some of them would have taken him; but no man laid hands on him.
- 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?
- 46 The officers answered, Never man spake like this man.
- 47 Then answered them the Pharisees, Are ye also deceived?
- 48 Have any of the rulers or of the Pharisees believed on him?
- 49 But this people who knoweth not the law are cursed.
- 50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them.)
- 51 Doth our law judge *any* man, before it hear him, and know what he doeth?
- 52 They answered and said unto him, Art

7:33 In 14:1, In 14:5, In 14:55, In 16:5
7:34 In 1:43, In 1:6, In 17:24, Hos 5:6
7:35 Isa 11:12, Zep 3:10, Ac 21:21, Jas 1:1
7:36 In 4:4, In 4:9, In 6:11, In 6:52
7:37 Lev 24:46, Num 20:45, In 7:28, In 1:23
7:38 Dt 18:15, In 1:14, Pr 10:11, Isa 12:5
7:39 In 14:26, Pr 1:23, Isa 12:5, Joel 2:28
7:41 In 7:41, In 1:41, In 7:25, In 4:12
7:42 In 7:27, Ps 132:11, Isa 11:1, Jer 23:5
7:43 In 7:12, In 9:16, In 10:19, Mt 10:45
7:44 In 7:40, In 8:20, Ac 18:10, Ac 23:11
7:45 In 7:42, Ac 5:21-27
7:46 In 7:26, Mt 20:18, 22
7:47 In 7:12, 2 Ki 18:29, Mt 27:64, 2 Co 6:8
7:48 In 7:26, In 7:50, In 12:62, Mt 11:25
7:49 In 9:44, In 9:10, Isa 5:21, Isa 28:14
7:50 In 3:12, In 10:40
7:51 Dt 1:17, Pr 18:14
7:52 In 9:34, Ge 19:9, Is 2:14, In 7:41
7:53 Ps 43:10, Ps 76:5, Is 7:6

8:1 Mt 21:1, Mk 11:1, Mk 15:3
8:2 In 4:51, Lcc 9:16, Lev 24:10, Eze 23:17, Mt 5:17
8:6 Num 14:22, Mt 19:4, Lk 10:25
8:7 In 7:46, Pr 12:18, Jer 23:29, Gal 10:1
8:9 1 Ki 2:44, Ps 50:21, Lcc 7:22, Rom 2:15
8:10 Isa 41:11-12
8:11 In 8:15, In 3:17, In 18:9
8:12 In 8:19, In 9:5, In 12:45, Isa 9:2
8:13 In 5:41, 7:17
8:14 Num 12:4, 2 Co 11:51, 2 Co 12:19, In

thou also of Galilee? Search, and look for out of Galilee ariseth no prophet.

The Adulteress

- 53 And every man went unto his own house.
- 8 Jesus went unto the mount of Olives.
- 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.
- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
- 4 They said unto him, Master, this woman was taken in adultery, in the very act.
- 5 Now Moses in the law commanded us that such should be stoned: but what sayest thou?
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not*.
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
- 8 And again he stooped down, and wrote on the ground.
- 9 And they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last; and Jesus was left alone, and the woman standing in the midst.
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

The Light of the World

- 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
- 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 14 Jesus answered and said unto them

understand it, because they do not conform their lives to it; and therefore are not sanctified through obeying it. And yet they rest as unconcerned and well satisfied as though the cloud by day and the pillar of fire by night, as token of God's favor, went before them. They profess to know God, but in works deny Him. They reckon themselves His chosen, peculiar people; yet His presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light shines, but they do not comprehend it. No stronger delusion can deceive the human mind than that which makes them believe that they are right, and that God accepts their works, when they are sinning against Him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things.

There are some who profess to be Christ's followers, yet

put forth no effort in spiritual things. In any worldly enterprise they put forth effort, and manifest ambition to accomplish their object, and bring about the desired end, but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, though another were playing the game of life for them, and they had nothing to do but wait the result (1Ti 1:5).

8:44 See **EGW on Gen. 2:17; Mal. 4:1; Satan's Masterpiece.**—The forces of the powers of darkness will unite with human agents who have given themselves unto the control of Satan, and the same scenes that were exhibited at the trial, rejection and crucifixion of Christ will be revived. Through yielding to satanic influences men will be merged into fiends, and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men

³ or, Greeks ⁴ Gr to him

- Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
- 15 Ye judge after the flesh; I judge no man.
- 16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
- 17 It is also written in your law, that the testimony of two men is true.
- 18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
- 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
- 20 These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him; for his hour was not yet come.
- 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.
- 22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
- 23 And he said unto them, Ye are from beneath: I am from above: ye are of this world; I am not of this world.
- 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.
- 25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.
- 26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.
- 27 They understood not that he spake to them of the Father.
- 28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
- 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
- 30 As he spake these words, many believed on him.

who reflect his own image (Mt 9, 1894)

Devilish Songs.—When a soul is captured from the ranks of Christ the synagogue of Satan sing in hellish triumph (letter 12a 1893)

9. God's Power and Grace Should Be Realized.—It was generally believed by the Jews that sin is punished in this life. Every affliction was regarded as the penalty of some wrong-doing either of the sufferer himself or of his parent. It is true that all suffering results from the transgression of God's law, but this truth had become perverted. Satan, the author of sin and all its results, had led men to look upon disease and death as proceeding from God,—as punishment arbitrarily inflicted on account of sin. Hence one upon whom some great affliction or calamity had fallen, had the additional burden of being regarded as a great sinner.

Thus the way was prepared for the Jews to reject Jesus, who had borne our griefs and carried our sorrows."

8:12 In 7:24; 1 St 16:7; Am 5:7; Am 6:12

8:16 1 St 16:7; Ps 98:9; Ps 99:1; Isa 9:7

8:17 In 10:34; Jn 15:25; Gal 4:24

8:18 In 8:12; In 8:25; In 8:55; In 8:19; In 8:55; In 10:10; In 7:26

8:20 Mt 27:6; Mk 12:11; Mk 12:13; Jn 8:59

8:21 In 7:34; In 12:35; In 12:45; Mt 24:30

8:22 In 8:48; In 8:52; In 7:20; Ps 22:6

8:23 In 1:11; Jn 5:13; Ps 17; 1 Jn 1:4

8:24 In 8:21; Jn 5:18; In 8:46

8:25 In 1:19; In 1:22; In 10:24

8:26 In 16:12; In 8:16; In 8:17; In 7:26

8:27 Jn 8:13; In 8:17; Isa 6:9; Isa 59:10

8:28 In 5:14; In 19:18; Ac 2:1

8:29 In 8:16; In 10:42; Isa 42:1

8:30 In 2:23; Jn 6:11; Jn 7:31

8:31 1 St 12:11; Mt 24:13; Ac 15:45; Ac 26:22

8:32 In 6:15; Jn 7:17; Ps 25:3; Ps 48; 8:33 In 8:59; Lev 25:12; Mt 5:9

8:34 In 5:3; Mt 5:18; In 5:22; Ac 8:25

8:35 Ecce 40:17; Gal 5:1; Ps 12:5

8:36 Ps 19:13; Ps 119:52; Isa 61:1; Lk 10:16

8:37 In 8:55; Ac 15:26; Rom 9:7

8:38 In 8:26; Jn 5:32; In 10:10

8:39 In 8:34; Jn 8:57; Mt 9:9; Mt 5:15

8:40 In 8:57; Ps 57:32; Gal 4:16

8:41 In 8:38; In 8:41; Hos 1:2; Md 2:11

8:42 In 5:25; Md 1:6; In 1:11; In 17:8

8:43 In 8:27; Pr 26:5; Isa 40:18

8:44 In 8:48; In 8:11; In 6:70; Ge 4:13

8:45 In 7:7; Gal 4:16; 2 Th 2:10

8:46 In 8:7; In 14:50; In 15:10; In 10:8

8:47 In 8:47; Jn

The Argument About Descent From Abraham

- 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
- 32 And ye shall know the truth, and the truth shall make you free.
- 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
- 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
- 35 And the servant abideth not in the house for ever; *but* the Son abideth ever.
- 36 If the Son therefore shall make you free, ye shall be free indeed.
- 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
- 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
- 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.
- 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.
- 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.
- 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- 43 Why do ye not understand my speech? *even* because ye cannot hear my word.
- 44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
- 45 And because I tell *you* the truth, ye believe me not.
- 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
- 47 He that is of God heareth God's words;

Jn

was looked upon by the Jews as "stricken, smitten of God, and afflicted;" and they hid their faces from Him Isa 53:3,4.

God had given a lesson designed to prevent this. The history of Job had shown that suffering is inflicted by Satan, and is overruled by God for purposes of mercy. But Israel did not understand the lesson. The same error for which God had reproved the friends of Job was repeated by the Jews in their rejection of Christ.

The belief of the Jews in regard to the relation of sin and suffering was held by Christ's disciples. While Jesus corrected their error, He did not explain the cause of the man's affliction, but told them what would be the result. Because of it the works of God would be made manifest.

As long as I am in the world," He said, "I am the light of the world." Then having anointed the eyes of the blind man, He sent him to wash in the pool of Siloam, and the man's sight was restored. Thus Jesus answered the question of the disciples in a practical way, as He usually answered

ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

Jn

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me: of whom ye say, that he is your God:

55 Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

The Man Born Blind

9 And as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh,

8:45, In 8:45, In 6:65,

8:48, In 8:52, In

13:15, Mt 15:7, Jn

2:19,

8:49, 1 Pt 2:24, In

8:20, In 11:4, In

12:28,

8:51, In 5:24, In

6:50, In 8:55, In 8:12

1k 2:26,

8:52, In 8:48, In

9:23, Jn 1:5, 6 Heb

11:17,

8:53, In 8:58, In

11:2, In 12:51, In 9:6,

8:54, In 8:50, In

2:11, In 7:18, In

25:27,

8:55, In 8:19, In

15:21, In 10:3, In

9:22,

8:56, In 22:18, In

10:24, In 11:15,

11:11, 49,

8:58, In 8:54, In

8:51, In 17:5, In

17:24, In 9:6,

8:59, In 11:8, In

18:31, In 2:16, In

1:29,

9:1, In 9:42,

9:2, In 9:54, In

10:14,

9:3, In 21:27, In

22:5, In 32:5, In

15:2,

9:4, In 1:54, In 5:19,

In 5:46, In 10:52,

9:5, In 8:12, In

12:16, In 9:6,

9:6, Mk 7:5, Mk

8:24, Rev 4:18,

9:7, In 9:11, In

3:15, In 9:6,

9:8, In 21:1, In 1:8,

2:8, Mk 10:10,

9:10, In 1:15, In

9:21, In 5:9, In 11:5,

9:11, In 9:27, In

9:17,

9:12, In 7:11,

9:13, In 11:57, In

12:19, In 12:42,

9:14, In 5:9, In 5:16,

1k 1:11,

9:15, In 9:26, In

9:20,

9:16, In 9:24, In 3:2,

In 5:46, In 7:18,

9:17, In 4:19, In

9:13, In 2:19,

9:18, In 5:24, In

19:14, In 2:11, In

1k 1:11,

9:19, In 5:10, In

1:14,

9,

1 or, spread the clay

upon the eyes of

the blind man

when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam. (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

questions put to Him from curiosity. The disciples were not called upon to discuss the question as to who had sinned or had not sinned, but to understand the power and mercy of God in giving sight to the blind. It was evident that there was no healing virtue in the clay, or in the pool wherein the blind man was sent to wash, but that the virtue was in Christ.

The Pharisees could not but be astonished at the cure. Yet they were more than ever filled with hatred; for the miracle had been performed on the Sabbath day (DA 471, 472).

Witnesses for Christ.—The Lord Jesus knew the ordeal through which the man was passing, and He gave him grace and utterance, so that he became a witness for Christ. He answered the Pharisees in words that were cutting rebuke to his questioners. They claimed to be the expositors of Scripture, the religious guides of the nation; and yet here was One performing miracles, and they were confess-

edly ignorant as to the source of His power, and as to His character and claims. "Why herein is a marvelous thing," said the man, "that ye know not from whence He is:—and yet He hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth His will, Him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing."

The man had met his inquisitors on their own ground. His reasoning was unanswerable. The Pharisees were astonished, and they held their peace—spellbound before his pointed, determined words. For a few moments there was silence. Then the frowning priests and rabbis gathered about them their robes, as though they feared contamination from contact with him; they shook off the dust from their feet, and hurled denunciations against him.—"Thou wast altogether born in sins, and dost thou teach us?" And

- 21 But by what means he now ~~seeth~~, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
- 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.
- 23 Therefore said his parents, He is of age; ask him.
- 24 Then again called they the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner.
- 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.
- 26 Then said they to him again, What did he to thee? how opened he thine eyes?
- 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?
- 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
- 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.
- 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
- 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
- 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.
- 33 If this man were not of God, he could do nothing.
- 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
- 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?
- 36 He answered and said, Who is he, Lord, that I might believe on him?
- 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with

9:22 Jn 7:13; Jn 19:38; Pr 29:25; Isa 57, Isa 57:11;
9:23 Jn 9:21
9:24 Jn 5:23; Jn 8:49; Jn 16:2; Jos 7:19;
9:25 Jn 9:30; Jn 5:11; Jn 5:10
9:27 Jn 9:10-15; Lk 22:67
9:28 Jn 9:34; Isa 51:7; Mt 5:11;
9:29 Jn 1:17; Mt 16:28; Dt 34:10; Ps 103:7;
9:30 Jn 3:10; Jn 12:37; Isa 29:14; Mk 6:66
9:31 Job 35:12; Job 42:8; Ps 18:41; Ps 34:15;
9:32 Job 20:4; Isa 64:4; Lk 1:70; Rev 16:18
9:33 Jn 9:13; Jn 9:21; Ac 5:38-39
9:34 Jn 9:2; Job 14:4; Ps 51:5; Gal 2:15;
9:35 Jn 5:14; Ps 27:10; Rom 10:20; Jn 3:36;
9:36 Jn 1:38; SS 9:9; Mt 11:5
9:37 Jn 4:26; Jn 7:17; Ps 25:14; Mt 11:25;
9:38 Jn 20:28; Ps 2:12; Ps 45:11;
9:39 Jn 3:17; Jn 8:15; Lk 23:4; 2 Co 2:16;
9:40 Jn 9:34; Mt 23:16; Lk 11:39; Rev 3:17
9:41 Pr 26:42; Isa 5:21; Jer 2:35;
10:1 Jn 3:3; Jn 10:9; Jer 14:15; Jer 23:32;
10:2 Jn 10:7; Ac 20:28; 1 Ti 4:14; Tit 1:5;
10:3 1 Co 16:9; Gal 4:3; 1 Pe 1:12;
10:4 Jn 12:26; Jn 13:15; Dt 1:30; 1 Co 11:1;
10:5 1 Ki 22:7; Pr 19:27; Mk 4:24;
10:6 Jn 6:52; Jn 6:66; Ps 82:5;
10:7 Jn 10:11; Jn 10:9; Eph 2:18; Ps 79:13;
10:8 Jn 10:1; Eze 34:2; Zep 3:3;
10:9 Jn 10:1; Jn 10:7; Eph 2:18;
10:10 Jn 10:1; Jn 12:6; Isa 56:11;
10:11 Jn 10:14; Ps 23:1; Ps 80:1;
10:12 Jn 10:3; 1 Ti 3:3; 1 Ti 3:8; Tit 1:7;

thee.

- 38 And he said, Lord, I believe. And he worshipped him.
- 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
- 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
- 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

The Good Shepherd

- 10 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- 2 But he that entereth in by the door is the shepherd of the sheep.
- 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.
- 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.
- 8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
- 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.
- 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
- 11 I am the good shepherd: the good shepherd giveth his life for the sheep.
- 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth

Jn

they excommunicated him (DA 474).

10:2-9. See EGW on Matt. 24:23, 24.

10:4. See EGW on 2 Cor. 11:14.

10:17, 18 (Isa. 61:8; Phil. 2:6-8); see EGW on Mark 16:6. Christ Man's Surety.—Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the Commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" He could reply, "Here am I; send Me." He could pledge Himself to become man's surety; for He could say that which the highest angel could not say,—I have power over My own life, "power to lay it down, and ... power to take it again" (YI June 24, 1900).

10:18. See EGW on ch. 1:4; 20:17.

10:30 God's Character Revealed Through Christ.—

As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, "and the express image of His person," Jesus, as a personal Saviour, came to the world. As a personal Saviour He ascended on high. As a personal Saviour He intercedes in the heavenly courts. Before the throne of God in our behalf ministers "One like unto the Son of man." Hebrews 1:3; Revelation 1:13.

Christ, the Light of the world, veiled the dazzling splendor of His divinity and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ.

"I and My Father are one," Christ declared. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." John 10:30; Matthew 11:27.

them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.

Jn 20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

At the Feast of Dedication

22 And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou 'make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to

10:13 In 12:6 Ac

10:14 In 10:11, In

10:27 Ps 106

10:15 In 1:18 In

6:6 Mt 11:27

10:16 In 11:52 Ge

19:10 Ps 96:9

10:18 In 9:11 A

2:24 A 5:18

10:19 In 9:16 A

11:14 G 4:5

10:20 In 7:30 Mt

9:41 Mt 10:25 Mk

5:21

10:21 In 9:6 Ex

11:14 Ps 9:9

10:23 A 5:11 A

5:12

10:24 1 Ki 18:21

Mt 11:5 Lk 3:15, In

8:25

10:25 In 8:12 In

8:21 In 8:58 In 5:2

10:26 In 10:3, In

10:27 In 6:68

10:27 In 10:3 In

8:13 Mt 17:5 Heb

4:7

10:28 In 5:16 In

6:27 In 6:68 Heb

7:25

10:29 In 6:47, In

17:2 In 11:28 D 1:3

10:30 In 5:17 In

5:25 In 11:25

10:31 In 5:18 In

8:59 In 11:8

10:32 In 10:25 In

10:57 In 5:6

10:33 Lev 24:14

10:21 In 10:50 Ps

82:1

10:34 In 12:50 In

15:25 Ps 82:1

10:35 Ge 15:1 In

15:15 Lk 15:1

10:36 In 5:31 In

6:27 Ps 22:18 42:1

10:37 In 10:25 In

10:42 In 5:31

10:38 In 5:2 In

8:50 A 2:22

10:39 In 10:41 In

7:40 In 7:11 In 8:59

10:40 In 1:28 In

5:26 In 7:1 In 11:51

10:41 In 5:20 Mk

1:5 Lk 5:1 Lk 12:1

10:42 In 2:25 In

1:49 In 1:1 In 8:40

11:1 In 11:5 In

11:6 Ge 28:1

11:2 In 12:5 Mt

20:67 Mk 14:5

11:3 In 11:1 In

11:5 In 14:23

11:4 In 9:8 Rom

11:11 In 11:40

11:5 In 11:8 In

11:40 In 16:27

11:6 Ge 22:14 Ge

42:21 Isa 60:18 Mt

15:22 28

stone him.

32 Jesus answered them, Many good works have I shewed you from my Father: for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest: because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand.

40 And went away again beyond Jordan into the place where John at first baptized: and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42 And many believed on him there.

The Raising of Lazarus

11 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

(It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same

Christ came to teach human beings what God desires them to know. In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power. His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.

God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and the attributes of the invisible God (Mt 11:9).

11. God's Seal Was Upon the Work of Jesus Christ.—Among the most steadfast of Christ's disciples was Lazarus of Bethany. From their first meeting his faith in Christ had been strong; his love for Him was deep, and he was greatly beloved by the Saviour. It was for Lazarus that the greatest of Christ's miracles was performed. The Saviour blessed all

who sought His help. He loves all the human family. But to some He is bound by peculiarly tender associations. His heart was knit by a strong bond of affection to the family at Bethany, and for one of them His most wonderful work was wrought.

At the home of Lazarus, Jesus had often found rest. The Saviour had no home of His own. He was dependent on the hospitality of His friends and disciples, and often, when weary, thirsting for human fellowship, He had been glad to escape to this peaceful household, away from the suspicion and jealousy of the angry Pharisees. Here He found a sincere welcome, and pure, holy friendship. Here He could speak with simplicity and perfect freedom, knowing that His words would be understood and treasured.

"Where have ye laid him?" He asked. "They said unto Him, Lord, come and see." Together they proceeded to the grave. It was a mournful scene. Lazarus had been much beloved, and his sisters wept for him with breaking heart.

- place where he was.
- 7 Then after that saith he to *his* disciples, Let us go into Judaea again.
- 8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?
- 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because his seeth the light of this world.
- 10 But if a man walk in the night, he stumbleth, because there is no light in him.
- 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.
- 12 Then said his disciples, Lord, if he sleep, he shall do well.
- 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.
- 14 Then said Jesus unto them plainly, Lazarus is dead.
- 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
- 16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.
- 17 Then when Jesus came, he found that he had lain in the grave four days already.
- 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:
- 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.
- 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.
- 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
- 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
- 23 Jesus saith unto her, Thy brother shall rise again.
- 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
- 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me,

11:7 Lk 9:51; Ac 15:36; Ac 20:22-24
11:8 Jn 10:31; Jn 10:39; Ac 20:24
11:9 Jn 9:4; Jn 12:35; Pr 3:23
11:10 Ps 27:2; Ex 24:16; Lk 13:16
11:11 Jn 3:29; Ex 33:11; Isa 41:8; Jas 2:23
11:14 Jn 10:24; Jn 16:25; Jn 16:28
11:15 Jn 17:19; Ge 26:24; Ps 105:14; Isa 54:15
11:16 Jn 28:2; Mt 10:5; Mk 3:8; Lk 6:15
11:17 Jn 13:39; Jn 2:19; Hos 6:2
11:18 Jn 6:19; Lk 24:13; Rev 14:20; Rev 21:16
11:19 Ge 37:35; Job 2:11; Ec 7:2; Isa 51:19
11:20 Jn 11:30; Mt 25:1; Mt 25:6
11:21 Jn 11:32; Jn 11:37; 1 Ki 17:18
11:22 Jn 9:31; Mk 9:23; Jn 3:35
11:23 Jn 11:49-54
11:24 Ps 17:15; Isa 25:8; Isa 26:19
11:25 Jn 5:21; Rom 8:11; 2 Co 4:14; Php 3:10
11:26 Jn 4:14; Jn 5:24; Jn 6:59
11:27 Jn 1:29; Jn 4:42; Jn 6:69
11:28 Jn 11:20; Jn 1:41; Zac 3:10
11:29 Ps 27:8; Pr 15:23; Pr 27:17
11:30 Jn 11:20
11:31 Jn 11:19; Ge 37:35; 1 Co 2:15
11:32 Lk 5:8; Lk 8:41; Lk 17:16; Rev 5:8
11:33 Rom 12:15; Jn 11:38; Jn 12:27
11:34 Jn 1:39; Jn 20:22; Mt 28:9
11:35 Jn 11:33; Ge 43:30; Ps 119:136; Isa 53:3
11:36 Eph 5:2; Eph 5:25; 1 Jn 3:1; Rev 1:5
11:37 Jn 9:6; Mk 15:32; Lk 23:35
11:38 Jn 11:33; Eze 9:4; Eze 21:6; Jn 11:17; Ge 3:19
11:40 2 Ch 20:20; Jn 11:4; Jn 1:14
11:41 Jn 17:1; Ps 123:1; Mt 11:25
11:42 Jn 11:22; Jn 8:29; Mt 26:53; Heb 5:7

though he were dead, yet shall he live:

- 26 And whosoever liveth and believeth in me shall never die. Believeth thou this?
- 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
- 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
- 29 As soon as she heard that, she arose quickly, and came unto him.
- 30 Now Jesus was not yet come into the town, but was in that place where Martha met him.
- 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
- 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
- 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
- 34 And said, Where have ye laid him? They said unto him, Lord, come and see.
- 35 Jesus wept.
- 36 Then said the Jews, Behold how he loved him!
- 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?
- 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.
- 39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.
- 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?
- 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
- 42 And I knew that thou hearest me always:

while those who had been his friends mingled their tears with those of the bereaved sisters. In view of this human distress, and of the fact that the afflicted friends could mourn over the dead while the Saviour of the world stood by,—“Jesus wept.” Though He was the Son of God, yet He had taken human nature upon Him, and He was moved by human sorrow. His tender, pitying heart is ever awakened to sympathy by suffering. He weeps with those that weep, and rejoices with those that rejoice (DA 524, 533).

Why Christ Wept?—But it was not only because of His human sympathy with Mary and Martha that Jesus wept. In His tears there was a sorrow as high above human sorrow as the heavens are higher than the earth. Christ did not weep for Lazarus; for He was about to call him from the grave. He wept because many of those now mourning for Lazarus would soon plan the death of Him who was the resurrection and the life. But how unable were the unbelieving Jews rightly to interpret His tears! Some, who could

see nothing more than the outward circumstances of the scene before Him as a cause for His grief, said softly, “Behold how He loved him.” Others, seeking to drop the seed of unbelief into the hearts of those present, said derisively, “Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?” If it were in Christ’s power to save Lazarus, why then did He suffer him to die?

A scene was about to take place, in His humiliation and crucifixion, that would result in the destruction of Jerusalem, and at that time none would make lamentation for the dead. The retribution that was coming upon Jerusalem was plainly portrayed before Him. He saw Jerusalem compassed by the Roman legions. He knew that many now weeping for Lazarus would die in the siege of the city, and in their death there would be no hope.

It was not only because of the scene before Him that Christ wept. The weight of the grief of ages was upon Him.

11 ¹ that is, about two miles ² Gr. he troubled himself

but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

Withdrawal to Ephraim

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

He saw the terrible effects of the transgression of God's law. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing, looking down the years to come. He saw the sultering and sorrow, tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy upon His soul, and the fountain of His tears was broken up as He longed to relieve all their distress (DA 533, 534).

Christ Asks Help From Men.—Take ye away the stone," Christ could have commanded the stone to remove, and it would have obeyed His voice. He could have bidden the angels who were close by His side to do this. At His bidding, invisible hands would have removed the stone. But it was to be taken away by human hands. Thus Christ would show that humanity is to co-operate with divinity. What human power can do, divine power is not

11:43 Mk 11:41, Ac 6:6, Ac 5:12, Ac 9:41.
11:44 Jn 8:21, Jn 5:25, Jn 10:30, Ge 1:3.
11:45 Jn 11:19, Jn 11:31, Jn 2:23, Jn 10:1.
11:46 Jn 9:13, Jn 12:57, Ac 5:25.
11:47 Mt 26:3, Mk 14:18, 22:2, Ac 5:21.
11:48 Ac 5:28, Jn 17:13, 8:12, 14:1, 5:2.
11:49 Lk 3:2, Ac 9:3, Pt 26:12, 1 Co 1:20.
11:50 Jn 11:48, Jn 18:11, Rom 8:9.
11:51 Lk 28:30, 1 Sa 25:9, Nu 22:28, 1 Co 13:2.
11:52 Jn 1:29, Jn 12:32, Ps 22:15, Ps 22:27.
11:53 Ac 1:6, Ne 13:21, Ps 113:2, Mt 16:21.
11:54 Jn 7:1, Jn 10:10, Jn 18:20, Jn 7:6.
11:55 Jn 2:13, Jn 6:1, Jn 9:13, 12:11.
11:56 Jn 11:8, Jn 7:11, Jn 11:7.
11:57 Jn 8:50, Jn 9:22, Jn 10:40, Ps 109:1.
12:1 Jn 11:55, Jn 11:1, Jn 11:41, Mt 21:7.
12:2 Lk 5:29, Lk 11:12, Rev 5:2, Mt 26:6.
12:3 Jn 11:2, Jn 11:28, Jn 11:32, Mk 1:1.
12:4 Lk 1:1, Jn 13:2, Jn 13:26, Mt 10:1.
12:5 Lk 5:8, Lk 5:17, Am 8:5, Mt 20:8.
12:6 Jn 10:13, Ps 1:1, Pt 29:7, Gal 2:10.
12:7 Ps 109:41, Zec 4:2, Mt 26:10, Mt 1:10.
12:8 Jn 15:11, Mt 20:11, Mk 14:7, Jn 12:58.
12:9 Ac 4:14.
12:10 Jn 11:57, Lk 10:8, Lk 9:3, Mt 2:2, Jn 12:11, Jn 11:15, Jn 11:48, Ac 15:45.
12:12 Mt 21:8, Jn 11:55, 50.

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

Closing Ministry at Jerusalem,

A.D. 31 (12-1-19:12)

Simon's Feast (Mt 26:6-13, Mk 14:3-9, Lk 7:36-50)

12 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper: and Martha served; but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him.

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone; against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

The Betrayal Plot

(Mt 26:1-5, 14-16; Mk 14:1, 2, 10, 11, Lk 22:1-6)

10 But the chief priests consulted that they might put Lazarus also to death:

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

Fourth Passover: The Triumphal Entry

(Mt 21:1-11; Mk 11:1-11, Lk 19:29-44)

12 On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

summoned to do. God does not dispense with man's aid. He strengthens him, co-operating with him as he uses his powers and capabilities given him (DA 535, 536).

11:50, 51 (ch. 18:14). Caiaphas Prophesied Unknowingly.—[John 11:50, 51 quoted.] These words were uttered by one who knew not their significance. He had lost the sense of the sacredness of the sacrifices and offerings. But his words meant more than he or those connected with him knew. By them he bore testimony that the time had come for the Aaronic priesthood to cease forever. He was condemning One who had been pricing end in every sacrifice made, but One whose death would end the need of types and shadows. I unknowingly he was declaring that Christ was about to fulfill that for which the system of sacrifices and offerings had been instituted (RH June 12, 1900).

12:1-8. See FGW on Matt. 20:6-13.

12:3 (Matt. 26:6-13; Mark 14:3-9). Love and Talents

- 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.
- 14 And Jesus, when he had found a young ass, sat thereon; as it is written,
- 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
- 16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
- 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.
- 18 For this cause the people also met him, for that they heard that he had done this miracle.
- 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Interview With Certain Greeks

- 20 And there were certain Greeks among them that came up to worship at the feast:
- 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.
- 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
- 23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.
- 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
- 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- 26 If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
- 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have

12:13 Lev 28:40; Rev 7:9; Mt 23:39; Jn 12:15;
 12:14 Zec 9:9
 12:15 Isa 41:14; Isa 62:11; Mic 4:8;
 12:16 Lk 9:45; Lk 18:34; Lk 24:25; Jn 12:23;
 12:17 Jn 12:9; Jn 11:31; Jn 1:9; Jn 1:32;
 12:18 Jn 12:9-11;
 12:19 Mt 21:15; Jn 1:26; Jn 17:21; Ps 22:27; Ps 49:1;
 12:20 Jn 7:35; Mk 7:25; Ac 14:1;
 12:21 Jn 6:40; Mt 2:2;
 12:22 Jn 6:6; Mt 10:5; Lk 9:49-50
 12:23 Isa 55:9; Isa 60:9; Mt 25:34;
 12:24 Ps 72:16; Ps 22:15;
 12:25 Mt 10:39; Mt 16:25; Mt 19:29; Mk 8:35;
 12:26 Jn 13:16; Jn 14:15; Jn 15:20; Rom 14:18;
 12:27 Jn 13:21; Ps 88:3; Isa 53:3;
 12:28 Jn 18:11; Mt 26:42; Mk 14:36; Mt 3:17;
 12:29 Ex 19:16; Ex 20:18; Job 40:9; Eze 10:5;
 12:30 Jn 5:84; Jn 11:51; Jn 11:42; 2-Co 8:9;
 12:31 Jn 14:30; Jn 16:11; Lk 49:24; Mt 12:28;
 12:32 Jn 13:44; Jn 8:28; Jn 19:17;
 12:33 Jn 18:32; Jn 21:19;
 12:34 Jn 10:34; Jn 15:25; Rom 5:19; Rom 5:18;
 12:35 Jn 7:35; Jn 9:4; Jn 16:16;
 12:36 Jn 1:7; Jn 3:21; Isa 60:1;
 12:37 Jn 1:11; Jn 11:42; Jn 15:24; Mt 11:20; Lk 16:31
 12:38 Jn 15:25; Jn 17:12; Jn 19:24;
 12:39 Jn 5:44; Jn 6:44; Jn 10:38;
 12:40 Jn 9:39; Isa 29:10; Eze 14:9;
 12:41 Jn 11:4; Jn 13:18; Jn 14:19;
 12:42 Jn 3:2; Jn 11:45; Jn 19:38; Mt 10:32;
 12:43 Jn 5:41; Jn 5:44; Mt 62; Lk 16:15;
 12:44 Jn 7:28; Jn 11:43; Pr 1:20; Pr 8:1;

both glorified it, and will glorify it again.

- 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.
- 30 Jesus answered and said, This voice came not because of me, but for your sakes.
- 31 Now is the judgment of this world: now shall the prince of this world be cast out.
- 32 And I, if I be lifted up from the earth, will draw all men unto me.
- 33 This he said, signifying what death he should die.
- 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
- 35 Then Jesus said unto them, Yet a little while is the light with you: Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

Final Rejection by the Jewish Leaders

- 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus; and departed, and did hide himself from them.
- 37 But though he had done so many miracles before them, yet they believed not on him:
- 38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
- 39 Therefore they could not believe, because that Esaias said again,
- 40 He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.
- 41 These things said Esaias, when he saw his glory, and spake of him.
- 42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:
- 43 For they loved the praise of men more than the praise of God.
- 44 Jesus cried and said, He that believeth on

Blended.—Pure, sanctified love, expressed by Christ's life-work, is as sacred perfume. Like an opened bottle of perfume, it fills the whole house with fragrance. Eloquence, an extended knowledge of the truth, outward devotion, rare talents, if mingled with sacred, humble love, will become as fragrant as the opened box of ointment. But gifts alone, ability alone, the choicest endowments alone, cannot take the place of love [1 Cor. 13:1-3 quoted] (MS 22, 1897).

12:12-15, 19. Multitudes Acclaim Christ.—The dignities of the temple are dumb with astonishment. Where now is the boasted power of priests and rulers over the people? The authorities had announced that whoever should acknowledge Jesus to be the Christ was to be put out of the synagogue and deprived of its sacred privileges. Yet here are the enthusiastic multitude shouting loud hosannas to the Son of David, and recounting the titles given Him by the prophets. As well might the priests and

rulers attempt to deprive the earth of the shining face of the sun, as to shut from the world the beams of glory from the Sun of Righteousness. In spite of all opposition, the kingdom of Christ was confessed by the people.

When the priests and rulers recovered their voices, they murmured among themselves, "Perceive ye how ye prevail nothing? Behold, the world is gone after Him." But they soon shook off the paralyzing effect of the strange exhibition which they had witnessed, and tried to intimidate the crowd by threatening to complain of them to the civil authorities as raising an insurrection (3SP 14, 15).

12:24, 25 The Law of Self Sacrifice Is the Law of Self Preservation.—The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages.

me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Jn

Last supper

13 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

Washing the Disciples' Feet (Lk 22:24-30)

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never

12:45 Jn 12:1, Jn

15:2, 2 Co 4:6

12:46 Jn 5:19, Jn

8:12 Jn 9:5, Ps 36:9,

12:47 Jn 12:48 Jn

5:15, Jn 8:26

12:48 Isa 55:5, Mt

21:12, Mk 8:51, Mk

12:10

12:49 Jn 3:11, Jn

5:42, Jn 5:30, Jn 8:26

12:50 Jn 20:31, 1 Th

1:10, 1 Jn 2:25

13:1 Jn 6:4, Mt

26:2, Jn 7:30, Lk 9:51

13:2 Jn 15:4, Jn

9:7, Lk 22:3, Lk

22:31, Eph 2:3

13:3 Jn 5:35, Jn

7:2, Mt 11:27, Mt

28:18

13:4 Lk 12:57, Lk

17:7, Lk 22:27

13:5 Jn 19:34, Lze

96:25, Zec 13:1, Eph

3:30

13:6 Jn 1:27, Lk 5:8

13:7 Jn 12:16, Jn

14:26, Jer 52:15, Da

12:5

13:8 Ge 12:48, Mt

16:22, Mt 21:29, Col

2:18

13:9 Ps 26:6, Ps

51:2, Ps 51:7, Jer 14

13:10 Lev 16:26

Heb 9:10, 1 Co 7:29

Mt 6:12

13:11 Jn 13:18, Jn

15:21, Jn 13:26, Jn

2:25

13:12 Jn 13:7, Eze

24:19, Mt 13:51, Mk

14:3

13:13 Jn 13:28, Lk

6:16, 1 Co 8:6, Php

2:11

13:14 2 Co 8:9

Heb 12:2, Ac 20:45

13:15 Mt 11:29

Rom 15:5, Eph 5:2

13:16 Jn 13:20, Lk

9:40

13:17 Jn 13:14, Ge

6:22, Ex 10:16

13:18 Jn 13:11, Jn

17:12, Jn 21:17, Heb

1:14

13:19 Jn 14:29, Jn

16:4, Isa 41:23, Isa

18:5

13:20 Mt 25:40, Mk

9:35, Lk 9:38, Lk

10:16, Gal 3:11

13:21 Jn 11:55, Jn

11:45, Jn 11:58

13:22 Ge 12:1, Mt

26:22, Mk 14:19

13:23 Jn 13:25, Jn

1:18, Jn 21:20, Jn

11:4

13:24 Lk 1:22, Lk

8:7, Ac 12:17

13:25 Isa 7:5

wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well: for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me.

19 Now I tell you before it come, that when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

The Betrayer Revealed

(Mt 26:21-25; Mk 14:18-21; Lk 22:21-23)

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto

produce the grain of wheat that preserves its own life can produce no fruit. It abides alone. Christ could, if He chose, save Himself from death. But should He do this, He must abide alone. He could bring no sons and daughters to God. Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest—the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God.

With this truth Christ connects the lesson of self-sacrifice that all should learn. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life, to

give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world will keep it unto life eternal (DA 623, 624).

12:32 (Cm, 1:29; 3:14, 15; see EGW on Gal. 6:14). No Rest for Some.—Never before was there such a general knowledge of Jesus as when He hung upon the cross. He was lifted up from the earth, to draw all to Him, into the hearts of many who beheld that crucifixion scene, and who heard Christ's words, was the light of truth to shine. With John they would proclaim, Behold the Lamb of God, which taketh away the sin of the world. There were those who never tested until, searching the Scriptures and comparing passage with passage, they saw the meaning of Christ's mission. They saw that free forgiveness was provided by Him whose tender mercy embraced the whole world. They read the prophecies regarding Christ, and the promises so free and full, pointing to a fountain opened to

- him, Lord, who is it?
- 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.
- 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.
- 28 Now no man at the table knew for what intent he spake this unto him.
- 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.
- 30 He then having received the sop went immediately out: and it was night.

Parting counsel

- 31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.
- 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.
- 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.
- 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- 35 By this shall all men know that ye are my disciples, if ye have love one to another.

A Warning to Peter and the Ten (Mt 26:31-35, Mk 14:27-31; Lk 22:31-38)

- 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
- 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.
- 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

The Promise to Return

- 14** Let not your heart be troubled: ye believe in God, believe also in me.

13:26 In 13:30, Mt 26:25, Lk 22:27.
13:27 In 13:42, Ps 109:6, Mt 12:15, Lk 22:5.
13:29 In 12:5, Ac 20:41-55, Gal 2:10.
13:30 In 16:16, Isa 59:7, Rom 5:15.
13:31 In 7:49, Jn 11:4, Jn 12:23, Jn 16:14, Lk 12:50.
13:32 In 16:32, 1 Pe 3:22, Rev 5:21, Rev 22:1.
13:33 Gal 4:19; 1 Jn 2:1, 1 Jn 4:1, 1 Jn 5:21.
13:34 Gal 6:2, 1 Jn 2:5, 2 Th 3:1, Jn 15:17.
13:35 In 17:21, 1 Jn 2:5, 1 Jn 2:10.
13:36 In 13:55, Jn 16:17, Jn 21:2, 2 Pe 1:11.
13:37 Jn 21:15, Ac 20:24, Ac 21:14.
13:38 Ps 28:26, 1 Co 10:12, Mt 26:51.

14:1 In 11:53, Jn 12:27, Ps 43:5, Jer 8:8.
14:2 2 Co 5:1, Heb 11:10, Heb 13:14, Rev 14:2.
14:3 In 1:28, Jn 12:26, Jn 17:24, Rom 8:17.
14:4 In 1:42, Jn 12:8, Jn 15:4.
14:5 Jn 15:12, Mk 9:19, Lk 24:25.
14:6 In 10:9, Mt 11:27, Ac 4:12, Rom 5:1, Eph 2:18.
14:7 Jn 14:20, Jn 1:18, Jn 8:19, Jn 15:24, 2 Co 1:6.
14:8 Jn 16:25, Job 34:26, Ps 17:15, Ps 65:2.
14:9 Mk 9:19, Jn 1:7, Jn 1:20, Gal 1:15, Phil 2:6.
14:10 In 1:42, Jn 10:30, Jn 10:38, Jn 12:26.
14:11 In 5:46, Jn 10:25, Jn 10:42.
14:12 Mt 21:21, Mk 11:13, Mk 16:17, Ac 1:6.
14:13 In 15:7, Jn 15:16, Jn 16:23, Mt 7:7, Mt 21:22.
14:15 Mt 10:47, 1 Co 16:22, Gal 5:6.
14:16 In 1:14, Jn 17:15, Rom 8:54, Heb 2:25.
14:17 In 15:26, Jn 16:13, 1 Jn 4:27.
14:18 In 1:16, Jn 16:33, Ps 23:4, Isa 43:1.

- 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- 4 And whither I go ye know, and the way ye know.
- 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?
- 6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.
- 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.
- 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?
- 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.
- 11 Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake.
- 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
- 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14 If ye shall ask any thing in my name, I will do it.
- 15 If ye love me, keep my commandments.
- 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
- 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- 18 I will not leave you comfortless: I will come to you.

Judith and Jemalen (MS 15, 1897)

Study All in Light from Cross.—The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light which streams from the cross of Calvary, and in connection with the wondrous, central truth of the Saviour's atonement. Those who study the Redeemer's wonderful sacrifice grow in grace and knowledge.

I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross of Calvary. This is to be the theme of every discourse, Christ declares, “And I, if I be lifted up from the earth, will draw all men unto me” (MS 70, 1901).

The Cross Planted Between Earth and Heaven.—When Christ came to this world, He found that Satan had

everything as he wanted it. The adversary of God and man thought that he was indeed the prince of the earth, but Jesus laid hold of the world to take it out of the power of Satan. He came to redeem it from the curse of sin and the penalty of transgression, that the transgressor might be forgiven. He planted the cross between earth and heaven, and between divinity and humanity, and as the Father beheld the cross, He was satisfied. He said, “It is enough, the offering is complete.” God and man may be reconciled. Those who have lived in rebellion against God, may become reconciled, if as they see the cross, they become repentant, and accept the great propitiation that Christ has made for their sins. In the cross they see that mercy and truth have met together; righteousness and peace have kissed each other” (ST Sept. 30, 1889).

(Gal. 6:14.) The Cross a Center in the World.—The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies

¹ or, nursed ² 14 ³ or,orphans

Christ proposes that men shall become laborers together with God. He makes human beings His instrumentalities for drawing all men unto Himself. A divine agency is sufficient only through its operation on human hearts with its transforming power, making men collaborators with God (RH Sept. 29, 1897).

12:39, 40. See EGW on Luke 7:29, 30.

12:45. See EGW on Acts 1:11.

13:2 (ch. 15:1-8; see EGW on Luke 22:3-5). Judas a Dry Sapling.—Judas . . . did not become transformed, and conveyed into a living branch through connection with the True Vine. This dry sapling adhered not to the Vine until it grew into a fruitful, living branch. He revealed that he was the graft that did not bear fruit—the graft that did not, fiber by fiber and vein by vein, become knit with the Vine, and partake of its life.

The dry, disconnected sapling can become one with the parent vine stock only by being made a partaker of the life and nourishment of the living vine, by being grafted into the vine, by being brought into the closest relationship possible. Fiber by fiber, vein by vein, the twig holds fast to the life-giving vine, until the life of the vine becomes the life of the branch, and it produces fruit like that of the vine (RH Nov. 16, 1897).

13:10, 11. A Test of Heart-cleansing.—Christ gave His disciples to understand that the washing of their feet did not cleanse away their sin, but that the cleansing of their heart was tested in this humble service. If the heart was cleansed, this act was all that was essential to reveal the fact. He had washed the feet of Judas; but He said, "Ye are not all clean." Judas brought a traitor's heart to this scene, and Christ revealed to all that He knew him to be the betrayer of His Lord, and that the washing of his feet was not an ordinance to cleanse the soul from its moral defilement. . . .

Jesus would give convincing proof that He understood perfectly the character of Judas, and that He had not withheld His ministry even from him whom He knew to be working to betray Him into the hands of His enemies. And we have, in His example, the lesson that the ordinance of feet-washing is not to be deferred because there are some professed believers who are not cleansed from their sins. Christ knew the heart of Judas, yet He washed his feet. Infinite love could do no more to bring Judas to repentance, and save him from taking this fatal step. If this service of his Master, in humbling Himself to wash the feet of the worst sinner, did not break his heart, what more could be done? It was the last act of love that Jesus could evidence in behalf of Judas. Infinite love could not compel Judas to repent, confess his sin, and be saved. Every opportunity was granted him. Nothing was left undone that could be done to save him from the snare of Satan (RH June 14, 1898).

13:13-17. A Dedication to Service.—The ordinance of feet washing is an ordinance of service. This is the lesson the Lord would have all learn and practice. When this ordinance is rightly celebrated, the children of God are brought into holy relationship with each other, to help and bless each other.

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set us an example of humility. He would not leave this great subject in man's charge. Of so much consequence did He regard it that He Himself, One equal with God, washed the feet of His disciples (John 13:13-17 quoted).

This ceremony means much to us. God would have us take the whole scene, not only the single act of outward cleansing. This lesson does not merely refer to the one act. It is to reveal the great truth that Christ is an example of what we through His grace are to be in our intercourse with each other. It shows that the entire life should be one of humble, faithful ministry. . . . The ordinance of feet washing most forcibly illustrates the necessity of true humility. While the disciples were contending for the highest place, in the promised kingdom, Christ girded Himself, and performed the office of a servant by washing the feet of those who called Him Lord. He, the pure, spot-

less Lamb of God, was presenting Himself as a sin-offering, and as He now ate the Passover with His disciples, He put an end to the sacrifices which for four thousand years had been offered. In the place of the national festival which the Jewish people had observed, He instituted a memorial service, in the ceremony of feet washing, and the sacramental supper, to be observed by His followers through all time and in every country. These should ever repeat Christ's act, that all may see that true service called for unselfish ministry (MS 43, 1897).

13:14, 15 (Matt. 23:8; 1 Cor. 11:28). Humility an Active Principle.—Humility is an active principle growing out of a thorough consciousness of God's great love, and will always show itself by the way in which it works. In taking part in the ordinance of feet washing we show that we are willing to perform this act of humility. We are doing the very thing Christ did, but this is not to be talked of as an act of humiliation. It is an act which symbolizes the condition of the mind and heart.

"All ye are brethren." As brethren we are identified with Christ and with one another. As brethren we are identical with Christ, and through His grace identical with one another. And as we wash the feet of Christ's followers, it is as though we were indeed touching the Son of God. We do this act because Christ told us to do it, and Christ Himself is among us. His Holy Spirit does the work of uniting our hearts. To become one with Christ requires self-denial and self-sacrifice at every step.

The performance of the ordinance of humility calls for self-examination. The noble principles of the soul are strengthened on every such occasion. Christ lives in us, and this draws heart to heart. We are led to love as brethren, to be kind, tender, courteous in daily service, having hearts that can feel another's woe (Letter 210, 1899).

(1 Cor. 11:23-25.) To Feel the Pulse of Conscience.—In this ordinance, Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.

This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will (RH June 14, 1898).

13:34 (see EGW on 1 John 3:16-18). A New Conception of Love.—Why was this called "a new commandment"? The disciples had not loved one another as Christ had loved them. They had not yet seen the fullness of the love that He was to reveal in man's behalf. They were yet to see Him dying on the cross for their sins. Through His life and death they were to receive a new conception of love. The command to "love one another" was to gain a new meaning in the light of His self-sacrifice. In the light shining from the cross of Calvary they were to read the meaning of the words, "As I have loved you, that

ye also love one another" (RH June 30, 1910).

To Reveal Especially Tender Love.—[John 13:34, 35 quoted.] Why should this commandment be new to the disciples? The words, "As I have loved you" were yet to be fulfilled by the offering He was about to make for the sins of the world. As Christ had loved them, the disciples were to love one another. They were to show forth the love abiding in their hearts for men, women, and children, by doing all in their power for their salvation. But they were to reveal a specially tender love for all of the same faith (MS 160, 1898).

(Ch. 15:12; James 3:17.) Love Is a Permanent Power.—Jesus says, "Love one another, as I have loved you." Love is not simply an impulse, a transitory emotion, dependent upon circumstances; it is a living principle, a permanent power. The soul is fed by the streams of pure love that flow from the heart of Christ, as a well-spring that never fails. O, how is the heart quickened, how are its motives ennobled, its affections deepened, by this communion! Under the education and discipline of the Holy Spirit, the children of God love one another, truly, sincerely, unaffectedly—"without partiality, and without hypocrisy." And this because the heart is in love with Jesus. Our affection for one another springs from our common relation to God. We are one family, we love one another as He loved us. When compared with this true, sanctified, disciplined affection, the shallow courtesy of the world, the meaningless expressions of effusive friendship, are as chaff to the wheat (Letter 63, 1896).

A Practical, Working Love.—To love as Christ loved means to manifest unselfishness at all times and in all places, by kind words and pleasant looks. These cost those who give them nothing, but they leave behind a fragrance that surrounds the soul. Their effect can never be estimated. Not only are they a blessing to the receiver, but to the giver; for they react upon him. Genuine love is a precious attribute of heavenly origin, which increases in fragrance in proportion as it is dispensed to others. . . .

Christ's love is deep and earnest, flowing like an irrepresible stream to all who will accept it. There is no selfishness in His love. If this heaven-born love is an abiding principle in the heart, it will make itself known, not only to those we hold most dear in sacred relationship, but to all with whom we come in contact. It will lead us to bestow little acts of attention, to make concessions, to perform deeds of kindness, to speak tender, true, encouraging words. It will lead us to sympathize with those whose hearts hunger for sympathy (MS 17, 1899).

Love One Another.—Selfishness and pride hinder the pure love that unites us in spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite, and all will center in the Infinite. Humanity will unite with humanity, and all will be bound up with the heart of Infinite Love. Sanctified love for one another is sacred. In this great work Christian love for one another—far higher, more constant, more courteous, more unselfish, than has been seen—preserves Christian tenderness, Christian benevolence, and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God. . . .

The only begotten Son of God recognized the nobility of humanity by taking humanity upon Himself, and dying in behalf of humanity, testifying throughout all ages that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Letter 10, 1897).

A Fatal Deception.—True sanctification unites believers to Christ and to one another in the bonds of tender sympathy. This union causes to flow continually into the heart rich currents of Christlike love, which flows forth again in love for one another.

The qualities which it is essential for all to possess are those which marked the completeness of Christ's character—His love, His patience, His unselfishness, and His goodness. These attributes are gained by doing kindly actions with a kindly heart. . . .

It is the greatest and most fatal deception to suppose that a man can have faith unto life eternal, without possessing Christlike love for his brethren. He who loves God and his neighbor is filled with light and love. God is in him and all around him. Christians love those around them as precious souls for whom Christ has died. There is no such thing as a loveless Christian; for "God is love," and "hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." . . .

"This is my commandment, That ye love one another, as I have loved you." This is the fruit that is to be given back to God (MS 133, 1899).

Poor Chance for Satan.—The powers of darkness stand a poor chance against believers who love one another as Christ has loved them, who refuse to create alienation and strife, who stand together, who are kind, courteous, and tender-hearted, cherishing the faith that works by love and purifies the soul. We must have the Spirit of Christ, or we are none of His (MS 103, 1902).

A Golden Chain.—The love of Christ is a golden chain that binds finite, human beings who believe in Jesus Christ to the Infinite God. The love that the Lord has for His children passeth knowledge. No science can define or explain it. No human wisdom can fathom it. The more we feel the influence of this love, the more meek and humble shall we be (Letter 43, 1896).

13:34, 35. The Disciples' Credentials.—[John 13:34, 35 quoted.] How broad, how full is this love. The new part of that commandment the disciples did not understand. They were to love one another as Christ had loved them. These were their credentials that Christ was formed within, the hope of glory. After the sufferings of Christ, after His crucifixion and resurrection and proclamation over the rent sepulcher of Joseph, "I am the resurrection and the life," after His words to the five hundred who assembled to see Him in Galilee, and after His ascension to heaven, the disciples had some idea of what the love of God comprehended, and of the love they were to exercise one toward another. When the Holy Spirit rested on them on the day of Pentecost, that love was revealed (MS 82, 1898).

13:36-38. See EGW on Matt. 26:31-35.

14:2, 3. See EGW on Acts 1:1.

14:6. See EGW on Rom. 8:34.

14:8-10. God Cannot Be Seen in External Form.—[John 14:8-10 quoted.] Philip's doubt was answered with words of reproof. He wished Christ to reveal the Father in bodily form; but in Christ God had already revealed Himself. It is possible, Christ said, that after walking with Me, hearing My words, seeing the miracle of feeding the five thousand, of healing the sick of the dread disease leprosy, of bringing the dead to life, of raising Lazarus, who was a prey to death, whose body had indeed seen corruption, you do not know Me? It is possible that you do not discern the Father in the works that He does by Me? . . .

Christ emphatically impressed upon them the fact that they could see the Father by faith alone. God cannot be seen in external form by any human being. Christ alone can represent the Father to humanity. This representation the disciples had been privileged to behold for over three years.

As Christ was speaking these words, the glory of God was shining in His countenance, and all present felt a sacred awe as they listened with rapt attention to His words. They felt their hearts more decidedly drawn to Him, and as they were drawn to Christ in greater love, they were drawn to one another. They felt that heaven was very near them, that the words to which they listened were a message to them from the heavenly Father (MS 41, 1897).

14:9-11. The Divine Authority of Jesus.—The world's Redeemer was equal with God. His authority was as the authority of God. He declared that He had no existence separate from the Father. The authority by which He spoke, and wrought miracles, was expressly His own, yet He assures us that He and the Father are one. . . .

As Legislator, Jesus exercised the authority of God; His

commands and decisions were supported by the Sovereignty of the eternal throne. The glory of the Father was revealed in the Son; Christ made manifest the character of the Father. He was so perfectly connected with God, so completely embraced in His encircling light, that He who had seen the Son, had seen the Father. His voice was as the voice of God (RH Jan. 7, 1890).

14:11. Preparation for the Storm of Temptation.—"Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." Their faith might safely rest upon the evidence given by Christ's works, works that no man had ever done or ever could do. They could reason that humanity alone could not do these wonderful works. Christ was seeking to lead them up from their low state of faith to the experience that they might have received by seeing what He had done in giving a higher education, and in imparting a knowledge of what He was, God in human flesh. How earnestly and perseveringly our compassionate Saviour sought to prepare His followers for the storm of temptation that was soon to beat about them. He would have had them hid with Him in God (MS 41, 1897).

14:15 (see EGW on Ex. 20:1-17; Rom. 3:31). Obedience Possible in Our Humanity.—We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands (MS 1, 1892).

14:21. God Loves the Obedient as His Own Son.—The believer may bear the testimony in his life and character that God loves the human agent who obeys His commands as He loves His Son. How amazing is this statement—almost beyond the comprehension of the finite mind (Letter 11a, 1894).

14:26. See EGW on Rom. 2:4.

14:30 (See EGW on John 1:1-3, 14). Christ's Purity Annoyed Satan.—Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin. This heavenly purity annoyed the apostate foe as nothing else could do, and he followed Christ day by day, using in his work the people that claimed to have superior purity and knowledge of God, putting into their hearts a spirit of hatred against Christ, and tempting His disciples to betray and forsake Him (ST May 10, 1899).

15:1, 2. Fruit-bearing Testifies to Abiding.—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away."

"In me." This does not mean that those who are really in Christ do not bear any fruit. God has purchased us through Christ, that He might be a propitiation for our sins. We are within the bounds of His mercy; for in mercy His arm encircles the whole human race. Since Christ has paid the price for all the service that we should give Him, we are His servants by purchase. Although we are in Christ Jesus by His covenant of promise, yet if we stand in a position of perfect indifference, without acknowledging Him as our Saviour, we bear no fruit. If by failing to be a partaker of His divine nature we bear no fruit, we are taken away. Worldly influences take us away from Christ, and our portion is the same as that of the unfruitful branch—"Every branch in me that beareth not fruit he taketh away."

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Our fruit-bearing testifies whether we are really abiding in Christ.

We are Christ's property. "Ye are not your own." "Ye are bought with a price." Are we in Him by living faith? If we do not bear any fruit, the powers of darkness take possession of our minds, our affections, our service, and we are of the world, though we profess to be children of God.

This is neither a safe nor a pleasant position, because we lose all the beauty and the glory and the satisfaction that it is our privilege to have. By abiding in Christ, we may have His sweetness, His fragrance, His light. Christ is the Light of the world. He shines in our hearts. His light in our hearts shines forth from our faces. By beholding the beauty and the glory of Christ, we become changed into the same image (MS 85, 1901).

15:1-5. Identity With Christ Needed.—The branches in the True Vine are the believers who are brought into oneness by connection with the Vine.

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same Source. The great Master Artist writes His name on all His created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare His handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore.

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. No each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by His will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and He reveals Himself as the great Reservoir of all that is essential for each separate life.

Christian union consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united to the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of His spiritual life. Faith must increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the soul, and shining out in the countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity (RH Nov. 9, 1897).

15:1-8. See EGW on ch. 13:2.

15:4. Detachment as Well as Attachment.—A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first, and last, and best in everything. But this union costs us something. It is a relation of utter dependence to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without detaching themselves from these cherished idols.

Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith in the Son of God. That is the meaning of the injunction, "Abide in me." The life we live in the flesh is not to the will of men, not to please our Lord's enemies, but to serve and honor Him who loved us, and gave Himself for us. A

- 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.
- 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
- 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.
- 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.
- 25 These things have I spoken unto you, being yet present with you.
- 26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things; and bring all things to your remembrance, whatsoever I have said unto you.
- 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- 28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
- 29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.
- 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.
- 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

The True Vine

15 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that

14:19 Jn 7:33; Jn 8:21; Jn 13:33;
14:20 Jn 14:10; Jn 17:7, Col 1:39;
14:21 Jn 14:15; Jn 15:14; Dt 11:13; Jer 31:31;
14:22 Mt 10:29; Lk 6:16; Ac 4:13; Jude 1;
14:23 Jn 14:15; Jn 6:56; Jn 10:30;
14:24 Jn 14:15; Mt 13:21; Jn 14:10;
14:25 Jn 14:20; Jn 13:19; Jn 15:11; Jn 16:12;
14:26 Jn 14:16; Ps 51:11; Is 65:10; Mt 15:19; Lk 1:35;
14:27 Jn 16:33; Jn 20:19; Jn 20:21; Jn 20:26; Ps 29:11;
14:28 Jn 14:3; Jn 14:18; 1 Pe 1:8; Jn 14:12; Jn 16:16;
14:29 Jn 13:19; Jn 16:43; Mt 24:24-25
14:30 Jn 16:12; Ac 2:14; Lk 22:53;
14:31 Jn 4:34; Ps 40:8; Mt 26:39; Php 2:8;
15:1 Jn 3:9; Jn 14:17; Jn 6:32; Jn 6:55; Ps 80:8;
15:2 Jn 17:12; Mt 3:10; Mt 15:13; Mt 21:19; Lk 8:13;
15:3 Jn 13:10; Jn 17:17; Eph 5:26;
15:4 Jn 8:31; Lk 8:15; Gal 2:20;
15:5 Rom 12:5; 1 Co 10:16; 1 Co 12:12;
15:6 Job 15:30; Ps 80:15; Isa 14:19; Isa 27:10;
15:7 Jn 8:37; Ps 119:11; Jer 15:16; Gal 3:6;
15:8 Isa 60:21; Hag 1:8; Mt 5:16; Php 1:11; Tit 2:5;
15:9 Jn 15:3; Eph 3:18; Rev 1:9; Jn 15:1; Jude 20;
15:10 Jn 14:16; Jn 14:21; 1 Th 4:1; 2 Pe 2:21;
15:11 Isa 53:1; Jer 32:41; Zep 3:17;
15:12 Jn 13:34; Rom 12:10; Eph 5:2;
15:13 Jn 10:11; Jn 10:15; Eph 5:2;
15:14 Jn 14:15; Isa 41:8; Mt 12:50;
15:15 Jn 15:20; Gal 4:6; Phil 16; Jas 3:1;
15:16 Jn 15:19; Jn 6:70; Ac 1:24;
15:17 Jn 15:42; 1 Pe 2:17; 1 Jn 3:14-17;
15:18 Jn 3:20; Jn

beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me; and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

A Warning of Persecution

18 If the world hate you, ye know that it

will assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience (ST Nov. 29, 1910).

God Makes No Compromise.—Until the heart is surrendered unconditionally to God, the human agent is not abiding in the True Vine, and cannot flourish in the Vine, and bear rich clusters of fruit. God will not make the slightest compromise with sin. If He could have done this, Christ need not have come to our world to suffer and die. No conversion is genuine which does not change both the character and the conduct of those who accept the truth. The truth works by love, and purifieth the soul (Letter 31a, 1894).

15:4, 5. See EGW on Matt. 11:29.

15:5 (See EGW on 2 Cor. 4:3-6), The Circulation of Life.—Christ alone can help us and give us the victory. Christ must be all in all to us, He must dwell in the heart,

His life must circulate through us as the blood circulates through the veins. His spirit must be a vitalizing power which will cause us to influence others to become Christlike and holy (Letter 43, 1895).

15:8, A Day by Day Experience.—(John 15:8 quoted) What is it to bear fruit? It is not all comprised in coming to meeting once a week, and bearing our testimony in prayer or social meeting. We are to be found day by day abiding in the Vine, and bringing forth fruit, with patience, at our home, in our business; and in every relation in life manifesting the Spirit of Christ. There are many who act as though they thought an occasional connection with Christ was all that was necessary, and that they can be accounted living branches because at times they make confession of Christ. But this is a fallacy. The branch is to be grafted into the Vine, and to abide there, uniting itself to the Vine fiber by fiber, drawing its daily supply of sap and nourishment from the root and fatness of the Vine, until it becomes one

15 ¹ or, severed from me

hated me before *it* hated you.

- 19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

- 20 Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

- 21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

- 22 If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

- 23 He that hateth me hateth my Father also.

- 24 If I had not done among them the works which none other man did, they had not had sin; but now have both seen and hated both me and my Father.

Jn

- 25 But *this cometh to pass*, that the word might be fulfilled that is written in their law. They hated me without a cause.

- 26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

- 27 And ye also shall bear witness, because ye have been with me from the beginning.

- 16** These things have I spoken unto you, that ye should not be offended.

- 2 They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

- 3 And these things will they do unto you, because they have not known the Father, nor me.

- 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

The Coming of the Comforter

- 5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

- 6 But because I have said these things unto you, sorrow hath filled your heart.

77 Isa 49:7 Isa 53:3

15:19 Jk 6:42 Jn

15:16 J 1Pe 4:5 Jn

4:12

15:20 Jn 5:16 Jn

4:2 Jn 8:59 Jn

15:16

15:21 Jn 16:5 Ps

69:7 Isa 60:5 Mt

5:11

15:22 Jn 9:41 Jn

12:38 Jn 19:11 Jn

15:13

15:23 Jn 2:25 Jn

16:9

15:24 Jn 5:2 Jn

5:30 Jn 7:51 Jn

10:42

15:25 Jn 10:41 Jn

19:46 Lk 24:31 Rom

4:19

15:26 Jn 14:26 Jn

16:7 Lk 24:49 Ac

2:45 Rev 22:1

15:27 Jn 21:21 Lk

24:48 Ac 1:8

16:1 Jn 10:4 Jn

15:11 Mt 15:7 Jn

14:23

16:2 Jn 9:22 Jn

9:16 Lk 24:22

16:3 Jn 8:19 Jn

8:55 Jn 17:25

16:4 Jn 18:19 Jn

14:29 Mt 17:21 Mk

14:24

16:5 Jn 16:10 Jn

6:62 Jn 7:55 Jn 15:5

16:6 Jn 14:1 Lk

22:45 Lk 24:17

16:7 Lk 4:25 Lk

9:25 Ac 19:5

16:8 Jn 12:10 Ac

2:47 Jn 8:9 Jude 15

16:9 Mk 16:16

Rom 7:9 Jn 14:15

16:10 Isa 42:21 Dan

9:24 Ac 2:42 Rom

14:17

16:11 Mt 12:18 Mt

12:46 Ac 10:42 Ac

24:25

16:12 Jn 14:50 Jn

15:18 Ac 1:5

16:13 Jn 14:17 Jn

15:26 Jn 14:16

16:14 Jn 14:23 Jn

16:27 Jn 16:56

16:15 Jn 8:57 Jn

15:4 Jn 17:2

16:16 Jn 16:8 Jn

16:10 Jn 7:55

16:17 Jn 16:1 Jn

16:5 Jn 16:19

16:18 Lk 24:48

Heb 5:12

16:19 Jn 16:6 Jn

21:17 Mt 9:9 Mk 9:1

16:20 Jn 16:6 Jn

16:33 Mk 14:72 Mk

16:10

16:21 Jn 5:19 Mk

14:10 Gal 4:2

16:22 Jn 16:6 Jn

- 7 Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

- 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

- 9 Of sin, because they believe not on me:

- 10 Of righteousness, because I go to my Father, and ye see me no more:

- 11 Of judgment, because the prince of this world is judged.

- 12 I have yet many things to say unto you, but ye cannot bear them now.

- 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

- 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

- 15 All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

- 16 A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to the Father.

- 17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me; and again, a little while, and ye shall see me; and, Because I go to the Father?

- 18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

- 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me?

- 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

- 21 A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish: for joy that a man is born into the world.

- 22 And ye now therefore have sorrow; but I

with the parent stock. The sap that nourishes the Vine must nourish the branch and this will be evident in the life of him who is abiding in Christ, for the joy of Christ will be fulfilled in him who walks not after the flesh, but after the Spirit.

Our professions are worthless unless we abide in Christ. For we cannot be living branches unless the vital qualities of the Vine abound in us. In the genuine Christian the characteristics of his Master will appear, and when we reflect the graces of Christ in our lives and characters, the Father loves us as He loves His Son. When this condition is fulfilled in those who profess to believe the present truth, we shall see a prosperous church, for its members will not live unto themselves, but unto Him who died for them, and they will be flourishing branches of the living Vine (ST April 18, 1892).

15:10. See FGW on Matt. 24:23, 24.

15:11 (Acts 2:28). **Light Brings Gladness.**—When the

light of heaven shines upon the human agent, his countenance will express the joy of the Lord within. It is the absence of Christ from the soul that makes people sad and of a doubtful mind. It is the want of Christ that makes the countenance sad, and their life is a pilgrimage of sighs. Rejoicing is the very keynote of the Word of God for those who receive Him. Why? Because they have the light of life. Light brings gladness and joy, and that joy is expressed in the life and the character (MS 96, 1898).

15:12. See FGW on ch. 13:34.

15:22 (Ch. 5:40; Luke 12:48). **No Provision for Willful Blindness.**—[John 15:22 quoted.]—Those who have an opportunity to hear the truth and yet take pains to hear or understand it, thinking that if they do not hear, they will not be accountable, will be judged guilty before God the same as if they had heard and rejected. There will be no excuse for those who choose to go to sleep when they might understand what is truth. In His

sufferings and death Jesus has made atonement for all sins of ignorance, but there is no provision made for willful blindness. . . .

We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused. A man could not apprehend the truth which had never been presented to him, and therefore could not be condemned for light he had never had. But if he had opportunity to hear the message, and to become acquainted with the truth, and yet refused to improve his opportunity, he will be among the number of whom Christ said, "Ye will not come to me, that ye might have life." Those who deliberately place themselves where they will not have an opportunity of hearing the truth, will be reckoned among those who have heard the truth, and persistently resisted its evidences (RH April 25, 1893).

Light That Has Shone, Will Condemn.—None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ's ambassadors, because they wish to conform to the world's standard, and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the judgment (RH Nov. 25, 1894).

Judged According to Light.—Men will not be judged for light they have never had. But those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has come to them (RH Sept. 13, 1898).

15:26, 27. See EGW on Acts 1:8.

16:8-14 The Comforter.—Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. The words spoken to the disciples are spoken also to us. The Comforter is ours as well as theirs. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone,—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart (AA 51).

The Nature of the Holy Spirit Is Mystery.—It is not a conclusive evidence that a man is a Christian because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love.

The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden (AA 50, 51).

Repentance and Obedience, Work of the Holy Spirit.—The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements.

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine,

and shall show it unto you," Christ said. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 16:14, 14:26.

Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth and fills the soul with a desire for holiness (AA 52, 53).

Jesus saw that they did not lay hold of the real meaning of His words. He compassionately promised that the Holy Spirit should recall these sayings to their minds. And He had left unsaid many things that could not be comprehended by the disciples. These also would be opened to them by the Spirit. The Spirit was to quicken their understanding, that they might have an appreciation of heavenly things. "When He, the Spirit of truth, is come," said Jesus, "He will guide you into all truth."

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood (DA 671).

Holy Spirit Reveals the Glory of Jesus.—Sin could he resisted and overcome only through the mighty agency of the third Person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church.

Of the Spirit Jesus said, "He shall glorify Me." The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people (DA 671).

The Promise of the Holy Spirit on Condition.—"When He [the Spirit of truth] is come, He will reprove the world of sin, and of righteousness, and of judgment." The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit will it quicken the conscience or transform the life. One might be able to present the letter of the word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles (DA 671, 672).

16:24. See EGW on Acts 1:11.

17. Illustration of Jesus' Intercession in Heavenly Sanctuary.—This chapter contains the intercessory prayer offered by Christ to His Father just before His trial and crucifixion. This prayer is a lesson regarding the intercession that the Saviour would carry on within the veil, when His great sacrifice in behalf of men, the offering of Himself, should have been completed. Our Mediator gave His disciples this illustration of His ministrations in the heavenly sanctuary in behalf of all who will come to Him in meekness and humility, emptied of all selfishness, and believing in His power to save (MS 29, 1906).

17:1-6. The Prayer Before Gethsemane.—(John 17:1-6 quoted). . . . This was Christ's last prayer with His disciples. It was offered just before He went into the Garden of Gethsemane, where He was to be betrayed and taken. When He reached Gethsemane, He fell prostrate upon the ground, in an agony of distress. What caused His agony? The weight of the sins of the whole world was resting upon His soul. As we study this prayer, let us remember

- will see you again, and your heart shall rejoice, and your joy no man taketh from you.
- 23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
- 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.
- 25 These things have I spoken unto you in 'proverbs; but the time cometh, when I shall no more speak unto you in 'proverbs, but I shall shew you plainly of the Father.
- 26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
- 27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
- 28 I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father.
- 29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no 'proverb.
- 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
- 31 Jesus answered them, Do ye now believe?
- 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.
- 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Jesus' Intercessory Prayer

- 17** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
- 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- 3 And this is life eternal, that they might know thee the only true God, and Jesus

16:20 Jn 14:1, Mt 28:8
16:23 Jn 16:19, Jn 14:5 Jn 14:22 Jn 15:15
16:24 Ge 32:9, Mt 6:9, Lk 11:2
16:25 Jn 16:12, Ps 69:1, Ps 78:2
16:26 Jn 16:25 Jn 14:16, Jn 17:9, Rom 8:51
16:27 Jn 14:21 Zep 3:17 Heb 12:6 Jude 20
16:28 Jn 8:16 Jn 15:1 Jn 14:6 Jn 16:5
16:29 Jn 16:25
16:30 Jn 16:17 Jn 5:20 Jn 21:17 Heb 1:13
16:31 Jn 13:8
16:32 Jn 4:21 Jn 4:23 Zec 13:7 Mt 26:51 Mt 26:56
16:33 Jn 14:27 Mt 5:5 Lk 2:11 Lk 19:48 Phil 4
17:1 Jn 11:41 Ps 123:1, Isa 58:1 Lk 18:14
17:2 Jn 4:45 Ps 110:1, Dan 7:13 Mt 11:27
17:3 Jn 17:25 Jn 8:19 Ps 9:10 Isa 58:11
17:4 Jn 12:28 Jn 14:15 Jn 14:20 Jn 5:36 Jn 9:3
17:5 Jn 17:24 Jn 14:15 Jn 4:13 Jn 10:50
17:6 Jn 17:26 Jn 14:18 Jn 12:28 Lk 9:16 Ps 22:22
17:7 Jn 14:20 Jn 17:10 Jn 8:28 Jn 16:15
17:8 Jn 17:11 Jn 6:68 Jn 14:10
17:9 Jn 14:16 Lk 22:32 Lk 8:51 Heb 7:25 Heb 9:24
17:10 Jn 10:30 Gal 2:9 Jn 5:23
17:11 Jn 17:13 Jn 14:1 Jn 13:5
17:12 Jn 6:57 Heb 2:13 Jn 15:18 Lk 16:19
17:13 Jn 17:1 Jn 15:4 Heb 12:2
17:14 Jn 17:8 Jn 7:7 Ge 5:15
17:15 Lk 9:9 Lk 9:40
17:17 Jn 17:19 Jn 8:52 Jn 15:5
17:18 Jn 20:21 Mt 23:41 2 Co 5:20
17:19 Lk 18:14 Lk 1:2 Lk 1:15 Lk 1:17 Lk 2:10

- Christ, whom thou hast sent.
- 4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
- 7 Now they have known that all things whatsoever thou hast given me are of thee.
- 8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.
- 10 And all mine are thine, and thine are mine; and I am glorified in them.
- 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
- 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
- 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
- 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- 15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.
- 16 They are not of the world, even as I am not of the world.
- 17 Sanctify them through thy truth: thy word is truth.
- 18 As thou hast sent me into the world, even so have I also sent them into the world.
- 19 And for their sakes I sanctify myself, that they also might be sanctified through thy

that it was just before this experience and just before His betrayal and trial, that these words were uttered (MS 52, 1904).

17:2, 3. Relation of Father and Son.—The seventeenth chapter of John speaks plainly regarding the personality of God and of Christ, and of their relation to each other. "Father, the hour is come," Christ said, "glorify thy Son, that thy Son also may glorify thee." (John 17:2, 3, 5-11 quoted.) Here is personality, and individuality (MS 124, 1903).

17:3 (See EGW on ch. 1:4; Rom. 11:33). To Know Christ Is to Practice His Words.—[John 17:3 quoted.] These words mean much. It is only by knowing Christ that we can know God. The Son of God calls upon all to listen to these words. They are the words of God, and all should give heed to them; for by them they will be judged. To know Christ savingly is to be vitalized by spiritual knowledge, to practice His words. Without this, all else is valueless (ST Jan. 27, 1898).

17:4-10. Glorified in Those Who Believe.—In this intercessory prayer of Jesus with His Father, He claims that He had fulfilled the conditions which made it obligatory upon the Father to fulfill His part of the contract made in heaven, with regard to fallen man. He prayed, "I have finished the work which thou gavest me to do." (What is He had wrought out a righteous character on earth as an example for men to follow.) And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. In this prayer He further goes on to state what is comprehended by the work which He has accomplished, and which has given Him all those who believe on His name. He values this recompense highly; that He forgets the anguish it has cost Him to redeem fallen man. He declares Himself glorified in those who believe on Him. The church, in His name, is to come to glorious perfection the work which He has commenced, and when that church shall be finally ransomed in the

2 or, parables 3 or, parables 4 or, parable 5 or, his own home 17 1 or, truly sanctified

Paradise of God, He will look upon the travail of His soul and be satisfied. Through all eternity the ransomed host will be His chief glory (3SP 260, 261).

17:5. Let the Veil Be Removed.—[John 17:1-5 quoted.] Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats in the manifestation of that divine glory which was possessed by Him when He was one with God. Let the veil be removed, He says, and let My glory shine forth—the glory which I had with Thee before the world was (ST May 10, 1899).

17:5, 24 (Heb. 1:6; 1 John 2:1; see EGW on John 20:16, 17; Heb. 3:1-3). Public Reinstatement of Christ in Heaven.—The prayer of Christ was answered. He was glorified with the glory which He had with His Father before the world was. But amid this glory, Christ does not lose sight of His toiling, struggling ones upon earth. He has a request to make of His Father. He waves back the heavenly host until He is in the direct presence of Jehovah, and then He presents His petition in behalf of His chosen ones.

"Father," He says, "I will that they also, whom thou hast given me, be with me, where I am." And then the Father declares, "Let all the angels of God worship him." The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was heeded by all the heavenly intelligences. No words can describe the scene which took place as the Son of God was publicly reinstated in the place of honor and glory which He voluntarily left when He became a man.

And today Christ, glorified, and yet our brother, is our Advocate in the courts of heaven (ST May 10, 1899).

17:6. A Great Honor.—What a glorious commendation—"They have kept thy word." To have these words said of us would be a great honor. But too often self comes in; self strives for the mastery (MS 52, 1904).

17:17. Self-satisfaction Is Not Sanctification.—"Sanctify them through thy truth; thy word is truth." A pleasant, self-satisfied feeling is not an evidence of sanctification. A faithful record is kept of all the acts of the children of men. Nothing can be concealed from the eye of the High and Holy One, who inhabiteth eternity. Some make Christ ashamed by their course of devising, planning, scheming. God does not approve of their conduct; for the Lord Jesus is not honored by their spirit and their works. They forget the words of the apostle: "We are made a spectacle unto the world, and to angels, and to men" (MS 159, 1903).

Adam's Test Brought to All.—The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." Therefore the sanctification of the Spirit of God upon the heart, leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden, will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the Word of God and obey (RH June 10, 1890).

(1 Thess. 4:3; 2 Tim. 3:16). The Textbook of Sanctification.—The Bible is the standard by which to test the claims of all who profess sanctification. Jesus prayed that His disciples might be sanctified through the truth, and He says, "Thy word is truth," while the psalmist declares, "Thy law is the truth." All whom God is leading will manifest a high regard for the Scriptures in which His voice is heard. The Bible will be to them "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." "Ye shall know them by their fruits." We need no other evidence in order to judge of men's sanctification; if they are fearful lest they shall not obey the whole will of God, if they are listening diligently to His voice, trusting in His wisdom, and making His Word the man of their counsel, then, while they make no boasts of

superior goodness, we may be sure that they are seeking to attain to perfection of Christian character. But if the claimants of holiness even intimate that they are no longer required to search the Scriptures, we need not hesitate to pronounce their sanctification spurious. They are leaning to their own understanding, instead of conforming to the will of God (RH Oct. 5, 1886).

Obeys God's Requirements.—The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification of today, which will not search the Scriptures, but trusts to good feelings and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification is to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God's commandments. It is worth lifelong, persevering, untiring effort. Satan is on your right hand and on your left; he is before and behind; he has a dish of fables cooked up for every soul who is not chenching the truth as it is in Jesus. The destroyer is upon you to paralyze your every effort. But there is a crown of life to be won, a life that measures with the life of God (MS 58, 1897).

The truth if received is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God as our strength for the work before us (MS 153, 1898).

(Heb. 4:12.) No Soft Tread.—The truth is the truth. It is not to be wrapped up in beautiful adornments, that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edged sword, that cuts both ways. It does not tread as with soft, slipped feet.

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred Word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree.

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of His dealings with His people of the past dispensation and of the present, should be studied. . . .

By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God-fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from His Word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness (RH April 20, 1897).

17:20, 21 (Matt. 25:14, 15; Mark 13:34). Unity in Diversity.—[John 17:20, 21 quoted.] What kind of unity is spoken of in these words?—Unity in diversity. Our minds do not all run in the same channel, and we have not all been given the same work. God has given to every man his work according to his several ability. There are different kinds of work to be done, and workers of varied capabilities are needed. If our hearts are humble, if we have learned in the school of Christ to be meek and lowly, we may all press together in the narrow path marked out for us (MS 52, 1904).

17:20-23. No Destruction of Personality.—Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly

truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them: that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Gethsemane (Mt 26:36-56, Mk 14:32-52, Lk 22:40-53)

18 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

17:20 Eph 1:13 Ac

22:31 Ac 1:1, Rom

17:21 Jn 17:11 Jn

10:16 Zep 3:9 Zec

1:9

17:22 Jn 1:16 Mk

6:7 Lk 22:50 A 5:41

17:23 Jn 6:36 Jn

1:10 Jn 1:23 Rom

10:11

17:24 Jn 12:26 Jn

1:4 Mk 25:21 Mt

25:25

17:25 Jn 17:11 Jn

15:21 Rom 5:26 Jn

8:19

17:26 Jn 17:6 Jn

8:50 Ps 22:22 Heb

2:12

18:1 Jn 13:31 Jn

14:17 Jn 14:31 Mt

26:9

18:2 Lk 21:37 Lk

22:9

18:3 Jn 13:2 Mt

26:17 Mt 26:55 Mk

14:18

18:4 Jn 13:1 Jn

19:28 Mt 16:21 Mt

26:2

18:5 Jn 19:19 Jn

22:53 Jer 8:12

18:6 Ps 27:2 Ps

60:1 Ps 124:5

18:8 Lk 5:30 Eph

5:25 Jn 16:32

18:9 Jn 17:12

18:10 Jn 18:26 Mk

14:17 Lk 22

18:11 Jn 18:46 2

Cor 13:58

18:12 Jn 18:5 Mt

26:57 Lk 22:53 Ac

21:41

18:13 Mt 26:57 Lk

5:2 Ac 10:11 Jn

18:15 Mt 26:58 Mk

14:5 Lk 22:54

18:17 Jn 18:16 Lk

22:54 Jn 18:5 Jn

18:8

18:18 Jn 18:28 Mk

14:5 Lk 22:60 Ge

9:9

18:19 Jn 20:20

18:20 Jn 7:11 Jn

7:26 Jn 7:25 Lk 10:1

18:21 Lk 22:67

18

¹ year. And Annas

sent Christ bound

unto Caiaphas the

high priest

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him.

Hearing Before Annas

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.¹

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them.

sin (MS 111, 1903)

17:24 (see EGW on ch. 20:16, 17). According to **Covenant Promise**.—O how the divine Head longed to have His church with Him! They had fellowship with Him in His suffering and humiliation, and it is His highest joy to have them with Him to be partakers of His glory. Christ claims the privilege of having His church with Him. I will that they also, whom thou hast given me, be with me, where I am. To have them with Him is according to covenant promise and agreement with His Father (RH 01, 17, 1893).

18:3-11 Christ Caught by the Traitor.—No traces of His recent agony were visible as Jesus stepped forth to meet His betrayer standing in advance of His disciples. He said, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were spoken, the angel who had lately ministered to Jesus moved between Him and the mob. A divine light illuminated the Saviour.

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brought out. How earnestly the Saviour prayed that His disciples might be one with Him as He is one with the Father. But the unity that is to exist between Christ and His followers does not destroy the personality of either. They are to be one with Him as He is one with the Father (RH June 1, 1905).

[John 17:20-24 quoted.] What a wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. In mind, in purpose, in character, they are one, but not in person. By partaking of the Spirit of God, conforming to the law of God, man becomes a partaker of the divine nature. Christ brings His disciples into a living union with Himself and with the Father. Through the working of the Holy Spirit upon the human mind, man is made complete in Christ Jesus. Unity with Christ establishes a bond of unity with one another. This unity is the most convincing proof to the world of the majesty and virtue of Christ, and of His power to take away

- behold, they know what I said.
- 22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?
- 23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
- 24 Now Annas had sent him bound unto Caiaphas the high priest.

Night Trial Before the Sanhedrin
(Mt 26:57-75, Mk 14:53-72; Lk 22:54-65)

- 25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.
- 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 27 Peter then denied again: and immediately the cock crew.

First Trial Before Pilate
(Mt 27:2, 11-14, Mk 15:2-5; Lk 23:1-5)

- 28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?
- 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
- 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
- 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
- 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
- 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have deliv-

18:22 Jn 16:10, Jn 20:2, Mt 5:1
18:23 2 Co 10:1
18:24 Jn 18:13, Mt 26:57 Jn 18:15
18:25 Jn 18:18, Mk 14:67, Lk 22:56
18:26 Jn 18:10, Jn 12:19, Mt 26:74
18:27 Jn 13:38, Mt 26:51, Mk 14:30, Lk 22:31
18:28 Mt 15:1, Lk 23:1, Ac 3:13, Jn 18:35
18:29 Mt 27:25, Ac 25:16
18:30 Jn 19:12, Mk 15:3, Mt 10:43, Ac 3:15
18:31 Jn 19:15, Ge 19:10, Heb 7:4, 5
18:32 Jn 6:11, Jn 10:51, Jn 10:55, Mt 20:19
18:33 Jn 18:37, Mt 27:11, Mk 15:2, Jn 18:35
18:34 Jn 18:36
18:35 1 Co 1:12, Ne 1:2, Jn 18:28, Jn 19:11, Ac 5:13
18:36 1 Jn 1:6, 13, Jn 15:10, 8:15, Da 2:10, Jn 7:14
18:37 Mt 26:61, Mk 14:62, Lk 6:15, Jn 14:6
18:38 Ac 17:32, Jn 19:13, Jn 19:6, Mt 27:21
18:39 Mk 15:6, Mt 15:8, Lk 23:17, Jn 18:35
18:40 Mt 27:16, Mt 27:26, Mk 15:7, Mk 15:15
19:1 Mt 27:26, Lk 23:16, Ps 129:5, Isa 50:6
19:2 Jn 19:5, Ps 22:6, Isa 50:7, Isa 53:5
19:3 Mt 26:69, Mt 27:29, Lk 1:28, Jn 18:35
19:4 Jn 19:6, Jn 18:38, Lk 23:11, Lk 23:17
19:5 Jn 1:21, Isa 7:14, Isa 53:1, Heb 12:2
19:6 Jn 19:15, Mt 27:22, Ac 2:23
19:7 Lk 23:16, Jn 5:48, Mk 15:9, Rom 1:1
19:8 Jn 19:13

ered thee unto me: what hast thou done?

- 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
- 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
- 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

Second Trial Before Pilate
(Mt 27:15-31; Mk 15:6-19; Lk 23:13-25)

- 39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
- 40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.
- 19 Then Pilate therefore took Jesus, and scourged him.
- 2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,
- 3 And said, Hail, King of the Jews! and they smote him with their hands.
- 4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
- 5 Then came Jesus forth, wearing the crown of thorns, and the purple robe, And Pilate saith unto them, Behold the man!
- 6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.
- 7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- 8 When Pilate therefore heard that saying, he was the more afraid:

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liver, and a cloacke: for he overshadowed him. In the presence of this divine glory, the numerous throng could not stand for a moment. They staggered back. Priests, elders, soldiers, and even Judas, fell as dead men to the ground (Lk 6:11).

Judas Kissed Christ.—Judas the betrayer did not forget the part he was to act. When the mob entered the garden, he had led the way, closely followed by the high priest. To the pursuer of Jesus he had given a sign, saying, "Whomsoever I shall kiss, that same is He, hold him fast" (Matt. 26:48). Now he pretends to have no part with them, coming close to Jesus, he takes His hand as a familiar friend. With the words, "Hail, Master," he kisses Him repeatedly, and appears to weep as if in sympathy with Him in this peril.

Jesus said to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He added, "Judas, betrayest thou the Son of man with a kiss?" This appeal

should have aroused the conscience of the betrayer, and touched his stubborn heart, but honor, fidelity, and human tenderness had forsaken him. He stood bold and defiant, showing no disposition to relent. He had given himself up to Satan, and he had no power to resist him. Jesus did not refuse the traitor's kiss.

The mob grew bold as they saw Judas touch the person of Him who had so recently been glorified before their eyes. They now laid hold of Jesus, and proceeded to bind those precious hands that had ever been employed in doing good (DA 695, 696).

The Disciples Did Not Understand the Plan of Salvation.—The disciples had thought that their Master would not suffer Himself to be taken. For the same power that had caused the mob to fall as dead men could keep them helpless, until Jesus and His companions should escape. They were disappointed and indignant as they saw the cords brought forward to bind the hands of Him whom

* In a room or house of Pilate

they loved. Peter in his anger rashly drew his sword and tried to defend his Master, but he only cut off an ear of the high priest's servant. When Jesus saw what was done, He released His hands, though held firmly by the Roman soldiers, and saying, "Suffer ye thus far," He touched the wounded ear, and it was instantly made whole. He then said to Peter, "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?"—a legion in place of each one of the disciples. Oh why, the disciples thought, does He not save Himself and us? Answering their unspoken thought He added, "But how then shall the scriptures be fulfilled, that thus it must be?" "The cup which My Father hath given Me, shall I not drink it?"

The official dignity of the Jewish leaders had not prevented them from joining in the pursuit of Jesus. His arrest was too important a matter to be trusted to subordinates; the wily priests and elders had joined the temple police and the rabble in following Judas to Gethsemane. What a company for those dignitaries to unite with,—a mob that was eager for excitement, and armed with all kinds of implements, as if in pursuit of a wild beast (DA 696, 679).

18:13. See EGW on Matt. 26:3.

18:13, 14. See EGW on Matt. 26:57.

18:14. See EGW on ch. 11:50, 51.

18:20, 21. Two Ways of Working.—[John 18:20, 21 quoted.] Jesus would contrast His manner of work with that of His accusers. This midnight seizure by a mob, this cruel mockery and abuse before He was even accused or condemned, was their manner, not His. His work was open to all. He had nothing in His doctrines that He concealed. Thus He rebuked their position, and unveiled the hypocrisy of the Sadducees (MS 51, 1897).

18:37. Christ Spoke Truth with the Freshness of a New Revelation.—Truth never languished on His lips, never suffered in His hands for want of perfect obedience to its requirements. "To this end was I born," Christ declared, "and for this cause came I into the world, that I should bear witness unto the truth." And the mighty principles of truth fell from His lips with the freshness of a new revelation. The truth was spoken by Him with an earnestness proportionate to its infinite importance and to the momentous results depending on its success (MS 49, 1898).

18:39, 40. See EGW on Matt. 27:15-26.

19:10. Pilate Responsible.—[John 19:10 quoted.] "I have power." By saying this, Pilate showed that he made himself responsible for the condemnation of Christ, for the cruel scourging, and for the insults offered Him before any wrong was proved against Him. Pilate had been chosen and appointed to administer justice, but he dared not do it. Had he exercised the power that he claimed, and that his position gave him, had he protected Christ, he would not have been accountable for His death. Christ would have been crucified, but Pilate would not have been held guilty (RH Jan. 23, 1900).

19:14, 15. See EGW on Matt. 27:22, 23.

19:15. Last Hope Gone.—What was Christ's grief to see the Jews fixing their own destiny beyond redemption! He alone could comprehend the significance of their rejection, betrayal, and condemnation of the Son of God. His last hope for the Jewish nation was gone. Nothing could avert her doom. By the representatives of the nation God was denied as their Ruler. By words unfeeling, by the whole heavenly universe, the blasphemous utterance was heard, "We have no king but Caesar." The God of heaven heard their choice. He had given them opportunity to repent, and they would not. Forty years afterward Jerusalem was destroyed, and the Roman power ruled over the people. Then they had no deliverer. They had no king but Caesar. Henceforth the Jewish nation, as a nation, was as a branch severed from the vine—a dead, fruitless branch, to be gathered up and burned—from land to land throughout the world, from century to century, dead—dead in trespasses and sins—without a Saviour (YI Feb. 1, 1900).

19:15, 16. See EGW on Matt. 27:25, 26.

19:16. Reactions to Jesus' Condemnation.—Jesus, the Son of God, was delivered to the people to be crucified. With shouts of triumph they led the Saviour away toward Calvary. The news of His condemnation had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by His teachings (Undated MS 127).

19:18. See EGW on Matt. 27:38.

19:19. See EGW on Matt. 27:37.

19:25-27. John and Mary Returned.—Christ, bearing the sin of the world, seemed to be deserted, but He was not wholly left alone. John stood close by the cross. Mary had fainted in her anguish, and John had taken her to his house away from the harrowing scene. But he saw that the end was near, and he brought her again to the cross (MS 45, 1897).

19:30 (see EGW on Matt. 27:45, 46, 50). The Compact Was Fully Consummated.—When Christ spoke these words, He addressed His Father. Christ was not alone in making this great sacrifice. It was the fulfillment of the covenant made between the Father and the Son before the foundation of the earth was laid. With clasped hands they entered into the solemn pledge that Christ would become the substitute and surety for the human race if they were overcome by Satan's sophistry. The compact was now being fully consummated. The climax was reached. Christ had the consciousness that He had fulfilled to the letter the pledge He had made. In death He was more than conqueror. The redemption price has been paid (MS 111, 1897).

Last Tie of Sympathy Severed.—When Christ cried out, "It is finished," all heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men. For Satan to have come into power would have been death to the world. The implacable hatred he felt toward the Son of God was revealed in his manner of treating Him while He was in the world. Christ's betrayal, trial, and crucifixion were all planned by the fallen foe. His hatred, carried out in the death of the Son of God, placed Satan where his true diabolical character was revealed to all created intelligences that had not fallen through sin.

The holy angels were horror-stricken that one who had been of their number could fall so far as to be capable of such cruelty. Every sentiment of sympathy or pity which they had ever felt for Satan in his exile, was quenched in their hearts. That his envy should be exercised in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had, with unprecedented self-denial, and love for the creatures formed in His image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed forever the last tie of sympathy existing between Satan and the heavenly world (3SP 183, 184).

(Matt 27:51.) Satan Fell Like Lightning.—When Christ cried, "It is finished," God's unseen hand rent the strong fabric composing the veil of the temple from top to bottom. The way into the holiest of all was made manifest. God bowed His head satisfied. Now His justice and mercy could blend. He could be just, and yet the justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven (MS 111, 1897).

19:38, 39. See EGW on Matt. 27:38.

20:16, 17 (ch. 17:24; Isa. 13:12; Matt. 28:18; Heb. 1:6). The Contract Ratified.—[John 20:16, 17 quoted.] Jesus refused to receive the homage of His people until He knew that His sacrifice had been accepted by the Father, and until He had received the assurance from God Himself that His atonement for the sins of His people had been full and ample, that through His blood they might gain eternal life. Jesus immediately ascended to heaven and presented

- 9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
- 10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?
- 11 Jesus answered, I thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.
- 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar.
- 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.
- 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!
- 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
- 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

The Crucifixion

(Mt 27:31-56; Mk 15:20-41; Lk 23:26-49)

- 17 And he bearing his cross went forth into a place called the *place* of a skull, which is called in the Hebrew Golgotha:
- 18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.
- 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.
- 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.
- 21 Then said the chief priests of the Jews to Pilate Write not, The King of the Jews;

19:9 In 8:14, Jdg 13:6, Isa 55:7, Php 1:28
19:10 In 18:89 Da 5:19
19:11 In 3:27 In 7:30 Ps 49:9, Da 1:17
19:13 In 19:8 Pr 29:25, Isa 57:11 Lk 12:5
19:14 In 19:42 Mt 27:62 Mk 15:42, Lk 23:51
19:15 In 19:6 Lk 23:18, Ac 21:36, Ac 22:22
19:16 Mt 27:26-31, Mk 15:15-20 Lk 24:24
19:17 Mt 10:46 Mk 16:24 Mk 8:31
19:18 In 18:42 Ps 22:16, Isa 55:12, Mt 27:41
19:19 Mt 27:47 Mk 15:36, Lk 23:48 In 19:5
19:20 In 19:13 In 5:2 Ac 21:40 Ac 22:22
19:22 In 19:12, Ps 65:7, Ps 76:10, Pr 8:20
19:23 Mt 27:35 Mk 15:24 Lk 23:34
19:24 In 19:28 In 10:55 Ps 22:18, Isa 10:7
19:25 Lk 2:35, Lk 23:49 Lk 2:18 Mk 16:9
19:26 In 13:24 In 20:2 In 21:7 In 21:20
19:27 Ge 35:8, Ge 37:12 Mt 27:49 Mk 15:34
19:28 In 19:40 In 13:1 Lk 18:4, Lk 9:41
19:29 Mt 27:51 Mt 27:48 Mk 15:36, Lk 23:46
19:30 In 19:28 In 13:1 In 17:1 Ge 5:15
19:31 In 19:14 In 19:42 Mt 27:62, Mk 15:42
19:32 In 19:18
19:33 Ps 51:7, Ec 36:25, Zec 13:1, Mt 27:62
19:35 In 19:26 In 21:24, Ac 10:49, 1 Pe 5:1

19

- 1 That is, elevated
2 or, wrought
3 or, Clopas

- but that he said, I am King of the Jews.
- 22 Pilate answered, What I have written I have written.
- 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.
- 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.
- 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
- 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!
- 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.
- 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.
- 29 Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.
- 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.
- 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.
- 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.
- 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:
- 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.
- 35 And he that saw it bare record, and his

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Himself before the throne of God, showing the marks of shame and cruelty upon His brow, His hands and feet. But he refused to receive the coronet of glory, and the royal robe, and He also refused the adoration of the angels as He had refused the homage of Mary, until the Father signified that His offering was accepted.

He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that His redeemed should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be, if He was to have glory. His people must share it with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interest with theirs, and advocating, with love and constancy stronger than death, their rights and titles gained

through Him.

God's answer to this appeal goes forth in the proclamation, "Let all the angels of God worship him." Every angelic commander obeys the royal mandate, and Worthy, worthy is the Lamb that was slain, and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted; the church is justified through Him, its representative and head. Here the Father ratifies the contract with His Son, that He will be reconciled to repentant and obedient men, and take them into divine favor through the merits of Christ. Christ guarantees that He will make a man "more precious than fine gold; even a man than the golden wedge of Ophir." All power in heaven and on earth is now given to the Prince of life, yet He does not for a moment forget His poor disciples in a sinful world, but prepares to return to them, that He may impart to them His power and

record is true: and he knoweth that he saith true, that ye might believe.

- 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

- 37 And again another scripture saith, They shall look on him whom they pierced.

The Burial (Mt 27:57-61; Mk 15:42-47; Lk 23:50-56)

- 38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

- 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

- 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

- Jn** 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

- 42 There laid they Jesus therefore because of the Jews' preparation day: for the sepulchre was nigh at hand.

The Resurrection; Postresurrection

Appearances (20:1-20, 21:1-23) Spring, A.D. 31

The Resurrection (Mt 28:1-15, Mk 16:1-11, Lk 24:1-12)

- 20** The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

- 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

- 3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

- 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

- 5 And he stooping down, and looking in, saw the linen clothes lying: yet went he not in.

19:36 Ps 12:6; Su 9:12; Ps 22:14; Ps 51:20

19:37 Ps 22:16-17; Zec 12:10; Rev 1:7

19:38 Lk 23:50; Jn 9:22; Jn 12:42; Php 1:14

19:39 Jn 3:1; Mt 12:20; Jn 12:7; SS 1:6

19:40 Jn 11:4; Ac 9:6

19:41 Jn 20:15; Is 22:16; Mt 27:60; Lk 23:55

19:42 Ps 22:15; Is 53:5; Mt 12:40; Ac 13:29

20:1 Jn 20:19; Jn 20:26; Ac 20:7; Rev 1:10

20:2 Jn 13:23; Jn 19:26; Jn 21:7; Jn 21:20

20:3 Lk 24:12

20:4 2 Sa 18:25; Lev 15:30; 1 Co 9:24; 2 Co 8:12

20:5 Jn 11:4; Jn 19:40

20:6 Jn 18:17; Jn 21:7

20:7 Jn 11:14

20:8 Jn 20:25; Lk 20:29; Jn 1:50

20:9 Lk 1:35; Lk 24:26; Ps 16:10; Ps 22:15; Ps 22:22

20:10 Jn 7:55; Jn 16:42

20:12 Da 7:9; Mt 17:2; Ac 1:10; Rev 5:1; Rev 7:14

20:13 Jn 2:1; Jn 19:26; Jn 20:15; Ex 3:1

20:14 Mt 28:9; Mk 16:9; Jn 8:59; Jn 21:4

20:15 Jn 1:38; Jn 18:1; Jn 18:7; SS 5:2

20:16 Jn 10:9; Ge 22:1; Ge 22:11; Lk 24:7

20:17 Mt 28:7; Ps 22:22; Rom 8:29; Jn 14:28; Jn 16:28

20:18 Mt 28:10; Mk 16:10; Lk 24:10

20:19 Mk 16:14; 1 Co 15:5; Jn 20:26; Jn 20:32

- 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

- 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

- 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

- 9 For as yet they knew not the scripture, that he must rise again from the dead.

- 10 Then the disciples went away again unto their own home.

- 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

- 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

- 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

- 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

- 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

- 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

- 17 Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.

- 18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

First Appearance in the Upper Room

(Mk 16:13, Lk 24:33-49)

- 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

glory. Thus did the Redeemer of mankind, by the sacrifice of Himself, connect earth with heaven, and finite man with the infinite God (2SP 202, 203).

20:17 (John 10:18). All of Christ Remained in Tomb.—Jesus said to Mary, "Touch me not, for I am not yet ascended to my Father." When He closed His eyes in death upon the cross, the soul of Christ did not go at once to Heaven, as many believe, or how could His words be true?—I am not yet ascended to my Father? The spirit of Jesus slept in the tomb with His body, and did not wage its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embracing the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with His body in the sepulchre, and when He came forth it was as a whole being. He did not have to summon His spirit from Heaven. He had power to lay down His life and to take it up again (2SP 203, 204).

20:21, 22. A Foretaste of Pentecost.—The act of Christ in breathing upon His disciples the Holy Ghost, and in imparting His peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. Jesus impressed this fact upon His disciples, that as they should proceed in the work intrusted to them, they would more fully comprehend the nature of that work, and the manner in which the kingdom of Christ was to be set up on earth. They were appointed to be witnesses for the Saviour; they were to testify what they had seen and heard of His resurrection; they were to repeat the gracious words which proceeded from His lips. They were acquainted with His body character; He was as an angel standing in the sun, yet casting no shadow. It was the sacred work of the apostles to present the spotless character of Christ to men, as the standard for their lives. The disciples had been so intimately associated with this Pattern of holiness that they were in some degree assimilated to Him in character, and

- 20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.
- 21 Then said Jesus to them again, *Peace be* unto you: as *my* Father hath sent me, even so send I you.
- 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.
- 23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever sins ye retain, they are retained.

Second Appearance in the Upper Room (Mk 16:14)

- 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.
- 26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, *Peace be* unto you.
- 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and he not faithless, but believing.
- 28 And Thomas answered and said unto him, My Lord and my God.
- 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
- 30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Appearance by the Lake of Galilee

- 21** After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he

20:20 In 20:27, 1 Jn 1:1, Jn 16:22, Mt 26:8

18:24, 21:1

20:21 Jn 1:27, Jn 13:20, Mt 10:16, Ac 18:

20:22 1 Co 2:7, Jn 15:1, Ps 45:6, Eze 47:9

20:23 Mt 16:19, Mt 18:18, Ac 2:48, 1 Co 5:4

20:24 In 11:16, Jn 1:5, Jn 21:2, Mt 10:4

20:25 Jn 1:41, Jn 21:7, Mk 16:11, Jn 20:20

20:26 In 20:19, Mt 17:1, Lk 9:28, Jn 20:24

20:27 In 20:25, Ps 78:58, Rom 5:20, 1 Jn 1:1

20:28 In 16:31, Jn 5:25, Ps 45:6, Ps 45:11, Is 9:6

20:29 In 20:8, Jn 1:18, Lk 1:45, 2 Co 5:7, Jn 10:11

20:30 Jn 21:25, Rom 15:4, 1 Co 10:11, 1 Jn 5:13

20:31 In 20:28, Jn 1:18, Ps 27, Mt 16:18, Lk 1:1

21:1 Mt 26:32, Mt 28:7, Mt 28:16, Mk 16:7

21:2 In 20:28, Jn 21:1, Lk 9:6, Mt 12:22

21:3 Ac 18:5, Ac 20:34, 1 Co 9:9, 1 Th 2:9

21:4 In 20:14, Mk 16:12, Lk 24:31

21:5 1 Jn 2:13, 1 Jn 2:18, Ps 37:5, Php 4:19

21:6 Mt 27, Jn 2:5, Ps 8:8, Ac 2:1

21:7 Jn 21:20, Jn 21:24, Ps 118:25, Mk 11:5

21:8 Jn 5:11

21:9 1 Ki 19:5-6, Mt 11:1, Mk 8:4

21:11 Lk 5:6-8, Ac 2:41

21:12 Ac 10:41, Jn 12:7, Lk 22:40, Mk 9:32

21:13 Lk 24:42, 43, Ac 10:41

21:14 In 20:19, Jn 20:20

21:15 Jn 1:42, Mt 16:17, Mt 10:42

himself.

- 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.
- 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.
- 4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.
- 5 Then Jesus saith unto them, 'Children, have ye any meat?' They answered him, No.
- 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
- 7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.
- 8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.
- 9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.
- 10 Jesus saith unto them, Bring of the fish which ye have now caught.
- 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.
- 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
- 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
- 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
- 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto

Jn

21

1 or, Sirs

were specially fitted to make known to the world His precept, and example (3SP 2:15, 2:11)

20:23 (Matt. 16:18, 19; 18:18). Man Cannot Remove One Stain of Sin. Christ gave no ecclesiastical right to forgive sin, nor to sell indulgences, that men may sin without incurring the displeasure of God, nor did He give His servants liberty to accept a gift or bribe for cloaking sin, that it may escape merited censure. Jesus charged His disciples to preach the remission of sin *in His name* among all nations, but they themselves were not empowered to remove one stain of sin from the children of Adam.

Whoever would attract the people to himself as one in whom is invested power to forgive sins, inurs the wrath of God, for he turns souls away from the heavenly Pardoners to a weak and erring mortal (3SP 2:45, 2:46).

20:24-29. Tenderness Won Thomas.—Jesus, in His treatment of Thomas, gave His followers a lesson regarding the manner in which they should treat those who have

doubts upon religious truth, and who make those doubts prominent. He did not overwhelm Thomas with words of reproach, nor did He enter into a controversy with him; but, with marked condescension and tenderness, He revealed Himself unto the doubting one. Thomas had taken a most unreasonable position, in dictating the only conditions of his faith; but Jesus, by His generous love and consideration, broke down all the barriers he had raised. Persistent controversy will seldom weaken unbelief, but rather put it upon self-defense, where it will find new support and excuse. Jesus, revealed in His love and mercy as the crucified Saviour, will bring from many once unwilling lips the acknowledgment of Thomas: "My Lord, and my God" (3SP 2:22).

21:15-17. Peter Learned to Teach.—There was Peter, who denied his Lord. After he had fallen and been converted, Jesus said to him, "Feed my lambs." Before Peter's feet slipped, he had not the spirit of meekness

- him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
- 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
- 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
- 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
- 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

21:16 Jn 18:17; Mt 26:73; Ps 95:7; Zec 13:7;
21:17 Jn 13:38; Mt 26:73; Rev 3:19; La 3:33; Mk 14:72;
21:18 Jn 13:36; Ac 21:11; 2 Co 5:4;
21:19 Php 1:20; 2 Pe 1:14; Jn 21:22; Jn 12:26;
21:20 Jn 21:7; Jn 21:24; Jn 20:2; Jn 13:23-26;
21:21 Mt 24:3-4; Lk 13:23-24; Ac 1:6-7;
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- 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?
- 21 Peter seeing him saith to Jesus, Lord, and what shall this man do?
- 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.
- 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

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- 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.
- 25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

required to feed the lambs; but after he became sensible of his own weakness, he knew just how to teach the erring and fallen; he could come close to their side in tender sympathy, and could help them (HS 121).

(Luke 22:31, 32.) Genuine Restoration Reaches the Roots.—Peter never forgot the painful scene of his humiliation. He did not forget his denial of Christ, and think that, after all, it was not a very great sin. His was painfully real to the erring disciple. His sorrow for his sin was as intense as had been his denial. After his conversion, the old assertions were not made in the old spirit and manner. . . .

Three times after His resurrection, Christ tested Peter. "Simon, son of Jonas," He said, "lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

This heart-searching question was necessary in the case of Peter, and it is necessary in our case. The work of restoration can never be thorough unless the roots of evil are reached. Again and again the shoots have been clipped, while the root of bitterness has been left to spring up and defile many; but the very depth of the hidden evil must be reached, the moral senses must be judged, and judged again, in the light of the divine presence. The daily life will testify whether or not the work is genuine.

When, the third time, Christ said to Peter, "Lovest thou me?" the probe reached the soul center. Self-judged, Peter fell upon the Rock, saying, "Lord, thou knowest all things; thou knowest that I love thee."

This is the work before the every soul who has dishonored God, and grieved the heart of Christ, by a denial of truth and righteousness. If the tempted soul endures the trying process, and self does not awake to life to feel hurt and abused under the test, that probing knife reveals that the soul is indeed dead to self, but alive unto God.

Some assert that if a soul stumbles and falls, he can never regain his position; but the case before us contradicts this. Before his denial Christ said to Peter, "When thou art converted, strengthen thy brethren." In committing to his stewardship the souls for whom He had given His life, Christ gave to Peter the strongest evidence of His confidence in his restoration. And he was commissioned to feed not only the sheep, but the lambs—a broader and more delicate work than had hitherto been appointed him. Not only was he to hold forth the word of life to others, but he was to be a shepherd of the flock (YI Dec. 22, 1898).

21:18, 19 (Matt. 19:28; 25:31; Rom. 8:17; 1 Peter 4:13). A Transformed Peter.—[John 21:18-22 quoted.] Peter was now humble enough to understand the words of Christ, and without further questioning, the once restless, boastful, self-confident disciple became subdued and contrite. He followed his Lord indeed—the Lord he had denied. The thought that Christ had not denied and rejected him was to Peter a light and comfort and blessing. He felt that he could be crucified from choice, but it must be with his head downward. And he who was so close a partaker of Christ's sufferings will also be a partaker of His glory when He shall "sit upon the throne of his glory" (YI Dec. 22, 1898).

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The **ACTS** of the Apostles

INTRODUCTION

1. TITLE

Since ancient times this book has been known as *The Acts of the Apostles*, but the title does not appear in the book itself.

In the earliest extant (but incomplete) copy of the book, known as Papyrus 45 (see vol. V, p. 116), and in the Codex Sinaiticus the title is given simply as "Acts," with no mention of the apostles. This is reasonable, for the book is not a full history of all these men. A few chapters describe the work of Peter and John, while the remainder of the book records the conversion and ministry of Paul until his first Roman imprisonment. Consequently the book does not completely cover the work of any one of the apostles, and, indeed, is silent about most of them. Of the Twelve, only Peter, James, and John play leading parts in the narrative, but much of the book is devoted to Paul, who, though an apostle, was not one of the original disciples. The title "Acts" would therefore seem sufficient.

From the 2nd century onward there appeared a stream of tales purporting to give the lives and experiences of the apostles (see *The Ante-Nicene Fathers*, vol. 8; cf. Eusebius *Ecclesiastical History* iii. 25, 4-7). These writings were also called "Acts." It was perhaps to distinguish the canonical Acts from these apocryphal imitations that the name of the Biblical book was variously elaborated as "Acting of the Apostles," "Acts of All the Apostles," or "Acts of the Apostles."

2. AUTHORSHIP

The introduction to the book of Acts (ch. 1:1-4) makes it clear that the Gospel of Luke and the book of Acts were written by the same author. For a detailed discussion of the authorship of both Luke and Acts see SDA Bible Commentary Vol. V, pp. 175-179, 663-665.

The early church never seriously questioned the canonicity of the book, and it soon gained a secure place among New Testament writings.

3. HISTORICAL SETTING

The Roman Empire was enjoying its heyday. Augustus had laid a firm administrative foundation on which the better of his successors were able to

build, and which the lesser were unable to demolish. The benefits that Roman civilization brought to the empire's inhabitants continued to be enjoyed by them even when the ruler himself was weak or tyrannical or both. Thus, during the period covered by the book of Acts, c. A.D. 31-63, the emperors were Tiberius (14-37), Caligula (37-41), Claudius (41-54), and Nero (54-68). Of these, Tiberius and Claudius used their abilities for the good of their far-flung possessions, whereas Caligula and Nero did little but harm. Yet, in spite of this checkered leadership, the empire maintained conditions that were favorable to the spread of the gospel. A fairly stable government, a common administrative system, Roman justice, an expanding citizenship, peace preserved by disciplined legions, roads pressing into every corner of the then-known world, a language (Greek) that was almost universally understood—these were factors that favored the program undertaken by the apostles.

At first the new religion profited from its connections with Judaism. The chosen race had been dispersed to many corners of the empire, and its basic beliefs were eventually tolerated by the Romans. Christianity, as an offshoot of the older faith, shared in this toleration. But Judaism fell into disfavor. Its adherents were expelled from Rome during the reign of Claudius (Acts 18:2), and intense Jewish national aspirations led to rebellion in Palestine and to the disastrous wars of A.D. 66-70 that culminated in the destruction of Jerusalem in the year 70. As the position of Judaism worsened, the situation of Christianity grew more perilous. It was a religion with no legal standing, and its members were without protection in the eyes of the law. When trouble arose, such as when Rome burned in A.D. 64, it was easy to make a scapegoat of the Christian community, and the subsequent persecution set a terrible precedent that was all too faithfully followed in succeeding years.

It is against this background that Luke prepared his history of the early church, and wrote the Acts of the Apostles. For a fuller discussion of the subject see vol. V, pp. 46-73, 664, 665 and vol. VI, pp. 22-33, 71-84, 89-95.

4. THEME

Luke declares (Acts 1:1) that his "former treatise" dealt with "all that Jesus began both to do and teach." With clear historical insight he recognized

that the work of Jesus on earth was but a beginning, which beginning he recorded in his Gospel. But he knew that his history would be incomplete without an account of what Jesus did through the infant church after His ascension. He therefore sets his hand to describe the continuation of Christ's work through the ministry of His disciples. He does this in an orderly way by taking Acts 1:8 as the theme around which the acts of the apostles are developed. In obedience to their Master's command, the disciples witnessed (1) in Jerusalem, (2) in all Judea, (3) in Samaria, and (4) in the uttermost parts of the earth. As Luke follows their movements, his record falls naturally into those divisions, and his book thus traces the geographical growth of the early church.

He also records another significant development. The church was Jewish in its origin, but it could never fulfill a worldwide mission if it remained within the limits of an exclusive religion like Judaism. It had to free itself from such exclusiveness. Luke outlines the steps that led to freedom. His narrative describes the growth of Christianity from a Jewish sect to an international religion, until the time when Paul could say that the gospel "was preached to every creature which is under heaven" (Col. 1:23). Luke records that thousands of Jews, including priests, early accepted the gospel (Acts 6:7); and that persecutions soon drove Philip to evangelize the Samaritans and the partly Judaized Ethiopian (ch. 8). He tells how Peter reached the Roman centurion Cornelius (ch. 10). He emphasizes how men of Cyrene and Cyprus preached to non-Jews for the first time (ch. 11); how, the way having been opened, Paul and his associates evangelized the heathen in great numbers (chs. 13; 14); how they were actually able, with the help of Peter and James, to secure for Gentile converts freedom from subjection to Jewish ritual (ch. 15). His record closes with a vivid picture of the gospel's spread throughout the eastern Roman world (chs. 16 to 28). He sees Christianity becoming largely a Gentile religion.

Luke was peculiarly fitted to be the historian of such a movement. He is thought to have been a Gentile. He showed a deep interest in ministry to non-Jews (see vol. V, pp. 663, 664). How appropriate, then, that he should be chosen to relate the story of the proclamation of the gospel to the Gentile world!

The author of Acts fully recognizes the position of the Holy Spirit in the growth of the infant church. From the day when Jesus "through the Holy Ghost had given commandments unto the apostles" (ch. 1:2), the Spirit appears as the counselor of the leaders and their associates. By the miracle of Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (ch. 2:4). A little later the believers also were "filled with the Holy Ghost, and they spake the word of God

with boldness" (ch. 4:31). The seven men chosen as deacons were "full of the Holy Ghost and wisdom" (ch. 6:3), and one of the most prominent of their number, Stephen, was "full of faith and of the Holy Ghost" (v. 5). As the narrative progresses the Spirit continues to guide—in such situations as the ordination of Saul (ch. 9:17), in the acceptance of Gentiles into the church (ch. 10:44-47), in the separation of Barnabas and Saul for missionary work (ch. 13:2-4), in the Council of Jerusalem (ch. 15:28), and in Paul's missionary journeys (ch. 16:6, 7). The book of Acts may therefore be said to stand as a partial record of the Spirit's accomplishments through the apostles and their followers.

5. OUTLINE

I. Introduction, 1:1-11.

- A. Luke's "former treatise," the Gospel, 1:1.
- B. The gospel commission, 1:2-8.
- C. Christ's ascension, 1:9-11.

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- A. Waiting for the power of the Spirit, 1:12-26.
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 - 4. The appointment of Matthias to succeed Judas, 1:21-26.
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 - 1. The outpouring of the Spirit, 2:1-13.
 - 2. Peter's sermon, 2:14-36.
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 - 3. The arrest of Peter and John, 4:1-4.
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 - b. The arrest, escape, and rearrest of the apostles, 5:17-28.
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 - d. Gamaliel's plea for moderation, 5:33-40.
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 - c. His defense, 7:1-53.
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 - b. Peter's vision concerning clean and unclean, 10:9-16.
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5. Completion of the journey to Rome, 28:11-16.
- B. Paul's defense before the Jews of Rome, 28:17-29.
- C. Paul's two years in Rome, 28:30, 31.

THE ACTS

Luke's "Former Treatise," the Gospel

- 1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

The Gospel Commission

- 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
- 3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
- 4 And, 'being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saieth he*, ye have heard of me.
- 5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.
- 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?
- 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 8 But ye shall receive 'power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Christ's Ascension

- 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
- 10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
- 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1:1 Lk 1:29; Lk 1:3; Mt 11:5, 1Pe 2:21-23;
1:2 Ac 1:9; Mk 16:19; Lk 9:51; Jn 6:62;
1:3 Ac 13:31; Mt 28:9; Mk 28:10; 1 Jn 1:1;
1:4 Ac 10:41; Lk 24:39; Ac 2:43; Mt 10:20;
1:5 Ac 11:15; Ac 19:4; Mt 3:11; Lk 3:16;
1:6 Mt 24:3; Jn 21:12; Ge 49:10; Isa 1:26;
1:7 Ac 17:26; Dt 29:29; Da 2:21; Mt 24:36;
1:8 Ac 6:8; Ac 8:19; Mt 5:8; Zec 1:6;
1:9 Ac 1:2; Ps 68:18; Mk 16:19; Jn 6:62;
1:10 Ac 10:3; Ac 10:30; Da 7:9; Mt 17:2;
1:11 Ac 2:7; Ac 13:31; Mk 14:70; Ac 3:12;
1:12 Zec 14:3; Mt 21:1; Lk 21:37; Lk 24:52;
1:13 Ac 20:8; Mk 14:1; Lk 22:12; Ac 2:14;
1:14 Ac 2:1; Ac 2:12; Ac 2:36; Mt 21:22;
1:15 Lk 22:32; Rev 3:4; Rev 11:13; Ac 21:20;
1:16 Ac 2:29; Ac 2:37; Ac 7:2; Ac 13:15;
1:17 Mt 10:4; Mk 3:19; Lk 6:16; Lk 22:47;
1:18 Nu 22:6; Nu 22:17; Mt 25:15; Ps 55:15;
1:19 Ac 2:22; Mt 28:15; 2 Sa 2:16;
1:20 Ac 13:33; Lk 20:42; Lk 24:44; Ps 69:25;
1:21 Jn 15:27; Nu 27:17; Dt 31:2; 2 Sa 5:2;
1:22 Mk 1:1; Ac 1:2; Ac 1:9; Ac 1:8;

Waiting for the Power of the Spirit

(1:12-26)

The Apostles' Return to Jerusalem

- 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.
- 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

The Prayer Season

- 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

The Death of Judas

- 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)
- 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.
- 17 For he was numbered with us, and had obtained part of this ministry.
- 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.
- 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.
- 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his 'bishoppick let another take.

The Appointment of Matthias to Succeed Judas

- 21 Wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us,
- 22 Beginning from the baptism of John, unto

- 1
1 or, eating together
2 or, the power of the Holy Ghost coming upon you
3 or, office, or, charge

Book of Acts, Instruction for Today.—The whole of the book of Acts should receive careful study. It is full of precious instruction, it records experiences in evangelistic work, the teachings of which we need in our work today. This is wonderful history; it deals with the highest education, which the students in our schools are to receive (Letter 100, 1909).

1:1-5 (Luke 1:1-4). Authorship of Book of Acts.—Luke, the writer of the book of Acts, and Theophilus, to whom it is addressed, had been pleasantly associated. From Luke, Theophilus had received much instruction and great light. Luke had been Theophilus' teacher, and he still felt a responsibility to direct and instruct him, and to sustain and protect him in his work.

At that time it was customary for a writer to send his manuscript to someone for examination and criticism. Luke chose Theophilus, as a man in whom he had confidence, to perform this important work. He first directs the attention of Theophilus to the record of Christ's life as given in the book of Luke, which had also been addressed by the same writer to Theophilus. [Acts 1:1-5 quoted.] . . . The teachings of Christ were to be preserved in manuscripts and books (MS 40, 1903).

1:7, 8. Preach the Simple Gospel, Not Startling Speculations.—The disciples were anxious to know the exact time for the revelation of the kingdom of God, but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To under-

Ac

stand when the kingdom of God should be restored, was not the thing of most importance for them to know. They were to be found following the Master, praying, waiting, watching, and working. They were to be representatives to the world of the character of Christ. That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you." And after the Holy Ghost was come upon them, what were they to do? "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

This is the work in which we also are to be engaged. Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to give the bread of life, unadulterated with human opinions, to souls who are perishing for the truth.

Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus, for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed. Jesus had come to earth to impart important truth to men, and He wished to impress their minds with the necessity of receiving and obeying His precepts and instructions, of doing their present duty, and His communications were of an order that imparted knowledge for their immediate and daily use.

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view—to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but He came to instruct and save the lost. He did not come to arouse and gratify curiosity; for He knew that this would but increase the appetite for the curious and the marvelous. It was His aim to impart knowledge whereby men might increase in spiritual strength and advance in the way of obedience and true holiness. He gave only such instruction as could be appropriated to the needs of their daily life, only such truth as could be given to others for the same appropriation. He did not make new revelations to men, but opened to their understanding truths that had long been obscured or misplaced through the false teaching of the priests and teachers. Jesus replaced the gems of divine truth in their proper setting, in the order in which they had been given to patriarchs and prophets. And after giving them this precious instruction, He promised to give them the Holy Spirit whereby all things that He had said unto them should be brought to their remembrance.

We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original, that shall lift the people into a state of spiritual ecstasy, and change the present order of experience. There is certainly great need of a change in the present order of experience; for the sacredness of present truth is not realized as it should be, but the change we need is a change of heart, and can only be obtained by seeking God individually for His blessing, by pleading with Him for His power, by fervently praying that His grace may come upon us, and that our characters may be transformed. This is the change we need today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt earnestness. We should ask with true sincerity, "What shall I do to be saved?" We should know just what steps we are taking heavenward.

Christ gave to His disciples truths whose breadth and depth and value they little appreciated, or even comprehended, and the same condition exists among the people of God today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has entrusted to us today. Should we advance in spiritual knowledge, we would see the truth developing and expanding in lines of which we have little dreamed, but it will never develop in any line that will lead us to imagine that we may know the times and the seasons which the Father hath put in His own power. Again and again have I been warned in regard to time-setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ (RH March 22, 1892).

1:8 (John 15:26, 27). A Gift Unexcelled.—Christ determined that when He ascended from this earth, He would bestow a gift on those who had believed on Him, and those who should believe on Him. What gift could He bestow rich enough to signalize and grace His ascension to the mediatorial throne? It must be worthy of His greatness and His royalty. He determined to give His representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening, and sanctifying power, would be His donation. . . .

Christ longed to be in a position where He could accomplish the most important work by few and simple means. The plan of redemption is comprehensive; but its parts are few, and each part depends on the others, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources (SW Nov. 28, 1905).

The Holy Spirit Gives Divine Authority.—Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth (RH April 4, 1893).

1:8, 9. See EGW on ch. 2:1-4.

1:9 (Ps. 24:7-10; 47:5, 6; 68:17, 18; Eph. 4:8). Christ Ascended as King.—[Ps. 47:5, 6; 68:17, 18 quoted.] Christ came to earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He went as one mighty in battle, a conqueror, leading captivity captive. He was attended by the heavenly host, amid shouts and acclamations of praise and celestial song. . . .

Only for a few moments could the disciples hear the angels' song as their Lord ascended. His hands outstretched in blessing. They heard not the greeting He received. All heaven united in His reception. His entrance was not begged. All heaven was honored by His presence. . . .

The seal of heaven has been fixed to Christ's atonement (MS 134, 1897).

1:9-11 (Luke 24:50, 51). Full Glory of Ascension Veiled.—The most precious fact to the disciples in the ascension of Jesus was that He went from them into heaven in the tangible form of their divine Teacher. . . .

The disciples not only saw the Lord ascend, but they had the testimony of the angels that He had gone to occupy His Father's throne in heaven. The last remembrance that the disciples were to have of their Lord was as the sympathizing Friend, the glorified Redeemer. Moses veiled his face to hide the glory of the law which was reflected upon it, and the glory of Christ's ascension was veiled from human sight. The brightness of the heavenly escort and the opening of the glorious gates of God to welcome Him were not to be discerned by mortal eyes.

Had the track of Christ to heaven been revealed to the disciples in all its inexpressible glory, they could not have

endured the sight. Had they beheld the myriads of angels, and heard the hurst of triumph from the battlements of heaven, as the everlasting doors were lifted up, the contrast between that glory and their own lives in a world of trial, would have been so great that they would hardly have been able to again take up the burden of their earthly lives, prepared to execute with courage and faithfulness the commission given them by the Saviour. Even the Comforter, the Holy Ghost, which was sent to them, would not have been properly appreciated, nor would it have strengthened their hearts sufficiently to bear reproach, contempt, imprisonment, and death if need be.

Their senses were not to become so inflated with the glories of heaven that they would lose sight of the character of Christ on earth, which they were to copy in themselves. They were to keep distinctly before their minds the beauty and majesty of His life, the perfect harmony of all His attributes, and the mysterious union of the divine and human in His nature. It was better that the earthly acquaintance of the disciples with their Saviour should end in the solemn, quiet, and sublime manner in which it did. His visible ascent from the world was in harmony with the meekness and quiet of His life (3SP 254, 255).

1:11. Holy Humanity Taken to Heaven.—Christ ascended to heaven, hearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God (RH 12:9, 1905).

(John 14:45; Col. 1:15; Heb. 1:3.) A Personal Saviour.—Christ came as a personal Saviour to the world. He represented a personal God. He ascended on high as a personal Saviour, and will come again as He ascended to heaven—a personal Saviour (MS 86, 1898).

(Matt. 28:20; John 14:2, 3; 16:24; Heb. 9:24.) A New View of Heaven.—What a source of joy to the disciples to know that they had such a Friend in heaven to plead in their behalf! Through the visible ascension of Christ all their views and contemplation of heaven are changed. Their minds had formerly dwelt upon it as a region of unlimited space, tenanted by spirits without substance. Now heaven was connected with the thought of Jesus, whom they had loved and revered above all others, with whom they had conversed and journeyed, whom they had handled, even in His resurrected body, who had spoken hope and comfort to their hearts, and who, while the words were upon His lips, had been taken up before their eyes, the tones of His voice coming back to them as the cloudy chariot of angels received Him: "LORD, I am with you always, even unto the end of the world."

Heaven could no longer appear to them as an indefinite, incomprehensible space, filled with intangible spirits. They now looked upon it as their future home, where mansions were being prepared for them by their loving Redeemer. Prayer was clothed with a new interest, since it was a communion with their Saviour. With new and thrilling emotions and a firm confidence that their prayer would be answered, they gathered in the upper chamber to offer their petitions and to claim the promise of the Saviour, who had said, "Ask, and ye shall receive, that your joy may be full." They prayed in the name of Jesus.

They had a gospel to preach—Christ in human form, a man of sorrows; Christ in humiliation, taken by wicked hands and crucified; Christ resurrected, and ascended to heaven, into the presence of God, to be man's Advocate; Christ to come again with power and great glory in the clouds of heaven (3SP 262, 263).

1:14. Faith of Jesus' Brothers Established.—[Acts 1:9-14 quoted.] "And with his brethren." These had lost much because of their unbelief. They had been among the number who doubted when Jesus appeared in Galilee. But they now firmly believed that Jesus was the Son of God, the promised Messiah. Their faith was established (Letter 115, 1904).

1:26 (Joshua 7:16-18). No Faith in Casting Lots.—Let none be led from the sound, sensible principles that God has laid down for the guidance of His people, to depend for direction on any such device as the tossing up of a

coin. Such a course is well pleasing to the enemy of souls; for he works to control the coin, and through its agency works out his plans. Let none be so easily deceived as to place confidence in any such tests. Let none belittle their experience by resorting to cheap devices for direction in important matters connected with the work of God.

The Lord works in no haphazard way. Seek Him most earnestly in prayer. He will impress the mind, and will give tongue and utterance. The people of God are to be educated not to trust in human inventions and uncertain tests as a means of learning God's will concerning them. Satan and his agencies are always ready to step into any opening to be found that will lead souls away from the pure principles of the Word of God. The people who are led and taught of God will give no place to devisings for which there is not a "Thus saith the Lord" (SpT, Ser. B, No. 17, p. 28).

I have no faith in casting lots. We have in the Bible a plain "Thus saith the Lord" in regard to all church duties. . . .

Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To cast lots for the officers of the church is not in God's order (Letter 37, 1900).

Read and Present Acts 2.—Let us read and receive and present to others the second chapter of the book of Acts. We need a deeper piety and the sincere meekness of the Great Teacher. I am instructed . . . that the whole book of Acts is our lesson book. All of us need to humble our own individual hearts, and be converted daily. (Letter 32, 1910).

2:1-4 (ch. 1:8, 9; Eph. 4:8). Christ's Promise Fulfilled.—The time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples (SW Nov. 28, 1905).

Heaven's Reservoir of Power Not Locked.—[Acts 2:1-4 quoted.] God is willing to give us a similar blessing, when we seek for it as earnestly.

The Lord did not lock the reservoir of heaven after pouring His Spirit upon the early disciples. We also may receive of the fullness of His blessing. Heaven is full of the treasures of His grace, and those who come to God in faith may claim all that He has promised. If we do not have His power, it is because of our spiritual lethargy, our indifference, our indolence. Let us come out of this formality and deadness (RH June 4, 1889).

(Hosea 6:3; Joel 2:23, 28, 29; Zech. 10:1; Rev. 18:1.) Pentecost Repeated With Greater Power.—It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out (RH July 20, 1886).

2:1-4, 14, 41 (Eph. 4:30). A Harvest From Christ's Sowing.—In the work that was accomplished on the day of Pentecost, we may see what can be done by the exercise of faith. Those who believed in Christ were sealed by the Holy Spirit. As the disciples were assembled together, "there came a sound . . . as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it

that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

- 23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.
- 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.
- 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.
- 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Power of the Spirit (2:1-47)

The Outpouring of the Spirit

- 2** And when the day of Pentecost was fully come, they were all with one accord in one place.
- 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
- 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
- 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
- 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
- 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
- 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean?
- 8 And how hear we every man in our own tongue, wherein we were born?
- 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,
- 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,
- 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works

1:23 Ac 15:22
1:24 Ac 15:8; Nu 27:16; Ex 34:22; 1 Ki 8:49
1:25 Ac 1:17; Ac 1:20; Ac 16:21; Ps 109:7
1:26 Ac 13:19; Lev 16:8; Jos 18:10; Jnh 1:7
2:1 Ac 20:16; Ex 23:16; Ex 34:22; 1 Co 16:8
2:2 Isa 65:2; Mal 3:1; Lk 2:13; 1 Ki 19:11
2:3 Ac 2:1; Ac 2:11; Ge 11:6; Ps 55:9
2:4 Ac 1:5; Ac 1:8; Ac 4:31; Ac 6:3
2:5 Ac 2:1; Ac 8:27; Ex 23:16; Isa 66:18
2:6 Ac 3:11; 1 Co 16:9; 2 Co 2:12; Mt 2:3
2:7 Ac 2:12; Ac 3:10; Mk 1:27; Mk 2:12
2:9 2 Ki 17:6; Ezr 0:2; Da 8:20; Ac 10:22
2:10 Ac 16:6; Ac 18:23; Ac 13:13; Ac 14:24
2:11 Ac 27:7; Ac 27:12; Tit 1:5; Isa 13:20
2:12 Ac 10:17; Ac 17:20; Lk 15:26; Lk 18:36
2:13 Ac 2:15; 1 Sa 1:14; Job 32:19; SS 7:9
2:14 Ac 1:26; Isa 40:9; Isa 52:8; Isa 58:1
2:15 1 Sa 1:15; Mt 20:3; 1 Th 5:4
2:16 Joel 2:28-32
2:17 Ge 49:1; Isa 2:2; Da 10:14; Hos 5:5
2:18 Gal 3:28; Col 3:11; Ac 2:17
2:19 Joel 2:30-31
2:20 Isa 13:9; Isa 13:15; Jer 4:23; Am 6:9
2:21 Ac 9:11; Ac 9:15; Ac 22:16; Ps 86:5
2:22 Ac 3:12; Isa 31:14; Ac 1:10; Mt 2:23
2:23 Ac 3:18; Ac 3:28; Ac 13:27; Ac 15:18
2:24 Ac 3:15; Ac 3:26; Ac 13:30; Mt 27:63
2:25 Ps 3:23; Ps 109:31; Ps 110:5; Isa 41:13
2:26 Ps 16:9; Ps 30:11; Ps 63:5; Ps 71:23
2:27 Ps 16:10; Ps 49:15; Lk 16:25; 1 Co 15:55

of God.

- 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?
- 13 Others mocking said, These men are full of new wine.

Peter's Sermon

- 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:
- 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.
- 16 But this is that which was spoken by the prophet Joel;
- 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
- 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
- 19 And I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke:
- 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
- 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.
- 22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
- 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
- 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
- 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
- 27 Because thou wilt not leave my soul in

sat upon each of them." And Peter stood up among them and spoke with mighty power. Among those who listened to him were devout Jews, who were sincere in their belief. But the power that accompanied the words of the speaker convinced them that Christ was indeed the Messiah. What a mighty work was accomplished! Three thousand were converted in one day.

The seed had been sown by the greatest Teacher the world had ever known. For three and a half years the Son of God had sojourned in the land of Judea, proclaiming the message of the gospel of truth and working with mighty signs and wonders. The seed had been sown, and after His ascension the great ingathering took place. More were converted by one sermon on the day of Pentecost than

were converted during all the years of Christ's ministry. So mightily will God work when men give themselves to the control of the Spirit (MS 85, 1903).

2:1-12 (ch. 4:13). Second Edition of Christ's Teaching.—After the disciples had received the baptism of the Holy Spirit, the priests and rulers marvelled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus.

Their teaching was a second edition of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their Advocate in the heavenly courts, and that He was

2 1 Gr. voice was made confounded: or, troubled in mind 2 or, troubled in mind

- hell, neither wilt thou suffer thine Holy One to see corruption.
- 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
- 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
- 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
- 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
- 32 This Jesus hath God raised up, whereof we all are witnesses.
- 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
- 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand.
- 35 Until I make thy foes thy footstool.
- 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Results of the Sermon

- 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?
- 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
- 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.
- 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.
- 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

2:28 Ps 16:11; Ps 21:4; Pr 2:19; Jn 14:6;
2:29 Ac 26:26; Heb 7:1; Ac 13:36; 1 Ki 2:10
2:30 Ac 1:16; 2 Sa 23:2; Mt 27:35; Mk 12:36
2:31 Ac 2:27; Ac 13:35; Ps 16:10
2:32 Ac 2:24; Ac 18:4; Ac 4:33; Jn 15:27;
2:33 Ps 89:19; Isa 52:13; Mt 28:18; Mk 16:19
2:34 Ps 110:1; Mk 12:36; 1 Co 15:25;
2:35 Ge 3:15; Ps 72:9; Isa 49:23; Isa 59:18
2:36 Jer 2:4; Jer 9:26; Eze 34:30; Zec 13:1
2:37 Ac 5:33; Ac 7:54; Eze 7:16; Zec 12:10
2:38 Ac 3:19; Mt 5:2; Lk 24:47; Tit 3:5;
2:39 Eze 47:25; Joel 2:28; 1 Co 7:14; Ac 10:45
2:40 Ac 15:32; Ac 20:2; Jn 21:25; Gal 3:1
2:41 Ac 2:47; Ac 13:48; 1 Th 1:6; Ps 110:3
2:42 Ac 11:23; Ac 14:22; Gal 1:6; Eph 2:20
2:43 Ac 5:13; Est 8:17; Jer 33:9; Hos 5:5
2:44 Ac 4:32; Ac 5:4; 2 Co 8:9
2:45 Ac 11:29; Lk 16:9; Lk 19:8; Ps 112:9
2:46 Ac 1:14; Ac 3:1; Lk 24:54; Ac 2:42;
2:47 Ac 4:21; Lk 2:52; Rom 14:18; Tit 3:4-5
3:1 Ac 4:13; Mt 17:1; Mt 26:37; Jn 21:7
3:2 Ac 4:22; Lk 16:20; Lk 18:35; Jn 9:8
3:4 Ac 11:6; Lk 3:20; Ac 5:12; Jn 5:6
3:6 Mt 10:9; 1 Co 4:11; 2 Co 6:10; Jas 2:5
3:7 Ac 9:41; Mk 1:31; Mk 5:41; Lk 15:13
3:8 Ac 14:10; Isa 45:6; Lk 6:24; Jn 5:14
3:9 Ac 14:11; Mk 2:11-12; Lk 13:17
3:10 Ac 5:22; Jn 9:3; Ac 27; Lk 4:36
3:11 Lk 8:38; Ac 2:6; Ac 5:12; Jn 10:23

The Devotion and Increase of the Infant Church

- 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- 43 And fear came upon every soul: and many wonders and signs were done by the apostles.
- 44 And all that believed were together, and had all things common;
- 45 And sold their possessions and goods, and parted them to all men, as every man had need.
- 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
- 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

The Healing of the Lame Man (3:1-4:31)

The Miracle of Healing Done in Christ's Name

- 3 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.
- 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;
- 3 Who seeing Peter and John about to go into the temple asked an alms.
- 4 And Peter, fastening his eyes upon him with John, said, Look on us.
- 5 And he gave heed unto them, expecting to receive something of them.
- 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.
- 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.
- 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
- 9 And all the people saw him walking and praising God:
- 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.
- 11 And as the lame man which was healed

glorified. They could speak because the Holy Spirit gave them utterance (MS 32, 1900).

2:17, 18. See EGW on Joel 2:28, 29.

3:17. **No Excuse for Willful Ignorance.**—"I wot that through ignorance ye did it," said Peter; but this ignorance did not excuse the action; for they had had great light granted unto them. The statement is made that had they known that He was the Prince of life, they would not have crucified Him. But why did they not know?—because they chose not to know. They had no interest to search and study, and their ignorance proved their eternal ruin. They had had the strongest evidence on which to base their faith, and they were under obligation to God to accept the evidence He had given them. Their unbelief had made them

guilty of the blood of the only begotten Son of the infinite God (MS 9, 1898).

4:12. See EGW on 1 Tim. 2:5.

4:13. See EGW on ch. 2:1-12.

5:1-11. **Sacredness of Vows and Pledges.**—The people need to be impressed with the sacredness of their vows and pledges to the cause of God. Such pledges are not generally held to be as obligatory as a promissory note from man to man. But is a promise less sacred and binding because it is made to God? Because it lacks some technical terms, and cannot be enforced by law, will the Christian disregard the obligation to which he has given his word? No legal note or bond is more obligatory than a pledge made to the cause of God (RH May 23, 1893).

held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter's Address: Accusation Against the Jews

- 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
- 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.
- 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
- 15 And killed the 'Prince of life, whom God hath raised from the dead; whereof we are witnesses.
- 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
- 17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.
- 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

Call for Repentance

- 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
- 20 And he shall send Jesus Christ, which before was preached unto you:
- 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
- 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
- 23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.
- 24 Yea, and all the prophets from Samuel and those that follow after, as many as

3:12 Ac 2:22; Rom 9:4; Rom 11:1; Ge 40:8.
3:13 Ac 5:30; Ac 7:42; Ex 5:6; Mt 22:52.
3:14 Ac 2:27; Ac 4:27; Ac 7:52; Ac 22:15.
3:15 Jn 1:3; Jn 4:10; Jn 11:1; Jn 5:26.
3:16 Ac 3:6; Ac 4:7; Mt 9:22; Jn 10:12.
3:17 Ac 7:40; Ge 21:26; Nu 22:6; Php 1:22.
3:18 Ac 20:23; Lk 23:41; Rev 19:10; Ge 5:15.
3:19 Ac 2:58; Ac 11:18; 2 Ti 2:25; Ac 11:21.
3:20 Ac 17:31; Mt 10:27; Mt 21:3; Mk 14:26.
3:21 Ac 3:19; Isa 1:26; Ac 10:13; Ac 1:11.
3:22 Ac 7:37; Lk 13:33; Jn 8:12; Rom 8:3.
3:23 Lk 18:19; Mk 10:16; Jn 8:23; Heb 2:4.
3:24 Ac 3:19; Ac 4:21; Rom 3:21; Ac 13:20.
3:25 Ac 2:39; Ac 13:26; Ge 20:7; Ne 9:8.
3:26 Ac 13:26; Ac 26:20; Lk 21:47; Rev 7:9.
4:1 Ac 4:6; Ac 6:7; Ac 6:12; Mt 27:20.
4:2 Ac 5:17; Ac 13:45; Ne 2:10; Rom 8:11.
4:3 Ac 5:18; Ac 6:12; Lk 22:52; Jn 18:12.
4:4 Ac 28:23; 2 Co 2:14; Ge 49:10; Isa 45:24.
4:5 Mt 2:1; Ac 1:8; Isa 1:10; Mk 15:1.
4:6 Lk 3:2; Jn 11:49; Jn 18:21.
4:7 Ac 5:27; Jn 8:3; Jn 8:9; Ex 2:14.
4:8 Ac 4:31; Ac 2:4; Ac 7:55.
4:9 Ac 3:7; Jn 7:23; Jn 10:52; 1 Ps 114.
4:10 Ac 13:48; Ac 28:28; Da 3:18; Rom 1:4.
4:11 Ps 118:22; Isa 28:16; Ac 7:52; Pr 28:1.
4:12 Mt 1:21; Jn 3:16; Jn 14:6; 1 Co 5:11.
3
1 or, Author

have spoken, have likewise foretold of these days.

- 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.
- 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

The Arrest of Peter and John

- 4 And as they spake unto the people, the priests, and the 'captain of the temple, and the Sadducees, came upon them.
- 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.
- 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.
- 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

The Trial and Release of the Apostles

- 5 And it came to pass on the morrow, that their rulers, and elders, and scribes,
- 6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.
- 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?
- 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel.
- 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole:
- 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.
- 11 This is the stone which was set at nought of you builders, which is become the head of the corner.
- 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

5:29. **What Does God Say?**—We are not to inquire, What is the practice of men? or, What is the custom of the world? We are not to ask, How shall I act in order to have the approval of men? or, What will the world tolerate? The question of intense interest to every soul is, What hath God said? We are to read His Word and obey it, not swerving one jot or tittle from its requirements, but acting irrespective of human traditions and jurisdiction (RH Oct. 1, 1895).

5:31 (Rom. 2:4). **Repentance the Gift of Christ.**—[Acts 5:31 quoted.] Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ. Christ draws the sinner

by the exhibition of His love upon the cross, and this softens the heart, impresses the mind, and inspires conviction and repentance in the soul (RH April 1, 1890).

6:1-7. **Responsibilities in God's Work to Be Shared.**—The Lord here gives us an example of the care that should be exercised when choosing men for His service. In this case, one man was not made the only burden bearer of great responsibilities. Seven men were chosen, and they were to be closely united in their work (MS 91, 1899).

7:22. See EGW on Ex. 2:11.

8:4. See EGW on ch. 18:2.

8:9-24 (2 Peter 1:14, 15). **Paul and Peter Martyred in Rome.**—The apostles Paul and Peter were for many years

- 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.
- 14 And beholding the man which was healed standing with them, they could say nothing against it.
- 15 But when they had commanded them to go aside out of the council, they conferred among themselves,
- 16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.
- 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.
- 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.
- 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
- 20 For we cannot but speak the things which we have seen and heard.
- 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.
- 22 For the man was above forty years old, on whom this miracle of healing was shewed.

The Church's Praise Service

- 23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.
- 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:
- 25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
- 26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.
- 27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and

4:13 Mt 11:25; Jn 7:15; 1 Co 1:27; Jn 19:26
4:14 Ac 4:10; Ac 3:8-12; Ac 4:16; Ac 4:21; Ac 19:36
4:15 Ac 5:34; Ac 26:30-32
4:16 Jn 12:18; Da 8:5; Mt 27:16; Ac 6:10
4:17 Ac 5:39; 1 Th 1:8; Ac 4:21; Am 2:12
4:18 Ac 5:40; Ac 1:8; Ac 5:20
4:19 2 Co 4:2; Eph 6:1; 1 Ti 2:3; Ac 5:29
4:20 Ac 2:4; Ac 2:32; Ac 18:5; Nu 22:38
4:21 Ac 4:17; Ac 5:40; Ac 5:26; Mt 21:36
4:22 Ac 3:2; Ac 9:53; Mt 9:20; Lk 13:11
4:23 Ac 16:40; Ps 136:3; Ps 42:4; Ps 119:65
4:24 Ac 16:25; Jer 20:13; Ne 9:6; Ps 136:5
4:25 Ac 1:16; Ac 2:40
4:26 Rev 17:17; Rev 11:15; Rev 12:10
4:27 Mt 26:3; Lk 22:1; Lk 23:1; Ac 4:30
4:28 Ac 2:23; Ge 50:20; Ps 76:10; Mt 26:24
4:29 Ac 4:21; Isa 63:15; Lk 3:50; Da 9:18
4:30 Ex 6:6; Dt 4:34; Jer 15:15; Ac 2:22
4:31 Ac 2:2; Ac 2:4; Ac 4:29; Isa 65:24
4:32 Ac 1:14; Ac 2:1; Ac 5:12; Jer 32:39
4:33 Ac 4:30; Ac 1:8; Mk 16:20; Heb 2:4
4:34 Dt 2:7; Lk 22:45; 1 Th 4:12; Ac 4:37
4:35 Ac 5:6; Ac 5:2; Ac 2:45; Ac 6:1
4:36 Ac 11:30; Ac 15:2; 1 Co 9:6; Gal 2:1
4:37 Ac 5:1-2; Mt 19:29
5:1 Lev 10:1; Lev 10:3; Jos 6:1; 2 Ti 2:20
5:2 Mal 1:11; Jn 12:16; 1 Th 6:10; 2 Pe 2:14-15
5:3 Mt 13:19; Lk 22:3; Jn 13:2; Jn 13:27
5:4 Ex 35:29; 1 Co 8:8; Job 15:35; Isa 59:4

the people of Israel, were gathered together,

- 28 For to do whatsoever thy hand and thy counsel determined before to be done.
- 29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,
- 30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.
- 31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

The Early Christian Community (4:32-6:7)

The Believers Share Their Possessions

- 32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.
- 33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
- 34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,
- 35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.
- 36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,
- 37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

The Deception and Death of Ananias and Sapphira

- 5 But a certain man named Ananias, with Sapphira his wife, sold a possession,
- 2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.
- 3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?
- 4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine

widely separated in their labors, it being the work of Paul to carry the gospel to the Gentiles, while Peter labored especially for the Jews. But in the providence of God, both were to bear witness for Christ in the world's metropolis, and upon its soil both were to shed their blood as the seed of a vast harvest of saints and martyrs.

About the time of Paul's second arrest, Peter also was apprehended and thrust into prison. He had made himself especially obnoxious to the authorities by his zeal and success in exposing the deceptions and defeating the plots of Simon Magus the sorcerer, who had followed him to Rome to oppose and hinder the work of the gospel. Nero was a believer in magic, and had patronized Simon. He was therefore greatly incensed against the apostle, and was

thus prompted to order his arrest (LP 328).

8:27. An Example of Obedience.—When God pointed out to Philip his work, the disciple did not say, "The Lord does not mean that." No; "he arose and went." He had learned the lesson of conformity to God's will. He realized that every soul is precious in the sight of God, and that angels are sent to bring those who are seeking for light into touch with those who can help them.

Today as then angels are waiting to lead men to their fellow men. . . . In the experience of Philip and the Ethiopian is presented to work to which the Lord calls His people (RH March 2, 1911).

9:1, 2. The New Faith Flourished in Damascus.—In Damascus the new faith seemed to have acquired fresh life

- own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.
- 5 And Ananias hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things.
- 6 And the young men arose, wound him up, and carried him out, and buried him.
- 7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.
- 8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.
- 9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.
- 10 Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.
- 11 And great fear came upon all the church, and upon as many as heard these things.

Official Opposition: Miracles of Healing

- 12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.
- 13 And of the rest durst no man join himself to them: but the people magnified them.
- 14 And believers were the more added to the Lord, multitudes both of men and women.)
- 15 Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.
- 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Arrest, Escape, and Rearrest of the Apostles

- 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

5:5 Ac 13:11, 2 Co 13:2, Rev 11:5; Ac 5:11
5:6 Dt 21:23; 2 Sa 18:17; Jn 19:30
5:9 Lk 16:2, Rom 4:19; Pr 11:21; Jer 16:5
5:10 Ac 5:5
5:11 Ac 5:5; Ac 19:17, Ps 89:7; Jer 52:10
5:12 Ac 4:30; Ac 4:33, Rom 15:19; Heb 2:4
5:13 Ac 5:5; Isa 33:14; Lk 1:2; Jn 12:12
5:14 Ac 2:17; Isa 45:24; Eze 10:1; Ac 2:41
5:15 Mt 9:21; Mt 10:46; Jn 14:12
5:16 Mt 4:24; Ac 4:30
5:17 Ac 4:26; Jn 12:10; Jn 12:19; Ac 4:6
5:18 Ac 4:3; Ac 8:3; Lk 21:12; 2 Co 11:23
5:19 Ac 16:26; Ps 34:7; Ps 146:7; Isa 61:1
5:20 Isa 58:1; Jer 7:2; Jer 26:2; Mt 21:23
5:21 Jn 8:2; Ac 5:17; Ac 5:24; Lk 22:66
5:23 Ac 5:19; Ps 24:7; Ps 39:10; Lk 5:37
5:24 Ac 5:26; Ac 3:1; Lk 22:4; Lk 22:52
5:26 Ac 5:13; Mt 13:5; Mt 26:5; Lk 20:6
5:27 Ac 4:7; Ac 6:12; Lk 22:66
5:28 Ac 5:40; Ac 3:15; Jer 38:4; Am 7:10
5:29 Ac 4:19; Ge 3:17; 1 Sa 15:24
5:30 Ac 22:11; 1 Ch 12:17; Eze 7:27; Lk 1:55
5:31 Ac 2:33; Ac 2:46; Ps 89:19; Eze 17:24
5:32 Ac 5:29; Ac 2:32; Ac 13:31; Jn 15:27

- 18 And laid their hands on the apostles, and put them in the common prison.
- 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,
- 20 Go, stand and speak in the temple to the people all the words of this life.
- 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.
- 22 But when the officers came, and found them not in the prison, they returned, and told,
- 23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.
- 24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.
- 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.
- 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.
- 27 And when they had brought them, they set them before the council: and the high priest asked them,
- 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

The Defense of Peter

- 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men.
- 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.
- 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
- 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

2 or, in every street
3 or, envy

and energy. The work of suppression must be begun there, and Saul was selected for this work (YI Nov. 15, 1900).

(Chs. 22:4; 26:11.) **Saul Deluded and Deceived.**—Saul had an abundance of energy and zeal to work out an erroneous faith in persecuting the saints of God, confining them in prisons and putting them to death. Although his hand did not do the work of murder, yet he had a voice in the decisions and zealously sustained them. He prepared the way, and gave up the believers of the gospel into hands that took their lives. In reference to his zeal Paul himself says, I was "exceedingly mad against them." "I persecuted this way unto the death, binding and delivering into prisons both men and women."

"Yet breathing out threatenings and slaughter against the

disciples of the Lord." Saul went, not to the lower, ignorant class, but to the highest religionists in the world, the men who acted a part in putting Christ to death, the men who possessed the spirit and sentiment of Caiaphas and his confederacy. These great men, thought Saul, if they had religious, determined helpers, could certainly put down this little handful of fanatical men. So to the high priest Saul went, "and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." Christ permitted this, and many, very many lost their lives for their belief in Him.

Paul honestly thought that he was persecuting a weak, ignorant, fanatical sect. He did not realize that he himself

Gamaliel's Plea for Moderation

- 33 When they heard *that*, they were cut to the heart, and took counsel to slay them.
- 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;
- 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.
- 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.
- 37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.
- 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:
- 39 But if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God.
- 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

Preaching from House to House

- 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.
- 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Appointment of Deacons

- 6 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.
- 2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.
- 3 Wherefore, brethren, look ye out among

5:33 Ac 2:37; Ac 7:54; Ac 22:22; Lk 6:11;
5:34 Ps 76:10; Ac 22:3; Lk 2:46; Lk 5:17;
5:35 Ac 19:36; Ac 22:26; Jer 26:19; Mt 27:19

5:36 Ac 8:9; Mt 24:21; 2 Pt 2:18; Jude 16;

5:37 Lk 2:1; Lk 14:1; Mt 36:52;

5:38 Ac 5:35; Jn 11:48; Ne 4:15; Isa 44:25;

5:39 Ac 6:10; Ge 24:50; Job 34:29; Isa 43:14;

5:40 Ac 4:18; Pr 12:10; Mt 10:17; Mk 13:9;

5:41 Isa 61:10; Isa 65:14; Isa 66:5; Lk 6:22;

5:42 Ac 2:46; Lk 21:37; 2 Ti 4:2; Gal 6:14;

6:1 Ac 6:7; Ac 2:41; Ps 72:16; Isa 27:6;

6:2 Ac 21:22; Ac 4:19; Ne 6:4; 2 Ti 2:4;

6:3 Ac 9:40; Ac 15:23; Mt 23:8; Ac 1:21;

6:4 Ac 2:42; 1 Co 9:16; Col 4:17; 2 Ti 4:2;

6:5 Ac 15:22; Ge 41:37; Pr 15:1; Pr 15:23; Ac 6:3;

6:6 Ac 1:24; Ac 8:17; 1 Ti 4:14; 1 Ti 5:22;

6:7 Ac 12:24; Ac 19:20; Col 1:6; 2 Ti 2:9;

6:8 Ac 6:3; Ac 6:5; Eph 4:11; 1 Ti 5:14;

6:9 Ac 13:45; Ac 22:19; Mt 10:17; Mk 14:9;

6:10 Ac 7:51; Ex 4:12; Isa 54:17; Jer 15:20;

6:11 Ac 25:3; Ac 25:7; Jn 16:3; Rom 3:8;

6:12 Ac 13:50; Ac 19:2; Ac 17:5; Ac 17:13;

6:13 Ac 6:11; Ps 27:12; Ps 45:11; Ps 56:5;

6:14 Ac 25:8; Jer 26:12; Da 9:26; Mic 5:12;

6:15 Ecc 8:1; Mt 13:44; Mt 17:2; 2 Co 3:18

you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

- 4 But we will give ourselves continually to prayer, and to the ministry of the word.
- 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:
- 6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.
- 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

*Arrest and Death of Stephen (6:8-7:60)**The Preaching of Stephen, One of the Deacons*

- 8 And Stephen, full of faith and power, did great wonders and miracles among the people.
- 9 Then there arose certain of the synagogue, which is called the *synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.
- 10 And they were not able to resist the wisdom and the spirit by which he spake.

Stephen's Arrest and Trial: The Arrest

- 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.
- 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council,
- 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:
- 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

Stephen's Illumination

- 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

was the one deluded and deceived, and following ignorantly under the banner of the prince of darkness (MS 142, 1897).

9:1-4 (ch. 26:9; 1 Cor. 15:9). **Saul's Unbelief Honest, but Not Excusable.**—The mind that resists the truth will see everything in a perverted light. It will be fastened in the sure toils of the enemy, and view things in the light of the enemy.

Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but the sayings of the rabbis, the words of men, were preferred. In his own wisdom, Saul knew not God nor Jesus Christ, whom He

had sent. Afterward in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension, and Jesus arrested him in his career and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted from infidelity to faith in Christ.

Saul did not treat with indifference the unbelief which had led him to follow in Satan's track, and cause the suffering and death of the most precious of earth—those of whom the world was not worthy. He did not plead that his error of judgment was excusable. Long after his conversion he spoke of himself as the chief of sinners. "For I am the least of the apostles," he said, "that am not meet to be

Ac

⁴ or, beloved

6

¹ or, rites

His Defense

- 7** Then said the high priest, Are these things so?
- 2** And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,
- 3** And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.
- 4** Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.
- 5** And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.
- 6** And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.
- 7** And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.
- 8** And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs.
- 9** And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,
- 10** And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.
- 11** Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.
- 12** But when Jacob heard that there was corn in Egypt, he sent out our fathers first.
- 13** And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.
- 14** Then sent Joseph, and called his father Jacob to him, and all his kindred, three-

7:1 Ac 6:13-14; Mt 26:61-62; Jn 18:33-35
7:2 Ac 2:21; Ac 23:7; Ps 24:10;
7:3 Ge 12:1; Mt 10:37; Lk 14:33; Heb 11:8
7:4 Ge 12:5-6; Isa 41:2; Isa 41:9
7:5 Ge 25:4; Dt 2:5; Ge 12:7; Ge 15:15;
7:6 Ge 15:13; Ge 15:16; Gal 3:17
7:8 Jn 7:22; Rom 4:10; Gal 3:15; Ge 17:12
7:9 Ge 49:23; Mt 27:18; Ge 45:4; Ps 105:17
7:10 Ge 48:16; Ps 22:24; 2 Ti 3:18; Jas 5:11
7:11 Ge 43:1; Ge 45:11; Ps 105:16
7:12 Ge 42:1; Ge 43:2
7:14 Ps 105:23; Ge 46:12; Dt 10:22
7:15 Nu 20:15; Dt 10:22; Dt 26:5; Jos 24:4
7:16 Ex 15:19; Jos 24:32; Ge 35:19; Ge 34:2
7:17 Ac 7:6; Ex 1:20
7:18 Ex 18
7:19 Ps 105:25; Rev 12:5-5
7:20 1 Sa 16:12; Heb 11:23
7:21 Dt 32:26; Heb 11:24
7:22 1 Ki 4:29; Isa 19:11; Da 1:4; Lk 24:19
7:23 Ex 35:21; Ex 35:29; 2 Ch 30:12; Ex 1:1
7:24 Ac 7:28; Jn 18:10-11
7:25 Ac 14:27; Rom 15:18; 1 Co 3:9; Col 1:29
7:27 Ac 7:24; Ac 5:35; Ge 19:19; Mt 21:23
7:29 Ex 119:20
7:30 Ac 7:17; Gal 4:25; Ac 7:32; Mal 3:1
7:31 Ex 3:3-4

score and fifteen souls.

- 15** So Jacob went down into Egypt, and died, he, and our fathers,
- 16** And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.
- 17** But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.
- 18** Till another king arose, which knew not Joseph.
- 19** The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.
- 20** In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:
- 21** And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.
- 22** And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.
- 23** And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.
- 24** And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:
- 25** For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.
- 26** And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?
- 27** But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?
- 28** Wilt thou kill me, as thou diddest the Egyptian yesterday?
- 29** Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.
- 30** And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.
- 31** When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

7

1 or, fair to God

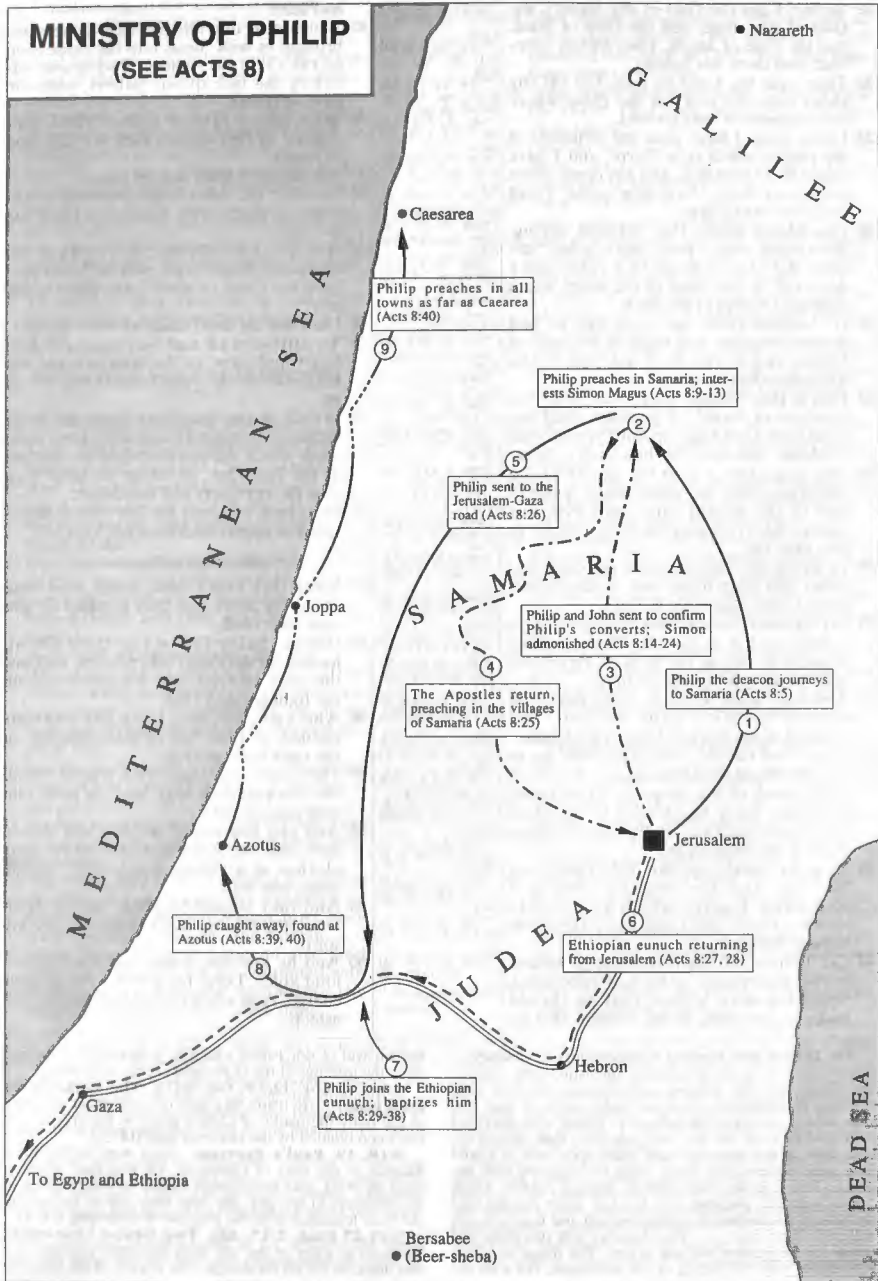
2 or, Now

called an apostle, because I persecuted the church of God." He did not make one excuse for his cruel course in following faithfully the impression of a conscience that was false (MS 9, 1898).

9:3-6. See EGW on 1 Cor. 2:1-5.

9:3-9. **Made Blind That He Might See.**—What a humiliation it was to Paul to know that all the time he was using his powers against the truth, thinking he was doing God's service, he was persecuting Christ. When the Saviour revealed Himself to Paul in the bright beams of His glory, he was filled with abhorrence for his work and for himself. The power of Christ's glory might have destroyed him, but Paul was a prisoner of hope. He was made physically blind by the glory of the presence of Him whom he had blas-

phemed, but it was that he might have spiritual sight, that he might be awakened from the lethargy that had stupefied and deadened his perceptions. His conscience, aroused, now worked with self-accusing energy. The zeal of his work, his earnest resistance of the light shining upon him through God's messengers, now brought condemnation upon his soul, and he was filled with bitter remorse. He no longer saw himself as righteous, but condemned by the law in thought, in spirit, and in deeds. He saw himself a sinner, utterly lost, without the Saviour he had been persecuting. In the days and nights of his blindness he had time for reflection, and he cast himself all helpless and hopeless upon Christ, the only one who could pardon him and clothe him with righteousness (MS 23, 1899).



- 32 *Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*
- 33 *Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.*
- 34 *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.*
- 35 *This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.*
- 36 *He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.*
- 37 *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.*
- 38 *This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*
- 39 *To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,*
- 40 *Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.*
- 41 *And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.*
- 42 *Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?*
- 43 *Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.*
- 44 *Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he*

7:32 Ac 3:13; Ge 50:24; Ex 3:6; Heb 11:10.
7:33 Ex 3:5; Job 5:15; Eccl 5:1; 2 Pe 1:18.
7:34 Ex 3:7; Jdg 2:18; Ne 9:9; Ps 100:4; Eccl 11:5.
7:35 Ac 7:51; 1 Sa 10:27; Lk 19:13; Jn 18:40.
7:36 Ex 12:41; Ne 9:10; Ex 1:21; Nu 9:15.
7:37 Ac 7:38; Da 1:6; Ac 5:22; Mk 9:7.
7:38 Nu 16:5; Ac 7:30; Isa 63:9; Gal 3:19.
7:39 Ne 9:16; Ps 106:16; Ac 7:27; Jdg 11:2.
7:40 Ex 32:1.
7:41 Ne 9:18; Hos 9:1; Hos 9:10.
7:42 Isa 66:4; Eze 20:25; Hos 4:17; Eze 8:16.
7:43 Lev 18:21; 2 Ki 17:6; Am 5:2.
7:44 Ex 38:21; Nu 9:15; Jos 18:1.
7:45 Jos 18:1; Jdg 18:31; Heb 4:8; Ac 13:19.
7:46 Ac 13:22; 1 Sa 15:28; Ps 132:11.
7:47 2 Sa 7:13; Zec 6:12-13.
7:48 Dt 32:8; Ps 36:4; Da 4:34; Hos 7:16.
7:49 1 Ki 22:19; Ps 11:3; Jer 23:24; Rev 3:21.
7:50 Ac 14:15; Ex 20:11; Isa 40:28; Isa 44:29.
7:51 Ex 32:9; Ex 33:3; Ex 34:9; Dt 9:6.
7:52 1 Ki 19:10; Ne 9:26; Jer 2:30; Mt 5:12.
7:53 Dt 33:2; Ps 68:17; Gal 3:19; Heb 2:2.
7:54 Ac 5:33; Job 16:9; Ps 35:16; Ps 112:10.
7:55 Ac 2:4; Ac 4:8; Mic 5:8; Eze 10:4.
7:56 Ac 10:11; Ac 10:16; Eze 1:1; Mt 3:16.
7:57 Ac 7:54; Ac 23:27; Ps 58:4; Pr 21:13.
7:58 Nu 15:35; 1 Ki 21:13; Lk 4:29; Ac 6:11.
7:59 Ac 2:21; Ac 9:14; Joel 2:32; 1 Co 1:2.
7:60 Ac 9:10; Eze 9:5; Da 6:10; Lk 22:31.

had seen.

- 45 *Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David;*
- 46 *Who found favour before God, and desired to find a tabernacle for the God of Jacob.*
- 47 *But Solomon built him an house.*
- 48 *Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,*
- 49 *Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?*
- 50 *Hath not my hand made all these things?*
- 51 *Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.*
- 52 *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:*
- 53 *Who have received the law by the disposition of angels, and have not kept it.*

The Death of Stephen

- 54 *When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.*
- 55 *But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.*
- 56 *And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*
- 57 *Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.*
- 58 *And cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.*
- 59 *And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.*
- 60 *And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.*

9:6. Divine and Human Cooperation Necessary.—

Always the Lord gives the human agent his work. Here is the divine and the human cooperation. There is man working in obedience to divine light given. If Saul had said, Lord, I am not at all inclined to follow your specified directions to work out my own salvation, then should the Lord have let ten times the light shine upon Saul, it would have been useless. It is man's work to cooperate with the divine. And it is the very hardest, sternest conflict which comes with the purpose and hour of great resolve and decision of the human to incline the will and way to God's will and God's way. . . . The character will determine the nature of the resolve and the action. The doing is not in accordance with the feeling or the inclination, but with the

known will of our Father which is in heaven. Follow and obey the leadings of the Holy Spirit (Letter 135, 1898).

9:8, 9 (2 Cor. 12:7-9; Gal. 6:17). "The Marks of the Lord Jesus."—He [Paul] was ever to carry about with him in the body the marks of Christ's glory, in his eyes, which had been blinded by the heavenly light (LP 34).

9:18, 19. Paul's Baptism.—Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus to the believers in the city, the very ones whom he had set out from Jerusalem with the purpose of destroying (LP 32).

9:25-27 (Gal. 1:17, 18). Two Grand Characters Meet.—The gates of the city were vigilantly guarded, day and night, to cut off his escape. The anxiety of the disciples

3 or, as myself 4 or, who spake 5 or, having received 6 that is, Joshua

Scattering of the Church under Persecution (8:1-4)

- 8** And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.
- 2** And devout men carried Stephen to his burial, and made great lamentation over him.
- 3** As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.
- 4** Therefore they that were scattered abroad went every where preaching the word.

Philip, Peter, and John in Samaria (8:5-25)

Philip's Successful Ministry

- 5** Then Philip went down to the city of Samaria, and preached Christ unto them.
- 6** And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.
- 7** For unclean spirits, crying with loud voice, came out of many that were possessed *with them*; and many taken with palsies, and that were lame, were healed.
- 8** And there was great joy in that city.
- 9** But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:
- 10** To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.
- 11** And to him they had regard, because that of long time he had bewitched them with sorceries.
- 12** But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.
- 13** Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

8:1 Ac 7:58; Ac 22:20; Ac 5:33; Mt 22:6;
8:2 Ac 2:5; Ac 10:2; Lk 2:25; Ge 23:2;
8:3 Ac 7:58; Ac 9:21; 1 Co 15:9; Gal 1:13;
8:4 Ac 11:19; Mt 10:23; 1 Th 2:2;
8:5 Ac 8:1; Ac 6:5; Ac 21:8; Ac 1:8;
8:6 Ac 14:33; 2 Ch 30:12;
8:7 Ac 5:16; Mt 10:1; Mk 9:26; Heb 2:4;
8:8 Ac 13:48; Ac 13:52;
8:9 Ac 13:6; Ex 7:11; Lev 20:6; Rev 22:15;
8:10 2 Co 11:19; Eph 3:14; 2 Pe 2:2;
8:11 Isa 8:19; Isa 44:25; Isa 47:9-13; Gal 3:1;
8:12 Ac 2:38; Ac 2:41; Mt 28:19; Mk 16:15;
8:13 Ac 8:21; Lk 8:13; Ac 3:10; Hab 1:5;
8:14 Ac 8:1; Ac 11:1; 1 Th 3:2; Mt 13:23;
8:15 Ac 2:38; Mt 18:19; Php 1:19;
8:16 Ac 19:2; Ac 2:38; Mt 28:19;
8:17 Ac 8:18; Ac 6:6; Nu 8:10; 1 Ti 4:14;
8:18 2 Ki 8:9; Eze 13:19; Mt 10:8; 1 Ti 6:5;
8:19 Ac 8:17; Jn 5:44; 3 Jn 9;
8:20 Ac 1:18; Dt 7:26; Da 5:17; Zec 6:4;
8:21 Jos 22:25; Eze 14:3; Rev 20:6; Rev 22:19;
8:22 Ac 2:38; Ac 5:19; Rom 2:1;
8:23 Job 20:14; Jer 1:18; Jer 9:15; Heb 12:15;
8:24 Ge 20:7; Ge 20:17; Ex 8:8;
8:25 Ac 1:8; Ac 18:5; Ac 20:21; 1 Pe 5:12;
8:26 Ac 5:19; Ac 10:7; Ac 10:22;
8:27 Heb 11:8; Ps 68:31; Ps 87:1;
8:28 Jos 1:8; Ps 119:99; Col 3:16;

8

¹ Gr. signs and great miracles

Simon and His Simony Rebuked by Peter

- 14** Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:
- 15** Who, when they were come down, prayed for them, that they might receive the Holy Ghost:
- 16** (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)
- 17** Then laid they *their* hands on them, and they received the Holy Ghost.
- 18** And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,
- 19** Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.
- 20** But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.
- 21** Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
- 22** Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
- 23** For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.
- 24** Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.
- 25** And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Philip's Further Ministry (8:26-40)

Philip and the Ethiopian

- 26** And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.
- 27** And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
- 28** Was returning, and sitting in his chariot read Esaias the prophet.

drew them to God in prayer; there was little sleeping among them, as they were busy in devising ways and means for the escape of the chosen apostle. Finally they conceived a plan by which he was let down from a window and lowered over the wall in a basket at night. In this humiliating manner Paul made his escape from Damascus.

He now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter. He was very anxious to meet the Galilean fishermen who had lived and prayed and conversed with Christ upon earth. . . .

He attempted to join himself to his brethren, the disciples; but great was his grief and disappointment when he

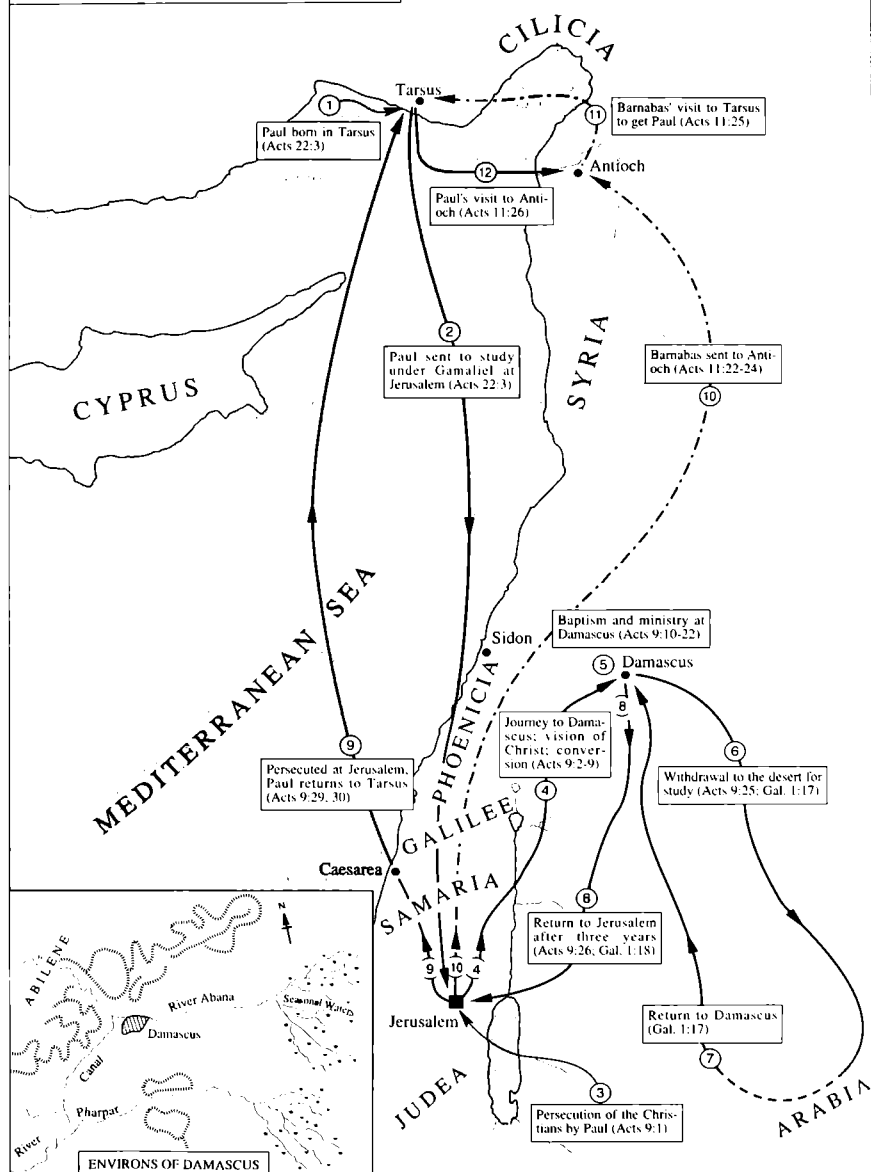
found that they would not receive him as one of their number. They remembered his former persecutions, and suspected him of acting a part to deceive and destroy them. True, they had heard of his wonderful conversion, but as he had immediately retired into Arabia, and they had heard nothing definite of him further, they had not credited the rumor of his great change.

Barnabas, who had liberally contributed of his means to sustain the cause of Christ and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. He now came forward and renewed that acquaintance, heard the testimony of Paul in regard to his miraculous conversion, and his experience from that time. He fully believed and received Paul, took him by the hand,

Ac

EARLY LIFE OF PAUL

(SEE ACTS 9; 11:25, 26; GAL. 1)



- 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
- 30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?
- 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
- 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
- 33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
- 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
- 35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
- 36 And as they went on *their way*, they came unto a certain water: and the eunuch said, See, *here* is water; what doth hinder me to be baptized?
- 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- 38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
- 39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Philip in Azotus and Caesarea

- 40 But Philip was found at Azotus; and passing through he preached in all the cities, till he came to Caesarea.

The Conversion of Saul (9:1-31)

Saul of Tarsus the Persecutor

- 9 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,
- 2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

8:29 Ac 10:19, Ac 11:12, Isa 65:24, Hos 6:3
8:30 Ac 8:27, Ps 119:32; Ec 9:10, Jn 4:34

8:31 Ps 73:22, Isa 55:18, Mk 10:15, Rom 10:11
8:32 Jer 11:19; Rom 8:36; Jn 1:29; 1 Pe 1:19

8:33 Jn 1:27; Isa 52:3; Hab 1:4; Ps 22:30
8:34 Mt 13:36; Mt 15:15

8:35 Ac 10:34; Mt 5:2; 2 Co 6:11, Ac 18:28
8:36 Ec 36:25, Jn 3:5; Jn 3:24; Tit 3:5-6; 8:37 Ac 8:21; Mt 28:19; Mk 16:16; Rom 10:10

8:38 Jn 3:22-24, Jn 4:1
8:39 Mt 3:16, Mk 1:10; Ec 4:4, Jn 3:16
8:40 1 Sa 5:1; Zec 9:6; Rom 15:19; Ac 10:1

9:1 Ac 7:59, Ac 8:3, 1 Co 15:9, Gal 1:13

9:2 Ac 9:14, Ac 6:9, Ac 19:9; Ac 28:22

9:3 Ac 9:17; 1 Co 15:8; Ps 104:2, 1 Ti 6:16

9:4 Ac 5:10; Nu 16:35; Jn 18:6; Rom 11:22

9:5 1 Ti 1:13, Ac 26:9, Ec 5:39; Dt 32:15

9:6 Ac 16:29; 1 Sa 28:5; Isa 66:2; Hab 3:16

9:7 Ac 22:9, Ac 26:13-14; Da 10:7, Mt 24:40-41

9:8 Ac 9:18, Ac 13:11, Ac 22:11; Ge 19:11

9:10 Ac 22:12, Ac 10:3; Nu 12:6; Da 2:19

9:11 Ac 8:26, Ac 11:13; Ac 9:30; Ac 11:25

9:12 Ac 9:10; Ac 9:17-18

9:13 1 Sa 16:2, Ec 3:14; Mt 10:16; Ac 9:1

9:14 Ac 9:21; Ac 22:16; 1 Co 1:2, 2 Ti 2:22

9:15 Jer 1:7; Ac 13:2; Jer 1:5; Rom 1:1

9:16 Ac 21:11, Isa 45:1, 2 Ti 1:12, 2 Ti 3:11

9:17 Ac 6:6, Ac 8:17; Ac 13:5, Ac 19:6

Saul's Vision of the Christ and Consequent Conversion

- 3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:
- 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?
- 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.
- 6 And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.
- 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.
- 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.
- 9 And he was three days without sight, and neither did eat nor drink.
- 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.
- 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,
- 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.
- 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:
- 14 And here he hath authority from the chief priests to bind all that call on thy name.
- 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:
- 16 For I will shew him how great things he must suffer for my name's sake.
- 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way

Ac

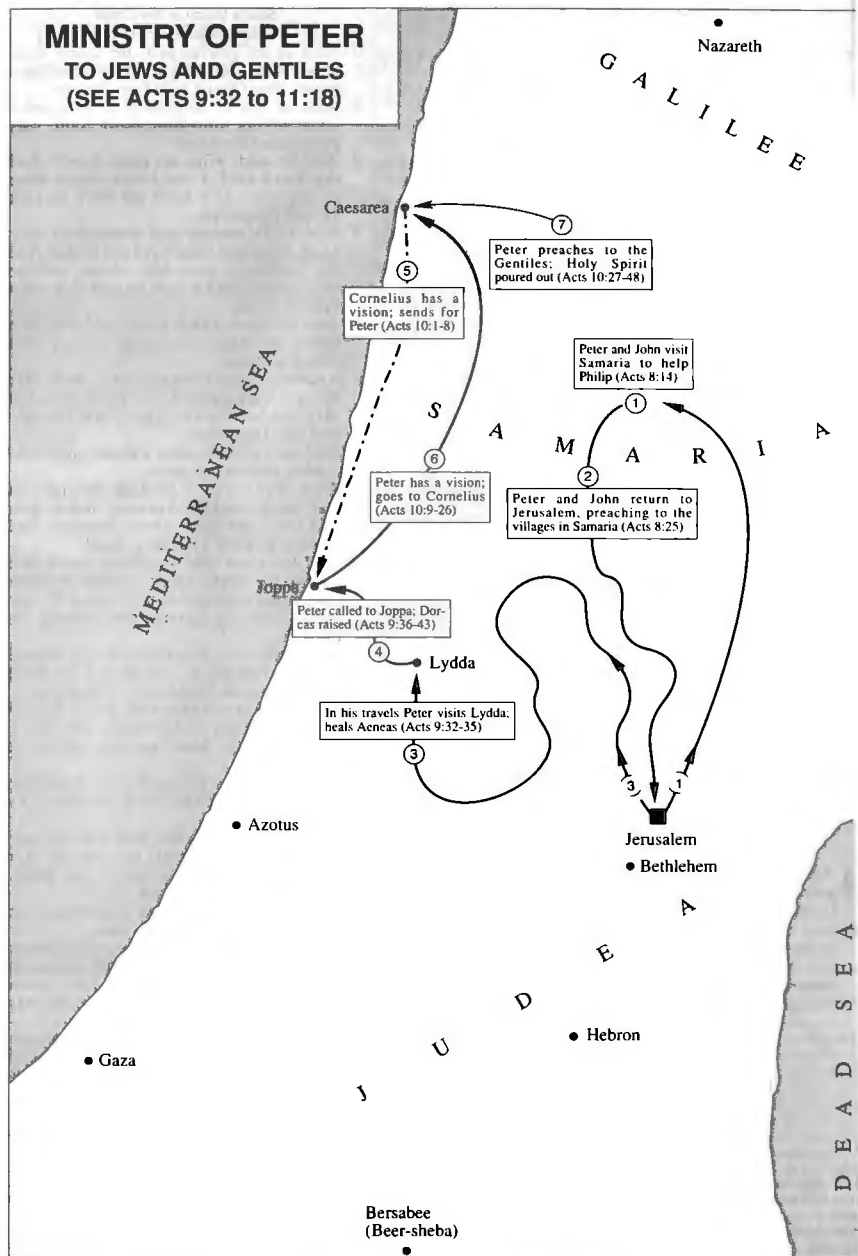
and led him into the presence of the apostles. He related his experience which he had just heard—that Jesus had personally appeared to Paul while on his way to Damascus; that He had talked with him; that Paul had recovered his sight in answer to the prayers of Ananias, and had afterward maintained in the synagogue of the city that Jesus was the Son of God.

The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship to the once-fierce persecutor of their faith; and he was now as much beloved and respected as he had formerly been feared and avoided. Here the two grand characters of the new faith met—Peter, one of the chosen companions

of Christ while He was upon earth; and Paul, a Pharisee, who, since the ascension of Jesus, had met Him face to face, and had talked with Him, and had also seen Him in vision, and the nature of His work in heaven (1 P. 34-36).

Heaven Is Near to the Seeker of Souls.—In the tenth chapter of Acts we have still another instance of the ministration of heavenly angels, resulting in the conversion of Cornelius and his company. Let these chapters [8-10] be read, and receive special attention. In them we see that heaven is much nearer to the Christian who is engaged in the work of soulsaving than many suppose. We should learn through them also the lesson of God's regard for every human being, and that each should treat his fellow man as one of the Lord's instrumentalities for the accom-

MINISTRY OF PETER TO JEWS AND GENTILES (SEE ACTS 9:32 TO 11:18)



as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

His Baptism and First Preaching

- 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.
- 19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.
- 20 And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said: Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?
- 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

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- 23 And after that many days were fulfilled, the Jews took counsel to kill him:
- 24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

His Escape to Jerusalem with Barnabas, and Return to Tarsus

- 25 Then the disciples took him by night, and let him down by the wall in a basket.
- 26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.
- 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.
- 28 And he was with them coming in and going out at Jerusalem.
- 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
- 30 Which when the brethren knew, they brought him down to Caesarea, and sent

9:10 2 Co 3:14; 2 Co 4:6; Ac 2:38; Ac 2:41.

9:19 1 Sa 30:12; Eccl 9:7; Ac 26:20; Gal 1:17.

9:20 Ac 8:37; Ps 129; Ps 242; Mt 27:43.

9:21 Ac 2:12; Ps 71:7; Isa 8:18; Zec 3:8.

9:22 Ge 19:24; Job 17:9; Ps 84:7; Isa 40:29.

9:23 Ac 9:16; Ac 13:50; Ac 14:2; Ac 11:19.

9:24 Ac 25:11, 2 Co 11:32; Ps 21:11.

9:25 Jos 2:15; 1 Sa 19:11-12; 2 Co 11:33.

9:26 Ac 22:17; Ac 26:20; Mt 21:10; Gal 2:3.

9:27 Ac 4:36; Ac 11:22; 1 Co 9:6; Gal 2:9.

9:28 Ac 1:21; 2 Sa 5:2; 1 Ki 3:7; Ps 121:8.

9:29 Ac 9:27; Ac 17:17; Ac 18:19; Jude 3.

9:30 Ac 17:10; Ac 17:15; Mt 10:23; Ac 8:30.

9:31 Ac 8:1; Dt 12:10; Jos 21:34; Jdg 3:30.

9:32 Ac 1:8; Ac 8:13; Ac 8:25; Ps 16:3.

9:33 Ac 5:2; Ac 4:22; Ac 19:8; Mk 5:25.

9:34 Ac 3:6; Ac 5:12; Mt 8:3; Jn 2:11.

9:35 Ac 4:4; Ps 110:3; Isa 66:8; Isa 41:6.

9:36 Ac 10:5; Ezr 3:7; Pr 5:19; Jn 15:5.

9:37 Ac 1:13; Ac 20:8; Mk 14:15.

9:38 Ac 9:32; Ac 9:40.

9:39 Ac 9:41; Ac 8:2; 2 Sa 1:24.

9:40 Mk 5:40; Mk 9:25; Lk 8:54; Ac 7:60.

9:41 Ac 4:7; Mk 1:31; Ac 6:1; Job 29:14.

9:42 Ac 9:35; Ac 11:21; Jn 11:4; Jn 11:45.

2 or, Doe, or, Roe

3 or, be grieved

him forth to Tarsus.

The Church Has Rest from Persecution

- 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

Peter's Later Ministry (9:32-10:48)

Miracles of Healing: Aeneas Cured of Palsy

- 32 And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda.
- 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy.
- 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.
- 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

Dorcas Resurrected

- 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called ^{Ac} Dorcas: this woman was full of good works and almsdeeds which she did.
- 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.
- 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.
- 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.
- 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.
- 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.
- 42 And it was known throughout all Joppa: and many believed in the Lord.

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10:1-4 (Phil. 4:18). Prayer and Almsgiving as Sweet Incense.—[Acts 10:1-4 quoted.] It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval?—His prayers and thine alms are come up for a memorial before God."

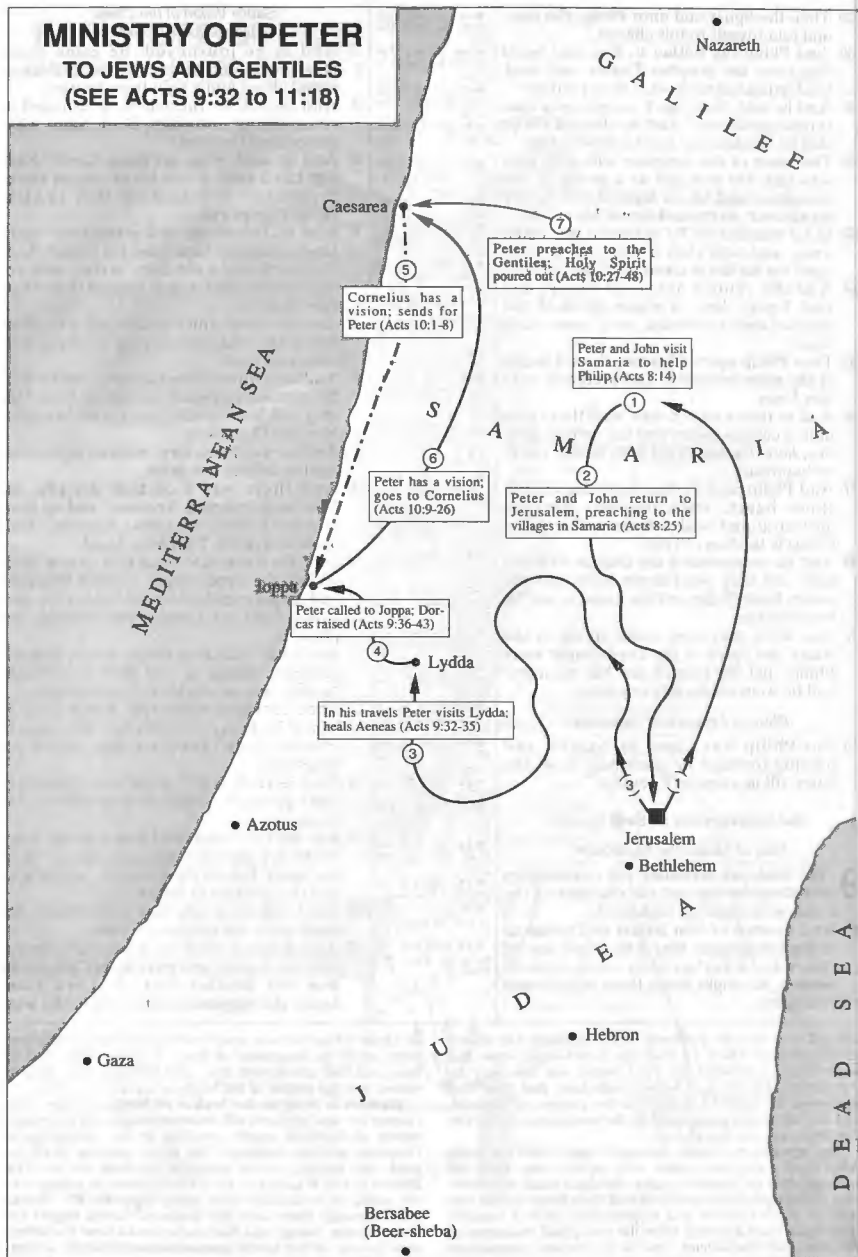
Neither prayer nor almsgiving has any virtue in itself to commend the sinner to God; the grace of Christ, through His atoning sacrifice, can alone renew the heart and make His service acceptable to God. This grace had moved upon the heart of Cornelius. The Spirit of Christ had spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayers and alms were not urged or extorted

from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God.

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to His cause and gifts to the needy and suffering are a sacrifice well pleasing to Him. Thus the gifts of the Philippian brethren who ministered to the needs of the apostle Paul while a prisoner at Rome, are said to be "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Prayer and almsgiving are closely linked together—the expression of love to God and to our fellow men. They are the out-working of the two great principles of the divine law, "Thou shalt love the Lord thy God with all thy heart,

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9:18 2 Co 3:14; 2 Co 4:6; Ac 2:38; Ac 2:41.

9:19 1 Sa 30:12; Exe 9:7; Ac 26:20; Gal 1:17.

9:20 Ac 4:37; Ps 27:9; Ps 212; Mt 27:43.

9:21 Ac 2:12; Ps 71:7; Isa 8:18; Zec 3:8.

9:22 Ge 49:24; Job 17:9; Ps 84:7; Isa 40:49.

9:23 Ac 9:16; Ac 13:50; Ac 14:2; Ac 14:19.

9:24 Ac 25:11; 2 Co 11:32; Ps 21:11.

9:25 Jos 2:15; 1 Sa 19:11-12; 2 Co 11:33.

9:26 Ac 22:17; Ac 26:20; Mt 24:10; Gal 2:1.

9:27 Ac 4:36; Ac 11:22; 1 Co 9:6; Gal 2:9.

9:28 Ac 1:21; 2 St 5:2; 1 Ki 5:7; Ps 121:8.

9:29 Ac 9:27; Ac 17:17; Ac 18:19; Jude 3.

9:30 Ac 17:10; Ac 17:15; Mt 10:23; Ac 8:40.

9:31 Ac 8:1; Dt 12:10; Jos 21:34; Jdg 3:30.

9:32 Ac 1:8; Ac 8:14; Ac 8:25; Ps 16:3.

9:33 Ac 3:2; Ac 4:22; Ac 14:8; Mk 5:25.

9:34 Ac 3:6; Ac 3:12; Mt 8:5; Jn 2:11.

9:35 Ac 4:3; Ps 110:3; Isa 60:6; Isa 51:6.

9:36 Ac 10:5; Ezr 5:7; Pr 5:19; Jn 15:5.

9:37 Ac 1:15; Ac 20:8; Mk 14:15.

9:38 Ac 9:32; Ac 9:36.

9:39 Ac 9:41; Ac 8:2; 2 Sa 1:23.

9:40 Mk 5:40; Mk 9:25; Lk 8:54; Ac 7:60.

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*The Conversion of Cornelius:**Cornelius Directed to Peter in Joppa*

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

10 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,

2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

Peter's Vision Concerning Clean and Unclean

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was

9:43 Ac 10:6; Ac 10:52

10:1 Ac 8:40, Ac 21:8; Ac 25:1, Ac 25:13;

10:2 Ac 10:7, Ac 10:22; Lk 2:25; Job 1:1;

10:3 Ac 10:30, Ac 3:1, Mt 27:36, Lk 1:11;

10:4 Da 10:11, Lk 1:12, Lk 1:29, Lk 24:5;

10:5 Ac 10:52, Ac 16:9, Mk 3:16, Jn 1:32;

10:6 Ac 9:43, Jn 7:17;

10:7 Ac 10:2, Ge 24:52, Jdg 7:10, 1 Ti 6:2;

10:8 Ac 10:33, Ac 26:19, Ecc 9:10; Gal 1:16;

10:9 Ac 10:8, Zep 1:5, Mt 6:6, Mt 1:35;

10:10 Mt 4:2, Ac 22:17, Eze 11:24; Rev 1:10;

10:11 Ac 7:56, Eze 1:1, Lk 3:21, Jn 1:51;

10:12 Isa 65:25; Jn 7:37;

10:13 Ac 10:10;

10:14 Ge 19:18, Ex 10:11, Mt 16:22, Mt 25:9;

10:15 Ac 15:9, Ac 15:20, Mt 15:11; Rev 14:20;

10:16 Ge 41:42, Jn 21:17, 2 Co 13:1;

10:17 Ac 10:19, Ac 1:12, Jn 13:12, 1 Pe 1:11;

10:18 Ac 10:54, Ac 11:11;

10:19 Ac 8:29; Jn 10:13, 1 Co 12:11, 1 Ti 4:1;

10:20 Ac 8:26, Mk 16:15, Isa 48:16, Zec 2:9-11;

10:21 Ac 10:29, Mk 10:51;

10:22 Ac 24:15, Hos 14:9, Hab 2:4, Mt 1:19;

10:23 Heb 13:2, 1 Pe 4:19, Ac 10:29, Ecc 9:10;

10:24 Ac 10:9, Isa 2:3, Mic 4:2, Zec 3:10;

10:25 Da 2:30, Da 2:46, Mt 8:2; Rev 19:10;

10:26 Isa 42:8, Isa 48:13, Mt 4:10; Rev 14:8;

10:27 Ac 10:24, Ac 14:27, Jn 4:35, 1 Co 16:9;

10:28 Jn 4:9, Jn 4:27, Jn 18:28, Ac 10:15;

10:29 Ps 119:60, 1 Pe 3:15, Ac 10:21;

10:30 Ac 10:3, Ac 1:10; Mt 28:3, Mk 16:6;

received up again into heaven.

Peter Goes to Caesarea and Instructs Cornelius

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, saying, Stand up, I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I unto you without gain, saying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a

and with all thy soul, and with all thy mind, and with all thy strength"; and, "Thou shalt love thy neighbor as thyself." Thus while our gifts cannot recommend us to God or earn His favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love (RH May 9, 1893).

10:1-6 (Heb. 1:14). Ministering Angels Note Each Individual.—That same Holy Watcher who says, "I know Abraham, knew Cornelius also, and sent His angel with a message to the man who had received and improved all the light God had given him. The angel said, 'Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter.' Then the specific directions are

given, 'He lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do.'" Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty (Letter 20a, 1893).

Earnest Seekers Not Left in Darkness.—Here we are given positive evidence that the Lord does not leave in darkness those who follow all the light given them, but

- man stood before me in bright clothing.
- 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
- 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.
- 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.
- 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:
- 5 But in every nation he that feareth him, and worketh righteousness, is accepted with him.
- 6 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)
- 7 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached:
- 8 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- 9 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
- 10 Him God raised up the third day, and shewed him openly;
- 1 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.
- 2 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.
- 3 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Cornelius and His Company Are Baptized

- 4 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.
- 5 And they of the circumcision which

10:31 Isa 38:5; Da 9:23; Da 10:12; Lk 1:13.

10:33 Ac 28:28; Mt 18:4; Gal 4:14; Jas 1:21.

10:34 Ac 8:35; Mt 5:2; Lk 10:17; Gal 2:6.

10:35 Ac 15:9; Rom 2:13; Rom 3:22; Gal 3:28.

10:36 Ac 11:19; Ac 13:46; Mt 10:6; Lk 24:47.

10:37 Ac 2:22; Lk 1:14; Mt 4:12.

10:38 Ac 2:22; Ac 1:27; Ps 2:2; Isa 11:2.

10:39 Ac 10:1; Lk 1:2; Jn 15:27; Gal 4:13.

10:40 Ac 17:31; Rom 2:4; Rom 8:11; Heb 14:20.

10:41 Ac 10:39; Ac 1:22; Jn 14:17; Jn 14:22.

10:42 Ac 18: 2; Ti 1:1; 2 Ti 4:8; 1 Pe 1:5.

10:43 Ac 26:22; Isa 55:11; Jer 31:34; Da 9:24.

10:44 Ac 1:31; Ac 8:15-17; Ac 11:15; Ac 19:6.

10:45 Ac 10:23; Gal 2:15; Eph 2:11; Col 2:13-14.

10:46 Ac 2:1; Ac 2:11; Ac 19:6.

10:47 Ac 8:12; Ac 8:36; Rom 4:11; Rom 10:12.

10:48 Jn 4:2; Gal 3:27; Ac 2:38; Jn 4:30.

11:1 Ac 14:27; Ac 15:3; Ge 49:10; Ps 22:27.

11:2 Ac 10:9; Ac 10:15; Ac 15:1; Ac 15:5.

11:3 Ac 10:23; Lk 15:2; 1 Co 5:11; 2 Jn 10:14.

11:4 Ac 14:27; Pr 15:1; Lk 1:5.

11:5 Ac 22:17; Eze 49; Am 9:2.

11:6 Ac 3:4; Lk 4:20.

11:8 Mk 7:2; Rom 14:13; Lev 10:10; Heb 9:3.

11:9 Ac 10:28; Ac 15:9; 1 Ti 4:5.

11:10 Nu 24:10; Jn 15:9; Jn 21:17; 2 Co 12:8.

11:11 Ex 1:14; Ex 4:27.

11:12 Ac 13:2; Jn 16:13; 2 Th 2:2; Heb 22:17.

- believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.
- 46 For they heard them speak with tongues, and magnify God. Then answered Peter,
- 47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?
- 48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel to the Gentiles (11:1-30)

Peter Defends His Gentile Ministry before the Apostles

- 11 And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.
- 2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,
- 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.
- 4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,
- 5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:
- 6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
- 7 And I heard a voice saying unto me, Arise, Peter; slay and eat.
- 8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.
- 9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.
- 10 And this was done three times: and all were drawn up again into heaven.
- 11 And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me.
- 12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we

Ac

sends His angels to communicate with them. Cornelius was pining in accordance with the instruction given in the Old testament Scriptures, and the Lord sent a messenger to tell him what to do.

God could have given Cornelius all the instruction he needed by the angel, but this was not His plan. His purpose was to place Cornelius in connection with those who had been receiving knowledge from on high, whose work it was to impart this knowledge to those seeking for light. Thus God always deals with His people. . . .

Cornelius obeyed the instruction given. He united with the church, and became a useful and influential laborer together with God (MS 67, 1900).

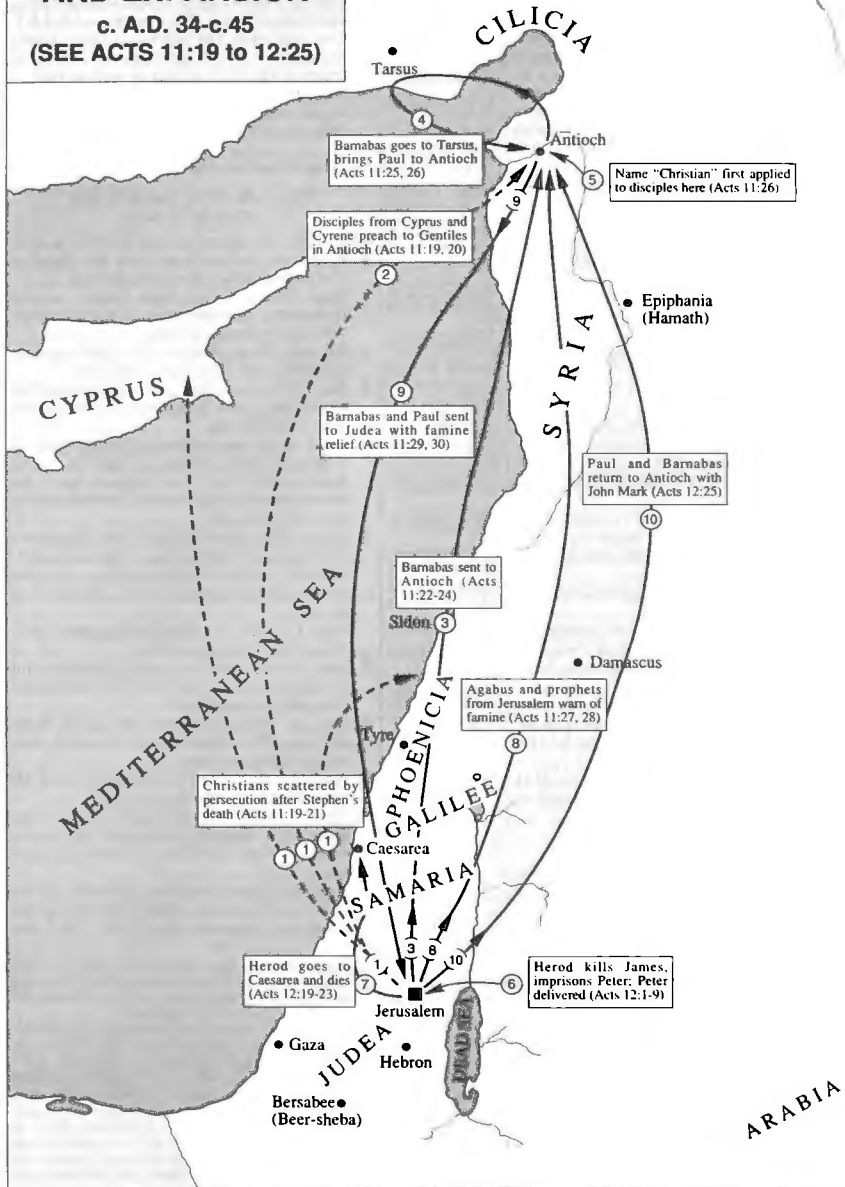
God Uses His Appointed Agencies.—[Acts 10:1-4

quoted.] The angel did not give him the light that he might have given him, but directed him to take a course whereby he might come into connection with one who could tell him precious truth. . . . [Acts 10:5, 6 quoted.]

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter [Acts 10] has much precious counsel in it for us, and we should study it with humble attention. When the Lord has His appointed agencies whereby He gives help to souls, and men disrespect these agencies, and refuse to receive help from them, and decide that they will be directly taught of God, the Lord does not gratify their desire. The man who takes such a position is in danger of taking up with the voices of strangers, and of being led

PERSECUTION AND EXPANSION

c. A.D. 34-c.45
(SEE ACTS 11:19 to 12:25)



- entered into the man's house;
- 13 And he shewed us how he had seen an angel in his house, which stood and said unto him. Send men to Joppa, and call for Simon, whose surname is Peter;
- 14 Who shall tell thee words, whereby thou and all thy house shall be saved.
- 15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.
- 16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.
- 17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?
- 18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

The Gospel to the Jews Beyond Palestine

- 19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.
- 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.
- 21 And the hand of the Lord was with them; and a great number believed, and turned unto the Lord.

Barnabas and Paul in Antioch

- 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.
- 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
- 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.
- 25 Then departed Barnabas to Tarsus, for to seek Saul:
- 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called

11:13 Ac 10:22; Ac 12:11; Heb 1:14; Ac 9:45.
11:14 Ac 10:22, Ac 10:35; Mk 16:16; Jn 6:63.
11:15 Ac 19:6; Ac 13:1.
11:16 Ac 20:45, 1k 21:8; Jn 14:26, 2 Pe 3:1.
11:17 Ac 11:15; Ac 10:47; Job 35:13; Da 1:5.
11:18 Jos 22:30; Ac 15:3; Ac 21:20; Isa 60:21.
11:19 Ac 15:3; Ac 21:2; Mt 10:6; Jn 7:35.
11:20 Ac 2:10; Ac 6:9; Mt 27:32; Ac 8:5.
11:21 2 Ch 30:12; Est 7:9; Est 8:10; Isa 55:1.
11:22 Ac 11:1; 1 Th 5:6; Ac 9:27.
11:23 Mk 2:5; Gal 1:5; Jn 4:1; Jn 2:28.
11:24 Ac 21:16; Is 11:25; Mt 12:35; Rom 5:7.
11:25 Ac 9:11; Ac 9:27; Ac 9:30; Ac 21:49.
11:26 Ac 14:25; Ac 14:27; 1 Co 3:17; Mt 28:19.
11:27 Ac 2:17; Ac 1:1; Mt 23:34; Eph 4:11.
11:28 Ac 21:10; Ge 41:38; 1k 2:1; 1k 3:1.
11:29 Est 2:69; Ne 5:8; Ac 4:34; 1 Co 13:5.
11:30 Ac 14:25; Ac 15:6; 1k 1:5; Jas 5:14.
12:1 Ac 4:30; 1k 2:53; Mt 24:9; Jn 15:20.
12:2 Mt 20:3; Mk 10:35; Jer 20:25; Heb 11:47.
12:3 Ac 21:27; Jn 12:15; Gal 1:10.
12:4 Ac 1:5; Ac 5:18; Mt 24:9.
12:5 Ac 12:12; Mt 18:19; Heb 13:3.
12:6 Ge 22:11; Dt 32:20; Ps 48.
12:7 Ac 12:23; Ac 5:19; Ac 10:30.
12:9 Ac 26:19; Ge 6:22; Jn 2:5.

11
1 or, in the church
12
1 or, began
2 or, instant and earnest prayer was made

Christians first in Antioch.

Famine in Judea Relieved by Christians in Antioch

- 27 And in these days came prophets from Jerusalem unto Antioch.
- 28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.
- 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwell in Judaea:
- 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Persecution of James and Peter (12:1-23)

Imprisonment and Execution of James by Herod Agrippa I

- 12 Now about that time Herod the king 'stretched forth his hands to vex certain of the church.

- 2 And he killed James the brother of John with the sword.

Imprisonment and Miraculous Release of Peter

- 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)
- 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.
- 5 Peter therefore was kept in prison: but 'prayer was made without ceasing of the church unto God for him.
- 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.
- 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
- 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.
- 9 And he went out, and followed him; and

into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel's word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself, but this was not his attitude (RH Oct. 10, 1893).

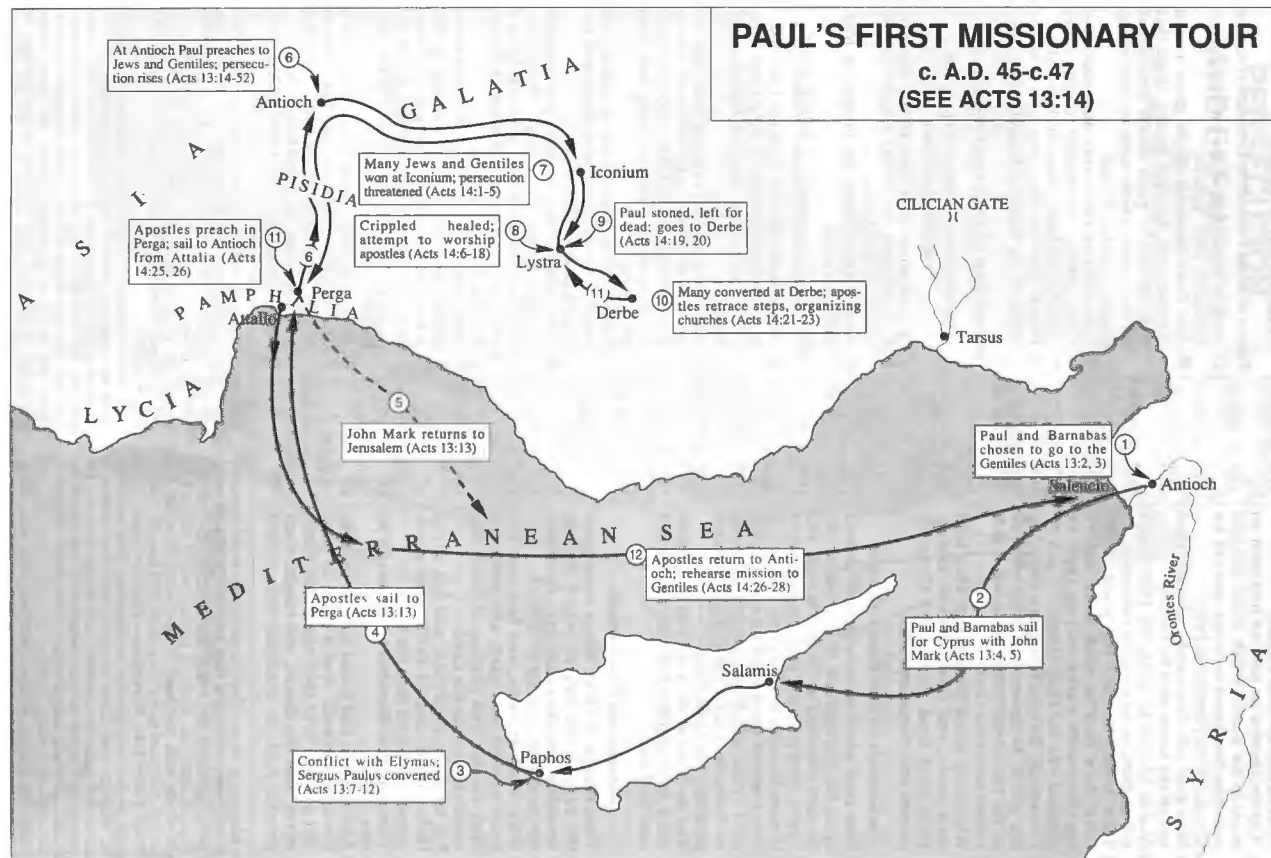
Many Today Like Cornelius.—There are many today who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as He spoke to Cornelius, and brings them by His appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals Himself to those who are striving to form characters that He can approve. The prayers of those who fear Him, who recog-

nize their obligations to Him, are heard and answered. The Lord takes special notice of those who walk in the light that He has given them, who testify by their deeds that they are trying to honor God. Through a Peter He will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light (RH Aug. 8, 1899).

By the wonderful works of God, Cornelius was led to bring his energetic, faithful life into connection with the disciples of Christ. Thus shall it be in the last days. Many will prize the wisdom of God above any earthly advantage, and will obey the Word of God as the supreme standard. These will be led to great light. These will come to the knowledge of the truth, and will seek to get this light of

PAUL'S FIRST MISSIONARY TOUR

c. A.D. 45-c.47
(SEE ACTS 13:14)



- wist not that it was true which was done by the angel; but thought he saw a vision.
- 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.
- 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.
- 12 And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.
- 13 And as Peter knocked at the door of the gate, a damsel came 'to hearken, named Rhoda.
- 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.
- 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.
- 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.
- 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.
- 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.
- 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.
- Death of Herod Agrippa I*
- 20 And Herod 'was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus 'the king's chamberlain their friend, desired peace; because their

12:10 Ac 12:4; Ge 40:3; Isa 21:8; Ac 5:19;
12:11 Lk 15:17; Ge 15:13; Ac 12:7; Da 3:25; Da 5:28;
12:12 Ac 4:23; Ac 16:40; Ac 12:25; Ac 13:5;
12:13 Ac 12:16; Lk 13:25;
12:14 Mt 26:8; Lk 24:41;
12:15 Ac 26:24; Job 9:16; Mk 16:11; Lk 24:11;
12:17 Ac 13:16; Ac 19:35; Lk 1:22; Jn 13:21;
12:18 Ac 16:27; Ac 19:23;
12:19 1 Sa 23:14; Jer 50:26; Mt 2:13; Ac 12:1;
12:20 Ge 10:15; Jos 19:29; Pr 17:14; Eccl 10:4;
12:22 Ps 12:2; Da 6:7; Jude 16; Rev 13:4;
12:23 Ex 12:12; Ex 12:23; 1 Sa 25:38; Ex 9:17;
12:24 Ac 5:49; Isa 55:10; Da 2:24; Da 2:44;
12:25 Ac 13:5; Ac 15:13; Ac 15:37; 1 Pe 5:13;
13:1 Ac 15:35; Eph 4:11; 1 Th 5:20; Ac 4:36;
13:2 Ac 6:4; Rom 15:16; Col 4:17; 2 Ti 1:11;
13:3 Ac 13:2; Ac 6:6; Nu 27:23; 1 Ti 4:14;
13:4 Ac 20:23; Ac 13:30; Ac 11:19; Ac 27:4;
13:5 Ac 13:14; Ac 17:17; Ac 18:4; Col 4:10;
13:6 Ex 22:18; Lev 20:6; Dt 13:1-8;
13:7 Ac 13:12; Ac 18:12; Pr 14:8; Hos 14:9;

3 or, to ask who was there
4 or, bare an hostile mind, intending war
5 Gr, that was over the king's bed-chamber
6 or, charge
13
1 or, Herod's foster brother

- country was nourished by the king's country.
- 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.
- 22 And the people gave a shout, saying, It is the voice of a god, and not of a man.
- 23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Paul's First Missionary Journey (12:24-14:28)

Paul and Barnabas at Antioch

- 24 But the word of God grew and multiplied.
- 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their 'ministry, and took with them John, whose surname was Mark.

Paul and Barnabas Commissioned by the Prophets and Teachers of Antioch

- 13 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, 'which had been brought up with Herod the tetrarch, and Saul.
- 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
- 3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

Their Ministry: Cyprus

- 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.
- 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister.
- 6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:
- 7 Which was with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

truth before those of their acquaintance who like themselves are anxious for the truth. Thus they become conscientious light bearers to the world. Themselves constrained by the love of God, they will constrain others, and will improve every opportunity to invite and urge others to come and see the beauty of the truth, and to give their labilities to advance the work of God (MS 97, 1898).

Some who are numbered among merchants and princes will take their position to obey the truth. God's eye has been upon such as they have acted according to the light they have had, maintaining their integrity. Cornelius . . . maintained his religious experience, strictly walking in accordance with the light he had received. God had His eye upon him, and He sent His angel with a message to

him. The heavenly messenger passed by the self-righteous ones, came to Cornelius, and called him by name (MS 97, 1898).

Much is said concerning our duty to the neglected poor. Should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and dazed by the glitter of earthly glory, have lost eternity out of their reckoning. Thousands of wealthy men have gone to the grave unwarned. But indifferent as they may appear, many among the rich are soul burdened. . . .

Riches and worldly honor cannot satisfy the soul. Many among the rich are longing for some divine assurance, some spiritual hope. Many long for something that will

- 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.
- 9 Then 'Saul, (who also is called 'Paul,) filled with the Holy Ghost, set his eyes on him.
- 10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?
- 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
- 12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Perga; Departure of John Mark

- 13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them returned to Jerusalem.

Antioch of Pisidia

- 14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.
- 15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on.*
- 16 Then Paul stood up, and beckoning with *his* hand said, Men of Israel, and ye that fear God, give audience.
- 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.
- 18 And about the time of forty years 'suffered he their manners in the wilderness.
- 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.
- 20 And after that he gave unto *them* judges about the space of four hundred and fifty years, until Samuel the prophet.

13:8 Ac 13:6; Jn 1:1; Jer 26:1.
13:9 Ac 2:1; Ac 6:41; Mt 3:8; Mk 3:5.
13:10 Ec 9:3; Mt 4:7; Lk 11:9.
13:11 Ex 9:3; 1 Sa 5:6; Job 19:21.
13:12 Ac 13:7; Mt 27:54; Lk 7:16.
13:13 Ac 27:13; Ac 2:10; Gal 4:10; 2 Ti 3:11.
13:14 Ac 14:19; Ac 15:5; Ac 16:13; Ac 17:2.
13:15 Ac 13:27; Ac 15:21; Mk 5:22; Rom 12:8.
13:16 Ac 12:17; Ac 19:33; Ac 13:16; Ps 67:7.
13:17 Ac 7:2; Dt 4:37; Dt 9:5; Dt 14:2.
13:18 Ac 7:36; Ex 16:2; Nu 14:22; Dt 1:31.
13:19 Ac 7:45; Jos 24:11; Ne 9:24; Ps 78:55.
13:20 Jdg 2:16; Jdg 5:10; 1 Sa 4:20.
13:21 1 Sa 10:1; 1 Sa 11:5; 1 Sa 15:1.
13:22 1 Sa 12:5; 1 Sa 15:13; 1 Sa 15:11.
13:23 Ac 2:30; Mt 21:9; Jn 7:42; Rom 1:3.
13:24 Ac 1:22; Ac 10:37; Lk 1:76; Jn 1:15.
13:25 Ac 13:46; Jn 1:31; 2 Ti 4:7; Rev 11:7.
13:26 Ac 13:15; Ps 105:6; Isa 41:8; Isa 68:1.
13:27 Ac 4:17; Lk 22:33; Jn 8:26.
13:28 Mt 27:19; Jn 18:9; Jn 19:4.
13:29 Ac 13:27; Ac 2:24; Ac 28.
13:30 Ac 2:24; Mt 28:6; Jn 10:17; Heb 13:20.
13:31 Ac 1:3; Ac 10:41; Mt 28:10; Jn 21:1.
13:32 Ac 13:48; Lk 1:19; Lk 2:10.
13:33 Ps 2:7; Heb 5:5.
13:34 Rom 6:9; Isa 55:3; 2 Sa 23:5.
13:35 Ps 16:10; Ps 49:9; Ps 89:48.

2 that is, Destroyer

3 that is, Worker

4 *etropophoresen*, perhaps for *etropophoresan*, bore, or, fed them as a nurse
bearoth, or, feedeth
her child

- 21 And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.
- 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.
- 23 Of this man's seed hath God according to *his* promise raised unto Israel a Saviour, Jesus:
- 24 When John had first preached before his coming the baptism of repentance to all the people of Israel.
- 25 And as John fulfilled his course, he said Whom think ye that I am? I am not *he*. But, behold, there cometh one after me whose shoes of *his* feet I am not worthy to loose.
- 26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.
- 27 For they that dwell at Jerusalem, and their rulers, because they knew him not nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.
- 28 And though they found no cause of death in *him*, yet desired they Pilate that he should be slain.
- 29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.
- 30 But God raised him from the dead:
- 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.
- 32 And we declare unto you glad tidings how that the promise which was made unto the fathers,
- 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.
- 34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure 'mercies of David.
- 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to

bring to an end the monotony of their aimless life. Many in official life feel their need of something which they have not. Few among them go to church, for they feel that they receive little benefit. The teaching they hear does not touch the heart. Shall we make no special appeal to them?

God calls for earnest, humble workers, who will carry the gospel to the higher classes. It is by no casual, accidental touch that the wealthy, world-loving souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor be discouraged (RH April 6, 1911).

12:6. Peter Ready to Yield Up His Life.—The apostle was not intimidated by the situation. Since his reinstatement

after his denial of Christ, he had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell he called to mind the words that Christ had spoken to him: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Peter believed that the time had come for him to yield up his life for Christ's sake (RH April 27, 1911).

14:17. See EGW on Rom. 1:20, 21.

15:1, 5 (Rom. 2:24-29; Gal. 5:6; Eph. 2:14-16; Col. 2:14-17; Titus 1:9-11). Circumcision of No Value After

⁵ *latiasia*, holy, or, just things: which word the LXX both in the place of Isa. 55:3, and in many others, use for that which is in the Hebrew, *mercies*

- see corruption.
- 136 For David, ^{after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:}
- 137 But he, whom God raised again, saw no corruption.
- 138 Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:
- 139 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
- 140 Beware therefore, lest that come upon you, which is spoken of in the prophets:
- 141 Behold, ye despisers, and wonder, and perish: for I work a work in you days, a work which ye shall in no wise believe, though a man declare it unto you.
- 142 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.
- 143 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.
- 144 And the next sabbath day came almost the whole city together to hear the word of God.
- 145 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.
- 146 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.
- 147 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.
- 148 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.
- 149 And the word of the Lord was published throughout all the region.
- 150 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against

13:36 Ac 13:22, Ac 7:40; 1 Th 4:13;
13:37 Ac 13:30; Ac 2:24
13:38 Ac 2:14; 1Pe 36:32; Da 3:18; Ps 32:1;
13:39 Isa 53:11; Hab 2:4; Lk 18:13; Jo 5:24;
13:40 Mt 3:2; Heb 3:12; Heb 12:25; Isa 29:14;
13:41 Pr 5:12; Isa 5:24; Lk 16:14; Isa 65:15;
13:42 Ac 10:34; Ac 6:5; 2 Co 6:1; Gal 5:1; Php 3:16;
13:43 Ge 49:10; Ps 110:4; Isa 11:10; Isa 60:8;
13:45 Ac 5:17; Ge 27:11; Ecc 4:4; Isa 26:11;
13:46 Ac 1:13; Pr 28:1; Rom 10:20; Heb 11:34;
13:47 Ac 1:8; Ac 9:15; Ac 22:21; Mt 20:12; Mk 16:15;
13:48 Ac 14:42; Ac 9:8; Ps 148:2; 2 Th 3:1;
13:49 Ac 6:7; Ac 12:24;
13:50 Ac 13:45; Ac 6:12; Ac 14:2; Ac 14:19;
13:51 Ac 18:6; Mt 10:14; Mk 6:11; Lk 9:5;
13:52 Ac 2:46; Mt 5:12; Rom 5:3; Rom 15:13;
14:1 Ac 13:51; Ac 9:20; Ac 13:46;
14:2 Ac 14:19; Ac 14:15; Ac 14:50;
14:3 Ac 19:10; Ac 13:46; 1 Th 2:2;
14:4 Mt 7:6; Lk 2:3; Jo 7:43;
14:5 Ac 17:5; Ps 83:5; 2 Ti 3:11; Mt 5:44;
14:6 Ac 9:24; Ac 25:12; Mt 10:23; Ac 14:16;
14:7 Ac 14:7; Ac 8:4; 1 Th 2:2; 2 Ti 4:2;
14:8 Ac 49; Jo 5:3; Jo 5:7; Ac 3:2;
14:9 Mt 8:10; Mt 9:22; Mk 10:52;
14:10 Isa 45:6; Lk 7:14; Jo 14:12;
14:11 Ac 8:30; Ac 12:22; Ac 28:6;
14:12 Ac 19:35;
14:13 Ac 10:25; Da 2:46;
14:14 Ac 14:4; 2 Ki 5:7; Jer 36:24; Mt 26:65

Paul and Barnabas, and expelled them out of their coasts.

Iconium

- 51 But they shook off the dust of their feet against them, and came unto Iconium.
- 52 And the disciples were filled with joy, and with the Holy Ghost.
- 14 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.
- 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
- 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.
- 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
- 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

Ac

Lystra

- 6 They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:
- 7 And there they preached the gospel.
- 8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:
- 9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,
- 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.
- 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.
- 12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.
- 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.
- 14 Which when the apostles, Barnabas and

the Cross.—[Titus 1:9-11, 13, 14 quoted.] There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value.

The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obli-

gation of circumcision (RH May 29, 1888).

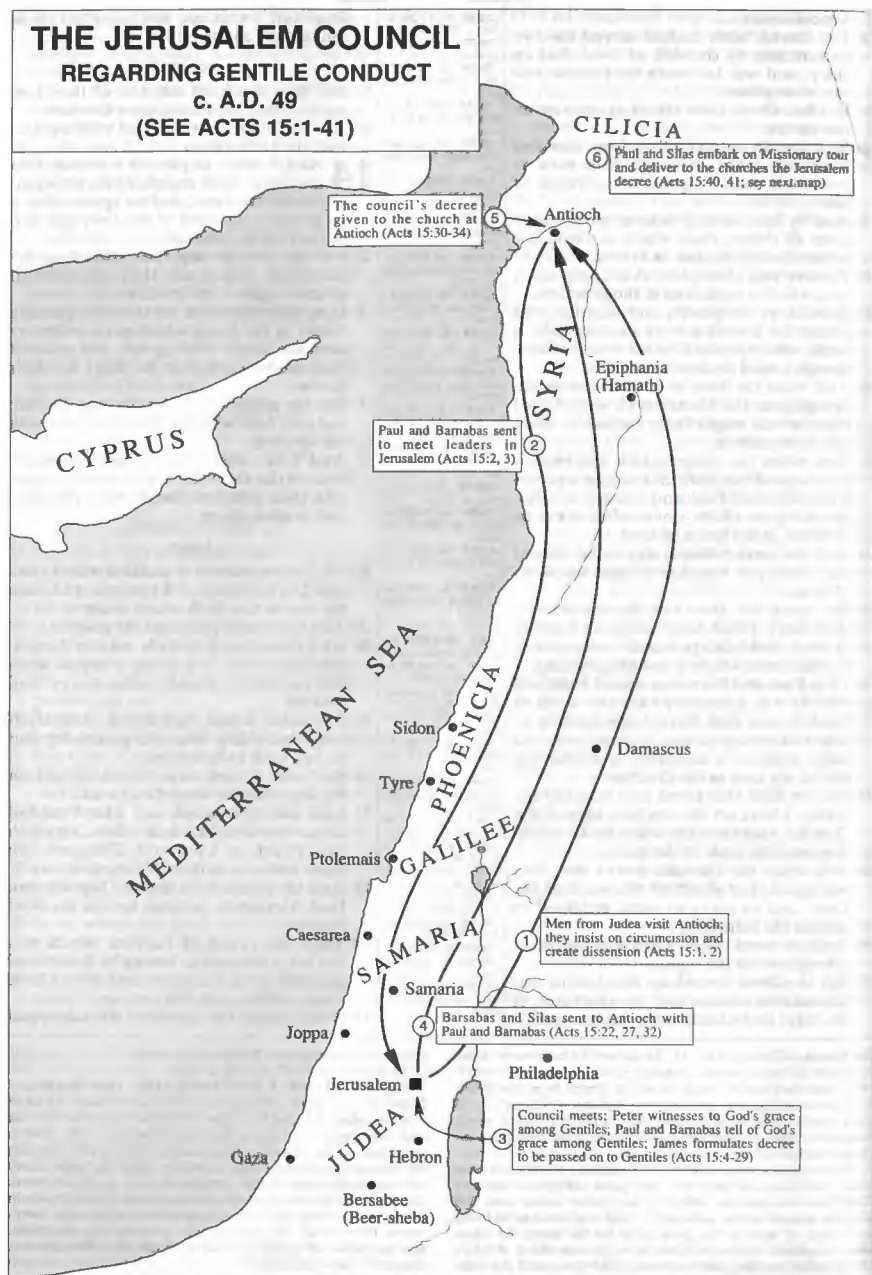
15:4-29. See EGW on Gal. 2:1-10.

15:11 (Gal. 3:8; 1 Cor. 10:4). **Only One Gospel.**—

There is no such contrast as is often claimed to exist between the Old and the New Testament, the law of God and the gospel of Christ, the requirements of the Jewish and those of the Christian dispensation. Every soul saved in the former dispensation was saved by Christ as verily as we are saved by Him today. Patriarchs and prophets were Christians. The gospel promise was given to the first pair in Eden, when they had by transgression separated themselves from God. The gospel was preached to Abraham. The Hebrews all drank of that spiritual Rock, which was Christ (ST Sept. 14, 1882).

⁶ or, after he had in his own age served the will of God ⁷ in the week between, or, in the sabbath between

THE JERUSALEM COUNCIL REGARDING GENTILE CONDUCT c. A.D. 49 (SEE ACTS 15:1-41)



- Paul, heard of, they rent their clothes, and ran in among the people, crying out,
- 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:
- 16 Who in times past suffered all nations to walk in their own ways.
- 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.
- 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.
- 19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

Derbe and Return Through Pisidia

- 20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.
- 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,
- 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.
- 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

The Return to Antioch

- 24 And after they had passed throughout Pisidia, they came to Pamphylia.
- 25 And when they had preached the word in Perga, they went down into Attalia:
- 26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.
- 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto

14:15 Ac 7:26; Ac 16:30; 1 Co 8:4; Eph 6:17;
 14:16 Ac 17:30; Ps 81:12; 110:4; 17; Rom 1:26;
 14:17 Ps 52:1; Lk 6:35; Lev 26:4; Dt 11:14;
 14:18 Ge 11:6; Ge 19:9; Jn 6:15
 14:19 Ac 13:45; Ac 15:19; Ac 7:58; Ac 9:16;
 14:20 2 Co 6:9; Ac 12:17; Ac 16:40; Ac 20:1;
 14:21 Mt 28:19; Ac 14:1; Ac 14:8; 2 Ti 3:11
 14:22 Ac 15:32; Ac 15:41; Ac 18:23; Isa 55:1;
 14:23 Ac 1:22; Mk 5:14; 1 Ti 5:22; Tit 1:5;
 14:24 Ac 15:38;
 14:26 Ac 11:19; Ac 11:26; Gal 2:11;
 14:27 1 Co 5:4; 1 Co 11:18; Ac 21:19; Rom 15:18;
 14:28 Ac 11:26; Ac 15:35

15:1 Ac 21:20; Gal 2:1; Ac 15:23; Col 2:8;
 15:2 Ac 15:7; Gal 2:5; Jude 3; Ex 18:23;
 15:3 Ac 21:5; Ac 28:15; Rom 15:24; 1 Co 16:6;
 15:4 Ac 18:27; Ac 21:17; Mt 10:40; Rom 15:1;
 15:5 Ac 21:20; Ac 15:1; Ac 15:24; Gal 5:1-5;
 15:6 Ac 15:25; Ac 6:2; Pr 15:22; Heb 13:7;
 15:7 Ac 15:2; Ac 15:49; Php 2:19; Ac 10:20;
 15:8 Ac 1:21; 1 Sa 16:7; 1 Ki 8:49; 1 Ch 28:9;
 15:9 Ac 13:1; Ac 11:27; Rom 3:22; Rom 9:24;
 15:10 Ex 17:2; Isa 7:12; Mt 17; Heb 3:9;
 15:11 Rom 4:24; Gal 6:23; Gal 1:6; Gal 2:16;

14

1 Gr. had made many disciples

15

1 or, rose up, said they, certain

the Gentiles.

- 28 And there they abode long time with the disciples.

The Council of Jerusalem (15:1-35)

Trouble with the Judaizers

- 15 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

Delegates to the Council

- 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.
- 3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
- 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.
- 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

The Discussion

- 6 And the apostles and elders came together for to consider of this matter.
- 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.
- 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;
- 9 And put no difference between us and them, purifying their hearts by faith.
- 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?
- 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved,

(Ex. 13:21, 22; 1 Cor. 10:1-4; 1 Tim. 2:5.) **Christ's blood Avails for Us as for Israel.**—Shrouded in the pillar of cloud, the world's Redeemer held communion with Israel. Let us not say, then, that they had not Christ. When the people thirsted in the wilderness, and gave themselves up to murmuring and complaint, Christ was to them what He is to us—a Saviour full of tender compassion, the Mediator between them and God. After we have done our part to cleanse the soul temple from the defilement of sin, Christ's blood avails for us, as it did for ancient Israel (YI July 18, 1901).

16:1-3. See EGW on 2 Tim. 3:14, 15.

16:14 (2 Cor. 8:12). **Light for Those Who Are Willing.**—God's Spirit can only enlighten the under-

standing of those who are willing to be enlightened. We read that God opened the ears of Lydia, so that she attended to the message spoken by Paul. To declare the whole counsel of God and all that was essential for Lydia to receive—this was the part Paul was to act in her conversion; and then the God of all grace exercised His power, leading the soul in the right way. God and the human agent cooperated, and the work was wholly successful (Letter 150, 1900).

17:22-29. See EGW on Rom. 1:20-25.

17:22-34. See EGW on 1 Cor. 2:1-5.

17:28 **John 5:17; Col. 1:17; Heb. 1:3; see EGW on Gen. 2:7. God Constantly at Work in Nature.**—God is perpetually at work in nature. She is His servant, directed

Ac

- even as they.
- 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
- 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:
- 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.
- 15 And to this agree the words of the prophets; as it is written,
- 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:
- 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.
- 18 Known unto God are all his works from the beginning of the world.

The Decision

Ac

- 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:
- 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.
- 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- 22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:
- 23 And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:
- 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must be circumcised, and keep the law*: to whom we gave no such commandment:
- 25 It seemed good unto us, being assembled with one accord, to send chosen men unto

15:12 Ac 15:4; Ac 14:27; Ac 21:19;
15:13 Jas 1:19; Ac 12:17; Mk 15:40; Gal 1:19;
15:14 2 Pe 1:1; Lk 1:68; Lk 1:78; Isa 60:21;
15:15 Ac 13:47; Rom 15:8-12;
15:16 1 Ki 12:16; Zec 1:9;
15:17 Ge 22:18; Ge 19:10; Isa 11:10; Jer 16:19;
15:18 Ac 17:26; Nu 24:19; Isa 41:7; Mt 14:35;
15:19 Ac 15:10; Ac 15:24; Gal 2:3; Isa 55:7;
15:20 Ac 15:29; Ge 35:2; Ex 20:23; Nu 25:2;
15:21 Ac 13:15; Ac 14:27; Nu 8:1; Lk 4:16;
15:22 Ac 15:23; Ac 15:25; 2 Ch 30:3; Ac 15:27;
15:23 Ac 5:4; Ac 5:22; Rom 16:3; Jas 1:1;
15:24 Jer 24:16; Gal 2:4; Gal 5:3; 2 Ti 2:14;
15:25 Ac 5:28; Mt 11:20; Ac 1:14; Rom 16:12;
15:26 Ac 13:50; Jude 5; 18:1; Co 15:30; Php 2:29-30;
15:27 Ac 15:22; 2 Jo 12; 3 Jo 13;
15:28 Jo 16:13; 1 Co 7:25; 1 Co 7:30; 1 Th 4:8;
15:29 Ac 15:20; Ac 21:25; Lev 17:1; Rev 2:14;
15:30 Ac 6:2; Ac 21:22; Ac 16:4; Ac 24:34;
15:31 Ac 15:10; Ac 16:5; Gal 5:1; Php 5:3;
15:32 Ac 11:23; Ac 11:27; Mt 23:31; Rom 12:6;
15:33 Ac 16:36; Ge 26:29; Heb 11:31; 2 Jo 10;
15:34 Ac 18:27; 1 Co 10:12;
15:35 Ac 13:1; Col 1:28; 1 Ti 2:7; 2 Ti 4:2;
15:36 Ac 7:24; Jer 2:2; Ac 13:4; Rom 1:11;
15:37 Ac 12:12; Ac 12:25; Col 4:10; 2 Ti 4:11;
15:38 Ac 13:14; Ps 75:9; Lk 9:61; Lk 1:8;
15:39 Ac 15:2; Ac 6:1; Ps 106:33; Eccl 7:20;
2 Gr. word
3 or, exhortation

- you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ.
- 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.
- 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;
- 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

The Decision Made Known in Antioch

- 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:
- 31 Which when they had read, they rejoiced for the consolation.
- 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.
- 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

Silas, Paul, and Barnabas Remain in Antioch

- 34 Notwithstanding it pleased Silas to abide there still.
- 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul's Second Missionary Journey

(15:36-18:22)

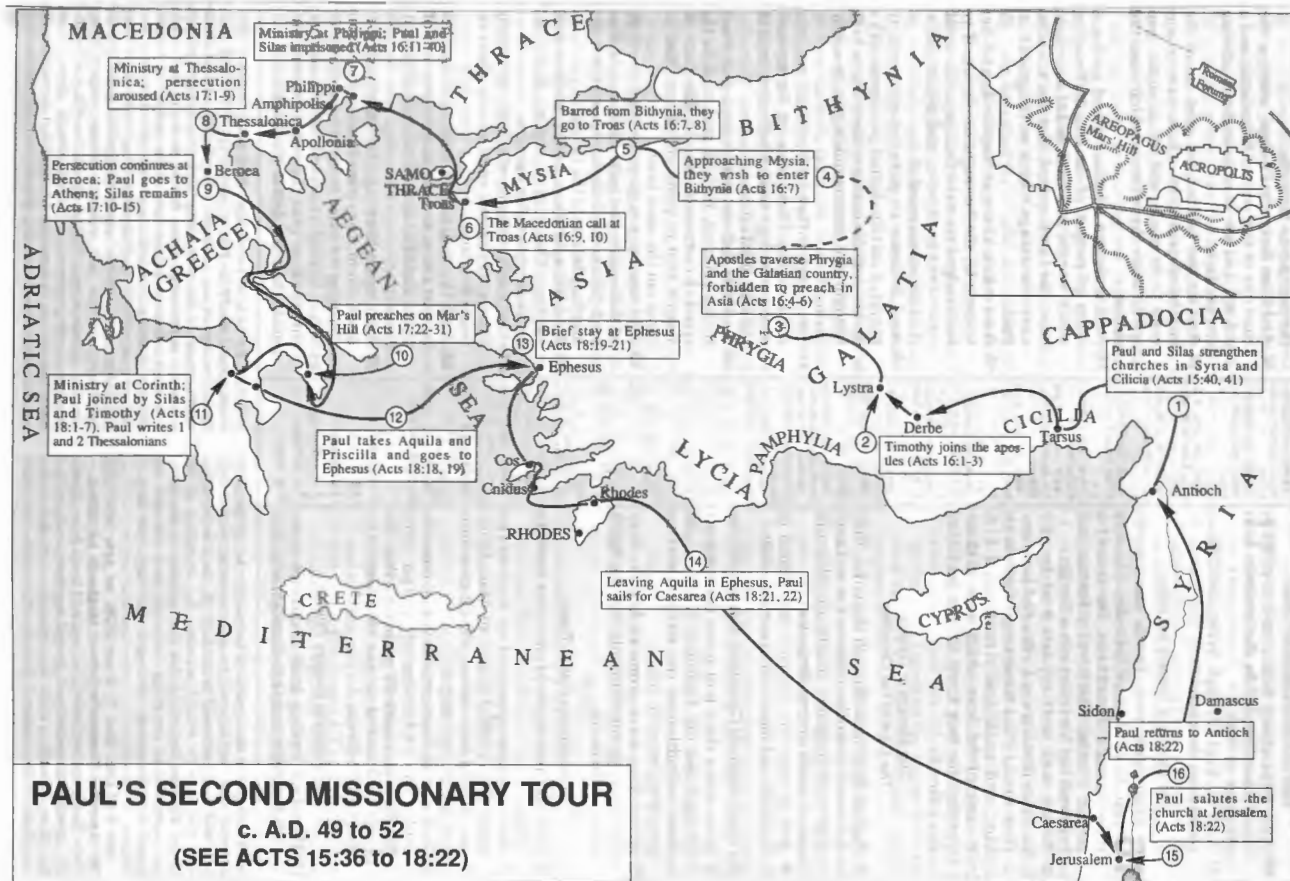
Dissension Between Paul and Barnabas

- 36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.
- 37 And Barnabas determined to take with them John, whose surname was Mark.
- 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.
- 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

as He pleases. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all His works according to His will. It is not by an original power inherent in nature that year by year the earth produces its bounties and the world keeps up its continual march around the sun. The hand of infinite power is perpetually at work guiding this planet. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work. It is by His power that vegetation is caused to flourish, that every leaf appears and every flower blooms. It is not as the result of a mechanism, that, once set in motion, continues its work, that the pulse beats and breath follows breath. In God we live and move and have our being. Every breath, every

throb of the heart, is the continual evidence of the power of an ever-present God. It is God that maketh the sun to rise in the heavens. He openeth the windows of heaven and giveth rain. He maketh the grass to grow upon the mountains. "He giveth snow like wool: and scattereth the hoarfrost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, . . . he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Although the Lord has ceased His work in creating, He is constantly employed in upholding and using as His servants the things which He has made. Said Christ, "My Father worketh hitherto, and I work" (MS 4, 1882).

17:34 (1 Cor. 2:1-4). **Simplicity of the Gospel and Learning of the World.**—At the close of his labors he



Paul and Silas Depart for Cilicia

- 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.
41 And he went through Syria and Cilicia, confirming the churches.

The Calling of Timothy at Lystra

- 16** Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:
2 Which was well reported of by the brethren that were at Lystra and Iconium.
3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

*The Ministry in Galatia:
The Care of the Churches*

- 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.
5 And so were the churches established in the faith, and increased in number daily.

The Spirit's Restraint Concerning Asia and Bithynia

- 6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,
7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

Macedonian Call at Troas

- 8 And they passing by Mysia came down to Troas.
9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.
10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

The Gospel in Europe: Philippi

- 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and

15:40 Ac 16:22, Ac 16:32, Ac 15:3, 1 Co 15:10,
15:41 Ac 15:23, Ac 18:18, Gal 1:21, Ac 15:42.

16:1 Ac 13:6, 2 Ti 3:11, Rom 16:21, Php 2:19.

16:2 Ac 6:3, 1 Ti 4:7, Heb 11:2, 2 Ti 3:11.

16:3 Ac 15:37, Ac 15:30, 1 Co 7:19, Gal 2:3.

16:4 Ac 15:6, Ac 15:28-29.

16:5 Ac 15:41, Isa 7:9, Rom 16:25, 1 Co 15:58.

16:6 Ac 2:10, 1 Co 16:1, Gal 1:2, 1 Pe 4:1.

16:7 1 Pe 1:1.

16:8 Ac 16:11, Ac 20:5, 2 Co 2:12, 2 Ti 9:15.

16:9 Ac 10:5, Ac 10:30, 2 Co 12:7, Rom 15:26.

16:10 Ac 10:29, Ps 119:90.

16:12 Ac 20:6, Php 1:1, 1 Th 2:2, Ac 16:21.

16:13 Ac 18:4, Lk 13:10, Mt 13:2, Jn 9:42.

16:14 Ac 16:40, Rev 1:11, Ac 10:2, Jn 12:20.

16:15 Ac 15:33, Ac 8:12, Eph 1:1, Php 1:7.

16:16 Ac 16:13, Ac 16:18, Isa 8:19, Gal 5:20.

16:17 Ac 19:13, Mt 8:29, Mk 1:24, Lk 4:34.

16:18 Mk 1:41, Ac 5:6, Ac 9:34, Mk 16:17.

16:19 1 Ti 6:10, Ac 9:16, Ac 1:5, Ac 1:19.

16:20 Ac 18:2, Ac 19:34, Mt 2:3, Rom 12:2, Jas 1:4.

16:21 Ac 26:3, Jer 10:3.

16:22 Ac 17:5, Ac 18:12, Heb 11:36, 1 Pe 2:21.

16:23 Ac 5:18, Ac 8:3, Lk 21:10, Mt 26:48.

16:24 1 Ki 22:27, Jer 38:20, Job 13:27.

16
1 or, the first
2 Gr. sabbath day
3 or, of Python
4 or, court

- the next day to Neapolis;
12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.
13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.
14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.
15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.
16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:
17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.
18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.
19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers,
20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.
23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely:
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

[Paul] looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was powerless to move the hearts of men, but that the gospel was the power of God to salvation (RH Aug. 3, 1911).

18:1-3 (2 Cor. 10:1, 7, 8; see EGW on Acts 20:17-35). The Apostles Counseled Over Methods of Labor.—When Paul came to Corinth, he solicited work from Aquila. The apostles counseled and prayed together, and decided that they would preach the gospel as it should be preached, in disinterested love for the souls who were

perishing for lack of knowledge. Paul would work at tent making, and teach his fellow laborers to work with their hands, so that in any emergency they could support themselves. Some of his ministering brethren presented such a course as inconsistent, saying that by so doing they would lose their influence as ministers of the gospel. The tenth chapter of Second Corinthians records the difficulties Paul had to contend with, and his vindication of his course. God had placed special honor upon Paul. He had given him his credentials, and had laid upon him weighty responsibility. And the apostle writes, "I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you."—"because he humbled himself to do mechanical work—but being absent am bold toward you."

Ac

- 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
- 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
- 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
- 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.
- 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.
- 30 And brought them out, and said, Sirs, what must I do to be saved?
- 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
- 32 And they spake unto him the word of the Lord, and to all that were in his house.
- 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.
- 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.
- 35 And when it was day, the magistrates sent the sergeants, saying, Let those men go.
- 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.
- 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily: but let them come themselves and fetch us out.
- 38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.
- 39 And they came and besought them, and brought them out, and desired them to depart out of the city.
- 40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

16:25 Job 35:10; Ps 22:2; Ps 119:55; Isa 50:29
16:26 Ac 4:31; Ac 5:19; Mt 28:2; Rev 6:12
16:27 Jdg 9:51; Mt 27:5
16:28 Lev 19:18; Ps 34; Ps 35:14; Mt 5:44
16:29 Ac 24:25; Ps 99:1; Isa 66:2; Jer 52:2
16:30 Ac 16:24; Job 31:32; Isa 58:6; Isa 58:9
16:31 Ac 4:12; Ac 8:7; Isa 45:22; Hab 2:4
16:32 Mk 16:15; Eph 3:8; 1 Th 2:8; Rom 1:14
16:33 Ac 16:23; Pr 16:7; Gal 5:6; Gal 5:15
16:34 Lk 5:29; Php 4:17; Jo 3:18; Ac 16:27-29
16:35 Ac 1:21; Ac 5:40; Ps 76:10; Jer 5:22
16:36 Ac 15:35; Ex 1:18; Jdg 18:6; 1 Sa 1:17
16:37 Ps 91:20; Pr 28:1; Mt 10:16; Da 6:18-19
16:38 Ac 22:29; Mt 14:5; Mt 21:46
16:39 Ex 11:8; Isa 55:14; Rev 4:9; Da 4:16; Da 6:23
16:40 Ac 16:14; Ac 1:25; Ac 14:22; 1 Th 3:2-5
17:1 Ac 20:4; Ac 27:2; Php 4:16; 1 Th 1:1
17:2 Lk 4:16; Jo 18:20; Ac 17:10; Isa 1:18
17:3 Lk 24:32; Lk 24:44; 1 Co 5:4; Gal 5:1
17:4 Ac 17:44; Zec 2:11; 2 Co 8:5
17:5 Ac 17:13; Ac 7:9; Ac 13:45; Ac 14:2
17:6 Ac 24:5; Ac 28:22; Am 7:10; Lk 23:5
17:7 Ac 16:21; Da 3:12; Da 6:13; Lk 23:2
17:8 Mt 2:4; Jo 11:49
17:10 Ac 17:14; Ac 9:25; 1 Sa 20:12; Ac 17:13
17:11 Pr 15:9; Pr 9:9; Jer 2:21; Ac 2:41
17:12 Ac 11:1; Jo 7:17; Eph 5:14; Jas 1:21
17:13 Ac 17:5; Mt 23:13; Ac 6:12; Pr 15:18

Thessalonica

- 17 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:
- 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
- 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
- 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
- 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;
- 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus.
- 8 And they troubled the people and the rulers of the city, when they heard these things.
- 9 And when they had taken security of Jason, and of the other, they let them go.

Ac

Berea

- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews.
- 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.
- 13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

[2 Cor. 10:7, 8 quoted] (RII March 6, 1900).

(Ch. 20:35, 34; 1 Thess. 2:9; 2 Thess. 3:8.) Paul Resorted to His Trade.—Paul . . . abode with them [Aquila and Priscilla; and having in his youth learned their trade of making tents, which were much used in that warm climate, he worked at this business for his own support. . . .

Paul was highly educated, and was admired for his genius and eloquence. He was chosen by his countrymen as a member of the Sanhedrim, and was a rabbi of distinguished ability; yet his education had not been considered complete until he had served an apprenticeship at some useful trade. He rejoiced that he was able to support himself by manual labor, and frequently declared that his own hands had ministered to his necessities. While in a city

of strangers, he would not be chargeable to anyone. When his means had been expended to advance the cause of Christ, he resorted to his trade in order to gain a livelihood (LP 99, 100).

Although feeble in health, he [Paul] labored during the day in serving the cause of Christ, and then toiled a large part of the night, and frequently all night, that he might provide for his own and others' necessities (YI Feb. 27, 1902).

A Skilled Workman.—Paul, the great apostle to the Gentiles, learned the trade of tentmaking. There were higher and lower branches of tentmaking. Paul learned the higher branches, and he could also work at the common branches when circumstances required. Tentmaking did

17 ¹ or, whom, said he, I preach

- 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Athenas

- 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city *'wholly given to idolatry.*
- 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.
- 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What wilt this *'babbler say?* other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.
- 19 And they took him, and brought him unto *'Areopagus.* saying, May we know what this new doctrine, whereof thou speakest, is?
- 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.
- 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)
- 22 Then Paul stood in the midst of *'Mars' hill,* and said, Ye men of Athens, I perceive that in all things ye are too superstitious.
- 23 For as I passed by, and beheld your *'devotions,* I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.
- 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;
- 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;
- 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times

17:14 Ac 17:10; Mt 10:23; Jos 2:16; Tit 1:5
17:15 Ac 18:1; 1 Th 3:1; Ac 18:5; Tit 3:12
17:16 Ps 119:146; Jer 20:9; Mic 3:8; Mk 5:5
17:17 Ac 8:2; Ac 10:2; Ac 15:16; Jer 6:11
17:18 Rom 1:22; Col 2:8; Ac 6:9
17:19 Ac 17:22; Ac 17:20; Mt 10:18; Mk 1:27
17:20 1 Th 8:12; Jer 6:60; 1 Co 1:18; 1 Co 12:25
17:21 Eph 5:16; Col 3:5; 1 Th 5:13
17:22 Ac 17:19; Ac 17:16; Jer 10:2; Jer 50:98
17:23 1 Co 8:5; 2 Th 2:4; Ps 147:20; Jer 17:3
17:24 Ac 4:24; Ps 146:5; Isa 10:12; Jer 10:11
17:25 Job 22:2; Ps 16:2; Mt 9:13; Ac 17:26
17:26 Ge 3:20; Mal 2:10; 1 Co 15:22; Ac 15:18
17:27 Ac 15:17; Rom 1:20; Rom 2:4; Ac 14:17
17:28 1 Sa 25:29; Job 12:10; Ps 36:9; Ps 66:9
17:29 Ps 106:20; Ex 30:4; Isa 46:5-6
17:30 Ac 14:10; Ps 50:21; Rom 1:28; Rom 3:25
17:31 Ac 10:42; Mt 25:41; Rom 2:5; 1 Co 1:3
17:32 Ac 17:18; Ac 2:13; Ac 15:41; Ac 25:19
17:34 Ac 17:4; Ac 13:48; Mt 20:16; Php 4:22
18:1 Ac 19:1; 1 Co 1:2; 2 Co 1:1; 2 Ti 1:20
18:2 Ac 18:26; 1 Co 16:19; 2 Ti 4:19; 1 Pe 1:1
18:3 1 Co 4:12; 2 Co 11:9; 1 Th 2:9
18:4 Ac 13:14; Ac 14:1; Ac 17:17; Lk 4:16
18:5 1 Th 3:2; Ac 4:20; Jer 6:11; Eze 5:10
18:6 Ac 14:15; Lk 22:65; 2 Ti 2:25; Jas 2:6-7
2 or, full of idols
3 or, base fellow

before appointed, and the bounds of their habitation;

- 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:
- 28 For in him we live, and move, and have our being: as certain also of your own poets have said, For we are also his offspring.
- 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.
- 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:
- 31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all men, in that he hath raised him from the dead.
- 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter.*
- 33 So Paul departed from among them.
- 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

Corinth: Paul's Labor

- 18 After these things Paul departed from Athens, and came to Corinth:
- 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla: (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
- 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
- 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
- 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus was *'Christ.*

Expulsion from the Synagogue

- 6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and

not bring returns so quickly as some other occupations, and at times it was only by the strictest economy that Paul could supply his necessities (RH March 6, 1900).

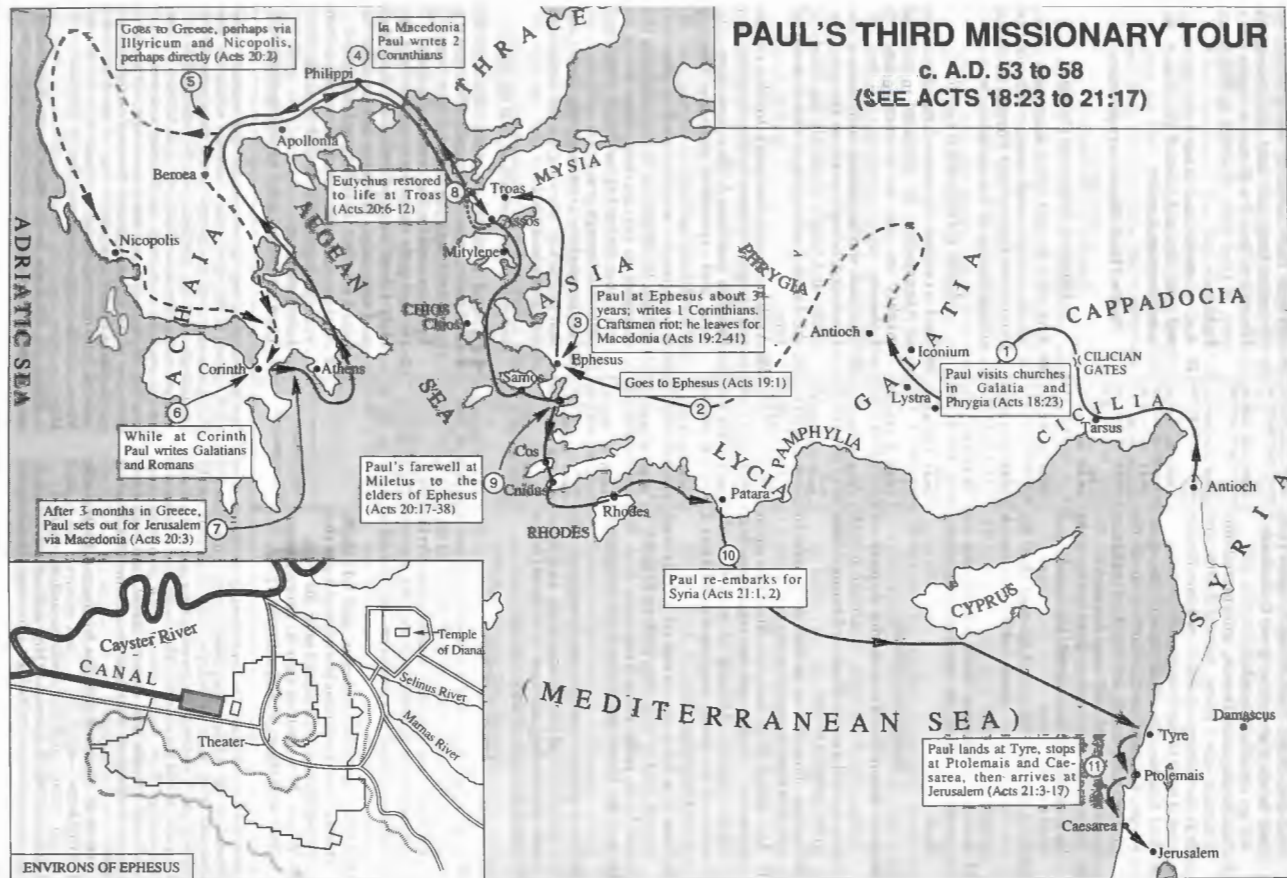
An Educator.—Paul was an educator. He preached the gospel with his voice, and in his intelligent labor he preached it with his hands. He educated others in the same way in which he had been educated by one who was regarded as the wisest of human teachers. As Paul worked quickly and skillfully with his hands, he related to his fellow workers the specifications Christ had given Moses in regard to the building of the tabernacle. He showed them that the skill and wisdom and genius brought into that work were given by God to be used to His glory. He taught them that supreme honor is to be given to God (RH

March 6, 1900).

18:2 (ch. 8:4; Rom. 1:7, 8). Opposition Did Not Silence Gospel.—After the ascension of Christ, the apostles went everywhere preaching the Word. They bore witness to Christ's work as a teacher and healer. Their testimony in Jerusalem, in Rome, and in other places was positive and powerful. The Jews, who refused to receive the truth, could but acknowledge that a powerful influence attended Christ's followers, because the Holy Spirit accompanied them. This created greater opposition; but notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it. The envy and rage of the Jews against the Christians

⁴ or, Mars' hill: it was the highest court in Athens ⁵ or, the court of the Areopagites ⁶ or, gods that ye worship ⁷ or, offered faith ¹⁸ ¹ or, is the Christ

c. A.D. 53 to 58
(SEE ACTS 18:23 to 21:17)



said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

- 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.
- 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.
- 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:
- 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.
- 11 And he continued there a year and six months, teaching the word of God among them.

Intervention of Gallio

- 12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat.
- 13 Saying, This fellow persuadeth men to worship God contrary to the law.
- 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:
- 15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.
- 16 And he drave them from the judgment seat.
- 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

Return to Antioch

- 18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.
- 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.
- 20 When they desired him to tarry longer time with them, he consented not:

18:7 Col 4:11; Ac 10:2; Ac 10:22; Ac 17:1.
18:8 1 Co 1:14; Ac 18:17; Ac 13:15; Mk 5:45.
18:9 Ac 16:9; Ac 22:18; Ac 23:11; Isa 58:1.
18:10 Ex 4:12; Jos 1:5; Jdg 2:18; Isa 8:10.
18:11 Ac 19:3; Ac 19:10; Ac 20:31.
18:12 Ac 13:7; Ac 13:12; Ac 18:27; Rom 15:26.
18:13 Ac 18:4; Ac 6:15; Ac 21:28; Ac 25:8.
18:14 Ac 25:11; Mk 9:19; Rom 15:3; 2 Co 11:1.
18:15 Ac 25:29; Ac 25:11; 2 Ti 2:23; Tit 4:9.
18:16 Ps 76:10; Rom 15:4; Rev 12:10.
18:17 1 Co 1:1; Ac 18:8; Am 6:6; 1 Co 1:23.
18:18 Ac 15:25; Ac 15:41; Ac 21:5; Gal 1:21.
18:19 Ac 18:24; Ac 19:1; Ac 19:17; Ac 19:26.
18:20 Ac 20:16; Mk 1:37; 9:1 Co 10:12.
18:21 Ac 15:29; Lk 9:61; 2 Co 13:11; Ac 20:16.
18:22 Ac 8:40; Ac 10:1; Ac 10:24.
18:23 Ac 16:6; 1 Co 16:1; Gal 1:2; Gal 4:14.
18:24 Ac 19:1; 1 Co 1:12; 1 Co 7:6; Tit 4:13.
18:25 Ac 14:10; Ac 16:17; Ge 18:19; Jdg 2:22.
18:26 Ac 14:4; Isa 58:1; Ac 8:41; Ac 28:25.
18:27 Ac 9:27; 1 Co 16:3; Col 4:10; 1 Co 5:6.
18:28 Ac 18:5; Ac 18:25; Ac 17:3; Lk 24:27.

19:1 1 Co 1:12; 1 Co 16:12; Ac 18:23.
19:2 Ac 19:5; Ac 2:17; Rom 1:11; Jn 7:39.
19:3 Mt 26:19; 1 Co 12:13; Ac 18:25.
19:4 Ac 1:5; Ac 11:16; Jn 1:15; Jn 1:27.

2 Gr. sat there
3 or, is the Christ

- 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.
- 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

Paul's Third Missionary Journey

(18:23-21:17)

Ministry in Galatia and Phrygia

- 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

Apollos in Ephesus and Corinth

- 24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.
- 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.
- 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.
- 27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:
- 28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Paul Rebaptizes Converts of John the Baptist

- 19 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,
- 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
- 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.
- 4 Then said Paul, John verily baptized with

knew no bounds, and the unbelieving residents were constantly stirred up. They made complaints that the Christian Jews were disorderly, and dangerous to the public good. Constantly they were setting in motion something that would stir up strife. This caused the Christians to be banished from Rome. Among those banished, were Aquila and Priscilla, who went to Corinth, and there established a business as manufacturers of tents (RH March 6, 1900).

18:24-26. Learned Apollos Instructed by Humble Tentmakers.—Apollos . . . had received the highest Grecian culture, and was a scholar and an orator . . . Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of

the mission of Christ. His resurrection and ascension, and of the work of His Spirit, the Comforter which He sent down to remain with His people during His absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church. Thus a thorough scholar and brilliant orator learned the way of the Lord more perfectly from the teachings of a Christian man and woman whose humble employment was that of tentmaking (1P 119).

19:11, 12, 17 (Luke 8:46). Miracles No Encouragement to Blind Superstition.—As Paul was brought in

the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

- 5 When they heard *this*, they were baptized in the name of the Lord Jesus.
- 6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
- 7 And all the men were about twelve.

Evangelization of Ephesus

- 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.
- 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
- 10 And this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.
- 11 And God wrought special miracles by the hands of Paul:
- 12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
- 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.
- 14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.
- 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?
- 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.
- 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.
- 18 And many that believed came, and confessed, and shewed their deeds.
- 19 Many of them also which used curious arts brought their books together, and

19:5 Ac 2:38; Ac 8:12; Ac 8:16; 1 Co 10:2.

19:6 Ac 6:6; Ac 9:17; 1 Ti 5:22; 2 Ti 1:6.

19:8 Ac 15:13; Ac 15:36; Ac 15:11; Ac 19:9.

19:9 Ac 7:51; Ac 18:6; 2 Ki 17:13; Ps 95:8.

19:10 Ac 18:11; Ac 20:18; 2 Ti 1:15; Rev 1:3.

19:11 Ac 14:3; Jn 13:12; Gal 3:5; Heb 4:19.

19:12 Ac 5:15; 19:13 Ge 4:12; Ps 109:10; Mt 12:27; Lk 11:19.

19:15 Mk 1:21; Mk 1:34.

19:16 Mk 5:15; Lk 8:29; Lk 8:35.

19:17 Ac 19:10; Lev 10:3; Ps 64:9; Lk 1:65.

19:18 Lev 16:21; Ps 32:5; Pr 28:13; Jer 3:13.

19:19 Ac 13:6; Ac 15:8; Ex 7:11; Isa 4:9.

19:20 Ac 6:7; Ac 12:21; Isa 55:11; 2 Th 3:1.

19:21 Gal 2:1; Ac 18:21; La 3:37; Rom 1:13.

19:22 Ac 18:5; Ac 20:1; 2 Co 1:16; 2 Co 8:1.

19:23 2 Co 6:9; Ac 19:9; Ac 9:2; Ac 22:6.

19:24 Ac 16:16; 1 Ti 6:9-10.

19:25 Ac 16:19; Hos 4:6; 2 Pe 2:3; Rev 18:3.

19:26 Ac 19:10; 1 Th 1:9; Ac 1:15; Gal 4:8.

19:27 Ac 19:21; Zep 2:11; Mt 23:14; 1 Ti 5:5.

19:28 Ac 7:51; Ps 2:2; Rev 12:12; Jer 50:38.

19:29 Ac 19:32; Ac 17:8; Rom 16:23; Col 9:10.

19:30 Ac 21:39; 2 Sa 21:17.

19:31 Ac 19:10; Ac 16:6; Pr 16:7; Ac 21:12.

19:32 Ac 19:29; Ac 21:34; Ac 19:40.

19:33 1 Ti 1:20; 2 Ti 4:14; Ac 14:17; Lk 1:22.

burned them before all *men*; and they counted the price of them, and found it fifty thousand *pieces* of silver.

- 20 So mightily grew the word of God and prevailed.
- 21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
- 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.
- 23 And the same time there arose no small stir about that way.
- 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;
- 25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.
- 26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands:
- 27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.
- 28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.
- 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.
- 30 And when Paul would have entered in unto the people, the disciples suffered him not.
- 31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.
- 32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.
- 33 And they drew Alexander out of the

Ac

direct contact with the idolatrous inhabitants of Ephesus, the power of God was strikingly displayed through him. The apostles were not always able to work miracles at will. The Lord granted His servants this special power as the progress of His cause or the honor of His name required. Like Moses and Aaron at the court of Pharaoh, the apostle had now to maintain the truth against the lying wonders of the magicians; hence the miracles he wrought were of a different character from those which he had heretofore performed. As the hem of Christ's garment had communicated healing power to her who sought relief by the touch of faith, so on this occasion, garments were made the means of cure to all that believed; "diseases departed from them, and evil spirits went out of them." Yet these miracles

gave no encouragement to blind superstition. When Jesus felt the touch of the suffering woman, He exclaimed, "Virtue is gone out of me." So the Scripture declares that the Lord wrought miracles by the hand of Paul, and that the name of the Lord Jesus was magnified, and not the name of Paul (1P 1:35).

19:19. Value of the Books Sacrificed.—When the books had been consumed, they proceeded to reckon up the value of the sacrifice. It was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars (LP 157).

19:33. See EGW on 2 Tim. 4:13, 14.

20:17-35 (ch. 18:1-3; 1 Thess. 2:9; 2 Thess. 3:8). An All-round Minister.—[His [Paul's] toil-worn hands, as he

multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

35 And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is 'a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

Ministry in Macedonia and Greece

20 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece.

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

19:34 Ac 19:26;

Rom 2:22; Mt 6:7; Rev

13:9

19:35 Eph 2:12; Ac

19:26; 1 Ti 4:2;

19:36 Pr 14:29; Pr

25:8

19:37 Ac 25:8; 1 Co

10:32; 2 Co 6:5

19:38 Ac 19:21; Ac

18:13; Dt 17:8; 1 Co

6:1

19:40 Ac 20:1; Ac

21:31; Ac 21:38; Mt

26:5

19:41 Ec 9:17; Ps

65:7

20:1 Ac 20:10; Ac

20:37; Ge 48:10; Rom

16:36

20:2 Ac 20:6; Ac

16:12; Ac 17:1; Ac

17:10

20:3 Ac 20:19; Ac

25:3; Eze 8:41; Pr

11:11

20:4 Rom 16:21; Ac

19:29; Ac 27:2; Col

4:10

20:5 Ac 16:8; Ac

16:11; 2 Co 2:12; 2 Ti

4:14

20:6 Ac 16:12; Php

1:1; 1 Th 2:2; Ac 12:3

20:7 Jo 20:1; Jo

20:19; Jo 20:26; Rev

1:10

20:8 Ac 1:13; Lk

22:12

20:9 Mk 13:46; 1 Ki

17:19; Ac 14:19; Mk

9:29

20:10 Mt 9:24; Mk

5:30; Lk 7:13; Jo 11:40

20:11 Ac 20:7; Ac

20:7; Ac 20:9

20:12 Ac 20:10; Jo

40:1; 2 Co 1:4; Eph

6:22

20:13 Mk 1:45; Mk

6:46

20:15 Ac 20:17; 2

15:20

20:16 Ac 20:15; Ac

18:21; Ac 19:21; 1 Co

16:8

20:17 Ac 20:28; 1

15:17; Tit 1:5; Jas

5:13

20:18 Ac 18:19; Ac

19:1; 2 Co 1:12; 2 Ti

3:10

20:19 Ac 27:23; Jo

12:26; Rom 12:11; Gal

1:10

19

1 Gr. the temple

keeper

2 or, the court days

are kept

3 or, ordinary

The First-day Meeting in Troas

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

Meeting with the Elders of Ephesus at Miletus

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons.

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait

presented them before the people, bore testimony that he was not chargeable to any man for his support. They detracted nothing, he deemed, from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any other man who had acted a part in the Christian ministry.

In Acts 20:17-35 we see outlined the character of a Christian minister who faithfully performed his duty. He was an all-round minister. We do not think it is obligatory on all ministers to do in all respects as Paul did. Yet we say to all that Paul was a Christian gentleman of the highest type. His example shows that mechanical toil does not necessarily lessen the influence of anyone, that working with the hands in any honorable employment should not

make a man coarse and rough and discourteous (Yl Jan 31, 1901).

20:30 (2 Tim. 4:3, 4; 2 Peter 2:1). **Strangle Unstable Theories.**—From the light given me of the Lord, men will arise speaking perverse things. Yea, already they have been working and speaking things which God has never revealed, bringing sacred truth upon a level with common things. Issues have been and will continue to be made of men's concerted fallacies, not of truth. The deavings of men's minds will invent tests that are no tests at all, that when the true test shall be made prominent, it shall be considered on a par with the man-made tests that have been of no value. We may expect that everything will be brought in and mingled with sound doctrine, but by clear

- of the Jews:
- 20 **And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house.**
- 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
- 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
- 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.
- 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
- 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
- 26 Wherefore I take you to record this day, that I *am* pure from the blood of all men.
- 27 For I have not shunned to declare unto you all the counsel of God.
- 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.
- 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
- 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.
- 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.
- 33 I have coveted no man's silver, or gold, or apparel.
- 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.
- 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord

20:20 Ac 20:27, Ac 20:31; 1 Co 15:14;
20:21 Ac 20:21, Ac 2:40, Ac 18:4, Rom 1:14;
20:22 Ac 19:21; Lk 9:51; Lk 12:50, 2 Co 5:11;
20:23 Ac 9:16, Ac 14:22, Jn 16:33, 1 Th 3:3;
20:24 Ac 21:13, 1 Co 15:58, 2 Co 9:1, 2 Co 7:3;
20:25 Ac 20:38, Rom 15:23, Mt 4:17, Mt 4:23;
20:26 Job 16:19, Jn 12:17, Rom 10:2, 2 Co 1:23;
20:27 Ac 20:35, Gal 4:16, 1 Th 2:4; Ac 2:25;
20:28 Mk 14:9, Lk 21:34, Col 4:17, 1 Ti 1:16;
20:29 Zep 3:3, Mt 7:15, Lk 10:8, Jn 10:12;
20:30 1 Jn 2:19, 2 Jn 7, Jude 4, Rev 2:6;
20:31 Mt 13:25, Lk 21:36, 2 Ti 4:5; Heb 14:7;
20:32 Ac 14:23, Ge 50:24, Jer 49:11, Jude 24-25;
20:33 Nu 16:15, 1 Co 9:12, 1 Co 9:15;
20:34 Ac 18:3, 1 Co 4:12, 1 Th 2:9;
20:35 Ac 20:20, Ac 20:27, Isa 55:3, Rom 15:14;
20:36 Ac 21:5, Da 6:10, Lk 22:41, Eph 5:14;
20:37 1 Sa 20:31, Eze 10:1, Job 2:12, Ps 126:1;
20:38 Ac 20:25, Ac 15:3, Ac 21:16;
21:1 1 Th 2:17, Ac 27:2, Ac 27:4, Lk 5:4;
21:2 Ac 27:6, Joh 1:3, Ac 15:3;
21:3 Ac 20:16, Ac 4:36, Ac 11:19;
21:4 Ac 19:1, Mt 10:11, 2 Ti 1:17, Rev 1:10;
21:5 Ac 15:3, Ac 17:10, Ac 20:38, Jos 24:15;
21:6 2 Co 2:13, Jn 1:11, Jn 7:53, Jn 19:27;
21:7 Ac 21:19, Ac 18:22, Ac 25:13, Heb 15:24;
21:8 Ac 16:10, Ac 16:13, Ac 16:16;
21:9 1 Co 7:36, Ac 2:17, Ex 15:20;
21:10 Ac 21:4, Ac 21:7, Ac 20:16;
21:11 Hlos 12:10, Ac 13:2, Ac 16:6, Heb 5:7.

Jesus, how he said, It is more blessed to give than to receive.

- 36 And when he had thus spoken, he kneeled down, and prayed with them all.
- 37 And they all wept sore, and fell on Paul's neck, and kissed him.
- 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

The Journey to Jerusalem

- 21 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:
- 2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.
- 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.
- 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.
- 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed.
- 6 And when we had taken our leave one of another, we took ship; and they returned home again.
- 7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.
- 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.
- 9 And the same man had four daughters, virgins, which did prophesy.
- 10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.
- 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and

Ac

spiritual discernment, by the heavenly anointing, we must distinguish the sacred from the common which is being brought in to confuse faith and sound judgment and demerit the great, grand, testing truth for this time. . . .

Never, never was there a time when the truth will suffer more from being misrepresented, belittled, demerited through the perverse disputings of men than in these last days. Men have brought themselves in with their heterogeneous mass of heresies which they represent as oracles for the people. The people are charmed with some strange, new thing, and are not wise in experience to discern the character of ideas that men may frame up as something. But to call it something of great consequence and tie it to the oracles of God does not make it truth. Oh, how this

rebukes the low standard of piety in the churches. Men who want to present something original will conjure up things new and strange, and without consideration will step forward on these unstable theories that have been woven together as a precious theory. And present it as a life and death question. . . .

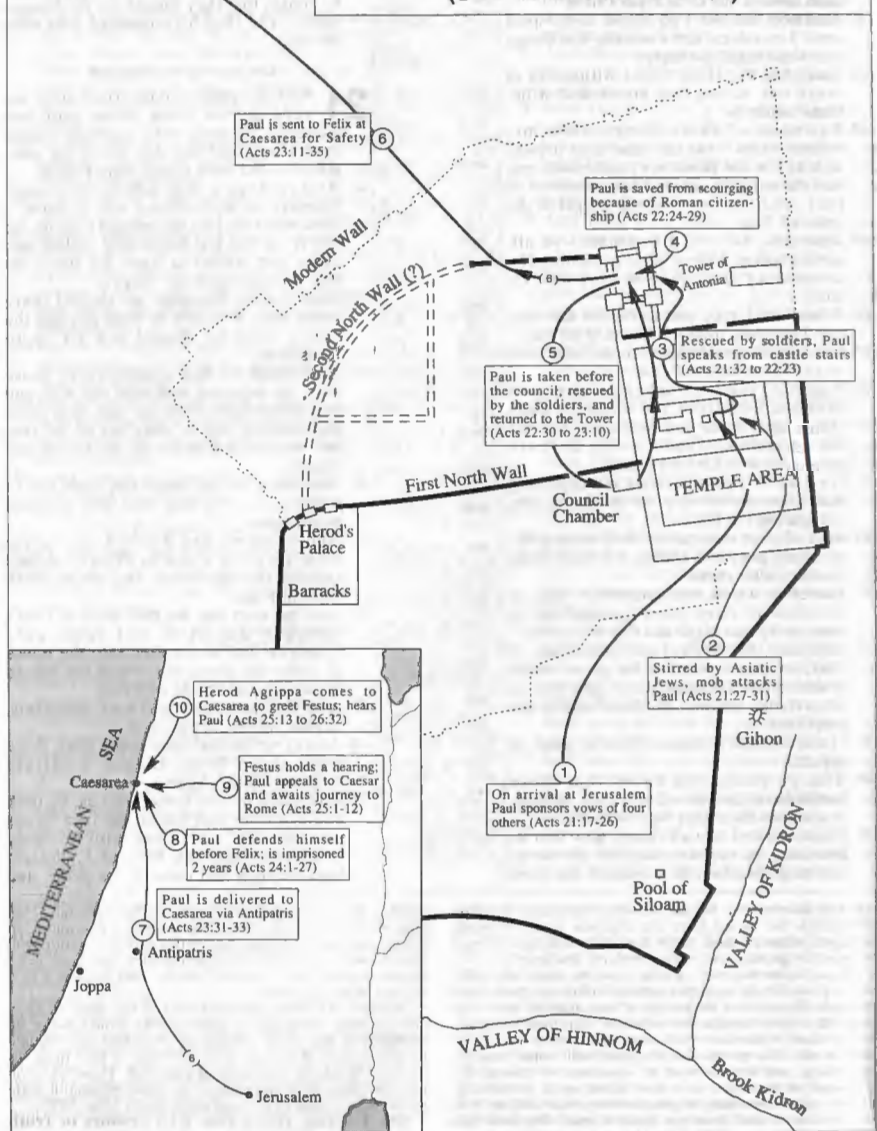
We have the truth, the solid truth in the Word of God, and all these speculations and theories would better be strangled in the cradle rather than nourished and brought to prominence. We are to hear the voice of God from His revealed Word, the sure word of prophecy. Those who will magnify themselves and seek to do some wonderful thing would better come to a sound mind (Letter 136a, 1898).

(Ps. 119:126, 127; 1 Tim. 4:1.) **Traitors to Truth**

PAUL'S ARREST AND HEARINGS AT JERUSALEM AND CAESAREA

c. A.D. 58 - 60

(SEE ACTS 21:17 to 26:32)



shall deliver *him* into the hands of the Gentiles.

- 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.
- 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.
- 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.
- 15 And after those days we took up our carriages, and went up to Jerusalem.
- 16 There went with us also *certain* of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
- 17 And when we were come to Jerusalem, the brethren received us gladly.

Paul's Arrest and Trials (21:18-26:32)

Paul's Report to the Apostles and Purification in the Temple

- 18 And the day following Paul went in with us unto James; and all the elders were present.
- 19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.
- 20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:
- 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.
- 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.
- 23 Do therefore this that we say to thee: We have four men which have a vow on them;
- 24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly,

21:12 Ac 21:4, Ac 20:22, Mt 16:21-23, 21:13 1 Sa 15:10, Isa 43:15, Eze 18:2, Ac 20:37;
21:14 Ge 44:14; 1 Sa 3:18, 2 Ki 20:19; Mt 6:10;
21:15 Ac 18:22, Ac 25:1, Ac 25:6,
21:16 Ac 21:8, Ac 10:24, Ac 21:3,
21:17 Ac 15:4, Rom 15:7;
21:18 Ac 15:13, Mt 10:2, Gal 1:19, Gal 2:9, Jas 1:1,
21:19 Ac 14:4, Ac 14:27, 1 Co 15:10, 2 Co 6:1,
21:20 Ac 4:21, Ac 11:18, Ps 22:23, Lk 15:42,
21:21 Ac 16:3, Ac 28:17,
21:22 Ac 15:12, Ac 15:22, Ac 19:32,
21:23 Ac 18:18, Nu 6:2-7,
21:24 Ac 21:26, Ac 24:18, Ex 19:10, Ex 19:14,
21:25 Ac 15:20, Ac 15:29,
21:26 1 Co 9:20, Ac 2:18,
21:27 Ac 24:18, Ac 6:12, Ac 13:50, Ac 14:2,
21:28 Ac 21:21, Ac 21:18, Jer 7:3, La 1:10,
21:29 Ac 20:4, 2 Ti 4:20,
21:30 Ac 19:29, Ac 26:21, Mt 2:3, Mt 21:10,
21:31 Ac 22:22, Jn 16:2, 2 Co 11:23, Ac 24:17,
21:32 Ac 24:27, Ac 24:27, Ac 5:10, Isa 43:15,
21:33 Ac 21:11, Ac 20:23, Ac 22:25, Jdg 15:13,
21:34 Ac 19:42, Ac 22:30, Ac 25:26, Ac 25:10,
21:35 Ps 55:9, Ps 58:2, Jer 23:10,
21:36 Ac 7:53, Lk 24:13, Jn 19:15, 1 Co 1:13

and keepest the law.

- 25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.
- 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

The Riot

- 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,
- 28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.
- 29 (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)
- 30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.
- 31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.
- 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

Paul's Detention

- 33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.
- 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.
- 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.
- 36 For the multitude of the people followed

Become Her Worst Persecutors.—Much so-called Christianity passes for genuine, faithful soundness, but it is because those who profess it have no persecution to endure for the truth's sake. When the day comes when the law of God is made void, and the church is sified by the fiery trials that are to try all that live upon the earth, a great proportion of those who are supposed to be genuine will give heed to seducing spirits, and will turn traitors and betray sacred trusts. They will prove our very worst persecutors. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them;" and many will give heed to seducing spirits.

Those who have lived on the flesh and blood of the Son of God—His Holy Word—will be strengthened, rooted,

and grounded in the faith. They will see increased evidence why they should prize and obey the Word of God. With David, they will say, "They have made void thy law. Therefore love I thy commandments above gold; yea, above fine gold." While others count them dross, they will arise to defend the faith. All who study their convenience, their pleasure, their enjoyment, will not stand in their trial (RH June 8, 1897).

20:33, 34. See EGW on ch. 18:1-3.

21:20-26 (Gal. 2:11, 12). Paul's Advisers Not Infalible.—This concession was not in harmony with his teachings nor with the firm integrity of his character. His advisers were not infalible. Though some of these men wrote under the inspiration of the Spirit of God, yet when

- after, crying, Away with him.
- 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?
- 38 Art not thou that 'Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?
- 39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city in Cilicia*, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

His Defense before the Multitude

- 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

22 Men, brethren, and fathers, hear ye my defence *which I make* now unto you.

- 2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence; and he saith,)

- 3 I am verily a man *which am* a Jew, born in Tarsus, *a city in Cilicia*, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.

- 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

- 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

- 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

- 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

- 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

- 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

21:37 Ac 21:19; Ac 19:30, 1k 21:15
21:38 Mt 5:1; 1 Co 1:14
21:39 Ac 9:11; Ac 9:30; Ac 22:3; Ac 16:47
21:40 Ac 21:35; Ac 19:23; 1k 23:48; Rev 16:16
22:1 Ac 7:2; Ac 13:26; Ac 23:1; Ac 23:6
22:2 Ac 21:40
22:3 Ac 21:39; Rom 11:1; 2 Co 11:22; Php 3:5
22:4 Ac 7:58; Ac 9:21; 1 Co 15:9; Php 3:6
22:5 Ac 9:14; Ac 26:10; 1k 22:66; Rom 9:3-1
22:6 Ac 26:12; Ge 14:15; 2 Sa 8:6; Ac 26:13
22:7 Ge 4:9; Ge 16:8; Ex 5:1; Jer 2:5
22:8 Ac 3:6; Ac 1:10; Mt 2:23
22:9 Ac 9:7; Da 10:7; 1k 12:29-30
22:10 Ac 2:47; Ac 9:6; Ac 10:33; Ac 16:30
22:11 Ac 9:49; Ac 14:11; 1k 12:16
22:12 Ac 17:4; 1k 2:25; 1 Th 3:7; Heb 11:2
22:13 Ac 9:17; Phm 16
22:14 Ac 3:13; Ac 2:14; Eze 7:27; Da 2:23
22:15 Ac 1:8; Ac 26:16; Ac 27:24; Jn 15:27
22:16 Ps 119:60; Jer 8:14; Ac 2:38; 1 Co 6:11
22:17 Gal 1:18; Ac 10:9-10; Rev 1:10
22:18 Ac 22:14; Mt 10:14; Lk 21:21
22:19 Ac 22:4; Ac 8:5; Ac 9:1; Mt 10:17
22:20 Rev 2:13; Rev 17:6; Ac 7:58; Lk 11:98
22:21 Ac 9:15; Ac 9:15; Ac 13:2; Ac 18:6; Rom 1:5
22:22 Ac 21:36; Ac 25:24; Lk 23:18; Jn 19:15
22:23 Ac 7:53; Ac 26:11; Lk 10:4
22:24 Ac 23:10; Ac 16:37; Jn 19:1; 1k 11:35
22:25 Ac 10:1; Ac 24:17; Ac 25:1; Ac 27:8; Mt 8:8

- 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

- 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

- 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwell there,

- 13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

- 14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

- 15 For thou shalt be his witness unto all men of what thou hast seen and heard.

- 16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

- 17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance:

- 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

- 19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

- 20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

- 21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

*Paul's First Imprisonment:
Remanded for a Hearing*

- 22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

- 23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

- 24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

- 25 And as they bound him with thongs, Paul

not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul widstood Peter to the face because he was acting a double part (LP 214).

21:39 (ch. 22:3, 25-28). Paul's Background.—His [Paul's] father was a man of reputation. He was a Cilician, but still a Roman citizen; for Paul declares that he was free-born. Others obtained this freedom with a great sum, but Paul was freeborn. Paul had been educated by the most learned teachers of the age. He had been taught by Gamaliel. Paul was a rabbi and a statesman. He was a member of the Sanhedrim (MS 95, 1899).

22:3, 4. See EGW on 1 Cor. 2:1-5.

22:3, 25-28. See EGW on ch. 21:39.

22:4. See EGW on ch. 9:1, 2.

22:5-16 (ch. 26:9-16). Paul Never Forgot His Remarkable Conversion.—The apostle could never forget his conversion from a persecutor of all who believe on Christ, to a believer in Him. What a bearing this conversion had on all his afterlife! What an encouragement it was as he worked on the side of Him whom he once ridiculed and despised. He could never forget the assurance conveyed to him in the first part of his ministry. He could speak intelligently because he had an experience, a personal knowledge, of the Lord Jesus Christ. He had a living, abiding faith, for he cultivated a sense of the presence of Christ in all his works. He received strength in prayer, and as a faithful soldier of Christ he ever looked to his Captain for orders. No amount of obstacles piled up

- said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?
- 26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.
- 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.
- 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.
- 29 Then straightway they departed from him which should have 'examined him': and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.
- 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Defense before the Sanhedrin

- 23** And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day.
- 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.
- 3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?
- 4 And they that stood by said, Revilest thou God's high priest?
- 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.
- 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.
- 7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
- 8 For the Sadducees say that there is no

22:26 Ac 22:29, Ac 23:27;
22:29 Ac 22:24;
Heb 11:35; Ac 22:25-26;
22:30 Ac 21:11; Ac 21:33; Ac 23:28; Mt 27:2.

23:1 Ac 24:6, Ac 6:15; Ac 22:5; Pr 20:1;
23:2 Ac 24:1; Jer 20:2, Mic 5:1; Mt 26:67.

23:3 Lev 19:35; Ps 94:20; Ecc 5:16; Am 5:7.

23:5 Ac 23:47; Ex 22:28; Ecc 10:29; 2 Pe 2:10.

23:6 Mt 10:16; Ac 26:5; Php 3:5; Ac 24:15.

23:7 Ac 14:4; Ps 55:9; Mt 10:43.

23:8 Ac 4:1; Mt 22:23; Mk 12:18; Lk 20:27.

23:9 Ac 25:25; Ac 26:31; 1 Sa 24:17; Pr 16:7.

23:10 Ac 24:27; Ps 7:2; Ps 50:22; Jos 1:19.

23:11 Ac 2:25; Ac 18:9; Ps 109:31; Isa 41:10.

23:12 Ac 24:21; Ac 23:40; Ac 25:3; Jer 11:19.

23:13 2 Sa 15:12; 2 Sa 15:31; Jo 16:2.

23:14 Isa 4:9; Jer 6:15; Jer 8:12; Hos 4:9.

23:15 Ac 25:3; Ps 21:11; Pr 1:16; Isa 59:7.

23:16 Job 5:13; Pr 21:40; La 3:57; 1 Co 1:19.

23:17 Ac 23:24; Ac 22:26; Pr 22:3; Mt 10:16.

23:18 Ac 16:25; Ac 27:1; Ac 28:17; Eph 5:1.

23:19 Jer 51:32; Mk 8:23; Mk 9:27; Ne 2:4.

22

¹ or, tortured him

23

¹ or, with an oath of execration

resurrection, neither angel, nor spirit: but the Pharisees confess both.

- 9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.
- 10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

Paul's Vision

- 11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

The Jewish Plot Against Paul

- 12 And when it was day, certain of the Jews banded together, and bound themselves 'under a curse, saying that they would neither eat nor drink till they had killed Paul.
- 13 And they were more than forty which had made this conspiracy.
- 14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.
- 15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.
- 16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.
- 17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.
- 18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.
- 19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to

Ac

before him, could cause him to regard the work as an impossibility, for he realized that "all things are possible to them that believe" (MS 114, 1897).

In every place where the apostle Paul was called to go after his conversion, he gave a vivid presentation of the ministrations of heavenly angels in his conversion (MS 29, 1900).

23:3. An Inspired Denunciation.—Under the influence of the Holy Spirit, Paul uttered a prophetic denunciation similar to that which Christ had uttered in rebuking the hypocrisy of the Jews. The judgment pronounced by the apostle was terribly fulfilled when the iniquitous and hypocritical high priest was murdered by assassins in the Jewish war (LP 222).

23:20-23. Lysias Feared for His Own Safety.—Lysias gladly improved this opportunity to get Paul off his hands. . . . A short time previous, a Roman knight of far higher rank than Lysias himself, had been violently taken and dragged by the maddened Jews around the walls of Jerusalem and finally beheaded, because he received a bribe from the Samaritans. Upon the suspicion of similar crimes, other high officials had been imprisoned and disgraced. Should Paul be murdered, the chief captain might be charged with having been bribed to connive at his death. There was now sufficient reason to send him away secretly, and thus get rid of an embarrassing responsibility (LP 227).

24:2, 3. Felix Base and Contemptible.—Tertullus here

- 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly.
- 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.
- 22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

Paul's Removal to Caesarea

- 23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen three-score and ten, and ²spear-men two hundred, at the third hour of the night;
- 24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.
- 25 And he wrote a letter after this manner:
- 26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.
- 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
- 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:
- 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
- 30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.
- 31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.
- 32 On the morrow they left the horsemen to go with him, and returned to the castle:
- 33 Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him.
- 34 And when the governor had read *the letter*, he asked of what province he was.

23:20 Ac 23:12; Ac 23:15; Ps 12:2; Da 6:5-12;
 23:21 Ex 23:2; Ac 20:19; Ac 25:5; 2 Co 11:26;
 23:22 Jos 2:14; Mk 1:13;
 23:23 Ac 23:17; Mt 14:25; Lk 12:38;
 23:24 Ne 2:12; Est 8:12; Lk 10:54; Ac 23:26;
 23:26 Ac 24:3; Lk 1:3; Ac 15:23; Jas 1:1;
 23:27 Ac 23:10; Ac 24:7;
 23:28 Ac 22:30;
 23:29 Ac 18:15; Ac 25:11; Ac 25:25; Ac 26:1;
 23:30 Ac 25:5-6; Ac 15:20; 2 Co 13:11;
 23:31 Lk 7:8; 2 Ti 2:3-4;
 23:33 Ac 28:16;
 23:34 Ac 25:1; Est 1:1; Da 2:19; Lk 23:6;
 23:35 Ac 25:50; Ac 24:1; Mt 2:1; Mt 2:3;
 24:1 Ac 24:11; Ac 21:27; Ac 23:2; Isa 5:3;
 24:2 Ps 10:5; Pr 26:28; Pr 29:5; Jude 16;
 24:3 Ac 24:26; Ac 26:25; Lk 1:5;
 24:4 Heb 11:32;
 24:5 Ac 6:13; Ac 21:28; Ac 22:22; Mt 2:24;
 24:6 Ac 24:12; Ac 19:37; Ac 22:23; Jn 18:51;
 24:7 Pr 1:10; Ac 21:35; Ac 23:10;
 24:8 Ac 23:30; Ac 23:35; Ac 25:5;
 24:9 Ps 12; Jn 8:44; Mt 6:12-13;
 24:10 Ac 12:17; Ac 26:1; Lk 12:11; 1 Pe 4:15;
 24:11 Ac 24:1; Ac 21:18; Ac 24:17; Ac 21:20;
 24:12 Ac 24:5; Ac 25:8; Ac 28:1;
 24:13 Ac 25:7; 1 Pe 3:16;
 24:14 Ps 119:36; Mt 10:32; Ac 19:9; Am 8:11;

2 or, archers, or, havelin casters

24

1 a plague

2 Felix was made procurator over Judea A.D. 53

And when he understood that *he was* of Cilicia;

- 35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

Detention under Felix

- 24 And after five days Ananias the high priest descended with the elders, and with a certain orator *named* Tertullus, who informed the governor against Paul.
- 2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,
- 3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.
- 4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.
- 5 For we have found this man ¹a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:
- 6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.
- 7 But the chief captain Lysias came *upon* us, and with great violence took *him* away out of our hands,
- 8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.
- 9 And the Jews also assented, saying that these things were so.
- 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years ²a judge unto this nation, I do the more cheerfully answer for myself:
- 11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.
- 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:
- 13 Neither can they prove the things whereof they now accuse me.
- 14 But this I confess unto thee, that after the way which they call heresy, so worship I

descended to barefaced falsehood. The character of Felix was base and contemptible.

An example of the unbridled licentiousness that stained his character is seen in his alliance with Drusilla, which was consummated about this time. Through the deceptive arts of Simon Magus, a Cyprian sorcerer, Felix had induced this princess to leave her husband and to become his wife. Drusilla was young and beautiful, and, moreover, a Jewess. She was devotedly attached to her husband, who had made a great sacrifice to obtain her hand. There was little indeed to induce her to forgo her strongest prejudices and to bring upon herself the abhorrence of her nation for the sake of forming an adulterous connection with a cruel and elderly profligate. Yet the satanic devices of the conjurer

and the betrayer succeeded, and Felix accomplished his purpose (LP 235, 236).

24:22. **Felix Not Deceived Regarding Paul.**—Felix himself had so long resided at Caesarea—where the Christian religion had been known for many years—that he had a better knowledge of that religion than the Jews supposed, and he was not deceived by their representations (LP 239).

24:27. **Strife in Caesarea; Felix Removed.**—Toward the close of this time there arose a fearful strife among the population of Caesarea. There had been frequent disputes, which had become a settled feud, between the Jews and the Greeks, concerning their respective rights and privileges in the city. All the splendor of Caesarea, its temples,

the God of my fathers, believing all things which are written in the law and in the prophets:

- 15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
- 16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.
- 17 Now after many years I came to bring alms to my nation, and offerings.
- 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.
- 19 Who ought to have been here before thee, and object, if they had ought against me.
- 20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,
- 21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.
- 22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.
- 23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.
- 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.
- 25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.
- 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.
- 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Paul's Appeal from Festus to Caesar

25 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem.

24:15 Da 12:2; Phip 3:21; Rev 20:6; Rev 20:12-13

24:16 Ac 23:1; Rom 2:15; Rom 9:1; 1 Co 4:4; 24:17 Ac 20:16; 2 Co 8:9; Gal 2:10; Ac 21:26

24:18 Ac 21:26-30; Ac 26:21

24:19 Ac 23:30; Ac 25:16

24:21 Ac 4:2; Ac 23:6; Ac 28:20

24:22 Ac 1:24; Ac 1:10; Ac 1:24; Dt 19:18

24:23 Ac 24:26; Ac 27:3; Ac 28:16; Pr 16:7

24:24 Ac 26:22; Mk 6:20; Lk 19:3; Lk 25:8

24:25 Ac 17:2; 1 Sa 12:7; Isa 1:18; Isa 41:21

24:26 Ex 23:8; 1 Sa 15:3; 1 Sa 12:3; Job 15:4

24:27 Ac 28:30; Ac 25:1; Ac 26:32; Ac 12:5

25:1 Ac 23:54; Ac 25:5; Ac 18:22; Ac 21:15

25:2 Ac 25:15; Ac 24:1; Job 31:31; Pr 4:16

25:3 Ac 9:2; Jer 38:4; Jer 18:18; Jn 16:3

25:5 Ac 25:16; Ac 23:30; Ac 24:8; Ac 25:25

25:6 Ac 25:10; Mt 27:19; Jn 19:13; Jas 2:6

25:7 Ac 25:24; Ac 21:28; Ac 24:13; Eze 41:5

25:8 Ac 25:10; Ac 23:1; Ac 24:6; Ac 24:12

25:9 Ac 25:3; Ac 25:20; Ac 12:5; Mk 15:15

25:10 Ac 25:25; Ac 26:31; Mk 27:18; 2 Co 1:2

25:11 Ac 18:14; Jos 22:22; Job 31:21; Ac 16:37

25:12 Ac 25:21; Ac 19:21; Ps 76:10; La 3:37; Da 4:35

25:13 Ac 26:1; 1 Sa 15:10; 2 Sa 8:10

25:14 Ac 21:27

25:15 Est 3:9; Lk 23:25

- 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,
- 3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.
- 4 But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly *thither*.
- 5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.
- 6 And when he had tarried among them 'more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought.
- 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.
- 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all.
- 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?
- 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.
- 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.
- 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go.

Festus Takes Counsel with Herod Agrippa II

- 13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus.
- 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:
- 15 About whom, when I was at Jerusalem, the chief priests and the elders of the

its palaces, and its amphitheater, were due to the ambition of the first Herod. Even the harbor, to which Caesarea owed all its prosperity and importance, had been constructed by him at an immense outlay of money and labor. The Jewish inhabitants were numerous and wealthy, and they claimed the city as theirs, because their king had done so much for it. The Greeks, with equal persistency, maintained their right to the precedence.

Near the close of the two years, these dissensions led to a fierce combat in the market place, resulting in the defeat of the Greeks. Felix, who sided with the Gentile faction, came with his troops and ordered the Jews to disperse. The command was not instantly obeyed by the victorious party, and he ordered his soldiers to fall upon them. Glad of an

opportunity to indulge their hatred of the Jews, they executed the order in the most merciless manner, and many were put to death. As if this were not enough, Felix, whose animosity toward the Jews had increased every year, now gave his soldiers liberty to rob the houses of the wealthy.

These daring acts of injustice and cruelty could not pass unnoticed. The Jews made a formal complaint against Felix, and he was summoned to Rome to answer their charges. He well knew that his course of extortion and oppression had given them abundant ground for complaint, but he still hoped to conciliate them. Hence, though he had a sincere respect for Paul, he decided to gratify their malice by leaving him a prisoner. But all his efforts were in vain; though he escaped banishment or

25

¹ or, as some copies read, no more than eight or ten days

Ac

- Jews informed *me*, desiring to have judgment against him.
- 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.
- 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.
- 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:
- 19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.
- 20 And because ²¹I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.
- 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar.
- 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.
- 23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.
- 24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.
- 25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.
- 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.
- 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

25:16 Ac 26:1; Dt 17:4; Pr 18:15; Jn 7:51
 25:17 Ac 25:9
 25:19 Ac 25:7; Ac 18:15; Ac 24:29; Rev 1:18
 25:20 Ac 25:9
 25:21 Ac 25:10; Ac 26:32; 2 Ti 1:16; Lk 2:1
 25:22 Ac 9:15; Isa 52:15; Mt 10:18; Lk 21:12
 25:23 Ac 12:21; Eccl 1:2; Isa 5:14; Isa 14:11
 25:24 Ac 25:7; Ac 22:22
 25:25 Ac 24:9; Ac 23:29; Ac 26:31; Lk 23:4
 25:27 Pr 18:13; Jn 7:51
 26:1 Ac 25:16; Pr 18:13; Jn 7:51; Eccl 10:27
 26:3 Ac 26:26; Ac 6:14; Dt 17:18; 1 Co 13:2
 26:4 2 Ti 5:10; Ac 22:5
 26:5 Ac 22:5; Ac 24:5; Ac 24:14
 26:6 Ac 26:8; Ac 23:6; Ge 3:15; Ps 98:2
 26:7 Ezr 6:17; Mt 19:28; Lk 22:30; Jas 1:1
 26:8 Ac 4:2; Ac 25:19; Ge 18:14; Lk 13:7
 26:9 Rom 10:2; Php 3:6; 1 Ti 1:13; Ac 9:16
 26:10 Ac 7:58; Ac 8:1; Ac 9:3; Ac 9:13
 26:11 Ac 22:19; Mt 10:17; Mk 13:9; Lk 21:12
 26:12 Ac 22:5; Ac 26:10; Isa 10:1; Jer 26:8
 26:13 Ac 9:3; Ac 22:6; Isa 24:23; Isa 30:26
 26:14 Ac 21:40; Ac 22:2; Pr 13:15; Zec 2:8
 2 or, I was doubtful how to enquire hereof
 3 or, judgment
 26
 1 a knower
 2 Gr. night and day

Paul's Defense Before Agrippa and Festus

- 26 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:
- 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:
- 3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.
- 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;
- 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.
- 6 And now I stand and am judged for the hope of the promise made of God unto our fathers:
- 7 Unto which *promise* our twelve tribes, instantly serving God ⁸day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.
- 8 Why should it be thought a thing incredible with you, that God should raise the dead?
- 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.
- 10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against *them*.
- 11 And I punished them oft in every synagogue, and compelled *them* to blaspheme: and being exceedingly mad against them, I persecuted *them* even unto strange cities.
- 12 Whereupon as I went to Damascus with authority and commission from the chief priests,
- 13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and *them* which journeyed with me.
- 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is hard* for thee to kick against the pricks.

death, he was removed from office, and deprived of the greater part of his ill-gotten wealth. Drusilla, the partner of his guilt, afterward perished, with their only son, in the eruption of Vesuvius. His own days were ended in disgrace and obscurity (LP 245, 246).

26:9. See EGW on ch. 9:1-4.

26:9-16. See EGW on ch. 22:5-16.

26:11. See EGW on ch. 9:1, 2.

26:26-28. **What Were Agrippa's Thoughts?**—Did the mind of Agrippa at these words revert to the past history of his family, and their fruitless efforts against Him whom Paul was preaching? Did he think of his great-grandfather Herod, and the massacre of the innocent children of Bethlehem? of his great-uncle Antipas, and the murder of

John the Baptist? of his own father, Agrippa I, and the martyrdom of the apostle James? Did he see in the disasters which speedily befell these kings an evidence of the displeasure of God in consequence of their crimes against His servants? Did the pomp and display of that day remind Agrippa of the time when his own father, a monarch more powerful than he, stood in that same city, attired in glittering robes, while the people shouted that he was a god? Had he forgotten how, even before the admiring shouts had died away, vengeance, swift and terrible, had befallen the vainglorious king? Something of all this flitted across Agrippa's memory; but his vanity was flattered by the brilliant scene before him, and pride and self-importance banished all nobler thoughts (LP 255, 256).

- 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.
- 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
- 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee.
- 18 To open their eyes, *and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*
- 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
- 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judeaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
- 21 For these causes the Jews caught me in the temple, and went about to kill me.
- 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
- 23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
- 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.
- 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.
- 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.
- 27 King Agrippa, believest thou the prophets? I know that thou believest.
- 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.
- 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

His Innocence Confirmed

- 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:
- 31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.
- 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

26:15 Ex 16:8; Mt 25:30; Mk 25:15; 26:16 Ac 22:10; Ac 1:25; Ac 6:1; Rom 1:5; 26:17 Ac 13:50; Ps 51:19; 2 Ti 3:11; Rom 11:13; 26:18 Ps 119:18; Isa 29:18; Isa 52:3; Lk 4:18; 26:19 Ac 26:2; Isa 50:5; Jer 20:9; Eze 3:1; 26:20 Ac 11:26; Ac 26:17; Ac 2:38; Ac 5:19; 26:21 Ac 22:22; Ac 25:4; 26:22 Ac 26:17; Ac 24:16; 1 Sa 7:12; Eze 8:31; 26:23 Ge 3:15; Isa 53:1; Zec 12:10; Mt 27:54; 26:24 Ac 22:1; Ac 17:52; Ac 24:25; Ac 20:11; 26:25 Jn 8:49; 1 Pe 4:9; 1 Pe 3:15; Ac 24:26; 26:26 Ac 25:22; Mt 26:5; Mk 27:29-34; 26:28 Ac 26:29; Ac 24:25; Eze 53:31; Mt 10:18; 26:29 Ex 16:8; Nu 11:29; 1 Co 4:8; Jer 13:17; 26:30 Ac 18:15; Ac 28:22; 26:31 Ac 25:25; Lk 23:4; 1 Pe 3:16; 26:32 Ac 25:25; Ac 26:18; 27:1 Ac 19:21; Ac 24:11; Ge 50:20; Ps 55:11; Mt 27:54; 27:2 Ac 21:2; Lk 8:22; Ac 19:19; Ac 20:4; Col 4:10; 27:3 Ac 12:20; Ge 10:15; Ge 39:13; Isa 14:12; Zec 9:2; 27:4 Ac 4:36; Ac 13:4; Ac 21:3; Mt 13:24; 27:5 Ac 6:9; Ac 15:23; Ac 15:41; Ac 1:21; 27:6 Ac 27:1; Ac 6:9; Ac 18:24; Ac 28:11; 27:7 Ac 27:21; Ac 24:11; Tit 1:5; Ac 27:4; 27:9 Lev 16:29; Nu 29:7; 27:10 Ac 27:31; Ac 27:34; Ps 25:14; Da 2:40; 27:11 Ac 27:21; Pr 27:12; Eze 34:4; Heb 11:7; 27:12 Ac 27:8; Ps 107:40; Ac 27:7; 27:13 Job 47:17; SS 4:16; Lk 12:55; Ac 27:21; 27:14 Eze 27:26; Mt 8:24; Mk 4:37; 27:15 Ac 27:27; Jas 5:4; 27:17 Ac 27:29; Ac 27:31

27

- 1 or, Candy
- 2 the last was on the tenth day of the seventh month
- 3 or, injury
- 4 not Phoenicia, the country on the north west of Canaan

Journey to Rome and Imprisonment (27:1-28:31)

From Caesarea to Myra

- 27 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band.
- 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus, a Macedonian of Thessalonica, being with us.
- 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.
- 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.
- 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

From Myra to The Fair Havens

- 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.
- 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone;
- 8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.
- 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them,
- 10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.
- 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.
- 12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south west and north west.

From Crete to Shipwreck: The Storm

- 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.
- 14 But not long after there arose against it a tempestuous wind, called Euroclydon.
- 15 And when the ship was caught, and could not bear up into the wind, we let her drive.
- 16 And running under a certain island which is called Claudia, we had much work to come by the boat:
- 17 Which when they had taken up, they used

helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

- 18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;
- 19 And the third *day* we cast out with our own hands the tackling of the ship.
- 20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

Paul's Assurance of Final Safety

- 21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.
- 22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.
- 23 For there stood by me this night the angel of God, whose I am, and whom I serve.
- 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.
- 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.
- 26 Howbeit we must be cast upon a certain island.

The Shipwreck

- 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;
- 28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.
- 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.
- 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,
- 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.
- 32 Then the soldiers cut off the ropes of the boat, and let her fall off.
- 33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.
- 34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

27:18 Ps 107:27; Ac 27:19; Mt 16:26; Heb 12:1

27:19 Job 24; Jnh 1:5

27:20 Ps 105:28; Mt 24:29; Jnh 1:4; 2 Co 11:25; Isa 57:10

27:21 Ge 42:22; Ac 27:13

27:22 Ac 27:25; Ac 27:36; 1 Sa 30:6; Eze 10:2

27:23 Ac 12:23; Ac 23:11; Da 6:22; Heb 1:11

27:24 Ge 46:3; Mt 10:28; Rev 1:17; Ac 9:15

27:25 Ac 27:11; Nu 23:19; Lk 1:35; 2 Ti 1:12

27:26 Ac 28:1

27:27 Ac 27:30; 1 Ki 9:27; Jnh 1:6; Rev 16:17

27:29 Ac 27:17; Ac 27:41; Heb 6:19; Ps 80:6

27:30 Ac 16:32; Ac 27:41

27:31 Ac 27:11; Ac 27:21; Jo 6:37

27:32 Lk 16:8; Php 2:9

27:33 Ac 27:29; Ac 27:27

27:34 Mt 15:32; Php 2:5; 1 Ti 5:23

27:35 1 Sa 9:15; Mt 15:36; Mk 8:6; Lk 24:30

27:36 Ps 27:14; 2 Co 1:4-6

27:37 Ac 27:24; Ac 24:1; Rom 15:1; 1 Pe 3:20

27:38 Job 24; Jnh 1:5; Mt 16:26; Heb 12:1

27:40 Ac 27:29-30; Isa 33:23

27:41 Ac 27:17; 2 Co 11:25; Eze 27:26; Eze 27:34

27:42 Ps 74:20; Pr 12:10; Ec 9:5

27:43 Ac 27:31; Ac 23:10; Pr 16:7; 2 Co 11:25

27:44 Ac 27:22; Ac 27:24; Am 9:9; 1 Pe 4:18

28:1 Ac 27:26; Ac 27:44

28:2 Ac 28:4; Rom 1:11; 1 Co 14:11; Col 4:11

28:3 Job 20:16; Isa 30:6; Isa 41:24; Mt 3:7

28:4 Ac 28:2; Ge 4:1; Isa 45:20; Zep 2:15

28:5 Ps 91:13; Mk 16:18; Lk 10:19; Rom 16:18; Rev 9:4-5

28:6 Ac 12:22; Mt 21:9; Mt 27:22

7 or, cut the anchors, they left them in the sea

28

1 or, Malta

- 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

- 36 Then were they all of good cheer, and they also took *some* meat.

- 37 And we were in all in the ship two hundred threescore and sixteen souls.

- 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

- 39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

- 40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

- 41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

- 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

- 43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

- 44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

Landing on Melita

- 28 And when they were escaped, then they knew that the island was called 'Melita.

- 2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

- 3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

- 4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

- 5 And he shook off the beast into the fire, and felt no harm.

- 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said

28:1. 2. A Praise Service on a Stormy Morning.—When the roll was called, not one was missing. Nearly three hundred souls—sailors, soldiers, passengers, and prisoners—stood that stormy November morning upon the

shore of the island of Melita. And there were some that joined with Paul and his brethren in giving thanks to God, who had preserved their lives and brought them safe to land through the perils of the great deep (LP 270).

that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Completion of the Journey to Rome

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Paul's Defense before the Jews of Rome

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

28:7 Ac 13:7; Ac 18:12; Ac 23:24; Ac 28:2
28:8 Ac 9:40; Mt 9:18; Mk 6:5; Mk 7:32
28:9 Ac 5:12; Ac 5:15; Mt 4:24; Mk 6:54-56
28:10 1 Th 2:6; Eze 7:27; Php 4:19
28:11 Ac 6:9; Ac 27:6; Isa 45:20; Joh 1:5
28:13 Ac 27:13
28:14 Ac 19:1; Ac 21:4; Ps 119:63; Mt 10:11
28:15 Ac 10:25; Ex 4:14; Jn 12:13; Rom 15:24
28:16 Ac 2:18; Ac 18:2; Rev 17:9; Ac 27:3
28:17 Ac 23:1; Ac 25:8; Ge 40:15
28:18 Ac 22:30; Ac 24:10; Ac 24:22; Ac 26:31
28:19 Ac 25:21; Ac 25:25; 1 Pe 2:22-23
28:20 Ac 10:33; Ac 23:6; Eph 3:1; Php 1:13
28:21 Ex 11:7; Isa 41:11; Isa 50:8; Isa 51:17
28:22 Ac 24:14; Lk 2:41; 1 Pe 2:12; 1 Co 11:19
28:23 Plin 2; Ac 18:4; Ac 18:28; Lk 24:46; Jn 4:34
28:24 Ac 13:4; Rom 5:3; Rom 11:16
28:25 Ac 28:29; Mk 3:6; 2 Pe 1:21
28:26 Eze 12:2; Mk 1:6; Mk 1:12; Lk 8:10; Dt 29:4
28:28 Ac 3:10; Ac 13:38; Eze 36:32; Isa 49:6
28:29 Ac 28:25; Mt 10:44-36; Lk 12:51
28:30 Ac 28:16
28:31 Ac 28:23; Mt 4:23; Lk 8:1; Ac 8:12; Ac 20:25

19 But when the Jews spake against it, I was constrained to appeal unto Caesar: not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

Paul's Two Years in Rome

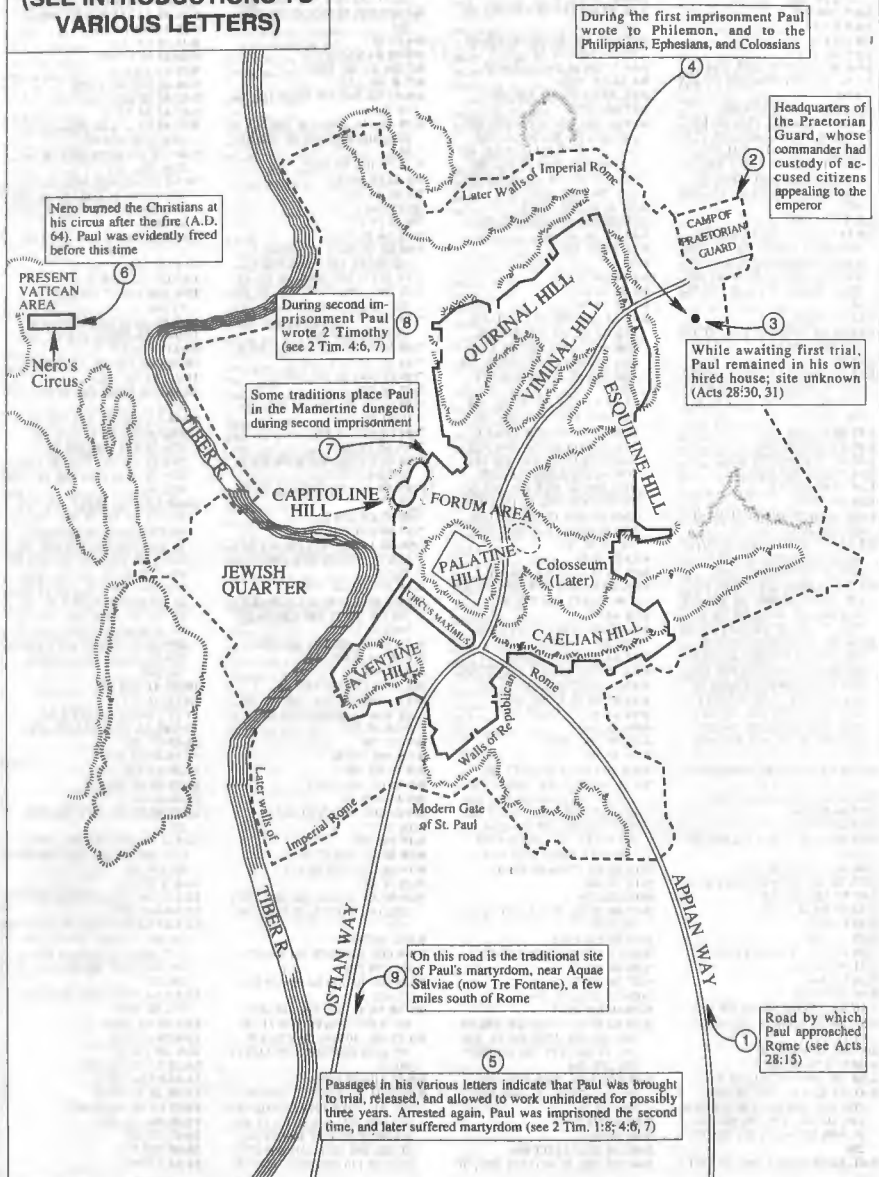
30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Ac

PAUL AT ROME

c. A.D. 61-63 and 66-67
(SEE INTRODUCTIONS TO
VARIOUS LETTERS)



- FF 530
1:2 AA 593; 6BC 1051
1:3 AA 26; DA R29; EV 189 (SR
237); FE 535
1:37 1SM 185
1:4-8 AA 35
1:5 TM 100
1:57 AA 30-1
1:6-8 SR 241; HT 15 (3TT 206)
1:7 EV 702; 1SM 188-9; TM 55 (2TT
359)
1:7, 8 ABC 1051-5; 1SM 186
1:10 AA 10 (CHS 251, 27-9, 31, 107;
1:11 AA 488, 821, 827; GC 273, 284;
1:15 1SM 376; HT 47; 1SM 190
205; 7T 236; HT 17; 206-80, 19
(CM 105, 56-7; 3TT 209), 21
(3TT 211), 56-7; TM 65, 174, 198, 267,
9 6BC 1055
1:19-111 AA 32, 5BC 1125-6; 6BC
1053-4; DA R29-55; EV 110, 190-1
(SR 239-40); GC 301, 339 (SD 366),
625, 662; 15 50-1; MH 421;
509; 1SM 306; 1T 41; 2T 194; TM
165
1:12 DA 832-5
1:12-14 AA 34-6; 6BC 1054-7; ST 158
1:15 1SM 100; TM 65-6
1:13-15 AA 251-2
1:14 EV 698; FE 537; MH 509; 6T
140; 7T 213 (3TT 193); HT 15
(3TT 206), 21 (3TT 211); 9T 216;
TM 170, 507
1:16-18 DA 722
1:18 EV 172 (SR 216)
1:21-26 EV 2634 (3TT 411-2)
1:22 EV 172 (3TT 109)
1:25 Ed 66; MF 452
1:26 6BC 1054
1:26-1055 FE 530; 7T 31-33; 9T
196; TM 207
2:1 AA 45, 547, DA 827; SR 247; HT
46, 191 (2T 493), 367 (2T 493);
9T 207 (4T 337) 305; 196
2:2, 1 CHS 250-4; DA 672; EV 35;
EV 259-60 (SR 386), FE 537; GW
284; MH 420, 508-9; ML 58; SC
74-5; ST 252; 7T 146 (3TT 147-8)
2:14 3BC 1152; 6BC 1055; COL
120, 218, DA 821 833; ED 95; EV
697-9; GC 9, 351, 611; MH 334;
1SM 170, 507 (3TT 411-2)
2:15 3TT 699; 7T 23, 213 (3TT
213); HT 15 (3TT 206), 19 (3TT
209), 20 (CHS 250; SD 29; 2TT
210); TM 49, 66, 170, 507; WM
271
2:15-13 AA 37-40; 6BC 1055-6; GC
9; SR 241, 252, 258 57
2:16-13 AA 87; DA 32; SD 360
2:16 6BC 1055
2:16-36 AA 10-1, 221; DA 194; SR
244-5
2:16-21 GC 611; ML 62
2:17-18 ABC 171; EV 507; EW 78
2:19 EV 110; 358; 82
2:22-29 AA 41-2
2:23 FE 535
2:23 GC 56
2:30 PP 476, 1T 203 (1TT 73)
2:31-33 AA 42
2:34 GC 546
2:35-37 SR 244
2:38-1055 FE 259-60 (SR 386)
2:37, 38 GC 238-9; SC 23; SR 245-
6; 4T 40
2:37-39 AA 43; GC 9
2:38 EV 179; ML 36
2:39 2DC 96 (SD 202); HT 57
2:41 AA 12 (CHS 254), 38, 44-6;
6BC 1055; FE 537; 155; COL
120; DA 192, 275, 770, 827; EV
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2:42, 82 HT 15 (3TT 206), 19 (3TT
209), 20 (CHS 250; SD 29; 2TT
210); TM 49, 66, 170, 507; WM
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14:6-18 AA 235; Ed 66; EW 203	16:5-40 AA 217-20; EW 205	19:33 7BC 290	22:20 EW 199, 207; GC 328
14:17 AA 598 (ML 325); GBC 1067-8	17:1 AA 255	20:1-6 AA 295-6, 323-4, 372-3, 383, 389-91	22:21 AA 159, 233; COL 36; EW 206; GC 328
14:19, 20 AA 202, 500 (GW 107); FW 203; 4T 525	17:1-5 2T 695-6	20:6-13 AA 301-2	22:27-29 GBC 1065; Ed 64
14:19-28 AA 185-8, 367	17:3 GC 405; SR 373	20:13-38 AA 352, 391-6	23 AA 411-6
14:22 SD 198; 2SM 244; ST 256 (Ev 538)	17:10-13 AA 230-4; 2SM 394; 2T 606	20:16 AA 389-90, 392	23:1 2SM 319
14:23 7T 15	17:11 IBC 1114; CSW 84 (Ev 462); CT 433; LS 278; MYP 220; ISM 362; 1T 49; 2T 343	20:17-38 GBC 1064; MH 154; ST 141-5	23:3 AA 414; GBC 1065
15 AA 198-200	17:14-34 AA 233-42, 463	20:18-21 6T 421-2 (CM 45; 2TT 540-1; TM 317; WM 61-2, 64)	23:8 5BC 1077
15:1 GBC 1061	17:16-34 GBC 1068, 1084; Ed 67; MH 214; ISM 292-3; SR 312-3	20:19 GC 510	23:20-24 GBC 1065-6
15:1-4 AA 188-91; SR 304-5	17:19 4T 448	20:20 Ev 157, 445, WM 77	23:31-35 AA 415-7
15:4-29 AA 96, 190-7, 383, 387, 400-1, 404, GBC 1108; SR 304-9	17:23 8T 257	20:20, 21 AA 364; CHS 116; GW 188; ISM 365; 4T 395 (ITT 525)	24 AA 419-27
15:5 GBC 1061	17:24-28 PK 49-50, 500	20:22, 23 EW 207	24:1-21 AA 419-22
15:11 GBC 1061	17:25 DA 785; ML 295; PP 525	20:24 AA 595 (Ev 706); PK 148 (CHS 237); 1T 372; 2T 178; 3T 27, 406 (ITT 387)	24:2 AA 419-20
15:14 COL 79	17:26 COL 389; CS 24; GC 324; PK 369; 2SM 344	20:26 GW 59	24:2, 3 GBC 1066
15:18 MH 438; BT 282	17:26, 27 AA 20, 238; DA 403; Ed 174	20:26-28 FE 223	24:14 1T 43
15:29 AA 191; CD 393; MH 312 (CD 374); SD 225	17:27 DA 69; FE 440; 2SM 342; TM 460	20:27 AA 364; GC 188	24:15 GC 544 (SD 367)
15:30-35 AA 195-200	17:28 AA 238-9; GBC 1062; 7BC 941; CD 56; Ed 131; MH 417; MM 9; PP 115; ISM 295; 6T 236; BT 260 (3TT 260)	20:28 CT 282; EW 99; FE 220; MH 341; MM 205; 35G 124-5; 2T 618-9; 4T 552 (CM 230); ST 471 (2TT 174); 6T 323 (CM 101); 2TT 542; 8T 129; TM 18 (SD 356)	24:16 CT 337 (AH 503; ML 216; MYP 380; 2T 327 (CG 353; SD 169); TM 120
15:32 AA 203	17:30 FE 111	20:28-31 ST 141-2	24:22-27 AA 420-7, GBC 1066
15:36 AA 367	17:31 5BC 1126; CS 349; DA 633; GC 548; 1T 54	20:29 AA 328; Ev 340	24:25 AA 426; COL 224; CT 358, 393; FE 434; GC 164; 4T 108
15:36-40 AA 170, 201-2, 455; 4T 12 (1TT 438)	17:34 AA 240; GBC 1062; 6T 142 (2TT 420)	20:30 7BC 952; CW 152; Ev 593; MM 98; 2SM 14; ST 291 (CW 45; 2TT 103); TM 48, 50 (2TT 356)	25:1-12 AA 428-32
15:41 AA 202, 367; ST 256 (Ev 338)	18:1 DA 510	20:31 AA 291, 351 (GW 235; WM 62); 7BC 952; Ev 434; WM 78	25:13-37 AA 433-5
16 AA 201-20	18:1-3 GBC 1062-4; FE 97; PP 593	20:33 CH 410; 4T 574	26 AA 453-8
16:1-3 7BC 918	18:1-4 AA 243-8, 349-50 (GW 235; MH 154)	20:34, 34 GBC 1062-3	26:1-23 MH 489-90 (AH 425; MYP 421)
16:1-5 AA 184-5, 202-7, 402	18:2 AA 450	20:34 Ed 66	26:2, 3 GW 123
16:5 AA 402; ST 413; 7T 32	18:3 AA 347; 7BC 905, 911-2; COL 78; CT 279 (MYP 216); Ed 66, 217; GC 68; GW 59; SR 310; 4T 109-10 (CH 595)	20:33-35 AA 352	26:4, 5 GC 213; ISM 346
16:6 AA 207-8	18:5-11 AA 248-52	20:35 AA 342 (CS 171); 3T 382 (ITT 360; WM 301), 401 (ITT 381); 4T 57 (WM 305)	26:9-11 AA 103; ISM 346
16:7-40 AA 211-20	18:9, 10 PK 777	20:36 GW 178 (MYP 251); 2SM 312	26:9-19 SR 268-71
16:9 CS 39, 56, 298; GW 465; MM 321; ST 39 (CW 57), 404 (ITT 380); 4T 156 (CHS 35); ST 86, 732 (CSW 134; 2TT 329); 6T 27 (LS 383); RT 16 (3TT 207); 9T 46 (5TT 308); TM 43	18:11 AA 270, 293; Ev 42, 327; 7T 268	21 AA 396-408	26:10, 11 SC 41; ST 641
16:9-13 Ed 70	18:12-17 AA 253	21:1-16 AA 396-8	26:18 AA 159; MB 109
16:13 SC 98	18:18 AA 254	21:15 GW 178 (MYP 251); 2SM 312	26:20 AA 125
16:14 GBC 1062, SL 15 (ML 253)	18:18-23 AA 269, 381, 351 (GW 235)	21:17-40 AA 399-408	26:23 TM 368
16:16-18 AA 212-3; EW 203-5; GC 516	18:24-28 AA 269-80, 355 (WM 64); GBC 1063	21:20-26 GBC 1065	26:26-29 GBC 1066-7; GW 123
16:19-26 ST 406 (ITT 387)	19 AA 281-97	21:25 AA 191	26:28, 29 Ed 67, SR 313
16:19-34 AA 213-7; EW 204-5; SR 312	19:1-7 AA 281-5; Ev 372	21:28 GC 458	27 AA 439-45; EW 207 (SR 314)
16:22-24 2T 345; 4T 525	19:2 CSW 111	21:39 GBC 1065	27:1-8 AA 439-41
16:22-34 Ed 66-7	19:8-20 AA 285-90	22 AA 408-10	27:9-13 AA 441-2
16:25, 26 GC 512, 627; MB 35; ML 20	19:9 AA 292	22:3, 4 6BC 1057; Ed 64; ISM 215	27:14-44 AA 441-5, 500 (GW 107-8); Ed 256 (CG 43; SL 197); GC 512; ML 334
16:25-34 AA 426, 500 (GW 107)	19:11, 12 GBC 1064	22:12-16 AA 126	28 AA 445-54; EW 207 (SR 314)
16:30 AA 329, COL 112, 231; CSW 114; DA 104; Ev 248, 344; EW 205, 234; GC 369, 518; GW 156 (Ev 180); MH 120; MM 31, 191; PK 435; ISM 98, 111, 157, 188; 1T 450, 705; 2T 489; ST 42; 4T 178, 401 (ITT 531); 6T 88; 7T	19:17-20 GBC 1064; MYP 275	22:17 AA 159	28:1, 2 GBC 1067
	19:21 AA 522, 573	22:17-21 AA 129-30; GW 112; SR	28:1-11 AA 445-6; ML 334

Ac

The Epistle of Paul the Apostle to the **ROMANS**

INTRODUCTION

1. TITLE

When Paul wrote this epistle he probably gave it no title. It was simply a letter he wrote to the believers in Rome. But subsequently the epistle came to be known as "To the Romans," Gr. *pros Rhomaious*, the title given to it in the earliest manuscripts. Later manuscripts enlarged the title to a descriptive "The Epistle of Paul the Apostle to the Romans," and this title is still used in some English versions.

2. AUTHORSHIP

That Paul the apostle is the author of this epistle has never been seriously questioned. Some scholars have suggested that ch. 16 may not have been a part of the original epistle sent to Rome but that it was rather a separate letter sent to Ephesus, where Paul had labored for some time (Acts 19). This theory is based largely on the length of the list of names in Rom. 16 and upon the assumption that Paul could hardly have known so many friends in a city that he had as yet not visited. However, since people naturally drifted toward Rome from all parts of the empire, it is not impossible that the apostle could have had many friends in that capital city. Moreover, all the earliest manuscripts include ch. 16 as an integral part of the epistle. Consequently, conservative modern scholarship leaves the epistle intact.

3. HISTORICAL SETTING

It seems evident that the Epistle to the Romans was written from Corinth during Paul's three-month stay in that city on his Third Missionary Journey (Acts 20:1-3). Many scholars date this visit in the winter of 57-58, but some prefer an earlier date.

That the epistle was written from Corinth is indicated by his references to Gaius (Rom. 16:23; cf. 1 Cor. 1:14) and Erastus (Rom. 16:23; cf. 2 Tim. 4:20) and by his commendation of Phoebe, whom Paul describes as rendering special service to the church at Cenchreae, the eastern seaport of Corinth (Rom. 16:1).

At the time of writing the epistle, Paul was about to return to Palestine, bearing from the

churches in Macedonia and Achaia a contribution for the poor among the Christians in Jerusalem (Rom. 15:25, 26; cf. Acts 19:21; 20:3; 24:17; 1 Cor. 16:1-5; 2 Cor. 8:1-4; 9:1, 2). He intended, after completing this mission, to visit Rome, and from there travel on to Spain (Acts 19:21; Rom. 15:21, 28). As yet he had never been able to visit the Christian church in the capital city of the Roman Empire, though he had often desired to do so (Rom. 1:13; 15:22). But now he believed that he had completed his missionary labors in Asia and Greece (ch. 15:19, 23), and was eager to move westward to strengthen the work in Italy and to introduce Christianity in Spain (see AA 373). In order to accomplish this latter purpose Paul desired to secure the blessing and cooperation of the believers in Rome. Therefore, in anticipation of his visit, he wrote them this epistle, outlining to them in strong, clear terms the great principles of his gospel (chs. 1:15; 2:16).

4. THEME

The theme of the epistle is the universal sinfulness of man and the universal grace of God in providing a way by which sinners may be not only pardoned but also restored to perfection and holiness. This "way" is faith in Jesus Christ, the Son of God, who died, rose again, and ever lives to reconcile and to restore.

As Paul writes this epistle his mind is full of the issues raised in his controversies with the Judaizers. He takes up the basic questions, and answers them in a broad presentation of the whole problem of sin and God's plan to meet the emergency. First Paul shows that all men, Jews and Gentiles alike, have sinned and continue to fall short of God's glorious ideal (ch. 3:23). There is no excuse for this, for all men, Jews and Gentiles alike, have received some revelation of the will of God (ch. 1:20). Therefore, all men are justly under condemnation. Moreover, sinful men are now hopelessly incapable of extricating themselves from this predicament, for in their depraved condition it is wholly impossible for them to obey God's will (ch. 8:7). Legalistic attempts to obey the divine law are not only doomed to failure but may also be evidence of an arrogant and self-righteous refusal to recognize man's weakness and his need of a Saviour. Only God Himself can provide a remedy. And this He has done by the sacrifice of

His Son. All that is asked of fallen man is that he exercise faith, faith to accept the provisions made to cover his sinful past, and faith to accept the power offered to lead him into a life of righteousness.

This is Paul's gospel, as developed in the first part of the epistle. The remaining chapters deal with the practical application of the gospel to certain problems dealing with the chosen people and with the members of the Christian church.

5. OUTLINE

I. Introduction, 1:1-15.

A. The salutation, 1:1-7.

B. Personal explanations, 1:8-15.

II. Doctrinal Exposition, 1:16 to 11:36.

A. The doctrine of justification by faith, 1:16 to 5:21.

1. Righteousness attained by faith, 1:16, 17.

2. The universal need of righteousness, 1:18 to 3:20.

a. The failure of the Gentiles, 1:18-32.

b. The failure of the Jews, 2:1 to 3:20.

3. Righteousness provided in Christ, 3:21-31.

4. Righteousness by faith an Old Testament doctrine, 4:1-25.

5. The blessed effects of justification, 5:1-11.

6. The effects of justification contrasted with the results of Adam's fall, 5:12-21.

B. The doctrine of sanctification by faith, 6:1 to 8:39.

1. Death to sin, resurrection to newness of life, 6:1-11.

2. Deliverance from the bondage of law and sin, 6:12-23.

3. The relation of the law to sin, 7:1-13.

4. The conflict between flesh and spirit, 7:14-25.

5. The Spirit-filled life, 8:1-39.

C. The election of Israel, 9:1 to 11:36.

1. Paul's sorrow over Israel's rejection, 9:1-5.

2. The justice of the rejection, 9:6-13.

3. God's will not to be questioned, 9:14-29.

4. Israel's lack of faith the cause of the rejection, 9:30 to 10:21.

5. The final restoration of Israel, 11:1-36.

III. Practical Application of the Doctrine of Righteousness by Faith, 12:1 to 15:13.

A. The Christian's sacrifice of himself, 12:1, 2.

B. The Christian as a member of the church, 12:3-8.

C. The Christian's relation to others, 12:9-21.

D. The Christian's relation to the state, 13:1-7.

E. The Christian's one debt—love, 13:8-10.

F. The nearness of the second coming, 13:11-14.

G. The need for mutual forbearance among Christians, 14:1 to 15:13.

IV. Conclusion, 15:14 to 16:27.

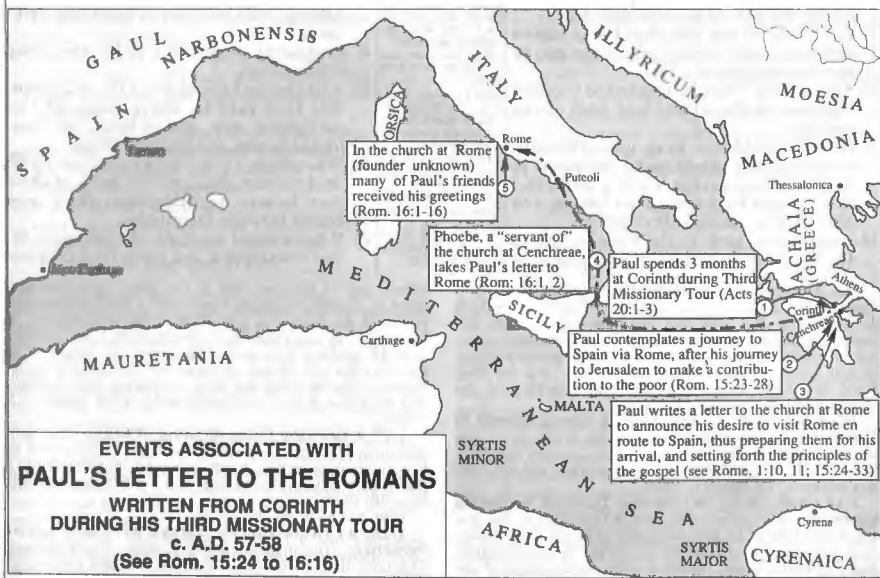
A. Personal explanations, 15:14-33.

B. Greetings to various persons, 16:1-16.

C. Warning against false teachers, 16:17-20.

D. Greetings from Paul's companions and amanuensis, 16:21-23.

E. Benediction and doxology, 16:24-27.



ROMANS

Introduction (1:1-15)

The Salvation

- 1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,
- 2 (Which he had promised afore by his prophets in the holy scriptures,)
- 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;
- 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:
- 5 By whom have received grace and apostleship, for obedience to the faith among all nations, for his name:
- 6 Among whom are ye also the called of Jesus Christ:
- 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Rom

Personal Explanations

- 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.
- 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers:
- 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
- 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
- 12 That is, that I may be comforted together with you by the mutual faith both of you and me.
- 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
- 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to

1:1 Ac 13:9; Ac 21:40; Rom 1:9; Rom 15:16; Jn 12:26; Jn 15:15; 2 Co 4:5.

1:2 1k 21:26-27; Ac 10:45; Ac 20:6.

1:3 Rom 1:9; Rom 8:2-5; Rom 8:29-32; Ps 2; Mt 3:17; Mt 26:63; Mt 27:35.

1:4 Rom 1:5; Jn 2:18-21; Ac 5:40-52; Ac 13:33-35.

1:5 Rom 12:3; Rom 15:15-16; Jn 1:16; 1 Co 15:10.

1:6 Eph 1:11; Col 1:6; Col 1:21; Rom 8:28-30; Rom 9:24.

1:7 Ac 15:23; 1 Co 12:2; 2 Co 1:11; Php 1:1; Col 1:2; Jas 1:1; 1 Pe 1:12; Jude 1.

1:8 Rom 6:17; Eph 3:21; Eph 5:20; Phil 1:1; Heb 13:15.

1:9 Rom 9:1; Job 16:19; 2 Co 1:23; 2 Co 11:10-11.

1:10 Rom 15:22-23; Rom 15:30-32; Php 4:6; 1 Th 2:18; 1 Th 3:10-11.

1:11 Rom 15:24; Rom 15:32; Ge 31:30; 2 Sa 13:39.

1:13 Rom 11:25; 1 Co 10:1; 1 Co 12:1.

1:14 Rom 8:12; Rom 13:8; Ac 9:15.

1:15 Rom 12:18; 1 Ki 8:18; Mk 11:8; 2 Co 8:12; Isa 6:8.

1:16 Ps 40:9-10; Ps 71:15-16; Ps 119:46.

1:17 Rom 3:21; Rom 4:5; Heb 2:4; Jn 3:36; Gal 5:11.

1:18 Rom 4:15; Rom 6:15; Rom 1:19.

1:19 Rom 14:20; Ps 91:10; Isa 40:26; Jer 10:10-15; Ac 14:6.

1:20 Jn 1:18; Col 1:15; 1 Ti 1:17; 1 Ti 6:16.

1:21 Rom 1:19; Rom 12:8; Jn 5:19.

1:22 Rom 11:25; Pr 25:11; Pr 26:12; Isa 47:10; Jer 8:8-9.

1:23 Rom 1:25; Ps 106:20; Jer 2:14; Isa 44:15; Eze 8:10.

1:24 Ps 81:11-12; Hos 4:17-18; Mt 15:14; Ac 7:42.

1:25 Rom 1:23; Rom 1:18; 1 Th 1:9; 1 Jn 5:20; Isa 44:20.

the unwise.

- 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

The Doctrine of Justification by Faith

(1:16-5:21)

Righteousness Attained by Faith

- 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.
- 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

The Failure of the Gentiles

- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;
- 19 Because that which may be known of God is manifest in them: for God hath shewed it unto them.
- 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse:
- 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
- 22 Professing themselves to be wise, they became fools,
- 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.
- 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
- 25 Who changed the truth of God into a lie, and worshipped and served the creature

1:1. The Beginning of Paul's Apostleship.—Paul regarded the occasion of his formal ordination as marking the beginning of a new and important epoch in his life-work. It was from the time of this solemn ceremony, when, just before he was to depart on his first missionary journey, he was "separated unto the gospel of God," that he afterward dated the beginning of his apostleship in the Christian church (RH May 11, 1911).

1:7, 8 (see EGW on Acts 18:2). A Strong Church in Rome.—Notwithstanding the opposition, twenty years after the crucifixion of Christ there was a live, earnest church in Rome. This church was strong and zealous, and the Lord worked for it (RH March 6, 1900).

1:14 (Matt. 28:19, 20). Debtor Through Accepting Christ.—In what sense was Paul debtor both to the Jew and to the Greek? To him had been given the commission, as it is given to every disciple of Christ, "Go ye therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." In accepting Christ, Paul accepted this commission. He realized that upon him rested the obligation of laboring for all classes of men—for Jew and Gentile, learned and unlearned, for those occupying high positions and for those in the most lowly walks of life (Letter 202, 1903).

1:17. A Growing Understanding of Faith.—The righteousness of Christ is revealed from faith to faith; that is from your present faith to an increased understanding of that faith which works by love and purifies the soul (RH Sept. 18, 1908).

1:20, 21 (Acts 14:17). Nature Acts as a Silent Preacher.—The material world is under God's control. The laws that govern all nature are obeyed by nature,

1 Gr. determined 2 or, to the obedience of faith 3 or, in my spirit 4 or, in you 5 or, in you 6 or, to them 7 or, that they may be

- *more than the Creator, who is blessed for ever. Amen.
- 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
- 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.
- 28 And even as they did not like ^{*}to retain God in their knowledge, God gave them over to ^aa reprobate mind, to do those things which are not convenient;
- 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
- 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
- 31 Without understanding, covenant-breakers, ^bwithout natural affection, implacable, unmerciful:
- 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but ^chave pleasure in them that do them.

The Failure of the Jews

- 2 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
- 2 But we are sure that the judgment of God is according to truth against them which commit such things.
- 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
- 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

1:26 Rom 1:24; Ge 19:5; Lev 18:22-28; Dt 23:17; IR

1:27 Rom 1:23-24

1:28 Rom 1:18; Rom 1:21; Job 21:14-15; Pr 1:7; Pr 1:22

1:29 Rom 3:10; Ps 41:7; Pr 10:28; Pr 26:20; 2 Co 12:20

1:30 Pr 25:23; Jn 9:7; Jn 15:23-24; Tit 3:4; Rom 2:17

1:31 Rom 1:20-21; Rom 3:11; Pr 18:2; Isa 27:11; Jer 4:22; Mt 15:16

1:32 Rom 1:18; Rom 1:21; Rom 6:21; Ps 50:18; Hos 7:3

2:1 Rom 1:18-20; Rom 2:3; Rom 9:20; 1 Co 7:16; Jas 2:20

2:4 Rom 6:1; Rom 6:15; Ps 10:11; Ecc 8:11

2:5 Rom 11:25; Ex 8:15; Ex 14:17; Dt 2:40

2:6 Job 34:11; Ps 62:12; Pr 24:2; Isa 41:10-11

2:7 Rom 8:23-25; Job 17:9; Ps 27:14; Ps 37:3

2:8 Pr 15:10; 1 Co 11:16; 1 Ti 6:3-4; Tit 3:9

2:9 Pr 1:27-28; 2 Th 1:6; Eze 18:3

2:10 Rom 2:7; Rom 9:21; Rom 9:23

2:11 Dt 10:17; Dt 16:19; Job 4:19; Pr 24:23-24; Mt 22:16

2:12 Rom 2:14-15; Rom 1:18-21; Rom 1:32; Eze 16:49-50; Mt 11:22

2:13 Rom 2:25; Dt 4:1; Dt 5:1; Dt 6:5

2:14 Rom 2:12; Rom 3:1-2; Dt 4:7

2:16 Rom 2:5; Rom 3:6; Rom 14:10-12; Heb 9:27; 1 Pe 4:5

2:17 Rom 2:28-29; Rom 9:4-7; Ps 135:4; Isa 48:1-2; Mt 4:9

2:21 Ps 50:16-21; Mt 23:3; Lk 4:23; Lk 11:46; Lk 12:47

2:22 Jer 5:7; Jer 7:9-10; Jer 9:2; Eze 22:11

⁸ or, rather

⁹ or, to acknowledge

¹⁰ or, a mind void of judgment or, an unapproving mind

- 6 Who will render to every man according to his deeds:
- 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,
- 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the ¹Gentile;
- 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the ²Gentile:
- 11 For there is no respect of persons with God.
- 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- 13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.)
- 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:
- 15 Which shew the work of the law written in their hearts, ³their conscience also bearing witness, and *their* thoughts ⁴the mean while accusing or else excusing one another;)
- 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.
- 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God.
- 18 And knowest *his* will, and ⁵approvest the things that are more excellent, being instructed out of the law;
- 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
- 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.
- 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?
- 22 Thou that sayest a man should not commit adultery, dost thou commit adul-

Rom

Everything speaks and acts the will of the Creator. The clouds, the rain, the dew, the sunshine, the showers, the wind, the storm, all are under the supervision of God, and yield implicit obedience to him who employs them. The tiny spear of grass bursts its way through the earth, first the blade, then the ear, and then the full corn in the ear. The Lord uses these, His obedient servants, to do His will. The fruit is first seen in the bud, enclosing the future pear, peach, or apple, and the Lord develops these in their proper season, because they do not resist His working. They do not oppose the order of His arrangements. His works, as seen in the natural world, are not one half comprehended or appreciated. These silent preachers will teach human beings their lessons, if they will only be attentive hearers (Letter 131, Acts 17).

1:20-25 (Ps. 19:1-3; Acts 17:22-29; 1 Cor. 1:21; Col. 2:9; Heb. 1:3). **Nature's Revelation Imperfect.**—The most difficult and humiliating lesson that man has to learn

is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he cannot interpret nature without placing it above God. He cannot discern in it God, or Jesus Christ, whom He has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars' Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. [Acts 17:22-29 quoted.]

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which

¹¹ or unsociable ¹² or, consent with ¹ Gr. Greek ² Gr. Greek ³ or, the conscience witnessing with them ⁴ or, between themselves ⁵ or, test the things that differ

- tery? thou that abhorrest idols, dost thou commit sacrilege?
- 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?
- 24 For the name of God is blasphemed among the Gentiles through you, as it is written.
- 25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.
- 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?
- 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?
- 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
- 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
- 3** What advantage then hath the Jew? or what profit is there of circumcision?
- 2 Much every way: chiefly, because that unto them were committed the oracles of God.
- 3 For what if some did not believe? shall their unbelief make the faith of God without effect?
- 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.
- 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man)
- 6 God forbid: for then how shall God judge the world?
- 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?
- 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come?

2:23 Rom. 2:17; Rom. 3:2; Rom. 9:4; Jer. 8:4-9;
2:24 Isa. 52:5; La. 2:15-16; Eze. 36:20-23; Mt. 18:7;
2:25 Rom. 3:28-4:2; Rom. 4:11-12; Dt. 30:6; Jer. 4:3; Gal. 5:4-6;
2:26 Isa. 56:6-7; Mt. 8:11-12; Mt. 15:28; Ac. 10:2-6;
2:27 Rom. 8:4; Rom. 13:10; Mt. 3:15; Mt. 5:17-20;
2:28 Rom. 9:6-8; Ps. 78:1; Isa. 1:9-15; Isa. 98:12;
2:29 1 Sa. 16:7; 1 Ch. 29:17; Ps. 45:13; Jer. 1:14;
3:2 Rom. 3:2; Rom. 11:12; Rom. 11:15-23;
3:3 Rom. 9:6; Rom. 10:16; Rom. 11:1-7;
11:1-2;
3:4 Rom. 3:6; Rom. 5:4; Rom. 6:2; Rom. 6:15; Rom. 7;
3:5 Rom. 3:7; Rom. 4:25-26; Rom. 8:20-21; Rom. 1:1;
3:6 Rom. 3:1; Ge. 18:25; Job. 8:4; Job. 51:19;
3:7 Ge. 3:8-9; Ge. 37:20; Ge. 44:1-14; Ge. 50:18-20;
3:8 Mt. 5:11; 1 Pe. 3:16-17; Rom. 5:20; Rom. 6:1;
3:9 Rom. 3:5; Rom. 6:13; Rom. 11:7; 1 Co. 10:19;
3:12 Ex. 32:8; Ps. 14:3; Eccl. 2:29; Isa. 54:6;
3:13 Ps. 5:9; Jer. 5:10; Mt. 23:27-28;
3:14 Ps. 10:7; Ps. 59:12; Ps. 109:1-18;
3:17 Rom. 5:1; Isa. 57:14; Isa. 59:8;
3:18 Ge. 20:11; Ps. 50:1; Pr. 8:13; Pr. 16:6;
3:19 Rom. 3:2; Rom. 2:12-18; Jo. 10:41-45;
3:20 Rom. 4:28; Rom. 2:13; Rom. 4:13;
3:21 Rom. 1:17; Rom. 5:19; Rom. 5:21;
3:22 Rom. 4:13-15; Rom. 4:20-22;
3:23 Rom. 3:9; Rom. 5:19; Rom. 1:28-2:1;
3:24 Rom. 4:16; Rom. 5:16-19; 1 Co. 6:11; Eph. 2:7-10; Tit. 3:5-7;
3:25 Ac. 2:23; Ac. 3:18; Ac. 4:28;
3:27 Rom. 3:19; Rom. 2:17; Rom. 2:23; Rom. 1:2;

whose damnation is just.

- 9 What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;
- 10 As it is written, There is none righteous, no, not one;
- 11 There is none that understandeth, there is none that seeketh after God.
- 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
- 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
- 14 Whose mouth is full of cursing and bitter ness;
- 15 Their feet are swift to shed blood:
- 16 Destruction and misery are in their ways:
- 17 And the way of peace have they not known;
- 18 There is no fear of God before their eyes.
- 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
- 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

Righteousness Provided in Christ

- 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets:
- 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
- 23 For all have sinned, and come short of the glory of God:
- 24 Being justified freely by his grace through the redemption that is in Christ Jesus:
- 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God:
- 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.
- 27 Where is boasting then? It is excluded:

God supplies.

There is a personal God, the Father; there is a personal Christ, the Son. [Heb. 1:1, 2; Ps. 19:1-3 quoted.] . . .

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation He has made of Himself in Christ, will obtain only an imperfect knowledge of Him in

nature; and this knowledge, so far from bringing the whole being into conformity to His will, will make men idolaters. Professing themselves to be wise, they will become fools.

Those who think they can obtain a knowledge of God aside from His Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it cannot represent God, it cannot reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, He ascended on high; and He will come again as He ascended to heaven—a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily" (RH Nov. 8, 1898).

2:4 (Acts 5:31). Repentance the First Fruits of the Spirit's Working.—Repentance for sin is the first fruits of

¹ Gr. charged ² or, subject to the judgment of God ³ or, foreordained ⁴ or, passing over

the working of the Holy Spirit in the life. It is the only process by which infinite purity reflects the image of Christ in His redeemed subjects. In Christ all fullness dwells. Science that is not in harmony with Him is of no value. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach (MS 28, 1905).

(John 14:26.) The Spirit Presents Truths of the Old and New Testaments.—In bringing men to repentance, it is not the office work of the Holy Spirit to reveal new truths, but to present to the mind and urge upon the conscience the precious lessons which Christ has given in the Old and New Testaments (MS 32, 1900).

2:6. See EGW on Gal. 6:7, 8.

2:24-29. See EGW on Acts 15:1, 5.

3:19 (Matt. 27:21; 2 Cor. 5:10; Jude 15; Rev. 20:12, 13). The Tattered Shreds of Human Reasoning.—The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace.

The mystery of the incarnation and the crucifixion will be plainly discerned; for it will be presented before the mind's eye, and every condemned soul will read what has been the character of his rejection of truth. All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of "every word that proceedeth out of the mouth of God." They read the announcement, "Thou, O man, hast chosen to stand under the banner of the great rebel, Satan, and in so doing thou hast destroyed thyself." Whatever may have been the endowment of talent, whatever may have been the supposed wisdom, the rejecter of truth has then no ability to turn upon God. The door is shut, as was the door of the ark in Noah's day.

The great men of earth will then understand that they have surrendered mind and heart to ensnaring philosophy which pleased the carnal heart. Hope and grace and every inducement had been held out by One who loved them, and gave His life for them, that whosoever believeth in Him should not perish, but have everlasting life, but they refused the love of God. Their lofty opinions, their human reasonings, were extolled; they declared themselves sufficient in themselves to understand divine mysteries, and they thought their own powers of discrimination were strong enough to discern truth for themselves. They fell an easy prey to Satan's subtlety, for he presented before them specious errors in human philosophy, which has an infatuation for human minds. They turned from the Source of all wisdom, and worshiped intellect. The message and the messengers of God were criticized and discarded as beneath their human, lofty ideas. The invitations of mercy were made a jest, and they denied the divinity of Jesus Christ and derided the idea of His pre-existence before He assumed human nature. But the tattered shreds of human reasoning will be found to be only as ropes of sand in the great day of God (ST March 7, 1895).

Wicked Will Feel Agony of Cross.—Those who reject the mercy so freely proffered, will yet be made to know the worth of that which they have despised. They will feel the agony which Christ endured upon the cross to purchase redemption for all who would receive it. And they will then realize what they have lost—eternal life and the immortal inheritance (RH Sept. 4, 1883).

(Matt. 7:23; 27:40, 42; Rom. 14:11; Jude 15; Rev. 17:6; 15:17.) Indescribable Confusion of the Wicked.—When sinners are compelled to look upon Him who

clothed His divinity with humanity, and who still wears this garb, their confusion is indescribable. The scales fall from their eyes, and they see that which before they would not see. They realize what they might have been had they received Christ, and improved the opportunities granted them. They see the law which they have spurned, exalted even as God's throne is exalted. They see God Himself giving reverence to His law.

What a scene that will be! No pen can describe it! The accumulated guilt of the world will be laid bare, and the voice of the Judge will be heard saying to the wicked, "Depart from me, ye that work iniquity."

Then those who pierced Christ will remember how they slighted His love and abused His compassion; how they chose in His stead Barabbas, a robber and murderer; how they crowned the Saviour with thorns, and caused Him to be scourged and crucified; how, in the agony of His death on the cross, they taunted Him, saying, "Let him now come down from the cross, and we will believe him." "He saved others; himself he cannot save." They will seem to hear again His voice of entreaty. Every tone of solicitude will vibrate as distinctly in their ears as when the Saviour spoke to them. Every act of insult and mockery done to Christ will be as fresh in their memory as when the satanic deeds were done.

They will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb. "The wrath of the Lamb"—One who ever showed Himself full of tenderness, patience, and long-suffering, who, having given Himself up as the sacrificial offering, was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt (RH June 18, 1901).

3:19-28 (Gal. 2:16, 17; 3:10-13, 24). No Saving Properties in the Law.—I would call on all who would win heaven, to take warning. Do not devote your precious probationary time to sewing together fig leaves to cover the nakedness which is the result of sin. As you look into the Lord's great moral looking glass, His holy law, His standard of character, do not for a moment suppose that it can cleanse you. There are no saving properties in the law. It cannot pardon the transgressor. The penalty must be exacted. The Lord does not save sinners by abolishing His law, the foundation of His government in heaven and in earth. The punishment has been endured by the sinner's substitute. Not that God is cruel and merciless, and Christ so merciful that He died on Calvary's cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him (MS 145, 1897).

(Ch. 5:1.) "This Is Justification by Faith."—As the penitent sinner, contrite before God, discerns Christ's atonement in His behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child. I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands

faultless before God.

The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

Justification is the opposite of condemnation. God's boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal (MS 21, 1891).

A Sign to the World.—Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word. A living testimony goes forth to the world in consistent Christian action.

It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinction from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God (Letter 83, 1896).

3:20. See EGW on 1 John 3:4.

3:20-31 (Gal. 6:14; Eph. 2:8, 9; Titus 3:5; Heb. 7:25; Rev. 22:17). With Humble Hearts Survey the Atonement.—Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement.

This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us.

All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely." No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation (MS 50, 1900).

3:24-26 (see EGW on ch. 5:11). The Father Abundantly Satisfied.—The atonement that has been made for us by Christ is wholly and abundantly satisfactory to the Father. God can be just, and yet the justifier of those who believe (MS 28, 1905).

(Ch. 5:1.) Justification Means Complete Pardon.—[Rom. 3:24-26 quoted.] Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.

There is nothing in faith that makes it our saviour. Faith cannot remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer.

The sinner cannot depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God, which through Christ are made unto him sanctification and right-

eousness and redemption. And if he follows Jesus, he will walk humbly in the light, rejoicing in the light and diffusing that light to others. Being justified by faith, he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. The souls who are in subordination to God, who honor Him, and are doers of His Word, will receive divine enlightenment. In the precious Word of God there is purity and loveliness as well as beauty that, unless assisted by God, the highest powers of man cannot attain to (ST May 19, 1898).

(Ps. 18:35; 85:10; 89:14; Rev. 4:3; see EGW on John 3:16.) The Mingling of Judgment and Mercy.—As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God.

It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world's Redeemer and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King.

If we were defective in character, we could not pass the gates that mercy has opened to the obedient, for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. The change from earth to heaven will not change men's characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin—the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner (Letter II, 1890).

3:24-28 (see EGW on Gal. 2:16; 1 Thess. 4:3). Speculations About Righteousness by Faith.—Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision (MS 21, 1891).

3:25. See EGW on ch. 7:12.

3:27. See EGW on Eph. 2:8, 9.

3:28. See EGW on ch. 4:3, 4.

3:31 (ch. 6:15; 1 Sam. 15:22; Rev. 22:14; see EGW on 2 Cor. 3:7-18; Eph. 2:14-16; Rev. 2:6). God's Standard Has Not Changed.—The gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same He made in Eden—perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to

- By what law? of works? Nay: but by the law of faith.
- 28 Therefore we conclude that a man is justified by faith without the deeds of the law.
- 29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:
- 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.
- 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Righteousness by Faith An Old Testament Doctrine

- 4 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?
- 2 For if by Abraham were justified by works, he hath *whereof* to glory; but not before God.
- 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.
- 4 Now to him that worketh is the reward not reckoned of grace, but of debt.
- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
- 7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.
- 8 Blessed is the man to whom the Lord will not impute sin.
- 9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.
- 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
- 11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also:

3:28 Rom 3:20-22; Rom 3:26; Rom 4:5; Rom 5:1.
 3:29 Rom 1:16; Rom 9:24-26; Rom 11:12-15; Rom 15:9-13.
 3:30 Rom 3:28; Rom 4:11-12; Rom 10:12-13; Gal 2:14-16.
 3:31 Rom 4:13; Ps 119:126; Jer 8:8-9; Mt 5:17.

4:1 Rom 6:1; Rom 7:7; Rom 8:31; Isa 1:2; Mt 5:9.
 4:2 Rom 3:20-28; Phil 3:9; Rom 3:27; Rom 15:17.

4:3 Rom 9:17; Rom 10:11; Rom 11:2; Isa 8:20; Mk 12:10.

4:4 Rom 9:32; Rom 11:6; Rom 11:35.

4:5 Rom 4:24-25; Rom 5:22; Rom 5:1-2; Rom 10:5.

4:8 Isa 54:10-12; 2 Co 5:19-20; Phil 18:19.

4:9 Rom 3:29-30; Rom 9:23-24; Rom 10:12-13.

4:11 Ge 17:10; Ex 12:13; Ex 31:13; Ex 31:17.

4:13 Ge 12:3; Ge 17:4-5; Ge 17:16.

4:14 Rom 9:16; Gal 2:21; Gal 3:18-21.

4:15 Rom 1:17; Rom 2:5-6; Rom 3:19-20.

4:16 Rom 3:24-26; Rom 5:1; Gal 3:7-12; Gal 3:22.

4:17 Ge 17:4-5; Ge 17:16; Ge 17:20; Ge 25:1; Heb 11:12; Rom 3:20; Rom 4:2.

4:18 Rom 4:19; Rom 5:5; Rom 8:24; Ru 1:11-13; Pr 13:12.

4:19 Rom 4:20-21; Rom 14:21; Mt 6:30.

4:20 Nu 11:14-24; 2 Ki 7:2; 2 Ki 7:19.

4:21 Rom 8:38; 2 Ti 1:12; Heb 11:13.

4:22 Rom 4:3; Rom 4:6.

4:24 Ac 2:39; Rom 10:9-10; Mk 16:16; Jn 3:14-16.

4:25 Rom 4:25; Rom 5:6-8; Rom 8:3; Rom 8:32.

5:1 Rom 1:9; Rom 1:18; Rom 1:17; Rom 4:22; Rom 5:26-28.

- 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.
- 13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.
- 14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:
- 15 Because the law worketh wrath: for where no law is, *there is* no transgression.
- 16 Therefore it is of faith, that it *might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,
- 17 (As it is written, I have made thee a father of many nations,) 'before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.
- 18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.
- 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
- 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- 21 And being fully persuaded that, what he had promised, he was able also to perform.
- 22 And therefore it was imputed to him for righteousness.
- 23 Now it was not written for his sake alone, that it was imputed to him;
- 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
- 25 Who was delivered for our offences, and was raised again for our justification.

Rom

The Blessed Effects of Justification

- 5 Therefore being justified by faith, we have peace with God through our Lord

transgress My law? Who required this at your hands—to trample upon My rules of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. O that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice (RH Sept. 21, 1886).

(1 John 2:4.) Faith Manifested by Works of

4 ¹ or, like unto him

Obedience.—God requires at this time just what He required of the holy pair in Eden, perfect obedience to His requirements. His law remains the same in all ages. The great standard of righteousness presented in the Old Testament is not lowered in the New. It is not the work of the gospel to weaken the claims of God's holy law, but to bring men up where they can keep its precepts.

The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," is their cry; "only believe in Christ, and you will be saved. It is all you have to do." While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar" (RH Oct. 5, 1886).

Disconnect the Law and the Gospel?—The enemy has ever labored to disconnect the law and the gospel. They go hand in hand (MS 11, 1893).

We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable (MS 5, 1885).

It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ (MS 5, 1889).

The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears (Letter 119, 1897).

4:3-5 (chs. 3:28; 5:1; Eph. 2:8). Faith Lays Hold of Christ's Righteousness.—Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then according to His unfulfilling promises, God pardons his sin and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness.

"Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner's account. Christ's righteousness is accepted in place of man's failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness (RH Nov. 4, 1890).

5:1 (chs. 3:19-28; 4:3-5; Gal. 2:16; Heb. 11:1; see EGW on Gal. 5:6). Faith the Means, Not the End.—Faith is not the ground of our salvation, but it is the great blessing—the eye that sees, the ear that hears, the feet that run, the hand that grasps. It is the means, not the end. If Christ gave His life to save sinners, why shall I not take that blessing? My faith grasps it, and thus my faith is the substance of things hoped for, the evidence of things unseen. Thus resting and believing, I have peace with God through the Lord Jesus Christ (Letter 4, 1905).

(2 Cor. 5:7.) Faith and Feeling Distinct.—Faith and feeling are as distinct as the east is from the west. Faith is not dependent on feeling. We must earnestly cry to God in faith, feeling or no feeling, and then live our prayers. Our assurance and evidence is God's word, and after we have asked we must believe without doubting. I praise Thee, O God, I praise Thee. Thou hast not failed me in the performance of Thy word. Thou has revealed Thyself unto me, and I am Thine to do Thy will (Letter 7, 1892).

Simplicity and Power of Faith.—Faith is simple in its operation and powerful in its results. Many professed Christians, who have a knowledge of the sacred Word, and believe its truth, fail in the childlike trust that is essential to the religion of Jesus. They do not reach out with that peculiar touch that brings the virtue of healing to the soul (*Redemption: The Miracles of Christ*, p. 97).

5:11 (ch. 3:24-26). A Divine Remedy for Sin.—The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906).

5:12-19 (Matt. 4:1-11; 1 Cor. 15:22, 45; Phil. 2:5-8; Heb. 2:14-18; 4:15). Strength in Cooperating With God.—[Rom. 5:12, 18, 19 quoted.] The apostle contrasts the disobedience of Adam and the full, entire obedience of Christ. Think of what Christ's obedience means to us! It means that in His strength we too may obey. Christ was a human being. He served His heavenly Father with all the strength of His human nature. He has a twofold

nature, at once human and divine. He is both God and man.

Christ came to this world to show us what God can do and what we can do in cooperation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted.

Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful Helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love (MS 76, 1903)?

Christ a Free Moral Agent.—The second Adam was a free moral agent, held responsible for His conduct. Surrounded by intensely subtle and misleading influences, He was much less favorably situated than was the first Adam to lead a sinless life. Yet in the midst of sinners He resisted every temptation to sin, and maintained His innocence. He was ever sinless (SW Sept. 29, 1903).

Man on Vantage Ground With God.—As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where, through accepting Christ as his Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ (Letter 68, 1899).

6:1-4 (Matt. 28:19; 2 Peter 1:2, 5-7). Baptism a Mutual Pledge.—In baptism we are given to the Lord as a vessel to be used. Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present.

In the first chapter of Second Peter is presented the progressive work in the Christian life. The whole chapter is a lesson of deep importance. If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons—the Father, the Son, and the Holy Spirit (MS 57, 1900).

Faithfulness to Our Baptismal Vows.—Faithfulness to our baptismal vows gives the heart preparation needful for saving souls (RH May 26, 1904).

(2 Cor. 6:17, 18; 7:1; Col. 3:1.) Imprint of God Received by Baptism.—Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world, and have become members of the royal family, children of the heavenly King.

Those who do this are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will no longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God's sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ's kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to His name's glory.

Those who are baptized in the threefold name of the

Jesus Christ:

- 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
- 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
- 4 And patience, experience; and experience, hope:
- 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
- 6 For when we were yet without strength, ¹in due time Christ died for the ungodly.
- 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.
- 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
- 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
- 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.
- 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the ²atonement.

The Effects of Justification Contrasted with the Results of Adam's Fall

- 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, ³for that all have sinned:
- 13 (For until the law sin was in the world: but sin is not imputed when there is no law.)
- 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.
- 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.
- 16 And not as *it was* by one that sinned, *so is*

5:2 Jn 10:7, Jn 10:9; Jn 14:6; Ac 11:27; Eph 2:10;
5:3 Rom 4:5-5:7; Mt 5:10-12; Lk 6:22-23;

5:5 Job 27:8; Ps 22:5; Isa 26:15-18;
5:6 Eze 16:4-8; Eph 2:1-5; Col 2:13;

5:8 Rom 5:20; Jn 15:13; Eph 1:6-8;
5:9 Rom 5:1; Rom 5:29-20; Eph 2:15;

5:10 Rom 8:7; 2 Co 5:18-19; 2 Co 5:21; Jn 6:40; Jn 6:57;

5:11 Rom 5:20; 2:17; Rom 5:29-30; 1 Sa 2:1;

5:12 Rom 5:19; Ge 3:6; Rom 6:23; Ge 2:17; 1 Jn 1:8-10;

5:13 Ge 1:7-11; Ge 6:5-6; Ge 6:11;

5:14 Rom 5:17; Rom 5:21; Ge 4:8;
5:15 Rom 5:16-17; Rom 5:20;

5:17 Rom 5:12; Ge 3:6; Ge 3:19; 1 Co 15:21-22;

5:18 Rom 5:12; Rom 5:15; Rom 5:19;
5:19 Rom 5:14; Isa 53:10-12; Da 9:24;

5:20 Rom 5:19-20; Rom 4:15; Rom 6:14;
5:21 Rom 5:14;

6:1 Rom 4:5; Rom 6:15; Rom 2:4;

6:2 1 Jn 3:1; 1 Jn 4:1; Ge 39:9;

6:3 Rom 6:16; Rom 7:1; 1 Co 3:16; Mt 28:19; 1 Co 12:13;

6:4 Rom 6:3; Rom 2:12-13; Rom 3:1-3; 1 Pe 3:21;

6:5 Rom 6:8-12; Eph 2:5-6; Php 3:10-11; Ps 92:13;

6:6 Gal 2:20; Gal 5:23; Gal 6:14; Eph 4:22;

6:7 Rom 6:2; Rom 6:8; Rom 7:2; Rom 7:4;

6:8 1 Jn 3:1-3; 2 Ti 1:11-12; Jn 11:19;

6:9 Ps 16:9-11; Ac 2:24-28; Heb 7:16; Heb 7:25;

6:10 Rom 6:11; Rom 6:12; Rom 6:13; Rom 6:14; Rom 6:15; Rom 6:16; Rom 6:17; Rom 6:18; Rom 6:19; Rom 6:20; Rom 6:21; Rom 6:22; Rom 6:23; Rom 6:24; Rom 6:25; Rom 6:26; Rom 6:27; Rom 6:28; Rom 6:29; Rom 6:30; Rom 6:31; Rom 6:32; Rom 6:33; Rom 6:34; Rom 6:35; Rom 6:36; Rom 6:37; Rom 6:38; Rom 6:39; Rom 6:40; Rom 6:41; Rom 6:42; Rom 6:43; Rom 6:44; Rom 6:45; Rom 6:46; Rom 6:47; Rom 6:48; Rom 6:49; Rom 6:50; Rom 6:51; Rom 6:52; Rom 6:53; Rom 6:54; Rom 6:55; Rom 6:56; Rom 6:57; Rom 6:58; Rom 6:59; Rom 6:60; Rom 6:61; Rom 6:62; Rom 6:63; Rom 6:64; Rom 6:65; Rom 6:66; Rom 6:67; Rom 6:68; Rom 6:69; Rom 6:70; Rom 6:71; Rom 6:72; Rom 6:73; Rom 6:74; Rom 6:75; Rom 6:76; Rom 6:77; Rom 6:78; Rom 6:79; Rom 6:80; Rom 6:81; Rom 6:82; Rom 6:83; Rom 6:84; Rom 6:85; Rom 6:86; Rom 6:87; Rom 6:88; Rom 6:89; Rom 6:90; Rom 6:91; Rom 6:92; Rom 6:93; Rom 6:94; Rom 6:95; Rom 6:96; Rom 6:97; Rom 6:98; Rom 6:99; Rom 7:1; Rom 7:2; Rom 7:3; Rom 7:4; Rom 7:5; Rom 7:6; Rom 7:7; Rom 7:8; Rom 7:9; Rom 7:10; Rom 7:11; Rom 7:12; 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more dominion over him.

- 10 For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.
- 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Deliverance from the Bondage of Law and Sin

- 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.
- 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
- 14 For sin shall not have dominion over you: for ye are not under the law, but under grace.
- 15 What then? shall we sin, because we are not under the law, but under grace? God forbid.
- 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?
- 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

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- 18 Being then made free from sin, ye became the servants of righteousness.
- 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
- 20 For when ye were the servants of sin, ye were free from righteousness.
- 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.
- 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

6:10 Rom 8:3, 2 Co 5:21, Heb 9:26-28; 1 Pt 3:18.

6:11 Rom 8:18, Rom 6:12, Rom 6:13; 1 Co 6:20.

6:12 Rom 6:16, Rom 5:21, Rom 7:23-24; Nu 34:55.

6:13 Rom 6:16, Rom 6:19; Rom 7:5, Rom 7:23.

6:14 Rom 6:12, Rom 5:20-21; Rom 8:2, Ps 130:7-8.

6:15 Rom 5:9, 1 Jn 1:11, 1 Jn 2:1; 1 Co 9:20-21.

6:16 Rom 6:3, Rom 6:13, Jos 2:15, Mt 6:24, Jn 8:34.

6:17 Rom 1:8, 1 Ch 29:12-16, Eze 7:27, Mt 11:25-26.

6:18 Rom 6:14, Ps 116:10, Ps 119:32, Ps 119:45.

6:19 Rom 5:5, 1 Co 9:8, 1 Co 15:52, Gal 3:15.

6:20 Rom 6:16-17; Jn 6:54.

6:21 Rom 7:5, Pr 1:31, Pr 5:10-13; Pr 9:17-18.

6:22 Rom 6:13; Rom 6:18, Rom 8:2, Jn 8:32.

6:23 Rom 5:12; Ge 2:17, Ge 3:19; Isa 3:11.

7:1 Rom 6:3, Rom 9:5, Rom 10:1.

7:2 Ge 2:23-24; Nu 40:7-8; 1 Co 7:3, 1 Co 7:9.

7:3 Ex 20:14, Lev 20:10, Nu 5:13, Dt 22:24-24, Mt 5:32, Mk 10:6-12.

7:4 Rom 7:6, Rom 6:14, Rom 8:2, Gal 2:19-20, Gal 3:13, Gal 2:20, Heb 10:10.

7:5 Rom 8:9-10, Jn 4:6, Gal 5:16-17.

7:6 Rom 7:4, Rom 6:14-15, Gal 3:13.

7:7 Rom 8:5, Rom 1:1, Rom 6:15, Rom 7:8.

7:8 Rom 7:11, Rom 7:13, Rom 7:15, Rom 1:15.

7:9 Rom 10:5, Lev 18:5, Eze 20:11, Eze 20:13.

7:10 Rom 7:8, Rom 7:13, Isa 44:20.

7:11 Rom 7:14, Rom 8:31, Rom 12:2.

7:12 Rom 8:5, Gal 3:21, Rom 7:8-11, Rom 5:20.

The Relation of the Law to Sin

- 7 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?
- 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.
- 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.
- 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.
- 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
- 6 But now we are delivered from the law, that being dead wherein we were held: that we should serve in newness of spirit, and not in the oldness of the letter.
- 7 What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
- 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.
- 9 For I was alive without the law once: but when the commandment came, sin revived, and I died.
- 10 And the commandment, which was ordained to life, I found to be unto death.
- 11 For sin, taking occasion by the commandment, deceived me, and by it slew me.
- 12 Wherefore the law is holy, and the commandment holy, and just, and good.
- 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

who assume the name of Christ are unsanctified and unholy. They have been baptized, but they were buried alive. Self did not die, and therefore they did not rise to newness of life in Christ (MS 148, 1897).

(2 Cor. 6:17.) **Baptism Not Graduation.**—Every opportunity, every advantage, every privilege, has been given to us to gain a rich Christian experience; but we do not learn everything all at once. There must be a growth. Many, having learned a little in school, think they are ready to graduate. They think they know about all that is worth knowing. We are not to think that as soon as we are baptized we are ready to graduate from the school of Christ. When we have accepted Christ, and in the name of the Father, and of the Son, and of the Holy Spirit have pledged ourselves to serve God, the Father, Christ, and the Holy Spirit—the three dignitaries and powers of heaven—pledge themselves that every facility shall be given to us if we carry out our baptismal vows to “come out from among

them, and be . . . separate, . . . and touch not the unclean thing.” When we are true to our vows, He says, “I will receive you” (MS 85, 1901).

6:3, 4, See EGW on Deut. 20:18.

6:3-5, See EGW on Mark 16:1, 2.

6:15, See EGW on ch. 3:31.

6:19, 22 (1 Thess. 3:13; 4:7; Heb. 12:14). **Wholeness to God**—Holiness is wholeness to God. The soul is surrendered to God. The will, and even the thoughts, are brought into subjection to the will of Christ. The love of Jesus fills the soul, and is constantly going out in a clear, refreshing stream, to make glad the hearts of others (MS 33, 1911).

6:23, **A Voice Heard in Heaven.**—Transgression placed the whole world in jeopardy, under the death sentence. But in heaven there was heard a voice saying, “I have found a ransom” (Letter 22, 1900).

7:7, See EGW on 2 Cor. 3:7-18.

7:7-9 (Phil. 3:5, 6; James 1:23-25). **Paul's Marvelous**

³ Gr. arms, or, weapons ⁴ Gr. whereto ye were delivered ⁵ Gr. to righteousness ⁷ 1 Gr. passions ² or, being dead to that ³ or, concupiscence

The Conflict Between Flesh and Spirit

- 14 For we know that the law is spiritual: but I am carnal, sold under sin.
- 15 For that which I do I ⁴allow not: for what I would, that do I not; but what I hate, that do I.
- 16 If then I do that which I would not, I consent unto the law that *it* is good.
- 17 Now then it is no more I that do it, but sin that dwelleth in me.
- 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.
- 19 For the good that I would I do not: but the evil which I would not, that I do.
- 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
- 21 I find then a law, that, when I would do good, evil is present with me.
- 22 For I delight in the law of God after the inward man:
- 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
- 24 O wretched man that I am! who shall deliver me from ⁵the body of this death?
- 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The Spirit-filled Life

- 8** *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
- 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
- 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and ⁶for sin, condemned sin in the flesh:
- 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Change.—Paul says that “as touching the law”—as far as outward acts were concerned—he was “blameless,” but when the spiritual character of the law was discerned, when he looked into the holy mirror, he saw himself a sinner. Judged by a human standard, he had abstained from sin, but when he looked into the depths of God’s law, and saw himself as God saw him, he bowed in humiliation, and confessed his guilt. He did not go away from the mirror and forget what manner of man he was, but he exercised genuine repentance toward God and faith toward our Lord Jesus Christ. He was washed, he was cleansed. He says, “I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died.”

Sin then appeared in its true hideousness, and his self-

7:14 Lev. 19:18; Dt. 6:5; Ps. 51:6; Mt. 5:22;
7:15 Rom. 14:22; Lk. 11:38; Ps. 16; Na. 1:7;
7:16 Rom. 7:12;
Rom. 7:14; Rom. 7:22;
7:17 Rom. 7:20;
Rom. 7:26; 2 Co. 8:12;
7:18 Ge. 6:5; Ge. 8:21; Job. 14:1;
7:20 Rom. 7:17;
7:21 Rom. 7:23;
Rom. 6:12; Rom. 6:14;
7:22 Rom. 8:7; Job. 25:12; Ps. 1:2;
7:23 Rom. 7:5; Rom. 7:21; Rom. 7:25;
7:24 Rom. 8:26; 1 Co. 9:30; 6:6;
7:25 Rom. 6:14;
Rom. 6:17.

8:1 Rom. 4:7, 8;
Rom. 5:1; Rom. 7:17;
8:2 Rom. 4:27; Jn. 8:50; Rom. 10:11;
8:3 Rom. 4:20; Rom. 7:5, 11; Ac. 13:49;
8:4 Gal. 5:22-23;
Jeph. 5:26-27; Col. 1:22;
8:5 Rom. 12:13; Jn. 5:6; 1 Co. 15:48;
8:6 Rom. 8:7; Rom. 8:15; Rom. 6:21;
8:7 Rom. 1:28; Rom. 1:30; Rom. 5:10;
8:8 Rom. 8:9; Rom. 7:5; Jn. 3:3; Jn. 3:5-6;
8:9 Rom. 8:2; Eze. 11:19; Eze. 36:26-27;
8:10 Jn. 6:50; Jn. 14:20; Jn. 14:23;
8:11 Rom. 8:9; Rom. 4:24-25; Ac. 2:4;
8:12 Rom. 6:12-15;
Ps. 116:10;
8:13 Rom. 8:1; Rom. 8:4-6; Rom. 6:21;
8:14 Rom. 8:5; Rom. 8:9; Ps. 143:10;
8:15 Ps. 20:19; Nu. 17:12; Lk. 8:28;
8:16 Rom. 8:23; Rom. 8:26; 2 Co. 1:22;
2 Co. 5:5;
8:17 Rom. 8:3; Rom. 8:20; Rom. 5:9-10;
8:18 Mt. 5:11-12; Ac. 20:24; 2 Co. 1:17-18;
8:19 Rom. 8:23; Php. 1:20; Isa. 65:17;
8:20 Rom. 8:22; Ge. 3:17-19; Ge. 5:29;
8:21 2 Pe. 4:13;
Rom. 8:19; Rev. 22:3-5;
8:22 Rom. 8:20; Mk. 16:15; Col. 1:24.

⁴ Gr. know

⁵ or, this body of death

- 6 For ⁷to be carnally minded *is* death; but ⁸to be spiritually minded *is* life and peace.
- 7 Because ⁹the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.
- 8 So then they that are in the flesh cannot please God.
- 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
- 10 And if Christ be in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.
- 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies ¹⁰by his Spirit that dwelleth in you.
- 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.
- 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.
- 14 For as many as are led by the Spirit of God, they are the sons of God.
- 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- 16 The Spirit itself beareth witness with our spirit, that we are the children of God;
- 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.
- 18 For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.
- 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
- 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,
- 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.
- 22 For we know that ¹¹the whole creation groaneth and travaileth in pain together

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esteem was gone. He became humble. He no longer ascribed goodness and merit to himself. He ceased to think more highly of himself than he ought, and he ascribed all the glory to God. He was no longer ambitious for greatness. He ceased to want to avenge of himself, and was no longer sensitive to reproach, neglect, or contempt. He no longer sought earthly alliance, station, or honor. He did not pull others down to uplift himself. He became gentle, condescending, meek and lowly of heart, because he had learned his lesson in the school of Christ. He talked of Jesus and His matchless love, and grew more and more into His image. He bent his whole energy to win souls to Christ. When trial came upon him because of his unselfish labor for souls, he bowed in prayer, and his love for them increased. His life was hid with Christ in God, and he loved Jesus with all the ardor of his nature. Every church was dear to him; every church member was a person of interest to him; for he looked upon every soul as the

⁸ 1 or, by a sacrifice for sin ² Gr. the minding of the flesh ³ Gr. the minding of the Spirit ⁴ Gr. the minding of the flesh ⁵ or, because of his spirit ⁶ or, every creature

purchase of the blood of Christ (RH July 22, 1890).

7:9. God's Law Did Not Die.—The apostle Paul, in relating his experience, presents an important truth concerning the work to be wrought in conversion. He says, "I was alive without the law once"—he felt no condemnation; "but when the commandment came," when the law of God was urged upon his conscience, "sin revived, and I died." Then he saw himself a sinner, condemned by the divine law. Mark, it was Paul, and not the law, that died (4SP 297).

7:12 (ch. 3:25; Eph. 1:7). The Law Holds Its Dignity.—Through the plan of salvation the law holds its dignity in condemning the sinner, and the sinner can be saved through the propitiation of Christ for our sins, "in whom we have redemption through his blood, even the forgiveness of sins." The law is not changed in any particular to meet man in his fallen condition. It remains what it ever has been—holy, just, and good (RH May 23, 1899).

8:11 (Matt. 26:39; Luke 22:42, 43; see EGW on 1 Cor. 15:20, 40-52). A Cup of Blessing.—"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." O how precious are these words to every bereaved soul! Christ is our Guide and Comforter, who comforts us in all our tribulations. When He gives us a bitter draught to drink, He also holds a cup of blessing to our lips. He fills the heart with submission, with joy and peace in believing, and enables us to say submissively, Not my will, but Thy will, O Lord, be done (Letter 65a, 1894).

8:13. See EGW on 1 Cor. 9:24-27.

8:15-21 (1 Tim. 1:9, 10; James 1:22-25; see EGW on 2 Cor. 3:6-9). Not Obedient, but Transgressors, Under Bondage.—Paul in his Epistle to Timothy describes the very men who are under the bondage of the law. They are the transgressors of the law. He names them lawless, disobedient, sinners, unholily, profane, murderers, adulterers, liars, and all who depart from sound doctrine. 1 Tim. 1:9, 10.

The law of God is the mirror to show man the defects in his character. But it is not pleasant to those who take pleasure in unrighteousness to see their moral deformity. They do not prize this faithful mirror, because it reveals to them their sins. Therefore, instead of instituting a war against their carnal minds, they war against the true and faithful mirror, given them by Jehovah for the very purpose that they may not be deceived, but that they may have revealed to them the defects in their character.

Should the discovery of these defects lead them to hate the mirror, or to hate themselves? Should they put away the mirror which discovers these defects? No; the sins which they cherish, which the faithful mirror shows them as existing in their characters, will close before them the portals of heaven, unless they are put away, and they become perfect before God (RH March 8, 1870).

(Gal. 4:24-31; 5:1.) Obedience Not Bondage.—No one who believes in Jesus Christ is under bondage to the law of God; for His law is a law of life, not of death, to those who obey its precepts. All who comprehend the spirituality of the law, all who realize its power as a detector of sin, are in just as helpless a condition as is Satan himself, unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ, who is our atonement—atonement with God.

Through faith in Christ obedience to every principle of the law is made possible (MS 122, 1901).

(Gal. 3:6-9) The Bondage of Legal Religion.—The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith (YI Sept. 22, 1892).

8:17 (Gal. 4:7). Privileges for God's Obedient

Children.—God loves His obedient children. He has a kingdom prepared, not for disloyal subjects, but for His children whom He has tested and tried in a world marred and corrupted by sin. As obedient children, we have the privilege of relationship with God. "If children," He says, "then heirs" to an immortal inheritance. . . . Christ and His people are one (Letter 119, 1897).

8:18. See EGW on 2 Cor. 4:17, 18.

8:22. See EGW on Gen. 3:17, 18.

8:26. See EGW on Matt. 3:13-17.

8:26, 34 (Eph. 5:2; Heb. 7:24-28; 8:1, 2; 9:24; 1 John 2:1; Rev. 8:3, 4; see EGW on Acts 1:11; Heb. 7:25). Intercession of Christ and His Spirit.—Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner.

Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart.

The religious services, the prayers, the praise, the penitent confession of sin ascend from true believers as incense to the heavenly sanctuary; but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor who is at God's right hand presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits, in which there is no taint of earthly corruption. He gathers into this censer the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned.

O, that all may see that everything in obedience, in penitence, in praise and thanksgiving must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat (MS 50, 1900).

8:29 (2 Cor. 3:18; Col. 3:10). Moral Image of God Restored Through Christ.—Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character, for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror (RH June 10, 1890).

8:29, 30. See EGW on Eph. 1:4, 5, 11.

8:34 (Heb. 7:25; 1 John 2:1; see EGW on Matt. 28:18). Kept by Christ's Intercessions.—Everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession (MS 73, 1893).

(Eph. 5:2; Heb. 7:25-27; 9:23-26; 13:15; Rev. 8:3, 4.) Constant Need of Christ's Intercession.—Christ was the foundation of the whole Jewish economy. In the service of the Jewish priesthood we are continually reminded of the

- until now.
- 23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.
- 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- 25 But if we hope for that we see not, *then* do we with patience wait for it.
- 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.
- 27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.
- 28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.
- 29 For whom he did foreknow, he also did predestinate to *be* conformed to the image of his Son, that he might be the firstborn among many brethren.
- 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.
- 31 What shall we then say to these things? If *God be* for us, who *can be* against us?
- 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?
- 33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.
- 34 Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.
- 35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- 36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.
- 37 Nay, in all these things we are more than conquerors through him that loved us.

8:23 Rom 8:15-16; Rom 5:5; 2 Co 5:5; Gal 5:22-23;
8:24 Rom 5:2; Rom 12:12; Rom 15:3; Rom 15:13;
8:25 Rom 8:24; Rom 2:7; Rom 12:12; Ge 9:16;
8:26 Rom 15:1; 2 Co 12:5-10; Heb 4:15; Heb 5:2;
8:27 1 Ch 28:9; 1 Ch 29:17; Ps 7:9; Ps 14:21;
8:28 Rom 8:35-39; Rom 5:3-4; Ge 50:20; Dt 32:33;
8:29 Rom 11:2; Ex 33:12; Ex 33:17; Ps 1:6; Mt 7:23; 2 Ti 2:19;
8:30 Rom 8:29; Rom 1:6; Rom 9:24; 21; Isa 41:9; 1 Co 1:2;
8:31 Rom 4:1; Ge 15:1; Nu 14:9; Dt 33:29;
8:32 Rom 5:6-10; Rom 11:21; Ge 22:12;
8:33 Rom 8:1; Job 1:9-11; Job 2:3-6;
8:34 Rom 8:1; Rom 11:13; Job 31:29;
8:35 Rom 8:39; Ps 104:17; Jer 31:3; Jo 10:28;
8:36 Ps 34:22; Ps 111:7; Jo 16:2; 1 Co 15:50;
8:37 2 Ch 20:25-27; Isa 25:8; 1 Co 15:51;
8:38 Rom 8:21; 2 Co 4:13; 2 Ti 1:12; Heb 11:13;
8:39 Eph 3:18-19; Ex 9:16-17; Ps 93:3-4;

9:1 Rom 1:9; 2 Co 1:24; 2 Co 11:31; 2 Co 12:10;
9:2 Rom 10:1; 1 Sa 15:35; Ps 119:136;
9:3 Ex 32:32; Dt 21:23; Jos 6:17-18;
9:4 Rom 9:6; Ge 32:28; Ex 19:24;
9:5 Rom 11:28; Dt 10:15; Rom 1:3;
9:6 Rom 3:3; Rom 11:2-3; Nu 24:19; Isa 55:11;
9:7 Lk 3:8; Lk 16:24-25; Lk 16:30; Jo 8:57-39;
9:8 Rom 4:11-16; Gal 3:22-31;
9:9 Ge 17:21; Ge 18:10; Ge 18:19;
9:10 Rom 5:3; Rom 5:11; Lk 16:26;
9:11 Rom 4:17; Ps 51:5; Eph 2:3;
9:12 Ge 25:22-23; 2 Sa 14:1;

- 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,
- 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The Election of Israel (9:1-11:36)

Paul's Sorrow over Israel's Rejection

- 9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,
- 2 That I have great heaviness and continual sorrow in my heart.
- 3 For I could wish that myself were 'accursed from Christ for my brethren, my kinsmen according to the flesh:
- 4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of *God*, and the promises;
- 5 Whose are the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

The Justice of the Rejection

- 6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:
- 7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.
- 8 That is, They which are the children of the flesh, *these are not* the children of God: but the children of the promise are counted for the seed.
- 9 For *this is* the word of promise, At this time will I come, and Sarah shall have a son.
- 10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;
- 11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)
- 12 It was said unto her, The 'elder shall serve the 'younger.

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sacrifice and intercession of Christ. All who come to Christ today are to remember that His merit is the incense that mingles with the prayers of those who repent of their sins and receive pardon and mercy and grace. Our need of Christ's intercession is constant. Day by day, morning and evening, the humble heart needs to offer up prayers to which will be returned answers of grace and peace and joy. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifice God is well pleased" (MS 14, 1901).

John 14:6; 1 Tim. 2:5; Heb. 9:11-14.) Clothed With His Priestly Vestments.—Christ is the connecting link between God and man. He has promised His personal intercession by employing His name. He places the whole virtue of His righteousness on the side of the suppliant. Christ pleads for man, and man, in need of divine help,

pleads for himself in the presence of God, using the power of the influence of the One who gave His life for the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. Oh, who can value this great mercy and love! As we approach God through the virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite. He puts His merits, as sweet incense, in a censer in our hands, in order to encourage our petitions. He promises to hear and answer our supplications.

Yes, Christ has become the medium of prayer between man and God. He also has become the medium of blessing between God and man. He has combined divinity and humanity. Men are to be co-laborers with God in the salvation of their own souls, and then make earnest, persevering, untiring efforts to save those who are ready to

7 or, that 9¹ or, separated 2 or, testaments 3 or, greater 4 or, lesser

13 As it is written, Jacob have I loved, but Esau have I hated.

God's Will Not to Be Questioned

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is not* of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that *repliest* against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

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21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What if* God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath *'fitted to destruction'*:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that in* the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish *'the work*, and cut *it*

9:13 Mal 1:2-3; Ge 29:31; Ge 29:33; Dt 21:15;

9:14 Rom 5:1; Rom 5:5; Rom 2:5; Rom 4:5,6;

9:15 Rom 9:16; Rom 9:18-19; Ex 33:19;

9:16 Rom 9:11; Ge 27:1-4; Ge 27:9-14;

9:17 Rom 11:4; Gal 4:8; Gal 3:22; Gal 3:30; Ex 9:16;

9:18 Rom 9:15-16; Rom 5:20-21; Eph 1:6;

9:19 Rom 3:8; 1 Co 15:12; 1 Co 15:35; Jas 1:13;

9:20 Rom 2:1; Mic 6:8; 1 Co 7:16; Jas 2:20;

9:21 Rom 9:11; Rom 9:18; Pr 16:4; Isa 64:8;

9:22 Rom 2:4-5; Rom 5:20-21; Eph 1:6-8; Eph 1:18;

9:24 Rom 8:28-30; 1 Co 1:9; Heb 3:1; 1 Pe 5:10;

9:25 Hos 1:1-2; Hos 2:23; 1 Pe 2:10;

9:26 Hos 1:9-10; Rom 8:16; Isa 45:6; Jo 11:52;

9:27 Isa 1:1; Isa 10:20-23; Rom 11:4-6;

9:28 Isa 28:22; Isa 30:12-14; Da 9:26-27; Mt 24:21;

9:29 Isa 1:9; Isa 63:14; A 22; Jas 5:4;

9:30 Rom 9:14; Rom 3:5; Rom 1:18-32; Rom 1:11;

9:31 Rom 9:40-42; Rom 10:2-4; Gal 5:21;

9:32 Rom 4:16; Rom 10:5; Mt 19:16-20; In 6:27-29;

9:33 Ps 118:22; Isa 8:14-15; Isa 28:16;

10:1 Rom 9:1-4; Ex 32:10; Ex 32:13;

10:2 2 Co 8:5; Gal 3:15; Col 3:15; 2 Ki 10:16;

10:3 Rom 1:17; Rom 3:22; Rom 5:26;

10:4 Rom 3:25-31; Rom 8:4-5; Isa 54:11;

10:5 Lev 18:5; Ne 9:29; Eze 20:11;

10:6 Rom 3:22; Rom 3:25; Rom 4:13;

10:7 Rom 4:25; Heb 15:20; 1 Pe 3:18;

10:8 Dt 30:13; Rom 10:17; Rom 1:16-17;

10:9 Rom 14:11; Mt 10:32-35; Lk 12:8; Jo 4:2; Jo 4:8;

short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaot had left us a seed, we had been as Sodom, and been made like unto Gomorrah.

Israel's Lack of Faith the Cause of the Rejection

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be *'ashamed*.

10 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*);

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even in* thy mouth, and in thy heart: that is, the word of faith, which we preach:

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine

with it. They themselves break the terms of their election. Obedience to the commandments of God gives us a right to the privileges of His church (MS 160, 1898).

11:5 (John 15:4). **The Only Election in the Bible.**—(John 15:4 quoted.) Now here are the most precious jewels of truth for every individual soul of us. Here is the only election in the Bible, and you can prove yourself elected of Christ by being faithful; you can prove yourself the chosen of Christ by abiding in the vine (MS 43, 1894).

11:33 (Job 11:7; 1 Cor. 2:7-14; see EGW on Job 38; 1 Cor. 13:12). **A Boundary Where Man's Resources Cease.**—It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a boundary where man's resources must cease. There are many things that can never be reasoned out by the strongest intellect or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure infinity.

perish (Letter 22, 1898).

9:5. See EGW on John 1:1-3.

10:5. See EGW on Deut. 6:6-9.

11. **Jews Not to Be Ignored.**—The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come to our people. In all wisdom and righteousness we must clear the King's highway. The Jews are to be given every opportunity of coming to the light (Letter 96, 1910).

11:4-6 (Eph. 1:4, 5, 11; 1 Peter 1:2; 2 Peter 1:10). **Complying With Conditions of Election.**—If we comply with the conditions the Lord has made, we shall secure our election to salvation. Perfect obedience to His commandments is the evidence that we love God, and are not hardened in sin.

Christ has a church in every age. There are in the church those who are not made any better by their connection

- heart that God hath raised him from the dead, thou shalt be saved.
- 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
- 11 For the scripture saith, Whosoever believeth on him shall not be ashamed.
- 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
- 13 For whosoever shall call upon the name of the Lord shall be saved.
- 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
- 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
- 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed 'our report'?
- 17 So then faith *cometh* by hearing, and hearing by the word of God.
- 18 But I say, Have they not heard? Yea verily, their sound went into all the earth, and their words unto the ends of the world.
- 19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them* that are no people, and by a foolish nation I will anger you.
- 20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
- 21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Final Restoration of Israel

- 11 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
- 2 God hath not cast away his people which he foreknew. Not ye not what the scripture saith 'of Elias? how he maketh intercession to God against Israel, saying,

10:10 Lk 8:15; Jn 1:12-13; Jn 3:19-21;
10:11 Rom 9:33;
Isa 28:16; Isa 49:23;
Jer 17:7.
10:12 Rom 3:22;
Rom 3:29-30; Rom 4:11-12; Rom 9:24;
10:13 Jost 2:32; Ac 2:21
10:15 Jer 23:32; Mt 9:38-10:6; Mt 28:18-20;
10:16 Rom 3:3;
Rom 11:17; Jn 10:26;
Ac 28:23.
10:17 Rom 10:14;
Rom 1:16; Lk 16:29-31; 1 Co 1:18-24;
10:18 Ac 2:5-11; Ac 26:20; Ac 28:23; Rom 1:8.
10:19 Rom 10:18;
Rom 5:26; 1 Co 1:12;
1 Co 7:29.
10:20 Pr 28:1; Isa 58:1; Eph 6:19-20;
Rom 9:30.
10:21 Pr 1:24; Isa 65:2-5; Jer 25:1; Jer 35:15; Mt 20:1-15;
11:1 1 Sa 12:22; 2 Ks 23:27; Jer 35:21-26; Hies 9:17; Rom 3:4; Rom 9:5.
11:2 Rom 8:29-30;
Rom 9:6; Rom 9:23;
Ac 13:48.
11:3 1 Ki 18:1; 1 Ki 18:13; 1 Ki 19:10-18;
11:4 1 Ki 19:18; Nu 25:3; Dt 3:5; Jdg 2:15;
11:5 Rom 11:6-7;
Rom 2:27; Rom 11:28;
Rom 9:11;
11:6 Rom 3:27-28;
Rom 4:5; Rom 5:20-21; Dt 9:4-6;
11:7 Rom 5:9; Rom 6:15; 1 Co 10:19; Php 1:18; Rom 9:31-32;
11:8 Isa 29:10; Dt 29:1; Isa 6:9; Jer 5:21;
11:9 Ps 69:22-25;
Dt 6:10-12; Dt 32:13-15; 1 Sa 25:36-38;
11:10 Rom 11:8;
Rom 11:21; Ps 69:24;
11:11 Eze 18:23;
Eze 18:32; Eze 34:11;
11:12 Rom 11:15;
Rom 11:33; Rom 9:23;
11:13 Rom 15:16-19; Ac 9:15; Ac 13:2;
11:14 1 Co 7:16; 1 Co 9:20-22; 2 Ti 2:10;
11:15 Rom 1:1-2;
Rom 11:11-12; Rom 5:10; Dt 9:24;
11:16 Ex 22:29; Ex 24:16; Ex 25:19;
11:17 Ps 80:11-16;
Isa 4:3; Isa 27:11; Jer 11:16.

- 3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.
- 4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image* of Baal.
- 5 Even so then at this present time also there is a remnant according to the election of grace.
- 6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.
- 7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were *blinded*
- 8 (According as it is written, God hath given them the spirit of 'slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
- 9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:
- 10 Let their eyes be darkened that they may not see, and bow down their back always.
- 11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation is *come* unto the Gentiles, for to provoke them to jealousy.
- 12 Now if the fall of them *be* the riches of the world, and the 'diminishing of them the riches of the Gentiles; how much more their fulness?
- 13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:
- 14 If by any means I *may* provoke to emulation *them which are my flesh*, and might save some of them.
- 15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of *them be*, but life from the dead?
- 16 For if the firstfruit *be* holy, the lump is also *holy*: and if the root *be* holy, so are the branches.
- 17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in *among* them, and with them

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Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger upon the borders of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God: for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and power of God (Ritl Dec. 29, 1896).

(John 17:3.) **Avoiding Guesswork in the Quest for God.**—Human talent and human conjecture have tried by searching to find out God. But guesswork has proved itself to be guesswork. Man cannot by searching find out God. This problem has not been given to human beings. All that man needs to know and can know of God has been revealed in His Word and in the life of His Son, the great Teacher.

Let men remember that they have a Ruler in the heavens, a God who will not be trifled with. He who puts his reason to the stretch in an effort to exalt himself and to delineate God, will find that he might far better have stood as a humble suppliant before God, confessing himself to be only an erring human being.

God cannot be understood by men. His ways and works are past finding out. In regard to the revelations that He has made of Himself in His Word, we may talk, but other than this, let us say of Him, Thou art God, and Thy ways are past finding out.

There is a knowledge of God and of Christ which all who are saved must have. "This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

The question for us to study is, What is truth—the truth for this time, which is to be cherished, loved, honored, and obeyed? The devotees of science have been defeated and

- partake of the root and fatness of the olive tree;
- 18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.
- 19 Thou wilt say then, The branches were broken off, that I might be grafted in.
- 20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:
- 21 For if God spared not the natural branches, *take heed* lest he also spare not thee.
- 22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.
- 23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.
- 24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?
- 25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that *blindness* in part is happened to Israel, until the fulness of the Gentiles be come in.
- 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
- 27 For this *is* my covenant unto them, when I shall take away their sins.
- 28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.
- 29 For the gifts and calling of God *are* without repentance.
- 30 For as ye in times past have not *believed* God, yet have now obtained mercy through their unbelief:
- 31 Even so have these also now not *believed*, that through your mercy they also may obtain mercy.
- 32 For God hath *concluded* them all in

11:18 Rom 11:20, Rom 5:27; 1 Ki 20:11; Pr 16:18.
 11:20 Jn 4:17-18; Jas 2:19; Rom 4:5; Ac 13:46-47.
 11:22 Ps 58:10-11; Ps 78:9, 52; Ps 136:15-22.
 11:23 Zec 12:10; Mt 23:39.
 11:25 Ps 107:45; Hos 1:9, 1 Co 10:1; 1 Co 12:1, 2 Pe 5:8; Rom 16:25.
 11:26 Isa 11:11-16; Jer 31:17; Isa 54:6-10.
 11:27 Isa 55:3; Isa 59:21; Jer 31:31-34.
 11:28 Rom 11:11; Rom 11:30; Mt 21:43; Ac 14:15-16.
 11:30 1 Co 6:9-11; Eph 2:1-2; Eph 2:12-13.
 11:32 Rom 5:9; Rom 5:22; Gal 3:22; Jn 1:7.
 11:33 Ps 107:8; Pr 25:3; Eph 3:18; Rom 2:4.
 11:34 Job 15:8; Job 36:22; Isa 40:13; Jer 23:18.
 11:35 Job 35:7; Job 41:11; Mt 20:15.
 11:36 1 Ch 29:11-12; Ps 44:6; Pr 16:4; Da 2:20-23.
 12:1 Rom 15:30; 1 Co 1:10; 2 Co 5:20; 2 Co 6:1.
 12:2 Ex 23:2; Lev 18:29-30; Dt 18:9-14; Jn 7:7.
 12:3 Rom 12:6-8; Rom 15; Rom 15:15-16; 1 Co 5:10.
 12:4 1 Co 12:4; 1 Co 12:12; 1 Co 12:27.
 12:5 Rom 12:4; 1 Co 10:17; 1 Co 12:12-14; 1 Co 12:20.
 12:6 Rom 1:11; 1 Co 1:5-7; 1 Co 1:6-7; 1 Co 12:4-11.
 12:7 Isa 21:8; Eze 31:21; Eze 35:7-9.
 12:8 Ac 13:15; Ac 15:32; Ac 20:2; 1 Co 14:3; 1 Th 2:3.
 6 or, hardness
 7 or, obeyed
 8 or, obeyed
 9 or, shut them all up together
 10 Gr. him

- unbelief, that he might have mercy upon all.
- 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!
- 34 For who hath known the mind of the Lord? or who hath been his counsellor?
- 35 Or who hath first given to him, and it shall be recompensed unto him again?
- 36 For of him, and through him, and to him, *are* all things: to *whom be* glory for ever. Amen.

Practical Application of the Doctrine of Righteousness by Faith (12:1-15:13)

The Christian's Sacrifice of Himself

- 12 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.
- 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

The Christian as a Member of the Church

- 3 For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think; but to think *soberly*, according as God hath dealt to every man the measure of faith.
- 4 For as we have many members in one body, and all members have not the same office:
- 5 So we, *being* many, are one body in Christ, and every one members one of another.
- 6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith:
- 7 Or ministry, *let us wait on our* ministering: or he that teacheth, on teaching:
- 8 Or he that exhorteth, on exhortation: he that *giveth*, *let him do it* *with simplicity*: he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

disheartened in their effort to find out God. What they need to inquire is, What is truth (MS 124, 1903)?

12. A Sermon Written for Our Instruction.—A study of the twelfth chapter of Romans would be of profit to us. It is a sermon by the apostle Paul, written for our instruction (MS 50, 1903).

12:1. See EGW on Ex. 20:1-17.

12:1, 2 (ch. 1:20; Ps. 139:1-4). God's Works Are His Teachers.—[Rom. 12:1, 2 quoted.] What does God accomplish, and what does He demand of us individually in the work of saving ourselves? God works in us by the light of His truth, which lighteneth every man that cometh into the world. The Scriptures refer to the works of God as they are revealed in our world, as so many teachers whose voices have gone out through the whole earth, proclaiming the attributes of God. The mind must see the truth, and the will bend to its claims, when it is presented to us based upon scriptural evidence (MS 49, 1898).

12 1 Gr. to sobriety 2 or, imparteth 3 or, liberally

12:2 (1 Cor. 4:9; Phil. 2:12, 13). Good Fruits the Proof.—Man, fallen man, may be transformed by the renewing of the mind, so that he can "prove what is that good, and acceptable, and perfect, will of God." How does he prove this? By the Holy Spirit taking possession of his mind, spirit, heart, and character. Where does the proving come in? "We are made a spectacle unto the world, and to angels, and to men." A real work is wrought by the Holy Spirit upon the human character, and its fruits are seen.

Just as a good tree will bear good fruit, so will the tree that is actually planted in the Lord's garden produce good fruit unto eternal life. Besetting sins are overcome, evil thoughts are not allowed in the mind; evil habits are purged from the soul temple. The tendencies which have been biased in a wrong direction are turned in a right direction. Wrong dispositions and feelings are changed, new principles of action supplied, and there is a new standard of character. Holy tempers and sanctified emotions

The Christian's Relation to Others

- 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.
- 10 Be kindly affectioned one to another ⁴with brotherly love; in honour preferring one another.
- 11 Not slothful in business; fervent in spirit; serving the Lord;
- 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;
- 13 Distributing to the necessity of saints; given to hospitality.
- 14 Bless them which persecute you: bless, and curse not.
- 15 Rejoice with them that do rejoice, and weep with them that weep.
- 16 Be of the same mind one toward another. Mind not high things, but ⁵condescend to men of low estate. Be not wise in your own conceits.
- 17 Recompense to no man evil for evil. Provide things honest in the sight of all men.
- 18 If it be possible, as much as lieth in you, live peaceably with all men.
- 19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
- 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
- 21 Be not overcome of evil, but overcome evil with good.

The Christian's Relation to the State

- 13** Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ¹ordained of God.
- 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
- 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
- 4 For he is the minister of God to thee for good. But if thou do that which is evil, be

12:9 2 Sa 20:9-10; Ps 55:21; Pr 26:25; Ec 3:31;
 12:10 Jn 13:34-35; Jn 15:17; Jn 17:21; Ac 4:32; Gal 5:6;
 12:11 Ex 5:17; Pr 6:6-9; Pr 10:16; Pr 18:1; Pr 18:9;
 12:12 Rom 5:2-3; Rom 15:15; Ps 16:9; 11; Ps 120:28;
 12:13 Rom 12:8; Rom 15:25-28; Ps 41:1; Ac 1:35;
 12:14 Rom 12:21; Job 31:29-30; Mt 5:44; 18:29;
 12:15 Isa 66:10-14; 1k 1:58; 1k 15:5-10; Ac 11:23;
 12:16 Rom 15:5; Rom 6:2; 2 Ch 40:12;
 12:17 Rom 12:19; Pr 20:22; Mt 5:39; 1 Th 5:15;
 12:18 Rom 14:17; Rom 14:19; 2 Sa 20:9; Ps 4:1; 11;
 12:19 Rom 12:14; Rom 12:17; Lev 19:18;
 12:20 Ex 23:4-5; 1 Sa 24:16-19; 1 Sa 24:11; Pr 25:21-22;
 13:1 Dt 17:12; Eph 5:21; Tit 3:1; 1 Pe 2:13-17; 2 Pe 2:10-11; Jude 8;
 13:2 Jer 23:9-17; Jer 49:17; Tit 3:1; Isa 58:2; 1 Pe 2:15;
 13:3 Rom 14:4; Dt 25:1; Pr 14:35; Pr 20:2; Ec 10:4-6;
 13:4 Rom 13:6; 1k 10:9; 2 Ch 19:6; Ps 82:4; Pr 21:23-24;
 13:5 1 Sa 24:5-6; Ec 8:2; Tit 3:1-2;
 13:6 Ec 4:13; Ec 4:20; Ne 5:4;
 13:7 1k 20:25; Lev 19:3; 1 Sa 12:18; Pr 21:21;
 13:8 Rom 13:7; Dt 21:14-15; Pr 3:27-28;
 13:9 Ps 20:12-17; Dt 5:16-21; Mt 19:18; 19; Mk 10:19;
 13:10 1 Co 13:4-7; Rom 13:8;
 13:11 Isa 21:11-12; Mt 10:4; Mt 23:42-44;
 13:12 SS 2:17; 1 Jo 2:8; Isa 2:20;
 13:13 1k 1:6; Gal 5:16; Gal 5:25;
 13:14 Gal 5:27; Eph 4:24; Gal 5:10-12;
 14:1 Rom 14:21;
 14:19 Rom 15:1;
 14:2 Rom 14:11; 1 Co 10:25; Gal 2:12; 1 Ti 3:4.

afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

- 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
- 7 Render therefore to all their dues: tribute to whom tribute is *due*; custom to whom custom; fear to whom fear; honour to whom honour.

The Christian's One Debt-love

- 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.
- 9 For this, Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there* be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
- 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

The Nearness of the Second Coming

- 11 And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.
- 12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
- 13 Let us walk ¹honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
- 14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Need for Mutual Forbearance Among Christians

- 14** Him that is weak in the faith receive ye, *but* ²not to doubtful disputations.
- 2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

are now the fruit borne upon the Christian tree. An entire transformation has taken place. This is the work to be wrought.

We see by experience that in our own human strength, resolutions and purposes are of no avail. Must we, then, give up our determined efforts? No; although our experience testifies that we cannot possibly do this work ourselves, help has been laid upon One who is mighty to do it for us. But the only way we can secure the help of God is to put ourselves wholly in His hands, and trust Him to work for us. As we lay hold of Him by faith, He does the work. The believer can only trust. As God works, we can work, trusting in Him and doing His will (MS 1A, 1890).

12:3. Seeds of Self-glory Produce a Sure Harvest. [Rom. 12:3, 10, 9 quoted.] . . . The forms of unbelief are varied, for Satan watches every opportunity to crowd in some of his attributes. There is in the natural heart a tendency to be exalted or puffed up if success attends the

efforts put forth. But self-exaltation can find no place in the work of God. Whatever your intelligence, however earnestly and zealously you may labor, unless you put away your own tendencies to pride, and submit to be guided by the Spirit of God, you will be on losing ground.

Spiritual death in the soul is evidenced by spiritual pride and a crippled experience; those who have such an experience seldom make straight paths for their feet. If pride is nourished, the very qualities of the mind which grace, if received, would make a blessing, become contaminated. The very victories which would have been a savor of life unto life, if the glory had been given to God, become tarnished by self-glory. These may seem to be little things, unworthy of notice, but the seed thus scattered brings forth a sure harvest. It is these little sins, so common that they are often unnoticed, that Satan uses in his service (MS 47, 1896).

(Heb. 11:1.) Faith Is God's Gift.—Faith earns nothing

⁴ or, in the love of the brethren ⁵ or, be contented with mean things **13** ¹ or, ordered ² or, decently **14** ¹ or, not to judge his doubtful thoughts

- 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.
- 4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.
- 5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.
- 6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
- 7 For none of us liveth to himself, and no man dieth to himself.
- 8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
- 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
- 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
- 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
- 12 So then every one of us shall give account of himself to God.
- 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.
- 14 I know, and am persuaded by the Lord Jesus, that *there* is nothing *unclean* of itself: but to him that esteemeth any thing to be *unclean*, to him *it* is unclean.
- 15 But if thy brother be grieved with *thy* meat, now walkest thou not *charitably*. Destroy not him with thy meat, for whom Christ died.
- 16 Let not then your good be evil spoken of:
- 17 For the kingdom of God is not meat and drink: but righteousness, and peace, and

14:3 Rom 14:10;
14:5 Rom 14:15;
14:6 Rom 9:20; Ac 11:17; 1 Co 1:4-5;
14:5 Gal 4:9-10; Col 2:16-17;
14:6 Gal 4:10; Ex 12:19; Ex 12:42;
14:7 Rom 14:9; 1 Co 6:19-20;
14:8 1b 21:19; Ac 15:46; Ac 20:24;
14:9 Isa 53:10-12; Lk 21:26; 2 Co 5:14;
14:10 Rom 14:3-4;
14:11 Ac 4:11;
14:11 Nu 14:21; Nu 14:28; Isa 49:18;
14:12 Ec 11:9; Mt 12:36; Mt 18:23-35;
14:13 Rom 14:4;
Rom 13:10; Jas 2:4;
14:14 Ac 10:28;
Rom 14:2; Rom 14:20;
14:15 Ec 13:22; 1 Co 8:12; Rom 13:10;
14:16 Rom 12:17; 1 Co 10:29-30;
14:17 Da 2:4; Mt 5:2; Mt 6:33; Lk 14:15;
14:18 Rom 14:4;
Rom 6:22; Rom 12:14;
14:19 Rom 12:18;
Ps 54:19; Ps 133:1;
14:20 Rom 14:15;
Mt 18:6; 1 Co 6:12-13;
14:21 Rom 14:17;
Rom 15:1-2;
14:22 Rom 14:2;
Rom 14:5; Rom 14:14;
14:23 1 Co 8:7;
Rom 15:2.

15:1 Rom 1:20; 1 Co 10:2; 2 Co 12:10;
15:2 Rom 14:19; 1 Co 9:19-22;
15:3 Ps 106:8; Mt 26:49; Mt 26:42;
15:4 Rom 1:25-24; 1 Co 9:9-10;
15:5 Rom 15:13; Ex 31:6; Ps 86:5;
15:6 Rom 15:9-11;
Zep 5:9; Zec 13:9;
15:7 Rom 14:1-5;
Mt 10:10; Mk 9:37;
15:8 Rom 3:26; 1 Co 1:12; 1 Co 10:19;
15:9 2 Sa 22:50; Ps 18:49;
15:10 Dt 32:43; Ps 66:1-1; Ps 67:1-1;
15:11 Ps 117:1;
15:12 Isa 11:1; Isa 11:10; Rev 5:5.

2 or, fully assured
3 or, observeth
4 Gr. common
5 Gr. common

joy in the Holy Ghost.

- 18 For he that in these things serveth Christ is acceptable to God, and approved of men.
- 19 Let us therefore follow after the things which make for peace, and things where-with one may edify another.
- 20 For meat destroy not the work of God. All things indeed *are* pure; but *it* is evil for that man who eateth with offence.
- 21 *It* is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.
- 22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.
- 23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin.
- 15 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.
- 2 Let every one of us please *his* neighbour for *his* good to edification.
- 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.
- 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
- 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
- 6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.
- 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
- 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:
- 9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
- 10 And again he saith, Rejoice, ye Gentiles, with his people.
- 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
- 12 And again, Esaias saith, There shall be a

for us; it is the gift of God, which we may receive and cherish by making Christ our personal Saviour. We may refuse the gift, and talk doubts, and become unhappy by cherishing unbelief. But this will grow into an impassable barrier, shutting us away from the Spirit of God and closing our hearts to His light and His love (ST May 19, 1898).

12:11. See EGW on Mark 12:30.

12:12. See EGW on Nch. 2:4.

12:17 (2 Cor. 8:21; 1 Peter 2:12). The Honest Are His Jewels Forever.—Truthfulness and frankness should be ever cherished by all who claim to be followers of Christ. God and the right should be the motto. Deal honestly and righteously in this present evil world. Some will be honest when they see that honesty will not endanger their worldly interests, but all who act from this principle will have their names blotted out of the book of life.

Strict honesty must be cultivated. We can go through the world but once; we cannot come back to rectify any

mistakes; therefore every move made should be with godly fear and careful consideration. Honesty and policy will not harmonize; either policy will be subdued, and truth and honesty hold the lines of control, or policy will take the lines, and honesty cease to direct. Both cannot act together; they can never be in agreement. When God makes up His jewels, the true, the frank, the honest, will be His chosen ones, His treasures. Angels are preparing crowns for such, and light from the throne of God will be reflected in its splendor from these star-gemmed diadems (RH Dec. 29, 1896).

12:19 (Ps. 119:126; Luke 18:1-7; Rev. 6:9). Protector and Avenger.—When the defiance of God's law is almost universal, when His people are pressed in affliction by their fellow men, God will interpose. Then will the voice be heard from the graves of martyrs, represented by the souls that John saw slain for the Word of God, and for the testimony of Jesus Christ, which they held—then the prayer

6 Gr. according to charity 7 or, discerneth and putteth a difference between meats 15 1 or, after the example of

root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

- 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Conclusion (15:14-16:27)

Personal Explanations

- 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
- 15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
- 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
- 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.
- 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
- 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
- 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:
- 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.
- 22 For which cause also I have been much hindered from coming to you.
- 23 But now having no more place in these parts, and having a great desire these many years to come unto you;
- 24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be

15:13 Rom 15:5; Jer 14:8; Joel 3:16; 1 Ti 1:11.

15:14 Php 1:7; 2 Ti 1:5; Phm 21; Heb 6:9; 15:15 Heb 13:22; 1 Pt 5:12; 1 Jn 2:12, 14.

15:16 Rom 15:19; Rom 11:13; Ac 9:15; Ac 13:2.

15:17 Rom 4:2; 2 Co 2:14-16; 2 Co 3:4; 6.

15:18 Pr 25:14; 2 Co 10:13-18; 2 Co 11:41.

15:19 Ac 14:10; Ac 15:12; Ac 16:18.

15:20 2 Co 10:14; 16:1 Co 4:9-15.

15:21 Isa 52:15; Isa 65:1.

15:22 Rom 1:13; 1 Th 2:17-18.

15:23 Rom 15:52; Rom 1:10-12; 1 Th 5:10.

15:24 Rom 15:28; Ac 19:21; Ac 15:3.

15:25 Rom 15:26-31; Ac 18:21; Ac 19:21.

15:26 Ac 11:27-30; 2 Co 8:4; Gal 6:6-10.

15:27 Rom 11:17; 1 Co 9:11; Gal 6:6.

15:28 Php 4:17; Gal 1:6; Rom 15:24; 15:29 Rom 1:11-12.

15:30 1 Th 2:11; 2 Co 9:5; 2 Co 11:1; 2 Co 12:10.

15:31 1 Th 2:17-31; Ac 22:24; Ac 23:12-24.

15:32 Rom 15:23-24; Rom 1:10-13; Phm 1:12-14; Ac 18:21; 1 Co 4:19.

15:33 Rom 16:20; 1 Co 14:33; 2 Co 5:19; 20; 2 Co 13:11.

16:1 2 Co 3:1; Mt 12:50; Mk 10:30; 1 Ti 5:2.

16:2 Rom 15:7; Mt 10:40-42; Mt 25:10.

16:3 Ac 18:2-3; Ac 18:26; 1 Co 16:19.

16:5 Mt 18:20; 1 Co 16:19; Gal 4:15.

2 or, sacrificing

3 or, many ways, or offerings

4 Gr. with you

5 or, are disobedient

somewhat filled with your company.

- 25 But now I go unto Jerusalem to minister unto the saints.
- 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.
- 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.
- 28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.
- 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.
- 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;
- 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;
- 32 That I may come unto you with joy by the will of God, and may with you be refreshed.
- 33 Now the God of peace be with you all. Amen.

Greetings to Various Persons

- 16 I commend unto you Phebe our sister, which is a servant of the church which is at Cencrea:
- 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.
- 3 Greet Priscilla and Aquila my helpers in Christ Jesus:
- 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.
- 5 Likewise greet the church that is in their house. Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.
- 6 Greet Mary, who bestowed much labour on us.

Rom

will ascend from every true child of God: "It is time for thee, Lord, to work: for they have made void thy law."

The fervent prayers of His people will be answered; for God loves to have His people seek Him with all the heart, and depend upon Him as their deliverer. He will be sought unto to do these things for His people, and He will arise as their protector and avenger. "Shall not God avenge his own elect, which cry day and night unto him" (RH Dec. 21, 1897)?

13:1. God, the Ruler of All Nations.—Who, then, is to be regarded as the Ruler of the nations?—The Lord God Omnipotent. All kings, all rulers, all nations, are His, under His rule and government (MS 119, 1903).

13:7. Rulers Are God's Servants.—One of the most deplorable things upon the earth is the fact that there are passionate governors and unjust judges. They forget that they are under the authority of the great Governor, the all-wise God, and that He is above every ruler, prince,

governor, or king.

Rulers are God's servants, and they are to serve their time as His apprentices. It is for their good that they faithfully follow the plain "Thus saith the Lord," keeping the way of the Lord to do justice and judgment. They are to exercise their powers without partiality and without hypocrisy, refusing to be bought or sold, scorning all bribes, and standing in moral independence and dignity before God. They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God. . . . All need to keep eternity in view, and not to act in such a way that God cannot ratify their judgment in the courts of heaven (RH Oct. 1, 1895).

13:14. No Doubtful Piety Among True Believers.—Sincere Christians have no doubtful piety. They have put

- 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.
- 8 Greet Amplias my beloved in the Lord.
- 9 Salute Urbane, our helper in Christ, and Stachys my beloved.
- 10 Salute Appelles approved in Christ. Salute them which are of Aristobulus' household.
- 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.
- 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.
- 13 Salute Rufus chosen in the Lord, and his mother and mine.
- 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.
- 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.
- 16 Salute one another with an holy kiss. The churches of Christ salute you.

Warning Against False Teachers

Rom

- 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

16

- 1 or, friends
2 or, friends
3 or, harmless
4 or, tread

16:7 Rom 16:11; Rom 16:21;
16:9 Rom 16:2-5; Rom 16:21;
16:10 Rom 14:18; Dt 8:2; 1 Co 11:19;
16:13 Mt 15:21; Mt 20:16; Jn 15:16; Eph 1:1; 2 Th 2:13;
16:15 Rom 16:2;
16:16 Mt 20:37; 1 Co 16:20; 2 Co 13:12;
16:17 Php 3:17; 2 Th 3:14-15; Ac 15:1-5;
16:18 Mt 6:21; Jn 12:26; Gal 1:10; Php 2:21;
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16:25 Rom 14:4; Ac 20:32; Eph 4:20-21;
16:26 Eph 1:9; Gal 1:26; 2 Ti 1:10; Tit 1:2-3;
16:27 Rom 11:36; Gal 1:4-5; Eph 3:20-21; Php 1:20

- 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.
- 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

Greetings from Paul's Companions and Amanuensis

- 21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- 22 I Tertius, who wrote this epistle, salute you in the Lord.
- 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

Benediction and Doxology

- 24 The grace of our Lord Jesus Christ be with you all. Amen.
- 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.
- 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:
- 27 To God only wise, be glory through Jesus Christ for ever. Amen.

on the Lord Jesus Christ, and have made no provision for the flesh, to fulfill the lusts thereof. They are constantly looking to Jesus for His orders, as a servant looks to His master, or as a maid looks to her mistress. Whosoever God's providence may lead, they stand ready to go. They take no glory to themselves. They do not call anything they have—learning, talents, property—their own, but regard themselves as only stewards of the manifold grace of Christ, and servants to the church for Christ's sake. These are messengers of the Lord, a light amid the darkness. Their hearts throb in unison with the great heart of Christ (MS 1a, 1890).

14:10. See EGW on 2 Cor. 5:10.

14:11. See EGW on ch. 3:19.

15:1. The Strong Should Bear the Infirmities of the Weak.—We shall be willing to be anything or nothing, so that we may do heart-service for the Master. We shall rejoice to bear the cross after Jesus, to endure trial, shame, or persecution for His dear sake. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" Rom. 15:1. No soul who believes in Christ, though his faith may be weak, and his steps wavering as those of a little child, is to be lightly esteemed. By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them. If we are strong, we are to stay up the hands of the weak. Angels of glory, that do always behold the face of the Father in heaven, joy in ministering to His little ones. Trembling souls, who have many objectionable traits of character, are their special charge. Angels are ever present where they are most needed, with those who have the hardest battle with self to fight, and whose surroundings are the most discouraging. And in this ministry Christ's true followers will co-operate.

If one of these little ones shall be overcome, and commit a wrong against you, then it is your work to seek his restoration. Do not wait for him to make the first effort for reconciliation (DA 439, 440).

16:25 (Eph. 3:9-11; Col. 1:26, 27; see EGW on 2 Cor. 12:1-4). The Eternal Purposes of God.—God had a knowledge of the events of the future, even before the creation of the world. He did not make His purposes to fit circumstances, but He allowed matters to develop and work out. He did not work to bring about a certain condition of things, but He knew that such a condition would exist. The plan that should be carried out upon the deflection of any of the high intelligences of heaven—this is the secret, the mystery which has been hid from ages. And an offering was prepared in the eternal purposes to do the very work which God has done for fallen humanity (ST March 25, 1897).

(Gen. 3:15, Eph. 3:9-11; Col. 1:26, 27; see EGW on Jer. 23:28.) **The Mystery Hid for Eternal Ages.**—The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery; indeed, hidden with God, "even the mystery which hath been hid from ages." It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the seed of the woman should bruise the serpent's head, and that he should bruise His heel.

To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work He entered upon when He came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that He made, must be declared to every son and daughter of Adam. . . . His sufferings perfectly fulfilled the claims of the law of God (ST Jan. 30, 1912).

(1 Tim. 3:16.) Mystery of All Mysteries.—The incarnation of Christ is the mystery of all mysteries (Letter 276, 1904).

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 469; 7T 12, 196; 9T 150; TM 183;
 WM 239
 12:12 3BC 1136, 1157; CH 243;
 COL 172; EW 113; SC 97; ZT 48;
 3T 423; 4T 347
 12:15 3BC 1164; DA 533; MH 143
 (CD 458; Ev 459; GW 363; WM
 96); ST 186
 12:16 4T 20 (ITT 448); TM 193
 12:17 6BC 1081; 8T 130
 12:18 IT 356
 12:19 2BC 1022; 6BC 1081
 12:19-21 MH 209-10
 12:21 MH 486 (GW 476)
 13:1 PP 719; SL 66; ST 712 (ZTT
 319)
 13:1-7 AA 69 (CHS 161; GW 389-
 90; ML 280); 6BC 1081; DA 602-
 3; IT 361 (ML 280; 3TT 49); Te
 48
 13:7 IT 676; ZT 555; 4T 93
 13:8 CS 257 (AH 393); IT 220 (CS
 258); ZT 435 (CS 250); ST 181
 (AH 393); ZTT 491
 13:8-10 IBC 1104; DA 607; PP 305;
 35G 267; ISM 375; 2SM 424, 429;
 SR 141; 4T 228, 9T 212
 13:8-14 CD 466
 13:9 COL 391
 13:10 GC 467; MB 18 (SD 304); SD
 51; ISM 320; 8T 139
 13:11 Ev 219; ST 162 (ML 17), 707
 (CW 40; GW 299; ZTT 312); 8T
 252-3 (3TT 256)
 13:11-14 CH 579
 13:12 FE 201; ISM 67; ST 382; 8T
 18
 13:14 AH 127-8; 6BC 1081, 1094;
 CSW 95, 107, 158; CT 103, 451;
 FE 290, 465; TM 171; WM 49
 14:4 MB 57
 14:5 DA 550
 14:7 AH 33-4; CT 33, 535 (GW 67);
 Ev 48; FE 191, 206; GW 396; PK
 94; SC 120; 4T 72 (ITT 458-9),
 339, 493, 562; ST 386 (ZTT 127);
 WM 561, 565; 6T 236, 242 (CH
 525); TT 50 (3TT 100), 296
 14:10 6BC 1100; MH 166; ML 335,
 339; TM 224
 14:12 DA 556; ST 116 (ITT 314),
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 14:16 AH 427; CT 257; Ev 680; EW
 70; 2SM 30; ST 593 (SD 186; ZTT
 234)
 14:17 ZT 319; TM 422, 497
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 14:23 GC 436; MYP 198; SD 71; ST
 437 (ZTT 140)
 15:1 DA 440; ST 605 (ZTT 248)
 15:1-3 GW 190; ZT 76, 674; ST
 229; ST 40, 245-6 (ZTT 87); 6T
 398
 15:3 AH 43, 300; MM 252; ZT 151,
 157; 3T 18 (SD 175), 457; 4T
 418; ST 204, 422; WM 104
 15:4 CD 28; FE 394, 430, 445; GC
 324; PK 175; PP 238; 3SG 5; SR
 152; 4T 11 (ITT 437), 43; 6T 195
 (ZTT 453)
 15:5, 6 IT 324; ST 248 (ZTT 89)
 15:5-7 4T 20 (ITT 447-8)
 15:10 Ev 578
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 15:13 ZT 319
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 15:23, 24 AA 373
 15:27 IT 190
 15:28 AA 373
 16:1, 2 6T 313-4 (ZTT 570)
 16:5 AA 373
 16:16 EW 15, 117; LS 65; IT 59
 16:17 IT 334
 16:17-19 8T 167
 16:20 4T 595 (ITT 590-1); 6T 52
 16:25 AA 159; 6BC 1107; 7BC 914;
 FE 408, GW 58
 16:25 RV DA 22; Ed 126
 16:25 ARV ML 360
 16:25 var. 5BC 1130; 6BC 1082; CT
 14
 16:25, 26 FE 179

The First Epistle of Paul the Apostle to the CORINTHIANS

INTRODUCTION

1. TITLE

Textual evidence attests the title (cf. p. 10) *Pros Korinthios A*, literally, "To the Corinthians A [or 1]". "This shorter title is found in the manuscript on 1 Corinthians in the Chester Beatty Biblical Papyri (see Vol. V, p. 116), the oldest extant manuscript of the epistle, written about the 3rd century A.D. The title was not a part of the original document.

2. AUTHORSHIP

Except for some ultraradical critics who go so far as to question whether Paul ever existed, the Pauline authorship of the epistle has been generally accepted. In fact it, along with 2 Corinthians, Romans, and Galatians, is believed to be the best attested of all of Paul's letters. The name of the author appears at both the beginning and the end of this epistle (1 Cor. 1:1, 2, 16:21). The letter was dictated to an amanuensis, or secretary, with the exception of the salutation at the close of the book, which Paul states he wrote with his "own hand" (ch. 16:21). The exact reason for his use of secretaries is not known, but it appears to have been customary with him (see Rom. 16:22; Col. 4:18; 2 Thess. 3:17). One suggestion is that the apostle had poor eyesight (see on Gal. 6:11).

3. HISTORICAL SETTING

First Corinthians was written from Ephesus (1 Cor. 16:8). This city was the scene of Paul's labors for "three years" (Acts 20:31) and the chief center of his activities during his Third Missionary Journey (Acts 19: 20:1). He was about to depart for Greece and Macedonia when the letter was written, but hoped to remain at Ephesus "until Pentecost" (1 Cor. 16:5-8). However, circumstances hastened his departure (Acts 19:21 to 20:3). These observations enable us to date the letter in the spring of A.D. 57 (see p. 103).

The church at Corinth was established during Paul's Second Missionary Journey. The apostle had spent at least 18 months in that center. His work had been arduous but successful, and a thriving church was established (Acts 18:1-11).

The ancient city of Corinth was situated on the

Isthmus connecting the Peloponnesus with the mainland of Greece. It was at the southern end of the isthmus, on a low plateau at the northern foot of the mountain known as Acro-Corinthus, on the summit of which stood a citadel and a temple. The city was thus strategically placed, with the overland traffic between the Peloponnesus and Attica passing through the town. Its convenient location between the Saronic Gulf on the east and the Gulf of Corinth on the west of the Isthmus made it a market for much of the commerce that flowed from Asia to Europe, and vice versa. Some Phoenicians settled in the city and carried on their trade of making purple dye from the *Murex trunculus* of the neighboring seas. They also introduced other arts, and set up the impure worship of the Phoenician deities.

An important mercantile city, and situated at the passage of the seas, Corinth was cursed with licentiousness to such an extent that the very name of the city became a byword for sensuality. The expression "to Corinthianize" signified luxurious profligacy.

An understanding of the religion of Corinth serves to highlight the wonderful grace of God in overcoming the forces of evil and in planting a church of regenerated saints in this notorious city. By its wealth, luxury, trade, and mixed population, Corinth well merited the title given to it by Barnes, "the Paris of antiquity." The principal deity was Aphrodite, the goddess of love in its lowest form, licentious passion, and it is not hard to imagine the effect of this dedication of sensuality. The temple of Apollo was built on the north slope of the Acro-Corinthus. According to legal requirement 1,000 beautiful young women officiated as courtesans, or public prostitutes, before the altar of the goddess of love. They were supported chiefly by foreigners, and from the proceeds of their vice the city derived a steady income.

The task confronting the messenger of the gospel in the ancient city of Corinth is well set forth in these words: "If the Gospel could triumph in Corinth, it can win under any circumstances" (W. D. Chamberlain).

During Paul's absence since the founding of the church some three years before (see p. 100), numerous problems had arisen that demanded the apostle's attention. We learn of these from the epistle itself. First of all, factions had disrupted the church. Because of his eloquence and learning, Apollos was exalted above Paul by many in the

church (see 1 Cor. 1:12; 3:4; cf. Acts 18:24 to 19:1). Others boasted that they were followers of neither Paul nor Apollos, but of Peter, one of the original apostles (1 Cor. 1:12). Still others disclaimed adherence to any human leader and professed to be followers of Christ (ch. 1:12).

Furthermore, living as did the members of the Corinthian church in the midst of the profligate people of Corinth, many who had renounced their wicked ways slipped back into their old habits of life (ch. 5). Further, disrepute had come upon the church by Christians settling their quarrels in the secular courts. The Lord's Supper had been made an occasion for feasting (ch. 11:17-34). Questions had also arisen regarding marriage and related social problems (ch. 7), the eating of foods sacrificed to idols (ch. 8), the proper conduct of women in public worship (ch. 11:2-16). There was misunderstanding also regarding the proper function of spiritual gifts (chs. 12-14). Some were skeptical regarding the fact and manner of the resurrection (ch. 15).

Paul received information regarding the state of the Corinthian church from Apollos, who, when factions arose in the church, had left the scene (see AA 280). Apollos was with Paul at Ephesus. Paul urged him to return to Corinth, but without success (see on 1 Cor. 1:12). Other information came from "them which are of the house of Chloe" (ch. 1:11) and from what was probably a delegation, consisting of Stephanas, Fortunatus, and Achaicus (ch. 16:17). The situation was such as to cause Paul serious apprehension. He had already written a letter to the church (see on ch. 5:9), and there is the possibility that he had briefly visited Corinth during his stay at Ephesus (see on 2 Cor. 13:1). He had also sent Timothy (1 Cor. 4:17; cf. ch. 16:10) and Titus to Corinth (see on 2 Cor. 2:13). In addition, he composed the letter now known as 1 Corinthians, in which he dealt with the various problems that had arisen.

4. THEME

The main burden of this epistle is twofold: first, reproof for the backsliding, which had resulted in the introduction into the church of practices that corrupted the teachings of the gospel; and second, instruction, or explanation, regarding the points of belief and practice concerning which the believers had sought for clarification. Paul did not condone or show indulgence to sin. He was impartial in his condemnation, and did not seek to flatter any or to cloak transgression in any way. He firmly and severely denounced departures from the path of rectitude. Along with the exposure of the disorders, and rebuke for the growing irregularities in the church, there is seen the compassionate pity and tender mercy that is always found in the heart of true collaborators with Christ, a love that ever

seeks to lift up the fallen, restore the wandering one, and bind up the wounded soul. Paul knew that love, not force and harshness, is the converting, heart-conquering power, therefore his spiritual surgery upon the church at Corinth was followed by the soothing balm of gentle love. This is particularly seen in the masterly exposition of Christian love found in ch. 13. From the standpoint of instruction the epistle deals with several practical matters, such as marriage, the use of food offered to idols, behavior in church services, the Lord's Supper, and the proper exercise of spiritual gifts.

The book has been described as "one of the richest, most instructive, most powerful" of all Paul's letters (AA 301).

5. OUTLINE

I. Introduction, 1:1-9.

- A. Opening salutations, 1:1-3.
 1. The writer and his associates identified, 1:1.
 2. Destination of the epistle, 1:2.
 3. Opening blessing, 1:3.
- B. Commendation for spiritual growth, 1:4-9.

II. Rebuke of Irregularities, 1:10 to 6:20.

- A. Factions in the church, 1:10 to 4:21.
 1. The factious spirit rebuked, 1:10-13.
 2. Paul's defense of his ministry and of the gospel, 1:14 to 2:16.
 3. The inconsistency of a party spirit, 3:1-23.
 4. Proper attitude to spiritual leaders defined, 4:1-21.
- B. The case of incest, 5:1-13.
- C. Litigation in secular courts decried, 6:1-20.

III. Replies to Questions Raised by Corinthian Believers, 7:1 to 11:1.

- A. Instruction concerning marriage, 7:1-40.
 1. Reciprocal recognition of marital rights enjoined, 7:1-6.
 2. An unmarried state recommended under certain circumstances, 7:7-11.
 3. The problem of mixed marriages, 7:12-16.
 4. Acceptance of Christ not to change social status, 7:17-24.
 5. Instruction concerning virgins, 7:25-40.
- B. Instruction concerning meats sacrificed to idols, 8:1 to 11:1.
 1. Abstention advised for sake of weak brother, 8:1-13.
 2. Paul's use of Christian liberty illustrated, 9:1-27.
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- A. Women and their veiling, 11:2-16.
- B. Proper observance of the Lord's Supper,

11:17-34.

C. The place and function of spiritual gifts, 12:1 to 14:40.

1. Source and diversity of gifts, 12:1-31.

2. Love the outstanding gift, 13:1-13.

3. Discussion of gifts of tongues and prophecy, 14:1-40.

V. The Doctrine of the Resurrection, 15:1-58.

A. The certainty of the resurrection, 15:1-34.

B. The literal nature of the resurrection, 15:35-50.

C. The hope of the resurrection realized at second advent, 15:51-58.

VI. Conclusion, 16:1-24.

A. Instruction concerning collection for the poor, 16:1-4.

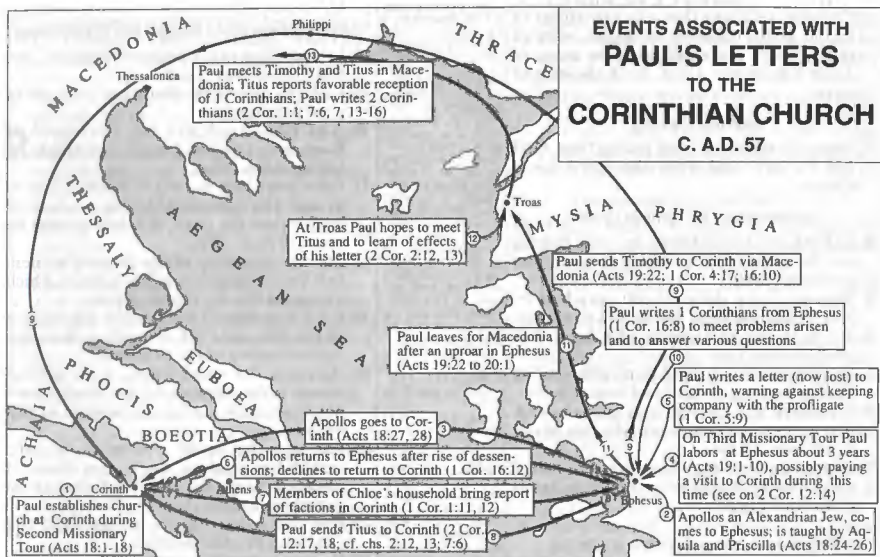
B. Disclosure of plans for visit to Corinth, 16:5-9.

C. Request for acceptance of Timothy, 16:10, 11.

D. Apollos' decision to remain in Ephesus, 16:12.

E. Concluding exhortations, 16:13-18.

F. Concluding greetings, 16:19-24.



1 CORINTHIANS

Introduction (1:1-9)

Opening Salutations: The Writer and His Associates Identified

- 1** Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

Destination of the Epistle

- 2** Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Opening Blessing

- 3** Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Commendation for Spiritual Growth

- 4** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ:
5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;
6 Even as the testimony of Christ was confirmed in you;
7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:
8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Rebuke of Irregularities (1:10-6:20)

Fractions in the Church: The Faction Spirit Rebuked

- 10** Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Lessons for Every Church.—The third chapter of First Corinthians should be read with careful and prayerful consideration by every church member. The first and second chapters of this epistle prepare the way for the third, and in this are lessons for every church in our world. The cause of their difficulties is plainly revealed (MS 74, 1899).

1:1. See EGW on ch. 9:13-18.

1:1-8. Guard the Church Against Deception.—The instruction in this epistle is addressed to the church of God at Corinth, and directed to be sent to every place where there were companies of saints who had faith in Jesus Christ. As members of the church of Christ, they are said to be "sanctified in Christ Jesus," and "called to be saints." By baptism they pledged themselves to a ministry of good works in seeking to save others who knew not the truth.

The church at Corinth was largely made up of Gentiles. Paul had labored earnestly among them, and had brought

1:1 Rom 1:1, Gal 2:7-8; 1 Co 4:9; 2 Co 9:1-2; 1 Co 15:9; Lk 6:13.

1:2 Ac 18:1; Ac 18:8-11; 2 Co 1:1; Gal 1:2; 1 Th 1:1; 2 Th 1:1; 1 Ti 3:15; Jude 1; 1 Co 1:9.

1:3 Rom 1:7; 2 Co 1:2; Eph 1:2; 1 Pe 1:2; 1:4 Rom 1:4; Rom 6:17; Ac 11:23; Ac 21:20; 1 Co 1:5.

1:5 1 Co 1:1; 1 Co 1:7-10; Rom 11:12; 2 Co 9:11.

1:6 1 Co 2:12; Ac 18:5; Ac 18:20-21; 1 Ti 2:6.

1:7 2 Co 12:13; 1 Co 4:5; Ge 9:18; SR 25:1; Lk 12:46.

1:8 Ps 37:17; Ps 37:28; Rom 14:3; Rom 16:25; 2 Co 1:21.

1:9 1 Co 10:13; Nu 23:19; Dt 9:9; Ps 39:33; Isa 11:5.

1:10 1 Co 9:16; Rom 12:1; 2 Co 5:20; 2 Co 10:1; Gal 4:12.

1:11 1 Co 11:18; Ge 27:42; Ge 37:2; 1 Sa 25:14-17; 1 Co 3:3.

1:12 1 Co 7:29; 1 Co 15:50; 2 Co 9:6; Gal 3:17; 1 Co 3:4-6.

1:13 2 Co 11:4; Gal 1:7; Eph 4:5; 1 Co 6:19-20; Rom 14:9.

1:14 1 Co 1:4; 1 Co 11:18; 2 Co 2:14; Eph 5:20; Col 3:15.

1:15 Jn 3:28-29; Jn 7:18.

1:16 1 Co 16:15; 1 Co 16:17.

1:17 Jn 4:2; Ac 10:8; Ac 26:17-18.

1:18 1 Co 1:23-24; 1 Co 2:2; Gal 6:12-14.

1:20 Isa 43:18; Isa 53:1; 1 Co 1:19.

1:21 1 Co 1:24; Da 2:20; Rom 11:45; Eph 3:10; Mt 11:25.

1:22 Mt 12:48-49; Mt 16:1-4; Mk 8:11; Lk 11:16.

1:23 1 Co 1:18; 1 Co 2:2; Lk 21:40-47.

1:24 1 Co 1:2; 1 Co 1:9; Lk 7:35; Rom 8:28-30.

1:25 1 Co 1:18; 1 Co 1:27-29; Ex 14:17.

1:26 1 Co 1:20; 1 Co 2:4-6; 1 Co 2:13.

- 11** For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

- 12** Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

- 13** Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

Paul's Defense of His Ministry and of the Gospel

- 14** I thank God that I baptized none of you, but Crispus and Gaius;

- 15** Lest any should say that I had baptized in mine own name.

- 16** And I baptized also the household of Stephanas; besides, I know not whether I baptized any other.

- 17** For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

- 18** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

- 19** For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

- 20** Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

- 21** For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

- 22** For the Jews require a sign, and the Greeks seek after wisdom:

- 23** But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

- 24** But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

- 25** Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

them to a knowledge of the truth. But after Paul had left them, false teachers had arisen, who had questioned the apostleship and ministry of Paul. They spoke contemptuously of him, and tried to make comparisons between themselves and him that would belittle him in the eyes of the church.

Paul did not seek to exalt himself. But when falsehoods threatened to destroy the effects of his ministry, faithfulness to his mission made it necessary for him to honor God by vindicating his character and magnifying his office. He claims to have a divine mission—that he is "called to be an apostle of Jesus Christ through the will of God."

Paul had been called to his work by the Prince of life. While Paul had been engaged in the work of cruelly persecuting the followers of Christ, the Saviour had appeared to him and called him to be an apostle to the Gentiles. As an apostle of our Lord, he felt a sacred responsibility for the welfare of the church in Corinth. Under his administration

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all

1:27 Ps. 8:2; Isa 26:5-6; Isa 29:14;
1:28 Rom 4:17, 2 Co 12:11;
1:29 1 Co 1:31; 1 Co 4:7; 1 Co 5:6;
1:30 1 Co 12:10; 1 Co 12:27;
1:31 1 Ch 16:10; 1 Ch 16:35;

2:1 Ac 18:1-4; 1 Co 2:4; 1 Co 2:13; 1 Co 1:17; Ex 4:10;
2:2 1 Co 1:22-25; Jn 17:3; Gal 3:1; Gal 6:14;
2:3 1 Co 4:10-13; Ac 17:1; Ac 17:6-12; Ac 20:18-19;

2:4 Ac 20:7; 1 Co 2:1; 1 Co 2:13;
2:5 1 Co 1:17; 1 Co 3:6; Ac 16:14; 2 Co 4:7;

2:6 1 Co 14:20; Job 1:1; Ps 37:37; Mt 5:48; Mt 6:7; Mt 11:25; Mt 13:35;
2:8 1 Co 2:6; 1 Co 1:26-28; Mt 11:25; Jn 7:48;

2:9 Isa 64:4; Jn 3:16; 1 Pe 1:12; Ps 41:19; Mt 20:25;

2:10 1 Co 14:30; Am 3:7; Mt 11:25-27; Mt 13:11; Mt 16:17;
2:11 1 Pe 1:10; Pt 2:27; Jer 17:9; 1 Co 2:10; Rom 11:33-34

2:12 1 Co 2:6; Rom 8:1; Rom 8:5-6; 2 Co 4:1; Eph 2:2;

2:13 1 Co 2:4; 1 Co 1:17; 2 Pe 1:16; 1 Co 12:1-3;

2:14 1 Co 15:44; 1 Co 15:46; Jas 3:15;

2:15 1 Co 3:1; 1 Co 11:37; Gal 6:1;

2:16 Job 15:8; Job 22:2; Job 40:4;

3:1 1 Co 2:6; 1 Co 2:15; Gal 6:1;

3:2 Heb 5:12-14; 1 Pe 2:2; Jn 16:12;

3:3 1 Co 1:11; 1 Co 6:14; 1 Co 11:14;

3:4 1 Co 1:12; 1 Co 3:6;

3:5 1 Co 3:7; 1 Co 3:1-2; Lk 12;

3:6 1 Co 3:9-10; 1 Co 4:11-15; 1 Co 9:1;

3:7 1 Co 13:2; Ps 115:1; Isa 40:17; Isa 41:29; Jn 15:3;

3:8 1 Co 3:9; 1 Co 1:6; Jn 1:9-88;

3:9 1 Co 3:6; Mt 9:37; Mt 16:20; 2 Co 6:1;

things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

The Inconsistency of a Party Spirit

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk *as* men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's

they had not only received but they had taught the truth to others. They had been so enriched as to come behind in no gift. They had been brought into near and dear relation to Christ.

Paul could not, by silence, allow himself to be driven from the field by false teachers—teachers who would introduce false sentiments and theories that might lead honest souls away from the truth. The churches must be guarded, and warned against deception. Christ gave Himself for us, to redeem us from all iniquity, that He might purify unto Himself a peculiar people, zealous of good works. His church must be kept free from all false doctrine (MS 46, 1905).

1:10. Unity in Diversity.—The strength of God's people lies in their union with Him through His only-begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may

be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of His character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness.

Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up His plan (RH July 4, 1899).

1:10-13. See EGW on Gal. 5:1, 2.

1:13. Christ the Uniting Stone.—Paul asks, "Is Christ divided?" Have we not one spiritual Head? Christ has been the uniting stone, the chief cornerstone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today,

² 1 or, persuasible ² Gr. be ³ or, discerneth ⁴ or, discerned ⁵ Gr. shall ³ 1 or, factions ² Gr. according to man? ³ or, tillage

all have their center in Him. He is all and in all (RH Jan. 3, 1899).

1:21. See EGW on Rom. 1:20-25.

1:25-29. God Measures Not by Man's Standard.—Because of the pride and ambition of the children of men, God has chosen to perform His mighty works by the most simple and humble means. It is not the men whom the world honors as great, talented, or brilliant, that God selects. He chooses those who will work in meekness and simplicity, acknowledging Him as their leader and their source of strength. He would have us make Him our protector and our guide in all the duties and affairs of life.

The Majesty of heaven works by whom He will. His providence sometimes selects the humblest instruments to do the greatest work, for His power is revealed through the weakness of men. We have our standard of reckoning, and by it we pronounce one thing great, and another small; but God estimates not according to the standard of men; He does not graduate His scale by theirs. We are not to suppose that what is great to us must be great to God, and what is small to us must be small to Him (ST July 14, 1881).

2:1-3. Be Afraid of Self.—The apostle Paul could meet eloquence with eloquence, logic with logic; he could intelligently enter into all controversies. But was he satisfied with this worldly knowledge? He writes: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

Here is a very important lesson. We need to understand our whereabouts. We need to understand that the highest education ever given to mortals develops a spirit of humility, for it reveals how much more there is yet to learn.

The more you learn, the more you will see the necessity of putting your whole mind and interest into learning for Christ's sake. Why are you learning? Are you acquiring knowledge so as to become intelligent in the truth? If that is your object, be assured that you will hide self in Jesus Christ.

"And I was with you in weakness, and in fear, and in much trembling." Paul was a very great teacher, yet he felt that without the Spirit of God working with him, all the education he might obtain would be of little account. We need to have this same experience; we need to be afraid of ourselves. We need individually to sit at the feet of Jesus, and listen to His words of instruction (MS 84, 1901).

2:1-4. See EGW on Acts 17:34.

2:1-5 (Acts 9:3-6; 22:3, 4). Instruction for the Church Today.—[1 Cor. 2:1-5 quoted.] Paul was not an unlearned man, but the preaching of Christ was a new gospel to him. It was a work entirely different from that he had engaged in when he hunted the believers from place to place and persecuted them even "unto the death." But Christ had revealed Himself to Paul in a remarkable manner at his conversion. At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner.

From that time Paul was a truly converted man. God gave him a special work to do for the cause of Christianity. His instruction in his letters to the churches of his day is instruction for the church of God to the end of time (Letter 332, 1907).

Eloquence in Simplicity.—[1 Cor. 2:1-5 quoted.] Paul did not come to the churches as an orator or as a scientific philosopher. He did not seek merely to please the ear by flowery words and phrases. In eloquent simplicity he proclaimed the things that had been revealed to him. He was able to speak with power and authority, for he frequently received instruction from God in vision [vs. 6-10 quoted] (MS 46, 1905).

(Acts 17:22-34.) Spiritual Power Not in Human Wisdom.—[1 Cor. 2:1-9 quoted.] The apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education, for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this scientific and literary education, he was, until Christ was revealed to him, in as

complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard.

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with the success he had hoped for. His hindsight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work and sanctify every spiritual development. He must eat the flesh and drink the blood of the Son of God (RH July 18, 1899).

2:2 (Gal. 6:14). The One Central Truth of the Scriptures.—There is one great central truth to be kept ever before the mind in the searching of the Scriptures—Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this theme. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation (MS 31, 1890).

2:4 (ch. 4:9). Faithful Preachers a Spectacle to the World.—Our work for this time is not to be done by enticing words of man's wisdom, such as were used by heathen orators to gain applause. Speak in the demonstration of the Spirit, and with the power which God alone can impart. The testing truths for this time are to be proclaimed by men whose lips have been touched with a live coal from off God's altar. Such preaching will be a decided contrast to the preaching usually heard. Faithful, God-sent messengers are a spectacle to the world, to angels, and to men, not because they place themselves in high positions, but because they show that they are strengthened and helped by the Spirit (MS 165, 1899).

2:7-14. See EGW on Rom. 11:33.

2:9 (Eph. 1:17, 18). Educating the Imagination.—You need to dwell upon the assurances of God's Word, to hold them before the mind's eye. Point by point, day by day, repeat the lessons there given, over and over, until you learn the bearing and import of them. We see a little today, and by meditation and prayer, more tomorrow. And thus little by little we take in the gracious promises until we can almost comprehend their full significance.

Oh, how much we lose by not educating the imagination to dwell upon divine things, rather than upon the earthly! We may give fullest scope to the imagination, and yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Fresh wonders will be revealed to the mind the more closely we apply it to divine things. We lose much by not talking more of Jesus and of heaven, the saints' inheritance. The more we contemplate heavenly things, the more new delights we shall see, and the more will our hearts be brimful of thanks to our beneficent Creator (Letter 4, 1885).

2:14. Truth Versus Worldly Wisdom.—Precious jewels of truth, that are of the highest value to the meek and lowly ones who believe in Christ, are as foolishness to him who is wise in the world's estimation. But truth, eternal truth, is ever present with the true believer. The Spirit is the appointed instructor of such a soul, his guide, his continual strength and righteousness (MS 29, 1899).

2:16. The Law an Expression of God's Idea.—The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the

goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin (Letter 96, 1896).

3:1, 2 (Heb. 5:9-12). Why Many Fail in Character Building.—[Heb. 5:9-12 quoted.] Paul could not speak to the Jewish converts as plainly as he desired regarding the mystery of godliness. Because of their spiritual weakness, their lack of perception, he could not utter the truth, which, could they have heard aright, with intelligent comprehension, would have been to them a savor of life unto life.

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, His work, His power to save to the uttermost all who come to Him. But they had not pressed onward and upward, improving their opportunity to learn more and still more of the Saviour. Because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to success in character-building.

The apostle calls their attention to their fault in this respect, which had become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ's power to make His people a praise in the earth (RH June 16, 1903).

3:1-3. Spiritual Dwarfs.—Paul longed to speak to the church in Corinth of spiritual things. But to his sorrow he found it in great weakness. The church members could not even bear to hear the truth concerning themselves. [1 Cor. 3:1, 2 quoted.] The spiritual growth of this people was so dwarfed that a plain "Thus saith the Lord" was an offense to them. Paul knew that by giving them the truth he would be ranked as an accuser and faultfinder (MS 74, 1899).

3:2. Living on a Low Level.—[1 Cor. 3:1-3 quoted.] Those addressed in these words had not been feeding on Christ, and therefore they were not advanced in spiritual knowledge. Paul said, "I have fed you with milk"—the plainest, most simple truths, suitable for converts young in the faith; "not with meat"—the solid, nourishing, spiritual food suited to those who have made progress in a knowledge of divine things. They were living on a low level, dwelling on the surface truths which call for no thought, no deep research (MS 70, 1901).

3:4-9. Ministers Not to Be Idolized.—There can be no stronger evidence in churches that the truths of the Bible have not sanctified the receivers than their attachment to some favorite minister, and their unwillingness to accept and be profited by the labors of some other teacher who is sent to them in the providence of God. The Lord sends help to His church as they need, not as they choose; for short-sighted mortals cannot discern what is for their best good. It is seldom that one minister has all the qualifications necessary to perfect any one church in all the requirements of Christianity; therefore God sends other ministers to follow him, one after another, each one possessing some qualifications in which the others were deficient.

The church should gratefully accept these servants of Christ, even as they would accept their Master Himself. They should seek to derive all the benefit possible from the instruction which ministers may give them from the Word of God. But the ministers themselves are not to be idolized; there should be no religious pets and favorites among the people; it is the truths they bring which are to be accepted, and appreciated in the meekness of humility (*Redemption*:

The Teachings of Paul, pp. 74, 75).

3:5, 6. The Lord Our Efficiency.—The Lord desires us to distinguish between the means and the instrument. [1 Cor. 3:5, 6 quoted.] The human agent is only the instrument; it is to the Lord he owes his efficiency. He must cooperate with divine power (Letter 150, 1900).

3:9 (2 Cor. 10:4; see EGW on Gen. 2:7; Rom. 12:2). God Provides the Weapons.—"We are laborers together with God." He provides us with all the facilities, all the spiritual weapons necessary for the pulling down of Satan's strongholds. Present the truth as it is in Jesus. Let the tones of your voice express the love of God. Lead, but never drive. Approach the most obstinate in a spirit of kindness and affection. Dip your words into the oil of grace, and let them flow forth from your lips in love (Letter 105, 1893).

Divine Culture Will Be Given.—The Lord will give divine culture to those who are laborers together with Him. To be a laborer together with God means to strive and wrestle to grow up into Christ's likeness. It is Satan who makes it necessary for us to strive. Those who will keep the eye fixed upon the life of the Lord Jesus will gain an abundant entrance into His spiritual temple (Letter 5, 1900.)

Feeble Plants Receive Special Care.—"Ye are God's husbandry." As one takes pleasure in the cultivation of a garden, so the Lord takes pleasure in His believing sons and daughters. A garden demands constant labor. The weeds must be removed; new plants must be set out; branches that are making too rapid a development must be pruned back. So the Lord works for His garden, the plants of the Lord. He cannot take pleasure in any development that does not reveal the graces of the character of Christ. The blood of Christ has made men and women God's precious charge. Then how careful each one should be not to manifest too much freedom in pulling up the plants the Lord has placed in His garden. Some plants are so feeble that they have hardly any life in them, and for these the Lord has a special care (MS 39, 1896).

Learning the Trade of Character Building.—"Ye are God's building." You are representatives of the great Master Worker. God forbid that we should neglect to learn the trade of character building. The course to be pursued in this work is not according to the ideas of the world; the fashioning is not similar to the fashioning of the world. Those who enter the work of God without hiding self in Christ will soon disconnect themselves from the Master's building (MS 165, 1899).

Let Christ Direct.—In your work of character building be sure that Christ is your director. It makes a great difference whether you are laborers together with God or whether you are laborers together against God; whether it is your highest ambition to magnify God or to magnify yourself and your plans. Christ declares, "Without me ye can do nothing"—nothing that will be approved by God. Study your motives carefully, and make sure that you are not working in your own wisdom, apart from Christ (MS 102, 1903).

A Temple Honored by God and Man.—With pure, noble, upright deeds every man is to build. The result of his work will be a symmetrical structure, a fair temple honored by God and men (MS 153, 1904).

3:9-15. Each Man Has His Post of Duty.—"We should carefully weigh the matters relative to the work we take up. Will this work be a blessing to souls? God has not given us work merely to keep us busy, but for His name's glory. Many are busily engaged gathering wood, hay, stubble. But this will all be consumed, leaving nothing to prepare souls for that great day when every work is to be tried by fire. Many will find that the work that has occupied their time and attention has perished with the using, and that they themselves have barely been saved, as by fire.

Such a result as this is not after God's order. By God's appointment each man has his post of duty. The careful, prayerful inquiry is to be made, What duty is assigned us individually, as men and women under accountability to God? And whether our labor be wholly limited to spiritual things, or whether it is temporal and spiritual combined, we are to faithfully discharge our work. Things secular and

- building.
- 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
 - 11 For other foundation can no man lay than that is laid, which is Jesus Christ.
 - 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
 - 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
 - 14 If any man's work abide which he hath built thereupon, he shall receive a reward.
 - 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.
 - 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
 - 17 If any man ⁴defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.
 - 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.
 - 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
 - 20 And again, The Lord knoweth the thoughts of the wise, that they are vain.
 - 21 Therefore let no man glory in men. For all things are yours;
 - 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;
 - 23 And ye are Christ's; and Christ is God's.

Proper Attitude to Spiritual Leaders Defined

- 4 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.
- 2 Moreover it is required in stewards, that a man be found faithful.
- 3 But with me it is a very small thing that I should be judged of you, or of man's

3:10 1 Co 3:5; 1 Co 15:10; Rom 1:5; Rom 12:3.
 3:11 1Sa 28:16; Mt 16:18; Ac 11:12.
 3:12 Ps 19:10; Ps 119:72; Pr 8:10.
 3:13 1 Co 3:14-15; 1 Co 3:5; 2 Ti 3:9.
 3:14 1 Co 5:8; 1 Co 4:5; Da 12:3; Mt 24:45-47; Mt 25:21-23.
 3:15 1 Co 3:12-13; Rev 3:18; Ac 27:21; Ac 27:44.
 3:16 1 Co 5:6; 1 Co 6:2-3; 1 Co 6:9; 1 Co 6:16.
 3:17 1 Co 6:18-20; Lev 15:31; Lev 20:3; Nu 19:20.
 3:18 1 Co 6:9; 1 Co 15:33; Pr 5:7.
 3:19 1 Co 11:9-20; 1 Co 2:6; 1Sa 19:11-14.
 3:20 Ps 9:11; Job 11:11-12; Ps 21.
 3:21 1 Co 3:3-7; 1 Co 1:12; 1 Co 4:6.
 3:22 1 Co 3:5-8; 1 Co 9:19-22; 2 Co 6:5.
 3:23 1 Co 6:19-20; 1 Co 7:22; 1 Co 15:23.
 4:1 1 Co 1:13; 2 Co 12:6; 1 Co 3:5; 1 Co 9:16-18.
 4:2 1 Co 11⁷; 1 Co 7:25; Nu 12⁷; Mt 25:21; Lk 12:32; 2 Co 2:17; Gal 4⁷.
 4:3 1 Co 2:15; 1 Sa 16⁷; Jn 7:24.
 4:4 Job 27:6; Ps 7:5; Jn 21:17.
 4:5 Mt 11:12; Lk 6:47; Rom 2:1; Rom 2:16.
 4:6 1 Co 1:12; 1 Co 3:4⁷; 2 Co 10⁷.
 4:7 1 Co 12+11; 1 Co 15:10.
 4:8 1 Co 1:5; 1 Co 3:12; 1 Co 5:6.
 4:9 1 Co 15:30; 1 Co 15:32.
 4:10 1 Co 11:1; 1 Co 1:18-20; 1 Co 1:26-28.
 4:11 1 Co 9:10; 2 Co 4:8; 2 Co 6:4-5.
 4:12 1 Co 9:6; Ac 18:3; Ac 20:34.
 4:13 La 3:45; Ac 22:22.
 4:14 1 Co 9:15; 2 Co 7:2; 2 Co 12:19.
 4:15 2 Ti 4:3; 1 Co 3:6; 1 Co 3:10.
 4:16 1 Co 11:3; Jn 10:45; Php 3:1.
 4:17 1 Co 16:10; Ac 19:21-22; Php 2:19.

- judgment: yea, I judge not mine own self.
- 4 For I know nothing by myself: yet am I not hereby justified: but he that judgeth me is the Lord.
 - 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.
 - 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes: that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.
 - 7 For who ⁴maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?
 - 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.
 - 9 For I think that God hath set forth us ⁴the apostles last, as they were appointed to death: for we are made a ⁴spectacle unto the world, and to angels, and to men.
 - 10 We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised.
 - 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place:
 - 12 And labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it:
 - 13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.
 - 14 I write not these things to shame you, but as my beloved sons I warn you.
 - 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.
 - 16 Wherefore I beseech you, be ye followers of me.
 - 17 For this cause have I sent unto you

things sacred must be combined, but spiritual things are not to be hidden by secular matters.

Christ requires the service of the whole being, the physical, mental, and moral powers combined. These are to be enlisted in God's service. Man is to remember that God has the ownership of all, and that his pursuits are invested with a sacredness that they did not possess before he enlisted in the army of the Lord. Every action is to be a consecrated action, for it occupies God's entrusted talent of time. Holiness unto the Lord is inscribed on all the actions of such a one, because his whole being is brought under subjection to God.

No business is to be undertaken, even in ordinary life, if it is corrupting in its influence upon the senses. We are in the Lord's training school, and He has His own appointed means whereby we may be brought into His service, so that His name may be glorified by the work we do in this world. Many are troubled because they are not working

directly for the advancement of God's kingdom. But the humblest work must be ignored. If it is honest work, it is a blessing, and may lead to the higher parts of the work. Those who do this work need not accuse themselves of uselessness in the great household of God. This is not necessary, for theirs is a work that someone must do (MS 99, 1898).

3:11. The Living Foundation Stone.—God will not accept the most splendid service, or the most brilliant talent, unless it is laid upon, and connected with, the living foundation stone: for this alone gives true value to the ability possessed, and makes it a living service to God. We may look back through centuries, and see the living stones gleaming like jets of light through the rubbish of moral darkness, errors, and superstition. These precious jewels shine with continually increasing luster, not alone for time, but for eternity (*Redemption: The Teachings of Paul.* p 80).

⁴ is revealed ⁵ or, destroy ⁶ 1 Gr. day ² Gr. distinguisheth thee ³ or, us the last apostles ⁴ Gr. theatre

Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

- 18 Now some are puffed up, as though I would not come to you.
- 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.
- 20 For the kingdom of God is not in word, but in power.
- 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

The Case of Incest

5 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

- 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
- 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed.
- 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
- 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?
- 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
- 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.
- 9 I wrote unto you in an epistle not to company with fornicators:
- 10 Yet not altogether with the fornicators of

4:18 1 Co 4:6-8; 1 Co 5:2
4:19 1 Co 14:5; Ac 19:21; 2 Co 1:15; 2 Co 1:17; Ac 18:21; Rom 15:42;

4:20 1 Co 1:24; 1 Co 3:2; Rom 1:16; Rom 14:17;
4:21 1 Co 5:5; 2 Co 10:2; 2 Co 10:6;

5:1 1 Co 1:11; Ge 47:2; 1 St 2:24; 1 Co 5:11;

5:2 1 Co 5:6; 1 Co 4:6-8; 1 Co 4:18; Nu 25:9;

5:3 2 Co 10:1; 2 Co 10:11; 2 Co 15:2;

5:4 Ac 3:6; Ac 4:7; 12; Ac 4:30; Ac 16:18;

5:5 1 Co 5:13; Job 2:6; Ps 109:6; 2 Co 4:6;

5:6 1 Co 5:2; 1 Co 5:21; 1 Co 4:18-19;

5:7 1 Co 5:13; Ex 12:15; Ex 13:6-7;

5:8 Ex 12:15; Ex 13:6; Lev 23:6;

5:9 1 Co 5:2; 1 Co 5:7; Ps 1:1-2;

5:10 1 Co 10:27; 1 Co 12:10; Jo 8:23;

5:11 1 Co 6:6; 1 Co 7:12; 1 Co 7:15;

5:12 Lk 12:14; Jo 18:36; Mk 4:11;

5:13 Ps 50:6; Ac 17:31; Rom 2:16;

6:1 Mt 18:15-17; Ac 18:14-15; Ac 19:36;

6:2 Ps 49:14; Ps 109:59; Da 7:18; Da 7:22;

6:3 Mt 25:41; 2 Pe 2:4; Jude 6; Ps 17:14;

6:4 1 Co 5:12; Ac 6:5;

6:5 1 Co 4:14; 1 Co 11:11; 1 Co 15:34;

6:6 1 Co 6:1; 1 Co 6:7; Ge 13:7-9; Ge 45:24;

6:7 Pr 2:5; Pr 2:8; 10; Hos 10:2; Jas 4:1-3;

6:8 Lev 19:13; Mt 2:2; Mal 3:5; Mk 10:19;

6:9 1 Co 6:2-3; 1 Co 6:15-16; 1 Co 6:19;

6:10 Ps 50:17; Jb 1:4; 1:23; Jer 5:11;

6:11 1 Co 12:2; Rom 6:17-19; Eph 2:1-3;

this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

- 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
- 12 For what have I to do to judge them also that are without? do not ye judge them that are within?
- 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Litigation in Secular Courts Decried

6 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

- 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
- 3 Know ye not that we shall judge angels? how much more things that pertain to this life?
- 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.
- 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?
- 6 But brother goeth to law with brother, and that before the unbelievers.
- 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?
- 8 Nay, ye do wrong, and defraud, and that your brethren.
- 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
- 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
- 11 And such were some of you: but ye are

1Co

3:11-13 (see EGW on Ps. 144:12). **Gold of Faith Imperishable.**—It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." As fire reveals the difference between gold, silver, and precious stones, and wood, hay, and stubble, so the day of judgment will test characters, showing the difference between characters formed after Christ's likeness and characters formed after the likeness of the selfish heart. All selfishness, all false religion, will then appear as it is. The worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever (RH Dec. 11,

1900).

3:13. See EGW on Jer. 23:28; Rev. 20:12, 13.

3:16-23. See EGW on 1 Thess. 5:23.

4:9 (see EGW on ch. 2:4; Rom. 12:2). **Every Victory a Gem in the Crown of Life.**—The Christian is a spectacle to the world, to angels, and to men. Singlar?—Yes, he has a most singular, peculiar character, because his life is worked out after the divine similitude.

The inhabitants of unfallen worlds and of the heavenly universe are watching with an intense interest the conflict between good and evil. They rejoice as Satan's subtleties, one after another, are discerned and met with "It is written," as Christ met them in His conflict with the wily foe. Every victory gained is a gem in the crown of life. In the day of victory all the universe of heaven triumphs. The harps of the angels send forth the most precious music, accompanying the melody of the voice (Letter 5, 1900).

6:19, 20. **God Claims the Heart's Throne.**—God has

5 ¹ or, determined ² is sacrificed; or, is slain ³ or, holiday

- washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.
- 12 All things are lawful unto me, but all things are not *expedient*: all things are lawful for me, but I will not be brought under the power of any.
- 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.
- 14 And God hath both raised up the Lord, and will also raise up us by his own power.
- 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.
- 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.
- 17 But he that is joined unto the Lord is one spirit.
- 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
- 19 What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?
- 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Instruction Concerning Marriage (7:1-40)

Reciprocal Recognition of Marital Rights Enjoined

- 7** Now concerning the things whereof ye wrote unto me: *It is good for a man not to touch a woman.*
- 2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.
- 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.
- 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

6:12 1 Co 10:25; Rom 14:13, 1 Co 8:4;
6:13 Mt 15:17; Mt 15:20; Mk 7:19; Rom 14:17;
6:14 1 Co 15:15-20; Ac 2:29; Ac 17:31;
6:15 1 Co 6:19; 1 Co 11:3; 1 Co 12:27;
6:16 Ge 3:31; Ge 38:15; Ge 38:24;
6:17 1 Co 12:13; Jn 3:6; Jn 17:21-23;
6:18 Ge 39:12-18; Pr 2:16-19; Pr 5:3-15;
6:19 1 Co 6:15-16; 1 Co 6:16;
6:20 1 Co 7:23; Ac 20:28; Gal 3:13; Heb 9:12;

7:1 1 Co 7:8; 1 Co 7:26-27; 1 Co 7:37-38; Mt 19:10-11; Ge 20:6;
7:2 1 Co 7:9; 1 Co 6:18; Pr 5:18-19; 1 Ti 4:3;
7:3 Ex 21:10; 1 Pe 3:7;
7:4 Hos 3:3; Mt 19:9; Mt 10:11-12;
7:5 Ex 19:15; 1 Sa 21:4-5; Joel 2:16; Zec 7:3;
7:6 1 Co 7:12; 1 Co 7:25; 2 Co 8:8; 2 Co 11:17;
7:7 1 Co 9:5; 1 Co 9:15; Ac 26:29; 1 Co 12:11;
7:8 1 Co 7:26-27; 1 Co 7:32; 1 Co 7:34;
7:9 1 Co 7:2; 1 Co 7:28; 1 Co 7:30;
7:10 1 Co 7:12; 1 Co 7:25; 1 Co 7:40;
7:11 Jdg 19:2-3; Jer 3:1; Mt 22:19; Mk 10:2;
7:12 1 Co 7:6; 1 Co 7:25; 2 Co 11:17;
7:14 1 Co 6:15-17; Eph 9:1-2; 1 Ti 4:5;
7:15 Mt 12:50; Jas 2:15; 1 Co 11:33; Rom 12:18;
7:16 1 Co 9:22; Pr 11:30; Lk 15:10;
7:17 1 Co 7:7; Mt 19:12; Rom 12:3-8;

6

1 or, profitable

7

1 Gr. in peace

2 Gr. what

- 5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.
- 6 But I speak this by permission, *and not of commandment.*

An Unmarried State Recommended under Certain Circumstances

- 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.
- 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.
- 9 But if they cannot contain, let them marry: for it is better to marry than to burn.
- 10 And unto the married I command, *yet not I*, but the Lord. Let not the wife depart from *her* husband:
- 11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

The Problem of Mixed Marriages

- 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.
- 13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.
- 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.
- 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us *to peace*.
- 16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or 'how knowest thou, O man, whether thou shalt save *thy* wife?'
- Acceptance of Christ Not to Change Social Status**
- 17 But as God hath distributed to every man, as the Lord hath called every one,

bought us, and He claims a throne in each heart. Our minds and bodies must be subordinated to Him, and the natural habits and appetites must be made subservient to the higher wants of the soul. But we can place no dependence upon ourselves in this work. We cannot with safety follow our own guidance. The Holy Spirit must renew and sanctify us. In God's service there must be no halfway work. (SpT, Series A, No. 7, p. 39).

6:20. See EGW on Ex. 16:3; 2 Peter 1:10.

9:13-18 (ch. 1:1). Working for Souls, Not for Money.—Paul did not vacillate. He was established and grounded in the faith. But as far as possible he sought to make himself one with those for whom he labored.

As a gospel minister, it was Paul's privilege to claim a support from those for whom he labored. But though he became the servant of all, yet he worked with his hands to support himself, that none might find occasion to charge him with selfishness. He did not receive wages for his

labor, though as a minister of the gospel this was his right. Thus he made it evident that he was working for souls, not for money.

"What is my reward then?" he asks. "Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

Paul did not depend upon man for his ordination. He had received from the Lord his commission and ordination. He regarded his ministerial labor as a privilege. To him it was not a duty performed in return for money. He labored for the souls of men. "For though I preach the gospel," he said, "I have nothing to glory of: for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel!" He studied constantly how to make his testimony of the greatest effect. He sought the approval of God.

Would that today men might be found with faith as Paul did, men who would preach the gospel, not looking to men for their reward, but willing to receive their

so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being a servant*? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, *being a servant*, is the Lord's freeman: likewise also he that is called, *being free*, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

Instruction Concerning Virgins

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present *distress*, I say, that *it is good* for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

7:18 Ac 15:1; Ac

15:5; Ac 15:19;

7:19 1 Co 8:8, Rom

2:25-29, Rom 3:30;

7:20 1 Co 7:17, 1

Co 7:21-23; Pr 2:9;

7:21 1 Co 12:14;

Gal 4:28; Gal 5:11;

7:22 1k 1:7-75; Jn

8:32-36;

7:23 1 Co 6:20; Lev

25:12; Ac 20:26;

7:24 1 Co 7:17, 1

Co 7:20, 1 Co 10:41;

7:25 1 Co 7:28, 1

Co 7:34; 1 Co 7:36-38;

7:26 1 Co 7:8, 1 Co

7:28, 1 Co 7:35-38;

7:27 1 Co 7:12-14;

1 Co 7:29;

7:28 1 Co 7:36;

1k 1:1-1; 1 Co 7:29;

7:29 Job 1:1-2, Ps

49:1-7;

7:30 Ps 40:5; Ps

126:5-6; Ecc 5:1;

7:31 1 Co 9:18; Ecc

2:20-25; Ecc 3:12-15;

7:32 Ps 55:22; Mt

6:25-34; Mt 13:22;

7:33 Ne 5:1-5; Lk

12:22, 1 Th 4:11-12;

7:34 1k 2:46-47; 2

Co 7:11-12; 2 Co

8:16;

7:35 1 Co 7:2, 1 Co

7:5-9, 1 Co 7:28;

7:36 1 Sa 2:35; 1

Co 2:9, 1 Co 7:37;

7:38 1 Co 7:28, 1

Co 7:2; Heb 15:1;

7:39 1 Co 7:10, 1

Co 7:15; Rom 7:2-3;

7:40 1 Co 7:1, 1 Co

7:8, 1 Co 7:26;

8:1 1 Co 8:10, 1 Co

10:19-22;

8:2 2 Pr 26:12, Pr

9:12-14; Rom 11:25;

8:3 1 Co 2:9; Rom,

8:28; Jas 1:12;

8:4 1 Co 10:19-20;

Ps 115:4-8; Isa 45:14;

Jer 10:10; Mk 12:29;

Eph 1:6;

3 Gr. made free

4 or, necessarily

5 Gr. of the Lord

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body, and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit: not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well: but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

1 Co

Instruction Concerning Meats Sacrificed to Idols (8:1-11:1)

Abstinence Advised for Sake of Weak Brother

8 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one.

reward in souls (MS 74, 1903).

9:20-23. **Paul's Manner of Labor.**—[1 Cor. 9:20-23 quoted.] We know that the apostle did not sacrifice one jot of principle. He did not allow himself to be led away by the sophistry and maxims of men. He was not to coincide with the suppositions and assurances of men who were teaching for doctrine the commandments of men; because iniquity and transgression were in the ascendancy and advancing, he did not allow his love to wax cold. All zeal and earnestness are to be retained, but at the same time some features of our faith, if expressed, would, by the elements with which you have to deal, arouse prejudice at once.

Paul could be as zealous as any of the most zealous, in his allegiance to the law of God, and show that he was perfectly familiar with the Old Testament Scriptures. He could dwell upon the types and shadows that typified Christ; he could exalt Christ, and tell all about Christ and

His special work in behalf of humanity, and what a field he had to explore. He could advance most precious light upon the prophecies, that they had not seen; and yet he would not offend them. Thus the foundation was laid nicely, that when the time came that their spirits softened, he could say in the language of John, Behold in Jesus Christ, who was made flesh, and dwelt among us, the Lamb of God, who taketh away the sins of the world.

To the Gentiles, he preached Christ as their only hope of salvation, but did not at first have anything to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind—Jew and Gentile—that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented

- 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many.)
- 6 But to us *there is but one God*, the Father, of whom *are all things*, and we *'in him*; and one Lord Jesus Christ, by whom *are all things*, and we by him.
- 7 Howbeit *there is not in every man that knowledge*: for some with conscience of the idol unto this hour eat *it as a thing offered unto an idol*; and their conscience being weak is defiled.
- 8 But meat commendeth us not to God: for neither, if we eat, *'are we the better*; neither, if we eat not, *'are we the worse*.
- 9 But take heed lest by any means this *'liberty of yours become a stumblingblock to them that are weak*.
- 10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be *'emboldened to eat those things which are offered to idols*;
- 11 And through thy knowledge shall the weak brother perish, for whom Christ died?
- 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.
- 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

Paul's Use of Christian Liberty Illustrated

- 9 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?
- 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.
- 3 Mine answer to them that do examine me is this.
- 4 Have we not power to eat and to drink?
- 5 Have we not power to lead about a sister, a *'wife*, as well as other apostles, and as the brethren of the Lord, and Cephas?
- 6 Or I only and Barnabas, have not we power to forbear working?
- 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who

8:5 Dt 10:17; Jer 23; Jer 28.
8:6 1 Co 8:4; Job 1:9; Mal 2:10; Jn 10:40; Jn 14:9-10.
8:7 1 Co 1:10-11; 1 Co 8:9-10.
8:8 1 Co 6:13; Rom 14:17; Col 2:20-23; 8:9 1 Co 8:10; 1 Co 10:24; 1 Co 10:29; Mt 18:6-7; Isa 57:14.
8:10 1 Co 8:1-2; 1 Co 10:20-21; Rom 14:13.
8:11 1 Co 8:13; 1 Co 10:34-11.
8:12 Ge 20:9; Ge 42:22; Ex 32:21; 1 Sa 24:11; Mt 18:21; 1 Co 12:12.
8:13 1 Co 6:12; 1 Co 9:12; 1 Co 9:19-23; 1 Co 10:33-11.
9:1 1 Co 9:2-3; 1 Co 1:1; 1 Co 15:8-9; Ac 9:15.
9:2 Jn 6:27; 2 Co 3:1-3; 2 Co 12:12.
9:3 Ac 22:1; Ac 23:16; Php 1:7; 1 Co 11:37; 2 Co 10:7-8.
9:4 1 Co 9:7-14; Mt 10:10; Lk 10:7; Gal 6:6.
9:5 1 Ti 4:2; 1 Th 4:5; Tit 1:6; Heb 13:4.
9:6 Ac 1:46; Ac 11:22; Ac 13:1-4; Ac 15:30.
9:7 2 Co 10:4-5; 1 Ti 1:18; 1 Ti 6:12.
9:8 1 Co 7:40; Rom 6:19; 1 Th 2:13.
9:9 Dt 25:4; 1 Ti 5:18; Nu 22:26-45.
9:10 Mt 24:22; Rom 15:4; 2 Co 1:15.
9:11 Mal 3:8-9; Mt 10:10; Rom 15:27.
9:12 2 Co 11:20; 1 Co 9:2; 1 Co 10:15.
9:13 1 Co 10:18; Lev 6:16-18; Lev 6:26.
9:14 1 Co 9:4; Mt 10:10; Lk 10:7.
9:15 1 Co 9:12; 1 Co 4:12; Ac 8:4.
9:16 Rom 4:2; Rom 15:17; Jer 1:17; Jer 20:7.
9:17 1 Ch 28:9; 1 Ch 29:5; 1 Ch 29:9.
9:18 1 Co 9:6-7; 1 Co 10:33; 2 Co 4:5.
9:19 1 Co 9:1; Gal 5:1; 1 Co 10:33.
9:20 Ac 16:4; Ac 17:23; Ac 18:18; Gal 4:5; Gal 4:21.
9:21 Ac 15:28; Ac 16:4; Ac 21:25; Gal 2:3-4; 1 Co 7:19-22; Ps 119:82.

- feedeth a flock, and eateth not of the milk of the flock?
- 8 Say I these things as a man? or saith not the law the same also?
- 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?
- 10 Or saith he *it altogether for our sakes?* For our sakes, no doubt, *this is written*: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.
- 11 If we have sown unto you spiritual things, *is it a great thing if we shall reap your carnal things?*
- 12 If others be partakers of *this power over you, are not we rather?* Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.
- 13 Do ye not know that they which minister about holy things *'live of the things of the temple?* and they which wait at the altar are partakers with the altar?
- 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.
- 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were better for me to die*, than that any man should make my glorying void.
- 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!
- 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
- 18 What is my reward then? *Verily that*, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.
- 19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.
- 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;
- 21 To them that are without law, as without

the law of God as the test of their obedience. This was the manner of his working—adapting his methods to win souls. Had he been abrupt and unskillful the Word, he would not have reached either Jew or Gentile.

He led the Gentiles along to view the stupendous truths of the love of God, who spared not His own Son, but delivered Him up for us; and how shall He not with Him also freely give us all things? The question was asked why such an immense sacrifice was required, and then he went back to the types, and down through the Old Testament Scripture, revealing Christ in the law, and they were converted to Christ and to the law (SpT, Series A, No. 6, pp. 54, 55).

9:24-27 (1 Peter 2:11). A Contest in Which All May Win.—[1 Cor. 9:24-27 quoted.] This glorious contest is before us. The apostle seeks to inspire us to enter into a noble emulation, a competition in which will be seen no selfishness, unfairness, or underhanded work. We are to

use every spiritual nerve and muscle in the contest for the crown of life. No one who does his best will fail in this contest.

All who seek for the prize are to place themselves under strict discipline. "Every man that stiveth for the mastery is temperate in all things." Those who enter into a contest of physical strength for a corruptible prize realize the necessity of rigid abstinence from every indulgence that would weaken the physical powers. They eat simple food at regular hours.

How much more should those who enter for the gospel prize, restrain themselves from the unlawful indulgence of appetite and "abstain from fleshly lusts, which war against the soul." They must be temperate at all times. The same restraint that gives them the power to obtain the victory at one time will, if practiced constantly, give them a great advantage in the race for the crown of life (MS 74, 1903).

(Rom. 8:13; Col. 3:5.) Under Discipline to God.—[1

- law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.
- 22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.
- 23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.
- 24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.
- 25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.
- 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:
- 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Warning Against Idolatry

- 10 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- 2 And were all baptized unto Moses in the cloud and in the sea;
- 3 And did all eat the same spiritual meat;
- 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that *followed them*: and that Rock was Christ.
- 5 But with many of them God was not well pleased: for they were overthrown in the wilderness.
- 6 Now these things were *our* examples, to the intent we should not lust after evil things, as they also lusted.
- 7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.
- 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.
- 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.
- 10 Neither murmur ye, as some of them also

9:22 1 Co 8:13; Rom 15:1, 2 Co 11:29;
9:23 1 Co 9:12; Mk 8:35; 2 Co 2:4;
9:24 Hos 12:10; Ps 19:5; Ecc 9:11;
9:25 Eph 6:12-18; 1 Ti 6:12; 2 Ti 2:5, 2 Ti 3:7;
9:26 2 Co 5:1; 2 Co 5:8; Php 1:21;
9:27 1 Co 9:25; 1 Co 9:11-12.

10:1 1 Co 12:1; 1 Co 13:38; Rom 11:21; Jn 4:20.

10:2 1 Co 13:14-16; Ex 14:13; Jn 9:28-29; Heb 5:24.

10:3 Ex 16:4; Ex 16:15; Ps 16:35;

10:4 Ex 17:6; Nu 20:11; Ps 78:15; Isa 48:21; Jn 4:10; Jn 7:37; Rev 22:17; Dt 9:21; 1 Co 11:24-25.

10:5 Nu 14:11-12; Dt 1:41-45; Ps 78:32; 33; Heb 3:17; Jude 5.

10:6 1 Co 10:11; Zep 3:6-7; Heb 4:11; 2 Pe 2:6; Jude 7.

10:7 1 Co 10:14; 1 Co 10:20-22; 1 Co 5:11; 1 Co 6:9;

10:8 1 Co 6:9; 1 Co 6:18; Nu 25:1-9; Rev 2:11.

10:9 Ex 17:2; Ex 17:7; Ex 24:20-21;

10:10 Ex 15:24; Ex 16:2-9; Ex 17:2-3;

10:11 1 Co 9:10; Rom 15:4; 1 Co 7:29;

10:12 1 Co 6:18; 1 Co 8:2; Pt 1:6-18; Pr 28:14; Mt 26:33-34;

20:21-23; 1k 11:4;

10:14 Rom 12:19; 2 Co 7:1; 2 Co 11:11;

10:15 1 Co 4:10; 1 Co 6:5; 1 Co 8:1;

10:16 1 Co 10:21; 1 Co 11:24-29;

10:17 1 Co 12:12; 1 Co 12:27; Rom 12:5;

10:18 Rom 4:1; Rom 4:12; Rom 9:3-8;

10:19 1 Co 1:28; 1 Co 3:7; 1 Co 8:4;

10:20 Lev 17:7; Dt 32:16-17; 2 Ch 11:15;

10:21 1 Co 10:16; 1 Co 8:10; Dt 32:37-38;

10:22 Ex 20:5; Ex 34:14; Dt 4:21;

10:23 1 Co 6:12; 1 Co 8:9; Rom 14:15;

10:24 1 Co 10:33; 1 Co 10:24;

10:25 Rom 14:13; 1 Ti 4:1; Tit 1:15.

murmured, and were destroyed of the destroyer.

- 11 Now all these things happened unto them for *examples*: and they are written for our admonition, upon whom the ends of the world are come.
- 12 Wherefore let him that thinketh he standeth take heed lest he fall.
- 13 There hath no temptation taken you but such as is *common* to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
- 14 Wherefore, my dearly beloved, flee from idolatry.
- 15 I speak as to wise men; judge ye what I say.
- 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
- 17 For we *being* many are one bread, and one body: for we are all partakers of that one bread.
- 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?
- 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?
- 20 But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
- 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
- 22 Do we provoke the Lord to jealousy? are we stronger than he?

Proper Use of Christian Liberty

- 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.
- 24 Let no man seek his own, but every man another's *wealth*.
- 25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

Cor. 9:24-27 quoted.) Thus Paul presents the conditions which God imposes upon every soul who enlists in His service. The apostle fears for himself, lest he shall fail of bearing the examination test, and be found wanting, and he places himself under severe training. So the Christian today needs to keep strict guard over his appetite. He needs to subject himself to severe training, that he may not run uncertainly or at random, without seeing his standard and striving to reach it. He must obey the laws of God. The physical, mental, and moral powers must be kept in the most perfect condition if he would obtain the approval of God. "I keep under my body," the apostle says. This means literally to beat back its desires and impulses and passions by severe discipline, even as did those competing for an earthly prize (MS 95, 1899).

9:27 (see EGW on 2 Cor. 12:1-4). Paul on Guard.—[1 Cor. 9:26, 27 quoted.] Paul was ever on the watch lest evil propensities should get the better of him. He guarded well

his appetites and passions and evil propensities (Letter 27, 1906).

10:4. See EGW on Acts 15:11.

10:12. See EGW on 1 Kings 11:1-4; Matt. 26:31-35.

11:18-34 (Matt. 26:26-29). The Lord's Supper Perverted.—The Corinthians were departing widely from the simplicity of the faith and the harmony of the church. They continued to assemble for worship, but with hearts that were estranged from one another. They had perverted the true meaning of the Lord's Supper, patterning in a great degree after idolatrous feasts. They came together to celebrate the sufferings and death of Christ, but turned the occasion into a period of feasting and selfish enjoyment.

It had become customary, before partaking of the communion, to unite in a social meal. Families professing the faith brought their own food to the place of meeting, and ate it without courteously waiting for the others to be ready. The holy institution of the Lord's Supper was, for the

- 26 For the earth *is* the Lord's, and the fulness thereof.
- 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
- 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:
- 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?
- 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?
- 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
- 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:
- 33 Even as I please all *men* in all things, not seeking mine own profit, but the profit of many, that they may be saved.
- 11** Be ye followers of me, even as I also *am* of Christ.

Proper Conduct in Christian Worship

(11:2-14:40)

Women and Their Veiling

- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.
- 3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.
- 4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.
- 5 But every woman that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.
- 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.
- 7 For a man indeed ought not to cover *his*

10:26 1 Co 10:28; Ex 19:5; Dt 10:14;
10:27 1 Co 5:9-11; Lk 5:29-30; Lk 15:23;
10:28 1 Co 8:10-13; Rom 14:15;
10:29 1 Co 10:32; 1 Co 8:9-13;
10:30 Rom 14:6; 1 Ti 4:5-4;
10:31 1 Co 7:34; Dt 12:7; 12:12;
10:32 1 Co 10:34; 1 Co 8:13; Rom 11:13;
10:33 1 Co 10:24; 1 Co 9:19-23;

11:1 1 Co 4:16; 1 Co 10:33; Php 4:17;
11:2 1 Co 11:17; 1 Co 11:22; Pr 31:28-31;
11:3 Eph 1:22-23; Eph 4:15; Eph 5:23;
11:4 1 Co 12:10; 1 Co 12:28; 1 Co 14:1;
11:5 Lk 2:36; Ac 2:17; Ac 21:9;
11:6 Nu 5:18; Dt 22:5

11:7 Ge 1:26-27; Ge 5:1; Ge 9:6;
11:8 Ge 2:21-22; 1 Ti 2:13

11:9 Ge 2:18; Ge 2:20; Ge 2:23-24

11:10 Ge 20:16; Ge 21:6-65; Ec 5:6;
11:11 1 Co 10:14; 1 Co 12:12-22;

11:12 1 Co 8:6; Pr 16:4; Rom 11:36;

11:13 1 Co 10:15; Lk 12:57; Jn 7:21

11:14 2 Sa 14:26; 1 Co 14:35

11:16 1 Ti 6:3-4; Ac 21:21; Ac 21:24

11:17 1 Co 11:2; 1 Co 11:22; Lev 19:17; Pr 27:5

11:18 1 Co 10:12; 1 Co 8:3; 1 Co 5:1;

11:19 Mt 18* Lk 17:1; Ac 20:30; 1 Ti 4:1-2

11:21 1 Co 11:24-25; 1 Co 10:16-18; 2 Pe 2:13; Jude 12

11:22 1 Co 11:34; 1 Co 10:32; Ac 20:28; 1 Ti 3:5; Pr 17:5; Jas 2:5-6

11:23 1 Co 15:4; Dt 4:5; Mt 28:20; Gal 4:1

5 or, thanksgiving

6 Gr. Greeks

11

1 or, traditions

- head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.
- 8 For the man is not of the woman; but the woman of the man.
- 9 Neither was the man created for the woman; but the woman for the man.
- 10 For this cause ought the woman to have power on *her* head because of the angels.
- 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.
- 12 For as the woman is of the man, even so *is* the man also by the woman; but all things of God.
- 13 Judge in yourselves: is it comely that a woman pray unto God uncovered?
- 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?
- 15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.
- 16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

Proper Observance of the Lord's Supper

- 17 Now in this that I declare *unto you* I praise you not, that ye come together not for the better, but for the worse.
- 18 For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it.
- 19 For there must be also heresies among you, that they which are approved may be made manifest among you.
- 20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.
- 21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.
- 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.
- 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he

wealthy, turned into a gluttonous feast; while the poor were made to blush when their meager fare was brought in contrast with the costly viands of their rich brethren.

Paul rebukes the Corinthians for making the house of God a place of feasting and revelry, like a company of idolaters: "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?" The public religious feasts of the Greeks had been conducted in this way, and it was by following the counsels of false teachers that the Christians had been led to imitate their example. These teachers had begun by assuring them that it was not wrong to attend idolatrous feasts, and had finally introduced similar practices into the Christian church.

Paul proceeded to give the order and object of the Lord's Supper, and then warned his brethren against perverting this sacred ordinance (1P 170, 171).

11:23-26 (Matt. 26:26-29; Mark 14:22-24; Luke 22:19,

20). **The Only Correct Representation.**—The broken bread and pure juice of the grape are to represent the broken body and spilled blood of the Son of God. Bread that is leavened must not come on the communion table, unleavened bread is the only correct representation of the Lord's Supper. Nothing fermented is to be used. Only the pure fruit of the vine and the unleavened bread are to be used (RH June 7, 1898).

11:25. See EGW on Matt. 26:28.

11:26 (see EGW on Mark 16:1, 2). **Frequency of the Lord's Supper.**—The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's Supper was not to be observed only occasionally or yearly, but more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the deliverance of the children of Israel from Egypt. That deliverance was typical of the great atonement which Christ made by the sacrifice of

² that is a covering in sign that she is under the power of her husband ³ or, veil ⁴ or, schisms ⁵ or, sects ⁶ or, ye cannot eat ⁷ or, them that are poor

was betrayed took bread:

- 24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do ⁹in remembrance of me.
- 25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.
- 26 For as often as ye eat this bread, and drink this cup, ⁹ye do shew the Lord's death till he come.
- 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
- 28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.
- 29 For he that eateth and drinketh unworthily, eateth and drinketh "damnation to himself, not discerning the Lord's body.
- 30 For this cause many *are* weak and sickly among you, and many sleep.
- 31 For if we would judge ourselves, we should not be judged.
- 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
- 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.
- 34 And if any man hunger, let him eat at home: that ye come not together unto "condemnation. And the rest will I set in order when I come.

*The Place and Function of Spiritual Gifts:
Source and Diversity of Gifts*

- 12** Now concerning spiritual gifts, brethren, I would not have you ignorant.
- 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.
- 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus "accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.
- 4 Now there are diversities of gifts, but the same Spirit.

11:24 1 Co 5:7-8; Ps 22:26; Ps 22:29; 11:25 1 Co 11:27; 28:18-22:20; 11:26 1 Co 4:5, 1 Co 15:23; Jn 1:3; 11:27 1 Co 10:21; Lev 10:1-3; Nu 9:10; Nu 9:13; 11:28 1 Co 11:31; Ps 26:2-7; Hag 1:5; 11:29 1 Co 11:30; 1 Co 11:32-34; Rom 13:2; 11:30 1 Co 11:32; Ex 15:26; Nu 20:12; Nu 20:24; 11:31 1 Co 11:28; Ps 42:5-5; Jer 31:18-20; 11:32 1 Co 11:30; Jn 8:5; Jn 5:17-18; Jn 3:18-30; 11:33 1 Co 11:21; 22:1 Co 11:17; Th 1:5; 1 Co 1:19;

12:1 1 Co 12:4-11; 1 Co 1:1-14; Eph 4:11; 2 Co 1:8; 1 Th 4:13; 12:2 1 Co 6:11; Gal 6:8; Eph 2:11-12; Eph 1:18; 12:3 Mk 9:39; Jn 16:14-15; 1 Jn 4:2-3; 1 Co 16:22; 12:4 1 Co 12:8-11; 1 Co 12:28; Rom 12:6-6; Eph 4:4; Heb 2:4; 12:5 1 Co 12:28-29; Rom 12:6-8; Eph 4:11-12; 12:6 1 Co 12:11; 1 Co 4:7; Jn 3:32; Jn 5:17; 12:7 1 Co 14:5; 1 Co 14:12; 1 Co 14:17; 12:8 1 Co 15; 1 Co 1:30; 1 Co 26-10; 12:9 1 Co 13:2; Mt 17:19-20; Mt 21:22; 12:10 1 Co 12:28-29; Mk 16:17; 12:11 1 Co 12:4; 1 Co 7:7; 1 Co 7:17; 12:12 1 Co 10:17; Rom 12:4-5; 12:13 1 Co 10:2; Gal 3:1-5; 12:14 1 Co 12:12; 1 Co 12:19; Jn 9:15; 12:15 Jn 9:15; 12:16 1 Co 12:16; 1 Co 12:22; Rom 12:3; 12:17 1 Co 12:21; 1 Co 12:29; 1 Sa 9:9; 12:18 1 Co 12:24; 1 Co 12:28; 1 Co 12:11; 12:19 1 Co 12:11; 12:21 Nu 10:34; 1 Sa 25:32; Ex 10:1-5; Ne 4:16-21;

- 5 And there are differences of 'administrations, but the same Lord.
- 6 And there are diversities of operations, but it is the same God which worketh all in all.
- 7 But the manifestation of the Spirit is given to every man to profit withal.
- 8 For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit;
- 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
- 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues:
- 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.
- 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.
- 13 For by one Spirit are we all baptized into one body, whether *we be* Jews or 'Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.
- 14 For the body is not one member, but many.
- 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
- 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
- 17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
- 18 But now hath God set the members every one of them in the body, as it hath pleased him.
- 19 And if they were all one member, where *were* the body?
- 20 But now are *they* many members, yet but one body.
- 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
- 22 Nay, much more those members of the

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His own life for the final deliverance of His people (3SG 22:8).

11:28. See EGW on John 13:14, 15.

12:4-6, 12 (Eph. 4:4-13). Each Member to Work in His Appointed Place.—(1 Cor. 12:4-6, 12 quoted.) The vine has many branches, but though all the branches are different, they do not quarrel. In diversity there is unity. All the branches obtain their nourishment from one source. This is an illustration of the unity that is to exist among Christ's followers. In their different lines of work they all have but one Head. The same Spirit, in different ways, works through them. There is harmonious action, though the gifts differ. Study this chapter. You will see from it that the man who is truly united with Christ will never act as though he were a complete whole in himself. . . .

The perfection of the church depends not on each member being fashioned exactly alike. God calls for each one to take his proper place, to stand in his lot to do his

appointed work according to the ability which has been given him (Letter 19, 1901).

Two Chapters to Be Memorized.—The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in the mind and heart. Through His servant Paul, the Lord has placed before us these subjects for our consideration, and those who have the privilege of being brought together in church capacity will be united, understandingly and intelligently. The figure of the members which compose the body represents the church of God and the relation its members should sustain to one another (MS 82, 1898).

12:27. See EGW on Heb. 8:1, 2.

13. Read This Chapter Every Day.—The Lord desires me to call the attention of His people to the thirteenth chapter of First Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and

⁸ or, for a remembrance ⁹ or, shew ye ¹⁰ or, judgment ¹¹ or, judgment ¹² 1 or, anathema ² or, ministries ³ Gr. Greeks

- body, which seem to be more feeble, are necessary:
- 23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.
- 24 For our comely *parts* have no need; but God hath tempered the body together, having given more abundant honour to that *part* which lacked:
- 25 That there should be no 'schism in the body; but *that* the members should have the same care one for another.
- 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.
- 27 Now ye are the body of Christ, and members in particular.
- 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, 'diversities of tongues.
- 29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all 'workers of miracles?
- 30 Have all the gifts of healing? do all speak with tongues? do all interpret?
- 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

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Love the Outstanding Gift

- 13 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
- 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
- 3 And though I bestow all my goods to feed the *poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.
- 4 Charity suffereth long, and is kind; charity envieth not; charity 'vaunteth not itself, is not puffed up.
- 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

12:22 Pr 14:28; Ecc 9:9-12; Ecc 5:9; Ecc 9:10-15;
12:23 Ge 3:7; Ge 3:21
12:24 Ge 2:25; Ge 3:11
12:25 1 Co 1:10-12; 1 Co 3:3; Jn 17:21-26;
12:26 Rom 12:15; 2 Co 11:28-29; Gal 6:2
12:27 1 Co 12:12; 1 Co 12:14-20; Rom 12:5
12:28 1 Co 12:7-11; 1Co 14:1; Ac 15:3-5
12:29 1 Co 12:9-11; 1 Co 12:14-20
12:31 1 Co 8:1; 1 Co 14:1; 1 Co 14:39; Mt 5:6; Php 3:8; Heb 11:1

13:1 1 Co 13:2-3; 1 Co 12:8; 1 Co 12:16; 1 Co 12:29-30;
13:2 1 Co 12:8-10; 1 Co 12:28; 1 Co 14:1; 1 Co 14:6-9;
13:3 Mt 6:1-6; Mt 23:5; Lk 18:22; Lk 18:28; Lk 21:3-4;
13:4 Pr 10:12; 2 Co 6:6; Gal 5:22; Eph 4:2
13:5 1 Co 7:36; 1 Co 11:13-16; 1 Co 11:18
13:6 1 Sa 24:19-21; 2 Sa 4:10-12; Ps 10:3
13:7 1 Co 13:4; Nu 11:12-14; Dt 1:9; Pr 10:12
13:8 1 Co 13:10; 1 Co 13:15; Lk 22:32
13:9 1 Co 13:12; 1 Co 2:9; 1 Co 8:2
13:10 1 Co 13:12; Isa 29:23; Isa 60:19-20
13:11 1 Co 3:1-2; 1 Co 13:26; Ecc 11:10;
13:12 1 Co 3:18; 1 Co 5:7; Php 3:12
13:13 1 Co 3:14; 1 Pe 1:21; 1 Jn 2:14
14:1 Pr 15:9; Rom 21:21; Isa 51:1; Rom 9:40
14:2 1 Co 14:9-11; 1 Co 14:16
14:3 1 Co 14:4; 1 Co 14:12; Ac 9:41; Rom 14:19; Eph 4:29; 1 Th 5:11; 1 Ti 4:4; Jude 20; Lk 5:18; Ac 14:15
14:4 1 Co 14:14; 1 Co 14:3; 1 Co 14:18-19
14:5 1 Co 12:28-30; 1 Co 13:4; Nu 11:28-29
14:6 1 Co 10:34; 1 Co 12:7; 1 Co 13:4

- 6 Rejoiceth not in iniquity, but rejoiceth in the truth;
- 7 Beareth all things, believeth all things, hopeth all things, endureth all things.
- 8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.
- 9 For we know in part, and we prophesy in part.
- 10 But when that which is perfect is come, then that which is in part shall be done away.
- 11 When I was a child, I spake as a child, I understood as a child, I 'thought as a child; but when I became a man, I put away childish things.
- 12 For now we see through a glass, 'darkly; but then face to face: now I know in part; but then shall I know even as also I am known.
- 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Discussion of Gifts of Tongues and Prophecy

- 14 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.
- 2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man 'understandeth him; howbeit in the spirit he speaketh mysteries.
- 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.
- 4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.
- 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.
- 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

let the lesson that it teaches come home to your hearts. Learn that Christlike love is of heavenly birth, and that without it all other qualifications are worthless (RH July 21, 1904).

An Expression of Obedience.—In the thirteenth chapter of First Corinthians the apostle Paul defines true Christlike love. . . . This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer (Letter 156, 1900).

13:1. God Holds the Balances.—It is not the ready speaker, the sharp intellect, that counts with God. It is the earnest purpose, the deep piety, the love of truth, the fear of God, that has a telling influence. A testimony from the heart, coming from lips in which is no guile, full of faith and humble trust, though given by a stammering tongue, is accounted of God as precious as gold; while the smart speech, the eloquent oratory, of the one to whom is

entrusted large talents, but who is wanting in truthfulness, in steadfast purpose, in purity, in unselfishness, are as sounding brass and a tinkling cymbal. He may say witty things, he may relate amusing anecdotes, he may play upon the feelings; but the spirit of Jesus is not in it. All these things may please unsanctified hearts, but God holds in His hands the balances that weigh the words, the spirit, the sincerity, the devotion, and He pronounces it altogether lighter than vanity (Letter 38, 1890).

13:5. See EGW on Prov. 16:32.

13:12 (Rom. 11:33; Eph. 2:7; Rev. 7:16, 17; 22:4; see EGW on 1 Cor. 15:20, 42-52). Mysteries to Be Unfolded in Heaven.—But many mysteries yet remain unrevealed. How much that is acknowledged to be truth is mysterious and unexplainable to the human mind! How dark seem the dispensations of Providence! What necessity there is for implicit faith and trust in God's moral government! We are ready to say with Paul, "How unsearchable are his judgments!"

⁴ or, put on ⁵ or, eloquent ⁶ or, kinds ⁷ or, powers? ¹³ ¹ or, is not rash ² or, with the truth ³ or, reasoned ⁴ Gr. in a riddle ¹⁴ ¹ Gr. heareth

- 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the 'sounds, how shall it be known what is piped or harped?
- 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?
- 9 So likewise ye, except ye utter by the tongue words 'easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.
- 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.
- 11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.
- 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
- 13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.
- 14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.
- 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
- 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?
- 17 For thou verily givest thanks well, but the other is not edified.
- 18 I thank my God, I speak with tongues more than ye all:
- 19 Yet in the church I had rather speak five words with my understanding, than *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.
- 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be 'men.
- 21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord.

14:7 1 Co 13:1; 1 Co 14:8; Nu 10:2-10; 14:8 Nu 10:9; Jos. 6:4-20; Jdg 7:16-18; Ne +18-21; 14:9 1 Co 14:19; 1 Co 9:26; 14:11 1 Co 14:21; Ac 28:2; Ac 28:3; Rom 1:14; 14:12 1 Co 14:3; 1 Co 12:7; 1 Co 12:31; 14:13 1 Co 14:27; 28; 1 Co 12:10; 1 Co 12:30; Mk 11:24; 14:14 1 Co 14:2; 1 Co 14:15-16; 1 Co 14:19; 14:15 1 Co 10:19; Rom 5:5; Rom 8:31; Php 1:18; 14:16 1 Co 14:2; 1 Co 14:1; 1 Co 14:25; 24; 14:17 1 Co 14:6; 1 Co 14:6; 14:18 1 Co 14:6; 1 Co 14:7; 14:19 1 Co 14:4; 1 Co 14:21-22; 14:20 1 Co 3:1-2; 1 Co 13:11; Ps 119:99; Isa 11:5; 14:21 Jn 10:34; Rom 3:19; Dt 28:49; Isa 28:11-12; 14:22 Mk 16:7; Ac 2:6-12; Ac 2:32-36; 1 Th 1:9; 14:23 1 Co 11:18; Hos 9:7; Jn 10:20; Ac 2:13; 14:24 1 Co 2:15; Jn 13:19; Jn 4:29; Ac 2:37; 14:25 Ge +41:1; Dt 9:18; Ps 72:11; Isa 60:14; Lk 5:8; 14:26 1 Co 14:6; 1 Co 12:8-10; 1 Co 14:8-5; 1 Co 14:12; 14:29 1 Co 14:39; 1 Co 12:10; 1 Th 5:19; 21; 1 Jn +1-5; 14:30 1 Co 14:6; 1 Co 14:26; Job 32:11; 14:31 1 Co 14:4; 1 Co 14:19; Pr 1:5; Eph 3:11-12; Rom 1:12; 14:32 1 Co 14:29; 30; Job 42:8-11; Jer 20:9; Ac +19-20; 14:33 1 Co 7:15; Lk 21:4; Rom 15:33; Gal 5:22; 14:34 1 Co 11:5; 1 Th 2:11-12; 14:35 Eph 5:25-27; 1 Pe 3:7; 1 Co 14:39; 14:36 Isa 2:3; Mic +1-2; Zec 1:8; 14:37 1 Co 8:2; 1 Co 13:1-3; Nu 24:3-4; Nu 24:16.

- 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.
- 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?
- 24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:
- 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.
- 26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.
- 27 If any man speak in an *unknown* tongue, let it be by two, or at the most by three, and that by course; and let one interpret.
- 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.
- 29 Let the prophets speak two or three, and let the other judge.
- 30 If any *thing* be revealed to another that sitteth by, let the first hold his peace.
- 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
- 32 And the spirits of the prophets are subject to the prophets.
- 33 For God is not the *author* of 'confusion, but of peace, as in all churches of the saints.
- 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
- 36 What? came the word of God out from you? or came it unto you only?
- 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the

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ments, and his ways past finding out"

We are not now sufficiently advanced in spiritual attainments to comprehend the mysteries of God. But when we shall compose the family of heaven, these mysteries will be unfolded before us. Of the members of that family John writes: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And they shall see his face; and his name shall be in their foreheads."

Then much will be revealed in explanation of matters upon which God now keeps silence because we have not gathered up and appreciated that which has been made known of the eternal mysteries. The ways of Providence will be made clear, the mysteries of grace through Christ will be unfolded. That which the mind cannot now grasp,

which is hard to be understood, will be explained. We shall see order in that which has seemed unexplainable; wisdom in everything withheld; goodness and gracious mercy in everything imparted. Truth will be unfolded to the mind, free from obscurity, in a single line, and its brightness will be enduring. The heart will be made to sing for joy. Controversies will be forever ended, and all difficulties will be solved (ST Jan. 30, 1912).

13:13. Love, the Most Valued Attribute.—The attribute that Christ appreciates most in man is charity (love) out of a pure heart. This is the fruit borne upon the Christian tree (MS 16, 1892).

A Plant of Heavenly Origin.—Love is a plant of heavenly origin, and if we would have it flourish in our hearts, we must cultivate it daily. Mildness, gentleness, long-suffering, not being easily provoked, bearing all things, enduring all things—these are the fruits upon the precious tree of love (RH June 5, 1888).

commandments of the Lord.

- 38 But if any man be ignorant, let him be ignorant.
39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.
40 Let all things be done decently and in order.

The Doctrine of the Resurrection (15:1-58)

The Certainty of the Resurrection

15 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

- 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.
3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
4 And that he was buried, and that he rose again the third day according to the scriptures;
5 And that he was seen of Cephas, then of the twelve;
6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
7 After that, he was seen of James; then of all the apostles.
8 And last of all he was seen of me also, as of one born out of due time.
9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.
10 But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.
11 Therefore whether it were I or they, so we preach, and so ye believed.
12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
13 But if there be no resurrection of the dead, then is Christ not risen:
14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

14:38 1 Cor 1:7, Mt 26:6, Mt 15:14;
14:39 1 Cor 14:1, 1 Cor 14:3, 1 Cor 14:5;
14:40 1 Cor 14:26-33, 1 Cor 11:34;
15:1 1 Cor 15:3-11, 1 Cor 12:24;
15:2 1 Cor 1:18, 1 Cor 1:21, Ac 2:47, Rom 1:16, 2 Cor 2:15;
15:3 1 Cor 1:12, 1 Cor 11:2, 1 Cor 11:23;
15:4 Isa 53:9, Mt 27:57-60;
15:5 Lk 24:34, 1 Cor 11:2, 1 Cor 5:22;
15:6 Mt 28:10, Mt 28:16-17, Mk 16:7, 15:7 Lk 24:50, Ac 12:12;
15:8 1 Cor 9:1, Ac 9:3-5, Ac 9:17;
15:9 2 Cor 11:5, 2 Cor 12:11, Eph 3:7-8;
15:10 1 Cor 1:7, Rom 11:1, Rom 11:5-6, Eph 2:7-8;
15:11 1 Cor 15:3-4, 1 Cor 2;
15:12 1 Cor 15:4, 1 Cor 15:13-19, Ac 20:8;
15:13 1 Cor 15:20, Jn 11:25-26, Ac 23:8;
15:14 1 Cor 15:4, 1 Cor 15:17, Ps 7:13;
15:15 Ex 23:3, Job 15:7-10, Rom 3:7-8, 15:17 1 Cor 15:2, 1 Cor 15:14, Rom 4:25;
15:16 1 Cor 15:6, Th 1:13-14, Rev 14:13;
15:19 Ps 17:14, Ec 9:11, Ec 9:9, Lk 8:14;
15:20 1 Cor 15:14-18, 1 Cor 15:23, Ac 26:23;
15:21 1 Cor 15:22, Rom 5:12-17;
15:22 1 Cor 15:45-49, Ge 2:7, Ge 3:6;
15:23 1 Cor 15:20, Isa 26:19, 1 Cor 5:23;
15:24 Da 12:4, Da 12:9, Da 12:13;
15:25 Ps 26:10, Ps 15:26, Ps 110:1;
15:26 1 Cor 15:55, Isa 25:8, Hos 13:14;
15:27 Ps 8:6, Mt 11:27, Mt 28:18, Jn 3:35, Jn 13:5;
15:28 Ps 2:8-9, Ps 18:39, Ps 18:47;
15:29 1 Cor 15:16, 1 Cor 15:32, Rom 6:4-4;
15:30 1 Cor 15:31, Rom 8:36-39;
15:31 Ge 45:5, 1 Sa 8:9, Jer 11:7, Zec 4:6;
15:32 Rom 6:19, Gal 3:15, 2 Pe 2:12;
15:33 1 Cor 6:9, Mt 24:11, Mt 24:24, Gal 6:7, Eph 5:6;

- 15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised:
17 And if Christ be not raised, your faith is vain; ye are yet in your sins.
18 Then they also which are fallen asleep in Christ are perished.
19 If in this life only we have hope in Christ, we are of all men most miserable.
20 But now is Christ risen from the dead, and become the firstfruits of them that slept.
21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy *that* shall be destroyed is death.
27 For he hath put all things under his feet. But when he saith all things are put under *him*, it is manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.
29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?
30 And why stand we in jeopardy every hour?
31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.
32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.
33 Be not deceived: evil communications corrupt good manners.

15:6. Sacred Facts Immortalized.—After His resurrection, Christ did not show Himself to any save His followers, but testimony in regard to His resurrection was not wanting. It came from various sources, from the five hundred who assembled in Galilee to see their risen Lord. This testimony could not be quenched. The sacred facts of Christ's resurrection were immortalized (MS 115, 1897).

Countenance as the Face of God.—After His resurrection, Christ met with His disciples in Galilee. At the time appointed, about five hundred disciples were assembled on the mountainside. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present had never before seen Him; but in His hands and feet they beheld the marks of the crucifixion; His countenance was as the face of God, and when they saw Him they worshipped Him (Letter 115, 1904).

15:9. See EGW on Acts 9:1-4.

15:20 (Lev. 23:10, 11). Christ the Antitypical Wave-

Sheaf.—It was to the glory of God that the Prince of life should be the first fruits, the antitype of the typical wavesheaf. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Christ was the first fruits of them that slept. This very scene, the resurrection of Christ from the dead, was observed in type by the Jews at one of their sacred feasts. . . . They came up to the Temple when the first fruits had been gathered in, and held a feast of thanksgiving. The first fruits of the harvest crop were sacredly dedicated to the Lord. That crop was not to be appropriated for the benefit of man. The first ripe fruit was dedicated as a thank offering to God. He was acknowledged as the Lord of the harvest. When the first heads of grain ripened in the field, they were carefully gathered, and when the people went up to Jerusalem, they were presented to the Lord, waving the ripened sheaf before Him as a thank offering. After this

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

The Literal Nature of the Resurrection

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there* is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There* are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.

41 *There* is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from another star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. *There* is a natural body, and *there* is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

15:34 Joel 1:5; Jn 1:6, Rom 13:11; Eph 5:10, Jn 8:11; 15:35 Job 11:12, Job 22:13, Ps 73:11, Eccl 11:5.

15:36 Lk 12:20; Lk 24:25, Rom 12:2, Eph 5:15, Jn 12:24; 15:38 1 Co 4:7; Ge 1:11-12, Ps 104:14; Isa 61:11, Mk 4:26-29.

15:39 Ge 1:20-26; 15:41 Ge 1:14, Dt 4:19, Job 31:26, Ps 84.

15:42 1 Co 15:50-54; Da 12:3, Mt 13:13; 15:43 Da 12:1; Mt 13:43, Php 3:20-21; Job 1:10.

15:44 Lk 24:31; Jn 20:19, Jn 20:26; 15:46 Rom 6:6; Eph 4:22-24; Gal 4:9, 10.

15:47 1 Co 15:45, Ge 2:7; Ge 5:19; 2 Co 5:1, Isa 9:6.

15:48 1 Co 15:21, 22; Ge 5:3, Rom 5:12-21, Php 3:20-21; 15:49 Ge 5:3; Mt 13:45; Rom 8:29.

15:50 1 Co 1:27, 1 Co 7:29, 2 Co 9:6; 15:51 1 Co 2:7; 1 Co 4:1, 1 Co 13:2.

15:52 Ex 33:5; Nu 16:21, Nu 16:45; Ps 73:19.

15:53 Rom 13:12-14; 2 Co 5:2-4; Gal 3:27.

15:54 Rom 2:7; Rom 12; Rom 8:11; 15:55 1 Ths 13:14; Ac 9:5, Rev 9:10; Lk 16:23.

15:56 Ge 3:17-19; Ps 90:4-11; Pr 13:32; 15:57 Ac 27:35; Rom 7:25, 2 Co 1:11; 2 Co 2:14.

15:58 2 Co 7:1, 2 Pe 1:4-9, 2 Pe 3:14; Ru 1:18.

16:1 Ac 11:28, Ac 11:30; Ac 21:17; Rom 15:25-26.

16:2 Lk 24:1; Jn 20:19; Jn 20:26; Ac 20:7; Rev 1:10; Ge 26:12; Ge 30:27; Ge 30:30; Ge 32:10; Ge 33:11; Dt 8:18.

16:3 1 Co 3:19-21; 1 Co 11:31; 16:4 Rom 15:25, 2 Co 8:9; Ac 19:21; Ac 20:1-3.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

*The Hope of the Resurrection
Realized at Second Advent*

51 Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where is thy sting? O 'grave, where is thy victory?

56 The sting of death is sin; and the strength of sin is the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Conclusion (16:1-24)

Instruction Concerning Collection for the Poor

16 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first day of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your 'liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

Disclosure of Plans for Visit to Corinth

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass

ceremony the sickle could be put to the wheat, and it could be gathered into sheaves (MS 115, 1897).

15:20, 42-52 (ch. 13:12; Rom. 8:11). A Sample of the Final Resurrection.—The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love (3SP 219).

15:22, 45 (Rom. 5:12-19; see EGW on John 1:1-3, 14; Rev. 1:8). Sinner Given a Second Trial.—As representative of the fallen race, Christ passed over the same ground

on which Adam stumbled and fell. By a life of perfect obedience to God's law, Christ redeemed man from the penalty of Adam's disgraceful fall. Man has violated God's law. Only for those who return to their allegiance to God, will the blood of Christ avail. Christ will never become a party to sin. Bearing the penalty of the law, He gives the sinner another chance, a second trial. He opens a way whereby the sinner can be reinstated in God's favor. Christ bears the penalty of man's past transgressions, and by imparting to man His righteousness, makes it possible for man to keep God's holy law (MS 126, 1901).

(Rev. 1:8; 22:13.) **The Alpha and Omega.**—When the students of prophecy shall set hearts to know the truths of Revelation, they will realize what an importance is attached to this search. Christ Jesus is the Alpha and the Omega, the Genesis of the Old Testament, and the Revelation of the New. Both meet together in Christ. Adam and God are

- through Macedonia.
 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.
 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.
 8 But I will tarry at Ephesus until Pentecost.
 9 For a great door and effectual is opened unto me, and *there are many adversaries.*

Request for Acceptance of Timothy

- 10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.
 11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

Apollos' Decision to Remain in Ephesus

- 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

Concluding Exhortations

- 13 Watch ye, stand fast in the faith, quit you like men, be strong.
 14 Let all your things be done with charity.

16:6 Ac 27:12; Ac 28:11; Tit 3:12; Ac 15:4; Ac 17:15.
 16:7 1 Co 4:19; Pr 19:21; Jer 10:23; Ac 18:21.
 16:8 1 Co 15:32; Ex 23:16; Ac 2:1.
 16:9 Ac 19:8; Ac 14:27; 2 Co 2:12.
 16:10 1 Co 4:12; Ac 19:22; 1 Co 16:11.
 16:11 1 Co 16:10; Lk 10:16; 1 Th 4:8; 1 Ti 4:12; Tit 2:15.
 16:12 1 Co 1:12; 1 Co 3:5; 1 Co 3:22; Ac 18:24-19:1; Mk 6:21.
 16:13 Mt 24:42-44; Mt 25:13; Mt 26:41; Lk 12:45-46.
 16:14 1 Co 8:1; 1 Co 12:31-14:1.
 16:15 1 Co 16:17; 1 Co 1:16; Rom 16:5.
 16:16 Eph 5:21; Heb 13:17; 1 Pe 5:5.
 16:17 1 Co 16:15; 2 Co 11:9; Php 2:30.
 16:18 Pr 25:13; Pr 25:25; Rom 15:32.
 16:19 Ac 19:10; 1 Pe 4:1; Rev 1:11.
 16:20 Rom 16:16; Rom 16:21.
 16:21 Gal 6:11; Col 4:18.
 16:22 SS 1:3-4; SS 1:7; SS 3:1-3; Mt 25:45; Jn 8:42.
 16:23 Rom 16:20; Rom 16:24.
 16:24 1 Co 16:13; 1 Co 4:14-15.

- 15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints.)
 16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.
 17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.
 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

Concluding Greetings

- 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.
 20 All the brethren greet you. Greet ye one another with an holy kiss.
 21 The salutation of me Paul with mine own hand.
 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.
 23 The grace of our Lord Jesus Christ be with you.
 24 My love be with you all in Christ Jesus. Amen.

reconciled by the obedience of the second Adam, who accomplished the work of overcoming the temptations of Satan and redeeming Adam's disgraceful failure and fall.

The two Adams will meet in Paradise and embrace each other, while the dragon, the beast, and the false prophet, and all who have refused the opportunities and privileges given to them at such infinite cost, and have not returned to their loyalty, will be shut out of Paradise (MS 33, 1897).

15:42-52 (ch. 13:12). Personality Preserved in a New Body.—Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him.

Paul illustrates this subject by the kernel of grain sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body (MS 76, 1900).

15:51-55 (Isa. 65:17; Matt. 25:21; 1 Thess. 4:16, 17; Rev. 5:12; 21:4). The Finishing Touch of Immortality.—We have a living, risen Saviour. He burst the fetters of the tomb after He had lain there three days, and in triumph. He proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." And He is coming. Are we getting ready for Him? Are we ready so that if we shall fall asleep, we can do so with hope in Jesus Christ? Are you laboring for the salvation of your brethren

and sisters? The Life-giver is soon to come. The Life-giver is coming to break the fetters of the tomb. He is to bring forth the captives and proclaim, "I am the resurrection and the life." There stands the risen host. The last thought was of death and its pangs. The last thoughts they had were of the grave and the tomb, but now they proclaim, "O death, where is thy sting? O grave, where is thy victory?" The pangs of death were the last things they felt. "O death, where is thy sting?" The last thing they acknowledged was the pangs of death. When they awake the pain is all gone.

Here they stand, and the finishing touch of immortality is put upon them, and they go up to meet their Lord in the air. The gates of the city of God swing back upon their hinges, and the nations that have kept the truth enter in. There are the columns of angels on either side, and the ransomed of God walk in through the cherubims and seraphims. Christ bids them welcome and puts upon them His benediction. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." What is that joy? He sees of the travail of His soul, and is satisfied.

That is what we labor for. Here is one, who in the night season we pleaded with God on his behalf. There is one that we talked with on his dying bed, and he hung his helpless soul upon Jesus. Here is one who was a poor drunkard. We tried to get his eyes fixed upon Him who is mighty to save and we told him that Christ could give him the victory. There are the crowns of immortal glory upon their heads, and then the redeemed cast their glittering crowns at the feet of Jesus; and then the angelic choir strikes the note of victory, and the angels in the two columns take up the song, and the redeemed host join as though they had been singing the song on the earth, and they have been.

Oh, what music! There is not an inharmonious note. Every voice proclaims, "Worthy is the Lamb that was slain." He sees of the travail of His soul, and is satisfied. Do you think anyone there will take time to tell of his trials and terrible difficulties? "The former shall not be remembered, nor come into mind." "God shall wipe away all tears from their eyes" (MS 18, 1894).

Scripture Index to the Ellen G. White Writings

- 1 GDC 1082; PE 352; TM 461
1:1 AA 127; GBC 1088
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The Second Epistle of Paul the Apostle to the **CORINTHIANS**

INTRODUCTION

1. TITLE

Textual evidence attests (cf. p. 10) the brief title *Pros Korinthious B.* literally, "To the Corinthians 2." This is the title that appears in the oldest extant manuscript of the epistle, dating from about the 3d century A.D. The longer title, "The Second Epistle of Paul the Apostle to the Corinthians," is not found until much later. For a discussion of this epistle as the "second" one to the Corinthians, and for the use of the word "second" in the title, see below under "3. Historical Setting." Obviously the title was not a part of the original document.

2. AUTHORSHIP

External and internal evidence conclusively attest Pauline authorship. The external evidence reaches back to the generation immediately following that of the apostles themselves. Quotations from, and references to, this epistle by many of the early Church Fathers and writers provide abundant testimony to its genuineness and integrity. In his letter to the Corinthians (c. A.D. 95), about 35 years after this epistle, Clement of Rome deals with the same conditions at Corinth as those here considered by Paul (*First Epistle of Clement to the Corinthians* 46). The Corinthian church had apparently not changed to any great extent, for many of the old problems still persisted. Writing to the Philippians, Polycarp (d. c. A.D. 155), bishop of Smyrna, quotes 2 Cor. 8:21 (Epistle 6). In his treatise *Against Heresies* ii. 30, 7 (c. A.D. 180), Irenaeus, bishop of Lyons, quotes and comments upon Paul's account of his rapture to the third heaven in 2 Cor. 12:2-4. Clement of Alexandria (c. A.D. 200) quotes from 2 Corinthians not less than 20 times (see Stromata i. 1, 11; ii. 19, 20; etc.). Tertullian, of Carthage (c. A.D. 220), the so-called father of Latin theology, quotes frequently from it (*Scorpiae* 13; *Against Marcion* v. 11, 12; *On the Resurrection of the Flesh* 40, 43, 44).

Internal evidence points unmistakably to Paul as the author. Its style is that of Paul. The epistle abounds with references to Paul, to his experiences at Corinth, and to his first epistle to the church there. Many Biblical scholars consider that this epistle gives the clearest and most complete picture of Paul's nature, personality, and disposi-

tion. The historical spontaneity of the experiences recorded in this epistle can be none other than genuine.

3. HISTORICAL SETTING

Paul made at least three visits, and wrote three, perhaps four, epistles to the church at Corinth. The first visit, about A.D. 51, during the course of his Second Missionary Journey, continued for a year and a half (Acts 18:11). At this time Paul founded and organized the church. He continued to keep in touch with it from time to time through representatives (2 Cor. 12:17). His first written contact with it is mentioned in 1 Cor. 5:9. This document is now presumed lost. Toward the close of more than two years spent at Ephesus, on the third journey, he wrote what is now known as First Corinthians (ch. 16:8).

It is generally accepted that a period of several weeks probably elapsed between the writing of the two Corinthian epistles, the first from Ephesus and the second from Macedonia. Paul had intended to remain in Ephesus until Pentecost, and then to journey to Corinth by way of Macedonia (Acts 19:21). But he left Ephesus sooner than he had intended. This may have been due, in part at least, to the popular uprising that nearly cost him his life (vs. 24-41). The opposition he experienced while at Ephesus placed a great strain upon him. He referred to the opponents of truth as "beasts" (1 Cor. 15:32), and observed that he had been "pressed out of measure, above strength" and had "despaired even of life" (2 Cor. 1:8). It was in this condition that Paul left Ephesus for Macedonia.

He journeyed to Troas, the port of embarkation for Macedonia. Here he expected the return of Titus with a report of the response of the Corinthians to his previous epistle. But Titus did not arrive within the time expected, and Paul, finding no rest of spirit because of anxiety for the church at Corinth (ch. 2:13), was unable to take advantage of the open door to the preaching of the gospel at Troas. Pressing on into Macedonia, he met Titus at Philippi. With relief and joy Paul listened to the good news Titus brought from Corinth.

Some think that Paul had returned to Corinth for a second visit. He speaks of a previous visit that had been distressing and disappointing (see on chs. 2:1; 12:14; 13:1, 2). Probably following such a

visit and the receipt of further disconcerting news from Corinth (1 Cor. 1:11), he dispatched a letter of reprimand and counsel (1 Corinthians), and sent Titus to prepare the way for a further visit he planned to make (2 Cor. 8:6; 13:1, 2; cf. AA 301).

In ch. 2:4 Paul refers to a former letter he had written to Corinth "out of much affliction and anguish of heart," and which had made them "sorry" (ch. 7:8). Many scholars think that in these and others passages Paul can hardly refer to 1 Corinthians, since-as they affirm-these statements do not properly describe the spirit and nature of that epistle. Accordingly, they argue that he must have written a letter between the two that appear in the NT. Some who hold this view consider that this letter has been lost, but others think that it is preserved as chs. 10-13 of 2 Corinthians. Plausible reasons can be presented both for and against this theory, but objective proof is lacking for either. This commentary therefore assumes that 1 Corinthians is the letter to which Paul refers in 2 Corinthians (cf. AA 324). From chs. 2:13; 7:5; 8:1; 9:2, 4, it appears that Paul wrote this second epistle while in Macedonia. The date was about A.D. 57.

Temporarily, at least, Paul's letters and visits seem to have accomplished their purpose. It is evident from Rom. 16:23 that Paul was hospitably received and entertained by one of the chief members of the church. The change in the church at Corinth is further corroborated by the fact that in the epistles to the Galatians and to the Romans, which were written during the course of his stay at Corinth, he gives evidence of having recovered from the state of restless anxiety and solicitude for the Corinthian church that distressed his ardent soul at Troas (2 Cor. 2:13; cf. ch. 7:6, 13, 14). Also, the collection in Corinth for the saints at Jerusalem came to a successful conclusion (Rom. 15:26).

After the writing of this second epistle and his next visit, we find only scattered references to the Corinthian church. However, an epistle to the Corinthians by Clement of Rome about A.D. 95 reveals that at least some of the old evils had reappeared. Clement does compliment the church for its exemplary conduct in many ways, but he also rebukes it for its strife and party spirit. This is the last information we have concerning the church at Corinth during the apostolic age.

4. THEME

The immediate occasion for the epistle was the encouraging report Titus had brought from Corinth. The first part of the letter deals with the reception the Corinthians had given Paul's former epistle, and reviews some of the problems dealt with in it. Following Paul's instructions the church had disfellowshipped the immoral offender of 1 Corinthians (1 Cor. 5:1-5; cf. 2 Cor. 2:6). Paul now

advises how to win back the offender.

The contributions gathered among the churches of Macedonia and Greece for the poor are given special emphasis. This project lay close to Paul's heart, for it would bind the hearts of Jewish and Gentile Christians together in a bond of fellowship and unity. On their part, the Gentile believers would be led to appreciate the sacrifices of Jewish Christians in bringing them a knowledge of the gospel. In turn, the Jews would be led to appreciate the spirit of fellowship to which the gifts bore mute, yet eloquent witness. But the church at Corinth had been delinquent in collecting their contribution, and far behind the churches of Macedonia, probably as a result of the strife and vice that had absorbed its attention. In this letter Paul makes a final appeal for promptness and diligence.

It seems that a majority of the Corinthian church members heartily accepted the counsel given by Paul and his collaborators. They had received Titus with open arms. Almost from the first there had been factions in the church, some favoring one leader and some another. Much of the trouble occasioned by this division of loyalty had been allayed, but open and malignant opposition, probably by a Judaizing faction similar to the one in Galatia, persisted. Its objective was to undermine Paul's work, authority, and apostleship. Opponents charged Paul with fickleness for not coming to Corinth as he had originally promised. They argued that he lacked apostolic authority. They branded him a coward for attempting to control the church at a distance, by letter. This proved, they said, that he was afraid to appear in person.

The first nine chapters of 2 Corinthians are characterized by gratitude and appreciation; the last four, by marked severity and self-defense. It has been suggested that the former chapters were addressed to the majority, who had accepted Paul's counsel and reproof, and the latter to a minority who persisted in opposing his efforts to restore the church to a spirit of harmony. At length, and in various ways, Paul essays to prove his authority and vindicate his conduct among them. For proof of his apostleship he appeals to his visions and revelations from the Lord, to his unparalleled suffering for the Lord Jesus, and to the seal of divine approval evident in the fruitfulness of his labors. The severity of Paul's words, addressed to the Corinthian church concerning certain false apostles and possibly a minority of its members still under their influence, is without parallel in his epistles to other churches.

This epistle differs materially from 1 Corinthians. The first epistle is objective and practical; the second, largely subjective and personal. The first is more calm and measured in tone; the second reflects Paul's anxiety for news from Corinth, his relief and joy when Titus finally arrived, and his firm purpose to deal effectively with those who

still troubled the church. The first reflects conditions in the Corinthian church; the second, the passion of the apostle himself for the church. Although the main concern of this second epistle is not doctrinal, as with Galatians and Romans, it does set forth important doctrinal truths.

5. OUTLINE

I. Introduction, 1:1-11.

- A. Salutation, 1:1, 2.
- B. Thanksgiving in the midst of tribulation, 1:3-11.

II. Recent Relations With the Church at Corinth, 1:12 to 7:16.

- A. An explanation of the change in travel plans, 1:12 to 2:4.
- B. Counsel for restoring the immoral offender to Christ, 2:5-11.
- C. Anxiety to have, and joy upon receiving, news from Corinth, 2:12-17.
- D. Apostolic credentials, 3:1-18.
 - 1. Paul's credentials as a genuine apostle, 3:1-6.
 - 2. The glory of the apostolic commission, 3:7-18.
- E. The apostles sustained by divine power in their ministry, 4:1 to 5:10.
 - 1. Strength to endure: an evidence of divine grace, 4:1-18.
 - 2. Life and death in view of eternity, 5:1-10.
- F. The ministry of reconciliation, 5:11 to 6:10.
 - 1. The apostle as an ambassador for Christ, 5:11-21.
 - 2. The discipline essential to apostleship, 6:1-10.
- G. An appeal to the Corinthians to separate from

evildoers, 6:11 to 7:1.

- H. Paul's rejoicing at the warm response of the Corinthians, 7:2-16.

III. The Collection for Needy Christians in Judea, 8:1 to 9:15.

- A. The exemplary liberality of the Macedonian churches, 8:1-6.
- B. The example of Jesus Christ, 8:7-15.
- C. The commission and commendation of Titus to receive the offering at Corinth, 8:16-24.
- D. An appeal to the Corinthians to do their part, 9:1-15.
 - 1. An appeal to complete the collection of funds, 9:1-5.
 - 2. An appeal to liberality, 9:6-15.

IV. Paul's Defense of His Apostleship; An Appeal to the Unrepentant, 10:1 to 13:10.

- A. A reply to those who have belittled Paul as an apostle, 10:1-12.
- B. Corinth within his appointed sphere of labor, 10:13-18.
- C. Marks of difference between true and false apostles, 11:1 to 12:18.
 - 1. The subtlety of false apostles, 11:1-6.
 - 2. Paul not dependent upon the Corinthians for support, 11:7-15.
 - 3. His encounter with peril and privation, 11:16-33.
 - 4. Paul the recipient of divine revelations, 12:1-5.
 - 5. Paul humbled by "a thorn in the flesh," 12:6-10.
 - 6. Paul not enriched at their expense, 12:11-18.
- D. A final appeal to the unrepentant, 12:19 to 13:10.

V. Conclusion, 13:11-14.

2 CORINTHIANS

Introduction (1:1-11)

Salutation

1 Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

Thanksgiving in the Midst of Tribulation

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

2Co

7 And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

1:1 Rom 1:1-5; 1

Co 1:1, 1 Th 1:1; 2 Th

1:1; Ac 16:1.

1:2 Rom 1:7; 2 Sa

15:20; 1 Ch 12:18; Da

1:1; 1 Co 1:3.

1:3 Ge 1:1-20; 1 Ch

29:10; Ne 9:5; Job

1:21; Ps 18:46.

1:4 2 Co 7:6-7; Ps

86:17; 1 Sa 12:1; 1 Sa

9:10; 1 Sa 5:5.

1:5 2 Co 10:11; 2

Co 11:23-30; Ac 9:4; 1

Co 1:13; 1 Th 1:20.

1:6 2 Co 1:3; 2 Co

4:15-16; 1 Co 5:21-23;

2 Th 2:10.

1:7 2 Co 1:14; 2 Co

7:9; 2 Co 12:20; 1 Ph

1:6-7; 1 Th 1:5-6.

1:8 2 Co 4:12; Ac

19:23-35; 1 Co 15:32.

1:9 2 Co 5:5; 2 Co

5:7; 2 Co 12:7-10.

1:10 1 Sa 7:12; 1 Sa

17:47; Job 5:17-22.

1:11 2 Co 9:14; 1 Sa

37:4; 1 Sa 6:2-6; Ac

12:5.

1:12 Job 14:15; 1 Sa

38:3; Ac 21:16; Rom

9:1; 1 Co 1:1; Gal 6:4.

1:13 2 Co 4:2; 2 Co

5:11; 2 Co 15:6; 1 Ph

6.

1:14 2 Co 2:5; Rom

11:25; 1 Co 11:18.

1:15 1 Co 4:19; 1

Co 11:31; Rom 1:11.

1:16 Ac 19:21-22;

Ac 21:1; 1 Co 16:5-7.

1:17 Jdg 9:4; Jer

23:32; Zep 3:4; 2 Co

1:12.

1:18 2 Co 1:23; 2

Co 11:31; Jn 7:28; Jn

8:26.

1:19 Ps 2:7; Mt

3:17; Mk 1:1; Lk 1:35;

Jn 1:34; Ac 8:57; Rom

1:3-4; 2 Pe 1:17; 1 Jn

1:4.

1:20 Ge 3:15; 1 Sa

9:6-7; Lk 1:68-71; Jn

1:17; Rom 6:23; Rom

15:8-9; Gal 3:10-18.

1:21 2 Co 5:5; Ps

37:23-24; Ps 8:5.

1:22 Jn 6:27; Rom

4:11; Eph 1:13-14.

1:23 2 Co 1:18; 2

Co 11:17; 2 Co 11:31.

1:24 Mt 23:8-10; Mt

24:9; 1 Co 5:5; 2 Th

2:20-26.

Recent Relations With the Church at Corinth (1:12-7:16)

An Explanation of the Change in Travel Plans

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea.

17 When I therefore was thus minded, did I use lightness? or the things that I I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But as God is true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

2:4. Paul a Friend of the Erring.—The apostle Paul found it necessary to reprove wrong in the church, but he did not lose his self-control in reproofing error. He anxiously explains the reason of his action. How carefully he wrought so as to leave the impression that he was a friend of the erring! He made them understand that it cost him pain to give them pain. He left the impression upon their minds that his interest was identified with theirs [2 Cor. 2:4 quoted] (Letter 16a, 1895).

2:11 (Eph. 6:12; see EGW on 2 Cor. 4:3-6; 13:5). Give Satan No Advantage.—In the conflict with satanic agencies there are decisive moments that determine the victory either on the side of God or on the side of the prince of this world. If those engaged in the warfare are not wide awake, earnest, vigilant, praying for wisdom, watching unto prayer, . . . Satan comes off victor, when he might have been vanquished by the armies of the Lord. . . . God's faithful sentinels are to give the evil powers no advantage. . . .

We have unseen foes to meet, evil men are agents for the powers of darkness to work through, and without spiritual discernment the soul will be ignorant of Satan's devices, and be ensnared and stumble and fall. He who would overcome must hold fast to Christ. He must not look back, but keep the eye ever upward. Mount up by the Mediator, keeping hold of the Mediator, reaching upward to one line of work after another, making no provision for the flesh, to fulfill the lusts thereof.

There is no such thing as our entering the heavenly portals through indulgence and folly, amusement, selfishness, but only by constant watchfulness and unceasing prayer. Spiritual vigilance on our part individually is the price of safety. Swerve not to Satan's side a single inch, lest he gain advantage over you (Letter 47, 1893).

2:14-17. The Boldness of a Sanctified Conscience. [2 Cor. 2:14-17 quoted.] These words of Paul do not denote a spiritual pride, but a deep knowledge of Christ. As one of

- 2** But I determined this with myself, that I would not come again to you in heaviness.
- 2** For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?
- 3** And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all.
- 4** For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

Counsel for Restoring the Immoral Offender to Christ

- 5** But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.
- 6** Sufficient to such a man is this 'punishment, which was inflicted on him.
- 7** So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow.
- 8** Wherefore I beseech you that ye would confirm your love toward him.
- 9** For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.
- 10** To whom ye forgive any thing, I forgive also; for if I forgive any thing, to whom I forgive it, for your sakes *for gave* I it ⁱⁿ the person of Christ;
- 11** Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Anxiety to Have, and Joy upon Receiving, News from Corinth

- 12** Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord,
- 13** I had no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.
- 14** Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowl-

2:1 2 Co 1:15-17; 1 Co 2:2, Tit 3:12; 2 Co 2:9.
2:2 2 Co 1:14; 2 Co 11:29; Rom 12:15.
2:3 1 Co 1:21-5; 1 Co 12:21-15; 2.
2:4 Lev 19:17-18; Ps 119:136; Pr 27:5-6; Rom 9:2-4; Php 3:18.
2:5 1 Pt 1:7-25; 1 Co 5:15, 1 Co 5:12-13.
2:6 2 Co 13:10; 1 Co 5:4-5; 1 Th 5:20.
2:7 Gal 6:1-2; Eph 1:32; Col 4:13.
2:8 Gal 5:13; Gal 6:1-2; Gal 6:10.
2:9 2 Co 7:12-13; 2 Co 8:24; Php 2:22; 2 Co 7:15.
2:10 2 Co 5:20; Mt 18:18; Jn 20:23; 1 Co 5:4.
2:11 2 Co 11:3; 2 Co 11:16; 1 Ch 41:1-2.
2:12 Ac 16:8; Ac 20:16; Ac 20:8.
2:13 2 Co 7:5-6; 2 Co 8:6; 2 Co 8:16.
2:14 2 Co 1:11; 2 Co 8:16; 2 Co 9:15.
2:15 1 Co 8:21; Ex 29:18; Ex 29:25; 1 Ezr 20:41.
2:16 Lk 2:34; Jn 9:39; Ac 13:45-47.
2:17 2 Co 6:2; 2 Co 11:15-15.

3:1 2 Co 2:17; 2 Co 10:12.
3:2 1 Co 3:10; 1 Co 9:1-2.
3:3 Ex 31:18; Rev 2:1; Rev 2:8.
3:4 2 Co 2:14; Php 1:6.
3:5 2 Co 2:16; 2 Co 4:7.
3:6 2 Co 5:18-20; Mt 15:52.
3:7 2 Co 3:6; 2 Co 3:9; Rom 7:10.
3:8 2 Co 3:6; 2 Co 3:17.
3:9 2 Co 3:6-7; Ex 19:12-19; Rom 8:3-4; Gal 3:10; Heb 12:18-21.
3:10 Job 25:5; Isa 24:23; Hag 2:3; Ac 26:15; Php 3:7-8; 2 Pe 1:17.

2
1 or, censure
2 or, sight
3 or, deal deceitfully with

edge by us in every place.

- 15** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:
- 16** To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?
- 17** For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we ⁱⁿ Christ.

Apostolic Credentials:

Paul's Credentials as a Genuine Apostle

- 3** Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you?
- 2** Ye are our epistle written in our hearts, known and read of all men:
- 3** Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.
- 4** And such trust have we through Christ to God-ward:
- 5** Not that we are sufficient of ourselves; but our sufficiency is of God;
- 6** Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2Co

The Glory of the Apostolic Commission

- 7** But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
- 8** How shall not the ministration of the spirit be rather glorious?
- 9** For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
- 10** For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

God's messengers sent to confirm the truth of the Word, he knew what was truth; and with the boldness of a sanctified conscience he gloried in that knowledge. He knew that he was called of God to preach the gospel with all the assurance which his confidence in the message gave him. He was called to be God's ambassador to the people; and he preached the gospel as one who was called (MS 43, 1907).

3:6-9 (Rom. 8:15-21; see EGW on Heb. 8:6, 7). The Law Ordained to Life.—The law of God, spoken in awful grandeur from Sinai, is the utterance of condemnation to the sinner. It is the province of the law to condemn, but there is in it no power to pardon or to redeem. It is ordained to life; those who walk in harmony with its precepts will receive the reward of obedience. But it brings bondage and death to those who remain under its condemnation. (RIT April 22, 1902).

3:7. See EGW on Ex. 34:29.

3:7-11 (Gal. 3:19; Eph. 2:15; Col. 2:14; Heb. 9:9-12;

⁴ or, of Christ **3** ¹ or, quickeneth

10:1-7). A Twofold System of Law.—God's people, whom He calls His peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other.

From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and

- 11 For if that which is done away was glorious, much more that which remaineth is glorious.
- 12 Seeing then that we have such hope, we use great plainness of speech:
- 13 And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:
- 14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.
- 15 But even unto this day, when Moses is read, the vail is upon their heart.
- 16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.
- 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
- 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

The Apostles Sustained by Divine Power in Their Ministry: Strength to Endure: An Evidence of Divine Grace

- 4** Therefore seeing we have this ministry, as we have received mercy, we faint not;
- 2 We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.
- 3 But if our gospel be hid, it is hid to them that are lost:
- 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.
- 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.
- 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.
- 7 But we have this treasure in earthen

3:11 2 Co 3:7, Rom 5:20-21; Heb 7:21-25; 2 Co 3:6; 2 Co 4:13; 2 Co 4:15; Jn 10:24; Gal 3:14.

3:12 2 Co 4:2-3; 2 Co 4:15; Jn 10:24; Gal 3:14.

3:13 Ex 34:33-35; 2 Co 3:18; Rom 10:1; Gal 3:23-24.

3:14 2 Co 4:3-4; Ps 69:23; Isa 6:10; Isa 42:18-20.

3:15 Ac 14:27-29.

3:16 Ex 34:33; Dt 4:30; Dt 30:10; La 3:40.

3:17 2 Co 3:6; 1 Co 6:3; 1 Co 15:9-5.

3:18 2 Co 3:13; 1 Co 13:12; Jas 1:23.

4:1 2 Co 3:6; 2 Co 4:12; Eph 4:7-9; 1 Ti 1:13; 1 Pe 2:10.

4:2 1 Co 4:5; Rom 1:16; Eph 5:12; 2 Co 1:12.

4:3 Rom 2:16; 1 Th 1:5; 1 Ti 1:11; 2 Co 4:4.

4:4 Mt 4:8-9; Jn 12:31; Jn 12:40; Jn 14:30.

4:5 Mt 3:11; Jn 12:26; Jn 32:51; Jn 7:18.

4:6 Ge 1:3; Ge 1:14-15; Ps 74:16; Ps 136:9.

4:7 2 Co 4:1; 2 Co 6:10; Mt 13:44; Mt 13:52.

4:8 2 Co 1:8-10; 2 Co 6:4; 2 Co 7:5.

4:9 Ps 9:10; Ps 22:1; Ps 37:25; Ps 37:28.

4:10 2 Co 1:5; 2 Co 1:9; Rom 8:17-18; Gal 6:17.

4:11 Ps 44:22; Ps 141:7; Rom 8:36.

4:12 2 Co 12:15; 2 Co 15:9; Ac 20:21.

4:13 Ac 15:11; Rom 1:12; 1 Co 12:9.

4:14 2 Co 5:1-8; Isa 26:19; Jn 11:25-26.

4:15 2 Co 1:4-6; Rom 8:28; 1 Co 5:21-23.

4:16 2 Co 4:1; Ps 27:13; Ps 119:81.

4:17 2 Co 11:23-28; Ps 30:5; Isa 50:8.

4:18 2 Co 5:7; Rom 8:24-25; Heb 11:1.

5:1 Heb 9:25-26; Ps 50:9; 2 Ti 1:12.

5:2 2 Co 5:4; Rom 7:24; Rom 8:23.

5:3 Ge 3:7-11; Ex 12:25; Rev 4:18.

5:4 2 Pe 1:14; 2 Co 5:2-3; Isa 25:8.

vessels, that the excellency of the power may be of God, and not of us.

- 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
- 9 Persecuted, but not forsaken; cast down, but not destroyed;
- 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
- 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.
- 12 So then death worketh in us, but life in you.
- 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
- 14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you.
- 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.
- 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
- 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
- 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Life and Death in View of Eternity

- 5** For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.
- 2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:
- 3 If so be that being clothed we shall not be found naked.
- 4 For we that are in this tabernacle do groan, being burdened: not for that we

sin but that few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern Him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law (RH May 6, 1875).

Two Laws Bear Stamp of Divinity.—Paul desires his brethren to see that the great glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. He desired them to see also that when Christ came to the world, and died as man's sacrifice, type met antitype.

After Christ died on the cross as a sin offering the ceremonial law could have no force. Yet it was connected with the moral law, and was glorious. The whole bore the stamp of divinity, and expressed the holiness, justice, and

righteousness of God. And if the ministration of the dispensation to be done away was glorious, how much more must the reality be glorious, when Christ was revealed, giving His life-giving, sanctifying, Spirit to all who believe (RH April 22, 1902)?

The Ministration of Death.—The holy law of God is both brief and comprehensive; for it is easily understood and remembered; and yet it is an expression of the will of God. Its comprehensiveness is summed up in the following words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself." "This do, and thou shalt live." "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." . . .

If the transgressor is to be treated according to the letter of this covenant, then there is no hope for the fallen race, for all have sinned, and come short of the glory of God

2 or, boldness 3 or, of the Lord the Spirit 4 1 Gr. shame 2 Gr. is he who hath 3 or, altogether without help, or, means

The fallen race of Adam can behold nothing else in the letter of this covenant than the ministration of death; and death will be the reward of everyone who is seeking vainly to fashion a righteousness of his own that will fulfill the claims of the law. By His word God has bound Himself to execute the penalty of the law on all transgressors. Again and again men commit sin, and yet they do not seem to believe that they must suffer the penalty for breaking the law (ST Sept. 5, 1892).

(Heb. 8:5.) Ceremonies of Jewish Law Prophetic.—The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption.

The rites and ceremonies of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the hosts of Israel, and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator. That which was to be done away was glorious, but it was not the law instituted by God for the government of His family in heaven and on earth; for as long as the heavens shall remain, so long shall the law of the Lord endure (ST July 29, 1886).

(Rev. 22:14.) Glory Gives Way to Greater Glory.—There is no discord between the Old Testament and the New. In the Old Testament we find the gospel of a coming Saviour, in the New Testament we have the gospel of a Saviour revealed as the prophecies had foretold. While the Old Testament is constantly pointing forward to the true offering, the New Testament shows that the Saviour prefigured by the typical offerings has come. The dim glory of the Jewish age has been succeeded by the brighter, clearer glory of the Christian age. But not once has Christ stated that His coming destroyed the claims of God's law. On the contrary, in the very last message to His church, by way of Patmos, He pronounces a benediction upon those who keep His Father's law: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (ST July 29, 1896).

3:7-17. The Moral Law Glorified by Christ.—The types and shadows of the sacrificial service, with the prophecies, gave the Israelites a veiled, indistinct view of the mercy and grace to be brought to the world by the revelation of Christ. To Moses was unfolded the significance of the types and shadows pointing to Christ. He saw to the end of that which was to be done away when, at the death of Christ, type met antitype. He saw that only through Christ can man keep the moral law. By transgression of this law man brought sin into the world, and with sin came death. Christ became the propitiation for man's sin. He proffered His perfection of character in the place of man's sinfulness. He took upon Himself the curse of disobedience. The sacrifices and offerings pointed forward to the sacrifice He was to make. The slain lamb typified the Lamb that was to take away the sin of the world.

It was seeing the object of that which was to be done away, seeing Christ as revealed in the law, that illumined the face of Moses. The ministration of the law, written and engraved in stone, was a ministration of death. Without Christ, the transgressor was left under its curse, with no hope of pardon. The ministration had of itself no glory, but the promised Saviour, revealed in the types and shadows of the ceremonial law, made the moral law glorious (RH April 22, 1902).

3:7-18 (Rom. 3:31; 7:7; Gal. 3:13). Christ's Glory Revealed in His Law.—Christ bore the curse of the law, suffering its penalty, carrying to completion the plan whereby man was to be placed where he could keep God's law, and be accepted through the merits of the Redeemer; and by His sacrifice glory was shed upon the

law. Then the glory of that which is not to be done away—God's law of ten commandments, His standard of righteousness—was plainly seen by all who saw to the end of that which was done away.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord." Christ is the sinner's advocate. Those who accept His gospel behold Him with open face. They see the relation of His mission to the law, and they acknowledge God's wisdom and glory as revealed by the Saviour. The glory of Christ is revealed in the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until men become changed to His likeness. They are made partakers of the divine nature, and grow more and more like their Saviour, advancing step by step in conformity to the will of God, till they reach perfection.

The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and immutability of the law. "I had not known sin, but by the law," Paul declares. The sense of sin, urged home by the law, drives the sinner to the Saviour. In his need man may present the mighty arguments furnished by the cross of Calvary. He may claim the righteousness of Christ; for it is imputed to every repentant sinner (RH April 22, 1902).

3:12-15 (see EGW on Ex. 34:29-33). The Veil of Unbelief.—[2 Cor. 3:12-15 quoted.] The Jews refused to accept Christ as the Messiah, and they cannot see that their ceremonies are meaningless, that the sacrifices and offerings have lost their significance. The veil drawn by themselves in stubborn unbelief is still before their minds. It would be removed if they would accept Christ, the righteousness of the law.

Many in the Christian world also have a veil before their eyes and heart. They do not see to the end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ. They claim that the moral law was nailed to the cross. Heavy is the veil that darkens their understanding. The hearts of many are at war with God. They are not subject to His law. Only as they shall come into harmony with the rule of His government can Christ be of any avail to them. They may talk of Christ as their Saviour; but He will finally say to them, I know you not. You have not exercised genuine repentance toward God for the transgression of His holy law, and you cannot have genuine faith in Me, for it was My mission to exalt God's law. . . .

The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change or alter one precept of His law in order to save man; for the law is the foundation of His government. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer Himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of His law (RH April 22, 1902).

3:14, 16. Christ's Death Lifts the Veil.—The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of His people (RH May 6, 1875).

3:18 (Heb. 12:2; see EGW on Ps. 19:14; Rom. 8:29; Eph. 4:20-24; Col. 3:10; Rev. 7:4-17). The Matchless Charms of Jesus.—Look to Christ, behold the attractive

loveliness of His character, and by beholding you will become changed into His likeness. The mist that intervenes between Christ and the soul will be rolled back as we by faith look past the hellish shadow of Satan and see God's glory in His law, and the righteousness of Christ.

Satan is seeking to veil Jesus from our sight, to eclipse His light; for when we get even a glimpse of His glory, we are attracted to Him. Sin hides from our view that matchless charms of Jesus: prejudice, selfishness, self-righteousness, and passion blind our eyes, so that we do not discern the Saviour. Oh, if we would by faith draw nigh to God, He would reveal to us His glory, which is His character, and the praise of God would flow forth from human hearts and be sounded by human voices. Then we would forever cease to give glory to Satan by sinning against God and talking doubt and unbelief. We should no longer stumble along, grumbling and mourning, and covering the altar of God with our tears (MS 16, 1890).

(Gen 5:24; Eph. 4:13, 15). Too Near the Lowlands of Earth.—It is the Holy Spirit, the Comforter, which Jesus said He would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like His, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves we are changed day by day from our own ways and will into the ways and will of Christ, into the loveliness of His character. Thus we grow up into Christ, and unconsciously reflect His image.

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike.

Enoch kept the Lord ever before him, and the Inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities of goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility, and love. His association with Christ day by day transformed him into the image of Him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, Is this the way of the Lord? His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification (RH April 28, 1891).

Behold Christ by Studying His Life.—[2 Cor. 3:18 quoted.] Beholding Christ means studying His life as given in His Word. We are to dig for truth as for hidden treasure. We are to fix our eyes upon Christ. When we take Him as our personal Saviour, this gives us boldness to approach the throne of grace. By beholding we become changed, morally assimilated to the One who is perfect in character. By receiving His imputed righteousness, through the transforming power of the Holy Spirit, we become like Him. The image of Christ is cherished, and it captivates the whole being (MS 148, 1897).

Striving to Become Christlike.—Beholding Christ for the purpose of becoming like Him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees that the holiness of the divine law is revealed in the character of Christ, and more and more earnestly he strives to be like Him. A warfare may be expected at any time, for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes which Satan has been strengthening for his own use. The human agent sees what he has to contend with—a strange power opposed to the idea of attaining the perfection that Christ holds out. But with Christ there is

saving power that will gain for him victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency (MS 89, 1903).

Clearing the Moral Atmosphere.—When Christ is loved more than self, the Saviour's beautiful image is reflected in the believer. . . .

Until self is laid upon the altar of sacrifice, Christ will not be reflected in the character. When self is buried, and Christ occupies the throne of the heart, there will be a revelation of principles that will clear the moral atmosphere surrounding the soul (Letter 108, 1899).

Human Peculiarities Will Disappear.—The Holy Spirit has been prevented from coming in to mold and fashion heart and mind, because men suppose that they understand best how to form their own characters. And they think that they may safely form their characters after their own model. But there is only one model after which human character is to be formed—the character of Christ. Those who behold the Saviour are changed from glory to greater glory. When men will consent to submit to Christ's will, to be partakers of the divine nature, their crooked, human peculiarities will disappear. When they decide that they will retain their own peculiarities and disagreeable traits of character, Satan takes them and places his yoke on them, using them to do his service. He uses their talents for selfish purposes, causing them to set an example so disagreeable, so un-Christlike, that they become a reproach to the cause of God (MS 102, 1903).

(Song of Solomon 5:10, 16; Heb. 12:2.) Approaching the Perfect Pattern.—As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master. By beholding, by "looking unto Jesus the author and finisher of our faith," he becomes changed into the same image.

It is not by looking away from Him that we imitate the life of Jesus, but by talking of Him, by dwelling upon His perfections, by seeking to refine the taste and elevate the character, by trying—through faith and love, and by earnest, persevering effort—to approach the perfect Pattern. By having a knowledge of Christ—His words, His habits, and His lessons of instruction—we borrow the virtues of the character we have so closely studied, and become imbued with the spirit we have so much admired. Jesus becomes to us "the chiefest among ten thousand," the One "altogether lovely" (RH March 15, 1887).

Christ Will Draw His Image on the Soul.—When the soul is brought into close relationship with the great Author of light and truth, impressions are made upon it revealing its true position before God. Then self will die, pride will be laid low, and Christ will draw His own image in deeper lines upon the soul (MS 1a, 1890).

4:3-6 (ch. 2:11; John 15:3). Satan's Bewitching Power.—Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon.

Man through sin has been severed from the life of God. His soul is palsied through the machinations of Satan, the author of sin. Of himself he is incapable of sensing sin, incapable of appreciating and appropriating the divine nature. Were it brought within his reach there is nothing in it that his natural heart would desire it. The bewitching power of Satan is upon him. All the ingenious subterfuges the devil can suggest are presented to his mind to prevent every good impulse. Every faculty and power given him of God has been used as a weapon against the divine Benefactor. So, although He loves him, God cannot safely impart to him the gifts and blessings He desires to bestow.

But God will not be defeated by Satan. He sent His Son into the world, that through His taking the human form and nature, humanity and divinity combined in Him would elevate man in the scale of moral value with God.

There is no other way for man's salvation. "Without me," says Christ, "ye can do nothing." Through Christ, and Christ

- would be unclothed, but clothed upon, that mortality might be swallowed up of life.
- 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.
- 6 Therefore *we are always* confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
- 7 (For we walk by faith, not by sight.)
- 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
- 9 Wherefore we labour, that, whether present or absent, we may be accepted of him.
- 10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done in his body*, according to that he hath done, whether *it be good or bad*.

*The Ministry of Reconciliation:
The Apostle as An Ambassador for Christ*

- 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.
- 12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory *in* appearance, and not in heart.
- 13 For whether we be beside ourselves, *it is to God*: or whether we be sober, *it is for your cause*.
- 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:
- 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.
- 16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.
- 17 Therefore if any man be in Christ, *he is a new creature*: old things are passed away; behold, all things are become new.
- 18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ,

5:5 2 Co 4:17; Isa 29:23; Isa 60:1.
5:6 2 Co 5:8; Ps 27:3-4; Pr 13:20; Isa 30:15.
5:7 2 Co 1:24; 2 Co 1:18; Dt 12:9; Rom 8:24-25.
5:8 2 Co 5:6; 2 Co 12:2-3; Lk 2:29; Ac 12:13; Php 1:20-24;
5:9 Jn 6:27; Rom 15:20; 1 Co 9:26-27; 1 Co 15:58.
5:10 Ge 18:25; 1 Sa 2:3; 1 Sa 2:10; Ps 74:8.
5:11 Ge 35:5; Job 4:1; Job 18:11; Job 41:23.
5:12 2 Co 3:1; 2 Co 6:1; 2 Co 10:8; 2 Co 10:12.
5:13 2 Co 11:1; 2 Co 11:16-17; 2 Co 12:6.
5:14 2 Co 8:9; SS 1:3; SS 8:6-7; Mt 10:17-30.
5:15 2 Co 3:6; Eze 10:6; Eze 37:9; Eze 37:14.
5:16 Dt 33:9; 1 Sa 2:29; Mt 10:7.
5:17 2 Co 5:19; 2 Co 5:21; 2 Co 12:2.
5:18 Jn 5:16; Jn 5:27; Rom 11:30.
5:19 Mt 1:23; Jn 1:10-11; Jn 11:20.
5:20 2 Co 3:6; Job 33:23; Pr 13:17; Mal 2:7.
5:21 Isa 53:4-6; Isa 53:9-12; 1 Jo 9:26.
6:1 2 Co 5:18-20; 1 Co 5:9; Mt 24:37; Rom 12:1; Gal 4:11; Lk 8:8.
6:2 Isa 49:8; Isa 61:2; Eze 16:8; Lk 4:19; Heb 5:7.
6:3 2 Co 1:12; Mt 17:27; Rom 14:13; 1 Co 9:12.
6:4 2 Co 2:17; 2 Co 7:11; Ac 2:22; Rom 14:18.
6:5 2 Co 11:23-25; Dt 25:4; Isa 53:5.
6:6 2 Co 7:2; 1 Th 2:10; 1 Th 1:12.
6:7 2 Co 1:18-20; 2 Co 4:2; 2 Co 7:14.
6:8 Ac 1:21; Ac 5:13; Ac 5:40-41; Ac 14:11-20.
6:9 Ac 17:18; Ac 21:47-49; Ac 25:14-15.
6:10 2 Co 2:4; Heb 10:5; 2 Co 7:5-10.
6:11 Gal 3:1; Phil 2:2; 2 Co 1:4; 1 Sa 2:1; Job 32:20.

and hath given to us the ministry of reconciliation;

- 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.
- 20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.
- 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The Discipline Essential to Apostleship

- 6 We then, as workers together with *him*, beseech you also that ye receive not the grace of God in vain.
- 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)
- 3 Giving no offence in any thing, that the ministry be not blamed:
- 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,
- 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;
- 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned,
- 7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,
- 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true;
- 9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;
- 10 As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

An Appeal to the Corinthians to Separate from Evildoers

- 11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

alone, the springs of life can vitalize man's nature, transform his tastes, and set his affections flowing toward heaven. Through the union of the divine with the human nature, Christ could enlighten the understanding and infuse His life-giving properties through the soul dead in trespasses and sins (MS 50, 1900).

4:17, 18 (Rom. 8:18; 1 Peter 1:6, 7; see EGW on 2 Cor. 12:4). **Trials God's Workmen.**—12 Cor. 4:17, 18 quoted. If Paul, troubled on every side, perplexed, persecuted, could call his trials light afflictions, of what has the Christian of today to complain? How trifling are our trials in comparison with Paul's many afflictions! They are not worthy to be compared with the eternal weight of glory awaiting the overcomer. They are God's workmen, ordained for the perfection of character. However great the deprivation and suffering of the Christian, however dark and inscrutable may seem the way of Providence, he is to rejoice in the Lord, knowing that all is working for his

good (RH May 6, 1902).

I have been shown that in the future we shall see how closely all our trials were connected with our salvation, and how these light afflictions worked out for us "a far more exceeding and eternal weight of glory" (Letter 5, 1880).

The Eternal Weight of Glory.—The years of self-denial, of privation, of trial, affliction, and persecution that Paul endured, he called a moment. The things of the present time were not considered worth mentioning when compared with the eternal weight of glory that awaited them when the warfare should be over. These very afflictions were God's workmen, ordained for the perfection of Christian character. Whatever may be the circumstances of the Christian, however dark and mysterious may be the ways of Providence, however great his deprivation and suffering, he may look away from them all to the unseen and the eternal. He has the blessed assurance that all things are working for his good. . . .

The Holy Spirit irradiated the soul of Paul with light from heaven, and he was assured that he had an interest in the purchased possession reserved for the faithful. Paul's language was strong. He was not able to find words of sufficient force to express the excellency of that glory, honor, and immortality which believers would receive when Christ should come. Compared with the scene upon which his mind's eye was dwelling, all temporal afflictions were but momentary, light afflictions, unworthy of thought. Viewed in the light of the cross, the things of this life were vanity and emptiness. The glory that attracted him was substantial, weighty, durable, beyond the power of language to describe.

Yet Paul comes as near to expressing it as he can, that the imagination may grasp the reality as far as is possible to finite minds. It was a weight of glory, a fullness of God, knowledge that was measureless. It was an eternal weight of glory. And yet Paul feels that his language is tame. It falls short of expressing the reality. He reaches out for words more expressive. The boldest figures of speech would fall far short of the truth. He seeks the broadest terms which human language can supply, that the imagination may grasp in some degree the superlative excellency of the glory to be given the final overcomer.

Holiness, dignity, honor, and felicity in the presence of God are things now unseen except by the eye of faith. But the things which are seen, worldly honor, worldly pleasure, riches, and glory, are eclipsed by the excellency, the beauty, and resplendent glory of the things now unseen. The things of this world are temporal, enduring only for a time, while the things which are not seen are eternal, enduring through endless ages. To secure this infinite treasure is to gain everything and lose nothing (MS 58, 1900).

4:18 (Col. 3:2; Heb. 11:27; see EGW on 2 Cor. 6:17, 18). Seeing Him Who Is Invisible.—Our minds take the level of the things on which our thoughts dwell, and if we think upon earthly things, we shall fail to take the impress of that which is heavenly. We would be greatly benefited by contemplating the mercy, goodness, and love of God; but we sustain great loss by dwelling upon those things which are earthly and temporal. We allow sorrow and care and perplexity to attract our minds to earth, and we magnify a molehill into a mountain. . . .

Temporal things are not to engage our whole attention, or engross our minds until our thoughts are entirely of the earth and the earthly. We are to train, discipline, and educate the mind so that we may think in a heavenly channel, that we may dwell on things unseen and eternal, which will be discerned by spiritual vision. It is by seeing Him who is invisible that we may obtain strength of mind and vigor of spirit (ST Jan. 9, 1893).

5:7. See EGW on Rom. 5:1.

5:10 (John 5:22; Rom. 14:10; see EGW on Rom. 3:19). Christ the Judge.—God designed that the Prince of sufferers in humanity should be judge of the whole world. He who submitted to be arraigned before an earthly tribunal, He who came from the heavenly courts to save man from eternal death, He whom men despised, rejected, and upon whom they heaped all the contempt of which human beings inspired by Satan are capable, He who suffered the ignominious death of the cross—He alone was to pronounce the sentence of reward or of punishment (MS 39, 1898).

5:11 (Ps. 119:53; Heb. 4:1). A Proper Fear of God.—[Heb. 4:1 quoted.] The Lord would have His people trust in Him and abide in His love, but that does not mean that we shall have no fear or misgivings. Some seem to think that if a man has a wholesome fear of the judgments of God, it is a proof that he is destitute of faith; but this is not so.

A proper fear of God, in believing His threatenings, works the peaceable fruits of righteousness, by causing the trembling soul to flee to Jesus. Many ought to have this spirit today, and turn to the Lord with humble contrition, for the Lord has not given so many terrible threatenings, pronounced so severe judgments in His Word, simply to have them recorded, but He means what He says. One says, "Horror hath taken hold upon me because of the wicked that forsake thy law," Paul says, "Knowing there-

fore the terror of the Lord, we persuade men" (RH Oct. 21, 1890).

5:14 (John 13:34; 1 John 4:7, 8). Love the Decision of a Sanctified Will.—The love of Christ in the heart is what is needed. Self is in need of being crucified. When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of a sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere (Letter 97, 1894).

5:17 (John 1:12, 13; 3:5-8). Grace Not Inherited.—The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again (RH April 12, 1892).

(1 John 2:6; Rev. 3:14-17.) Pure Religion an Imitation of Christ.—Pure religion is an imitation of Christ. A religion that is built on self-confidence and selfishness is worthless. The true Christian is a follower of Christ. This following means walking in the light. The heart must be opened to receive the heavenly guest. As long as the heart is closed against His entrance, there can be in it no abiding peace. No sunshine can flood the chambers of the soul temple, breaking through the mist and cloud.

God makes no compromise with sin. A genuine conversion changes hereditary and cultivated tendencies to wrong. The religion of God is a firm fabric, composed of innumerable threads, and woven together with tact and skill. Only the wisdom which comes from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling.

So it is with the religion of many. When the warp and woof of character will not stand the test of trial, the material of which it is composed is worthless. The efforts made to patch the old with a new piece do not better the condition of things; for the old, flimsy material breaks away from the new, leaving the rent much larger than before. Patching will not do. The only way is to discard the old garment altogether, and procure one entirely new.

Christ's plan is the only safe one. He declares, "Behold, I make all things new." "If any man be in Christ, he is a new creature." Christ gives man no encouragement to think that He will accept a patchwork character, made up mostly of self, with a little of Christ. This is the condition of the Laodicean church. At first there seems to be some of self and some of Christ. But soon it is all of self and none of Christ. The root of selfishness is revealed. It continues to grow, striking its roots deeper and deeper, till its branches are covered with objectionable fruit. Christ looks with pitying tenderness on all who have combination characters. Those with such a character have a connection with Christ so frail that it is utterly worthless (Letter 105, 1893).

Patchwork Character Not Acceptable.—[2 Cor. 5:17 quoted.] The patchwork religion is not of the least value with God. He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil. To be harsh, to be severe, too self-important, selfish, to look out for one's own selfish interest and yet be zealous that others shall deal unselfishly is a religion which is an abomination to God. Many have just such an experience daily, but it is a misrepresentation of

- 12 Ye are not straitened in us, but ye are straitened in your own bowels.
- 13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged.
- 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
- 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
- 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.
- 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.
- 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
- 7** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Paul's Rejoicing at the Warm Response of the Corinthians

- 2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.
- 3 I speak not *this* to condemn you: for I have said before, that ye are in our hearts to die and live with you.
- 4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
- 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears.
- 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;
- 7 And not by his coming only, but by the consolation wherewith he was comforted

6:12 Ecc 6:9; Job 36:16; Pr 4:12; Mic 2:7;
6:13 1 Co 4:14-15; Gal 4:19; 1 Th 2:11;
6:14 Ex 34:16; Lev 19:19; Dt 7:2-3; Dt 22:9-11;
6:15 1 Sa 5:2-3; 1 Ki 18:21; 1 Co 10:20-21;
6:16 Ex 20:3; Ex 24:13; Ex 34:14; Dt 4:23-24;
6:17 2 Co 7:1; Nu 16:21; Nu 16:26; Nu 16:45;
6:18 Ps 22:30; Jer 31:9; Jer 31:1; Jer 31:9; Hos 1:9-10;
7:1 2 Co 1:20; 2 Co 6:17-18; Rom 5:20-6:1; Heb 4:1;
7:2 2 Co 11:16; Mt 10:13; Mt 10:40; 1k 10:8; Php 2:29;
7:3 2 Co 7:12; 2 Co 2:4-5; 2 Co 13:10; 1 Co 1:14-15;
7:4 2 Co 3:12; Eph 6:19-20; Phil 1:20; 1 Th 2:2; 2 Co 1:14; Ac 5:41;
7:5 2 Co 1:16-17; 2 Co 3:13; Ac 20:1-11; Co 16:5; 2 Co 4:8-12;
7:6 2 Co 1:3-4; 2 Co 2:13; Isa 12:1;
7:7 Ac 11:23; Rom 1:12; Col 2:5; 1 Th 3:8;
7:8 2 Co 7:6; 2 Co 7:11; 2 Co 2:2-11; La 3:32;
7:9 2 Co 7:6-7; 2 Co 7:10; Ex 7:3;
7:10 2 Co 12:21; 2 Sa 12:13; 1 Ki 8:47-48;
7:11 2 Co 7:9; Isa 66:2; Zec 12:10-14;
7:12 2 Co 2:9; 1 Co 5:1; 2 Co 2:4; 2 Co 2:17;
7:13 2 Co 2:4; Rom 12:15; 1 Co 12:26;
7:14 2 Co 7:4; 2 Co 8:29; 2 Co 9:2-4;
7:15 2 Co 6:12; Ge 43:30; 1 Ki 3:26;
7:16 2 Th 3:4; Phm 8;
8:1 2 Co 8:19; Ac 11:23; 1 Co 15:10; Eph 3:8; Col 1:29;

7
1 or, according to God
2 Gr. bowels

- in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.
- 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it *were* but for a season.
- 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry *'after* a godly manner, that ye might receive damage by us in nothing.
- 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
- 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.
- 12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.
- 13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.
- 14 For if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.
- 15 And his *'inward* affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.
- 16 I rejoice therefore that I have confidence in you in all things.

The Collection for Needy Christians in Judea (8:1-9:15)

The Exemplary Liberality of the Macedonian Churches

- 8** Moreover, brethren, 'we do you to wit of the grace of God bestowed on the churches of Macedonia;

the character of Christ (Letter 31a, 1894).

5:19 (John 1:18). Satan Sees in Christ a Manifestation of God's Character.—There stood in the world One who was a perfect representative of the Father, One whose character and practices refuted Satan's misrepresentation of God. Satan had charged upon God the attribute he himself possessed. Now in Christ he saw God revealed in His true character—a compassionate, merciful Father, not willing that any should perish, but that all should come to Him in repentance, and have eternal life (ST June 9, 1898).

5:20. See EGW on 1 Cor. 3:9.

5:21. See EGW on John 1:14.

6:14-18 (see EGW on Judges 2:2). Out of the World, Into God's Family.—Those who come out of the world in spirit and in all practice may regard themselves as sons and daughters of God. They may believe His Word as a child believes every word of his parents. Every promise is sure

to him that believes. Those who unite with the Father, the Son, and the Holy Spirit, who show by their lives that they are no longer following the course they followed before they united with these divine instrumentalities, will receive the wisdom from above. They will not depend on human wisdom. In order to deal righteously with the world, as members of the royal family, children of the heavenly King, Christians must feel their need of a power which comes only from the heavenly agencies who have pledged themselves to work in their behalf.

After we have formed a union with the great threefold power, we shall regard our duty toward the members of God's family with a much more sacred awe than we have ever done before. This is a phase of religious reform that very few appreciate. Those who seek to answer the prayer, "Thy will be done in earth, as it is in heaven," will seek by living pure, sanctified lives to show to the world how the will of God is done in heaven (MS 11, 1901).

6:17 (see EGW on Isa. 8:12). The Sifting Instrument.—The world is the instrument that sifts the church and tests the genuineness of its members. The world holds out inducements that, when accepted, place the believer where his life is not in harmony with his profession. . . .

If you go forward toward heaven, the world will rub hard against you. At every step you will have to urge your way against Satan and his evil angels, and against all who transgress God's law. Earthly authorities will interpose. You will meet tribulations, bruising of the spirit, hard speeches, ridicule, persecutions. Men will require your conformity to laws and customs that would render you disloyal to God. Here is where God's people find the cross in the way to life (MS 3, 1885).

6:17, 18 (Col. 3:2; see EGW on Prov. 1:10; Rom. 6:1-4). Sever Every Earthly Tendiril.—Many professed Christians are well represented by the vine that is trailing upon the ground and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." There are conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon His people. Set your affections upon Him and upon heavenly things. Your tendrils must be severed from everything earthly.

You are exhorted to touch not the unclean thing, for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt. Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things (RH Jan. 2, 1900).

8:1-8. Example of Others an Inducement to Giving.—When a people have an earnest longing to help where help is needed in advancing the cause of God in any line, the Lord will impart to these consecrated, unselfish ones a heart to give gladly, as if it was a privilege. God moved on these Macedonians in their deep poverty to bestow liberally that their example might be recorded, thus leading others to exercise the same beneficence.

Encouraged by this movement, which showed the special working of the Holy Spirit on the hearts of the believers, Paul requested Titus to visit the Corinthian church and finish the collection which they had proposed and had already begun. He was anxious that they should perform that which they had promised through the grace of God working upon their hearts.

Let them should be outstripped in liberality by the comparatively poor Macedonian churches, Paul not only writes to them, but sends Titus to attend to the collection. The apostle greatly desired to see in the believers symmetry of Christian character. He desired them to give evidence of their love and prove the sincerity of their faith. As disciples in full belief of the truth, he longed to see in them a lively sense of their obligation and accountability to God for the gospel. He desired that it should work in them as the power of God, and that they should bear testimony to its work by yielding fruit to the honor of God. As Christians under the control of God they were with all diligence to discharge every duty. . . .

Paul laid no command upon the Corinthian brethren. But he set before them the necessity of the church at Jerusalem, and showed what others had given who had fewer advantages and less ability than had the Corinthians. He presented the example of others, to induce them to give (MS 12, 1900).

8:6. Ministers to Teach Liberality.—There is a lesson also in this chapter to those who are working in the cause

of God. Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also"—that is, make you to abound in the grace of liberality. A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are still poorer than themselves (MS 28, 1894)?

8:9. Christ's Poverty a Part of His Great Sacrifice.—The apostle called upon them to consider the example of Christ. The Commander of heaven gave Himself to a life of humiliation and poverty that He might stand side by side with the fallen race, to restore the moral image of God in man. The Lord Jesus was willing to become poor, that through His humiliation and His death on the cross He might pay the ransom for us.

Whether rich or poor, we must never forget that the poverty of Christ was a part of His legacy in humanity. It was not alone His betrayal in the garden or His agony upon the cross that constituted the atonement. The humiliation of which His poverty formed a part was included in His great sacrifice. The whole series of sorrows which compassed humanity Christ bore upon His divine soul (MS 12, 1900).

(Matt. 11:28; Phil. 2:5-8.) Why Christ Came as a Poor Man.—When the plan of redemption was laid, it was decided that Christ should not appear in accordance with His divine character; for then He could not associate with the distressed and the suffering. He must come as a poor man. He could have appeared in accordance with His exalted station in the heavenly courts, but no. He must reach to the very lowest depths of human suffering and poverty, that His voice might be heard by the burdened and disappointed, that to the weary, sin-sick soul He might reveal Himself as the Restorer, the desire of all nations, the Rest-giver. And to those who are longing for rest and peace today just as truly as to those who listened to His words in Judea. He is saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (MS 14, 1897).

Christ's Poverty Paul's Mighty Argument.—Here was the apostle's mighty argument. It is not the commandment of Paul, but of the Lord Jesus Christ. The Son of God had left His heavenly home, with its riches and honor and glory, and clothed His divinity with humanity—not to live in the palaces of kings, without care or labor, and to be supplied with all the conveniences which human nature naturally craves. In the councils of heaven He had chosen to stand in the ranks of the poor and oppressed, to take His part with the humble workers, and learn the trade of His earthly parent, which was that of a carpenter, a builder. He came to the world to be a reconstructor of character, and He brought into all His work of building the perfection which He desired to bring into the characters He was transforming by His divine power.

Paul presents his pattern, his ideal. Christ had given Himself to a life of poverty that they might become rich in heavenly treasure. He would refresh their memories in regard to the sacrifice made in their behalf. Christ was commander in the heavenly courts, yet He took the lowest place in this world. He was rich, yet for our sakes. He became poor. It was not spiritual riches that He left behind; He was always abounding in the gifts of the Spirit. But He was of poor parentage. The world never saw its Lord wealthy (MS 98, 1899).

Rich in Attainments.—Christ, the Majesty of heaven, became poor, that we through His poverty might be made rich. Not rich merely in endowments, but rich in attainments.

These are the riches that Christ earnestly longs that His followers shall possess. As the true seeker after the truth reads the Word, and opens his mind to receive the Word, he longs after truth with his whole heart. The love, the pity, the tenderness, the courtesy, the Christian politeness, which will be the elements in the heavenly mansions that Christ has gone to prepare for those that love Him, take possession of his soul. His purpose is steadfast. He is deter-

- 2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
- 3 For to their power, I bear record, yea, and beyond their power they were willing of themselves;
- 4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
- 5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
- 6 Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

The Example of Jesus Christ

- 7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.
- 8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
- 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
- 10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.
- 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.
- 12 For if there be a first willing mind, it is accepted according to that a man hath, and not according to that he hath not.
- 13 For I mean not that other men be eased, and ye burdened:
- 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:
- 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

8:2 1 Th 1:6; 1 Th 2:14; Ne 8:10-12; Ac 2:45-46; Mk 12:12-14; Jas 2:5.

8:3 2 Co 9:6-7; Mk 1:8; Ac 11:29; 1 Co 16:2; 1 Pe 4:11; Rom 10:2; Gal 6:15.

8:4 2 Co 8:18-19; Ge 33:10-11; 2 Ki 5:15-16; Ac 16:15; 1 Co 16:4-5.

8:5 2 Co 5:14-15; 1 Ne 1:28.

8:6 2 Co 8:16-17; 2 Co 12:18; 2 Co 8:4.

8:7 Rom 15:14; 1 Co 1:5; 1 Co 1:7.

8:8 2 Co 8:10; 2 Co 9:7; 1 Co 7:6.

8:9 2 Co 13:1; Jn 1:11; Jn 1:17; Rom 5:8.

8:10 1 Co 7:25; 1 Co 7:40; 2 Co 12:1; Pt 19:17.

8:12 2 Co 9:7; Ex 25:2; Ex 35:21-22; Pt 19:22; Mk 12:12-14; Lk 7:41-46.

8:13 Ac 1:31; Rom 15:26-27.

8:15 Ex 16:18; Lk 22:45.

8:16 1 Ezr 7:27; Ne 2:12; Jer 31:31; Col 3:17; Rev 17:17; 2 Co 7:7; 2 Co 7:12.

8:17 2 Co 8:6; Heb 11:22; 2 Co 8:9.

8:18 2 Co 8:19; 2 Co 8:22-23; Rom 16:4.

8:19 2 Co 8:1-6; Ac 6:3-6; Ac 15:25; Php 1:18-19.

8:20 2 Co 11:12; Mt 10:16; Rom 14:16; 1 Co 16:3.

8:21 Rom 12:17; Php 4:8; 1 Ti 5:14; Tit 2:5.

8:22 Php 2:20-22.

8:23 2 Co 8:6; 2 Co 8:16; 2 Co 7:6; Php 4:3; Col 1:7; 3 Jo 8.

9:1 Ge 27:42; 1 Sa 20:25; 2 Ki 22:18; Job 37:25; Mt 22:31.

9:2 2 Co 8:8; 2 Co 8:10-11.

9:3 2 Co 9:4; 2 Co 7:13; 2 Co 8:6.

9:4 2 Co 9:2; 2 Co 8:1-5; 2 Co 8:21.

2 Gr. simplicity
3 Gr. gift
4 Gr. willing
5 Gr. gift
6 Or, he hath

The Commission and Commendation of Titus to Receive the Offering at Corinth

- 16 But thanks be to God, which put the same earnest care into the heart of Titus for you.
- 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
- 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches;
- 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:
- 20 Avoiding this, that no man should blame us in this abundance which is administered by us:
- 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
- 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *we* have in you.
- 23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.
- 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

An Appeal to Complete the Collection of Funds

- 9 For as touching the ministering to the saints, it is superfluous for me to write to you:
- 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- 3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- 4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

2Co

mined to stand on the side of righteousness. Truth has found its way into the heart, and is planted there by the Holy Spirit, who is the truth. When truth takes hold of the heart, the man gives sure evidence of this by becoming a steward of the grace of Christ (MS 7, 1898).

8:12. See EGW on Acts 16:14.

8:16-18, 23. **Titus Journeys to Corinth.**—Paul's testimony was accepted as of great weight, because of the many revelations he had received. He knew better than did many others of the necessities of various places. But Paul was unwilling to take personal charge of the raising of this contribution. He had been largely instrumental in causing it to be raised, but, lest any should find occasion to speak evil, Titus and his companions . . . made the journey to Corinth; for there was no safe way of transporting money at that time (MS 101, 1906).

8:16-22. **Paul Commends Titus to the Corinthians.**—Titus has been so successful in raising gifts among the

churches in Macedonia that Paul desired him to visit Corinth and continue in the same work. Another brother, "whose praise is in the gospel throughout all the churches," and still another "whom we have oftentimes proved diligent in many things," were sent to accompany Titus. Paul wrote a letter to the Corinthians commending to them these brethren who had so willingly undertaken such a difficult task. In this letter he reminded them of an effort that had been put forth a year previous to raise a contribution at Corinth (MS 101, 1906).

8:21. See EGW on Rom. 12:17.

8, 9. Let not selfish motives lead you to withhold the funds that are needed in unworked fields. When we are tempted to withhold that which is needed in foreign fields, let us study the eighth and ninth chapters of Second Corinthians, and learn to emulate the liberal spirit which made the Macedonians willing to give "beyond their power" to the cause that called for their assistance (MS 11,

- 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your 'bounty, 'whereof ye had notice before, that the same might be ready, as a *matter of bounty*, and not as of covetousness.

An Appeal to Liberality

- 6 But this I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.
- 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 10 Now he that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
- 11 Being enriched in every thing to all 'bountifulness, which causeth through us thanksgiving to God.
- 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
- 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;
- 14 And by their prayer for you, which long after you for the exceeding grace of God in you.
- 15 Thanks be unto God for his unspeakable gift.

**Paul's Defense of His Apostleship;
An Appeal to the Unrepentant (10:1-13:10)**

*A Reply to Those Who Have Belittled
Paul as An Apostle*

- 10** Now I Paul myself beseech you by the meekness and gentleness of Christ,

9:5 2 Co 8:6; 1 Co 16:2; Ge 35:11
9:6 1 Co 11:2; 1 Co 7:29; 1 Co 15:20
9:7 Dx 15:7-11; Dt 15:14; Pr 24:6-8
9:8 2 Ch 25:9; Ps 83:11; Pr 3:9; Pr 10:22
9:9 Ps 112:9; Ps 112:4; Pr 8:18; Pr 21:21
9:10 Ge 1:11-12; Ge 1:19; Ge 47:25-24
9:11 2 Co 8:2-3; 1 Ch 29:12-14; 2 Ch 31:10
9:12 2 Co 9:1; 2 Co 8:4; 2 Co 8:14-15; Php 4:18-19; Jas 2:14-16
9:13 Ps 50:25; Mt 5:16; Jn 15:8; Ac 4:21
9:14 2 Co 1:11; Ezz 6:8-10; Ps 11:2
9:15 2 Co 9:11; 2 Co 2:14; 1 Ch 16:8; Ps 50:4; Lk 2:14

10:1 1 Co 16:23-22; Gal 5:2; 2 Th 3:17; Phil 9; Rev 19
10:2 2 Co 12:20; 2 Co 13:2; 2 Co 13:10
10:3 Gal 2:20; 1 Pe 4:12; 2 Co 10:4; 1 Th 1:18; Heb 12:1
10:4 2 Co 6:7; Rom 6:13; Eph 6:13-18
10:5 Lk 1:51; Ac 4:25-26; Rom 12:1
10:6 2 Co 13:2; 2 Co 13:10; Nu 16:26-30
10:7 2 Co 10:1; 2 Co 5:12; 1 Sa 16:7; Mt 23:5
10:8 2 Co 1:24; 2 Co 13:2-3; 2 Co 13:8
10:9 2 Co 10:10; 1 Co 4:5; 1 Co 4:19-21
10:10 2 Co 10:11; 2 Co 10:1; 2 Co 12:5-9
10:11 2 Co 12:20; 2 Co 12:15; 2 Co 12:2-3
10:12 2 Co 3:1; 2 Co 5:12; Job 12:2
10:13 2 Co 10:15; Pr 25:14; Mt 25:15; Rom 12:6

- 9
1 Gr. blessing
2 or, which hath been so much spoken of before
3 or, liberality; Gr. simplicity

who 'in presence *am* base among you, but being absent *am* bold toward you:

- 2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which 'think of us as if we walked' according to the flesh.
- 3 For though we walk in the flesh, we do not war after the flesh:
- 4 (For the weapons of our warfare *are* not carnal, but mighty 'through God to the pulling down of strong holds;)
- 5 Casting down 'imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
- 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.
- 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so *are* we Christ's.
- 8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:
- 9 That I may not seem as if I would terrify you by letters.
- 10 For his letters, 'say they, *are* weighty and powerful; but his bodily presence is weak, and his speech contemptible.
- 11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.
- 12 For we dare not make ourselves of the number, or compare ourselves with some, that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, 'are not wise.

Corinth Within His Appointed Sphere of Labor

- 13 But we will not boast of things without our measure, but according to the measure of the 'rule which God hath distributed to us, a measure to reach even unto you.

1908).

9:2. A Thousand Torches Kindled.—Those who occupy positions of influence and responsibility in the church should be foremost in the work of God. If they move reluctantly, others will not move at all. But their zeal will provoke very many. When their light burns brightly, a thousand torches will be kindled at the flame (SW April 5, 1904).

9:6 (1 Tim. 6:19; Heb. 11:26). How Bright the Crown?—The reward, the glories of heaven, bestowed upon the overcomers, will be proportionate to the degree in which they have represented the character of Christ to the world. "He which soweth sparingly shall reap also sparingly." Thank God that it is our privilege to sow on earth the seed that will be harvested in eternity. The crown of life will be bright or dim, will glitter with many stars, or be lighted by few gems, in accordance with our own course of action.

Day by day we may be laying up a good foundation against the time to come. By self-denial, by the exercise of the missionary spirit, by crowding all the good works possible into our life, by seeking so to represent Christ in character that we shall win many souls to the truth, we shall have respect unto the recompense of reward. It rests with us to walk in the light, to make the most of every opportunity and privilege, to grow in grace and in the knowledge of our Lord Jesus Christ, and so we shall work the works of Christ, and ensure for ourselves treasure in the heavens (RH Jan. 29, 1895).

9:7. Giving Grudgingly Mocks God.—It were better not to give at all than to give grudgingly; for if we impart of our means when we have not the spirit to give freely, we mock God. Let us bear in mind that we are dealing with One upon whom we depend for every blessing. One who reads every thought of the heart, every purpose of the mind (RH May 15, 1900).

10 1 or, in outward appearance 2 or, reckon 3 or, to God 4 or, reasonings 5 Gr. saith he 6 or, understand it not 7 or, line

- 14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:
- 15 Not boasting of things without *our measure*, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be *'enlarged by you according to our rule abundantly*,
- 16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's *'line* of things made ready to our hand.
- 17 But he that glorieth, let him glory in the Lord.
- 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

Maris of Difference Between True and False Apostles: The Subtlety of False Apostles

- 11** Would to God ye could bear with me a little in *my* folly: and indeed *'bear* with me.
- 2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.
- 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear *'with him*.
- 5 For I suppose I was not a whit behind the very chiefeest apostles.
- 6 But though *I be* rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

Paul Not Dependent upon the Corinthians for Support

- 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God

10:14 2 Co 3:1-3; Rom 15:18-19, 1 Co 2:10;
10:15 2 Co 10:13; Rom 15:20
10:16 Rom 15:24; 28; 2 Co 10:13
10:17 Ps 105:3; Ps 105:5; Isa 11:16;
10:18 2 Co 10:12; 2 Co 10:3; 2 Co 10:1;
11:1 Nu 11:29; Jos 7:7; 2 Ki 5:3; Ac 26:29;
11:2 Gal 4:11; Gal 4:13-19; Php 1:8; Ge 24:25; Ge 24:56-67;
11:3 2 Co 11:29; 2 Co 12:20; 21; 9:5A; Gal 1:6; Gal 4:11; Gal 4:11; Php 3:18-19;
11:4 Ac 4:12; 1 Ti 2:3; 1 Co 12:14-15;
11:5 2 Co 12:11-12; 1 Co 15:10;
11:6 2 Co 10:10; 1 Co 1:17;
11:7 2 Co 10:1; 2 Co 12:13;
11:8 2 Co 11:9; Php 4:14-16
11:9 2 Co 6:4; 2 Co 9:12; Php 2:25; Heb 11:37; Ne 5:15;
11:10 2 Co 11:31; 2 Co 1:23; 2 Co 12:19;
11:11 2 Co 6:11-12; 2 Co 7:3; 2 Co 12:15;
11:12 2 Co 11:9; 2 Co 1:17; Job 23:13; 1 Co 9:12;
11:13 2 Co 11:15; 2 Co 2:17; 2 Co 4:2; Mt 23:13;
11:14 2 Co 11:3; 2 Co 2:11; Ge 3:1-5;
11:15 2 Ki 5:13; 1 Co 9:11; 2 Co 11:13;
11:16 2 Co 11:1; 2 Co 11:21-23; 2 Co 12:6;
11:17 1 Co 7:6; 1 Co 7:12; 2 Co 11:18-27;
11:18 2 Co 11:12; 2 Co 11:21-23; 2 Co 10:12-18;
11:19 1 Co 4:10; 1 Co 8:1; Rev 3:17
11:20 2 Co 1:24; Gal 2:4; Gal 3:5;
11:21 2 Co 10:1-2; 2 Co 10:10;
11:22 Ex 3:18; Ex 5:3;
11:23 2 Co 3:6; 2 Co 6:4;

⁸ or, magnified in you
⁹ or, rule

freely?

- 8 I robbed other churches, taking wages of *them*, to do you service.
- 9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in *all things* I have kept myself from being burdensome unto you, and *so* will I keep myself.
- 10 As the truth of Christ is in me, *'no* man shall stop me of this boasting in the regions of Achaia.
- 11 Wherefore? because I love you not? God knoweth.
- 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.
- 13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.
- 14 And no marvel; for Satan himself is transformed into an angel of light.
- 15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

His Encounter with Peril and Privation

- 16 I say again, Let no man think me a fool; if otherwise, yet as a fool *'receive* me, that I may boast myself a little.
- 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.
- 18 Seeing that many glory after the flesh, I will glory also.
- 19 For ye suffer fools gladly, seeing ye *your-selves* are wise.
- 20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.
- 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinssoever any is bold, (I speak foolishly,) I am bold also.
- 22 Are they Hebrews? *so am I*. Are they Israelites? *so am I*. Are they the seed of Abraham? *so am I*.
- 23 Are they ministers of Christ? (I speak as

2Co

10:1, 7, 8. See EGW on Acts 18:1-3.

10:4. See EGW on 1 Cor. 3:9.

10:5 (Col. 3:10). Every Faculty to Reflect the Divine Mind.—It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the author of our being, and He is also the author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear His likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ (Letter 55, 1895).

God the Author of Every Noble Thought.—Will men and women consider how God regards the creatures He

has made? He formed man's mind. We do not think one noble thought that does not come from Him. He knows all the mysterious workings of the human mind, for did He not make it? God sees that sin has debased and degraded man, but He looks upon him with pity and compassion; for He sees that Satan has him in his power (MS 56, 1889).

The Power of Intellect.—Intellect enabled, purified, heaven directed, is the universal power to build up the kingdom of God. Intellect perverted, has exactly the opposite influence; it is a corrupting of the human power given in trust to be multiplied in earnest labor for good. It deceives and destroys. God has given sufficient endowments to make men capable and wise to carry forward, and strongly and graciously to represent, the Lord's wonderful works to all those who love Him and obey His commandments (MS 63, 1900).

Yielded to Whom?—Satan cannot touch the mind or intellect unless we yield it to him (MS 17, 1893).

11 ¹ or, indeed ye do bear with me ² or, with me ³ Gr. this boasting shall not be stopped in me ⁴ or, suffer

- a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.
- 24 Of the Jews five times received I forty stripes save one.
- 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;
- 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;
- 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
- 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.
- 29 Who is weak, and I am not weak? who is offended, and I burn not?
- 30 If I must needs glory, I will glory of the things which concern mine infirmities.
- 31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
- 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;
- 33 And through a window in a basket was I let down by the wall, and escaped his hands.

Paul the Recipient of Divine Revelations

- 12** It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
- 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.
- 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)
- 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.
- 5 Of such an one will I glory: yet of myself I

11:24 Dt 25:2-3; Mt 10:17
11:25 Ac 16:22-23; Ac 16:33
11:26 Ac 9:23; Ac 9:26-30; Ac 11:25-26
11:27 2 Co 11:23; 2 Co 6:5; Ac 20:5-11
11:28 2 Co 11:23-27; Ac 15:36; Ac 15:30-31
11:29 2 Co 2:15; 2 Co 7:5-6; Ezr 9:1-5; Rom 12:15; Jn 2:17
11:30 2 Co 11:16-18; 2 Co 12:1; 2 Co 12:11; Pr 25:27
11:31 2 Co 1:3; 2 Co 1:23; Jn 10:30; Jn 20:17
11:32 2 Co 11:26; Ac 9:24-25
11:33 Jos 2:18; 1 Sa 19:12
12:1 2 Co 8:4; Jn 16:7; Jn 18:11; 2 Co 11:16-30; Nu 12:6; Eze 1:1; Joel 2:28-29
12:2 2 Co 12:4; 2 Co 12:5; 2 Co 13:5; Ka 4:24-25; Jn 6:66
12:3 Eze 31:9; Lk 23:13; Rev 2:7
12:5 2 Co 12:2-4; 2 Co 11:30
12:6 2 Co 10:8; 2 Co 11:16; 1 Co 5:5; Job 21:25; Rom 9:1
12:7 2 Co 10:5; 2 Co 11:20; Dt 8:14; Da 5:20; 1 Th 3:6
12:8 Dt 8:25-27; 1 Sa 15:11; 2 Sa 12:16-18
12:9 2 Co 12:10; 2 Co 5:46
12:10 2 Co 1:4; 2 Co 4:8-10
12:11 2 Co 1:6; 2 Co 11:1
12:12 2 Co 4:2; 2 Co 6:10
12:13 2 Co 12:11; 2 Co 11:8-9
12:14 2 Co 1:15; 2 Co 13:1; 1 Co 9:19
12:15 2 Co 12:9; 2 Co 1:6; 2 Co 1:14
12:16 2 Co 12:13; 2 Co 11:9-10; 2 Co 10:2; 1 Th 2:3
12:17 2 Co 12:18; 2 Ki 5:16; 2 Ki 5:20-27

12

1 Gr. For I will come
2 or, possible
3 Gr. for your souls

will not glory, but in mine infirmities.

Paul Humbled by "A Thorn in the Flesh"

- 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.
- 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.
- 8 For this thing I besought the Lord thrice, that it might depart from me.
- 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.
- 10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

Paul Not Enriched at Their Expense

- 11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles, though I be nothing.
- 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.
- 13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.
- 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.
- 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.
- 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.
- 17 Did I make a gain of you by any of them

The devil will use your mind if you give it to him (MS 2, 1893).

11. Judging Not Man's Prerogative.—The 11th chapter of 2 Corinthians contains much instruction. It reveals to us that men who are liable to view matters after human eyesight may make very grave mistakes if they engage in a work that God has not appointed, but condemned. That work is to criticize, to climb upon the judgment seat, and pronounce sentence. How much better would it be for the spiritual advancement of such to look well to their own shortcomings and defects of character through watchful examination of their own hearts, to try to remove from them the beam of faultfinding, of evil surmising, of evil speaking, of hearing false witness, of hatred, and accusing of the brethren (MS 142, 1897).

11:14 (Matt. 24:24; John 10:4; see EGW on Eph. 6:10-12). Meeting Satan's Crowning Deception.—Satan came as an angel of light in the wilderness of temptation to

deceive Christ; and he does not come to man in a hideous form, as he is sometimes represented, but as an angel of light. He will come personating Jesus Christ, working mighty miracles; and men will fall down and worship him as Jesus Christ. We shall be commanded to worship the being, whom the world will glorify as Christ. What shall we do?—Tell them that Christ has warned us against just such a foe, who is man's worst enemy, yet who claims to be God; and that when Christ shall make His appearance, it will be with power and great glory, accompanied by ten thousand times ten thousand angels and thousands of thousands; and that when He shall come, we shall know His voice (RH Dec. 18, 1888).

(Matt. 7:15; 2 Thess. 2:7-12.) An Unfailing Test.—Satan has come down in these last days to work with all deceptiveness of unrighteousness in them that perish. His satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is inde-

whom I sent unto you?

- 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked* we not in the same steps?

A Final Appeal to the Unrepentant

- 19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we *do* all things, dearly beloved, for your edifying.

- 20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there* be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

- 21 And lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

12:18 2 Co 2:12-13;
2 Co 7:2; 2 Co 7:6;
12:19 2 Co 5:1; 2
Co 5:12; 2 Co 11:10;
12:20 2 Co 12:21; 2
Co 13:9; 2 Co 1:23-
23;
12:21 2 Co 12:7; 2
Co 11:21; 2 Co 9:3-4;
13:1 2 Co 12:13;
Nu 35:30; Dt 17:6; 1
Ki 21:13; Mt 18:16;
13:2 2 Co 1:23; 2
Co 10:1-2;
13:3 2 Co 10:8-10;
2 Co 2:10; Mt 10:20; 2
Co 3:1-3;
13:4 1 Ki 22:43-44;
Jn 10:18; 1 Co 15:43;
Php 2:7-8; Heb 5:7;
13:5 Ps 17:3; Ps
26:2; Ps 119:59; Ps
149:23-24; La 3:40;
Hag 1:7; Jas 4:3; Jn
14:23;
13:6 2 Co 13:3-4; 2
Co 12:20

13

1 or, with him

- 13 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

- 2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

- 3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

- 4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

- 5 Examine yourselves, whether ye be in the faith: prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

- 6 But I trust that ye shall know that we are not reprobates.

Christ Himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf can be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah (R11 Aug. 25, 1885).

Preparing for the Final Act.—This world is a theater. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deviousness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect (Letter 141, 1902).

(Eph. 6:10-12.) Constant Vigilance Demanded.—[Eph. 6:10-12 quoted.] Every one who has enlisted under the bloodstained banner of Christ has entered upon a warfare that demands constant vigilance. Satan is determined to keep up the warfare to the end. Coming as an angel of light, claiming to be the Christ, he will deceive the world. But his triumph will be short. No storm or tempest can move those whose feet are planted on the principles of eternal truth. They will be able to stand in this time of almost universal apostasy (MS 74, 1905).

11:14, 15. See EGW on Matt. 7:21-23.

11:23-30. Paul's Indomitable Courage.—Gain courage from the experience of the apostle Paul. He had many trials. He was an unwearied worker, and traveled constantly, sometimes through inhospitable regions, sometimes on the water, in storm and tempest. Far harder than ours was his lot, for traveling then had not the conveniences that it has now. But Paul allowed nothing to hinder him from his work (Letter 107, 1904).

12:1 (Phil. 3:8). Paul Taught by the Holy Spirit.—The apostle Paul, who had received many revelations from the Lord, met difficulties from various sources, and amid all his conflicts and discouragements he did not lose his trust and confidence in God. Under the special tuition of the Holy Spirit, his judgment was purified, refined, elevated, sanctified. The deavings of human beings and of the enemy

against him were to him a means of discipline and education, and he declares that thus he gained most excellent knowledge, because he made the Lord Jesus his dependence. "Yea doubtless," he declares, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." How greatly this gospel enriches the garden of the soul, enabling it to produce most precious fruit (Letter 127, 1903)!

12:1-4. Paul's Preaching With Power.—Through Paul God has given many wonderful lessons for our instruction. In his visions Paul saw many things not lawful for a man to utter. But many other things which he saw in the heavenly courts were woven into his teachings. The truth flashed from his lips as a sharp, two-edged sword. The impressions made upon his mind by the Holy Spirit were strong and vivid, and they were presented to the people in a way that no one else could present them. Paul spoke in the demonstration of the Spirit and with power (Letter 105, 1901).

(1 Cor. 9:27.) Paul Remained Humble.—The apostle Paul was highly honored of God, being taken in holy vision to the third heaven, where he looked upon scenes whose glories might not be revealed to mortals. Yet all this did not lead him to boastfulness or self-confidence. He realized the importance of constant watchfulness and self-denial, and plainly declares: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (R11 May 3, 1881).

(Phil. 3:12; 1 Tim. 1:15.) Paul had a very humble opinion of his own advancement in the Christian life. He says, "Not as though I had already attained, either were already perfect." He speaks of himself as the chief of sinners. Yet Paul had been highly honored of the Lord. He had been taken, in holy vision, to the third heaven, and had there received revelations of divine glory which he could not be permitted to make known (ST Jan. 11, 1883).

(Rom. 16:25; Eph. 3:8, 9; Col. 1:26.) Hidden Mysteries Revealed.—Mysteries which had been hidden for ages were revealed to him [Paul], and as much as he could bear of the workings of God, and of His dealings with human minds, was made known. The Lord told Paul that he must preach among the Gentiles the unsearchable riches of Christ. Light was to be given to the Gentiles. This is a mystery which had been hidden for ages (ST Jan. 30, 1912).

12:4 (ch. 4:17, 18). Glories of Heaven Indescribable.—Paul had a view of heaven, and in discoursing on the glories there, the very best thing he could do was to not try to describe them. He tells us that eye had not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for

2Co

- 7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.
- 8 For we can do nothing against the truth, but for the truth.
- 9 For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.
- 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification,

13:7 2 Co 13:9: 1 Cl 1:10, 16:13;
13:8 2 Co 13:10, 2 Co 10:8; Nu 16:28-35;
13:9 2 Co 13:8; 2 Co 11:30; 2 Co 12:5-10; 1 Co 9:10;
13:10 2 Co 2:3; 2 Co 10:2; 2 Co 12:20-21; 1 Co 1:21;
13:11 1k 9:61; Ac 15:20; Ac 18:21;
13:12 Rom 16:16; 1 Co 16:20; 1 Th 5:26;
13:13 Rom 16:16; Rom 16:21-23;
13:14 Nu 6:23-27; Mt 28:19; Jo 1:16-17;

and not to destruction.

Conclusion (13:11-14)

- 11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.
- 12 Greet one another with an holy kiss.
- 13 All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

those that love Him. So you may put your imagination to the stretch, you may try to the very best of your abilities to take in and consider the eternal weight of glory, and yet your finite senses, faint and weary with the effort, cannot grasp it, for there is an infinity beyond. It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God (MS 13, 1888).

12:7-9 (see EGW on Acts 9:8, 9). Paul's Affliction Not Removed.—Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity (Letter 207, 1899).

Painful Impediments in Paul's Work.—A deep sadness still rested upon the mind and heart of Paul because of his apprehensions concerning the Corinthian church. While at Philippi he commenced his second epistle to them, for they hung as a heavy weight upon his soul. The depression of spirits from which the apostle suffered

was, however, attributable in a great degree to bodily infirmities, which made him very restless when not engaged in active service. But when working for the salvation of souls, he rose superior to physical debility. He felt that the disease under which he suffered was a terrible impediment to him in his great work, and repeatedly besought the Lord to relieve him. God did not see fit to answer his prayers in this respect, though He gave him assurance that divine grace should be sufficient for him (LP 175, 176).

13:5 (ch. 2:11). Satan's Little Wedges.—Those who have no time to give attention to their own souls, to examine themselves daily whether they be in the love of God, and place themselves in the channel of light, will have time to give to the suggestions of Satan, and the working out of his plans.

Satan will insinuate himself by little wedges, that widen as they make a place for themselves. The specious devices of Satan will be brought into the special work of God at this time (MS 16, 1890).



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The Epistle of Paul the Apostle to the **GALATIANS**

INTRODUCTION

1. TITLE

This letter was addressed to the churches of Galatia. It is not known whether these were in Northern Galatia, in such cities as Tavium, Pessinus, and Ancyra (the modern Ankara) or in Southern Galatia, at Antioch, Iconium, Lystra, Derbe, and other cities (see map facing p. 33). The former view is called the North Galatian theory, and the latter the South Galatian theory. For a discussion of these two theories see Additional Note on Acts 16. The name Galatia is derived from certain Gallic tribes who invaded Asia Minor about 278 B.C. and settled in the northern part of what became, in 25 B.C., the Roman province of Galatia.

2. AUTHORSHIP

The Pauline authorship of this epistle has not been seriously challenged. The internal evidence of the epistle itself is convincing. In its entirety it is consistent with the character of Paul as portrayed in the Acts and in other letters attributed to him. Postapostolic Christian writers were acquainted with the epistle and considered that it came from his hand. It appears in the earliest lists of NT books.

3. HISTORICAL SETTING

On their first journey, about A.D. 45-47, Paul and Barnabas founded the churches of Antioch (in Pisidia), Iconium, Lystra, and Derbe (see Acts 13:1-14:23). After their return to Antioch they were sent to Jerusalem with the question as to whether Gentile converts to Christianity should be required to practice the rites and ceremonies of Judaism (see Acts 15). The Jerusalem Council, which was convened about A.D. 49, decided against making this requirement of non-Jews. Soon after the council Paul began his Second Missionary Journey, accompanied by Silas. They first revisited the churches of Southern Galatia which Paul had organized on his first journey, three of the four being specifically mentioned—Derbe, Lystra, and Iconium (see Acts 16:1-5). They next carried the gospel to Phrygia and Galatia (see v. 6). Those who hold the North Galatian theory (see Additional Note on Acts 16) note that it was *after* this visit to Derbe, Lystra, and Iconium that Paul and Silas went through what

Luke speaks of as Galatia. From this it may be inferred that Luke is thinking of the region settled by the Gauls rather than of the Roman province of Galatia, which included other areas to the south (see map facing p. 33). Paul returned once more to Galatia early on his Third Missionary Journey, about A.D. 53 and 54.

Obviously the Epistle to the Galatians must have been written after the events recorded in Gal. 2:1-14. If the council at Jerusalem described in Acts 15 is here alluded to, the letter must have been written after the close of the first journey, for that council was held between the first and second journeys (see Acts 15:36-41). Furthermore, according to Gal. 4:13, it seems that Paul had already visited the churches of Galatia twice, and if so the letter must have been written after the close of his second journey. If the North Galatian theory is accepted, the letter to the Galatians must have been written after the third journey, for Paul had not visited the North Galatian churches on his first journey. Accordingly the time of writing could be the winter of A.D. 57-58.

One argument advanced in favor of Corinth as the place of writing is the close resemblance in subject matter between this epistle and that to the Romans, which was written during Paul's third visit to Corinth. Justification by faith is the theme of both epistles, and both deal at length with the distinction between "the law" and the gospel.

If the South Galatian theory is accepted, a date as early as A.D. 45 is possible. Some think it may have been written even before the Jerusalem Council, immediately upon Paul's return to Antioch from his first journey. The reason given for this conclusion is that the epistle contains no specific mention of the council or of the decision there agreed upon. To the objection that Paul had already visited the South Galatian churches twice, those who hold the South Galatian theory reply that his return to them on the first journey is to be considered a second visit (see Acts 14:21-23).

The purpose of the letter is evident from its contents. Apostasy is threatening, if not already begun, and as a result the letter is naturally controversial. The apostasy came as the result of the activities of Judaizing teachers, possibly of the same group that stirred up trouble in the church at Antioch in Syria over the same question (see Acts 15:1). It was the discord caused by these men at Antioch that precipitated the council at Jerusalem. At that council Paul was again opposed by the Judaizers, who contended that Christian converts

must observe Jewish legal requirements. They demanded the circumcision of Titus (see Gal. 2:3, 4). In this epistle Paul is not so much concerned with circumcision or any other feature of the ceremonial law, in particular, as he is with the false teaching that man may save himself by observing the requirements of "the law." This is evident from the fact that Paul, on occasion, had participated in some of the ritual procedures (Acts 18:18; 21:20-27). He also had Timothy circumcised (Acts 16:3).

These false teachers had apparently met with great success in their efforts, and seem to have deceived a large segment of the membership in the churches of Galatia by their teachings (see Gal. 1:6). It is not clear how far the deceived churches had gone in the actual practice of legalism before they received Paul's epistle, but it is evident from the general tone of the letter that there was imminent danger of a general apostasy. These teachers were working in direct opposition to the decision of the council. They not only repudiated Paul's gospel but challenged his authority as an apostle. They made much of the fact that Paul was not one of the Twelve chosen and ordained by Christ.

In order to make clear to the Galatians the error into which they had fallen, Paul restated the great principles of the gospel as he had expounded it to them. But since they charged Paul with preaching a false gospel, and since this involved their further claim that he was not qualified to teach, Paul felt compelled to present evidence that would vindicate his apostleship. This accounts for the autobiographical portion of the letter (chs. 1:11 to 2:14). His purpose in giving so detailed an account of personal experiences related to the problem was to prove the validity of his gospel. He also stressed the fact that his teachings, which he explained to the apostles at the council, were in harmony with those of the leaders who had been associated with Jesus and had received their message from Him.

4. THEME OF THE EPISTLE

The theme of the Epistle to the Galatians is righteousness attained by faith in Jesus Christ. This is set in contrast with the Jewish concept of righteousness attained by compliance with the "works" prescribed by the Jewish legal system. This letter exalts what God has done through Christ for man's salvation and summarily dismisses the idea that man can be justified by his own merits. It extols the free gift of God in contrast with man's attempts to save himself.

The specific question at issue between Paul and the heretical teachers in Galatia was, Does compliance with the prescribed forms and requirements of Judaism entitle a man to divine favor and acceptance? The categorical answer was No, "a man is not justified by the works of the law, but by the faith of Jesus Christ" (see on ch. 2:16). Indeed, the Christian who attempts to earn salvation by the

"works of the law" thereby forfeits the grace of Christ (chs. 2:21; 5:4).

As "the children of promise" (ch. 4:28) Christians are "heirs" (ch. 3:6, 7, 14, 29). Having become new creatures in Christ (chs. 4:7; 6:15), "led of the Spirit" (ch. 5:18), and with Christ abiding in their hearts by faith, and God's moral law written therein (Gal. 2:20; Heb. 8:10), they are no longer, like immature children, in need of a "schoolmaster" to guide them (Gal. 3:23-26; 4:1-7). Whereas the Jews boasted of righteousness they supposed they earned by their own efforts to keep God's laws (Rom. 2:17; 9:4), Christians acknowledge that they have nothing whatever of which to boast except the saving power of "the cross of our Lord Jesus Christ" (see Gal. 6:14).

The term "law" in Galatians stands for the entire revelation, at Sinai, of God's rules for His children—moral laws, civil statutes, and ceremonial ritual. To these the Jews later added a ponderous array of man-made laws. They mistakenly thought that by their own strength they could give perfect obedience to these laws, and that by such obedience they could earn their own salvation. Galatians is concerned, not so much with any of these laws as such, but with the erroneous idea that a man can earn his own salvation by rigorous adherence to various legal requirements. The issue is one of salvation by faith versus salvation by works.

Paul explains that the gospel promises were confirmed to Abraham in the covenant, and that the revelation of God's law 430 years later did not alter the provisions of that covenant (ch. 3:6-9, 14-18). "The law" was not designed to replace the covenant or to provide another means of salvation, but to help men understand and appropriate the covenant's provisions of divine grace. "The law" was not intended to be an end in itself, as the Jews came to think, but a means—a "schoolmaster"—to lead men to salvation in Christ according to the promises of the covenant. The purpose of "the law," its "end," or objective, was to lead men to Christ (see on Rom. 10:4), not to open for them another pathway to salvation. For the most part, however, the Jews willingly remained in ignorance of God's plan for making men righteous by faith in Christ, and went about to establish their own righteousness by "the works of the law" (Gal. 2:16; see Rom. 10:3).

Paul explains further that the covenant with Abraham provided for the salvation of the Gentiles, whereas "the law" did not do so; and that Gentiles are therefore to find salvation through faith in the promise made to Abraham, not through "the law" (Gal. 3:8, 9, 14, 27-29). The error and grave problem introduced into the Galatian churches by the Judaizers consisted of attempts to impose upon Gentile converts ceremonial forms, such as circumcision and the ritual observance of "days, and months, and times, and years" (chs. 4:10; 5:2). That specific problem no longer exists, for Christians

today are in no danger of reverting to the ritual requirements of Judaism (cf. chs. 4:9; 5:1). This is not to say, however, that the book of Galatians is only of historical interest and without instructional value for modern Christians. Inclusion of the epistle in the Sacred Canon makes certain that it has lessons of value and importance for our day (cf. Rom. 15:4; 1 Cor. 10:11; 2 Tim. 3:16, 17).

As already noted, the word "law" in the book of Galatians includes within its purview both the moral and the ceremonial law; in fact, the ceremonial law would have been meaningless without the moral law (see on ch. 2:16). The ceremonial law expired by limitation at the cross (see on Col. 2:14-17), but the moral law-the Decalogue-remains in full force (see on Matt. 5:17, 18). There is danger today of adhering to the "letter" of the Decalogue without entering into its spirit (Matt. 19:16-22; see on Gal. 5:17-22), as there was in Paul's day of participating in the sacrificial system without realizing that its symbols pointed to Christ. To whatever extent, therefore, modern Christians fall into the error of attempting to save themselves by their human endeavors to keep the Decalogue, they fall from grace and become "entangled" in "the yoke of bondage" (Gal. 5:1, 4). For all such, Christ died in vain (ch. 2:21). The warning of the book of Galatians applies to them. The Christian keeps the Decalogue, not to gain salvation, but because he is saved. Indeed only a saved man can keep it, for Christ dwells within him.

That warning applies also to those who think to attain to a higher level of righteousness before God by meticulous adherence to man-made regulations regarding standards of Christian living, such as dress and diet. Thus they make the same mistake as the Jews of Christ's day (see Rom. 14:17; see on Mark 7:1-14). Others pay tithe, attend church, even observe the Sabbath, under the delusion that they thereby earn merit in the sight of God. True, the Christian will faithfully abide by all divine requirements. But he will do so, not in the hope of earning favor in the sight of God, but because, as a son of God by faith in the saving grace of Jesus Christ, it is supreme joy and happiness to order his life in harmony with the expressed will of God (see on Matt. 7:21-27; see EGW Supplementary Material on Gal. 3:24).

The pre-eminent lesson of the book of Galatians for the church today is the same as it was in the days of Paul-that salvation can be obtained in no other way than by simple faith in the merits of Christ (chs. 2:16; 3:2; 5:1), and that nothing a man may do can in the least degree enhance his standing before God or increase his chances of obtaining forgiveness and redemption. Law, whether moral or ceremonial, has no power to set men free from the state of sin in which they find themselves (see on Rom. 3:20; 7:7). This is Paul's "gospel," in contrast with the perverted "gospel" of the Judaizers (Gal. 1:6-12; 2:2, 5, 7, 14).

The letter concludes with an appeal not to abuse the new-found liberty of the gospel, but to live a holy life (ch. 6). Christian love should lead the Galatians to guard against a sanctimonious spirit, and to deal kindly with those who fall into error. The church should be known for its good works-the fruitage of the Spirit-but should not attempt to make good works a substitute for faith in the saving merits of Jesus Christ.

5. OUTLINE

I. Salutation and Introduction, 1:1-10.

- A. The writer's apostolic authority. 1:1-5.
- B. The occasion for, and purpose of, the letter. 1:6-10.

II. A Defense of Paul's Apostolic Authority, 1:11 to 2:14.

- A. The genuineness of his conversion to Christianity. 1:11-24.
 1. The divine origin of his interpretation of the gospel. 1:11, 12.
 2. His former zeal for the Jewish faith. 1:13, 14.
 3. His conversion and his mission to the heathen. 1:15, 16.
 4. His preparatory retirement to Arabia. 1:17.
 5. His first contact with the apostles at Jerusalem. 1:18-20.
 6. His acceptance by the churches of Judea. 1:21-24.
- B. Apostolic approval of his interpretation of the gospel. 2:1-14.
 1. Paul explains his gospel to the apostles. 2:1, 2.
 2. Titus a test case vindicating Paul's gospel. 2:3-5.
 3. Apostolic approval of Paul as an apostle to the Gentiles. 2:6-10.
 4. Paul's apostolic equality with the Twelve. 2:11-14.

III. Faith Versus Legalism as the Means of Salvation, 2:15 to 3:29.

- A. Even Jewish Christians rely on faith in Christ for salvation, not on law. 2:15-21.
 1. Jewish Christians realize the inefficacy of legalism. 2:15, 16.
 2. The incompatibility of Christianity and Judaism. 2:17-21.
- B. Salvation of the Gentiles provided for in the Abrahamic covenant. 3:1-14.
 1. The Galatians had become Christians through faith. 3:1-5.
 2. Faith is the distinctive characteristic of the Abrahamic covenant. 3:6, 7.
 3. Provision for the salvation of the Gentiles through faith. 3:8-14.
- C. The status of "the law" in relation to the Abrahamic covenant. 3:15-29.
 1. "The law" did not annul the Messianic

- provisions of the covenant, 3:15-18
2. The subordinate and provisional function of "the law," 3:19-25.
3. In Christ all men are heirs to the covenant promises, by faith, 3:26-29.

IV. Christian Freedom From the Tutorship of "the Law," 4:1-31.

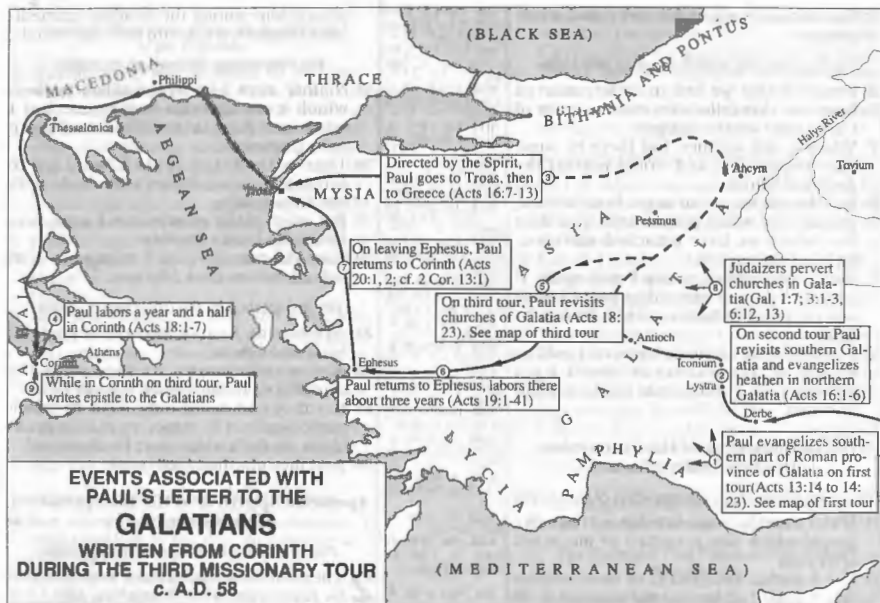
- A. From the immaturity of "the law" to the maturity of the gospel, 4:1-7.
 1. The subordinate status of an heir during his minority, 4:1-3.
 2. Bestowal of the full privileges of inheritance through Christ, 4:4-7
- B. The foolish course of the church in Galatia, 4:8-31.

1. The folly of Judaizing, 4:8-12.
2. Paul's sincerity and solicitous interest in the Galatian churches, 4:13-20.
3. The allegory of the two sons, 4:21-31.

V. Moral and Spiritual Exhortations. 5:1 to 6:10.

- A. The bondage of legalism incompatible with freedom in Christ, 5:1-12.
- B. Christian liberty not an excuse for license, 5:13-26.
 1. Love is the fulfilling of the law, 5:13-18.
 2. The work of the flesh and the works of the Spirit, 5:19-26.
- C. Brotherly love fulfills the law of Christ, 6:1-10.

VI. Conclusion, 6:11-18.



GALATIANS

Salutation and Introduction (1:1-10)

The Writer's Apostolic Authority

- 1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- 2 And all the brethren which are with me, unto the churches of Galatia:
- 3 Grace *be* to you and peace from God the Father, and from our Lord Jesus Christ,
- 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
- 5 To whom *be* glory for ever and ever, Amen.

The Occasion for, and Purpose of, the Letter

- 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:
- 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.
- 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.
- 9 As we said before, so say I now again. If any *man* preach any other gospel unto you than that ye have received, let him be accursed.
- 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

The Genuineness of His Conversion to Christianity (1:11-24)

The Divine Origin of His Interpretation of the Gospel

- 11 But I certify you, brethren, that the gospel which was preached of me is not after man.
- 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

1:1 Rom 1:1, 1 Co

1:1, Gal 1:11-12, Gal

1:17, Ac 1:6-26,

1:2 Phip 2:22, Phip

1:21, Ac 9:31, Ac

1:3 Rom 1:7, 1 Co

1:3, 2 Co 1:2, 2 Co

1:13:14,

1:34 Gal 2:20, Mt

20:28, Mt 26:28, Mk

10:45, Lk 22:19, Jn

10:11, Jn 10:17-18;

Rom 4:25, 15:1 Ch

29:15, Ps 11:15, Ps

7:2-19, Mt 6:15, Lk

2:14, Rom 11:56;

1:5 Mk 6:6, Jn 9:30,

Gal 3:1-5, Gal 9:15;

1:7 Gal 2:1, Gal

1:17, Gal 5:10, Gal

5:12,

1:8 Gal 1:9, 1 Co

16:22, 2 Co 11:13-14;

1 Th 1:19-20,

1:9 2 Co 1:17, 2 Co

13:1-2; Phip 5:1, Phip

1:4,

1:10 Ac 1:19-20, Ac

5:29, 2 Co 5:9-11, 1

Th 2:4;

1:11 Gal 1:1, 1 Co

2:9-10, 1 Co 11:23; 1

Co 15:1-5,

1:12 Gal 1:11

1:13 Ac 22:5; Ac

26:3-5; Ac 8:1, Ac 8:3;

1:14 Isa 29:13, Isa

57:12, Ac 22:5, Ac

26:5,

1:15 Dt 7:7-8, 1 Sa

12:22, 1 Ch 28:5; Mt

11:26,

1:16 Mt 16:17, 1 Co

2:9-13, 2 Co 1:6, Eph

1:17-18, Eph 5:10,

1:17 Gal 1:18, Ac

9:20-25,

1:18 Ac 9:26-29, Ac

22:17-18,

1:19 Mt 10:5; Mk

3:18, Lk 6:15, Ac 1:13;

Jas 1:1;

1:20 Rom 9:1, 2 Co

11:10-11, 2 Co 11:51;

1:21 Ac 9:30, Ac

11:25-26, Ac 14:1, Ac

15:25,

1:22 Ac 9:31, 1 Th

2:14, Rom 16:7, 1 Co

1:30,

1:23 Ac 9:13, Ac

9:26, Ac 9:26,

1:24 Nu 23:23; Lk

2:14, Lk 7:16, Lk

15:10, Lk 15:32,

2:1 Gal 1:18, Ac

15:24-4; Gal 2:13, Ac

1:36-4; Ac 11:25,

His Former Zeal for the Jewish Faith

- 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it;
- 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

His Conversion and His Mission to the Heathen

- 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,
- 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

His Preparatory Retirement to Arabia

- 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
- 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.
- 19 But other of the apostles saw I none, save James the Lord's brother.
- 20 Now the things which I write unto you, behold, before God, I lie not.

His Acceptance by the Churches of Judea

- 21 Afterwards I came into the regions of Syria and Cilicia;
- 22 And was unknown by face unto the churches of Judaea which were in Christ:
- 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.
- 24 And they glorified God in me.

Apostolic Approval of His Interpretation of the Gospel (2:1-14)

Paul Explains His Gospel to the Apostles

- 2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

1:6, 7. **Trouble in Galatia.**—In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by scriptural arguments, to overthrow the doctrines taught by Paul, hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from Him, yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly

gaining ground among the believers in Galatia.

Paul's soul was stirred as he saw the evils that threatened speedily to destroy these churches. He immediately wrote to the Galatians, exposing their false theories, and with great severity rebuking those who had departed from the faith (1P 188, 189).

1:17, 18. See EGW on Acts 9:25-27.

2:1-10 (Acts 15:4-29). **The Wisdom of Paul.**—Paul . . . describes the visit which he made to Jerusalem to secure a settlement of the very questions which are now agitating the churches of Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law. This was the only instance in which he had deferred to the judgment of the other apostles as superior to his own. He had first sought a private interview, in which he set the matter in all its bearings before the leading apostles, Peter, James, and John. With far-seeing wisdom, he concluded that if these men could be led to take a right position

- 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Titus A Test Case Vindicating Paul's Gospel

- 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
5 To whom we gave place by subjection, no, not for an hour: that the truth of the gospel might continue with you.

Apostolic Approval of Paul as An Apostle to the Gentiles

- 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person): for they who seemed to be somewhat in conference added nothing to me:
7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;
8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles):
9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.
10 Only they would that we should remember the poor; the same which I also was forward to do.

Paul's Apostolic Equality with the Twelve

- 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.
12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

everything would be gained. Had he first presented the question before the whole council, there would have been a division of sentiment. The strong prejudice already excited because he had not enforced circumcision on the Gentiles, would have led many to take a stand against him. Thus the object of his visit would have been defeated, and his usefulness greatly hindered. But the three leading apostles, against whom no such prejudice existed, having themselves been won to the true position, brought the matter before the council, and won from all a concurrence in the decision to leave the Gentiles free from the obligations of the ceremonial law (LP 192, 193).

2:11, 12 (James 1:8; see EGW on Acts 21: 20-26). When Strong Men Waver.—Even the best of men, if left to themselves, will make grave blunders. The more responsibilities placed upon the human agent, the higher his position to dictate and control, the more mischief he is sure to do in perverting minds and hearts if he does not carefully

2:2 Ac 16:9-10; Ac 18:9; Ac 23:11; Gal 1:16;
2:3 Gal 5:2-6; Ac 15:24; Ac 16:3; 1 Co 9:20-21

2:4 Gal 5:10; Gal 5:12; Ac 15:1; Ac 15:24;
2:5 Gal 3:1-2; Ac 15:2; Col 2:14; Jude 3; Gal 2:14;
2:6 Gal 2:2; Gal 2:9; Gal 6:3; 2 Co 11:5;
2:7 Gal 2:9; Ac 15:12; Ac 15:25-26; 2 Pt 3:15;
2:8 Ac 18; Ac 2:11-14; Ac 3:12-16; Ac 1:16;
2:9 Ac 15:7; Ac 15:14; Ac 15:22-29; Gal 2:2;
2:10 Ac 11:29-30; Ac 24:17; Rom 15:25-27; 1 Co 16:1-2; 2 Co 8:1-9:15; Heb 13:16; Jas 2:15-16; 1 Jo 3:17;
2:11 Ac 15:30-35; Gal 2:5, 2 Co 5:16; 2 Co 11:5;
2:12 Gal 2:9; Ac 21:18-25; Ac 10:28; Ac 11:3; Eph 2:15;
2:13 Ge 12:11-13; Ge 26:6-7; Ge 27:24; Psa 7:20; Psa 10:1;
2:14 Ps 15:2; Ps 56:1; Ps 84:11; Pr 27; Pr 10:9; Gal 2:5;
2:15 Mt 3:7-9; Jo 8:39-41; Rom 4:16; Eph 2:3; Mt 9:11;
2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
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2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
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2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
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2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
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2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
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2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
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2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

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2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

2:16 Gal 2:19; Gal 5:10-12; Gal 5:4; Job 9:2-5; Job 9:29;
2:17 Rom 9:30-33; Rom 11:7; Gal 2:11; Rom 6:1-2; 1 Jo 3:8-10;
2:19 Gal 5:10; Gal 5:24; Rom 5:19-20;
2:20 Gal 5:24; Rom 6:14; Rom 6:4-6; Rom 8:4-6; Col 2:11-14; Rom 6:8; Rom 6:13;
2:21 Gal 2:18; Ps 33:10; Mk 7:9; Rom 8:13;
3:1 Gal 3:3; Dt 32:6; 1 Sa 13:13; Mt 7:20;

rated himself, fearing them which were of the circumcision.

- 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.
14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Even Jewish Christians Rely on Faith in Christ for Salvation, Not on Law (2:15-21)

Jewish Christians Realize the Inefficacy of Legalism

- 15 We *who are* Jews by nature, and not sinners of the Gentiles,
16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

The Incompatibility of Christianity and Judaism

- 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.
18 For if I build again the things which I destroyed, I make myself a transgressor.
19 For I through the law am dead to the law, that I might live unto God.
20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.
21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Salvation of the Gentiles Provided for in the Abrahamic Covenant (3:1-14)

The Galatians Had Become Christians Through Faith

- 3 O foolish Galatians, who hath bewitched you, that ye should not obey the truth,

follow the way of the Lord. At Antioch Peter failed in the principles of integrity. Paul had to withstand his subverting influence face to face. This is recorded that others may profit by it, and that the lesson may be a solemn warning to the men in high places, that they may not fail in integrity, but keep close to principle.

After all the failures of Peter, after his fall and restoration, his long course of service, his intimate acquaintance with Christ, his knowledge of Christ's pure, straightforward practice of principle; after all the instruction he had received, all the gifts and knowledge and great influence in preaching and teaching the Word, is it not strange that he should dissemble and evade the principles of the gospel, for fear of man, or in order to gain his esteem? Is it not strange that he should waver, and be two-sided in his position? May God give every man a sense of his own personal helplessness to steer his own vessel straight and safely into the harbor. The grace of Christ is essential every day. His

Gal

- before whose eyes Jesus Christ hath been evidently set forth, crucified among you?
- 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?
- 3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?
- 4 Have ye suffered 'so many things in vain? if it be yet in vain.
- 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

Faith Is the Distinctive Characteristic of the Abrahamic Covenant

- 6 Even as Abraham believed God, and it was accounted to him for righteousness.
- 7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Provision for the Salvation of the Gentiles Through Faith

- 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.
- 9 So then they which be of faith are blessed with faithful Abraham.
- 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.
- 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.
- 12 And the law is not of faith: but, The man that doeth them shall live in them.
- 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:
- 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.

3:2 Gal 3:5; Gal 3:10; Ac 2:38;
3:3 Gal 4:7-10; Gal 5:4-8;
3:4 Eze 18:21; Heb 6:16;
3:5 Gal 3:2; 2 Co 5:8; Ac 14:3;
3:6 Gal 3:9; Ge 15:6; Rom 4:3-6; Rom 9:9-10;
3:7 Ps 100:3; Lk 21:31; Heb 13:23; Gal 3:26-29;
3:8 Gal 3:22; Gal 4:30; Jn 7:38;
3:9 Gal 3:7-8; Gal 3:10; Gal 3:29;
3:10 Gal 3:11; Gal 2:16; Lk 18:9-13;
3:11 Gal 2:16; 1 Ki 9:4-6; Job 9:3; Job 40:3;
3:12 Rom 4:4-5; Rom 4:14; Rom 9:10; Rom 9:30-32;
3:13 Gal 3:10; Gal 4:5; Isa 55:5-7; Isa 55:10-12;
3:14 Gal 3:6-9; Gal 3:29; Ge 12:3; Isa 41:18;
3:15 Rom 6:19; 1 Co 15:32; Heb 9:17;
3:16 Gal 3:8; Ge 12:3; Ge 12:7; Ge 13:15-16;
3:17 Gal 3:16; 1 Co 1:12; 1 Co 7:29; 1 Co 10:19; 2 Co 9:6; Eph 4:17;
3:18 Gal 3:10; Gal 3:12; Gal 3:26;
3:19 Rom 3:1-2; Rom 7:15; Gal 3:21-24; Lk 4:8-9; Ps 107:19-20; Lk 16:31;
3:20 Job 9:33; Ac 12:20; 1 Ti 2:5;
3:21 Mt 5:17-20; Rom 4:34; Rom 7:13;
3:22 Gal 3:8-10; Gal 3:23; Ps 113:2;
3:23 Gal 3:19; Gal 3:24-25; Gal 4:1-6;
3:24 Gal 3:25; Gal 2:19; Gal 3:23;
3:25 Gal 3:23; Gal 4:1-6; Rom 6:14;
3:26 Gal 4:5-6; Jn 11:23; Jn 20:17

3
1 or, so great
2 or, imputed
3 or, testament

The Status of "The Law" in Relation to the Abrahamic Covenant (3:15-29)

"The Law" Did Not Annul the Messianic Provisions of the Covenant

- 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.
- 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
- 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.
- 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

The Subordinate and Provisional Function of "The Law"

- 19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.
- 20 Now a mediator is not a mediator of one, but God is one.
- 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.
- 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.
- 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.
- 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
- 25 But after that faith is come, we are no longer under a schoolmaster.

In Christ All Men Are Heirs to the Covenant Promises, by Faith

- 26 For ye are all the children of God by faith in Christ Jesus.

matchless grace alone can save our feet from falling (MS 122, 1897).

2:16 (ch. 3:10-13; 24; Rom. 3:19-28; 5:1). No Room for Self-sufficiency.—We are justified by faith. The soul who understands the meaning of these words will never be self-sufficient. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in the work of character building, in forming characters after the divine similitude. When we think ourselves capable of molding our own experience, we make a great mistake. We can never of ourselves obtain the victory over temptation. But those who have genuine faith in Christ will be worked by the Holy Spirit. The soul in whose heart faith abides will grow into a beautiful temple for the Lord. He is directed by the grace of Christ. Just in proportion as he depends on the Holy Spirit's teaching he will grow (MS 8, 1900).

2:20 (Phil. 1:21; Col. 3:3; see EGW on Rev. 3:1). The

Greatest Work in the World.—Everything good in men and women is the fruit of the working of the Holy Spirit. The Spirit teaches us to reveal righteousness in our lives. The greatest work that can be done in our world is to glorify God by living the character of Christ. God will make perfect only those who will die to self. Those who are willing to do this can say, "I live; yet not I, but Christ liveth in me" (MS 16, 1900).

3:6-9. See EGW on Rom. 8:15.

3:8. See EGW on Gen. 12:2, 3; Acts 15:11.

3:10-13. See EGW on ch. 2:16; Rom. 3:19-28.

3:13. See EGW on 2 Cor. 3:7-18; Heb. 13:11-13.

3:19. See EGW on 2 Cor. 3:7-11.

3:24 (ch. 2:16; Rom. 3:19-28). The Law Points to Christ.—The law has no power to pardon the transgressor, but it points him to Christ Jesus, who says to him, I will take your sin and bear it myself, if you will accept Me as your substitute and surety. Return to your allegiance, and I

will impute to you My righteousness (RH May 7, 1901).

Which Law Is the Schoolmaster?—I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments.

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain's refusing to accept God's plan in the school of obedience, to be saved by the blood of Jesus Christ, typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood, which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ.

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us.

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement.

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience.

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not."

When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing (MS 97, 1900).

Especially the Moral Law.—"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. . . .

The law of ten commandments is not to be looked upon as much from the prohibitory side as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin (MS 23a, 1896).

The Relation of the Two Laws.—It is not so essential

to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are transgressing the law of God, whether we stand in obedience or disobedience before the holy precepts (Letter 165, 1901).

3:24-26 (ch. 6:14; 1 John 3:4). Christ the Only Remedy.—When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character (MS 50, 1900).

4:7. See EGW on Rom. 8:17.

4:24-31. See EGW on Rom. 8:15-21.

5:1. See EGW on Rom. 8:15-21.

5:1, 2 (1 Cor. 1:10-13). The Controversy Over Circumcision.—Factions also were beginning to rise through the influence of Judaizing teachers, who urged that the converts to Christianity should observe the ceremonial law in the matter of circumcision. They still maintained that the original Israel were the exalted and privileged children of Abraham, and were entitled to all the promises made to him. They sincerely thought that in taking this medium ground between Jew and Christian, they would succeed in removing the odium which attached to Christianity, and would gather in large numbers of the Jews.

They vindicated their position, which was in opposition to that of Paul, by showing that the course of the apostle, in receiving the Gentiles into the church without circumcision, prevented more Jews from accepting the faith than there were accessions from the Gentiles. Thus they excused their opposition to the results of the calm deliberations of God's acknowledged servants. They refused to admit that the work of Christ embraced the whole world. They claimed that He was the Saviour of the Hebrews alone; therefore they maintained that the Gentiles should receive circumcision before being admitted to the privileges of the church of Christ.

After the decision of the council at Jerusalem concerning this question, many were still of this opinion, but did not then push their opposition any farther. The council had, on that occasion, decided that the converts from the Jewish church might observe the ordinances of the Mosaic law if they chose, while those ordinances should not be made obligatory upon converts from the Gentiles. The opposing class now took advantage of this, to urge a distinction between the observers of the ceremonial law and those who did not observe it, holding that the latter were farther from God than the former.

Paul's indignation was stirred. His voice was raised in stern rebuke: "If ye be circumcised, Christ shall profit you nothing." The party maintaining that Christianity was valueless without circumcision arrayed themselves against the apostle, and he had to meet them in every church which he founded or visited: in Jerusalem, Antioch, Galatia, Corinth, Ephesus, and Rome. God urged him out to the great work of preaching Christ, and Him crucified; circumcision or uncircumcision was nothing. The Judaizing party looked upon Paul as an apostate, bent upon breaking down the partition wall which God had established between the Israelites and the world. They visited every church which he had organized, creating divisions. Holding that the end would justify the means, they circulated false charges against the apostle, and endeavored to bring him into disrepute. As Paul, in visiting the churches, followed after these zealous and unscrupulous opposers, he met many who viewed him with distrust, and some who even despised his labors.

These divisions in regard to the ceremonial law, and the relative merits of the different ministers teaching the doctrine of Christ, caused the apostle much anxiety and hard labor (1 Cor. 1:10-13 quoted) (LP 121, 122).

5:6 (Phil. 2:1; 1 Tim. 6:12; Titus 2:14; James 2:14-

- 27 For as many of you as have been baptized into Christ have been put on Christ.
 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

From the Immaturity of "The Law" to the Maturity of the Gospel (4:1-7)

The Subordinate Status of An Heir During His Minority

- 4 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;
 2 But is under tutors and governors until the time appointed of the father.
 3 Even so we, when we were children, were in bondage under the 'elements of the world:

Bestowal of the Full Privileges of Inheritance Through Christ

- 4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
 5 To redeem them that were under the law, that we might receive the adoption of sons.
 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Gal

The Foolish Course of the Church in Galatia (4:8-31)

The Folly of Judaizing

- 8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.
 9 But now, after that ye have known God, or rather are known of God, how turn ye 'again to the weak and beggarly 'elements, whereunto ye desire again to be in bondage?
 10 Ye observe days, and months, and times, and years.

3:27 Mt 28:19-20; Mk 16:15-16; Ac 2:38; 3:28; Gal 5:6; Rom 1:16; Rom 2:9-10;
 3:29 Gal 5:24; 1 Co 3:24; 1 Co 15:23.

4:1 Gal 4:23; Gal 4:29; Ge 21:2-5;
 4:13 Gal 4:19; Gal 4:24-25; Gal 4:9;
 4:14 Ge 19:10; Da 9:21-26; Mal 3:1; Mk 1:15.

4:15 Gal 4:21; Gal 4:13; Mt 20:28; Lk 1:64;
 4:16 Lk 11:13; Jn 7:39; Jn 14:16; Rom 5:5.

4:17 Gal 4:1-2; Gal 4:5-6; Gal 4:11-11;
 4:18 Ex 5:2; Jer 10:25; Jn 1:10; Ac 17:24.

4:19 1 Ki 8:13; 1 Ch 28:9; 19:10; Ps 2:5;
 4:20 Lev 24:1-14; Lev 25:1; Lev 25:13.

4:21 Gal 4:20; 2 Co 11:24; 2 Co 12:20-21;
 4:22 Gal 2:1; Gal 6:14; Ge 31:15; 1 Ki 22:3.

4:23 1 Co 2:4; 2 Co 10:10; 2 Co 11:6;
 4:24 Gal 4:15; Job 12:5; Ps 119:1-11.

4:25 Gal 4:1; Lk 8:13;
 4:26 Gal 4:14; 1 Ki 18:17; 18:1; 2 Ki 21:20.

4:27 Gal 6:12-13; Mt 23:15; Rom 10:2; Rom 16:18.

4:28 Nu 25:11-13; Ps 69:18; 119:149;
 4:29 1 Co 1:11; 1 Th 1:2; Tit 1:4; Phm 10; Phm 19.

4:30 1 Co 4:19-21; 1 Th 2:17-18; 1 Th 3:9;
 4:31 Gal 4:9; Gal 4:10; Gal 3:24-24;

4:32 Ge 16:2-4; Ge 16:15; Ge 21:1-2;
 4:33 Rom 9:7-8; Ge 17:15-19; Ge 18:10-14;

4:34 Eze 20:49; Hos 11:10; Mt 13:45;
 4:35 Gal 4:24; Dt 33:2; Jdg 5:5; Ps 68:8;
 4:36 Ps 8:7-8; 1 Sa 2:2-3; 1 Sa 5:2-9; 1 Sa 6:2-1-2.

4
 1 or, rudiments
 2 or, turn ye back
 3 or, rudiments

- 11 I am afraid of you, lest I have bestowed upon you labour in vain.
 12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

Paul's Sincerity and Solicitous Interest in the Galatian Churches

- 13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.
 14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.
 15 'Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.
 16 Am I therefore become your enemy, because I tell you the truth?
 17 They zealously affect you, but not well; yea, they would exclude 'you, that ye might affect them.
 18 But it is good to be zealously affected always in a good thing, and not only when I am present with you.
 19 My little children, of whom I travail in birth again until Christ be formed in you,
 20 I desire to be present with you now, and to change my voice; for 'I stand in doubt of you.

The Allegory of the Two Sons

- 21 Tell me, ye that desire to be under the law, do ye not hear the law?
 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.
 23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman was by promise.
 24 Which things are an allegory: for these are the two 'covenants; the one from the mount 'Sinai, which gendereth to bondage, which is Agar.
 25 For this Agar is mount Sinai in Arabia, and 'answereth to Jerusalem which now is, and is in bondage with her children.
 26 But Jerusalem which is above is free, which is the mother of us all.

20; 1 Peter 1:22; Rev. 2:2; see EGW on Titus 1:9-11). **Bible Religion Means Constant Work.**—Genuine faith always works by love. When you look to Calvary it is not to quiet your soul in the non-performance of duty, nor to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness. When we lay hold of Christ by faith, our work has just begun. Every man has corrupt and sinful habits that must be overcome by vigorous warfare. Every soul is required to fight the fight of faith. If one is a follower of Christ, he cannot be sharp in deal, he cannot be hard-hearted, devoid of sympathy. He cannot be coarse in his speech. He cannot be full of pomposity and self-esteem. He cannot be overbearing, nor can he use harsh words, and censure and condemn.

The labor of love springs from the work of faith. Bible religion means constant work. "Let your light so shine before men, that they may see your good works, and

glorify your Father which is in heaven." "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of his good pleasure." We are to be zealous of good works; be careful to maintain good works. And the true Witness says, "I know thy works."

While it is true that our busy activities will not in themselves ensure salvation, it is also true that faith which unites us to Christ will stir the soul to activity (MS 10, 1890).

5:17 (Eph. 6:12). Stern Conflicts in the Christian Life.—The life of the Christian is not all smooth. He has stern conflicts to meet. Severe temptations assail him. "The flesh lusteth against the Spirit, and the Spirit against the flesh." The nearer we come to the close of this earth's history, the more delusive and ensnaring will be the attacks of the enemy. His attacks will grow fiercer and more frequent. Those who resist light and truth will become

4 or, What was then 5 or, exclude us 6 or, I am perplexed for you 7 or, testaments 8 Gr. Sinai 9 or, is in the same rank with

- 27 For it is written, Rejoice, *thou* barren that hearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.
- 28 Now we, brethren, as Isaac was, are the children of promise.
- 29 But as then he that was born after the flesh persecuted him that *was born* after the Spirit, even so *it is now*.
- 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
- 31 So then, brethren, we are not children of the bondwoman, but of the free.

Mind and Spiritual Exhortation (5:1-6:10)

The Bondage of Legalism Incompatible with Freedom in Christ

- 5** Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.
- 2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.
- 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.
- 4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.
- 5 For we through the Spirit wait for the hope of righteousness by faith.
- 6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.
- 7 Ye did run well; *what* did hinder you that ye should not obey the truth?
- 8 This persuasion *cometh* not of him that calleth you.
- 9 A little leaven leaveneth the whole lump.
- 10 I have confidence in you through the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be.
- 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.
- 12 I would they were even cut off which

4:27 Isa 54:1-5; 1 Sa 2:5; Ps 113:9;
4:28 Gal 4:23; Gal 3:29; Ac 3:25;
4:29 Ge 21:9; Jn 3:5; Jn 15:9; Rom 8:1;
4:30 Gal 3:8; Gal 4:2; Rom 1:3;
4:31 Gal 5:1; Gal 5:13; 1:12-14;
5:1 Pr 24:24; 1 Co 15:58; 1 Co 16:13;
5:2 1 Co 16:21; 2 Co 10:1; 1 Th 2:18;
5:3 Dt 8:19; Dt 31:21; Ne 9:29-30; Ne 9:31; Lk 16:29;
5:4 Gal 5:2; Gal 2:1; Rom 9:31-32; Rom 10:4-5;
5:5 Jn 16:8-15; Eph 2:18; Ge 49:18; Ps 25:5; Ps 25:5;
5:6 Gal 5:2-5; Gal 4:28; Gal 6:15; Rom 2:25-29;
5:7 Mt 14:21; 1 Co 9:24; Heb 12:1;
5:8 Gal 1:6;
5:9 Mt 23:33; Mt 16:6-12; Mk 8:15; Lk 12:1;
5:10 Gal 4:11; Gal 4:20; 2 Co 1:15; 2 Co 2:1;
5:11 Gal 2:3; Ac 16:3; Gal 4:29; Gal 6:12; Gal 6:17;
5:12 Gal 5:10; Gal 1:6-9; Ge 17:14; Ex 12:15; Ex 30:33;
5:13 Gal 5:1; Gal 1:5-7; Gal 4:22-31; Isa 61:1;
5:14 Mt 7:12; Mt 19:19; Mt 22:40-40;
5:15 Gal 5:26; 2 Sa 2:26-27; Isa 9:20-21;
5:16 Gal 4:17; 1 Co 2:20; Gal 5:25;
5:17 Ps 19:12-13; Ps 51:1-5; Ps 65:4;
5:18 Gal 5:16; Gal 5:25; Gal 1:6;
5:19 Gal 5:13; Gal 5:17; Gal 6:8; Ps 17:4;
5:20 Eze 24:18; Dt 18:10; 1 Sa 15:23;
5:21 Dt 21:20; Lk 21:34; Rom 13:13; 1 Co 5:11;
5:22 Gal 5:16-18; Ps 1:5; Ps 92:11;
5:23 Ac 2:25; 1 Co 9:25; Tit 1:8; Tit 2:2;
5:24 Gal 4:29; Rom 8:9; 1 Co 3:23;
5:25 Jn 6:63; Rom 8:2; Rom 8:10;
5:26 Lk 11:10; 1 Co 3:7; Phil 2:1-3;
6:1 Gal 2:11-14; Ge 20:20-24; Ge 12:11-13; Nu 20:10-14;

trouble you.

Christian Liberty Not An Excuse for License: Love Is the Fulfilling of the Law

- 13 For, brethren, ye have been called unto liberty; *only* use not liberty for an occasion to the flesh, but by love serve one another.
- 14 For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbour as thyself.
- 15 But if ye bite and devour one another, take heed that ye be not consumed one of another.
- 16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.
- 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.
- 18 But if ye be led of the Spirit, ye are not under the law.

The Work of the Flesh and the Works of the Spirit

- 19 Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness,
- 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
- 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
- 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
- 23 Meekness, temperance: against such there is no law.
- 24 And they that are Christ's have crucified the flesh with the affections and lusts.
- 25 If we live in the Spirit, let us also walk in the Spirit.
- 26 Let us not be desirous of vain glory, provoking one another, envying one another.

Brotherly Love Fulfills the Law of Christ

- 6** Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; consid-

more hardened and unimpressible, and more bitter against those who love God and keep His commandments (MS 33, 1911).

5:22, 23 (Eph. 5:9). The Indwelling of the Spirit.—The influence of the Holy Spirit is the life of Christ in the soul. We do not see Christ and speak to Him, but His Holy Spirit is just as near us in one place as in another. It works in and through every one who receives Christ. Those who know the indwelling of the Spirit reveal the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith (MS 41, 1897).

6:1, 2 (Heb. 12:12, 13). Working in the Spirit of Meekness.—[Gal. 6:1 quoted.] The restoring is to be done, not in a proud, officious, masterly manner, but in the spirit of meekness. Do not cast your brother aside, saying, He has disappointed me, and I shall not try to help him [Gal. 6:2 quoted] (MS 117a, 1901).

6:7. See EGW on Ex. 4:21; 20:16.

6:7, 8 (Rom. 2:6; see EGW on Judges 16). The Harvest of Resistance.—The Spirit of God keeps evil under the control of conscience. When man exalts himself above the influence of the Spirit, he reaps a harvest of iniquity. Over such a man the Spirit has less and less influence to restrain him from sowing seeds of disobedience. Warnings have less and less power over him. He gradually loses his fear of God. He sows to the flesh; he will reap corruption. The harvest of the seed that he himself has sown, is ripening. He has a contempt for God's holy commandments. His heart of flesh becomes a heart of stone. Resistance to truth confirms him in iniquity. It is because men sowed seeds of evil, that lawlessness, crime, and violence prevailed in the antediluvian world.

All should be intelligent in regard to the agency by which the soul is destroyed. It is not because of any decree that God has sent out against man. He does not make man spiritually blind. God gives sufficient light and evidence to

- ering thyself, lest thou also be tempted.
- 2 Bear ye one another's burdens, and so fulfil the law of Christ.
- 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.
- 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.
- 5 For every man shall bear his own burden.
- 6 Let him that is taught in the word communicate unto him that teacheth in all good things.
- 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
- 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
- 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.
- 10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

6:2 Gal 6:5; Gal 5:14; Ex 25:5;
6:3 Gal 2:6; Pr 25:1; Pr 26:12;
6:4 Job 13:15; Ps 26:2; 1 Co 11:28;
6:5 Isa 4:10; Jer 17:10; Jer 32:19;
6:6 Dt 12:19; Mt 10:10; Rom 15:27;
6:7 Gal 6:5; Job 15:11; Jer 57:9; Job 4;
6:8 Rom 6:13; Rom 8:13; Rom 14:14;
6:9 Mal 1:13; 1 Co 15:58; 2 Th 3:13;
6:10 Eccl 9:10; Jn 9:4; Jn 12:35;
6:11 Rom 16:22; 1 Co 16:21-23;
6:12 Gal 6:13; Mt 6:2; Mt 6:5; Mt 6:16;
6:13 Mt 23:5; Mt 23:15; Mt 23:23;
6:14 Rom 3:4-6; Phl 3:3; Phl 3:7-8;
6:15 Gal 5:6; Rom 8:1; 2 Co 5:17;
6:16 Gal 5:16; Gal 5:25; Ps 125:4-5; Phl 3:16;
6:17 Gal 1:7; Gal 5:12; Jos 7:25; Ac 15:24;
6:18 Rom 16:20; Rom 16:24; 2 Co 15:14; 2 Th 4:22.

Conclusion

- 11 Ye see how large a letter I have written unto you with mine own hand.
- 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
- 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.
- 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- 16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.
- 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.
- 18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

enable man to distinguish truth from error. But He does not force man to receive truth. He leaves him free to choose the good or to choose the evil. If man resists evidence that is sufficient to guide his judgment in the right direction, and chooses evil once, he will do this more readily the second time. The third time he will still more eagerly withdraw himself from God and choose to stand on the side of Satan. And in this course he will continue until he is confirmed in evil, and believes the lie he has cherished as truth. His resistance has produced its harvest (MS 126, 1901).

Gal

(Rev. 3:21.) **A Life and Death Question.**—[Gal. 6:7, 8 quoted.] Wonderful truth! This is a two-edged sword which cuts both ways. This life and death question is before the whole human race. The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no second probation. We are called upon to overcome in this life as Christ overcame. Heaven has provided us with abundant opportunities and privileges, so that we may overcome as Christ overcame, and sit down with Him on His throne. But in order to be overcomers, there must be in our lives no petting of fleshly inclinations. All selfishness must be cut out by the roots (Letter 156, 1900).

6:14 (see EGW on ch. 3:24-26; John 3:14-17; 12:32; Eph. 2:8, 9; Rev. 12:10). **The Cross the Source of Power.**—We behold in the cross of Christ our efficiency, our inexhaustible source of power (Letter 129, 1898).

The Guarantee of Success.—Behold in the cross of Christ the only sure guarantee for individual excellence and success. And the more the heart is wrapped up in Christ, the more secure is the treasure in the eternal world (Letter 129, 1897).

(Phil. 1:21.) **Paul a Living Example for Every Christian.**—Paul was a living example of what every true Christian should be. He lived for God's glory. His words come sounding down the line to our time: "For to me to live is Christ." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He who was once a persecutor of Christ in the person of His saints now holds up before the world the cross of Christ. Paul's heart burned with a love for souls, and he gave all his energies for the conversion of men. There never lived a more self-denying, earnest, persevering worker. His life was Christ; he worked the works of Christ. All the blessings he received were

prized as so many advantages to be used in blessing others (RH May 29, 1900).

(Isa. 45:21, 22; Matt. 16:24; John 1:29.) **Look and Live.**—Hanging upon the cross Christ was the gospel. Now we have a message. "Behold the Lamb of God, which taketh away the sins of the world." Will not our church members keep their eyes fixed on a crucified and risen Saviour, in whom their hopes of eternal life are centered? This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God. They thus receive their lesson. Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. He whose eyes are fixed on Jesus will leave all. He will die to selfishness. He will believe in all the Word of God, which is so gloriously and wonderfully exalted in Christ.

As the sinner sees Jesus as He is, an all compassionate Saviour, hope and assurance take possession of his soul. The helpless soul is cast without any reservation upon Jesus. None can bear away from the vision of Christ Jesus crucified a lingering doubt. Unbelief is gone (MS 49, 1898).

(Ps. 85:10; see EGW on James 2:13.) **The Cross of Christ Moves the World.**—The cross of Calvary challenges, and will finally vanquish every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction, for on it Christ gave up His life for the human race. This sacrifice was offered for the purpose of restoring man to his original perfection. Yea, more, it was offered to give him an entire transformation of character, making him more than a conqueror.

Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen.

Christ declares, "I, if I be lifted up from the earth, will draw all men unto me." If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world (MS 56, 1899).

6:17. See EGW on Acts 9:8, 9.

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The Epistle of Paul the Apostle to the **EPHESIANS**

INTRODUCTION

1. TITLE

The early church was in almost universal agreement that this epistle was addressed to the church at Ephesus, and every known manuscript, without exception, bears the title "to the Ephesians." However, the words *en Ephesō*, "at Ephesus," in ch. 1:1 are lacking in Codex Vaticanus and in Codex Sinaiticus, two of the most ancient and authoritative manuscripts, as well as in the Chester Beatty MS P^m, a still earlier papyrus manuscript. Basil, of the 4th century, says (*Against Eunomius* ii. 19) that he had seen ancient manuscripts in which *en Epheso* was omitted. Statements by Origen (*Commentary*) and Tertullian (*Against Marcion* v. 17) support this idea. It is clear, therefore, that there were some manuscripts of the 2nd century in which the words in question were omitted (see Vol. V, pp. 181-183).

It is also significant that although Paul had spent three years in Ephesus in fruitful ministry, and no doubt had made many intimate friends, there are no personal greetings or salutations in this epistle. Rather, it deals with doctrines applicable to the universal church.

There are three solutions commonly offered for this problem:

- a. The letter was addressed to the church at Laodicea (see Col. 4:16).
- b. It was an encyclical to the churches in Asia.
- c. It was addressed to the Ephesians.

A combination of the second and third theories appears to satisfy the question. It may well be that the letter was sent to the church at Ephesus, the metropolis of the proconsulate of Asia, with the intention that it should be sent also to other churches in the area. This would account for the tradition that the church at Ephesus was addressed in the epistle, and also for the fact that very early there were extant copies of the book which did not contain the words *en Epheso*, and which may have been copies of the original autograph that circulated among the neighboring churches. In any case, this letter doubtless was read by the believers in Ephesus, and probably by others also in the province of Asia.

2. AUTHORSHIP

The Pauline authorship of Ephesians was never questioned until the last century, when

many modern critical scholars arrived at the conclusion that it was not Pauline, or at least that it was only partially so. It was suggested that it was only a wordy repetition of Colossians, and that certain expressions indicate that the writer never was in Ephesus (Eph. 3:2, 3; 4:21). It was pointed out that there are no salutations to the members of the church at Ephesus, where Paul had labored for some three years (Acts 20:31). It was declared that the epistle is not Pauline in style, sentiment, or aim, and it was even proposed that no man in prison could write such a cheerful letter. For a discussion of these problems see Vol. V, pp. 181-183.

From the earliest times, when forgeries and apocryphal books were being separated from the genuine, the Epistle to the Ephesians was placed in the New Testament canon. The external evidence for its right to that status is overwhelming. It was known apparently to Clement of Rome (c. A.D. 90), and was also attested by Ignatius and Polycarp at the beginning of the 2nd century. Paul is mentioned by name as the author in the Muratorian Fragment and later by Irenaeus (c. A.D. 185), Clement of Alexandria (c. A.D. 190-195), Tertullian (c. A.D. 207), and many other early writers. This commentary proceeds from the point of view that Paul was the author.

3. HISTORICAL SETTING

Having exercised his rights as a Roman citizen and appealed to Caesar, Paul was sent to Rome, where he probably arrived in the spring of A.D. 61. Here he was a prisoner for two years. Thus it is likely that this epistle was written about A.D. 62.

As a prisoner he apparently enjoyed certain liberties (cf. Eph. 6:19; Col. 4:3-11), which afforded him opportunity for reflection and writing. He took advantage of this to send to the churches in Asia much doctrinal and practical instruction. This letter would appear to have been written about the same time as Colossians and Philemon, for Tychicus was the bearer of Ephesians and Colossians, and a traveling companion of Onesimus, the bearer of Philemon (Eph. 6:21; Col. 4:7-9; Philemon 12; cf. AA 456). Ephesians, then, would be one of the four letters of the first imprisonment, Philipians also having been written during this period, probably the last of the four (see pp. 105, 106).

It has been suggested that Ephesians may have

been written during the apostle's imprisonment in Caesarea, but the evidence for Rome is much stronger. That he was in prison at the time of writing there can be no doubt (chs. 3:1; 4:1), but the conditions of his confinement in Rome seem to have been more favorable to the writing of his letters (Acts 28:16, 20). While in the Roman prison he hoped for speedy liberation (Philemon 22), whereas there is no indication that he cherished any such hope while in Caesarea. Paul had long wished to visit Rome (Rom. 15:23, 24), and when there he planned to go to Colossae (Philemon 22). However, he never seems to have had the intention of going to Colossae from Caesarea.

Paul wrote this epistle in times and surroundings that well form a background to his message. The bloody Nero was emperor; licentiousness, luxury, and murder were rampant. It is recorded, for example, that when L. Pedanius Secundus, a senator of Rome, had been murdered by a slave, in accordance with legal rights some 400 slaves of his household were condemned to death in retribution. About the year of the writing of the epistle (A.D. 62), the revolt of Boadicea, or Boudicca, took place in Britain, when, it is said, "over 70,000" on the Roman side perished, along with many thousands of the rebels. In the midst of such confusion, and as a result of deep thought and inspiration, the apostle produced one of his noblest utterances concerning the faith that alone could restore to man peace and unity. It has been called "the Alps of the New Testament," and stands in the midst of peaks—Paul's nine epistles written to seven churches.

4. THEME

The subject of Ephesians is unity in Christ. He was writing to a church (or churches) consisting of Jews and Gentiles, Asiatics and Europeans, slaves and freemen—all symbols of a disrupted world that was to be restored to unity in Christ. This would necessitate unity of person, family, church, and race. The restoration of individual unity in the life of each believer assures the unity of God's universe. The theme of unity is implicit, where it is not explicit, throughout the book.

The apostle announces his theme in a tone of high spiritual exaltation, and urges upon all the highest character and conduct, for the purpose of unity not only in doctrine and organization but in Christ the head, and in the church, the mystical body of Christ. Although "in Christ" is the key phrase, it is difficult to select a key verse, for there is scarcely a verse that does not present in one form or another the basic theme. Election, forgiveness, predestination, home relationships—all are "in Christ."

The apostle has less to say about faith than about grace. In his earlier writings he stressed the

relation of the individual to salvation; here he stresses the group, the church, the body, and he speaks of being "in Christ" rather than of things accomplished "through Christ"; of Christ living in the believer rather than of Christ crucified.

Paul does not develop his theme as a formal argument or proposition. He speaks simply of what came to him by revelation, not because of any superior intellect or insight, but because he was an instrument of God's grace to whom had been granted a vision of the essential spiritual unity of the kingdom.

It may be asserted that what the books of Galatians and Romans were to the 16th century and the Protestant Reformation, Ephesians is to the church of today. What does Christianity have to say regarding the relations of the individual to the family, of the family to the nation, of the nation to the race, and of all to the church and to God? Paul answers by presenting Christ as the center and end of all things, working out His purposes through the church, gathering "together in one all things in Christ" (ch. 1:10).

There is no more urgent need today than that of a unity that preserves the freedom of the individual, unity without rigid uniformity. The apostle was granted a revelation that offers the only solution to a problem that haunts the minds of all good men.

5. OUTLINE

I. Salutation, 1:1, 2.

II. The Doctrinal Section, 1:3 to 3:21.

- A. The blessings of the believer, 1:3-14.
 1. A hymn of praise, 1:3-10.
 2. The believers sealed unto salvation, 1:11-14.
- B. A prayer for the church, 1:15-23.
- C. Jew and Gentile one in Christ, 2:1-22.
 1. Regeneration by the power of God, 2:1-10.
 2. All are one in Christ, 2:11-22.
- D. The revelation of the mystery, 3:1-21.
 1. It has been made known to apostles and prophets, 3:1-6.
 2. God's wisdom manifest through the church, 3:7-13.
 3. A prayer for believers and a doxology, 3:14-21.

III. The Practical Section, 4:1 to 6:20.

- A. Unity through the gifts of the Spirit, 4:1-16.
 1. A plea for unity of life, 4:1-6.
 2. The nature and purpose of the gifts, 4:7-16.
- B. Reformation of life, 4:17 to 5:21.
 1. Spiritual darkness contrasted with spiritual life, 4:17-24.
 2. The quality of the reformed life, 4:25-32.
 3. An exhortation to purity of life, 5:1-14.
 4. Foolishness and wisdom, 5:15-21.

C. Duties of home relationships, 5:22 to 6:9.

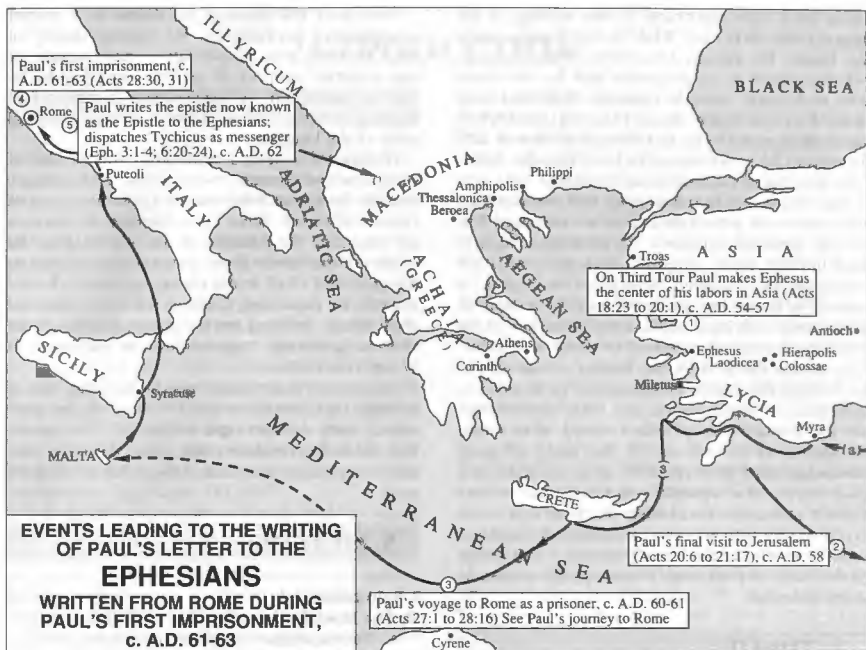
1. Husband and wife, 5:22-33.

2. Children and parents, 6:1-4.

3. Servants and masters, 6:5-9.

D. The Christian's armor, 6:10-20.

IV. Conclusion and Benediction, 6:21-24.



EPHESIANS

Salutation

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

The Blessings of the Believer (1:3-14)

A Hymn of Praise

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly 'places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in 'heaven, and which are on earth; even in him:

The Believers Sealed unto Salvation

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

1:1 Rom 1:1, 1 Co 1:1, Gal 1:1, Rom 1:7, **1:2** Rom 1:7, 2 Co 1:2, Gal 1:3, **1:3** Ge 1:4, 20, 1 Ch 29:20, Ne 9:5, Ps 72:19, Lk 2:28, 2 Co 1:3, 1 Pe 1:3, **1:4** Dt 7:6-7, Ps 135:1, Isa 41:8-9, Isa 42:1, Isa 65:8-10, Mt 11:25-26, Mt 24:22, Mt 24:24, Jn 10:16, **1:5** Eph 1:11, Rom 8:29-30, Jer 3:3, Jer 3:19, Hos 1:10, Jn 1:12, Jn 11:52, Rom 8:11-17, Rom 8:23, **1:6** Eph 1:7-8, Eph 1:12, Eph 1:14, Eph 1:18, Eph 2:7, Eph 3:10-11, Pr 16:4, **1:7** Job 33:24, Ps 130:7, Da 9:24-26, Zec 9:11, Zec 13:1, Zec 13:7, Mt 20:28, Mt 26:28, Mk 1:24, Ac 20:28, **1:8** Rom 5:15, Rom 5:20-21, Eph 1:11, Eph 1:10, **1:9** Eph 1:17-18, Eph 3:4-9, Mt 13:11, **1:10** Isa 2:2-4, Da 2:44, Da 9:24-27, Am 9:11, Mic 1:1-2, **1:11** Eph 1:13, Ps 37:18, Ac 20:42, Ac 26:18, Rom 8:17, **1:12** Eph 1:6, Eph 1:14, Eph 2:7, Eph 3:21, Th 2:13, **1:13** Eph 2:11, Col 1:21-23, 1 Pe 2:10, **1:14** Rom 8:15-17, Rom 8:23, 2 Co 1:22, **1:15** Col 1:4-5, Phm 5, Gal 5:6, **1:16** Rom 1:8-9, 1 Sa 7:8, 1 Sa 12:23, **1:17** Eph 1:3, Jn 20:17, 1 Ch 29:14, **1:18** Eph 5:9, Ps 119:18, Isa 6:10, Isa 29:10, Isa 29:18, **1:19** Eph 2:10, Eph 3:7, Eph 4:20, Ps 102:2-3, Isa 53:1, **1:20** Eph 2:5-6, Rom 6:5-11, **1:21** Php 2:9-10, Col 2:10, Heb 1:4, **1:22** Ge 3:15, Ps 8:6-8, Ps 91:13, **1:23** Eph 2:10, Eph 4:4, Eph 4:12, **2:1** Eph 2:5-6, Eph 1:19-20, Jn 5:25, Jn 10:10,

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

A Prayer for the Church (1:15-23)

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation 'in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working 'of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

Jew and Gentile One in Christ (2:1-22)

Regeneration by the Power of God

2 And you *hath* he quickened, who were dead in trespasses and sins:

Precious Instruction for All.—The whole of this first chapter of Ephesians contains precious instruction for every soul (MS 110, 1903).

1:1. See EGW on Rev. 2:1-5.

1:3-6 (John 1:12; Col. 1:26, 27; 2:2, 3, 10). The Gospel Is True Science.—[Eph. 1:3-6 quoted.] These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in Him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; His divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive Him, He gives the power to become the sons of God, even to them that believe on His name.

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the

Most High would have these great men understand; but they cannot see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in Him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to, but here they make a great mistake. It is altogether too high for their human intelligence to reach.

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been

¹ 1 or, things ² Gr. the heavens ³ or, hoped ⁴ or, for the acknowledgement ⁵ Gr. the might of his power

hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine (RH July 18, 1899).

1:4. See EGW on 2 Peter 1:10.

1:4, 5, 11 (Rom. 8:29, 30; 1 Peter 1:2). God's Predestination.—The Father sets His love upon His elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of His own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as His obedient children. Upon them is manifested the free grace of God, the love wherewith He hath loved them. Everyone who will humble himself as a little child, who will receive and obey the Word of God with a child's simplicity, will be among the elect of God. . . .

[Eph. 1:2-11 quoted.]

In the council of heaven, provision was made that men, though transgressors, should not perish in their disobedience, but, through faith in Christ as their substitute and surety, might become the elect of God, predestinated unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will. God wills that all men should be saved; for ample provision has been made, in giving His only-begotten Son to pay man's ransom. Those who perish will perish because they refuse to be adopted as children of God through Christ Jesus (ST Jan. 2, 1893).

Eternal Covenant Given to Abraham.—[Eph. 1:3-5 quoted.] Before the foundations of the earth were laid the covenant was made that all who were obedient, all who should through the abundant grace provided become holy in character and without blame before God by appropriating that grace, should be children of God. This covenant, made from eternity, was given to Abraham nineteen hundred years before Christ came. With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered (MS 9, 1896).

(Eze. 18:20-24; 33:12-16; Rom. 11:4-6; 1 Peter 1:2; 2 Peter 1:10; 2:15-21.) **No Unconditional Election.**—[2 Peter 1:2-10 quoted.] Here is the condition of the only saving election in the Word of God. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to add grace to grace, and the promise is, "If ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

There is no such thing in the Word of God as unconditional election—once in grace, always in grace. In the second chapter of Second Peter the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: "which have forsaken the right way, . . . following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." . . . [2 Peter 2:15-20 quoted.] Here is a class of whom the apostle warns, "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy, and being lost. Therefore there is need of a decided, daily conversion to God.

All who seek to sustain the doctrine of election, once in grace, always in grace, do this against a plain, "Thus saith the Lord." . . . [Eze. 18:21; 33:13 quoted.]

Those who have been truly converted have been buried with Christ in the likeness of His death, and raised from the watery grave in the likeness of His resurrection, to walk in newness of life. By faithful obedience to the truth they are to make their calling and election sure (MS 57, 1900).

1:6 (Ch. 2:7; see EGW on Matt. 3:16, 17; Luke 17:10; Eph. 1:20, 21; Heb. 4:15, 16; 9:24). **Exalting Christ's Character.**—The most gifted men on the earth could all

find abundant employment, from now until the judgment, for all their God-given powers, in exalting the character of Christ. But they would still fail to present Him as He is. The mysteries of redemption, embracing Christ's divine-human character, His incarnation, His atonement for sin, could employ the pens and the highest mental powers of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality. . . .

The theme of redemption will employ the minds and tongues of the redeemed through everlasting ages. The reflection of the glory of God will shine forth forever and ever from the Saviour's face (Letter 280, 1904).

1:7. See EGW on ch. 4:7; Rom. 7:12.

1:13. See EGW on Eze. 9:2-4.

1:15, 16. See EGW on Rev. 2:1-5.

1:17, 18. See EGW on 1 Cor. 2:9.

1:18. See EGW on Zech. 9:16.

1:20, 21. (v. 6; Heb. 1:3). **Accepted in the Beloved.**—

The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and powers. He expressed His great joy and delight in receiving the crucified One, and crowning Him with glory and honor.

And all the favors He has shown to His Son in His acceptance of the great atonement, are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffered with Christ in His deepest humiliation, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to His chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness (MS 128, 1897).

2:1-6. See EGW on 2 Peter 1:4.

2:4-6. **Quickening Power of Christ.**—[Eph. 2:4-6 quoted.] As God raised Christ from the dead, that He might bring life and immortality to light through the gospel, and thus save His people from their sins, so Christ has raised fallen human beings from spiritual death, quickening them with His life, filling their hearts with hope and joy (MS 89, 1903).

2:5, 6. See EGW on Rev. 5:6.

2:7 (see EGW on ch. 1:6; 1 Cor. 13:12). **A Theme for Study in Eternity.**—It will take the whole of eternity for man to understand the plan of redemption. It will open to him line upon line; here a little and there a little (MS 21, 1895).

2:7, 8. See EGW on ch. 4:7.

2:8. See EGW on Gen. 12:2, 3; Rom. 4:3-5; 1 Peter 1:22.

2:8, 9 (Rom. 3:27; see EGW on Luke 17:10; Rom. 3:20-31). **Boasting Out of Place.**—[Eph. 2:8, 9 quoted.] Human beings are in continual danger of boasting, of exalting self. Thus they reveal their weakness. . . .

The great change that is seen in the life of a sinner after his conversion is not brought about through any human goodness; therefore all human boasting is entirely out of place (MS 36, 1904).

2:14, 15. See EGW on Matt. 27:51.

2:14-16 (Col. 2:41-17; see EGW on Acts 15:1, 5). **Ceremonies End at the Cross.**—The ceremonies connected with the services of the temple, prefiguring Christ in types and shadows, were taken away at the time of the crucifixion, because on the cross type met antitype in the death of the true and perfect offering, the Lamb of God (MS 72, 1901).

(Rom. 3:31). **Christ, Not the Law, Crucified.**—The law of the ten commandments lives and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. The Lamb of God was the complete and perfect offering.

The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the expression of God's character. . . . Types and shadows, offerings and sacrifices had no virtue after Christ's death on

- 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
- 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling 'the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
- 4 But God, who is rich in mercy, for his great love wherewith he loved us,
- 5 Even when we were dead in sins, hath quickened us together with Christ, ('by grace ye are saved:)
- 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:
- 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.
- 8 For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God:*
- 9 Not of works, lest any man should boast.
- 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before 'ordained that we should walk in them.

All Are One in Christ

- 11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;
- 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
- 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
- 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;
- 15 Having abolished in his flesh the enmity, even the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

2:2 Eph 2:3; Eph 4:22; Job 31:7; Ac 15:35
2:3 Isa 53:6; Isa 64:6-7; Da 9:5-9; Rom 3:9-19
2:4 Eph 2:7; Eph 1:7; Eph 4:8; Ex 35:19; Ex 36:6-7
2:5 Eph 2:1; Rom 5:6; Rom 5:8; Rom 5:10; Eph 2:1
2:6 Eph 1:19-20; Rom 6:5; Col 1:18
2:7 Eph 3:5; Eph 4:21; Ps 11:13; Ps 106:48
2:8 Eph 2:5; Rom 3:24; 2 Th 1:9; Mk 16:16
2:9 Rom 5:20; Rom 5:27-28; Rom 4:2; Rom 11
2:10 Dt 32:6; Ps 100:3; Ps 136:8; Isa 19:25
2:11 Eph 5:8; Dt 5:15; Dt 8:2; Dt 9:7; Dt 15:15
2:12 Jn 10:16; Jn 15:5; Col 1:21; Eph 4:18
2:13 Rom 8:1; 1 Co 1:30; 2 Co 5:17; Gal 4:28
2:14 Isa 9:6-7; Eze 34:24-25; Mic 5:5
2:15 Col 1:22; Heb 10:19-22; Gal 5:10
2:16 Rom 5:10; 2 Co 5:18-21; Col 1:21-22
2:17 Ps 85:10; Isa 27:5; Isa 52:7
2:18 Eph 3:12; Jn 10:7; Jn 10:9; Jn 14:6
2:19 Eph 2:12; Eph 3:6; Gal 4:26-28
2:20 Eph 4:12; 1 Pe 2:4, 5; Eph 3:11-13
2:21 Eph 4:13-16; Eze 40:1-42:20; 1 Co 3:9
2:22 Jn 14:17-25; Jn 17:21-23; Rom 8:9-11
3:1 2 Co 10:1; Gal 3:2; Eph 1:1
3:2 Eph 4:21; Gal 1:15; Col 1:4; Col 1:6
3:3 Eph 1:17; Ac 22:17; Ac 24:9
3:4 Mt 13:11; 1 Co 2:6-7; 1 Co 13:2; 2 Co 11:6
3:5 Eph 3:9; Mt 13:17; Lk 10:24; Ac 10:28; Rom 16:25
3:6 Eph 2:15-22; Rom 8:15-17
3:7 Eph 3:2; Rom 15:16; 2 Co 5:6
3:8 Ph 9:23; Rom 12:10; 1 Co 15:9; Ph 2:3

- 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity *thereby*:
- 17 And came and preached peace to you which were afar off, and to them that were nigh.
- 18 For through him we both have access by one Spirit unto the Father.
- 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
- 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
- 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
- 22 In whom ye also are builded together for an habitation of God through the Spirit.

The Revelation of the Mystery (3:1-21)

It Has Been Made Known to Apostles and Prophets

- 3 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
- 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
- 3 How that by revelation he made known unto me the mystery; (as I wrote 'afore in few words,
- 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
- 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
- 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

God's Wisdom Manifest Through the Church

- 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.
- 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

the cross; but God's law was not crucified with Christ. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts. He fell, taking with him the angels he had deceived. And today he is deceiving human beings in regard to the law of God (MS 167, 1898).

(1 John 3:4) **An Infamous Lie of Satan.**—God did not make the infinite sacrifice of giving His only-begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. This is an infamous lie originated by Satan, which must be made to appear in its false, deceitful character. This law that Satan so much desires to have regarded null and void, is the great moral standard of righteousness. Any violation of it is an act of transgression against God, and will be visited with the penalty of the divine law. To all the inhabitants of the world who make void the law of Jehovah, and continue to live in transgression, death must

surely come (MS 72, 1901).

2:18 (chs. 1:6; 3:12; Heb. 4:15, 16; 9:14). The Merits of Christ's Name.—We have access to God through the merits of the name of Christ, and God invites us to bring to Him our trials and temptations; for He understands them all. He would not have us pour out our woes to human ears. Through the blood of Christ we may come to the throne of grace, and find grace to help in time of need. We may come with assurance, saying, "My acceptance is in the Beloved." "For through him we both have access by one Spirit unto the Father." "In whom we have boldness and access with confidence by the faith of him." As an earthly parent encourages his child to come to him at all times, so the Lord encourages us to lay before Him our wants and perplexities, our gratitude and love. Every promise is sure. Jesus is our Surety and Mediator, and has placed at our command every resource, that we may have a perfect character. The blood of Christ in ever-abiding efficacy is our

2 ¹ Gr. wills ² or, by whose grace ³ or, prepared ⁴ or, in himself 3 ¹ or, a little before

- 9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
- 10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,
- 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:
- 12 In whom we have boldness and access with confidence by the faith of him.
- 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

A Prayer for Believers and a Doxology

- 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,
- 15 Of whom the whole family in heaven and earth is named,
- 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;
- 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
- 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;
- 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.
- 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,
- 21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Unity Through the Gifts of the Spirit

(4:1-16)

A Plea for Unity of Life

- 4** I therefore, the prisoner ^{of} the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,
- 2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3:9 Mt 10:27; Mk 28:19; Lk 16:15-16;
3:10 Ex 25:17, 22; Ps 104:20, 1 Pe 1:12, Rev 5:9-14;
3:11 Eph 1:3; Eph 1:9; Eph 1:11; Isa 43:21-27;
3:12 Eph 2:18; Jn 14:6; Rom 5:2;
3:13 Dt 20:3; Isa 40:30-31;
3:14 Eph 1:16-19; 1 Ki 8:54;
3:15 Eph 1:10; Eph 1:21; Php 2:9-11;
3:16 Eph 3:8; Eph 1:7; Eph 1:18;
3:17 Eph 2:21; Isa 57:15; Jn 6:56;
3:18 Eph 3:19; Eph 1:18-23; Job 11:9;
3:19 Eph 3:18; Eph 5:2; Eph 5:25;
3:20 Ge 17:1; Ge 18:1; 2 Ch 25:9;
3:21 Eph 1:6; 1 Ch 29:11; Ps 20:1-2;
4:1 Eph 3:1; Jer 38:20; Rom 12:1;
4:2 Nu 12:3; Ps 45:1; Ps 138:6;
4:3 Eph 4:1; Jn 15:5; Jn 17:21-23;
4:4 Eph 2:16; Eph 5:40; Rom 12:4-5;
4:5 Ac 2:46; Ac 10:36; Ac 10:36; Eph 6:23; Nu 16:22; Isa 64:16;
4:7 Eph 4:8-14; Mt 25:15; Rom 12:6-8;
4:8 Ps 68:18; Jdg 5:12; Col 2:15; 1 Sa 30:26;
4:9 Pr 30:4; Jn 3:15; Jn 6:34; Jn 6:62;
4:10 Eph 1:20-23; Ac 1:9; Ac 1:11;
4:11 Eph 4:8; Eph 2:20; Eph 3:5;
4:12 Lk 22:42; Jn 21:15-17; Ac 9:41;
4:13 Eph 4:3; Eph 4:5; Jer 32:38-39;
4:14 Isa 28:9; Mt 18:4; 1 Co 3:12;
4:15 Eph 4:25; Zec 8:16; 2 Co 4:2;
4:16 Eph 4:12; Jn 15:5; Job 10:11;
4:17 1 Co 1:12; 1 Co 15:50; 2 Co 9:6.

4

1 or, in the Lord
2 or, a multitude of captives
3 or, fulfil
4 or, into

- 3 Endeavouring to keep the unity of the *Spirit* in the bond of peace.
- 4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling:
- 5 One Lord, one faith, one baptism,
- 6 One God and Father of all, who is above all, and through all, and in you all.

The Nature and Purpose of the Gifts

- 7 But unto every one of us is given grace according to the measure of the gift of Christ.
- 8 Wherefore he saith, When he ascended up on high, he led ^{us} captivity captive, and gave gifts unto men.
- 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?
- 10 He that descended is the same also that ascended up far above all heavens, that he might ^{fill} all things.)
- 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers:
- 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
- 13 Till we all come ⁱⁿ the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the ^{stature} of the fulness of Christ:
- 14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;
- 15 But ^{speaking} the truth in love, may grow up into him in all things, which is the head, *even* Christ:
- 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Reformation of Life (4:17-5:21)

Spiritual Darkness Contrasted with Spiritual Life

- 17 This I say therefore, and testify in the Lord, that ye *henceforth* walk not as other Gentiles walk, in the vanity of their

only hope; for through His merits alone we have pardon and peace. When the efficiency of the blood of Christ becomes a reality to the soul through faith in Christ, the believer will let his light shine forth in good works, in bringing forth fruits unto righteousness (Yl Sept. 22, 1892).

2:19-21 (1 Peter 2:4, 5). Lusterless Stones Without Value.—When I meditate upon this fountain of living power from which we may freely draw, I mourn that so many are losing the delight they might have in considering His goodness. To be sons and daughters of God, growing into an holy temple to the Lord, "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;" "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"—this is our privilege.

How amazed is heaven at the present condition of the church that could be so much to the world if every stone were in its proper place, a living stone to emit light! A

stone that does not shine is worthless. That which constitutes the value of our churches is not dead, lusterless stones, but living stones, stones that catch the bright beams from the Chief Cornerstone, even the Sun of Righteousness—the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other (Letter 15, 1892).

2:19-22. See EGW on 1 Kings 6:7.

3:8, 9. See EGW on 2 Cor. 12:1-1.

3:9. See EGW on Phil. 2:5-8.

3:9-11. See EGW on Rom. 16:25.

3:12. See EGW on Heb. 4:15, 16.

3:15. See EGW on Gen. 1:20.

3:17-19. See EGW on 1 John 3:1.

A Lesson to Learn and Practice.—I point you to the words of the apostle Paul in the fourth chapter of Ephesians. This whole chapter is a lesson that God desires

us to learn and practice (MS 55, 1903).

The Means of Unity Explained.—In the fourth chapter of Ephesians the plan of God is so plainly and simply revealed that all His children may lay hold upon the truth. Here the means which He has appointed to keep unity in His church, that its members may reveal to the world a healthy religious experience, is plainly declared (MS 67, 1907).

4:4-13. See EGW on 1 Cor. 12:4-6, 12.

4:7 (chs. 1:7, 2:7, 8; Rom. 3:24; Titus 2:11). **What Is Grace?**—The Lord saw our fallen condition; He saw our need of grace, and because He loved our souls, He has given us grace and peace. Grace means favor to one who is undeserving, to one who is lost. The fact that we are sinners, instead of shutting us away from the mercy and love of God, makes the exercise of His love to us a positive necessity in order that we may be saved (ST June 5, 1903).

4:8. See EGW on Acts 1:9.

4:13. See EGW on Prov. 4:23; Phil. 1:21.

4:13, 15. See EGW on v. 30; 2 Cor. 3:18; Rev. 18:1.

4:15. See EGW on 2 Peter 3:18.

4:20-24 (Heb. 12:14; see EGW on 1 Thess. 4:3). **The Secret of Holiness.**—No man receives holiness as a birthright, or as a gift from any other human being. Holiness is the gift of God through Christ. Those who receive the Saviour become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God's family, and they become conformed to His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ. . . .

Accepting Christ as a personal Saviour, and following His example of self-denial—this is the secret of holiness (ST Dec. 17, 1902).

(2 Cor. 3:18.) **Grace Essential Every Day and Hour.**—The sanctification of the soul is accomplished through steadfastly beholding Him [Christ] by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed, the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness. . . . The grace of Christ is essentially every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear, and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace (Letter 24, 1892).

4:29. **No Corrupt Communication.**—We are counseled to let no corrupt communication proceed out of our mouth; but a corrupt communication is not simply something that is vile and vulgar. It is any communication that will eclipse from the mind the view of Christ, that will blot from the soul true sympathy and love. It is a communication in which the love of Christ is not expressed, but rather sentiments of an un-Christlike character (Letter 43, 1895).

4:30 (Col. 2:10; Rev. 7:2, 3; 14:1-4; see EGW on Eze. 9:2-4; Acts 2:1-4, 14, 41). **Reaching the Mark of Perfection.**—The mighty power of the Holy Spirit works an entire transformation in the character of the human agent, making him a new creature in Christ Jesus. When a man is filled with the Spirit, the more severely he is tested and tried, the more clearly he proves that he is a representative of Christ. The peace that dwells in the soul is seen on the countenance. The words and actions express the love of the Saviour. There is no striving for the highest place. Self is renounced. The name of Jesus is written on all that is said and done.

We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our words? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking

for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, "It is finished" (RH June 10, 1902).

4:32. **Kind Words Never Lost.**—It should be our aim to bring all the pleasantness possible into our lives, and to do all the kindness possible to those around us. Kind words are never lost. Jesus records them as if spoken to Himself. Sow the seeds of kindness, of love, and of tenderness, and they will blossom and bear fruit (MS 33, 1911).

5:2 (see EGW on Rom. 8:26, 34; Rev. 8:3, 4). **The Acceptable Offering.**—The offering that is made to God without a spirit of reverence and gratitude. He does not accept. It is the humble, grateful, reverential heart that makes the offering as a sweet-smelling savor, acceptable to God. The children of Israel might have given all their substance, but given in a spirit of self-sufficiency or Pharisaism, as though God were indebted to them for their favors, their offerings would have been unacceptable, and utterly condemned by Him. It is our privilege, by diligently trading on our Lord's goods, to increase our store, so that we may impart to those who have fallen into distress. Thus we become the Lord's right hand to work out His benevolent purposes (MS 67, 1907).

5:2, 27. **Christ's Life an Oblation to God.**—"Christ also hath loved us," writes Paul, "and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." This is the oblation of a life-gift in our behalf, that we may be all that He desires us to be—representatives of Him, expressing the fragrance of His character. His own pure thoughts, His divine attributes as manifested in His sanctified human life, in order that others may behold Him in His human form, and, comprehending God's wonderful design, be led to desire to be like Christ—pure, undefiled, wholly acceptable to God, without spot, or wrinkle, or any such thing (MS 159, 1903).

5:9. See EGW on Gal. 5:22, 23.

5:23-25. See EGW on Rev. 19:7-9.

5:25 (John 1:4; Rev. 2:1; 21:23). **Only One Source of Light.**—Christ "loved the church, and gave himself for it." It is the purchase of His blood. The divine Son of God is seen walking amid the seven golden candlesticks. Jesus Himself supplies the oil to these burning lamps. He it is that kindles the flame. "In him was life; and the life was the light of men."

No candlestick, no church, shines of itself. From Christ emanates all its light. The church in heaven today is only the complement of the church on earth; but it is higher, grander—perfect. The same divine illumination is to continue through eternal ages. The Lord God Almighty and the Lamb are the light thereof. No church can have light if it fails to diffuse the glory it receives from the throne of God (MS 1a, 1890).

5:25-27 (Mal. 3:17). **The Case Which Contains His Jewels.**—The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock (MS 115, 1899).

5:27 (John 14:15). **Reaching the Condition of Sinlessness.**—Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts (MS 122, 1901).

6:4 (Col. 3:20, 21). **More Powerful Than Sermons.**—Parents, God desires you to make your family a sample of the family in heaven. Guard your children. Be kind and tender with them. Father, mother, and children are to be joined together with the golden links of love. One well-ordered, well-disciplined family is a greater power in demonstrating the efficiency of Christianity than all the sermons in the world. When fathers and mothers realize how their children copy them, they will watch carefully every word and gesture (MS 31, 1901).

6:10-12 (see EGW on 2 Cor. 11:14; Rev. 12:17). **Battling With Unseen Powers.**—[Eph. 6:10-18 quoted.] In the Word of God are represented two contending parties

that *therein I may speak boldly, as I ought to speak.

Conclusion and Benediction (6:21-24)

- 21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

6:21 Php 1:12; Col 4:7; Ac 20:4;
6:22 Php 2:19; Phb 2:25; Col 4:7-8; 1 Th 3:2;
6:23 Rom 1:7; 1 Co 1:3; Ge 48:23;
6:24 1 Co 16:23; 2 Co 13:14; Col 4:18.

8 or, thereof
9 or, with incompition

- 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.
23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
24 Grace be with all them that love our Lord Jesus Christ *in sincerity. Amen.

his place in the hearts of men. He has set up his throne between God and man, to appropriate the adoration that belongs to God alone (MS 33, 1911).

(Heb. 1:14.) **Under Whose Control?**—I want you to consider what kind of a position we should be left in if we had not the ministry of holy angels. . . . "We wrestle not against flesh and blood." We meet the opposition of men, but there is someone behind that opposition. It is the prince of the powers of darkness with his evil angels that are constantly at work, and we want to consider, all of us, that our warfare is "against principalities, against powers, against the rulers of the darkness of this world."

Who is it that is ruling the world today, and who is it that have chosen to stand under the banner of the prince of darkness? Why, it is nearly the whole world at large. All the world that have not accepted Jesus Christ have chosen for their leader the prince of darkness; and just as soon as they stand under his banner, they have connection with evil angels. Either the evil angels or the angels of God are controlling the minds of men. Our minds are given to the control of God, or to the control of the powers of darkness, and it will be well for us to inquire where we are standing today—whether under the blood-stained banner of Prince Emmanuel, or under the black banner of the powers of darkness.

We must make every preparation in our power in order to resist the enemy of souls. Every provision has been made; everything in God's plan has been arranged so that man should not be left to his own impulses, to his own finite powers, to carry on the warfare against the powers of

darkness in his own finite strength; because he would certainly fail if he were thus left to himself (MS 1, 1890).

(Ps. 34:7.) **Faithful Sentinels on Guard.**—There are good and evil angels. Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and remove the landmarks by placing his false inscription on the signposts which God has established to point the right way. It is because these evil agencies are striving to eclipse every ray of light from the soul that heavenly beings are appointed to do their work of ministry, to guide, guard, and control those who shall be heirs of salvation. None need despair because of the inherited tendencies to evil, but when the Spirit of God convicts of sin, the wrongdoer must repent and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths (MS 8, 1900).

Constant Warfare of the Angels.—If the curtain could be rolled back, and each one could discern the constant activities of the heavenly family to preserve the inhabitants of the earth from Satan's seductive wiles, lest in their careless attitude they should be led astray through satanic strategy, they would lose a large degree of their self-confidence and self-assurance. They would see that the armies of heaven are in continual warfare with satanic agencies, to obtain victories in behalf of those who do not sense their danger, and who are passing on in unconscious indifference (MS 32, 1900).

6:16. See EGW on Col. 3:3.

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The Epistle of Paul the Apostle to the **PHILIPPIANS**

INTRODUCTION

1. TITLE

This letter draws its title from the fact that it is addressed to the Christians of Philippi, a city of Macedonia. For a history of the city see on Acts 16:12. The earliest manuscripts, going back to the 3rd century, bear the simple title *Pros Philippenses* ("To [the] Philippians").

2. AUTHORSHIP

Within the letter itself the apostle Paul is designated as the author (ch. 1:1). He represents Timothy as one of his associates (chs. 1:1; 2:19), and refers to his own imprisonment (ch. 1:7) and to his former preaching in Macedonia (ch. 4:15), in a manner that is entirely natural and in harmony with what is known of Paul's life. The early church unanimously recognized this letter as being from Paul. The first non-Biblical testimony to its Pauline authorship comes from the Christian leader and martyr Polycarp, about the middle of the 2nd century. Evidence for Pauline authorship is so strong that there is little room for doubt.

3. HISTORICAL SETTING

The epistle to the Philippians was written from Rome during Paul's first imprisonment there (see Vol. VI, pp. 105, 106). More than ten years had passed since Paul had first preached the gospel at Philippi. Luke describes the circumstances of the apostle's first visit there (Acts 16). While at Troas, on the northwest coast of Asia Minor about A.D. 50, the apostle had received a vision in which he beheld "a man of Macedonia" pleading with him, "Come over into Macedonia, and help us" (Acts 16:8, 9). Paul and his companions, Silas, Timothy, and Luke, responded immediately, and went by way of Neapolis to Philippi, the first place in Europe where the gospel was preached (see on Acts 16:11, 12). There the missionaries joined a little group of worshipers by the river outside the city (see on Acts 16:13). Outstanding among those present was Lydia, "a seller of purple, of the city of Thyatira." Lydia and her household readily received the apostles' message, were converted and baptized. Afterward, as Paul and Silas went about their work of teaching, they met a slave girl

possessed of a spirit of divination; she repeatedly proclaimed them as "servants of the most high God." When Paul cast out the spirit, her former masters stirred up a mob against the apostles, with the result that Paul and Silas were beaten and cast into prison. Then came an earthquake at midnight, followed by the conversion of the jailer and his family. Thus the Philippian church was formed, with its charter members the purple-seller from Thyatira and her household, the jailer, who was probably a Roman (see on Acts 16:23), and his household, and others.

Several years later, on his way back to Jerusalem, as he completed his Third Missionary Tour, Paul stopped again at Philippi. It was the time of the Passover, and the apostle kept the feast with the believers. He must have enjoyed the period of peaceful and happy communion thus afforded him with those who were among the most loving and truehearted of all his converts (Acts 20:6; cf. AA 390, 391).

Soon after his return to Jerusalem, Paul was arrested and imprisoned at Caesarea for at least two years (Acts 24:27). Then came the trip to Rome, where he spent "two whole years in his own hired house" (Acts 28:30). Doubtless it was during this period of imprisonment that Paul wrote his epistle to the Philippian church, as well as the letters to the Colossians, the Ephesians, and to Philemon. Rome is not mentioned in the Epistle to the Philippians but Paul's reference to Caesar's household (ch. 4:22) and his expectation of a speedy release (ch. 2:24) suggest Rome as the place of writing.

From the letter one gains considerable insight into the situation at Philippi, the condition of Paul, and the relation between the apostle and the Philippian believers. The church at Philippi was led by bishops and deacons (ch. 1:1). Its members were suffering persecution (v. 29). Apparently there had been some tendency to discord, especially between two of the women members (ch. 4:2), but there is no hint of moral corruption or erroneous doctrine. There is little to disturb the joy and thankfulness with which the apostle contemplates the Philippians' growth in grace. Their love for him is unchanged. They had sent Epaphroditus, one of their leaders, to convey their gifts and to minister to Paul in his affliction (ch. 2:25). Paul thought that he might be released soon, and expressed a hope of shortly seeing them again (chs. 1:26; 2:24). Later, he was freed and for a time

worked among the churches he had helped to establish, possibly including the church at Philippi (see AA 487).

The immediate occasion for the writing of the letter was that Epaphroditus, who had been seriously ill during part of his stay with Paul in Rome, was now well enough to return home to Philippi (ch. 2:25-30). The church was eager to have Epaphroditus come to them, and Paul wished to take advantage of the opportunity to send a message thanking his friends for sending him gifts, telling them of his condition, and reminding them of his prayerful interest in them.

4. THEME

The Epistle to the Philippians is a letter from a friend to friends, a letter of spiritual counsel, written in acknowledgment of loving help. Paul tells the Philippian believers of his bonds, of the progress of the gospel at Rome, of the endeavors of certain adversaries to distress him by factious opposition, preaching Christ, as they did, out of envy and party spirit (ch. 1:12-17). He tells them of the inward peace and joy that bore him up in all his afflictions. He feels sure of their sympathy; he writes in the fullest confidence of Christian friendship. His joy is their joy. He tells them of the uncertainty of his future; he does not know how his trial will end, in death or in life. He is prepared for either event—holy life is blessed, a holy death also blessed (vs. 19-24). He tells them of his thankful acceptance of their gifts. He had been unwilling to receive aid from other churches, but with them he was on terms of the very closest intimacy, and that affectionate and trusting friendship made him ready to accept their help (ch. 4: 4-17). He valued it, not so much as an alleviation of his own hardships, but rather as an additional evidence of their love to him and of their growth in that charity which is the first of Christian graces. For himself, he was content. He had learned to be self-sufficient in the Christian sense: none felt his own weakness more than he, but he could do all things through the strength of Christ (vs. 10-13).

Thus the theme of the epistle is joy in Christ. Though it was written in prison, with Paul unaware of what lay ahead, the words "joy" and "rejoice" are used again and again. The phrase "in Christ" is used repeatedly, and when joined with the thought of joy, well expresses the theme of the

5. OUTLINE

epistle

I. Introduction, 1:1-11.

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- C. Prayer for their continued growth, 1:9-11.

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- D. Christ, the supreme pattern of humility, 2:5-11.
- E. Practical application of the pattern, 2:12-16.

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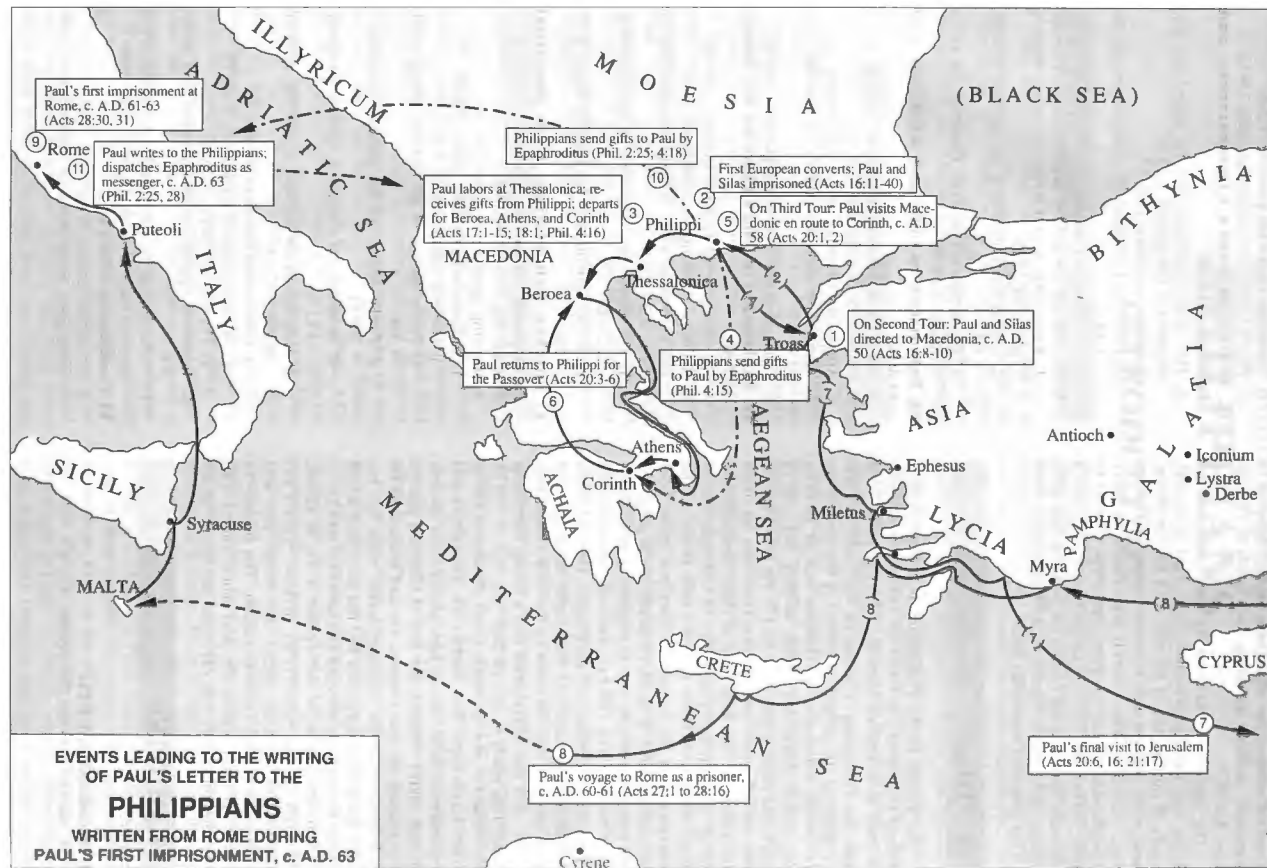
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- D. Exhortation to joyfulness, freedom from anxiety, the pursuit of all good aims, 4:4-9.

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PHILIPPIANS

Introduction (1:1-11)

Salutation to the Philippians

- 1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the 'bishops and deacons:
- 2 Grace *be* unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Thanksgiving for His Converts

- 3 I thank my God upon every remembrance of you.
- 4 Always in every prayer of mine for you all making request with joy.
- 5 For your fellowship in the gospel from the first day until now;
- 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:
- 7 Even as it is meet for me to think this of you all, because 'I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are 'partakers of my grace.
- 8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

Prayer for Their Continued Growth

- 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;
- 10 That ye may 'approve things that are excellent; that ye may be sincere and without offence till the day of Christ;
- 11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Paul's Imprisonment and Its Effect on the Progress of the Gospel (1:12-17)

Added Publicity

- 12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the

1:1 Rom 1:1, 1 Co 1:1, Ac 16:1-3, 1:2 Rom 1:7, 2 Co 1:1, 1 Pe 1:2, 1:3 Rom 6:17, Eph 1:15-16, Col 1:3-4, 1:4 Php 1:9-11, Eph 1:3, 1 Th 1:2, 1:5 Php 1:7, Phip 3:1, Ac 16:15, Rom 15:26, 1 Co 1:9, 1:6 2 Co 1:15, 2 Co 2:3, 2 Co 7:16, 2 Th 3:1, Heb 10:35, 1:7 1 Co 13:7, 1 Th 1:2-5, 1 Th 5:5, Heb 6:9-10, 1:8 Rom 1:9, Rom 9:1, Gal 1:20, 1:9 Phip 1:4, Phip 3:15-16, Job 17:9, 1:10 Isa 7:15-16, Am 5:14-15, Mic 5:2, Jn 3:20, Rom 2:18, 1:11 Phip 4:17, Ps 1:3, Ps 92:12-14, Isa 5:2, 1K 13:6-9, 1:12 Ac 21:28, Ac 22:1-30, Ac 28:1-31, 1:13 Ac 20:23-24, Ac 28:20, Eph 3:1, Eph 4:1, 1 Pe 1:12-16, 1:14 Phip 4:1, Col 2:7, Ac 4:23-31, 2 Co 1:3-7, 1:15 Phip 1:16, Phip 1:18, Ac 5:12, Ac 8:5, 1 Co 1:23, 1:16 Phip 1:10, 2 Co 2:17, 2 Co 4:1-2, Job 6:11, Job 16:4, Ps 69:25, 1:17 Phip 1:7, Rom 1:14-17, 1 Co 9:16-17, Gal 2:7-8, 1:18 Rom 3:9, Rom 6:15, 1 Co 10:19, 1:19 Rom 8:28, 1 Co 4:17, 1 Pe 1:7-9, 2 Co 1:11, 1:20 Ps 62:5, Pr 10:28, Pr 24:18, Rom 8:19, 1 Pe 2:5, 1:22 Phip 1:21, 2 Co 10:3, Gal 2:20, Col 2:1, 1 Pe 4:2, Ps 71:18, Isa 38:18-19, Ge 21:26, 1:23 2 Sa 24:13, 1 Th 2:13, 1K 12:50, 2 Co 6:12,

1

1 or, overseers
2 or, mention
3 or, finish

furtherance of the gospel;

- 13 So that my bonds in Christ are manifest in all the palace, and in all other places;

Increased Witness by Church Members

- 14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Contentious Preaching

- 15 Some indeed preach Christ even of envy and strife; and some also of good will:
- 16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:
- 17 But the other of love, knowing that I am set for the defence of the gospel.

Paul's Attitude Toward His Imprisonment (1:18-26)

Rejoicing That Christ Is More Widely Preached

- 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

Conviction Concerning Its Spiritual Benefit

- 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

Determination to Exalt Christ in Life or in Death

- 20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.
- 21 For to me to live is Christ, and to die is gain.
- 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I will not.
- 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Php

1:21 (Gal. 2:20; see EGW on Gal. 6:14; Rev. 3:1). What is a Christian?—When the apostle Paul, through the revelation of Christ, was converted from a persecutor to a Christian, he declared that he was as one born out of due time. Henceforward Christ was all and in all to him. "For to me to live is Christ," he declared. This is the most perfect interpretation in a few words, in all the Scriptures, of what it means to be a Christian. This is the whole truth of the gospel. Paul understood what many seem unable to comprehend. How intensely in earnest he was! His words show that his mind was centered in Christ, that his whole life was bound up with his Lord. Christ was the author, the support, and the source of his life (RH Oct. 19, 1897).

(2 Cor. 11:26, 27; Eph. 4:13.) Paul's Moral Stature.—Paul attained to the full moral stature of a man in Christ Jesus. By what a process was his soul developed! His life was a continual scene of hardship, conflict, and toil (2 Cor. 11:26, 27 quoted) (Letter 5, 1880).

2:5 (John 8:12; see EGW on Titus 2:10). Light for the Humble.—"Let this mind be in you, which was also in Christ Jesus." If you strive in all humility to understand what is the mind of Christ, you will not be left in darkness. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life" (YI Oct. 13, 1892).

2:5-8 (John 1:1-3, 14; Heb. 2:14-18; see EGW on Mark 16:6; Luke 22:44; John 10:17, 18; Rom. 5:12-19; 2 Cor. 8:9; 1 Tim. 2:5; Heb. 3:1-3). The Humble Circumstances of Christ's Life.—After Christ had condescended to leave his high command, step down from an infinite height and assume humanity. He could have taken upon Him any condition of humanity He might choose. But greatness and rank were nothing to Him, and He selected the lowest and most humble walk of life. The place of His birth was Bethlehem, and on one side His parentage was poor, but God, the owner of the world, was His Father.

4 or, ye have me in your heart 5 or, with me of grace 6 or, sense 7 or, try 8 or, differ 9 or, for Christ 10 or, Caesar's court 11 or, to all others

- 24 Nevertheless to abide in the flesh is more needful for you.
- 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith:
- 26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

Exhortation to Unity and Self-denial (1:27-2:16)

Need for Steadfast Fearlessness

- 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;
- 28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

Endurance of Suffering

- 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;
- 30 Having the same conflict which ye saw in me, and now hear to be in me.

Appeal for Christian Unity And Humility

- 2** If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,
- 2 Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind.
- 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- 4 Look not every man on his own things, but every man also on the things of others.

Christ, the Supreme Pattern of Humility

- 5 Let this mind be in you, which was also in Christ Jesus:
- 6 Who, being in the form of God, thought it not robbery to be equal with God:

1:24 Php 1:22, Php 1:25-26, Jo 16:7, Ac 20:29-31
1:25 Php 2:24, Ac 20:25, Lk 22:32, Jo 21:15-17, Ac 11:23
1:26 Php 2:16-18, Php 3:1, 88 5:1, Jo 16:22, Jo 16:21, 2 Co 1:14
1:27 Php 3:18-21, Eph 4:1, Col 1:10, 1 Th 2:11-12
1:28 Isa 51:7, Isa 51:12, Mt 10:28, Lk 12:47, Lk 12:21
1:29 Ac 5:41, Rom 5:3, Jas 1:2, 1 Pe 4:13
1:30 Jo 16:33, Rom 8:35-37, 1 Co 1:9-11, 1 Co 15:40-42
2:1 Php 3:3, Lk 2:10-11, Lk 2:25
2:2 Php 2:16, Php 1:1, Php 1:26-27
2:3 Php 2:11, Php 1:15-16, Pr 13:10
2:4 Mt 18:6, Rom 12:15, Rom 14:19-22
2:5 Mt 11:29, Mt 20:26-28, Lk 22:27
2:6 Isa 7:11, Isa 8:8, Isa 9:6, Jer 2:6
2:7 Ps 22:6, Isa 49:7, Isa 50:5, Isa 52:14
2:8 Mt 17:2, Mk 9:2-3, Lk 9:29
2:9 Ge 4:15, Ps 26:12, Ps 8:5-8
2:10 Ge 4:13, Isa 53:25, Mt 27:29
2:12 Php 1:1, 1 Co 1:14, 1 Pe 2:11, Php 1:5
2:13 2 Ch 40:12, Isa 26:12, Jer 31:33
2:14 Php 2:3, Ex 16:8, Nu 14:27
2:15 Lk 1:6, 1 Co 18: Eph 5:27
2:16 Php 1:27, Ps 10:9, Ps 117, Mt 10:27
2:17 Php 2:30, Php 1:20, Ac 20:24, Ac 21:13
2:19 Php 1:21, Jer 17:5, Mt 12:21, Rom 15:12
2:20 Php 2:2, Php 2:22, Ps 55:13, Pr 31:29
2:21 Php 2:4, Isa 56:11, Mal 1:10, Mt 16:24

2
1 or habit
2 or, sincere
3 or, shine ye

- 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
- 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
- 9 Wherefore God also hath highly exalted him, and given him a name which is above every name:
- 10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth:
- 11 And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Practical Application of the Pattern

- 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
- 13 For it is God which worketh in you both to will and to do of *his* good pleasure.
- 14 Do all things without murmurings and disputings:
- 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world:
- 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Explanation of Paul's Plans for the Future (2:17-30)

His Plan to Send Timothy to Them

- 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.
- 18 For the same cause also do ye joy, and rejoice with me.
- 19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
- 20 For I have no man likeminded, who will naturally care for your state.
- 21 For all seek their own, not the things

No trace of luxury, ease, selfish gratification, or indulgence was brought into His life, which was a continual round of self-denial and self-sacrifice. In accordance with His humble birth, He had apparently no greatness or riches, in order that the humblest believer need not say Christ never knew the stress of pinching poverty. Had He possessed the semblance of outward show, of riches, of grandeur, the poorest class of humanity would have shunned His society; therefore He chose the lowly condition of the far greater number of the people (MS 9, 1896).

Faith Not to Rest on Evidences of Sight.—Before Christ left heaven and came into the world to die, He was taller than any of the angels. He was majestic and lovely. But when His ministry commenced, He was but little taller than the common size of men then living upon the earth. Had He come among men with His noble, heavenly form, His outward appearance would have attracted the minds of the people to Himself, and He would have been received

without the exercise of faith. . . .

The faith of men in Christ as the Messiah was not to rest on the evidences of sight, and they believe on Him because of His personal attractions, but because of the excellence of character found in Him, which never had been found, neither could be, in another (2SP 39).

(Col. 2:9; Eph. 3:9; 1 Peter 1:11, 12.) **The Mystery Into Which Angels Desire to Look.**—In Christ dwelt all the fullness of the Godhead. But the only way in which He could reach men was to veil His glory by a garb of humanity. The angels beheld the hiding of His glory; that divinity might touch humanity. Christ ever retained the utmost hatred for sin, but He loved the purchase of His blood. He suffered in the place of sinful men, taking them into union with Himself.

This is the mystery into which angels desire to look. They desire to know how Christ could live and work in a fallen world, how He could mingle with sinful humanity. It

which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

His Hope of Being Soon Released

24 But I trust in the Lord that I also myself shall come shortly.

The Illness and Recovery of Epaphroditus

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

A Recommendation for Epaphroditus

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and 'hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Further Exhortation, With Doctrinal Parenthesis (3:1-4:9)

Rejoicing in the Lord

3 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

Warning Against Two Errors:

Judaism: The True Circumcision

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in

2:22 Ac 16:3-12; 2 Co 2:9; 2 Co 8:8; 2 Co 9:22;

2:23 1 Sa 22:3

2:24 Php 2:19; Php 1:25-26; Rom 15:28-29;

2:25 Phm 4; 2 Co 2:13; 2 Co 8:22; Phm 1;

2:26 Php 1:3; Php 1:8; Php 4:1; 2 Sa 13:49;

2:28 Php 2:26; Ge 15:27-28; Ge 46:29-30;

2:29 Mt 10:40-41; Lk 9:5; Jn 13:20; Rom 16:17;

2:30 1 Co 15:5; 1 Co 16:10; Php 2:17; Php 2:27;

3:1 Php 4:8; 2 Co 13:11; Eph 6:10; 1 Th 1:11;

3:2 Pr 26:11; Isa 56:10-11; Mt 7:6; Mt 7:15;

3:3 Ge 17:5-11; Dt 10:16; Dt 30:6; Jer 4:4;

3:4 2 Co 11:18-22;

3:5 Ge 17:12; Lk 2:21; Jn 7:21-24; Ac 22:3;

3:6 2 Sa 21:2; 2 Ki 10:16; Ac 21:20; Rom 10:2;

3:7 Php 3:4-6; Php 3:8-10; Ge 19:17; Ge 19:26;

3:8 Nu 14:30; Ps 126:6; Lk 11:20; 1 Co 9:10; 1 Jn 2:19;

3:9 Ge 7:23; Dt 19:3-4; Heb 6:18; 1 Pe 3:19-20;

3:10 Php 3:8; 1 Jn 2:3; 1 Jn 5:21-29;

3:11 Ps 19:7; Ac 27:12; Rom 11:14; 1 Co 9:22;

3:12 Php 3:13; Php 3:16; Ps 119:5; Ps 119:175-176;

3:13 Php 3:8; Php 3:12; Php 1:18-21; Php 4:11-13;

3:14 Lk 16:10; 2 Co 1:17-5; 1 Th 4:7-8; Rev 3:21;

3:15 Rom 15:1; 1 Co 2:6; 1 Co 11:20; Col 1:28;

7 or, honour such

the flesh.

Paul's Distrust of His Hebrew Background

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more;

5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

Paul's Distrust of His Present Experience

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

Necessity of Continual, Unified Progress

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even

was a mystery to them that He who hated sin with intense hatred felt the most tender, compassionate sympathy for the beings that committed sin (ST Jan. 20, 1898).

(Col. 1:26, 27.) **An Unexplainable Blending.**—Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery—the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery (Letter 5, 1889).

The Most Marvelous Thing in Earth or Heaven.—When we want a deep problem to study, let us fix our minds on the most marvelous thing that ever took place in earth or heaven—the incarnation of the Son of God. God gave His Son to die for sinful human beings a death of ignominy and shame. He who was Commander in the

heavenly courts laid aside His royal robe and kingly crown, and clothing His divinity with humanity, came to this world to stand at the head of the human race as the pattern-man. He humbled Himself to suffer with the race, to be afflicted in all their afflictions.

The whole world was His, but so completely did He empty Himself that during His ministry He declared, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" [Heb. 2:14-18 quoted] (MS 76, 1903).

Christ Above All Law.—The Son of God came voluntarily to accomplish the work of atonement. There was no obligatory yoke upon Him; for He was independent and above all law.

The angels, as God's intelligent messengers, were under the yoke of obligation; no personal sacrifice of theirs could atone for fallen man. Christ alone was free from the claims of the law to undertake the redemption of the sinful race.

this unto you.

- 16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

Materialism: Exhortation to Imitate Paul

- 17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Warning Against Sensualists

- 18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:
19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

The Blessed Hope

- 20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Renewed Appeal for Steadfastness and Unity

- 4 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.
2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.
3 And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

Ph

Exhortation to Joyfulness, Freedom from Anxiety, the Pursuit of All Good Aims

- 4 Rejoice in the Lord alway: and again I say, Rejoice.
5 Let your moderation be known unto all men. The Lord is at hand.
6 Be careful for nothing; but in every thing

3:17 Ph 4:9; 1 Co 13:16; 1 Co 10:32-11:1;
3:18 1sa 40:31; Da 4:37; Gal 2:14; Eph 4:17;
3:19 Mt 25:31; Lk 12:45-46; 2 Co 11:15;
3:20 Ph 1:18-21; Ps 16:11; Ps 17:15;
3:21 1 Co 15:42-44; 1 Co 15:48-51; Mt 17:2.

4:1 Ph 3:20-21; 2 Pe 3:11-14; Ph 1:8;
4:2 Ph 2:2-3; Ph 3:16; Ge 45:24; Ps 133:1-3;
4:3 Ph 4:2; Rom 12:1; Phm 8-9;
4:4 Ph 3:1; Rom 12:12; Ps 34:1-2; Ps 105:1-2;
4:5 Mt 5:39-42; Mt 6:25; Mt 6:31; Lk 6:29-35;

4:6 Da 3:16; Mt 6:25-34; Mt 10:19; Mt 13:22;
4:7 Ph 1:2; Nu 9:26; Job 22:21; Job 34:29;
4:8 Ph 3:1; Rom 12:9-21; 1 Co 13:4-7; Gal 5:22;

4:9 Ph 4:17; 1 Co 10:31-11:1; 1 Th 1:6;
4:10 Ph 1:1; Ph 1:3; 2 Co 7:6-7; 2 Co 11:9; Gal 6:6;
4:11 1 Co 11:12; 2 Co 6:10; 2 Co 8:9; 2 Co 11:27;
4:12 1 Co 4:9-13; 2 Co 6:4-10; 2 Co 10:1; 2 Co 10:10;
4:13 1 Jo 1:3-5; 1 Jo 15:7; 2 Co 5:4-5; 2 Co 12:9-10;

4:14 1 Ki 8:18; 2 Ch 6:8; Mt 25:21; 3 Jo 5:4;

4:15 2 Ki 5:16; 2 Ki 5:20; 2 Co 11:8-12;
4:16 1 Th 2:9; 1 Th 2:18

4:17 Ph 1:11; Mat 1:10; Lk 20:35-36; 1 Co 9:12-15;
4:18 Ph 4:12; 2 Th 1:3; Ph 2:25-26; 1 Th 12:3-8.

4

1 or, venerable
2 or, is revived
3 or, I have received all

by prayer and supplication with thanksgiving let your requests be made known unto God.

- 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Conclusion (4:10-23)

Acknowledgment of Their Gift

- 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.
11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.
12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.
13 I can do all things through Christ which strengtheneth me.
14 Notwithstanding ye have well done, that ye did communicate with my affliction.
15 Now ye Philipians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.
16 For even in Thessalonica ye sent once and again unto my necessity.
17 Not because I desire a gift: but I desire fruit that may abound to your account.
18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an

He had power to lay down His life and to take it up again. "Being in the form of God," He "thought it not robbery to be equal with God" (SW Sept. 4, 1906).

(Ex. 3:5.) **Christ's Humanity a Golden Chain.**—To redeem man, Christ became obedient unto death, even the death of the cross. The humanity of the Son of God is everything to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. This is to be our study. Christ was a real man, and He gave proof of His humanity in becoming a man. And He was God in the flesh.

When we approach the subject of Christ's divinity clothed with the garb of humanity, we may appropriately heed the words spoken by Christ to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We must come to the study of this subject with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, and will repay the searcher who digs deep for hidden truth (MS 67, 1898).

2:6 (John 1:1-3, 14; see EGW on John 1:1-3; Rev. 12:10). **Equality Between Christ and the Father.**—

Christ's position with His Father is one of equality. This enabled Him to become a sin-offering for transgressors. He was fully sufficient to magnify the law and make it honorable (MS 48, 1893).

2:7. See EGW on Matt. 26:42.

2:7, 8. See EGW on Heb. 2:17.

2:9. See EGW on Matt. 27:21, 22, 29.

2:10, 11. See EGW on Rom. 3:19.

2:12. See EGW on Gal. 5:6.

2:12, 13. See EGW on Rom. 12:2; 2 Peter 1:5-11.

3:5, 6. See EGW on Rom. 7:7-9.

3:8 (John 17:3; Col. 1:19; see EGW on Rev. 3:1). **The Highest Science.**—In Christ all fullness dwells. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (MS 125, 1907).

3:8-10. **Paul's Estimate of God's Grace.**—[Phil. 4:8, 9 quoted.] The righteousness that before he [Paul] had

odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

- 19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Salutations from All to All, Benediction

- 20 Now unto God and our Father be glory

4:19 2 Sa 22:7; 2 Ch 19:13; Ne 5:19;
4:20 Php 1:11; Ps 72:19; Mt 6:9;
4:21 Rom 16:3-16; Phil 1:1; 1 Co 1:2;
4:22 Rom 16:16; 2 Co 13:13; Heb 13:24;
1 Pe 5:13;
4:23 Rom 16:20; Rom 16:24;

for ever and ever. Amen.

- 21 Salute every saint in Christ Jesus. The brethren which are with me greet you.
22 All the saints salute you, chiefly they that are of Caesar's household.
23 The grace of our Lord Jesus Christ be with you all. Amen.

thought worth so much was now worthless in his sight. His own righteousness was unrighteousness. The deep longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

He would know for himself the power of the Saviour's grace. He trusted in His power to save even him, who had persecuted the church of Christ. In his estimation no treasure could equal the value of the gift of the knowledge of Christ (MS 89, 1903).

3:9. See EGW on Col. 2:10.

3:12. See EGW on 2 Cor. 12:1-4; 2 Peter 3:18.

3:12-15. See EGW on Rev. 3:18-21.

3:13. **This One Thing I Do.**—Paul's calling demanded from him service of varied kinds—working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do."

One thing he kept steadfastly before him in all his work—to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blasphemous, it had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose (Letter 107, 1904).

4:8. See EGW on Ps. 19:14.

4:18. See EGW on Acts 10:1-4.

4:19. **Fully Filled by the Grace of Christ.**—Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant.

All who seek of Him shall find. All who knock will have the door opened to them. The excuse will not be made, Trouble Me not; the door is closed; I do not wish to open it. Never will one be told, I cannot help you. Those who

beg at midnight for loaves to feed the hungry souls will be successful.

In the parable, he who asks bread for the stranger, receives "as many as he needeth." And in what measure will God impart to us that we may impart to others? "According to the measure of the gift of Christ." Eph. 4:7. Angels are watching with intense interest to see how man is dealing with his fellow men. When they see one manifest Christlike sympathy for the erring, they press to his side and bring to his remembrance words to speak that will be as the bread of life to the soul. So "God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. Your testimony in its genuineness and reality He will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness.

Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people.

Let your heart break for the longing it has for God, for the living God. The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, ask for yourself all that God has promised.

Let the glorious conceptions of God possess your mind. Let your life be knit by hidden links to the life of Jesus. He who commanded the light to shine out of darkness is willing to shine in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart. Christ will lead you to the threshold of the Infinite. You may behold the glory beyond the veil, and reveal to men the sufficiency of Him who ever liveth to make intercession for us (COL 148, 149).

Php

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mediators for men, brought them salvation, and merited their worship. At the same time these teachers insisted on an extremely legalistic ceremonialism, following the Jewish pattern, and emphasizing circumcision, taboos in matters of food and drink, and observance of festivals. Against such teachings Paul wrote the Colossian epistle.

The place of writing of this epistle was doubtless Rome and the time of writing about A.D. 62, during the time of Paul's first imprisonment.

4. THEME

In the Epistle to the Colossians, Paul expresses himself strongly against the heresy prevalent in that church.

In Galatians and elsewhere he rebuts Judaism solely, but here his target is hybrid. Not only is Paul concerned to refute Judaizing legalism, he also must contend with certain pagan elements that sought to degrade or eclipse the office of Christ. Therefore he attacks the idea of angelic intermediaries as agents of creation and mediation. He declares that Christ is Creator and Mediator exclusively (ch. 1:16, 20). Christ is the "head" of both material and spiritual things (chs. 1:18; 2:19). There exists in Him no dualism. The same Jesus is over all (ch. 1:18). He sustains all things (v. 17). He is God (v. 15). In Him the "fulness" dwells (v. 19). He needs no subsidiaries, or emanations. Paul asserts that in Christ are "all the treasures of wisdom and knowledge" (ch. 2:3). The consummate, saving mystery is not some esoteric knowledge concerning the various orders of angels (see on ch. 1:16), but "Christ in you, the hope of glory" (v. 27). Therefore he condemns the worship of angels, which the false teachers advocated, as a denial of Christ's perfection as sustainer and mediator (ch. 2:18, 19).

The apostle also deals with the moral results of these heresies. Too rigid asceticism and unbridled license are alike prohibited (chs. 2:16, 20, 21; 3:5, 8, 9). Both heresies claim sovereignty for the human will. This "will worship" is a false, or inverted, humility, and therefore reprehensible. All carnal indulgences (and the apostle's list is well-nigh exhaustive) are stringently condemned. Paul presents Christ as the Creator and Sustainer of the universe, the Head and Mediator and Emancipator

of the church. In Christ, principle is substituted for ceremonial. Clearly, logically, vigorously, the apostle writes to his friends at Colossae, persuading them to turn from vain and vapid speculations to the reality of the gospel of Christ.

5. OUTLINE

I. Introduction, 1:1-13.

- A. Opening salutation, 1:1, 2.
- B. Paul's thankfulness for the progress of the Colossians, 1:3-8.
- C. Prayer for future advancement in knowledge and good works, 1:9-11.
- D. Thanksgiving for the blessings of God, 1:12, 13.

II. Doctrinal Section, 1:14 to 2:3.

- A. The pre-eminence of Christ, 1:14-19.
- B. The work of Christ, 1:20-22.
- C. The ministry of Christ's undershepherd, Paul, 1:23 to 2:3.

III. Didactic Section, 2:4-23.

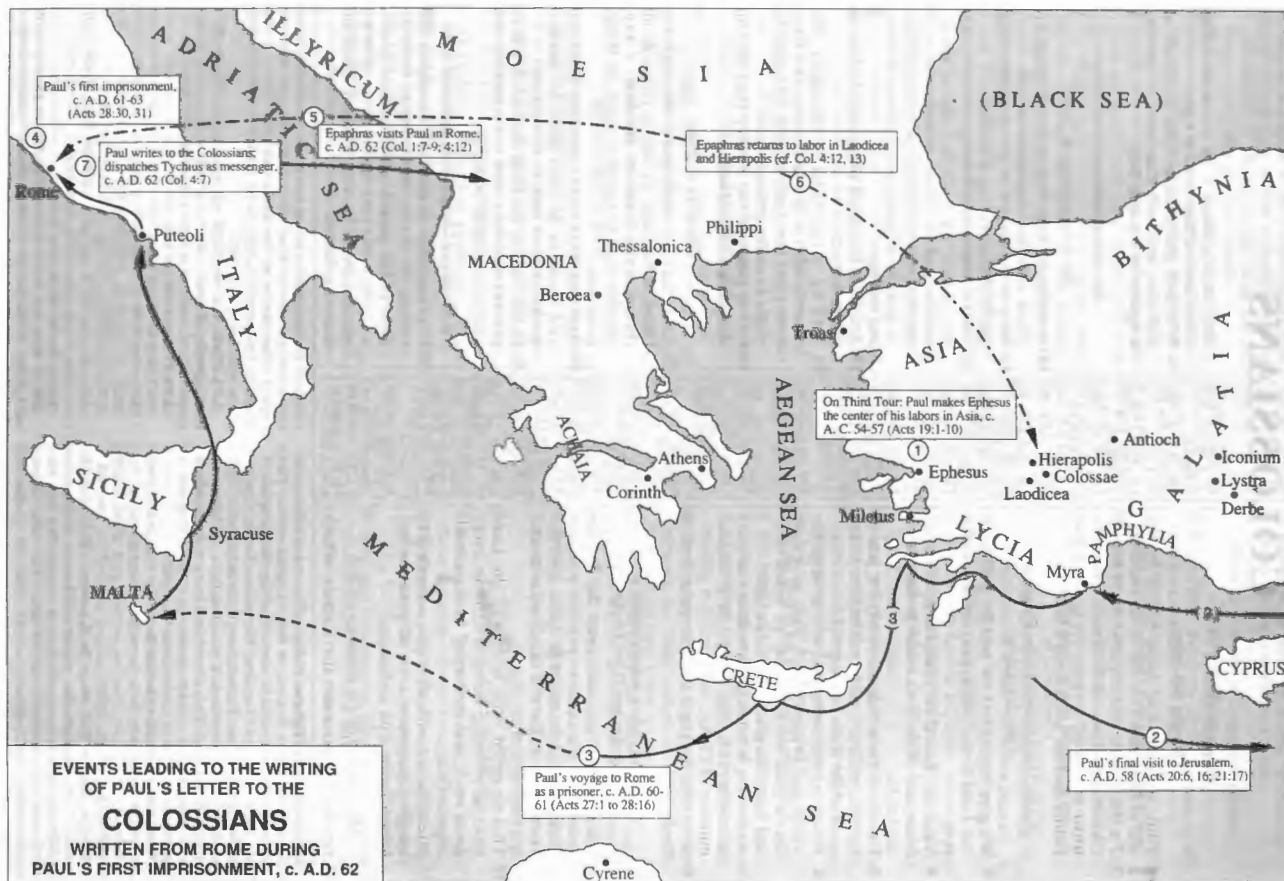
- A. Warning against error, 2:4-8.
- B. Christ the solution of doctrinal problems, 2:9-23.
 1. Christ the fullness of God, 2:9.
 2. Christ the head of all principality and power, 2:10.
 3. Christ the medium and motive power of conversion, 2:11-13.
 4. Christ the end of the outmoded legalistic systems, 2:14-17.
 5. Warnings against false philosophies and speculation, 2:18-23.

IV. Hortatory Section, 3:1 to 4:6.

- A. Dead to the world, the Christian lives for Christ alone, 3:1-4.
- B. The passions of the flesh put away by the power of Christ, 3:5-11.
- C. True Christlikeness developed by the Christian believer, 3:12-17.
- D. Duties of social relationships, 3:18 to 4:1.
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- E. General instruction, 4:2-6.

V. Conclusion, 4:7-18.

- A. Personal explanations, 4:7-9.
- B. Salutations and greetings, 4:10-18.



COLOSSIANS

Introduction (1:1-13)

Opening Salutation

- 1** Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother,
2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Paul's Thankfulness for the Progress of the Colossians

- 3** We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,
4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints,
5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;
6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:
7 As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ;
8 Who also declared unto us your love in the Spirit.

Prayer for Future Advancement in Knowledge and Good Works

- 9** For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness:

Thanksgiving for the Blessings of God

- 12** Giving thanks unto the Father, which

1:1 Rom 1:1, 1 Co 1:1, 2 Co 4:1, Eph 1:1, Phil 1:1.

1:2 Ps 16:3, 1 Co 1:2, Gal 9:9, Eph 1:1, 1 Co 1:17.

1:3 Rom 1:8-9, 1 Co 1:4, Eph 1:15, Phil 1:3-5, Phil 3:6.

1:4 Gal 1:9, 2 Co 7:1, Eph 1:15, 1 Th 3:6, 3 Jo 4, Gal 5:6.

1:5 Col 1:23, Col 1:27, Ac 25:6, Ac 25:15.

1:6 Col 1:24, Ps 98:3, Mt 2:14, Mt 28:19, Mk 16:15.

1:7 Col 4:12, Phil 2:3, Phil 2:19-22, Phil 2:25, Nu 12:7.

1:8 Col 1:4, Rom 8:5, Rom 15:30, Gal 5:22, 2 Ti 1:7, 1 Pe 1:22.

1:9 Col 1:3-4, Col 1:6, Rom 1:8-10, Eph 1:15-16, 1 Sa 12:23.

1:10 Col 2:6, Col 4:5, Mic 4:5, Rom 4:12, Rom 6:4, Eph 4:1.

1:11 Isa 45:24, 2 Co 12:9, Eph 3:16, Eph 6:10, Phil 4:13, Ex 15:6.

1:12 Col 3:15, Col 3:17, 1 Ch 29:20, Ps 79:13, Ps 107:21-22.

1:13 Isa 49:21-25, Isa 53:12, Mt 12:29-30, Ac 26:18.

1:14 Mt 20:28, Ac 20:28, Rom 8:24-25, Gal 3:16.

1:15 Ex 24:10, Nu 12:8, Eze 1:26-28, Ju 1:18, Ju 1:9.

1:16 Col 1:15, Ps 102:25-27, Isa 40:9, 12, Isa 41:21, Ju 1:4.

1:17 Col 1:15, Pr 8:22-23, Isa 43:11-13, Isa 44:6, Mic 5:2.

1:18 Col 1:21, Col 2:10-13, 1 Co 11:4.

1:19 Col 2:3, Col 2:9, Col 3:11, Mt 11:25-27, Lk 10:21.

1:20 Col 1:21-22, Lev 6:40, Ps 85:10-11.

1:21 Rom 1:30, Rom 5:9-10, Rom 8:7, 8, 1 Co 6:9-11.

1:22 Rom 7:1, Eph 2:15-16, Heb 10:10.

1:23 Ps 92:13-14, Ps 125:5, Eze 18:26, Hos 6:3-4, Zep 1:6, Mt 24:13, Lk 8:13-15.

hath made us meet to be partakers of the inheritance of the saints in light:

- 13** Who hath delivered us from the power of darkness, and hath translated us into the kingdom of 'his dear Son:

Doctrinal Section (1:14-2:3)

The Pre-eminence of Christ

- 14** In whom we have redemption through his blood, even the forgiveness of sins:
15 Who is the image of the invisible God, the firstborn of every creature:
16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:
17 And he is before all things, and by him all things consist.
18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
19 For it pleased the Father that in him should all fulness dwell:

The Work of Christ

- 20** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.
21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled
22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

The Ministry of Christ's Undershepherd, Paul

- 23** If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Instruction of Highest Value.—The manifestation of real goodness is the bearing of fruit in good works. This bears the endorsement of heaven. Read the first chapter of Paul's Epistle to the Colossians. The instruction it contains is of the highest value. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions. True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer of them (Letter 58, 1900).

What Our Churches Should Be.—The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be (Letter 161, 1903).

1:9-11. God's Will May Be Known.—[Col. 1:9-11 quoted.] How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be "filled with the knowledge of his will." The Holy Ghost would never have inspired Paul to offer this prayer in

behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to this people as they need a clearer understanding of His will (Letter 179, 1902).

1:15 (Heb. 1:3; see EGW on Acts 1:11). The Perfect Photograph of God.—We have only one perfect photograph of God, and this is Jesus Christ (MS 70, 1899).

1:15-17. See EGW on John 1:1-3.

1:17. See EGW on Acts 1:28.

1:19. See EGW on Phil. 3:8.

1:20. See EGW on John 3:14-17.

1:26. See EGW on 2 Cor. 12:1-4.

1:26, 27. See EGW on John 1:1-3, 14; Rom. 16:25; Eph 1:3-6; Phil. 2:5-8; 1 Tim. 3:16; Rev. 22:14.

2:2, 3. See EGW on Eph. 1:3-6.

2:8 (1 Tim. 4:1; 6:20; 2 Tim. 2:14-18, 23-26; see EGW on 1 John 2:18). Nature Exalted Above Nature's God.—

¹ 1 Gr. the Son of his love ² or, among all ³ or, making ⁴ or, by your mind in

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, ^{to fulfil the word of God:}

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ ⁱⁿ you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

2 For I would that ye knew what *great* conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 ^{In} whom are hid all the treasures of wisdom and knowledge.

Didactic Section (2:4-23)

Warning Against Error

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the

1:24 Mt 5:11-12; Ac 5:41; Rom 5:3; 2 Co 7:4; Eph 3:1.

1:25 Gal 1:23; 1 Th 3:2; 1 Ti 4:6; Rom 15:15-18; 1 Co 9:17.

1:26 Rom 16:25-28; 1 Co 2:7; Eph 3:5-10; Ps 25:14; Mt 13:11.

1:27 1 Co 2:12-14; 2 Co 2:14; 2 Co 4:6; Gal 1:15-16; Col 2:3.

1:28 Ac 19:20; Ac 5:42; Ac 8:5; Ac 8:35; Ac 9:20; Ac 10:36.

1:29 Col 4:12; 1 Co 15:10; 2 Co 5:9; 2 Co 6:5; 2 Co 11:23.

2:1 Col 1:24; Col 1:29; Col 3:12; Ge 30:8; Ge 42:20-30.

2:2 Col 4:8; Isa 40:1; Rom 15:13; 2 Co 1:4-6; 1 Th 3:2.

2:3 Col 1:9; Col 1:19; Col 3:16; Rom 11:33; 1 Co 1:24.

2:4 Col 2:8; Col 2:18; Mt 23:4; Mt 20:24; Mk 15:22.

2:5 Col 2:1; 1 Co 5:3-4; 1 Th 2:17; 2 Ch 29:5; 1 Co 11:34.

2:6 Mt 10:30; Jn 1:12-13; Jn 13:20; 1 Co 1:50; Heb 3:14; 1 Jn 5:11-12.

2:7 Col 1:23; Ps 1:3; Jn 9:23-15; Isa 61:3; Jer 17:8; Eze 17:23-24.

2:8 Dt 6:12; Mt 7:15; Mt 10:17; Mt 16:6; Php 3:2.

2:9 Col 2:2-3; Col 1:19; Isa 7:16.

2:10 Col 3:11; 1 Jn 1:16; 1 Co 1:30-31; 2:11 Dt 10:16; Dt 30:6; Jer 1:1; Rom 2:29; Php 4:3.

2:12 Rom 6:4-5; Rom 6:5; 1 Co 12:13.

2:13 Eze 5:1-10; 1 K 9:60; 1 K 15:24.

2:14 Nu 5:23; Ne 9:5; Ps 51:1; Ps 51:9.

2:15 Ge 3:15; Ps 68:18; Isa 49:24-25.

2:16 Rom 1:13; Rom 14:10; Gal 2:12; 1 Jn 4:11.

2:17 Jn 1:17; Heb 8:5; Heb 9:9.

2:18 Col 2:4; Col 2:8; Ge 3:15.

2:19 Gal 2:6-9; Gal 1:18; Gal 1:6-9.

5 or, fully to preach the word

6 or, among

tradition of men, after the rudiments of the world, and not after Christ.

Christ the Solution of Doctrinal Problems: Christ the Fullness of God

9 For in him dwelleth all the fulness of the Godhead bodily.

Christ the Head of All Principality and Power

10 And ye are complete in him, which is the head of all principality and power:

Christ the Medium and Motive Power of Conversion

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Christ the End of the Outmoded Legalistic Systems

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them ⁱⁿ it.

16 Let no man therefore judge you ⁱⁿ meat, or in drink, or ⁱⁿ respect of an holyday, or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

Warnings Against False Philosophies and Speculation

18 Let no man ^{Col} beguile you of your reward ⁱⁿ a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit

No man can ever truly excel in knowledge and influence unless he is connected with the God of wisdom and power. All the philosophies of human nature have led to confusion and shame when God has not been recognized as all in all.

The most profound intellects of the world, when not enlightened by God's Word, become bewildered and lost while trying to investigate the matters of science and revelation. The Creator and His works are beyond finite comprehension, and men conclude that because they cannot explain the works and ways of God from natural causes, the Bible history is not reliable. Many are so intent upon excluding God from the exercise of sovereign will and power in the established order of the universe, that they denigrate man, the noblest of His creatures. The theories and speculations of philosophy would make us believe that man has come by slow degrees, not merely from a savage state, but from the very lowest form of the brute

creation. They destroy man's dignity because they will not admit God's miraculous power.

God has illuminated human intellects, and poured a flood of light on the world through discoveries in art and science. But those who view these from a merely human standpoint will most assuredly come to wrong conclusions. The thorns of error, skepticism, and infidelity are disguised by being covered with the garments of philosophy and science. Satan has devised this ingenious manner of winning souls away from the living God, away from the truth and religion. He exalts nature above nature's Creator (MS 4, 1882).

Beware of Human Sophistries.—The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy. There is with some a constant danger of becoming unsettled in the faith by the desire for originality. They wish to find

together, increaseth with the increase of God.

- 20 Wherefore if ye be dead with Christ from the "rudiments of the world, why, as though living in the world, are ye subject to ordinances,
21 (Touch not; taste not; handle not;
22 Which all are to perish with the using,) after the commandments and doctrines of men?
23 Which things have indeed a shew of wisdom in will worship, and humility, and "neglecting of the body; not in any honour to the satisfying of the flesh.

Hortatory Section (3:1-4:6)

Dead to the World, the Christian Lives for Christ Alone

- 3 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2 Set your "affection on things above, not on things on the earth.
3 For ye are dead, and your life is hid with Christ in God.
4 When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.

The Passions of the Flesh Put Away by the Power of Christ

- 5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;
6 For which things' sake the wrath of God cometh on the children of disobedience;
7 In the which ye also walked some time, when ye lived in them.
8 But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth.
9 Lie not one to another, seeing that ye have put off the old man with his deeds;
10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:
11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is

2:20 Col 3:3; Rom 6:2, 11; Rom 7:4-6;
2:21 Ge 3:3; Isa 52:11; 2 Co 6:17; 1 Ti 4:3
2:22 Mk 7:18-19; Jn 6:27; 1 Co 6:13; Isa 29:13; Isa 29:18.
2:23 Ge 3:5-6; Mt 23:27-28; 2 Co 11:13-15; 1 Ti 4:3; 1 Ti 4:8.

3:1 Col 2:12-13; Gal 2:20; Rom 6:4-5; Rom 6:9-11; Gal 2:19-20;
3:2 Col 3:1; 1 Ch 22:19; 1 Ch 29:3; Ps 62:10; Ps 91:14;
3:3 Col 2:20; Rom 6:2; Gal 2:20; Col 3:3;
3:4 Jn 11:25; Jn 11:6; Jn 20:31;
3:5 Rom 6:6; Rom 8:13; Gal 5:24; Eph 5:3-6; Rom 6:13; Rom 7:5; Rom 7:23;
3:6 Rom 11:8; Eph 5:6; Rev 22:15; Isa 57:4; Eze 16:5-16;
3:7 Col 2:13; Rom 6:19-20; Rom 7:5; 1 Co 6:11; Eph 2:2;
3:8 Col 3:5; Col 3:9; Eph 3:22; Heb 12:1; Jas 1:21; 1 Pe 2:1; Ps 57:6;
3:9 Lev 19:11; Isa 63:8; Jer 9:4-5; Zep 3:13; Zec 8:16; Jn 8:44; Eph 4:25;
3:10 Col 3:12; Col 3:14; Job 29:14;
3:11 Ps 117:2; Isa 19:23-25; Isa 49:6;
3:12 Col 3:10; Eph 4:24; Isa 42:1; Isa 45:1; Isa 45:9;
3:13 Rom 15:1-2; 2 Co 9:6; Gal 6:2;
3:14 Col 2:2; Jn 15:41; Jn 15:12;
3:15 Ps 29:13; Isa 26:3; Isa 27:5;
3:16 Jn 5:49-10; 2 Ti 4:15; Heb 4:12-13;
3:17 Col 3:23; 2 Ch 31:20-21; Pr 3:6;
3:18 Ge 3:16; 1 Co 11:3; 1 Co 11:34;
3:19 Ge 2:23-24; Ge 24:67; Pr 5:18-19;
3:20 Ge 28:7; Ex 20:12; Lev 19:3;
3:21 Ps 103:13; Pr 4:12; Pr 4:1-4;
3:22 Col 3:20; Ps 123:2; Mal 1:6; Mt 8:9;
3:23 Col 3:17; Ps 147:6; Ps 103:1;
3:24 Col 2:18; Ge 15:1; Ru 2:12; Pr 11:18; Mt 5:12;
3:25 1 Co 6:7-8; 1 Th 4:6; Phm 18; 2 Co 5:10; Lev 19:15;

all, and in all.

True Christlikeness Developed by the Christian Believer

- 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;
13 Forbearing one another, and forgiving one another, if any man have a "quarrel against any: even as Christ forgave you, so also *do* ye.
14 And above all these things *put on* charity, which is the bond of perfectness.
15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.
16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.
17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Duties of Social Relationships: Of Wives and Husbands

- 18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
19 Husbands, love your wives, and be not bitter against them.

Of Children and Parents

- 20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.
21 Fathers, provoke not your children to *anger*, lest they be discouraged.

Of Slaves and Masters

- 22 Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:
23 And whatsoever ye do, *do it* heartily, as to the Lord, and not unto men;
24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

some new and strange truth to present, to have a new message to bring to the people; but such a desire is a snare of the enemy to captivate the mind and lead away from the truth.

In our experience we shall see one and another start up with new theories in regard to what is truth, and, irrespective of what the influence of the advocacy of such theories may be on the mind of the hearers, they will launch out into the work of advocating their ideas, even though these teachings may be in opposition to the belief that has called out Seventh-day Adventists from the world, and made them what they are. The Lord would have those who understand the reasons for their faith rest in their belief of that which they have been convinced is truth, and not be turned from the faith by the presentation of human sophistries. . . . [Col. 2:8 quoted] (RII Aug. 19, 1909).

Falsehood Mingled With Truth.—As we near the end of time, falsehood will be so mingled with truth, that only

those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. . . . Those who are guided by the Word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness (MS C5, 1907).

2:9 (1 Peter 1:18, 19; see EGW on Matt. 27:45, 46; Mark 16:6; John 1:1-3, 14; Phil. 2:5-8; Heb. 4:15). **Sufferings of Deity.**—"In him dwelleth all the fullness of the Godhead bodily." Men need to understand that Deity suffered and sank under the agonies of Calvary. Yet Jesus Christ whom God gave for the ransom of the world

9 or, elements 10 or, punishing, or, not sparing 3 1 or, mind 2 or, complaint

4 Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

General Instruction

- 2 Continue in prayer, and watch in the same with thanksgiving;
- 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds;
- 4 That I may make it manifest, as I ought to speak.
- 5 Walk in wisdom toward them that are without, redeeming the time.
- 6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Conclusion (4:7-18)

Personal Explanations

- 7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellowservant in the Lord;
- 8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;
- 9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done here*.

4:1 Lev 19:13; Lev 25:39-43; Dt 15:12-15;
4:2 Col 4:12; Col 1:9; 1 Sa 12:23;
4:3 Rom 15:30-32; Eph 6:19; Php 1:19; 1
4:4 Mt 10:26-27; Ac 1:29; 2 Co 5:12;
4:5 Col 4:16; Ps 90:12; Mt 10:16; Rom 16:19; 1 Co 14:19-25;
4:6 Col 3:16; Dt 6:6,7; Dt 11:19; 1 Ch 16:24; Ps 47:30-31;
4:7 Eph 6:21-23; Ac 20:4; 2 Ti 4:12; Tit 3:12; Col 1:9;
4:8 1 Co 4:17; 2 Co 12:18; Eph 6:22; Php 2:28; 1 Th 3:5;
4:9 Col 4:7; Phm 10:19;
4:10 Ac 19:29; Ac 20:4; Ac 27:2; Phm 24; Rom 16:21-23;
4:11 Ac 10:15; Ac 11:2; Rom 3:12; Gal 2:7-8; Eph 2:11;
4:12 Col 1:7; Phm 23; In 12:26; Gal 1:10; Jas 1:1; 2 Pe 1:1;
4:13 Rom 10:2; 2 Co 8:3; Col 4:15-16; Col 2:1; Rev 1:11;
4:14 2 Ti 4:11; Phm 24; 2 Ti 4:10; Phm 24;
4:15 Col 4:13; Rom 16:5; 1 Co 16:9;
4:16 1 Th 5:27;
4:17 Phm 2; Lev 10:3; Nu 18:5; 2 Ch 29:11; Eze 4:23-24;
4:18 1 Co 16:21; 2 Th 3:17; 2 Ti 1:8; Heb 13:3; Rom 16:20; Rom 16:24;

Salutations and Greetings

- 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)
- 11 And Jesus, which is called Justus, who are of the circumcision. These only *are* my fellowworkers unto the kingdom of God, which have been a comfort unto me.
- 12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.
- 13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea and them in Hierapolis.
- 14 Luke, the beloved physician, and Demas, greet you.
- 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.
- 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.
- 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.
- 18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

purchased the church with His own blood. The Majesty of heaven was made to suffer at the hands of religious zealots, who claimed to be the most enlightened people upon the face of the earth (MS 153, 1898).

(Heb. 1:3.) A Perfect Specimen of Sinless Humanity.—In Christ is gathered all the glory of the Father. In Him is all the fullness of the Godhead bodily. He is the brightness of the Father's glory, and the express image of His person. The glory of the attributes of God are expressed in His character. The gospel is glorious because it is made up of His righteousness. It is Christ unfolded, and Christ is the gospel embodied. Every page of the New Testament Scriptures shines with His light. Every text is a diamond, touched and irradiated by the divine rays.

We are not to praise the gospel, but praise Christ. We are not to worship the gospel, but the Lord of gospel. Christ is a perfect representation of God on the one hand, and a perfect specimen of sinless humanity on the other hand. Thus He has combined divinity and humanity (MS 41, 1898).

2:9, 10 (John 1:16; Heb. 4:15). Dwelling Upon Christ's Character.—In Christ dwell the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness, and is it not thus, and thus only, that we can overcome as He overcame?

We lose much by not dwelling constantly upon the character of Christ (MS 16, 1890).

2:10 (Zech. 3:1-5; Phil. 3:9; see EGW on Matt. 22:37-39; Heb. 2:17; 9:24). The Robe of Christ's Perfection.—Through His sacrifice, human beings may reach the high ideal set before them, and hear at last the words, "Ye are complete in him," not having your own righteousness, but the righteousness that He wrought out for you. Your imperfection is no longer seen; for you are clothed with the robe of Christ's perfection (MS 125, 1902).

2:14. See EGW on Matt. 27:51.

2:14-17. See EGW on Acts 15:1, 5; Eph. 2:14-16.

3:1. See EGW on Rom. 6:1-4.

3:2. See EGW on 2 Cor. 4:18.

3:3 (see EGW on Gal. 2:20). Rising Above the Fog of Doubt.—The soul that loves God, rises above the fog of doubt; he gains a bright, broad, deep, living experience, and becomes meek and Christlike. His soul is committed to God, hid with Christ in God. He will be able to stand the test of neglect, of abuse and contempt, because his Saviour has suffered all this. He will not become fretful and discouraged when difficulties press him, because Jesus did not fail or become discouraged. Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him. It is a great thing to be meek and lowly in heart, to be pure and undefiled, as was the Prince of heaven when He walked among men (RII Dec. 3, 1889).

(Eph. 6:16.) Shielded From the Darts of the Enemy.—When self is hid in Jesus, we are shielded from the darts of the enemy (Letter 16a, 1895).

3:5. See EGW on 1 Cor. 9:24-27.

3:8. See EGW on Heb. 12:1.

3:10. See EGW on Rom. 8:29; 2 Cor. 3:18; 10:5; Heb. 1:3.

3:20, 21. See EGW on Eph. 6:4.

3:23. See EGW on Mark 12:30.

4:6 (Titus 2:8). Powers of Speech Sanctified.—As you arose from the watery grave at the time of your baptism, you professed to be dead, and declared that your life was changed—hid with Christ in God. You claimed to be dead to sin, and cleansed from your hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God's goodness, and to praise His holy name. Thus you were to be a great help and blessing to the church (MS 95, 1906).

4:12, 13. See EGW on Rev. 3:15-22.

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The First Epistle of Paul the Apostle to the THESSALONIANS

INTRODUCTION

1. TITLE

In the earliest Greek manuscripts the title of this epistle is simply, *Pros Thessalonikeis A* ("To [the] Thessalonians I"). The considerably lengthened title in the KJV, "The First Epistle of Paul the Apostle to the Thessalonians," is the result of later elaboration.

2. AUTHORSHIP

The epistle purports to be from Paul, Silvanus (Silas), and Timotheus (Timothy) (ch. 1:1). However, it is basically the work of Paul (see chs. 3:1, 2, 6, 7; 5:27). It is included among Paul's letters in the earliest list of NT books, the Muratorian Canon (A.D. 170). The early church writers, Irenaeus (c. A.D. 130-c. 202), Clement of Alexandria (died c. 220), and Tertullian (c. A.D. 160-C. 240), considered Paul to be its author. The personality and style of the apostle Paul pervade the epistles. His love for his converts and the burden he bears for their spiritual welfare are manifest throughout. The emphasis upon the great spiritual qualities of faith, love, and hope is distinctly Pauline (cf. 1 Cor. 13:13). Scholars today are in general agreement that Paul was the author of the epistle.

3. HISTORICAL SETTING

Thessalonica was an important city, and the capital of the second division of Macedonia (see on Acts 17:1). It was situated at the head of the Thermaic Gulf, now known as the Gulf of Salonika. The Egnatian Road, which connected the East with Rome, passed through it. The favorable location and excellent harbor of Thessalonica combined to make it of great commercial importance. Possibly for this reason it possessed a large Jewish settlement and a synagogue (Acts 17:1). The city, now called Salonika, is one of the most important commercial centers of northern Greece. In addition, it is of archeological interest, for the triumphal arch that crossed the former *Via Egnatia* still stands as a reminder of the glory and power of ancient Rome.

Paul's first contact with Thessalonica was on his Second Missionary Journey, immediately after his

departure from Philippi (Acts 16:40; 17:1). Since it was his method of evangelism to preach in the important cities first, and thus to make them centers for the spread of the gospel to the surrounding towns and villages, he and his companions made their way from Philippi directly to Thessalonica, no stopping to preach in the towns of Amphipolis and Apollonia (see on Acts 17:1). Knowing that he must reach the Jews at Thessalonica first, if at all, Paul went to the synagogue on three successive Sabbaths and presented the great truths of the gospel to his fellow countrymen. His recent disgraceful treatment at Philippi had not intimidated him, and in the power of the Holy Spirit he presented the Messianic prophecies of the OT, and showed their fulfillment in Jesus. Some of his Jewish hearers believed (Acts 17:4). Many more of the "devout Greeks" (see on Acts 17:4) accepted his message. Among the believers at Thessalonica there were also "of the chief women not a few" (Acts 17:4).

It seems probable that the missionaries continued their work for more than the three weeks here indicated, for Paul tells of having worked night and day to support himself while he preached the gospel to them (see 1 Thess. 2:9), and in his letter to the Philippians he refers to the gifts they sent while he was at Thessalonica (see on Phil. 4:16). His successful ministry soon aroused the fierce opposition of the Jews, which fomented strife and caused Paul to leave the city (Acts 17:5, 6). After the initial three Sabbaths spent in the synagogue, it seems that Paul continued his preaching in the house of Jason (Acts 17:7). He appears to have been particularly successful with the Greeks, for the church at Thessalonica seems to have been largely Gentile in composition (see on 1 Thess. 1:9; 4:5).

Mob violence, stirred up by the Jews, brought Paul's preaching to the attention of the Roman authorities, but the charge that the apostle was guilty of treason in presenting the doctrine of Christ's coming kingdom was not accepted by the magistrates. That Paul and his companions were not officially expelled from Thessalonica and debarred from returning, is evident from the fact that the apostle found it necessary to explain to the church why he had not returned (ch. 2:17, 18), and from the fact that Timothy did return (ch. 3: 2). However, the Christians there seem to have thought it best for Paul and his associates to leave the city temporarily. The evangelists made their

way to Berea, a city some distance to the south-west. Here again Paul preached in the synagogue, and among these Scripture-loving Jews he had much greater success. The news of his fresh activity soon reached the Jews of Thessalonica and spurred them to immediate action. They hastened to Berea and again stirred up the rabble against the missionaries (Acts 17:10-13). Paul was sent away to Athens by friends, but his companions remained in Macedonia. The apostle was most anxious for their help in Athens, and awaited them there (Acts 17:16). Timothy seems later to have joined him at Athens, and was then sent back by Paul to Thessalonica to encourage the new believers and bring back word of their condition (see 1 Thess. 3:1, 2, 6). It appears that Silas remained in Macedonia, for when Timothy returned to Greece, Silas accompanied him, and they both joined Paul at Corinth, where he had gone after a short stay in Athens (Acts 18:1, 5).

Upon receiving Timothy's report the apostle wrote his first letter to the Thessalonians. Manuscripts going back to the 5th century state at the end of this epistle that it was written from Athens. This supposition is probably drawn from ch. 3:1, 2. However, from ch. 3:6 it seems clear that 1 Thessalonians was not written until after Timothy's return from Macedonia, and according to Acts 18:1, 5, Paul was then at Corinth. Consequently it seems best to conclude that 1 Thessalonians was written there. This epistle is generally considered to be the first of Paul's letters that has been preserved, and, with the possible exception of the epistle of James, it was probably the first book of the New Testament to be written.

4. THEME

A radiant glow of ardent love permeates this epistle (cf. chs. 1:2-4; 2:7, 8; 3:6, 7). The apostle is most thankful for Timothy's report of the faithfulness of the Thessalonians and of their tender regard for him. He hastens to commend them for their noble qualities of faith, love, and hope. He is most anxious to visit them, for he had not had sufficient time while he was with them to instruct them fully in the truths of the gospel.

Certain problems, too, must have been reported by Timothy. Some at Thessalonica were grieving over loved ones who had died since receiving the gospel message, fearing that these loved ones could have no part in the glorious resurrection at the Lord's return. Some were fanatical in regard to the second advent, holding that they should not work, but await the Lord's coming in idle expectancy. Some were slipping back into the world, and were in danger of being lost in immorality. Others were inclined to independence, not willing to recognize the duly appointed leaders of the church. The "unruly," the "feeble-minded,"

and the "weak" all needed help (ch. 5:14). Had it been possible, the apostle would have hastened to give personal instruction to these beloved believers. More than once he tried to return, but Satan hindered him (ch. 2:18), and on this account he had to content himself by writing the church a letter.

The theme of the resultant epistle is practical godliness in view of Christ's return. The glorious advent of the Lord is the most prominent doctrine presented (chs. 1:10; 2:19; 3:13; 4:13-18; 5:23). Other doctrines mentioned are the death and resurrection of Christ (ch. 4:14), the resurrection of the righteous dead (vs. 13-16), future rewards and punishments (chs. 4:17; 5:3), the personal existence and active working of Satan (ch. 2:18), the doctrine of redemption, including election and sanctification (chs. 1:4; 4:3-7).

5. OUTLINE

I. Salutation, 1:1.

II. Review of Ministry to, and Relations With, the Thessalonians, 1:2 to 3:13.

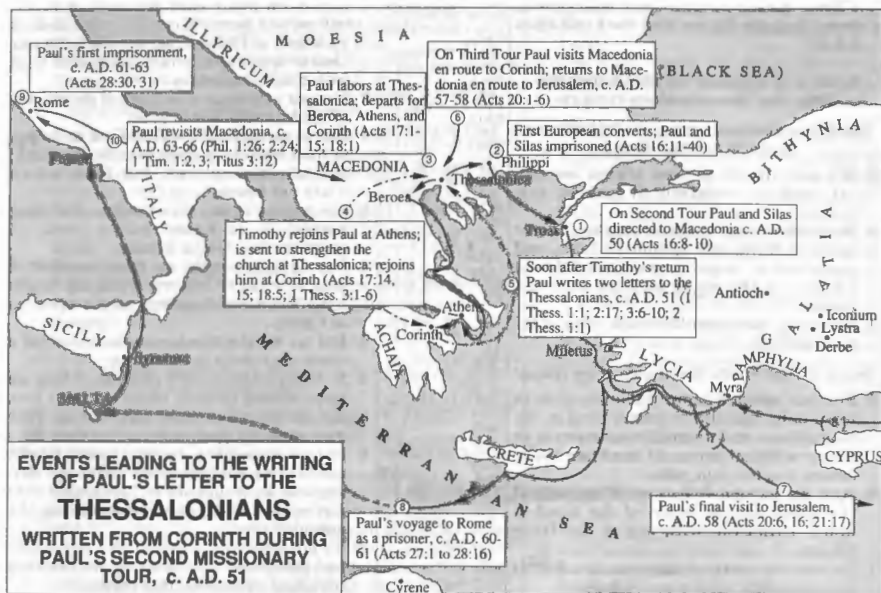
- A. Thankfulness for the members' faithful witness, 1:2-10.
 1. Gratitude for their record, 1:2-4.
 2. Review of their fruitful acceptance of the gospel, 1:5-10.
- B. Paul's review of his ministry in Thessalonica, 2:1-16.
- C. Paul's endeavors to revisit his converts, 2:17-20.
- D. Timothy sent in Paul's stead, 3:1-13.
 1. Purpose of Timothy's visit, 3:1-5.
 2. Timothy's report and its effect on Paul, 3:6-13.
 - a. The report, 3:6.
 - b. Paul's joy over the report, 3:7-9.
 - c. Paul's continued desire to visit the church, 3:10, 11.
 - d. Paul's prayer for his converts, 3:12, 13.

III. Instructions and Exhortations, 4:1 to 5:28.

- A. Introduction, 4:1, 2.
- B. True bodily sanctification, 4:3-8.
- C. The Thessalonians' brotherly love, 4:9-10a.
- D. Admonitions to quiet industry, 4:10b-12.
- E. The Christian dead and the resurrection, 4:13-18.
 1. The glorious hope of the resurrection, 4:13, 14.
 2. The circumstances of the resurrection, 4:15, 16.
 3. The righteous, living and resurrected, translated, 4:17.
 4. Believers to comfort one another with these assurances, 4:18.
- F. The uncertainty of the time of Christ's coming, 5:1-11.
 1. The sudden coming of the day of the Lord,

- 5:1-3.
 2. Believers to be ever prepared, 5:4-11.
 G. Closing admonitions, 5:12-22.
 1. Respect the Lord's servants, 5:12, 13.
 2. Preserve peace in the church, 5:14, 15.
 3. Encouragement to rejoice, pray, and give

- thanks, 5:16-18.
 4. Desire spiritual gifts, 5:19-22.
 H. Closing prayers and requests, 5:23-28.
 1. Prayer for complete sanctification, 5:23, 24.
 2. Requests and greeting, 5:25-27.
 3. Benediction, 5:28.



1 THESSALONIANS

Salutation

- 1** Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ.*

Review of Ministry to, and Relations With, the Thessalonians (1:2-3:13)

Thankfulness for the Members' Faithful Witness: Gratitude for Their Record

- 2** We give thanks to God always for you all, making mention of you in our prayers;
3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;
4 Knowing, brethren 'beloved, your election of God.

Review of Their Fruitful Acceptance of the Gospel

- 5** For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.
6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:
7 So that ye were ensamples to all that believe in Macedonia and Achaia.
8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad: so that we need not to speak any thing.
9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;
10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

1:1 Ac 15:27, Ac 15:32, Ac 15:31, Ac 15:40, Rom 1:1, Ac 17:1.

1:2 Rom 1:8-9, Rom 6:17, 1 Co 1:4.

1:3 Php 4:20, Gal 5:6, 1 Th 3:6, 2 Th 1:3-5, 1 Th 2:13-14, Jn 6:27-29.

1:4 1 Th 1:3, Rom 8:28-30, Rom 11:5-7, Eph 1:4.

1:5 Isa 55:11, Rom 2:16, 2 Co 1:3, Gal 1:8-12.

1:6 1 Th 2:10, 1 Co 1:16, 1 Co 11:1, 2 Co 8:5.

1:7 1 Th 4:10, 1 Th 4:12, Tit 2:7, 1 Pe 5:3.

1:8 Isa 2:4, Isa 52:7, Isa 66:19, Rom 10:14-18.

1:9 1 Th 1:5-6, 1 Th 2:1, 1 Th 2:13, Isa 2:17-21.

1:10 1 Th 4:16-17, Ge 49:18, Job 19:25-27.

2:1 1 Th 2:14-1 Th 1:3-10, 2 Th 3:1, 1 Th 3:5.

2:2 Ac 5:41, Ac 16:12, Ac 16:22-24, Ac 16:37.

2:4 1 Co 7:25, Eph 5:8, 1 Th 1:11-13, Lk 12:42.

2:5 Job 17:5, Job 32:21-22, Ps 12:5, Pr 20:19.

2:6 Est 1:4, Est 5:11, Pr 25:27, Da 4:30.

2:7 Ge 33:15-1, Isa 40:11, Eze 3:11-16, Mt 11:29-30.

2:8 Jer 13:15-17, Rom 1:11-12, Rom 9:1-3, Rom 10:1.

2:9 1 Th 1:3, Ac 18:3, Ac 20:34-35, 1 Co 4:12.

2:10 1 Th 1:5, 1 Sa 12:3-5, Ac 20:18, Ac 20:26.

2:11 1 Th 4:1, 1 Th 5:11, Ac 20:2, 2 Th 3:12.

2:12 1 Th 4:1, 1 Th 4:12, Gal 5:16, Eph 4:1.

2:13 1 Th 4:2-4, Rom 18:9, Jer 41:16, Mt 10:15-14.

Paul's Review of His Ministry in Thessalonica

- 2** For yourselves, brethren, know our entrance in unto you, that it was not in vain:
2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.
3 For our exhortation was not of deceit, nor of uncleanness, nor in guile:
4 But as we were allowed of God to be put in trust with the gospel, even so we speak: not as pleasing men, but God, which trieth our hearts.
5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness:
6 Nor of men sought we glory, neither of you, nor yet of others, when we might have 'been burdensome, as the apostles of Christ.
7 But we were gentle among you, even as a nurse cherisheth her children:
8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.
9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.
10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:
11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children.
12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.
13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

1Th

2:9. See EGW on Acts 18:1-3; 20:17-35.

3:13. See EGW on Rom. 6:19, 22.

4:3 (ch. 5:23; see EGW on John 17:17; Rom. 6:19, 22; Eph. 4:20-24; 2 Peter 3: 18). The Fellowship of the Human and Divine.—Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfillment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the three great powers of heaven who are working in your behalf (MS 11, 1901).

Evidences of Sanctification.—True sanctification will be evidenced by a conscientious regard for all the commandments of God, by a careful improvement of every talent, by a circumspect conversation, by revealing in every act the meekness of Christ (RH Oct. 5, 1886).

1 or, beloved of God, your election **2** or, used authority

(1 John 2:3, 4.) The True Sign of Sanctification.

Those who dishonor God by transgressing His law may talk sanctification, but it is of that value, and just as acceptable, as was the offering of Cam. Obedience to all the commandments of God is the only true sign of sanctification. Disobedience is the sign of disloyalty and apostasy (MS 41, 1897).

(Rom. 3:24-28.) Holiness Within the Reach of All.—God has chosen men from eternity to be holy. "This is the will of God, even your sanctification." God's law tolerates no sin, but demands perfect obedience. The echo of God's voice comes to us, ever saying, Holier, holier still. And ever our answer is to be, Yes, Lord, holier still. Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits. Divine power is provided for every soul struggling for the victory over sin and Satan.

14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

Paul's Endeavors to Revisit His Converts

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

Timothy Sent in Paul's Stead: Purpose of Timothy's Visit

3 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation: even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

The Report

6 But now when Timotheus came from you

2:14 1 Th 1:6; Ac 9:31; Gal 1:22, 1 Th 1:1.

2:15 Mt 5:12; Mt 21:35-49; Mt 23:31-35;

2:16 Ac 11:2-3; Ac 11:17-18; Ac 13:50;

2:17 2 Ki 5:26; Ac 17:10, 1 Co 5:3.

2:18 1 Co 16:21; Col 1:18, 2 Th 3:17;

2:19 2 Co 1:14; Php 2:16; Php 4:1, Pr 3:9.

3:3 Ps 112:6; Ac 2:25, Ac 20:24; Ac 21:13.

3:4 Jo 16:1-3; Ac 20:24; 1 Th 2:2, 1 Th 2:14;

3:5 1 Th 3:1-2, 1 Th 3:6; Ac 15:36, 2 Co 7:5-7.

3:6 Ac 18:1; Ac 18:5, Pr 25:25; Isa 52:7.

3:8 1 Sa 25:6; Ps 40:5, Php 1:21; Jo 8:41.

3:9 1 Th 1:2-3; 2 Sa 7:18-20; Ne 9:5; Ps 71:1-15.

3:10 Lk 2:37; Ac 26:5, 2 Ti 1:3; Rev 4:8; Rev 7:15.

3:11 1 Th 3:13; Isa 65:16; Jer 31:9; Mal 1:6.

3:12 1 Th 4:10; Ps 115:4; Lk 17:5; 2 Co 9:10.

3:13 1 Th 5:23; Rom 14:9; Rom 16:25; 1 Co 1:8.

4:1 1 Th 2:11; Rom 12:1; 2 Co 6:1; 2 Co 10:1.

4:3 1 Th 5:18; Ps 40:5; Ps 115:10; Mt 7:21.

4:4 Rom 6:19; Rom 12:1; 1 Co 6:15; 1 Co 6:18-20.

2 or, chased us out

3 or, glorying

3

1 or, guide

4

1 or, request

2 or, beseech

unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

Paul's Joy Over the Report

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

Paul's Continued Desire to Visit the Church

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

Paul's Prayer for His Converts

12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Instructions and Exhortations (1:1-5:28)

Introduction

4 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

True Bodily Sanctification

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

1Th

Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification (MS 113, 1902).

Sanctification and Communion.—Sanctification means habitual communion with God (RH March 15, 1906).

4:7. See EGW on Rom. 6:19, 22.

4:13, 14. **Errors Regarding Christ's Coming.**—There was still another reason for Paul's communication to these brethren. Some who were newly brought into the faith had fallen into errors in regard to those who had died since their conversion. They had hoped that all would witness the second coming of Christ; but they were in great sorrow as one after another of the believers fell under the power of death, making it impossible for them to behold that desirable event—the coming of Christ in the clouds of heaven.

Some, who had fallen into the error that Christ was to come in their day, imbibed the fanatical idea that it was praiseworthy to show their faith by giving up all business, and resigning themselves to idle waiting for the great event which they thought was near (LP 110).

4:16 (see EGW on Matt. 28:2-4). **The Last Trump.**—When Christ comes to gather to Himself those who have been faithful, the last trump will sound, and the whole earth, from the summits of the loftiest mountains to the lowest recesses of the deepest mines, will hear. The righteous dead will hear the sound of the last trump, and will come forth from their graves, to be clothed with immortality, and to meet their Lord (SpT Series B, No. 2, p. 24).

4:16, 17. See EGW on Isa. 26:19; 1 Cor. 15:51-55; Rev. 1:7.

5:17. See EGW on Prov. 4:23.

5:19-21. See EGW on 1 John 4:1.

5:23 (ch. 4:3; John 17:17). **The Whole Man to Be**

- 5 Not in the lust of concupiscence, even as the Gentiles which know not God:
 6 That no man go beyond and 'defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.
 7 For God hath not called us unto uncleanness, but unto holiness.
 8 He therefore that 'despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Thessalonians' Brotherly Love

- 9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

Admonitions to Quiet Industry

- 10 And indeed ye do it toward all the brethren which are in all Macedonia: but ye beseech you, brethren, that ye increase more and more;
 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;
 12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

*The Christian Dead and the Resurrection:
The Glorious Hope of the Resurrection*

- 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

The Circumstances of the Resurrection

- 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

The Righteous, Living and Resurrected, Translated

- 17 Then we which are alive and remain

4:5 Rom 1:24; Rom 1:26; Col 3:5; Mt 6:52;
 4:6 Ex 20:15; Ex 20:17; Lev 19:11; Lev 19:15;
 4:7 Lev 11:44; Lev 19:2; Rom 1:7; Rom 8:29-30;
 4:8 1 Sa 8:7; 1 Sa 10:19; Jo 12:48; Pr 1:7;
 4:9 Lev 19:9; Ps 134:1; Jo 13:34-35; Jo 15:12-17;
 4:10 1 Th 1:7; 2 Co 8:1-2; 2 Co 8:8-10; Eph 1:15;
 4:11 Pr 17:1; Ecc 4:6; La 3:26; 2 Th 3:12;
 4:12 1 Th 5:22; Rom 12:17; Rom 13:13;
 4:13 Rom 1:13; 1 Co 10:1; 1 Co 12:1; 2 Co 1:8;
 4:14 Isa 26:19; Rom 8:11; 1 Co 15:12-23;
 4:15 1 Ki 13:1; 1 Ki 15:9; 1 Ki 14:17-18;
 4:16 Isa 25:8-9; Mt 16:27; Mt 24:50-51; Jude 9;
 4:17 1 Th 4:15; 1 Co 15:52; 1 Ki 18:12;
 4:18 1 Th 5:11; 1 Th 5:19; Isa 40:1-2;
 5:2 Jer 23:20; Mt 24:12-14; Mt 25:13;
 5:3 Dt 29:19; Jdg 18:27-28; Ps 10:11-13; Isa 21:4;
 5:4 Rom 13:11-13; Col 1:13; 1 Pe 2:9-10;
 5:5 Lk 16:8; Jo 12:36; Ac 26:18; Eph 5:8;
 5:6 Pr 19:15; Isa 56:10; Jnh 1:6;
 5:7 Job 1:15; Job 33:15; Lk 21:34-35;
 5:8 1 Th 5:5; Rom 15:13; Eph 5:8-9;
 5:9 1 Th 1:10; 1 Th 3:3; Ex 9:16; Pr 16:4;
 5:10 Mt 20:28; Jo 10:11; Jo 10:15; Jo 10:17;
 5:11 1 Th 4:18; Heb 4:13; Heb 10:25;
 5:12 1 Co 16:18; Php 2:19; Heb 13:7.

3 or, oppress, or, overreach
 4 or, in the matter
 5 or, rejecteth
 6 or, of no man
 7 or, exhort

shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Believers to Comfort One Another with These Assurances

- 18 Wherefore 'comfort one another with these words.

*The Uncertainty of the Time of Christ's Coming:
The Sudden Coming of the Day of the Lord*

- 5 But of the times and the seasons, brethren, ye have no need that I write unto you.

- 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

- 3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape.

Believers to Be Ever Prepared

- 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

- 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

- 6 Therefore let us not sleep, as do others: but let us watch and be sober.

- 7 For they that sleep sleep in the night: and they that be drunken are drunken in the night.

- 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

- 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

- 10 Who died for us, that, whether we wake or sleep, we should live together with him.

- 11 Wherefore 'comfort yourselves together, and edify one another, even as also ye do.

Closing Admonitions: Respect the Lord's Servants

- 12 And we beseech you, brethren, to know them which labour among you, and

Sanctified.—The truth must sanctify the whole man—his mind, his thoughts, his heart, his strength. His vital powers will not be consumed upon his own lustful practices. These must be overcome, or they will overcome him (Letter 108, 1898).

Clearing Away the Miasma of Sin.—Sanctification—how many understand its full meaning? The mind is befogged by sensual malaria. The thoughts need purifying. What might not men and women have been had they realized that the treatment of the body has everything to do with the vigor and purity of mind and heart.

The true Christian obtains an experience which brings holiness. He is without a spot of guilt upon the conscience, or a taint of corruption upon the soul. The spirituality of the law of God, with its limiting principles, is brought into his life. The light of truth irradiates his understanding. A glow of perfect love for the Redeemer clears away the miasma which has interposed between his soul and God.

The will of God has become his will, pure, elevated, refined, and sanctified. His countenance reveals the light of heaven. His body is a fit temple for the Holy Spirit. Holiness adorns his character. God can commune with him: for soul and body are in harmony with God (Letter 139, 1898).

His by Creation and Redemption.—God would have us realize that He has a right to mind, soul, body, and spirit—to all that we possess. We are His by creation and by redemption. As our Creator, He claims our entire service. As our Redeemer, He has a claim of love as well as of right—of love without a parallel. This claim we should realize every moment of our existence. Before believers and unbelievers we must constantly recognize our dependence upon God. Our bodies, our souls, our lives, are His, not only because they are His free gift, but because He constantly supplies us with His benefits, and gives us strength to use our faculties. By returning to Him His own,

are over you in the Lord, and admonish you;

- 13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

Preserve Peace in the Church

- 14 Now we exhort you, brethren, warn them that are 'unruly, comfort the feeble-minded, support the weak, be patient toward all men.

- 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Encouragement to Rejoice, Pray, and Give Thanks

- 16 Rejoice evermore.

- 17 Pray without ceasing.

- 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

Desire Spiritual Gifts

- 19 Quench not the Spirit.

5:13 Mt 10:40; 1 Co

4:1-2; 1 Co 9:7-11;

5:14 Rom 12:13; 1

Th 5:12; Jer 6:12;

5:15 Ge 45:24; 1

Co 16:10; Eph 5:14;

5:16 2 Co 6:10;

Php 4:4; Mt 5:12;

5:17 1 K 18:1; Lk

21:36; Rom 12:12;

5:18 Eph 5:20; Php

4:6; Gal 3:17;

5:19 55 8:7; Eph

4:30; Eph 6:16; Ge

6:5;

5:20 1 Th 4:8; Nu

11:25-29; 1 Sa 10:5-6;

5:21 1 Sa 9:20; Mt

23:15-20; Mk 7:14-16;

5:22 1 Th 4:12; Ex

23:7; Isa 43:15;

5:23 Rom 14:5;

Rom 15:13; Rom

15:13;

5:24 Di 7:9; Ps

46:5; Ps 40:10; Ps

86:15;

5:25 Rom 15:30; 2

Co 1:11; Eph 6:19-20;

5:26 Rom 16:16; 1

Co 16:20

5:27 1 Th 2:11; Nu

27:23; 1 Ki 22:16;

5:28 Rom 17; Rom

16:20; Rom 16:24;

- 20 Despise not prophesyings.

- 21 Prove all things; hold fast that which is good.

- 22 Abstain from all appearance of evil.

Closing Prayers and Requests:

Prayer for Complete Sanctification

- 23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

- 24 Faithful is he that calleth you, who also will do it.

Requests and Greeting

- 25 Brethren, pray for us.

- 26 Greet all the brethren with an holy kiss.

- 27 I charge you by the Lord that this epistle be read unto all the holy brethren.

Benediction

- 28 The grace of our Lord Jesus Christ be with you. Amen.

by willingly laboring for Him, we show that we recognize our dependence upon Him (RH Nov. 21, 1896).

Jesus asks us to consecrate ourselves to Him. He has placed signal honor upon the human race; for He says, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Shall we not, then, give to Christ that which He has died to redeem? If you will do this, He will quicken your conscience, renew your heart, sanctify your affections,

purify your thoughts, and set all your powers at work for Him. Every motive and every thought will be brought into captivity to Jesus Christ.

Those who are sons of God will represent Christ in character. Their works will be perfumed by the infinite tenderness, compassion, love, and purity of the Son of God. And the more completely mind and body are yielded to the Holy Spirit, the greater will be the fragrance of our offering to Him (RH Nov. 24, 1896).

Scripture Index to the Ellen G. White Writings

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2:6-9 AA 517 (GW 233)
2:7-12 ARV RT 226
2:9 GBC 1062-4
2:10 Fv 632
2:10-13 AA 257
2:12 1T 137
2:13 Col 50
2:19 AH 279; CT 284; 2T 129 (1T 215)
2:19-20 AA 257; Ed 704; Fw 61;
MH 906; 6T 310 (GW 517)
3:1 AA 254
3:6-10 AA 255
3:8 MH 167
3:12, 13 5T 693
3:13 GBC 1076
4:1-3 AA 262; CH 580; SL 86-7
4:5 AA 59; 544; 5HC 1147; 7HC
904 947; GC 409; 2T 170 (2T 131); MI 64
4:8 2T 150 (CH 567); 72 6 (AH
126; 1TT 267; 269-71); 5T 83
(1TT 300)

4:6 5T 210 (2TT 64); 550
4:7 AA 262; GBC 1076
4:9-12 AA 262-5
4:13-18 AA 257-9; 7HC 908-9; DA
527; GC 547-8; 2SM 265; 269-71
4:14 GC 550; ISM 303
4:16 COL 262; DA 832; GC 359
4:16, 17 3HC 1143; 5HC 1110; GBC
1093; CG 561; DA 590, 606; Fw
16, 35, 110, 258, 273, 287 (SR
411); GC 521-2, 625; PK 210; SD
457; 359-60; 2SG 33, 35G 83;
ISM 305-6; SR 58-61; 5T 14-5
4:16-18 AA 31, 590 (SD 358); DA
320, 786-7; GC 301-2, 548, 644-5
(ML 345); LS 51, 66, 103; PP 49,
339, 477, 2SM 250, 252, 255,
261; IT 41-2, 60, 181 (1TT 63),
654
5:1-4 FE 335-6; 5T 10; TM 233
5:1-6 AA 260; GC 38, 371
5:1-8 CH 40-1; 9T 135 (EV 692;
4TT 352)
5:2 CM 127; 6T 166 (2TT 432), 9T
216
5:2, 3 DA 635; FE 354
5:3 AA 220 (CH 55-6; EV 705);

535; COL 411; CW 102; Ev 26
(Te 229); Fw 282 (SR 405); PP
101, 167; 2SG 285; ISM 410;
2SM 150; 3T 205; IT 309 (1TT
507); 5T 99 (2TT 11), 187, 211
(2TT 66), 233 (2TT 75), 715
(2TT 322); 8T 250 (3TT 253); TM
407
5:4 GC 491; 5T 216 (2TT 70), 276
(Chs 85); 6T 129; TM 510
5:4-6 DA 235; GC 415
5:5 1T 404 (1TT 154)
5:5, 6 1T 580
5:6 5T 409; 6T 410
5:8-13 AA 260-1
5:13 2T 163, 697
5:14 5T 489 (2TT 191)
5:14-24 AA 263-4
5:15 8T 130
5:16-18 GC 477-8 (ML 251)
5:17 3HC 1157; GW 254 (MYP
249); 257; SD 99; 2T 242, 283
(1TT 251); 397, 655; 5T 235, 417
(2TT 1108; 6T 471); 7T 42 (3TT
91); TM 511-2
5:18 MI 255; 5T 317 (2TT 110)
5:19 GW 174; 3T 428

5:21 CW 35; 2SM 56, 79
5:22 CH 591; Ev 461, 680; Fw 117;
FE 195; GW 125 (Ev 679), 129;
MH 486 (GW 475); 491; MM 143,
145, 218; ISM 124; 2SM 36; IT
536 (1TT 111), 553 (1TT 130),
381, 490; 2T 136 (1TT 211), 248
(AH 521), 301, 306 (CH 582; 2TT
245); 455 (AH 332; CH 569),
457-8 (CG 417; CH 571, 611),
615; 3T 239; 4T 364-5; 5T 138,
358 (Te 98); 367 (2TT 125), 593
(SD 186; 2TT 249); 6T 201 (CT
176; MYP 222; 2TT 460); TM 223
5:23 AA 54; AH 177; 3HC 1143;
7HC 909; CD 57-8, 328; CH 66,
69, 579 (CD 314); CS 28; FE 143;
GC 469, 473; ML 250; MM 21; SL
7 (ML 218); 26, 29, 41; 2SM 54;
2T 356 (CH 15); 1TT 1843; 4T 84;
570 (CH 86); 1TT 4233; 5T 227;
6T 475; TM 492
5:24 1T 167; 2T 131 (1TT 205)
5:26 Fw 15, 117

1Th

The Second Epistle of Paul the Apostle to the **THESSALONIANS**

INTRODUCTION

1. TITLE

In the earliest extant Greek manuscripts the title of this epistle is simply, *Pros Thessalonikeis B* ("To [the] Thessalonians II"). The considerably lengthened title in the KJV, *The Second Epistle of Paul the Apostle to the Thessalonians*, is the result of later elaboration.

2. AUTHORSHIP

Until recent times the Pauline authorship of the epistle has not been seriously questioned. The character of Paul is reflected throughout the epistle. The author's tender regard for his converts (ch. 2:13-17), his commendation of their virtues (chs. 1:3-5; 3:4), the extreme care he uses in pointing out weaknesses, and yet the strong, authoritative nature of his commands (ch. 3:6, 12), all give evidence that the author was Paul. Not until the early part of the 19th century was serious question raised over the Pauline authorship of the section dealing with the "man of sin." It was urged that there is nothing else of such an apocalyptic nature in Paul's other epistles. This fact, however, does not make unreasonable the long-held view that Paul wrote the epistle. Although he nowhere else deals so directly with the apocalyptic, the fact that he did have visions (Acts 22:17-21; 2 Cor. 12:2-4) makes it understandable that he could have written such an apocalyptic passage. The author's treatment of this prophecy, with the earnest solicitude that God's people should not be deceived with respect to the time of the Lord's coming, but be ready for that great event, is definitely Pauline.

The genuineness of the epistle is sustained by strong evidence. Besides being named in the earliest extant lists of the NT canon, the second epistle is referred to or quoted by the same early church writers as is the first epistle. In addition, it seems to have been known by Polycarp (c. A.D. 150; *Epistle of Polycarp to the Philippians* 11); and Justin Martyr (c. A.D. 150; *Dialogue With Trypho* 32; 110) mentions the "man of sin," as if making reference to Paul's prophecy in 2 Thess. 2:3.

3. HISTORICAL SETTING

That the time and place of writing of the second

epistle are the same as for the first is evident from the fact that the same three apostles are associated together (see 1 Thess. 1:1; 2 Thess. 1:1). Paul remained at Corinth only a year and a half on his Second Missionary Tour (see Acts 18:11), and there is no evidence that Silas was associated with him later. The second letter must have been written not more than a few months after the first; consequently their historical backgrounds are in general the same. Probably the messenger who bore the first epistle returned and brought information to Paul that there was a feverish, fanatical spirit of unrest spreading among the members at Thessalonica owing to a feeling that the Lord's advent was about to take place. This condition demanded immediate attention. Any delay would be fatal to the best interests of the church, for among these humble Christians were fainthearted ones who were in grave danger of falling a prey to the deceptions of agitators.

4. THEME

In view of the problems at Thessalonica that prompted this letter, one of its first objectives was to assure the humble Christians of that church of their acceptance with the Lord. He insists that he must thank God for the victories won. He notes their advance in the Christian virtues of faith (2 Thess. 1:3), brotherly love (2 Thess. 1:3; cf. 1 Thess. 4:9, 10), and steadfastness under persecution (2 Thess. 1:4).

Since the second letter says nothing further in regard to the manner of Christ's coming and the resurrection of the righteous dead, the first letter must have succeeded in enlightening the church concerning these matters. In accomplishing this, however, the apostle had emphasized the necessity of being prepared for the great day of the Lord's return, of daily living with the second coming of Christ constantly in view (1 Thess. 5:1-11; cf. Titus 2:11-13). This emphasis upon the second advent seems to have been understood by many as indicating that Paul expected Christ's return almost immediately (see 2 Thess. 2:2). That such was not his meaning he now hastens to explain, reminding his readers that he had taught them in person that the apostasy, followed by the appearance of the antichrist, must first take place (see vs. 2, 3, 5). Paul appeals directly to the unruly idlers, who apparently claimed that work was unnecessary in

view of the imminent advent. He had already warned them in his first epistle (1 Thess. 4:11; 5:14), and now he commands and admonishes them in the Lord (2 Thess. 3:12). He urges that the church take disciplinary measures against them, with the objective of reforming them (vs. 14, 15).

Thus the theme of the second epistle, as that of the first, is practical godliness (ch. 1:11, 12). The fainthearted must be comforted and established (ch. 2:17); the agitators must be silenced (ch. 3:12). The church must know of the deceptive work of the great adversary in bringing about the apostasy and the reign of the antichrist, and also of the final overthrow of all the power of Satan (ch. 2:3-12). With the glorious hope of the triumph of God's cause before them, the Thessalonian Christians are urged so to live that they may be accounted worthy of the Lord's calling (ch. 1:11, 12).

5. OUTLINE

I. Consolation of Persecuted Believers, 1:1-12.

- A. Salutation, 1:1, 2.
- B. Thanks to God for their spiritual growth, 1:3, 4.
 1. Marked advancement in faith and brotherly love, 1:3.
 2. Patient endurance in persecution, 1:4.
- C. The prospect of judgment and salvation, 1:5-10.
 1. Persecuted believers accounted worthy, 1:5.
 2. Tribulation recompensed to persecutors, 1:6.
 3. Rest from affliction for righteous at the Lord's advent, 1:7.
 4. Eternal separation from God of rejectors of His mercy, 1:8, 9.
 5. Glorification of Christ in His saints, 1:10.

D. Prayer for the afflicted ones, 1:11, 12.

II. Instruction and Exhortation Regarding the Antichristian Consummation of Evil, 2:1-17.

- A. Warning against being led into fanaticism regarding the time of Christ's coming, 2:1-12.
 1. Not to be deceived by any means, 2:1, 2.
 2. The apostasy and the reign of the man of sin must come first, 2:3, 4.
 3. Reminder of previous oral teaching, 2:5.
 4. Mysterious work of the adversary, 2:6, 7.
 5. The revelation, destiny, and working of the wicked one, 2:8-10.
 6. The deluding and damning of those who accept the wicked one, 2:11, 12.
- B. Thanksgiving, admonition, and prayer, 2:13-17.
 1. Thanks to God for His saving choice of the Thessalonians, 2:13, 14.
 2. Admonition to stand fast and hold the truths taught, 2:15.
 3. Prayer for comfort and stability, 2:16, 17.

III. Final Requests, Admonitions, and Commands, 3:1-15.

- A. Requests for prayer on behalf of the apostles, 3:1, 2.
- B. Paul's confidence and petition concerning the Thessalonians, 3:3-5.
- C. Commands and exhortations relating to those who walk disorderly, 3:6-15.
 1. Command to withdraw from the disorderly, 3:6.
 2. The apostles' personal example, 3:7-9.
 3. Previous command concerning idleness, 3:10.
 4. Present injunctions, 3:11-13.
 5. Counsel concerning the obstinate, 3:14, 15.

IV. Closing prayers and salutation, 3:16-18.

- A. Prayer for peace, 3:16.
- B. Personal salutation, 3:17.
- C. Benediction, 3:18.

2 THESSALONIANS

Consolation of Persecuted Believers (1:1-12)

Salutation

- 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:
- 2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

Marked Advancement in Faith and Brotherly Love

- 3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth:

Patient Endurance in Persecution

- 4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

Persecuted Believers Accounted Worthy

- 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

Tribulation Recompensed to Persecutors

- 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

Rest from Affliction for Righteous at the Lord's Advent

- 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels.

Eternal Separation from God of Rejectors of His Mercy

- 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:
- 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

1:1 2 Co 1:19; 1 Th 1:1

1:2 Rom 1:7; 1 Co 1:3; 1 Co 1:8

1:3 2 Th 2:13; Rom 1:8; 1 Co 1:3; 1 Th 1:2-3

1:4 2 Co 7:14; 2 Co 9:2; 2 Co 9:4; 1 Th 2:19

1:5 2 Th 1:6; Php 1:28; 1 Pe 4:10-18; Job 8:4

1:6 Dt 32:41-48; Ps 72:22-24; Rev 6:10; Rev 11:18

1:7 Isa 57:2; Mt 5:10-12; Lk 16:25; Rom 8:17; 2 Co 4:17

1:8 Ge 3:24; Dt 1:11; Dt 5:5; Ps 21:8; 9; Mt 25:41; Mt 25:46; Heb 10:27

1:9 Isa 43:14; Isa 66:24; Da 12:2; Mt 25:41; Mt 25:46; Mk 9:43-49; Lk 16:25-26

1:10 2 Th 1:12; Nu 23:23; Ps 49:7; Isa 43:26; Isa 41:24

1:11 Rom 1:9; Eph 1:16; Eph 3:14-21; Php 1:9-11; Col 1:9-13

1:12 2 Th 1:10; Jo 17:10; 1 Pe 4:14; Ge 18:18; Ps 7:17

2:1 Rom 12:1; 1 Th 1:11-16; Ge 49:10; Mt 24:31

2:2 Isa 7:2; Isa 8:12-13; Isa 26:3; Mt 24:6; Mk 13:37

2:3 Mt 24:4-6; 1 Co 6:9; Eph 5:6; 1 Th 4:1-5

2:4 Isa 14:13; Eze 28:2; Eze 28:9; Eze 28:19; Da 7:8

2:5 Mt 16:9; Mk 8:18; Lk 24:6; Ac 20:31; 2 Th 3:10

2:6 2 Th 2:7; 2 Th 3:8

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Glorification of Christ in His Saints

- 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Prayer for the Afflicted Ones

- 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:
- 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Warning Against Fanaticism Regarding the Time of Christ's Coming (2:1-12)

Not to Be Deceived by Any Means

- 2 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.
- 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

The Apostasy and the Reign of the Man of Sin Must Come First

- 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:
- 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Reminder of Previous Oral Teaching

- 5 Remember ye not, that, when I was yet with you, I told you these things?

Mysterious Work of the Adversary

- 6 And now ye know what withholdeth that he might be revealed in his time.

2Th

2:1-4 (see EGW on 1 John 2:18). **The Man of Sin and the Second Advent.**—In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away. There would be revealed a form of Antichrist, and the heaven of apostasy was to work with increasing power to the end of time (RH July 31, 1888).

2:3, 4 (Matt. 5:17, 18; see EGW on 1 Tim. 2:5; Rev. 13:11-17; 14:8, 9-12; 18:1-5). **The Representative of Satan.**—There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangeable as His throne, this man of sin comes in and represents to the world that he has changed that law; and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing, he exalts himself above God, and leaves the world to infer that God is fallible. If it were indeed true that God had made a rule of government that needed to be changed, it would certainly show fallibility.

But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that He came to do was to exalt that law, and show to the created worlds and to heaven that God is just.

- 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

The Revelation, Destiny, and Working of the Wicked One

- 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
9 *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders,
10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

The Deluding and Damning of Those Who Accept the Wicked One

- 11 And for this cause God shall send them strong delusion, that they should believe a lie:
12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Thanksgiving, Admonition, and Prayer (2:15-17)

Thanks to God for His Saving Choice of the Thessalonians

- 13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the begin-

2:7 1 Th 3:16, Rev 17:5; Rev 17:7; Ac 20:29; Col 2:18-23;
2:8 2 Th 2:3; Mt 13:19; Mt 13:36; 1 Jn 2:13; 1 Jn 5:12;
2:9 Jn 8:41; Jn 8:44; Ac 8:9-11; Ac 13:10; 2 Co 4:4;

2:10 Rom 16:18; 2 Co 2:17; 2 Co 4:2; 2 Co 11:13;
2:11 Ps 81:11-12; Ps 109:17; Isa 29:9-14; Jn 12:49-53; Rom 1:21-25;

2:12 Dt 32:35; Mk 16:16; Jn 3:36; 1 Th 5:9; 2 Pe 2:3; Jude 3;
2:13 2 Th 1:3; Rom 1:8; Rom 6:17; 2 Th 2:16; Dt 35:12;

2:14 Rom 9:28-30; 1 Th 2:12; 1 Pe 5:10; Rom 2:16;
2:15 1 Co 15:58; 1 Co 16:13; Php 4:3; 2 Th 3:6;

2:16 2 Th 1:1-2; Rom 1:7; 1 Th 3:11; 2 Th 2:13;
2:17 2 Th 2:16; Isa 51:5; Isa 51:12; Isa 57:15;

3:1 Mt 9:38; Lk 10:2; Rom 15:30; 2 Co 1:11;
3:2 Rom 15:31; 1 Co 15:32; 2 Co 1:8; 10:1; 1 Th 2:18;

3:3 1 Co 1:9; 1 Co 10:13; 1 Th 5:24; 2 Th 2:17;

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ning chosen you to salvation through sanctification of the Spirit and belief of the truth:

- 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

Admonition to Stand Fast and Hold the Truths Taught

- 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Prayer for Comfort and Stability

- 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,
17 Comfort your hearts, and stablish you in every good word and work.

Final Requests, Admonitions, and Commands (3:1-15)

Requests for Prayer on Behalf of the Apostles

- 3 Finally, brethren, pray for us, that the word of the Lord 'may have free course, and be glorified, even as it is with you:
2 And that we may be delivered from 'unreasonable and wicked men: for all men have not faith.

Paul's Confidence and Petition Concerning the Thessalonians

- 3 But the Lord is faithful, who shall stablish

and that His law need not be changed. But here is Satan's right-hand man ready to carry on the work that Satan commenced in heaven, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the Papacy—the Sunday institution. They have nourished it, and will continue to nourish it, until Protestantism shall give the hand of fellowship to the Roman power.

Then there will be a law against the Sabbath of God's creation, and then it is that God will do His "strange work" in the earth. He has borne long with the perversity of the race; He has tried to win them to Himself. But the time will come when they shall have filled their measure of iniquity; and then it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full (RH March 9, 1886).

The Man of Sin and the Rival Sabbath.—The man of sin has exalted himself against God, sitting in the temple of God, and showing himself to be God. He has trampled underfoot God's great memorial of creation, established to commemorate His work; and in its stead he has presented to the world a common working day. This day he has set up as a rival Sabbath, to be observed and honored. Thus the world has been turned against God; for the Lord declares that He has sanctified the day of His rest.

But though every member of the human family should accept this child of the Papacy, in no case would this invalidate the holy Sabbath of Jehovah. Those who accept the false sabbath exalt the man of sin, and assail the government of God. But the man of sin cannot annul what God has declared shall stand fast forever. The work now to be done in our world is to exalt the law of the Lord, and call the attention of the people to it. The time has come when the truth is to be proclaimed against falsehood and error

(RH July 26, 1898).

God's Estimate of the Papal Power.—By their treatment of His Word the popes have exalted themselves above the God of heaven. This is the reason that in prophecy the papal power is specified as the "man of sin." Satan is the originator of sin. The power that he causes to alter any one of God's holy precepts, is the man of sin. Under Satan's special direction the papal power has done this very work.

Although those standing at the head of the Papacy claim to have great love for God, He looks upon them as haters of Him. They have turned the truth of God into a lie. Tampering with God's commandments and placing in their stead human traditions, is the work of Satan, and will divorce the religious world from God; for He declares, "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." God will fulfill this word (MS 126, 1901).

2:7-12 (see EGW on Matt. 7:21-23; Rev. 14:9-12; 17:1-5). **Satan's Miracles "Right in your Sight."**—The time is coming when Satan will work miracles right in your sight, claiming that he is Christ; and if your feet are not firmly established upon the truth of God, then you will be led away from your foundation. The only safety for you is to search for truth as for hid treasures. Dig for the truth as you would for treasures in the earth, and present the word of God, the Bible, before your Heavenly Father and say, "Enlighten me; teach me what is truth. . . . You should store the mind with the word of God; for you may be separated, and placed where you will not have the privilege of meeting with the children of God (RH April 3, 1888).

(2 Cor. 11:14; James 5:13-16; Rev. 13:13, 14.) **Miracle-working Deceptions of Satan.**—None need be deceived. The law of God is as sacred as His throne, and by it every man who cometh into the world is to be judged. There is no other standard by which to test char-

- you, and keep *you* from evil.
- 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.
- 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

Command to Withdraw from the Disorderly

- 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

The Apostles' Personal Example

- 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you:
- 8 Neither did we eat any man's bread for naught; but wrought with labour and travail night and day, that we might not be chargeable to any of you:
- 9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

Previous Command Concerning Idleness

- 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

Present Injunctions

3:4 Rom 15:14; 2 Co 2:3; 2 Co 7:16; 2 Co 8:22;
 3:5 1 Ki 8:58; 1 Ch 29:18; Ps 119:5; Ps 119:36;
 3:6 1 Co 5:4; 2 Co 2:10; Eph 4:17; Col 3:17;
 3:7 2 Th 3:9; 1 Co 1:16; 1 Co 11:1; Php 3:17; Php 4:9;
 3:8 2 Th 3:12; Pr 31:27; Mt 6:11; Ac 18:4; Ac 20:34;
 3:9 Mt 10:10; 1 Co 9:9-14; Gal 6:6; 1 Th 2:6; 2 Th 3:7;
 3:10 Lk 24:44; Jn 16:4; Ac 20:18; Ge 3:19; Pr 13:4;
 3:11 2 Th 3:6; 1 Th 4:11; 1 Th 5:13; 1 Pe 4:15;
 3:12 2 Th 3:6; Ge 49:14-15; Pr 17:1; Ecc 6:6; Eph 4:28;
 3:13 Isa 40:30-31; Mal 1:15; Rom 2:7; 1 Co 15:28;
 3:14 Dt 16:12; Pr 5:13; Zep 3:2; 2 Co 29:2; 2 Co 7:13;
 3:15 Lev 19:17-18; 1 Co 5:5; 2 Co 2:6-10; 2 Co 10:4;
 3:16 Ps 72:4; Ps 72:7; Isa 9:6-7; Zec 6:13; Lk 2:14;
 3:17 1 Co 16:21; Col 4:18; 2 Th 1:5;
 3:18 Rom 16:20; Rom 16:21

- 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.
- 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.
- 13 But ye, brethren, "be not weary in well doing."

Counsel Concerning the Obstinate

- 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.
- 15 Yet count *him* not as an enemy, but admonish *him* as a brother.

Closing Prayers and Salutation (3:16-18)

Prayer for Peace

- 16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

Personal Salutation

- 17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

Benediction

- 18 The grace of our Lord Jesus Christ *be* with you all. Amen.

acter. "If they speak not according to this word, it is because there is no light in them." Now, shall the case be decided according to the Word of God, or shall man's pretensions be credited?

Says Christ, "By their fruits ye shall know them." If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. He is a transgressor of the moral law, and employs every device that he can master to blind men to its true character. We are warned that in the last days he will work with signs and lying wonders. And he will continue these wonders until the close of probation, that he may point to them as evidence that he is an angel of light and not of darkness (RIJ Nov. 17, 1885).

(Heb. 12:26, 27; Rev. 12:11; 14:5.) **Ordeal of the Sifting Time.**—Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. . . . The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy (Letter 55, 1886).

3:8. See EGW on Acts 18:1-3; 20:17-35.

3:10. **Complete Dedication of Paul.**—If any man will not work, neither shall he eat, applies to the spiritual, religious life as well as to earthly, temporal things.

Paul not only endured the taxation of the physical powers in common labor without one feeling of either belittling or degrading himself, and without discontent; but he bore the burden while at the same time exerting the

activities of his mind to advance and attain in spiritual knowledge. He taught, and he practiced the lessons he taught. He had repeated visions from God, and from the light given he knew every man must be a worker with brain and muscle and sinew. This faithful disciple of Christ, and apostle of Jesus Christ, was dedicated without reserve to the service of God (Letter 2, 1889).

3:10, 14, 15 (Rom. 12:11). **Idleness a Sin.**—The apostle in his day considered idleness a sin, and those who indulge this evil today disgrace their profession. They will criticize the faithful worker, and bring reproach upon the gospel of Christ. Those who would believe, they turn from the way of truth and righteousness.

We should be warned not to associate with those who by their course of action lay a stumbling block in the way of others. "If any man obey not our word by this epistle," the apostle says, "note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If he refuses the admonition of the Lord's servants, and follows his own will and judgment under the inspiration of his leader, Satan, he will bring ruin upon himself, and must bear his own sin.

The custom of supporting men and women in idleness by private gifts or church money encourages them in sinful habits, and this course should be conscientiously avoided. Every man, woman, and child should be educated to do practical, useful work. All should learn some trade. It may be tentmaking, or it may be business in other lines; but all should be educated to use the members of their body to some purpose, and God is ready and willing to increase the adaptability of all who will educate themselves to industrious habits.

If a man in good physical health has property, and has no need of entering into employment for his own support, he should labor to acquire means that he may advance the cause and work of God. He is to be "not slothful in business; fervent in spirit; serving the Lord." God will bless all who will guard their influence in regard to others in this respect (MS 93, 1899).

3 or, patience of Christ 4 or, faint not 5 or, signify that man by an epistle

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The First Epistle of Paul the Apostle to **TIMOTHY**

INTRODUCTION

1. TITLE

In the earliest Greek manuscripts the title of this book is simply *Pros Timotheon A* ("to Timothy I"). Later elaboration has expanded the title to the form found in the KJV.

2. AUTHORSHIP

This epistle identifies Paul as its author (ch. 1:1).

3. HISTORICAL SETTING

The circumstances of the writing of I Timothy can be ascertained only by inference from incidental remarks in the epistle.

4. THEME

This epistle was written to Timothy while he was pastor of the Ephesian church, and is composed primarily of instructions addressed to him as a leader of the church. Accordingly it is classified as a pastoral epistle. In it Paul admonishes Timothy to conduct himself in a manner pleasing to God and helpful to the flock over which God has placed him, and delivers to him a solemn charge to preach the Word and to defend its teachings. This epistle reflects a rather fully developed plan for church organization and administration. The emphasis upon doctrine in I Timothy and the other pastoral epistles (see 1 Tim. 4:6, 13, 16; 2 Tim. 3:14-17; 4:1-4; Titus 1:9; 2:1, 7) is illustrated by the fact that of the 21 times the Greek word for doctrine (*didaskalia*) is found in the NT, 15 appear in 1 and 2 Timothy and Titus.

Though Paul seems to have felt himself closer to Timothy than to his other associates (see Phil. 2:19, 20), the inference may be drawn from this epistle that Timothy was a man of mild temperament and not so aggressive as Paul might have wished. Accordingly the apostle encourages his younger companion in the ministry to more vigorous leadership. The close relationship between Paul and Timothy accounts for the free, frank manner in which the apostle expresses his desires, admoni-

tions, and purposes to the pastor of Ephesus, and doubtless explains the consequent lack of systematic order. The epistle was apparently written, point by point, as successive aspects of ministerial activity came to the apostle's mind.

5. OUTLINE

I. Salutation, 1:1, 2.

II. The Charge to Rebuke Teachers of Perverted Doctrine, 1:3-20.

- A. Perverted use of law produces strife, 1:3, 4.
- B. Proper use of law develops character, 1:5-11.
- C. Paul's life confirms power of proper use of law, 1:12-17.
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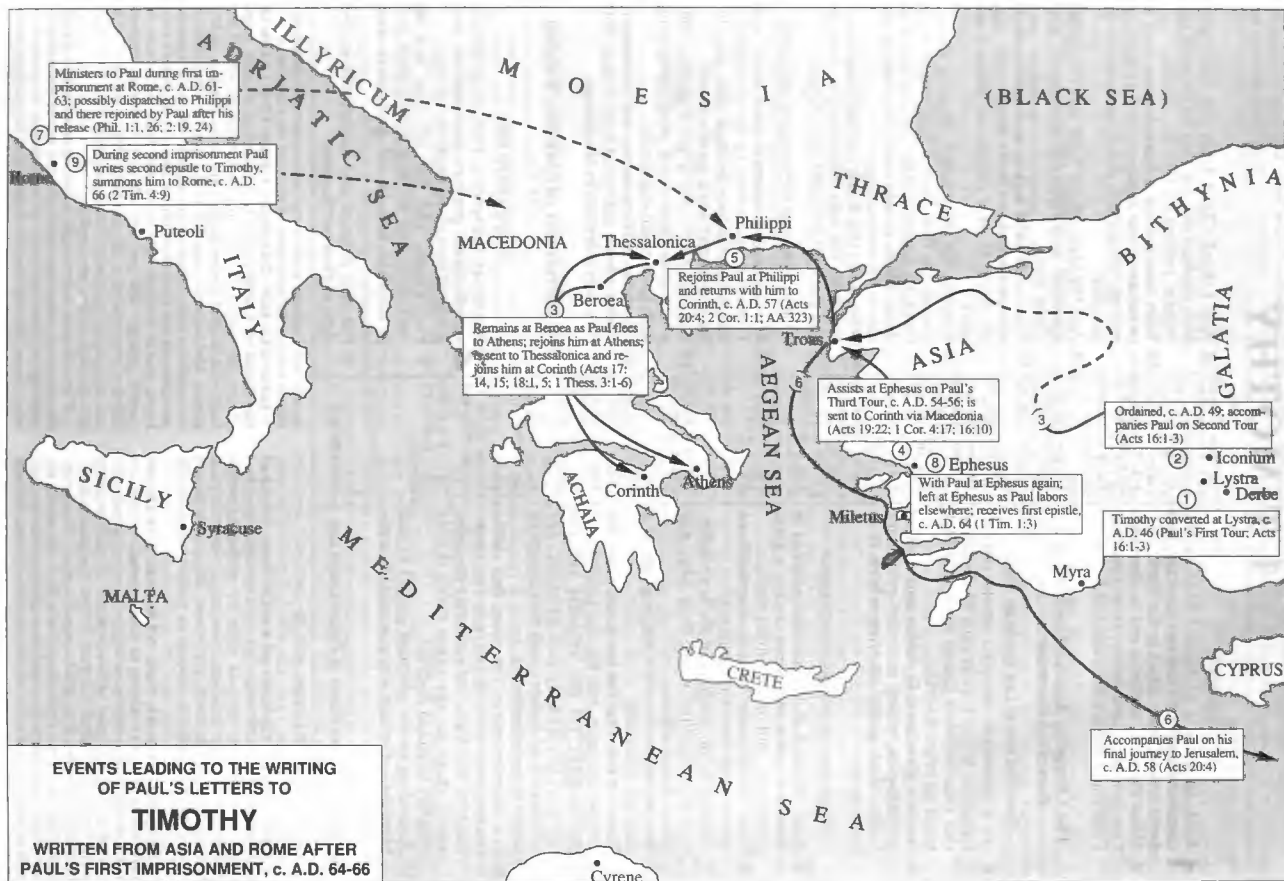
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VII. The Minister as Church Administrator, 5:1 to 6:19.

- A. His relation to old and young members, 5:1, 2.
- B. His relation to the widows, 5:3-16.
- C. His relation to the elected elders, 5:17-25.
- D. His instruction concerning Christian slaves, 6:1, 2.
- E. His relation to teachers of false doctrine, 6:3-5.
- F. His relation to worldly riches, 6:6-10.
- G. His responsibility as a character pattern for all, 6:11-16.
- H. His relation to the Christian rich, 6:17-19.

VIII. Paul's Final Charge to Timothy, 6:20, 21.



1 TIMOTHY

Salutation

- 1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope;*
- 2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

The Charge to Rebuke Teachers of Perverted Doctrine (1:3-20)

Perverted Use of Law Produces Strife

- 3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
- 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

Proper Use of Law Develops Character

- 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
- 6 From which some *having swerved have turned aside unto vain jangling;*
- 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.
- 8 But we know that the law *is* good, if a man use it lawfully;
- 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
- 10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;
- 11 According to the glorious gospel of the blessed God, which was committed to my trust.

Paul's Life Confirms Power of Proper Use of Law

1:9, 10. See EGW on Rom. 8:15-21.

1:15. See EGW on 2 Cor. 12:1-4.

1:19, 20. **The Enemies of Paul.**—These men had departed from the faith of the gospel, and furthermore had done despite to the Spirit of grace by attributing to the power of Satan the wonderful revelations made to Paul. Having rejected the truth, they were filled with hatred against it, and sought to destroy its faithful advocate (LP 305).

2:5 (John 1:1-3, 14; Phil. 2:5-8; Heb. 2:14-18; see EGW on Acts 15:11). **Acting in God's Stead.**—Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the Fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was

1:1. Rom. 1:1; 1 Co.

1:1; 1 Ti 2:7. Ac 9:15.

Ac 26:16-18.

1:2. Ac 16:1-3; 1 Th

5:2; 1 Ti 1:16; 1 Co

9:14-17.

1:3. Ac 19:1. Ac

20:1-3; Php 2:21; 1 Ti

6:1; 1 Ti 1:11.

1:4. 1 Ti 4:7; 2 Ti

6:4; 1 Ti 6:20; 2 Ti

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1:5. Rom 19:4; Rom

15:8-10; Gal 5:13-14.

1:7. Ac 15:1; Rom

2:19-21; Gal 5:2; Gal

5:5.

1:8. Dt 1:6-8; Ne

9:13; Ps 19:7-10; Ps

119; Rom 1:3; Rom

5:20; Rom 6:14; Gal

5:10-14; Gal 3:19; 2

Ti 2:8; Rom 1:30.

1:10. Mk 7:21-22; 1

Co 6:9-10; Gal 5:19;

21; Eph 5:3-6; Heb

13:1; Ge 19:5.

1:11. Rom 2:16; Ps

158:2; Lk 2:10-11; Lk

2:14; 2 Co 5:9-11.

1:12. Jn 5:23; Phil

2:11; Rev 5:9-14.

1:13. Ac 8:3; Ac 9:1;

Ac 9:5; Ac 9:13.

1:14. Ac 15:11; Rom

16:20; 2 Co 8:9;

1:15. 1 Ti 1:19; 1 Ti

3:1; 1 Ti 4:9.

1:16. Nu 23:3; Ps

25:11; Isa 1:18; Isa

43:25.

1:17. 1 Ti 6:15-16;

Ps 10:16; Ps 95:1; Ps

15:6; Ps 7:6-8; Ps

90:2.

1:18. 1 Ti 1:11-12; 1

Ti 1:14; 1 Ti 6:15-14;

1 Ti 6:20.

1:19. 1 Ti 1:5; 1 Ti

5:9; 1 Ti 19; Heb 5:14;

1:20. 2 Ti 2:17; Ac

19:38; 2 Ti 2:14.

2:1. 2 Co 8:6; Eph

3:13; Heb 6:11; 1 Co

15:3.

2:2. Ezr 6:10; Ne

1:11; Ps 20:1-4; Ps

72:1; Jer 29:7; Rom

13:1.

2:3. 1 Ti 5:4; Rom

12:1-2; Rom 14:18;

Eph 5:9-10.

1

1 or, not aiming at

- 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;
- 13 Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief.
- 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.
- 15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.
- 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.
- 17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

Timothy Challenged to Competent Leadership

- 18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare:
- 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
- 20 Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

The Universality of Christian Worship (2:1-15)

Prayers for All Men

- 2 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men:
- 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
- 3 For this *is* good and acceptable in the sight of God our Saviour;

to take His position at the head of humanity by taking the nature but not the sinfulness of man (ST May 29, 1901).

(Acts 4:12; Heb. 7:25; 9:22; 1 John 1:7-9.) **Faith in the Blood of Christ.**—God is approached through Jesus Christ, the Mediator, the only way through which He forgives sins. God cannot forgive sins at the expense of His justice, His holiness, and His truth. But He does forgive sins and that fully. There are no sins He will not forgive in and through the Lord Jesus Christ. This is the sinner's only hope, and if he rests here in sincere faith, he is sure of pardon and that full and free. There is only one channel and that is accessible to all, and through that channel a rich and abundant forgiveness awaits the penitent, contrite soul and the darkest sins are forgiven.

These lessons were taught to the chosen people of God thousands of years ago, and repeated in various symbols and figures, that the work of truth might be riveted in every heart, that without the shedding of blood there is no

remission of sins. The great lesson embodied in the sacrifice of every bleeding victim, impressed in every ceremony, inculcated by God Himself, was that through the blood of Christ alone is forgiveness of sins; yet how many carry the galling yoke and how few feel the force of this truth and act upon it personally, and derive the blessings they might receive through a perfect faith in the blood of the Lamb of God.

Justice demanded the sufferings of man; but Christ rendered the sufferings of a God. He needed no atonement of suffering for Himself; all His sufferings were for us; all His merits and holiness were open to fallen man, presented as a gift (Letter 12, 1892).

(Matt. 11:27; John 14:9; 17:19-26; 2 Thess. 2:3, 4; Heb. 8:1; 9:11-14; 24:13-12; 1 John 2:1) **Christ the One True Mediator.**—Our great High Priest completed the sacrificial offering of Himself when He suffered without the gate. Then a perfect atonement was made for the sins of the people; Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. . . . Type met antitype in the death of Christ, the Lamb slain for the sins of the world. The great High Priest has made the only sacrifice that will be of any value.

The incense that is offered now by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars and sacrifices, the traditions and inventions whereby men hope to earn salvation are fallacies. No sacrifices are to be offered without; for the great High Priest is performing His work in the holy place. No prince or monarch dare venture within the holy enclosure.

In His intercession as our Advocate Christ needs no man's virtue, no man's intercession. Christ is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. This makes of no avail the offering of mass, one of the falsehoods of Romanism.

The so-called intercession of the saints is the greatest falsehood that can be invented. Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon transgression and sin. They themselves are sinners. They are only human. One day they will see that their deceptive doctrines have led to crimes of every stripe and type, to adultery, robbery, falsehood. They are responsible for many terrible wrongs which men have perpetrated upon their fellow men.

For all this the Judge of the whole earth will call them to account at His bar. The case of every soul that has been imprisoned, every human being that has been tortured, has been noted. The recording angel has sustained the martyrs who would not worship idols, or allow their minds and consciences to become the instruments of men who were instigated by Satan to perform wicked deeds. These things are done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes.

The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, "No man knoweth the Son, but the Father." A teacher was once endeavoring to present the exaltation of God, when a voice was heard, saying, "We cannot as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God."

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"—not through confessionals or priests or popes, but through Me, your Saviour. "Not that any man hath seen the Father, save he

which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life." This is the absolute Godhead. The mightiest created intellect cannot comprehend Him; words from the most eloquent tongue fail to describe Him. Silence is eloquence.

Christ represented His Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen me hath seen the Father." "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." No priest, no religionist, can reveal the Father to any son or daughter of Adam.

Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love. Measurement there is none. We can only point to Calvary, to the Lamb slain from the foundation of the world. It is an infinite sacrifice. Can we comprehend and measure infinity? . . .

[John 17:19-21, 24-26 quoted.]

Here we see the great Intercessor presenting His petition to His Father. No middle man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son, He is to those whom His Son in His humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly appreciating the value of every human being for whom He suffered and died (MS 128, 1897).

Twice a Representative.—Christ is the representative of God to man and the representative of man to God. He came to this world as man's substitute and surety, and He is fully able to save all who repent and return to their allegiance. Because of His righteousness, He is able to place man on vantage ground. Christ our Passover has been sacrificed for us. He gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God (MS 29, 1899).

(John 10:30) **Why Only One Mediator.**—Jesus alone could give security to God; for He was equal to God. He alone could be a mediator between God and man; for He possessed divinity and humanity (RH April 3, 1894).

(Rom. 8:34.) **A Golden Chain Fastened to God's Throne.**—The intercession of Christ is as a golden chain fastened to the throne of God. He has turned the merit of His sacrifice into prayer. Jesus prays, and by prayer succeeds (MS 8, 1892).

2:7 (Isa. 52:8). **The Truth as It Is in Jesus.**—If we teach the truth according to our own ways, we shall see that there will not always be perfect harmony as there should be. But if we teach the truth as it is in Jesus, we shall teach it in the spirit of the true Educator; and we will not have various opinions, and cling to our own ideas with tenacity, but we will see eye to eye. And while we thus teach, believing that Jesus will help us to present the truth as it is in Him, then we may expect His help, and we will have it (RH May 10, 1887).

2:9, 10. See EGW on Num. 15:38, 39; 1 Peter 3:3, 4.

3:1-13 (John 10:11-15). **Carefulness in Selecting Church Leaders.**—May the Lord impress upon the minds and hearts of all connected with the sacred work of God, the importance of ascertaining whether those who are to minister as deacons and elders are suitable men to be entrusted with the flock of God. Jesus calls Himself the "Good Shepherd." He does this in contrast with those who occupy positions of trust in connection with the church, but who have no right to these places, because they put a wrong mold upon the work. What is natural will appear.

Compare the Good Shepherd, who gave His life for His sheep, with those who are filled with self-esteem, puffed up, dictatorial, loving to rule in the church. The prophets have specified Christ's attributes. They foretold Him as a gentle Shepherd, who would carry the lambs in His bosom.

Salvation for All Men

- 4 Who will have all men to be saved, and to come unto the knowledge of the truth.
- 5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;
- 6 Who gave himself a ransom for all, ^{to be testified in due time.}
- 7 Whereunto I am ordained a preacher, and an apostle. (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

Worship Procedure for All Men

- 8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.
- 9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with ^{broided hair, or gold, or pearls, or costly array;}
- 10 But (which becometh women professing godliness) with good works.
- 11 Let the woman learn in silence with all subjection.
- 12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
- 13 For Adam was first formed, then Eve.
- 14 And Adam was not deceived, but the woman being deceived was in the transgression.
- 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Prerequisites for Christian Leaders (3:1-13)*The Character of Bishops*

- 3** This is a true saying, If a man desire the office of a bishop, he desireth a good work.
- 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, ^{of good behaviour, given to hospitality, apt to teach;}
- 3 ^{Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;}
- 4 One that ruleth well his own house, having his children in subjection with all

2:4 Isa 45:22; Isa 49:6; Isa 55:1; Eze 18:23;
2:5 Dt 6:4; Isa 44:6; Mk 12:29-33; Jn 17:3;
2:6 Job 35:24; Isa 53:6; Mt 20:28; Mk 10:45;
2:7 1 Ti 1:11-12; Ecc 1:1-2; Ecc 1:12;
2:8 1 Ti 5:14; 1 Co 7:7; Tit 5:8; 2 Ch 33:11-12;
2:9 1 Pe 3:3-5; Pr 7:10; Isa 4:16; Tit 2:3-5; Ge 24:55;
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2:11 Ge 3:16; Est 1:20; 1 Co 11:3; 1 Co 14:34-35;
2:13 Ge 1:27; Ge 2:7; Ge 2:18; Ge 2:22; 1 Co 11:8-9;
2:14 Ge 3:6; Ge 3:12; 2 Co 11:3;
2:15 Ge 3:15; Isa 7:14; Isa 9:6; Jer 31:22;
3:1 1 Ti 1:15; 1 Ti 4:9; 2 Ti 2:11; Tit 3:8;
3:2 Tit 1:6-9; 1 Ti 4:10; Lk 1:6; Php 2:15;
3:3 1 Ti 3:8; Lev 10:9; Isa 5:11-12; Isa 28:1;
3:4 1 Ti 3:12; Ge 18:19; Jos 24:15; Ps 104:24;
3:5 1 Sa 2:29-40; 1 Sa 3:13; 1 Ti 3:15; Ac 20:28;
3:6 1 Co 3:1; Heb 5:12-13; 1 Pe 2:2; Dt 8:10;
3:7 1 Ti 5:24-25; 1 Sa 2:24; Ac 6:3; Ac 10:22;
3:8 Ac 6:3-6; Php 1:1; 1 Ti 5:1; Ps 5:9; Ps 12:2;
3:9 1 Ti 1:5; 1 Ti 1:19; 1 Ti 3:16;
3:10 1 Ti 3:6; 1 Ti 5:22; 1 Jn 4:1;
3:11 Lev 21:7; Lev 21:13-15; Eze 44:22;
3:12 1 Ti 3:2; 1 Ti 3:4-5;
3:15 1 Ti 3:2; Dt 31:23; 1 Ki 2:2;
3:16 Heb 7:7; 1 Ti 3:9; Mt 13:11;
4:1 Jn 16:13; Ac 13:2; Ac 28:25;

3 or, a testimony

4 or, plaited

gravity;

- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)
- 6 Not ^{a novice,} lest being lifted up with pride he fall into the condemnation of the devil.
- 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

The Character of Deacons

- 8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;
- 9 Holding the mystery of the faith in a pure conscience.
- 10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.
- 11 Even *so must* their wives *be* grave, not slanderers, sober, faithful in all things.
- 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.
- 13 For they that have ^{used the office of a deacon well} purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

The Christian Message (3:14-15)*The Essential Message of Christianity*

- 14 These things write I unto thee, hoping to come unto thee shortly:
- 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ^{ground of the truth.}
- 16 And without controversy great is the mystery of godliness: God was ^{manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.}

The Counterfeit Message Within Christianity

- 4** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

There are others pointed out by prophecy, who have accepted the position of leaders and religious instructors, whom the Word of God rebukes for their neglect, in their ignorance, to do the work which they should have been doing in their places of responsibility (MS 176, 1898).

3:16 (Col. 1:26, 27; Rom. 16:25; see EGW on John 1:1-3, 14; 2 Tim. 3:16). Beyond the Ken of Man.—Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they cannot be explained. The finite mind cannot fathom the mystery of godliness (Letter 65, 1905).

(1 Peter 1:11, 12.) The Incarnation a Painful Process.—The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God, Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying

aside His glory. He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life (MS 29, 1899).

4:1. See EGW on Col. 2:8; 1 John 4:1.

4:8. See EGW on Prov. 3:17.

4:12 (2 Tim. 3:14, 15). The Humble Dependence of Timothy.—In the history of Timothy are found precious lessons. He was a mere lad when chosen by God as a teacher; but so fixed were his principles by a correct education that he was fitted for this important position. He bore his responsibilities with Christlike meekness. He was faithful, steadfast, and true, and Paul selected him to be his companion in labor and travel. Lest Timothy should meet

3 1 or, modest **2** or, ready to quarrel, and offer wrong, as one in wine **3** or, one newly come to the faith **4** or, ministered **5** or, stay **6** manifested

- 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;
 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.
 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:
 5 For it is sanctified by the word of God and prayer.

Practical Suggestions for a More Earnest Ministry (4:6-16)

Study on Sound Doctrine

- 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Avoid Speculations

- 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Be An Example in Godliness

- 8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.
 9 This is a faithful saying and worthy of all acceptance.
 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.
 11 These things command and teach.
 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.
 13 Till I come, give attendance to reading, to exhortation, to doctrine.
 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
 15 Meditate upon these things; give thyself wholly to them: that thy profiting may appear to all.
 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing

4:2 1 Ki 13:18; 1 Ki 22:2; Isa 9:15;
 4:3 Du 11:37; 1 Co 7:28; 1 Co 7:36-39; Heb 13:4;
 4:4 Ge 1:31; Dt 32:9; Ac 11:7-9; Ac 15:20-21;
 4:5 1 Ti 3:5; Lk 11:41; 1 Co 7:14; Tr 1:15;
 4:6 Ac 20:31; Ac 20:35; Rom 15:15; 1 Co 4:17;
 4:7 1 Ti 1:3; 1 Ti 6:20; 2 Ti 2:16; 2 Ti 2:23;
 4:8 1 Sa 15:22; Ps 50:15; Isa 1:11-16; Isa 58:5-5;
 4:9 1 Ti 1:15;
 4:10 1 Co 4:9-13; 2 Co 4:10; 2 Co 6:3-10; 2 Co 11:23-27; 2 Ti 2:10;
 4:11 1 Ti 6:2; 2 Ti 4:2; Tit 2:15; Tit 3:8;
 4:12 Mt 18:10; 1 Co 16:10-11; 2 Ti 2:7; 2 Ti 2:15; 2 Ti 2:22;
 4:13 1 Ti 3:14-15; Dt 17:19; Jos 1:8; Ps 12:3; Ps 119:97-101;
 4:14 Mt 25:1-30; Lk 19:12-26; Rom 12:6-8; 1 Ti 5:19;
 4:16 1 Ch 28:10; 2 Ch 19:6; Mk 13:9; Lk 21:34; Ac 20:28;

5:1 1 Ti 5:19-20; Lev 19:32; Dt 33:9; Gal 2:11-14;
 5:3 1 Ti 5:2; 1 Ti 5:17; Ex 20:12; Mt 15:6;
 5:4 Jdg 12:14; Job 18:19; Isa 14:22; Lk 2:51;
 5:5 1 Ti 5:3; Rom 1:12; Rom 1:20-21;
 5:6 1 Sa 25:6; Job 21:11-15; Ps 74:5-7;
 5:7 1 Ti 1:3; 1 Ti 4:11; Tit 6:17;
 5:8 Ge 30:40; Isa 58:7; Mt 7:11; Lk 11:11-13;
 5:10 1 Ti 3:7; Ac 6:3; Ac 10:22; Ac 22:12;
 5:13 Pr 31:27; 2 Ti 3:6-11; Lev 19:16;
 5:14 1 Ti 2:8; 1 Ti 5:11; 1 Ti 4:5;

5:1 1 Ti 5:19-20; Lev 19:32; Dt 33:9; Gal 2:11-14;
 5:3 1 Ti 5:2; 1 Ti 5:17; Ex 20:12; Mt 15:6;
 5:4 Jdg 12:14; Job 18:19; Isa 14:22; Lk 2:51;
 5:5 1 Ti 5:3; Rom 1:12; Rom 1:20-21;
 5:6 1 Sa 25:6; Job 21:11-15; Ps 74:5-7;
 5:7 1 Ti 1:3; 1 Ti 4:11; Tit 6:17;
 5:8 Ge 30:40; Isa 58:7; Mt 7:11; Lk 11:11-13;
 5:10 1 Ti 3:7; Ac 6:3; Ac 10:22; Ac 22:12;
 5:13 Pr 31:27; 2 Ti 3:6-11; Lev 19:16;
 5:14 1 Ti 2:8; 1 Ti 5:11; 1 Ti 4:5;

5:1 1 Ti 5:19-20; Lev 19:32; Dt 33:9; Gal 2:11-14;
 5:3 1 Ti 5:2; 1 Ti 5:17; Ex 20:12; Mt 15:6;
 5:4 Jdg 12:14; Job 18:19; Isa 14:22; Lk 2:51;
 5:5 1 Ti 5:3; Rom 1:12; Rom 1:20-21;
 5:6 1 Sa 25:6; Job 21:11-15; Ps 74:5-7;
 5:7 1 Ti 1:3; 1 Ti 4:11; Tit 6:17;
 5:8 Ge 30:40; Isa 58:7; Mt 7:11; Lk 11:11-13;
 5:10 1 Ti 3:7; Ac 6:3; Ac 10:22; Ac 22:12;
 5:13 Pr 31:27; 2 Ti 3:6-11; Lev 19:16;
 5:14 1 Ti 2:8; 1 Ti 5:11; 1 Ti 4:5;

4
 1 or, for a little time
 2 or, in all things

this thou shalt both save thyself, and them that hear thee.

The Minister as Church Administrator (5:1-6:19)

His Relation to Old and Young Members

- 5 Rebuke not an elder, but entreat him as a father; and the younger men as brethren;
 2 The elder women as mothers; the younger as sisters, with all purity.

His Relation to the Widows

- 3 Honour widows that are widows indeed.
 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.
 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.
 6 But she that liveth in pleasure is dead while she liveth.
 7 And these things give in charge, that they may be blameless.
 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,
 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.
 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;
 12 Having damnation, because they have cast off their first faith.
 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.
 14 I will therefore that the younger women marry, bear children, guide the house,

with slights because of his youthfulness, Paul wrote to him, "Let no man despise thy youth." He could safely do this, because Timothy was not self-sufficient, but continually sought guidance.

There are many youth who move from impulse rather than from judgment. But Timothy inquired at every step, "Is this the way of the Lord?" He had no specially brilliant talents, but he consecrated all his abilities to the service of God, and this made his work valuable. The Lord found in him a mind that He could mold and fashion for the indwelling of the Holy Spirit.

God will use the youth today as He used Timothy, if they will submit to His guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Savior unless they see His virtues in His followers (YI Feb. 13, 1902)?

5 ¹ or, kindness ² or, delicately ³ or, kindred ⁴ or, chosen

4:13-16 (2 Tim. 2:1-3, 7, 15). Intellectual Power Not Enough.—[1 Tim. 4:13-16 quoted.] The charge given to Timothy should be heeded in every household, and become an educating power in every family and in every school. . . . (2 Tim. 2:1-3, 7, 15 quoted.)

The highest aim of our youth should not be to strain after something novel. There was none of this in the mind and work of Timothy. They should bear in mind that, in the hands of the enemy of all good, knowledge alone may be a power to destroy them. It was a very intellectual being, one who occupied a high position among the angelic throng, that finally became a rebel; and many a mind of superior intellectual attainments is now being led captive by his power (YI May 5, 1898).

4:16. "Take Heed Unto Thyself."—"Take heed unto thyself, and unto the doctrine." Thyself needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth

give none occasion to the adversary ^{to} speak reproachfully.

- 15 For some are already turned aside after Satan.
- 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

His Relation to the Elected Elders

- 17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.
- 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.
- 19 Against an elder receive not an accusation, but ^{before} two or three witnesses.
- 20 Them that sin rebuke before all, that others also may fear.
- 21 I charge ^{thee} before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things ^{without} preferring one before another, doing nothing by partiality.
- 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.
- 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.
- 24 Some men's sins are open beforehand, going before to judgment; and some ^{men} they follow after.
- 25 Likewise also the good works of ^{some} are manifest beforehand; and they that are otherwise cannot be hid.

His Instruction Concerning Christian Slaves

- 6** Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.
- 2 And they that have believing masters, let them not despise ^{them}, because they are brethren; but rather do ^{them} service, because they are ^{faithful} and beloved, partakers of the benefit. These things teach and exhort.

His Relation to Teachers of False Doctrine

- 3 If any man teach otherwise, and consent

5:15 Phip 3:16-19; 2 Ti 1:15; 2 Ti 2:19.
5:16 1 Ti 5:1; 1 Ti 5:8; 1 Ti 5:3;
5:17 1 Ti 5:1; 1 Ti 5:5; Mt 23:25.
5:18 Rom 4:3; Rom 9:17; Rom 10:11.
5:19 Jn 18:29; Ac 20:2-3; Ac 25:16;
2 Ti 1:1; 2 Ti 4:2.
5:21 1 Ti 6:13; 1 Ti 5:27; 2 Ti 2:13; 2 Ti 3:1.
5:22 1 Ti 3:14; Ac 6:6; Ac 13:5; 2 Ti 1:6.
5:23 1 Ti 3:3; 1 Ti 4:9; Lev 109:11.
6:2 Col 3:1; Phm 10-16; Ge 10:45; Nu 16:3; Mt 6:24; 2 Pe 2:10.
6:3 1 Ti 1:3; 1 Ti 1:6; Rom 16:17; Gal 1:6-7.
6:4 1 Ti 1:7; 1 Ti 3:6; Pr 13:7.
6:5 1 Ti 1:6; 1 Co 11:16; Mt 7:17-20.
6:6 1 Ti 1:8; Ps 47:16; Ps 84:11; Pr 3:15-18.
6:7 Job 1:21; Pr 27:24; Ec 5:15-16.
6:8 Ge 24:20; Ge 48:15; Dt 25.
6:9 Ge 13:10-13; Nu 22:17-19.
6:10 Ge 31:23-24; Ge 38:16; Ex 25:7-8.
6:11 2 Ti 2:22; 1 Ti 6:20; Dt 33:1; 1 Sa 2:27.
6:12 1 Ti 1:18; Zec 10:5; 1 Co 9:25; 1 Co 9:25.
6:13 1 Ti 5:21; Dt 32:39; 1 Sa 2:6; Jn 5:21.
6:14 1 Ti 6:20; 1 Ti 4:11-16; 1 Cr 28:9-10.
6:15 1 Ti 1:11; 1 Ti 1:17; Ps 17:2; Ps 83:18.
6:16 1 Ti 1:17; Ex 3:14; Dt 32:10; Ps 90:2.

5 Gr. for their railing

6 or, under

7 or, prejudice

6

1 or, believing

2 or, a fool

3 or, sick

4 or, Gallings one of another

not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness:

4 He is ^{proud}, knowing nothing, but ^{dotting} about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises.

5 ^{Perverse} disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

His Relation to Worldly Riches

- 6 But godliness with contentment is great gain.
- 7 For we brought nothing into ^{this} world, and it is certain we can carry nothing out.
- 8 And having food and raiment let us be therewith content.
- 9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.
- 10 For the love of money is the root of all evil: which while some coveted after, they have ^{erred} from the faith, and pierced themselves through with many sorrows.

His Responsibility as a Character Pattern for All

- 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
- 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
- 13 I give ^{thee} charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good ^{confession}:
- 14 That thou keep ^{this} commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:
- 15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords:
- 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life (RI Aug. 19, 1902).

5:13. See EGW on Ex. 31:1-6.

5:24, 25 (Rev. 20:12, 13). **The Disposal of Sin.**—Some men's sins are open beforehand, confessed in penitence, and forsaken, and they go beforehand to judgment. Pardon is written over against the names of these men. But other men's sins follow after, and are not put away by repentance and confession, and these sins will stand registered against them in the books of heaven (MS 1a, 1890).

6:10. See EGW on Matt. 26:14-16.

6:12 (see EGW on Gal. 5:6). **Precious Promises.**—

5 or, been seduced 6 or, profession

"Lay hold on eternal life." Come to Jesus in faith. Ask, and ye shall receive. The forgiveness of sins is promised to him who repents, justification to him who believes, and the crown of life to him who is faithful unto death (Letter 33, 1895).

6:20. See EGW on 2 Cor. 9:6.

6:20 (Col. 2:8; see EGW on 1 John 2:18). **Science and Religion Shed Light on Each Other.**—God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written Word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and His character by teaching us something of the wise and beneficent

His Relation to the Christian Rich

- 17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;
- 18 That they do good, that they be rich in good works, ready to distribute, *willing to communicate;
- 19 Laying up in store for themselves a good foundation against the time to come, that

6:17 1 Ti 6:13; 1 Ti 1:3; 1 Ti 5:21; Ge 14:2;
6:18 2 Ch 24:16; Ps 37:3; Rec 3:12; Lk 14:33;
6:19 Ps 17:14; Mt 6:19-21; Mt 10:41-42; Mt 19:21;
6:20 1 Ti 6:11, 2 Ti 2:4; 1 Ti 6:14;
6:21 1 Ti 6:10; 1 Ti 1:6; 1 Ti 1:19; 2 Ti 2:18.

they may lay hold on eternal life.

Paul's Final Charge to Timothy

- 20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:
- 21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

laws through which He works (ST March 20, 1884).

Sophistry of False Science.—We need to guard continually against the sophistry in regard to geology and other branches of science falsely so-called, which have not one semblance of truth. The theories of great men need to be carefully sifted of the slightest trace of infidel sugges-

tions. One tiny seed sown by teachers in our schools, if received by the students, will raise a harvest of unbelief. The Lord has given all the brilliancy of intellect that man possesses, and it should be devoted to His service (RH March 1, 1898).

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1:3 7BC 937

1:4 EW 125

1:5 2SM 319

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1:12 ISM 55

1:13 AA 112; ISM 346; 6T 120

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1:15 6BC 1107; GW 143; MB

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5:24 GC 620; 3SG 135; ISM 111,

124; 1T 263 (1T 90); 5T 331

5:24, 25 4BC 1178; 7BC 916

6:3-12 1T 540-1

6:6 1T 481 (WM 201); 2T 140;

3T 382 (1T 360)

6:6-12 4T 618, 622 (AH 108,

156; ML 169)

6:7 COL 267; Ev 243

6:8 1T 481 (WM 201)

6:9 PP 168; 2T 336; 6T 374 (CD

156)

6:9, 10 COL 55-6; CS 138-9, 178,

231-2; 1T 447-9, 551 (1T

177); 5T 277, 360; 9T 132

(3T 350); WM 172-3

6:9-12 4T 352

6:10 5BC 1101-2; DA 155; MH

212; PK 650-1; 1T 140 (1T

39); 696; 2T 183, 227, 237-47,

632; 3T 121 (CS 530), 127,

244, 398 (1T 377); 479 (1T

406); 544, 547; 4T 480; 5T

280, 340; 6T 453 (ML 116; 3T

75); Te 99

6:10, 11 AA 366-7 (GW 340)

6:11-16 ISM 297

6:12 6BC 111; 7BC 916; CT

488 (MM 73); Ev 618; FE 137

(MYP 428); 292, 300; GW 161,

264; MYP 17 (SD 35); PP 208;

SR 321; 1T 78; 3T 472 (1T

397); 4T 536, 624; 5T 223,

395, 521; 7T 17; 8T 53; 9T 287

(AH 543; 3T 434; TM 454)

6:15, 16 AA 175; LS 48; 1T 39

6:16 AA 335; 5BC 1113; DA 20;

EW 122; FE 375; MH 434; ML

295; 1T 344 (1T 119); 2T 267

(1T 245); 5T 699 (2T 304)

6:16 RV EW 122; PP 252 (ML

281)

6:16 ARV 8T 282

6:17 CS 90

6:17-19 AA 367 (GW 340); COL

375; CS 151, 161; Ev 500; LS

182, 206; MH 213; 1T 541-2;

693; 2T 241-2, 682-3; 4T 143

352, 5T 271, 382; WM 172-3

6:18 1T 536; 2T 465, 649, 664,

680-1; 3T 546; WM 161

6:18, 19 6BC 1105; CS 126; 1T

706; 2T 31, 59, 159, 333 (WM

225); 676; 3T 209, 250, 389

(CS 73; MYP 305; 1T 368); 4T

473 (CS 309; 1T 553); 597;

5T 154-5 (CS 235); WM 84

6:20 2BC 1011; 7BC 906, 916;

950; COL 25 (CH 16); Ev

362; FE 181-2, 186; GC 522,

573; GW 16; MM 90, 98; ISM

42; 1T 290

6:20, 21 2T 694 (1T 288); 5T

80, 82, 97 (2T 24); 8T 305,

325

The Second Epistle of Paul the Apostle to **TIMOTHY**

INTRODUCTION

1. TITLE

In the earliest Greek manuscripts the title of this book is simply *Pras Timotheon B* ("To Timothy II"). The title as found in the KJV is the result of later elaboration.

2. AUTHORSHIP

As the opening lines of 2 Timothy indicate, this epistle comes from the hand of the apostle Paul, now imprisoned at Rome for the second time.

3. HISTORICAL SETTING

This is Paul's last epistle, written from prison at a time when he expected soon to die (ch 4:6). Inferences from this letter, as well as from the other pastoral epistles, when compared with the narrative in the Acts, suggest that after a period of missionary activity following his first Roman imprisonment, Paul had again been arrested and returned to Rome. It is known that after the great fire at Rome in A.D. 64, Nero persecuted the Christians bitterly to divert the suspicions of the people that he himself had burned the city. It is not unreasonable to think of Paul's second arrest, perhaps two years later, as a result of this persecution. Peter was also taken into custody about this time and may have been in Rome during at least part of the time of Paul's imprisonment (see AA 537).

At the time Paul wrote 2 Timothy he had already stood trial (ch 4:17), but apparently had not yet been sentenced to die, although he surmised that such would be the outcome. He was now alone, save for Luke, "the beloved physician" (Col 4:14; 2 Tim 4:11). Writing to Timothy, Paul urged him to come to him also "before winter" (ch 4:21), and to bring his cloak and his books (ch. 4:13). Whether, in response to Paul's earnest request, Timothy found it possible to take the journey to Rome before the apostle's death is not known.

As for Timothy himself, little is known about his life apart from his direct association with Paul. According to Heb. 13:23 Timothy was "set at liberty" after being imprisoned, but when and where this imprisonment occurred is not known. Tradition has it that Timothy suffered martyrdom under either Domitian (A.D. 81-96) or Trajan (A.D. 98-117).

4. THEME

This epistle has been called the last will and testament of the great Apostle to the Gentiles. Paul wrote this letter personally to his spiritual son Timothy, and generally to the church. Knowing his end was near, he felt the need of strengthening his younger co-worker's faith by means of his own example. He warned Timothy, and with him all other Christian believers, against heresies that were to enter the church after his time, that all might hold firm to the Inspired Word and remain faithful to their Lord until His second advent.

5. OUTLINE

I. Introduction, 1:1-5.

- A. The salutation, 1:1, 2.
- B. Paul's grateful memories of Timothy's friendship, 1:3-5.

II. Timothy Exhorted to Be a Faithful Successor to Paul, 1:6-18.

- A. Use ministerial abilities to the full, 1:6, 7.
- B. Stand unashamed of gospel, 1:8-18.
- 1. Remain loyal to the gospel call, 1:8-14.
- 2. Take warning from those who desert, 1:15.
- 3. Take courage from the boldness of others, 1:16-18.

III. Paul's Portrait of the Ideal Minister, 2:1-6.

- A. The minister as a faithful teacher, 2:1, 2.
- B. The minister as a good soldier, 2:3, 4.
- C. The minister as a victorious athlete, 2:5.
- D. The minister as a diligent farmer, 2:6.

IV. Content and Method in the Communication of Truth, 2:7-26.

- A. The message, 2:7-13.
- B. Waste no time with speculations, 2:14-18.
- C. Rely upon the support and acclaim of God only, 2:19.
- D. Reflect the nobility and purity of Christian principles, 2:20-22.
- E. Teach the truth with love and meekness, 2:23-26.

V. A Warning of Perilous Times to Come, 3:1-17.

- A. Character traits of the unconverted, 3:1-5.
- B. Danger from perverted teachers, 3:6-9.
- C. The example of Paul as a minister, 3:10-12.
- D. The Scriptures a standard of doctrine, 3:13-17.

VI. Paul's Parting Admonition, 4:1-22.

- A. The minister as God's herald, 4:1-6.
- B. The reward of faithful heralds, 4:7, 8.
- C. Paul's final requests and salutations, 4:9-22.

2 TIMOTHY

Introduction (1:1-5)

The Salvation

- 1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.
- 2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

Paul's Grateful Memories of Timothy's Friendship

- 1 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;
- 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;
- 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Timothy Exhorted to Be a Faithful Successor to Paul (1:6-18)

Use Ministerial Abilities to the Full

- 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.
- 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Stand Unashamed of Gospel: Remain Loyal to the Gospel Call

- 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;
- 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,
- 10 But is now made manifest by the

1:1 Rom 1:1, 2 Co 1:1; Jn 5:24, Jn 5:39-40;
1:2 1 Ti 1:2, Rom 12:19, Php 1:1, Rom 1:7
1:3 Rom 1:8, Eph 1:16, 2 Ti 1:5
1:4 2 Ti 1:9, 2 Ti 2:1, Rom 1:11
1:5 Ps 77:6, Ps 17:1, Ps 18:41, Jn 1:47, 2 Co 6:6
1:6 2 Ti 2:14, Isa 43:26, 1 Ti 4:6
1:7 Ac 20:24, Ac 21:13, Rom 8:15
1:8 2 Ti 1:5, Ps 119:46, Mk 8:38, Lk 9:26
1:9 Mt 1:21, Ac 2:47, 1 Co 1:18, Eph 2:5
1:10 Isa 25:7, Isa 60:2-3, Lk 2:31-32, Rom 16:26
1:11 Ac 9:15, Eph 4:8, 1 Ti 1:7
1:12 2 Ti 1:8, 2 Ti 2:9, 2 Ti 3:10-12, 2 Ti 3:16-17, Ac 9:16
1:13 2 Ti 1:11, 2 Ti 3:14, Pr 3:18, Pr 4:21, Pr 4:8
1:14 2 Ti 2:2, Lk 16:11, Rom 3:2
1:15 Ac 16:6, Ac 19:10, Ac 19:27
1:16 2 Ti 1:18, Ne 5:19, Ne 13:14
1:18 2 Ti 1:16, 1 Ki 17:20, Mt 25:34-40
2:2 2 Ti 1:15, 2 Ti 3:10, 2 Ti 3:11
2:3 2 Ti 2:10, 2 Ti 1:8, 2 Ti 3:11

appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

- 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.
- 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.
- 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.
- 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Take Warning from Those Who Desert

- 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

Take Courage from the Boldness of Others

- 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:
- 17 But, when he was in Rome, he sought me out very diligently, and found me.
- 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Paul's Portrait of the Ideal Minister (2:1-6)

The Minister as a Faithful Teacher

- 2 Thou therefore, my son, be strong in the grace that is in Christ Jesus.
- 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

The Minister as a Good Soldier

- 3 Thou therefore endure hardness, as a

2Ti

1:1, 2 (ch. 4:6-9). **Paul's Second Letter to Timothy.**—This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground (RH July 18, 1907).

Affection Between Paul and Timothy.—The apostle's speech had gained him many friends, and he was visited by persons of rank, who accounted his blessing of greater value than the favor of the emperor of the world. But there was one friend for whose sympathy and companionship he longed in those last trying days. That friend was Timothy, to whom he had committed the care of the church at Ephesus, and who had therefore been left behind when Paul made his last journey to Rome.

The affection between Paul and Timothy began with

Timothy's conversion; and the tie had strengthened as they had shared the hopes, the perils, and the toils of missionary life, till they seemed to be as one. The disparity in their ages and the difference in their characters made their love for each other more earnest. The ardent, zealous, indomitable spirit of Paul found repose and comfort in the mild, yielding, retiring disposition of Timothy. The faithful ministrations and tender love of this tried companion had brightened many a dark hour in the apostle's life. All that Melancthon was to Luther, all that a son could be to a loved and honored father, the youthful Timothy was to the tried and lonely Paul (YI July 10, 1902).

1:9. See EGW on Luke 17:10; Eph. 2:8, 9.

1:10. See EGW on Heb. 2:14.

1:12. **A Healthful Religious Experience.**—"I know whom I have believed." He [Paul] does not live under a cloud of doubt, groping his way in the mist and darkness of uncertainty, complaining of hardship and trials. A voice

good soldier of Jesus Christ.

- 4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

The Minister as a Victorious Athlete

- 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

The Minister as a Diligent Farmer

- 6 The husbandman that laboureth must be first partaker of the fruits.

Content and Method in the Communication of Truth (2:7-26)

The Message

- 7 Consider what I say; and the Lord give thee understanding in all things.
- 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:
- 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.
- 11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:
- 12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:
- 13 If we believe not, yet he abideth faithful: he cannot deny himself.

Waste No Time with Speculations

- 14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.
- 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
- 16 But shun profane and vain babblings: for they will increase unto more ungodliness.
- 17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

2:5 1K 13:24; 1 Co 9:24; 27; Eph 1:15;
2:6 Isa 28:24-26; Mt 9:37; 38; Mr 20:1;
2:8 Heb 12:2-3; Mt 1:1; Ac 2:30; Ac 13:24;
2:9 2 Ti 1:8; 2 Ti 1:12; 2 Ti 1:16; Ac 9:16;
2:10 2 Ti 2:3; Eph 3:14; Col 2:12;
2:11 1 Ti 1:15; 1 Ti 3:1; Tit 3:8; Rom 6:5;
2:12 Mt 19:28-29; Ac 14:22; Rom 8:17;
2:13 Isa 25:1; Mt 20:35; Rom 5:3; Rom 9:6;
2:14 2 Ti 1:6; 2 Pe 1:15; 2 Ti 3:1; Eph 4:17;
2:15 Heb 4:11; 2 Pe 1:10; 2 Pe 1:15; 2 Pe 3:14;
2:16 2 Ti 2:14; 1 Ti 4:7; 1 Ti 6:20;
2:17 Na 4:15; Jas 5:3; 1 Ti 1:20;
2:18 Mr 22:29; 1 Ti 1:19; 1 Ti 6:10;
2:19 Pr 10:25; Isa 11:42; Isa 28:16;
2:20 1 Co 3:9; 1 Co 3:16-17; Eph 2:22;
2:21 Ps 119:9; Isa 1:25; Isa 52:11;
2:22 Pe 6:5; 1 Co 6:18; 1 Co 10:14;
2:23 2 Ti 2:14; 2 Ti 2:16; 1 Ti 1:1;
2:24 1 Th 4:5; Jos 1:1; 2 Ch 24:6; Da 6:20;
2:25 Mt 11:29; Gal 6:1; 1 Ti 6:11;
2:26 Lk 15:17; 1 Co 15:34; Eph 5:14;
3:1 2 Ti 4:3; Ge 49:1;
3:2 2 Ti 5:4; Rom 15:14; 2 Co 5:15; Php 2:21;

2 or, labouring first, must be partaker of the fruits

3 or, gangrene

4 or, steady

5 or, forbearing

6 Gr. awake

7 Gr. taken alive

- 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Rely upon the Support and Acclaim of God Only

- 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

Reflect the Nobility and Purity of Christian Principles

- 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.
- 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.
- 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Teach the Truth with Love and Meekness

- 23 But foolish and unlearned questions avoid, knowing that they do gender strifes.
- 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient.
- 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.
- 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

A Warning of Perilous Times to Come

(3:1-17)

Character Traits of the Unconverted

- 3 This know also, that in the last days perilous times shall come.
- 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

of gladness, strong with hope and courage, sounds all along the line down to our time. Paul had a healthful religious experience. The love of Christ was his grand theme, and the constraining power that governed him (RH Sept. 8, 1885).

2:1-3, 7, 15. See EGW on 1 Tim. 4:13-16.

2:1-4. See EGW on ch. 4:1-7.

2:14. **Contentions With a Purpose.**—[2 Tim. 2:11-14 quoted.] What does that mean? It means that there may be contentions over words and over ideas, but they should be to some purpose, they should be to break down the stubbornness and the opposition that is in human hearts in order that their spirits may be softened and subdued, so that when the seeds of truth are dropped into the soil of the heart, they may take root there (MS 13, 1888).

2:14-16 (vs. 23-26; ch. 4:1-5; Col. 2:8; see EGW on Rev. 14:1-4; 18:1). **Cease All Idle Speculation.**—[2 Tim. 2:14 quoted.] This is a warning appropriate for this time.

Then comes a charge which will often need to be given: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Learn to take the truths that have been revealed, and to handle them in such a way that they will be food for the flock of God.

We shall meet those who allow their minds to wander into idle speculations about things of which nothing is said in the Word of God. God has spoken in the plainest language upon every subject that affects the salvation of the soul. But He desires us to avoid all day-dreaming, and He says, Go work today in My vineyard. The night cometh wherein no man can work. Cease all idle curiosity; watch, and work, and pray. Study the truths that have been revealed. Christ desires to break up all vacant reveries, and He points us to the fields ripe for the harvest. Unless we work earnestly, eternity will overwhelm us with its burden of responsibility (RH Feb. 5, 1901).

2:16-18 (Col. 2:8). Grasping at the Shadows.—We have encouragement in the Scriptures that if we walk humbly before God, we shall receive instruction. But we are warned against undue curiosity. "Shun profane and vain babblings: for they will increase unto more ungodliness," leading into paths of supposition and imagination, with which we have nothing to do. These are vain, unessential theories of human creation, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Of those who advance these theories, Paul says: "Their word will eat as doth a canker, of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

In the days of the apostles the most foolish heresies were presented as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. They take error in the place of truth, because error is clothed with a new garment, which they think covers something wonderful. But let the covering be removed, and nothingness appears (RH Feb. 5, 1901).

2:20 (Matt. 13:47, 48). Both Good and Bad in the Church.—[2 Tim. 2:19, 20 quoted.] The "great house" represents the church. In the church will be found the vile as well as the precious. The net cast into the sea gathers both good and bad (RH Feb. 5, 1901).

2:21. Empty Vessels Needed.—What kind of vessels are meet for the Master's use?—Empty vessels. When we empty the soul of every defilement, we are ready for use (RH Feb. 28, 1899).

Purification an Individual Work.—"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." He is not to accept theories that, if received, would corrupt. He is to purify himself from all unrighteous sentiments, which, if received, would lead away from the sure Word of God to unstable human devisings, degradation, and corruption. He is to resist the working of the enemy through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the path of man, but a path that leads to heaven.

The work of purification is an individual work. No one can do this work for another. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use." The Spirit of God will work through sanctified human agencies, leading them to work aright. Ability and grace will be provided. Men will be filled with an earnest desire to preach the truths of the gospel, firmly, decidedly, and in a clear manner (RH Feb. 5, 1901).

2:23-26 (vs. 14-18; ch. 4:1-5; Col. 2:8; Rev. 7:3, 4; see EGW on Rev. 3:1-3; 14:1-4). No Place for Prying Curiosity.—There are some things which we need to guard. Letters will come asking questions in regard to the sealing of the people of God, who will be sealed, how many, and other prying questions. I think we must tell them to read and speak of the things that are plainly revealed. We have encouragement in the Word that if we walk humbly with God, we shall receive instruction. But prying curiosity is not to be encouraged.

To the second chapter of second Timothy we may refer those who are desirous of originating some new and strange thing, which is the product of the human imagination, and as much below the grand and noble sentiments of Holy Writ as the common is below the sacred. We may answer foolish questions by saying, Wait, and we shall all know what is essential for us to know. Our salvation does not depend on side issues (Letter 58, 1900).

3:14, 15 (Acts 16:1-3). Timothy's Childhood Training.—Timothy's mother and grandmother were united in their efforts to train him for God. What was his lesson book?—the Bible. Paul, his father in the gospel, declares, "From a child thou hast known the holy scriptures." The faith of the mother and grandmother in the oracles of God was a constant illustration to Timothy of the blessing of doing God's will.

When Timothy was little more than a boy, Paul took him with him as his companion in labor. Those who had taught Timothy in his childhood were rewarded by seeing the son of their care linked in close fellowship with the great apostle (MS 117a, 1901).

(1 Tim. 4:12.) Influence and Piety of Timothy.—Paul loved Timothy because Timothy loved God. His intelligent knowledge of experimental piety and of the truth gave him distinction and influence. The piety and influence of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. The moral influence of his home was substantial, not fitful, not impulsive, not changeable. The Word of God was the rule which guided Timothy. He received his instruction line upon line, precept upon precept, here a little, and there a little. Impressions of the highest possible order were kept before his mind. His home instructors cooperated with God in educating this young man to bear the burdens that were to come upon him at an early age.

We see the advantage that Timothy had in a correct example of piety and true godliness. Religion was the atmosphere of his home. The manifest spiritual power of the piety in the home kept him pure in speech, and free from all corrupting sentiments. From a child Timothy had known the Holy Scriptures. He had the benefit of the Old Testament Scripture, and the manuscript of part of the New, the teachings and lessons of Christ (Letter 33, 1897).

3:16 (1 Tim. 3:16; 2 Peter 1:21; see EGW on John 17:17). Beyond Finite Comprehension.—There are some that may think they are fully capable with their finite judgment to take the Word of God, and to state what are the words of inspiration, and what are not the words of inspiration. I want to warn you off that ground, my brethren in the ministry. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." There is no finite man that lives, I care not who he is or whatever is his position, that God has authorized to pick and choose in His Word.

It is true that the apostle has said that there are some things that are hard to be understood in the Scriptures. So there are. And if it were not that there are subjects that are difficult and hard to be understood, well might the skeptic who now pleads that God has given a revelation that cannot be understood—well might he, I say—have something else to plead. God's infinity is so much higher than we are, that it is impossible for man to comprehend the mystery of godliness.

Angels of God looked with amazement upon Christ, who took upon Himself the form of man and humbly united His divinity with humanity in order that He might minister to fallen man. It is a marvel among the heavenly angels. God has told us that He did do it, and we are to accept the Word of God just as it reads.

And although we may try to reason in regard to our Creator, how long He has had existence, where evil first entered into our world, and all these things, we may reason about them until we fall down faint and exhausted with the research when there is yet an infinity beyond. We cannot grasp it, so what man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired.

How would finite man know anything about that matter? He is to take the Word of God as it reads, and then to appreciate it as it is, and to bring it into the life and to weave it into the character. There is everything plainly revealed in God's Word which concerns the salvation of men, and if we will take that Word and comprehend it to the very best of our ability, God will help us in its comprehension.

Human minds without the special assistance of the Spirit of God will see many things in the Bible very difficult to be understood, because they lack a divine enlightenment. It is not that men should come to the Word of God by setting up their own way, or their own will or their own ideas, but it is to come with a meek and humble and holy spirit.

- 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good.
 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God;
 5 Having a form of godliness, but denying the power thereof: from such turn away.

Danger from Perverted Teachers

- 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,
 7 Ever learning, and never able to come to the knowledge of the truth.
 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ^{reprobate} concerning the faith.
 9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

The Example of Paul as a Minister

- 10 But ^{thou} hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,
 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.
 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

The Scriptures a Standard of Doctrine

- 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.
 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*:
 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
 17 That the man of God may be perfect, ^{thoroughly} furnished unto all good works.

3:4 2 Pt 2:10; Jude 9-9; Rom 11:29;
 3:5 Isa 29:15; Isa 48:1-2;
 3:6 Mt 23:13; Tit 1:11; Jude 4;
 3:7 2 Ti 3:4-4; Dk 29:1; Pr 13:6;
 3:8 Ex 7:11; Ex 22:Ex 8;
 3:9 2 Ti 3:8; Ex 12:18; 18:19;
 3:10 Lk 1:5; Php 2:22; 1 Ti 6:6;
 3:11 Ac 9:16; Ac 20:19; Ac 20:24-24;
 3:12 2 Co 11:2; 1 Ti 2:2; 1 Ti 3:16;
 3:13 2 Ti 3:8; 2 Ti 2:16-17; 2 Th 2:6-10;
 3:14 2 Ti 1:15; 2 Ti 2:2; 1 Ti 1:16; Ac 17:4;
 3:15 2 Ti 1:5; 1 Sa 2:18; 2 Ch 31:5;
 3:16 2 Sa 25:2; Mt 21:12; Mt 22:51-52;
 3:17 Ps 119:98-100; 1 Ti 6:11; 2 Ti 2:21.

4:1 2 Ti 2:14; 1 Ti 5:21; Ps 50:6;
 4:2 Ps 109:9; Isa 61:1-5; Job 4:2;
 4:3 2 Ti 3:16; 1 Ti 4:13;
 4:4 2 Ti 1:15; Pr 13:2; Zec 7:11;
 4:5 Isa 56:9-10; Isa 62:6; Jer 6:17;
 4:6 Php 2:17; Ge 48:21; Ge 50:24-24;
 4:7 1 Ti 6:12; Jo 1:44; Ac 15:25;
 4:8 Ps 41:19; Mt 6:19-20; Gal 1:5;
 4:9 2 Ti 4:21; 2 Ti 1:11;
 4:10 Gal 4:14-15; Phil 2:1; 2 Ti 1:15; Ac 16:10; Gal 1:11;
 4:12 Ac 20:4; Eph 6:21; Col 1:1;
 4:13 1 Co 11:2; 2 Co 11:27; Ac 16:8;
 4:14 Ac 19:35-34; 1 Ti 1:20; 1 Sa 21:12;
 4:16 Ac 22:1.

3

1 Or, or, one who laments strife
 2 or, of no judgment
 3 or, been a diligent follower of
 4 or, perfected
 4
 1 or, full
 2 or, our preachings

Paul's Parting Admonition (4:1-22)

The Minister as God's Herald

- 4 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom:
 2 Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.
 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;
 4 And they shall turn away *their ears* from the truth, and shall be turned unto fables.
 5 But watch thou in all things, endure afflictions, do the work of an evangelist, ^{make} full proof of thy ministry.
 6 For I am now ready to be offered, and the time of my departure is at hand.

The Reward of Faithful Heralds

- 7 I have fought a good fight, I have finished *my* course, I have kept the faith:
 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Paul's Final Requests and Salutations

- 9 Do thy diligence to come shortly unto me:
 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
 12 And Tychicus have I sent to Ephesus.
 13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.
 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:
 15 Of whom be thou ware also; for he hath greatly withstood ^{our} works.
 16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it

Never attempt to search the Scriptures unless you are ready to listen, unless you are ready to be a learner, unless you are ready to listen to the Word of God as though His voice were speaking directly to you from the living oracles. Never let mortal man sit in judgment upon the Word of God or pass sentence as to how much of this is inspired and how much is not inspired, and that this is more inspired than some other portions. God warns him off that ground. God has not given him any such work to do (MS 13, 1888).

(Ex. 35.) God's Word Not to Be Dissected.—It takes all of eternity to unfold the glories and bring out the precious treasures of the Word of God. Do not let any living man come to you and begin to dissect God's Word, telling what is revelation, what is inspiration and what is not, without a rebuke. Tell all such they simply do not know. They simply are not able to comprehend the things of the mystery of God. What we want is to inspire faith.

We want no one to say, "This I will reject, and this will I receive," but we want to have implicit faith in the Bible as a whole and as it is.

We call on you to take your Bible, but do not put a sacrilegious hand upon it, and say, "That is not inspired," simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off, brethren! Do not touch the ark. Do not lay your hand upon it, but let God move. It is with His own power, and He will work in such a manner that He will compass our salvation. We want God to have some room to work. We do not want man's ideas to bind Him about.

I know something of the glory of the future life. Once a sister wrote to me and asked if I would not tell her something about the city of our God, further than we have in the Word. She asked me if I could not draw something of its plans. I wrote her that I would have to say to her, "Thou off thy shoes from off thy feet, for the place whereon thou

may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

4:17 Ps 37:39-40; Ps 109:31;
4:18 Ge 38:16, 1 Sa 25:39, 1 Ch 4:10;
4:19 Ac 18:2; Ac 18:18; Ac 18:26;
4:20 Ac 19:22, Rom 16:23; Ac 20:1;
4:21 2 Ti 4:9; 2 Ti 4:13, 2 Ti 1:1;
4:22 Mt 28:20, Rom 16:20; 2 Co 13:14;

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

standest is holy ground." "No," said I, "you cannot paint, you cannot picture, and the martyr tongue cannot begin to give any description of the glory of the future life; but I will tell you what you can do: you can 'press toward the mark for the prize of the high calling of God in Christ Jesus.' You can die to self; you can seek to grow up to the perfection of Christian character in Christ Jesus." That is our work: but when men begin to meddle with God's Word, I want to tell them to take their hands off, for they do not know what they are doing (MS 13, 1888).

4:1-5 (ch. 2:14-18, 23-26; Rom. 1:25; Col. 2:8). **Turning the Truth Into a Lie.**—No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time.

There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the Holy City (Letter 207, 1899).

4:1-7 (ch. 2:1-4). **Faithfulness in Ministry.**—Paul has almost finished his course, and he desires Timothy to take his place, guarding the churches from the fables and heresies with which Satan and his agents would endeavor to lead them from the truth. He admonishes him to shun temporal pursuits and entanglements, which would prevent him from giving himself wholly to God's work. He is to endure with cheerfulness the opposition, reproach, and persecution to which his faithfulness would expose him. He is to make full proof to his ministry, employing every means of doing good to his fellow men (Y1 July 10, 1902).

4:3, 4. See EGW on Acts 20:30; Col. 2:8; 1 John 4:1.

4:6-9. See EGW on ch. 1:1, 2.

4:7, 8. See EGW on Rev. 14:13.

4:13, 14 (Acts 19:33). **Alexander Effects Paul's Final Arrest.**—At the house of a disciple in the city of Troas, Paul was again seized, and from this place he was hurried away to his final imprisonment.

The arrest was effected by the efforts of Alexander the copper-smith, who had so unsuccessfully opposed the apostle's work at Ephesus, and who now seized the opportunity to be revenged on one whom he could not defeat (LP 305).

4:13, 16-21. **Paul Faces Death Courageously.**—Paul concludes his letter with various personal messages, and again and again repeats the urgent request that Timothy use all diligence to come to him soon, and if possible to come before winter. He describes his loneliness from the desertion of some friends and the necessary absence of others, and lest Timothy should still hesitate, fearing that the church at Ephesus demanded his labors, he states that he has already dispatched Tychicus to fill the place of Timothy in his absence. And then he adds the touching request, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

At his second arrest, Paul was seized and hurried away so suddenly that he had no opportunity to gather up his few "books" and "parchments," or even to take with him his cloak. And now winter was coming on, and he knew that he would suffer with cold in his damp prison cell. He had no money to buy another garment, he knew that his end might come at any moment, and with his usual self-forgetfulness and fear to burden the church, he desired that no expense should be incurred on his account (LP 327).

4:16, 17. **Paul and Nero Face to Face.**—Paul and Nero face to face!—the countenance of the monarch bearing the shameful record of the passions that raged within; the countenance of the prisoner telling the story of a heart at peace with God and man. The result of opposite systems of education stood that day contrasted—a life of unbounded self-indulgence and a life of entire self-sacrifice. Here were the representatives of two theories of life—all-absorbing selfishness, which counts nothing too valuable to be sacrificed for momentary gratification, and self-denying endurance, ready to give up life itself, if need be, for the good of others (Y1 July 3, 1902).

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The Epistle of Paul to **TITUS**

INTRODUCTION

1. TITLE

In the oldest Greek manuscripts known today the title of this epistle is simply *Pros Titon* ("To Titus"). Doubtless, since Paul's original autograph was a personal letter, it contained no formal title.

2. AUTHORSHIP

As with the other pastoral epistles, modern critical scholarship, generally, questions the claim of this epistle that Paul was its author (ch. 1:1), which claim this commentary accepts without question.

3. HISTORICAL SETTING

This epistle was addressed to Titus at a time when he was engaged in ministry to the Christians of Crete. This large island in the Mediterranean is 160 mi. (258 km.) long and from 7 to 35 mi. (11 to 56 km.) wide. Its total area is 3,199 square mi. (8,285 km.). The narrow but fertile coastal plain on the northern side rises rapidly into a coastal range, beyond which a second range rises still higher, and behind that a third. The highest of these mountains is Mt. Psiloriti (elevation 8,065 ft. or 2,458 m.). This is the ancient Mt. Ida, where, according to an ancient Grecian legend, the pagan god Zeus was born.

In the 2nd millennium B.C., Crete was the center of a civilization—the Minoan—that rivaled the civilizations of Mesopotamia and Egypt. There the semilegendary King Minos, it was said, kept in an intricate labyrinth a bull-monster that devoured captive Greek youths. This Minotaur myth may well be accounted for by the labyrinthine ruins of the Minoan palace at Cnossus and the pictures of young acrobats engaged in the perilous feat of leaping over the horns and backs of bulls. Before 1400 B.C. Minoan Crete had a powerful fleet, a far-flung commercial empire, and a highly sophisticated civilization (with an advanced art and three systems of writing) that spread into southern Greece, centered at Mycenae. Its trade with Egypt and Syria, evidenced by artifacts, made it a channel of communication between the East and Europe. The Philistines had lived on Crete before migrating to Palestine.

Eventually it was colonized by the Greeks and

played an important, though inconspicuous, role during some of the more glorious epochs of Hellenic history. In the earliest years of Christianity the Cretans were distinguished by a well-known reputation for dishonesty and untrustworthiness (cf. Titus 1:12). The island seems to have served as a headquarters for pirates in the 1st century B.C., but these were subdued, and in 67 B.C. it became part of the Roman Empire; however, Cretans continued to serve as mercenaries in foreign armies.

Not much is known of Titus. Personal references in the epistle are sketchy, and he is not mentioned in the Acts. The earliest allusion to him appears in Gal. 2:1-3, where Paul speaks of Titus accompanying him from Antioch when he attended the Jerusalem Council. There, as an uncircumcised convert from paganism, he became a test case as touching the question of the circumcision of Gentiles. After a time he represented Paul at Corinth (2 Cor. 8:16, 17; 12:17, 18), where he dealt successfully with the difficulties discussed so frankly in 2 Cor. 2; 7. He also organized collections for the saints at Jerusalem (2 Cor. 8:6-10). Paul considered him a reliable confidant and a trustworthy soldier of the cross (2 Cor. 12:18), and refers to him as brother, fellow helper, and partner in labor (2 Cor. 2:13; 8:23). In this epistle he speaks of Titus as a son in the faith (ch. 1:4). Titus is last mentioned in the NT as having gone to Dalmatia, the modern Yugoslavia (2 Tim. 4:10). Eusebius, the church historian of the 4th century, refers to Titus as the bishop of the island of Crete (Eusebius *Ecclesiastical History* iii. 4).

4. THEME

Aside from the fact that Paul had left Titus on the island of Crete (Titus 1:5), the exact circumstances under which this epistle was written cannot be reconstructed. Paul seems to have been traveling in company with Zenas, Apollos, Artemas, and Tychicus (ch. 3:12-15). Apparently Zenas and Apollos were about to set forth on a journey that would take them past Crete, and Paul therefore asked them to carry this epistle to Titus, who was to join Paul for the winter at Nicopolis. It is thought that the epistle to Titus was written between Paul's first and second imprisonments at Rome, about the year A.D. 65.

From the epistle it appears that there were

groups of Christians in a number of places in Crete. The general church organization, however, was incomplete, and trouble was brewing because of false teachers, who may have been half-converted Jews. These false teachers were laying great emphasis on myths, genealogies, and the law. They were wasting much time and energy, both their own and that of other church members, on pointless argument. Titus was responsible for straightening matters out, and Paul sends him counsel and encouragement. In this letter Paul is especially concerned with giving Titus counsel that would help him to establish the recently converted Christians of Crete in true Christian faith and living. Accordingly, the epistle is highly practical. Paul counsels a more thorough and formal church organization, and advises Titus as to qualifications for church elders. He reminds him of the Cretans' reputation for falsehood and laziness, and implies that the Christians there had been disturbed by Jewish legalists. Paul particularly points out that emphasis on ceremonial impurity in time tends to render the conscience itself impure. When the mind is absorbed with religious trivia, too often the really important questions of morality and integrity are ignored and religion deteriorates into a matter of form and theory.

Paul's great emphasis here is that the Cretan Christians should be sober, chaste, and thoroughly upright in all their living. Slaves-as doubtless many of them were-just like anyone else, should be obedient and honest.

At the climax of his letter Paul reminds Titus, and the Cretans through him, that God's kindness to man is not won by good deeds, but is the gift of His mercy through Jesus Christ.

An awareness of the pagan heritage of these Cretan brethren and of the mental confusion

wrought by the Judaizing teachers helped Paul to deal specifically with their problems. His counsel is clear and specific. He understands his people and their basic human behavior patterns. In this letter he exhibits a precision and incisiveness that preachers today may well seek to emulate.

5. OUTLINE

I. Salutation, 1:1-4.

II. Instructions to Titus, 1:5 to 3:3.

- A. The ordination of bishops, 1:5-12.
- B. Curtailment of the activities of false teachers, 1:13-16.
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5. Character witness of Titus, as a gospel minister, 2:7, 8.
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- D. Civic responsibilities of the Christian, 3:1-3.

III. Salvation the Product of Divine Love, 3:4-7.

- A. Christians are justified by God's mercy, 3:4, 5.
- B. Christians are sanctified by the power of the Holy Spirit, 3:5, 6.
- C. Christians are heirs to eternal privileges, 3:7.

IV. Superiority of Christian Character to Be Manifested, 3:8-11.

- A. Christians are to lead out in good works, 3:8.
- B. Christians are to avoid unprofitable activities, 3:9-11.

V. Personal Remarks and Benediction, 3:12-15.

TITUS

Salutation

- 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
- 2 In hope of eternal life, which God, that cannot lie, promised before the world began;
- 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
- 4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Instructions to Titus (1:5-3:3)

The Ordination of Bishops

- 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee;
- 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
- 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
- 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
- 9 Holding fast the faithful word 'as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
- 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
- 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
- 12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

Curtailment of the Activities of False Teachers

- 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
- 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
- 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

1:1 1. Ch 6:9; Rom 1:1, Phip 1:1
1:2 Tit 2:7, Tit 2:15, Tit 4:7
1:3 Da 8:23; Da 9:24-10:1
1:4 2 Co 2:13; 2 Co 7:6
1:5 1 Ti 1:3, Ac 2:11; Ac 27:2
1:6 1 Ti 3:2-7, Lev 21:7
1:7 Tit 1:5, Phip 1:1, 1 Ti 3:1-7
1:8 1 Ti 3:2, 1 Sa 18:1, 1 Ki 5:1, 1 Ki 5:7
1:9 Job 2:3, Job 27:6, Pr 25:23
1:10 Ac 20:29, Rom 16:17-18
1:11 Tit 1:9, Tit 3:10, Ps 65
1:12 Ac 17:28, Rom 16:18
1:13 Tit 2:15, Pr 27:5, 2 Co 13:10, 1 Th 5:20
1:14 1 Ti 1:4-7, 2 Th 1:4, Isa 29:13, Mt 15:9
1:15 Lk 11:39-11, Ac 2:16, Isa 29:13, Isa 48:1, Isa 58:2
2:4 1 Ti 5:2, 1 Th 5:11, 1 Ti 5:11, Tit 2:2
2:5 Tit 2:2, Ge 16:6, 9, Ge 18:9
2:6 Job 29:8, Ps 108:12
2:7 Ac 20:33-35, 2 Th 3:9; 1 Ti 4:12
2:8 Mk 12:32
2:9 Eph 6:5-8, Col 3:23-25, 1 Ti 6:1-2
2:10 2 Ki 5:20-24, Lk 16:6-8
2:11 Tit 3:4-5, Ps 84:11, Zec 4:7
2:12 Mt 28:20, Jn 6:25, 1 Th 4:9
2:13 1 Co 1:7, Phip 3:20-21, 2 Ti 1:8

- 1
- 1 or, For
- 2 or, left undone
- 3 or, things
- 4 or, in teaching
- 5 or, void of judgment
- 2
- 1 or, vigilant
- 2 or, holy women
- 3 or, one who torments strife
- 4 or, wise
- 5 or, discreet
- 6 or, gainsaying
- 7 or, to all men, hath appeared

- 16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work 'reprobate.

Sound Doctrine Promotes Excellency of Character

- 2 But speak thou the things which become sound doctrine:

Character Witness of Older Men

- 2 That the aged men be 'sober, grave, temperate, sound in faith, in charity, in patience.

Character Witness of Older Women

- 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

Character Witness of Younger Women

- 4 That they may teach the young women to be 'sober, to love their husbands, to love their children.
- 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Character Witness of Younger Men

- 6 Young men likewise exhort to be 'sober minded.

Character Witness of Titus, as a Gospel Minister

- 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
- 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Character Witness of Christian Servants

- 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;
- 10 Not purloining, but shewing all good fidelity: that they may adorn the doctrine of God our Saviour in all things.

The Advent of Jesus Christ An Incentive to Excellency of Character

- 11 For the grace of God that 'bringeth salvation hath appeared to all men.
- 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit

1:9-11. See EGW on Acts 15:1, 5.
2:8. See EGW on Col. 4:6.
2:10 (Phil. 2:5). Adorning the Doctrine of Christ.—adorn the doctrine of Christ our Saviour, we must have same mind which was in Christ. Our likes and dislikes,

our desire to favor self to the disadvantage of others must be overcome. Let the peace of God rule in your hearts. Christ must be in us a living, working power (MS 39, 1896).
2:11. See EGW on Eph. 4:7; 1 Peter 1:22.
2:14. See EGW on Luke 17:10; Rom. 3:20-31; Gal. 5:6.

- 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Civic Responsibilities of the Christian

- 3 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
- 2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.
- 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

Salvation the Product of Divine Love
(3-4-7)

Christians Are Justified by God's Mercy

- 4 But after that the kindness and love of God our Saviour toward man appeared,

Christians Are Sanctified by the Power of the Holy Spirit

- 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost:
- 6 Which he shed on us abundantly through Jesus Christ our Saviour;

Christians Are Heirs to Eternal Privileges

- 7 That being justified by his grace, we

2:14 Mt 20:28; Jn 6:51; Jn 10:15; Gal 1:4;
2:15 Tit 1:15, 2 Ti 4:2.

3:1 Isa 45:26; 1 Ti 4:6, 2 Ti 1:6;
3:2 Ps 140:11, Pr 6:19; Ac 2:35;
3:3 Rom 3:9-20, 1 Co 6:9-11; Eph 2:13;
3:4 Tit 2:11, Rom 5:20-21;
3:5 Job 9:20; Job 15:14; Job 25:4;
3:6 Pr 1:24; Isa 32:15; Isa 41:5;
3:7 Tit 2:11, Rom 5:24; Rom 5:28;
3:8 Tit 1:9; 1 Ti 1:15; Pr 21;
28; Ac 12:15;
3:9 Tit 1:14; 1 Ti 1:5-7;
3:10 1 Co 11:19; Gal 5:20; 2 Pe 2:1; Mt 18:15-17; 2 Co 13:2;
3:12 Ac 20:4, 2 Ti 4:12; 2 Ti 1:9; 2 Ti 4:21; 1 Co 16:6; 1 Co 16:9;
3:13 Mt 22:45; Lk 20:45; Lk 10:25;
3:14 Tit 3:8; Ac 18:4; Ac 20:35; Eph 4:28; 1 Th 2:9; 2 Th 3:8;
3:15 Rom 16:21-24

3:10 1 Co 11:19; Gal 5:20; 2 Pe 2:1; Mt 18:15-17; 2 Co 13:2;
3:12 Ac 20:4, 2 Ti 4:12; 2 Ti 1:9; 2 Ti 4:21; 1 Co 16:6; 1 Co 16:9;
3:13 Mt 22:45; Lk 20:45; Lk 10:25;
3:14 Tit 3:8; Ac 18:4; Ac 20:35; Eph 4:28; 1 Th 2:9; 2 Th 3:8;
3:15 Rom 16:21-24

3:10 1 Co 11:19; Gal 5:20; 2 Pe 2:1; Mt 18:15-17; 2 Co 13:2;
3:12 Ac 20:4, 2 Ti 4:12; 2 Ti 1:9; 2 Ti 4:21; 1 Co 16:6; 1 Co 16:9;
3:13 Mt 22:45; Lk 20:45; Lk 10:25;
3:14 Tit 3:8; Ac 18:4; Ac 20:35; Eph 4:28; 1 Th 2:9; 2 Th 3:8;
3:15 Rom 16:21-24

3:10 1 Co 11:19; Gal 5:20; 2 Pe 2:1; Mt 18:15-17; 2 Co 13:2;
3:12 Ac 20:4, 2 Ti 4:12; 2 Ti 1:9; 2 Ti 4:21; 1 Co 16:6; 1 Co 16:9;
3:13 Mt 22:45; Lk 20:45; Lk 10:25;
3:14 Tit 3:8; Ac 18:4; Ac 20:35; Eph 4:28; 1 Th 2:9; 2 Th 3:8;
3:15 Rom 16:21-24

3
1 or, pity
2 Gr. nchly
3 or, profess honest
trad

should be made heirs according to the hope of eternal life.

Superiority of Christian Character to Be Manifested (3:8-11)

Christians Are to Lead Out in Good Works

- 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Christians Are to Avoid Unprofitable Activities

- 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.
- 10 A man that is an heretick after the first and second admonition reject:
- 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Personal Remarks and Benediction

- 12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
- 13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.
- 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
- 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen

3:5. See EGW on Luke 17:10; Rom. 3:20-31.

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- 1:4 AA 308; GW 102
1:5-7 5T 617 (2TT 260-1)
1:6-9 AA 95; GW 15; 1T 692
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TM 441
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3:2 2T 380
3:3-5 5BC 1122; COL 397; DA
417; MB 75; MH 65-6; SD 105
3:5-7 1SM 367

Tit

The Epistle of Paul to **PHILEMON**

INTRODUCTION

1. TITLE

Inasmuch as this book is a personal letter, doubtless it originally bore no title. The earliest Greek manuscripts extant have the simple title *Pros Philemona* ("To Philemon"), a superscription probably added by the unknown Christian who first brought Paul's epistles together and published them as a collection.

2. AUTHORSHIP

This epistle specifically claims Paul as its author (v. 1). The fact that it deals only with a personal circumstance and that it reflects no attempt to promote any new teaching is a strong indication that it is genuine. Today scholars are virtually unanimous in accepting this brief epistle as authentically Pauline.

3. HISTORICAL SETTING

The Epistle to Philemon is a personal letter from the apostle Paul, while imprisoned at Rome, to a Christian named Philemon living in Colossae. It was dispatched at the same time as the Epistle to the Colossians, by Paul's friend, Tychicus, and was occasioned by a crisis in the life of one of Paul's converts. Onesimus, a slave of the Christian Philemon of Colossae, dissatisfied with his servile state, had run away, carrying with him some of his master's money or possessions (v. 18; cf. AA 456). In time he found his way to Rome, as did many slaves, expecting to lose himself in the vast crowds of that city. While there Onesimus met Paul. Perhaps he was destitute and was prompted to seek out the Christians because of their charity, which he doubtless had often witnessed in his master's household. Or, perhaps, while in Rome, he absorbed enough of Christian teaching to be suffering from a troubled conscience, and turned to Paul—who may previously have been a guest in Philemon's home—for spiritual guidance.

Whatever his reason, Onesimus found a ready welcome and was inspired to minister devotedly to the aged apostle. His conscience and will prepared him to follow the path of duty, to redeem his past misdeeds by returning once more to his former master. Onesimus did not wait to see what

response his master would make to Paul's letter. Rather, he set out with Tychicus, Paul's messenger. What his reception was no one knows, but it would be difficult to imagine that Philemon, as a follower of Christ, would not bend to so tender a plea of intercession. The dignified restraint of the letter reflects confidence on the apostle's part that Philemon would receive Onesimus as a "brother beloved" (v. 16). We may suppose that Paul's confidence was rewarded.

Without an understanding of the slave problem as it existed in the Roman Empire of Paul's day the Epistle to Philemon cannot be fully appreciated. Slaves were a recognized part of the social structure and were considered members of their master's household. Between the years 146 B.C. and A.D. 235 the proportion of slaves to freemen is said to have been three to one. Pliny says that in the time of Augustus a freeman by the name of Caecilius held 4,116 slaves (see *Encyclopedia Britannica*, 1966 ed., vol. 20, pp. 776, 777, art. "Slavery").

With so large a part of the population under bondage the ruling class felt obliged to enact severe laws to prevent escape or revolt. Originally, in Roman law the master possessed absolute power of life and death over his slaves. The slave could own no property. Everything he had belonged to his master, though at times he was allowed to accumulate chance earnings. Slaves could not legally marry, but were nevertheless encouraged to do so because their offspring increased the master's wealth. The slave knew that he might be separated from his mate and children at the pleasure of his master. Slaves could not appeal to civil magistrates for justice, and there was no place where a fugitive slave could find asylum. He could never serve as a witness, except under torture, and he could not accuse his master of any crimes except high treason, adultery, incest, or the violation of sacred things. If a master was accused of a crime, he could offer his slave to be interrogated by torture in his place. The punishment for running away was often death, sometimes by crucifixion or by being thrown to voracious lampreys in a fishpond.

Some slaveowners were more considerate than others, and some slaves showed great devotion to their masters. Certain tasks committed to slaves were relatively pleasant, and a number required a high degree of intelligence. Often teachers, physicians, and even philosophers became slaves as a result of military conquest. Many slaves ran shops or factories or managed estates for their masters.

But the institution of slavery was a school for cowardice, flattery, dishonesty, graft, immorality, and other vices, for above all else a slave had to cater to his master's wishes, however evil. By about A.D. 200, conditions had improved greatly, and even more so after the spread of Christianity.

The Romans did not deny their slaves all hope of freedom. The law provided for their manumission, or liberation, in various ways. Most commonly, the master took his slave before an official, in whose presence he turned the slave around and pronounced the longed-for words *liber esto*, "Be free," and struck him with a rod. Manumission could also be performed by various other means, such as writing a letter, making the slave guardian of one's children, or placing on his head the *pileus*, or cap of liberty. But unless manumission was decreed by law rather than by a private owner, the slave was bound to remain a client to his master and to perform any obligations placed upon him at the time manumission. In the Roman Empire it was possible for freedmen to rise steadily to positions of influence and even of civic authority, but their property, when they died without heirs, reverted to their former masters. One such instance was that of Felix, procurator of Judea.

4. THEME

This little gem of Christian love and tact is unique in the canon of Scripture because it is a

purely personal letter dealing with a domestic problem of the day—the relationship between a Christian master and a fugitive, but repentant, slave. It states no doctrine and offers no specific exhortation for the church as a whole. Nevertheless, that the Epistle to Philemon belongs in our Bible becomes amply clear through a study of the letter and its relationship to the other Pauline epistles. It is the only extant fragment of what must have been a considerable correspondence between Paul and individual members of his flock. It applies several basic principles of Christianity to daily life.

5. OUTLINE

I. Salutation, 1-3.

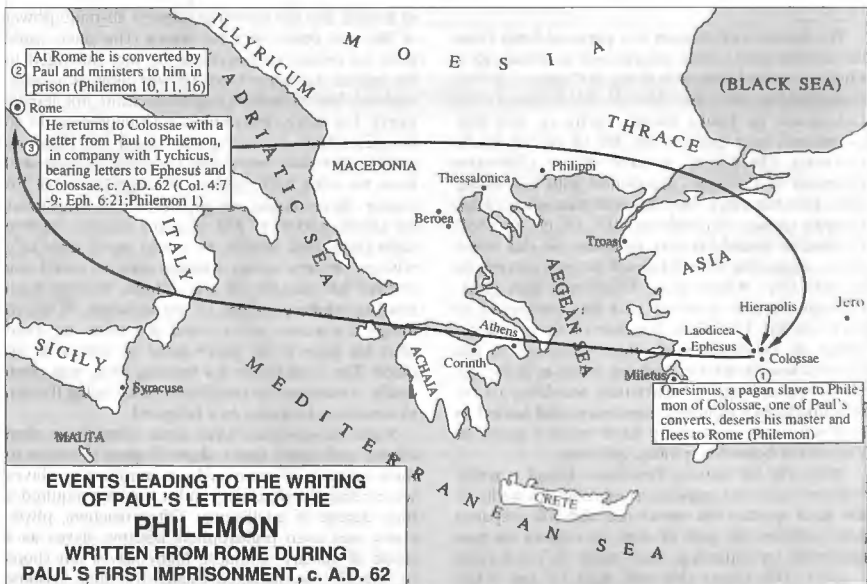
II. Commendation to Philemon, 4-7.

- A. His Christian love and faithfulness cheered church members, 4-6.
- B. Paul gratified by the spiritual achievements of his convert, 7.

III. Appeal for the Wholehearted Reception of Onesimus, 8-20.

- A. The tactfulness of entreaty, 8-10.
- B. The profitableness of Onesimus, 11-13.
- C. Mutual respect between Paul and Philemon, 14.
- D. The recognition of Providence, 15, 16.
- E. The sufficient mediatorship of Paul, 17-19a.
- F. The double debt of Philemon, 19b, 20.

IV. Conclusion and Benediction, 21-25.



PHILEMON

Salutation

- 1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,
- 2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house:
- 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

Commendation to Philemon (4-7)

His Christian Love and Faithfulness Cheered Church Members

- 4 I thank my God, making mention of thee always in my prayers,
- 5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;
- 6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

Paul Gratified by the Spiritual Achievements of His Convert

- 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

Appeal for the Wholehearted Reception of Onesimus (8-20)

The Tactfulness of Entreaty

- 8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,
- 9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

1 Phm 9; Eph 4:1;
Eph 4:1, Eph 6:20;
2 Col 3:17; Phm 2:25; 2 Th 2:3-4;
3 Rom 1:7; Eph 1:2;
4 Rom 1:8; Eph 1:16; Phm 1:3; Col 1:3;
5 Gal 5:6; Eph 1:15;
Col 1:3; Phm 7;
7 1 Th 1:3; 1 Th 2:13; 1 Th 2:19;
9 Rom 12:1; 2 Co 5:20; 2 Co 6:1; Eph 4:1; Heb 13:
10 2 Sa 9:1-7; 2 Sa 18:5;
11 Job 40:1-2; Mt 25:30; Rom 3:12; 1 Pe 2:10;
13 1 Co 16:17; Phm 2:30; Phm 1, Eph 3:1;
Eph 4:1;
14 Phm 8-9; 2 Co 1:24; 1 Pe 5:3; 1 Ch 29:17;
16 Mt 24:8; Ac 9:17;
Gal 4:28-29;
17 Ac 16:15; 2 Co 8:23;
18 Isa 53:7;
19 1 Co 16:21-22;
20 2 Co 2:2; 2 Co 7:4-7; 2 Co 7:13.

- 10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

The Profitableness of Onesimus

- 11 Which in time past was to thee unprofitable, but now profitable to thee and to me:
- 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:
- 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

Mutual Respect Between Paul and Philemon

- 14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

The Recognition of Providence

- 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;
- 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

The Sufficient Mediatorship of Paul

- 17 If thou count me therefore a partner, receive him as myself.
- 18 If he hath wronged thee, or oweth thee ought, put that on mine account;

The Double Debt of Philemon

- 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.
- 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

Paul as a Mediator.—Among those who gave their hearts to God through the labors of Paul in Rome was Onesimus, a pagan slave who had wronged his master, Philemon, a Christian believer in Colosse, and had escaped to Rome. In the kindness of his heart, Paul sought to relieve the poverty and distress of the wretched fugitive and then endeavored to shed the light of truth into his darkened mind. Onesimus listened to the words of life, confessed his sins, and was converted to the faith of Christ.

Onesimus endeared himself to Paul by his piety and sincerity, no less than by his tender care for the apostle's comfort, and his zeal in promoting the work of the gospel. Paul saw in him traits of character that would render him a useful helper in missionary labor, and he counseled him to return without delay to Philemon, beg his forgiveness, and plan for the future. The apostle promised to hold himself responsible for the sum of which Philemon had been robbed. Being about to dispatch Tychicus with letters to various churches in Asia Minor, he sent Onesimus with him. It was a severe test for this servant thus to deliver himself up to the master he had wronged; but he had been truly converted, and he did not turn aside from his duty.

The apostle asked Philemon, in view of the conversion of Onesimus, to receive the repentant slave as his own child, showing him such affection that he would choose to dwell with his former master, "not now as a servant, but above a servant, a brother beloved." He expressed his

desire to retain Onesimus as one who could minister to him in his bonds as Philemon himself would have done, though he did not desire his services unless Philemon should of his own accord set the slave free.

How fitting an illustration of the love of Christ for the repentant sinner! The servant who had defrauded his master had nothing with which to make restitution. The sinner who has robbed God of years of service has no means of canceling the debt. Jesus interposes between the sinner and God, saying, I will pay the debt. Let the sinner be spared; I will suffer in his stead.

After offering to assume the debt of Onesimus, Paul reminded Philemon how greatly he himself was indebted to the apostle. He owed him his own self, since God had made Paul the instrument of his conversion. Then, in a tender, earnest appeal, he besought Philemon that as he had by his liberalities refreshed the saints, so he would refresh the spirit of the apostle by granting him this cause of rejoicing. "Having confidence in thy obedience," he added, "I wrote unto thee, knowing that thou wilt also do more than I say."

It was not the apostle's work to overturn arbitrarily or suddenly the established order of society. To attempt this would be to prevent the success of the gospel. But he taught principles which struck at the very foundation of slavery and which, if carried into effect, would surely undermine the whole system. "Where the Spirit of the Lord

<i>Conclusion and Benediction</i>	
21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.	21 2 Co 2:5, 2 Co 7:16, 2 Co 8:22, 22 Ac 28:23, Rom 15:21, Php 1:25-26, 23 Col 1:7, Rom 16:7, Gal 1:10, 24 Ac 12:12, Ac 14:25, Ac 15:13, 25 Rom 16:20, Rom 16:21, 2 Ti 4:22.
22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.	23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;
	24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers.
	25 The grace of our Lord Jesus Christ be with your spirit. Amen.

is, there is liberty," he declared. 2 Corinthians 3:17. When converted, the slave became a member of the body of Christ, and as such was to be loved and treated as a brother, a fellow heir with his master to the blessings of

God and the privileges of the gospel. On the other hand, servants were to perform their duties, "not with eyeservice as men pleasers; but as the servants of Christ, doing the will of God from the heart" Ephesians 6:6 (AA 456-460).

Scripture Index to the Ellen G. White Writings

1:9 COL 78; ST 730 (2TT 326)

1:23 AA 455

The Epistle of Paul the Apostle to the HEBREWS

INTRODUCTION

1. TITLE

The title given this book in the oldest Greek manuscripts is simply *Pros Hebraious* ("To the Hebrews"). Inasmuch as the book deals to a large extent with the significance, for the Christian, of the sanctuary and its services, and as these insights must have been particularly significant for the early Hebrew, or Jewish, Christian, (see below under "Historical Setting"), the title is particularly appropriate.

2. AUTHORSHIP

The authorship of Hebrews has been in dispute since early times. While many attributed the book to Paul, others dissented vigorously. Origen, one of the early Fathers, concluded his examination of the book with the declaration, "Who wrote the epistle, in truth God knows" (quoted by Eusebius *Ecclesiastical History* vi. 25. 14; Loeb ed., vol. 2, p. 79). Other Fathers thought Barnabas, Apollos, Clement, or Luke to be the author.

This uncertainty in regard to the authorship of Hebrews was a major factor in the reluctance of many early Christians in the western part of the Roman Empire to accept the epistle as canonical. It was, in fact, not until the latter part of the 4th century that Hebrews came to be accepted generally in the West. During the following centuries the discussion regarding the authorship of Hebrews ceased, and most Christians accepted it as the work of Paul. This view was generally held until comparatively modern times, when the question again came under scholarly discussion. As late as 1885 the RV ascribes Hebrews to Paul, but at the present time few critics hold this view.

The evidences against the view that Paul wrote Hebrews have been drawn largely from considerations of the literary style and content of the book. Although it is possible for a writer's vocabulary and style to vary with subject matter these variations are largely in the technical terms characteristic of the different subjects about which he writes. His more general vocabulary and particularly the words that he choose almost unconsciously in expressing himself, such as prepositions, adverbs, and especially connectives, are considered by most scholars to be much better indications of his style than is his technical terminology.

nology.

When compared with the generally accepted epistles of Paul, Hebrews differs markedly, especially in the small, common connective words with which its author binds together his clauses. Another distinctive difference is found in the handling of quotations from the OT. The accepted epistle employ one group of more or less standard phrases to introduce OT quotations, whereas Hebrews uses another group. Also, the epistle show that the apostle was relatively free in his use of OT materials. Often his quotations follow the LXX, but at times he gives what apparently is his own translation of the Hebrew; at still other times he is content to give only a loose quotation. By contrast OT quotations in Hebrews are virtually always word for word from the LXX.

From a broader standpoint, the general literary style of Hebrew is notably different from that of any of the epistles that bear the name of Paul. The style of the latter is marked indelibly by effervescent yet fervent passages that reveal the surging torrent of the author's thoughts at the expense of polished literary style. Hebrews, on the other hand, presents a thoroughly organized argument, and maintains the highest rhetorical level of any NT book. This marked difference in style was noted by writers of the early church, for whom Koine Greek was the native language. Clement of Alexandria (died c. A.D. 215; cited by Eusebius *Ecclesiastical History* vi. 14. 2-3) suggests that Paul first wrote Hebrews in Hebrew, and that Luke translated it into Greek. Although such an explanation is ruled out by the fact that Hebrews contains a number of plays on Greek words that could not have been translated from another language, yet Clement's statement is significant in that it implies the recognition that the Greek of Hebrews does not appear to be the Greek of Paul. Origen (died c. A.D. 254), one of the prominent scholars of the early church, likewise recognized the difficulty of harmonizing the style of Hebrews with that of Paul. His solution was "that the thoughts are the apostle's, but that the style and composition belong to one who called to mind the apostle's teachings and, as it were, made short notes of what his master said" (quoted by Eusebius *Ecclesiastical History* vi. 25. 13; Loeb ed., vol. 2, pp. 77, 79).

Certain presumptive evidence in favor of the Pauline authorship of Hebrews rather recently came to light in connection with the discovery of the 3rd

century Chester Beatty Biblical Papyri. In the codex that consists of the Pauline Epistle, Hebrews is found between Romans and 1 Corinthians. Though this fact does not prove the Pauline authorship of Hebrews, it strongly suggests that very early in the history of the church there were those who believed that Hebrews should be included as a part of Paul's writings.

This commentary holds that though weighty arguments have been presented against the Pauline authorship of Hebrews, those arguments are not sufficient to offset the traditional belief that Paul is the author. Much of the difference in tone and style of Hebrews compared with the known Pauline epistles may be reasonably explained by the fact that these other epistles are addressed to particular church groups, or to individuals, to meet particular problems. Granted there are certain differences in literary style that cannot be explained on this basis, these differences may be reasonably explained on the assumption that Paul preached certain sermons on the theme of Christ's priestly ministry and that these were taken down stenographically. As is sometimes the case with matter thus recorded, the final literary form of the transcribed copy may be strongly colored by the transcriber. It is easy to see how Paul might never have had opportunity to edit these sermons—he traveled incessantly, with traveling terminated, ere long, by martyrdom.

It is generally agreed that Hebrews was written before the fall of Jerusalem. Now, the number of church leaders was very small in the years before A.D. 70. Which of those leaders might have set forth an argument as profound as that presented in the book of Hebrews? By all odds the most likely person is Paul. To say that the author was an unknown Christian of that early period simply poses a new problem. How was it that a Christian possessing the theological insights and the logical powers necessary to produce a work like Hebrews should have been anonymous at a time when Christian leaders were so few and the record of Christian workers so full?

3. HISTORICAL SETTING

The issue that produced probably a deeper cleavage in the apostolic church than any other was the question of the ceremonial law and its observance by Christians. The council at Jerusalem had freed Gentile Christians from its obligations, but psychologically the large Jewish-Christian community in Palestine was unprepared to enter into the same freedom. They doubtless felt that they themselves, because they were Jews, should keep it. Thus they failed to realize that for all men the ceremonial observance had met their fulfillment in Jesus Christ. This situation set up an unhealthy tension in the church, inasmuch as one large segment followed an

elaborate system of religious life disregarded by the other.

Paul and those close to him had the needed insight into the Mosaic ordinances and ceremonies to evaluate them rightly and give them their proper setting in the plan of salvation. Paul knew their transitory nature and that the time was past due for their abrogation (see Col. 2:16,17). The Jewish Christian church, centered at Jerusalem, seemed unaware of the calamities soon to befall it. Jewish Christians still kept the feast; they still sacrificed as in former years; they were still zealous for the ceremonial law (see Acts 15). They had but a faint conception of Christ's work in the heavenly sanctuary; they knew little of His ministry; they did not realize that their sacrifices were useless in view of the great sacrifice on Calvary. These thousands of Jewish Christians, "all zealous of the law" (Acts 21:20), would be confronted by a crisis when the city and the Temple should be destroyed. This occurred apparently only a short time after Hebrews was written.

It was high time that the eyes of the Jewish Christians should be opened to heavenly realities. When their Temple should be destroyed, it would be needful for them to have their faith anchored to something sure and steadfast that would not fail. If their minds could be turned to the heavenly High Priest and sanctuary and to a better sacrifice than that of bulls and goats, they would not be dismayed when a mere earthly structure should pass away. But if they had no such hope, if they had no vision of the sanctuary in heaven, they would be bewildered and perplexed as they should see the destruction of that in which they had trusted. It was important that the Jewish Christians should understand these things, not only for themselves, but also for the sake of the Gentile churches throughout the provinces among whom the Jerusalem believers would be scattered during the coming war with Rome.

It seems to have been in this crisis hour that the book of Hebrews appeared. It contained just the help needed: light on the sanctuary question; on Christ as high priest; on the blood "that speaketh better things than that of Abel" (ch. 12:24); on the rest that remains for the children of God (ch. 4:9); on the blessed hope that is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," (ch. 6:19).

4. THEME

The book of Hebrews consists essentially of a comparison with, and contrast between, the symbols by which God presented the plan of salvation to His chosen people in OT times and the reality of Christ's ministry on behalf of sinners since the cross. The experiences of ancient Israel under the typical system are set forth as a lesson

and warning to Christians. Through the typical system and Israel's experiences under it, Paul seeks to develop a more complete understanding and appreciation of the ministry of Christ in heaven above. The following analysis of the

comparisons and contrasts he draws between various aspects of the earthly and heavenly sanctuaries and priesthood outlines the way in which the apostle develops this theme.

The Earthly and Heavenly Sanctuaries and Priesthoods Compared

The Earthly

The Heavenly

I. Moses and Christ Compared as Leaders of God's Chosen People

1. "God, who . . . spake in time past unto the fathers by the prophets.
2. "Moses was faithful in all his house" (3:2).
3. ". . . than Moses"
4. ". . . then the house"
5. "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

Hath in these last days spoken unto us by his Son" (1:1, 2).

"Consider the Apostle and High priest of our profession, Christ Jesus; who was faithful to him that appointed him" (3:1, 2).

"This man was counted worthy of more glory . . ." (3:3).

"He who hath builded the house hath more honour . . ." (3:3).

But Christ as a son over his own house" (3:5, 6).

II. The Old and New Covenants

6. "That first covenant," "the covenant that I made with their fathers," "my covenant" (8:7, 9).
7. "Because they continued not in my covenant, and I regarded them not," "finding fault with them," "he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (8:9, 8, 13).
8. "If that first covenant had been faultless,

"A new covenant . . . : not according to the covenant that I made with their fathers," "a better covenant," "the everlasting covenant" (8:8, 9, 6; 13:20).

"Behold, the days come saith the Lord, when I will make a new covenant with house of Israel," "the covenant that I will make with the house of Israel after those days" (8:8, 10).

then should no place have been sought for the second" (8:7).

III. The Earthly and Heavenly Sanctuaries

9. "The first covenant had . . . a worldly sanctuary. For there was a tabernacle made," "Make all things according to the pattern shewed to thee in the mount" (9:1, 2; 8:5).
10. "Christ is not entered into the holy places made with hands, which are figures of the true;

"The sanctuary, . . . the true tabernacle, which the Lord pitched, and not man" (8:2).

but into heaven itself, now to appear in the presence of God for us" (9:24).

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith" (10:19-22).

IV. The Earthly and Heavenly Priesthoods

11. "If he were in earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things," "many priests" (8:4, 5; 7:23).

"The priesthood being changed," "Jesus, made an high priest for ever after the order of Melchisedec." "Now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (7:12; 6:20; 8:6).

12. "Every high priest taken from among men is ordained for men in things pertaining to God" (5:1).

13. "Those priests were made without an oath [they were born to the office];

14. "The law maketh men high priests which have infirmity;

15. "They truly were many priests, because they were not suffered to continue by reason of death;

16. "Here men that die receive tithes;

17. "If therefore perfection were by the Levitical priesthood, . . .

18. "The law maketh men high priests," "priests that offer according to the law," "the law having a shadow of good things to come" (7:28; 8:4; 10:1).

19. "The law made nothing perfect,

V. The Earthly and Heavenly Ministrations

20. "Every high priest is ordained to offer gifts and sacrifices:

21. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these;

22. "If the blood of bulls and of goats, . . . sanctified to the purifying of the flesh:

23. "The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year. . . : the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present. . . imposed on them until the time of reformation" (9:6-10).

24. ". . . daily, as those high priests, to offer up sacrifice," "often, as the high priest entereth into the holy place every year with blood of others." "Every priest standeth daily ministering and offering oftentimes the same sacrifices" (7:27; 9:25; 10:11).

25. "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

26. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. . .

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee" (5:5).

but this with an oath . . . : by so much was Jesus made a surety of a better testament" (7:21, 22).

but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore" (7:28).

But this man, because he continueth ever, hath an unchangeable priesthood" (7:23, 24).

but there he receiveth them" (7:8).

what further need was there that another priest should rise after the order of Melchisedec, and not . . . Aaron?" (7:11).

"The priesthood for being changed, there is made of necessity a change also of the law. . .

There is verily a disannulling of the commandment going before the weakness and unprofitableness thereof" (7:12-18).

but the bringing in of a better hope did" (7:19).

wherefore it is of necessity that this man have somewhat also to offer" (8:3).

but the heavenly things themselves with better sacrifices than these" (9:22, 23).

How much more shall the blood of Christ, . . . purge your conscience from dead works to serve the living God?" (9:13, 14).

"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (9:11, 12).

"Who needeth not daily, as those high priests, to offer up sacrifice. . . : for this he did once, when he offered up himself." "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (7:27; 9:26; 10:12).

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (13:11-13).

For it is not possible that the blood of bulls and of goats should take away sins." "sacrifices, which can never take away sins," "sacrifices, that could not make him that did the service perfect, as pertaining to the conscience" (10:1-4, 11; 9:9).

27. "In burnt offerings and sacrifices for sin thou hast had no pleasure" (10:6).

28. "He taketh away the first,

"By one offering he hath perfected for ever them that are sanctified" (10:14).

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Then said I, Lo, I come . . . to do thy will, O God" (10:5-7).

we are not to come unto the mount and the city

29. "Ye are not come unto the mount that might be touched, and that burned with fire, . . .

but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, . . . and to Jesus the mediator of the new covenant. . . . See that ye refuse not him that speaketh" (12:18-25).

30. "Whose voice then shook the earth:

but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven," "that those things which cannot be shaken may remain" (12:26, 27).

31. "God who . . . spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son" (1:1, 2).

32. ". . . as well as unto them."

"Unto us was the gospel preached" (4:2).

33. "Your fathers tempted me. . . . I was grieved with that generation, and said, They do alway err in their heart" (3:9, 10).

"Harden not your hearts. . . . Take heed, brethren, lest there be in any of you an evil heart of unbelief" (3:8-12).

34. "I swear in my wrath, They shall not enter my rest. . . . They could not enter in because of unbelief." "They to whom it was first preached entered not in. . . . If Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day" (3:11-19; 4:6-8).

"Therefore remaineth therefore a rest to the people of God." "It remaineth that some must enter therein." "Let us therefore fear, lest. . . any of you should seem to come short of it." "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (4:9, 6, 1, 11).

35. "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" (2:2, 3).

36. "For if they escaped not who refused him that spake on earth,

much more shall not we escape, if we turn away from him that speaketh from heaven" (12:25).

37. "He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, . . . and hath done despite unto the Spirit of grace?" (10:28, 29).

38. "By it [faith] the elders obtained a good report." "And these all, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that they without us should not be made perfect" (11:2, 39, 40).

39. "Wherefore seeing we also are compassed about with so great a cloud of witnesses,

Let us lay aside every weight, and the sin doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (12:1, 2; 4:14, 16).

5. OUTLINE

I. The Supreme Position and Authority of Jesus Christ, 1:1 to 2:18.

- A. His equality with the Father, 1:1-3.
- B. His superiority over angels, 1:4-14.
- C. The importance of accepting salvation provided in Christ, 2:1-4.
- D. The purpose of the incarnation of Christ, 2:5-18.
 1. The exalted destiny of the human race, 2:5-8.
 2. Salvation possible as a result of the incarnation, 2:9-18.

II. The "Rest" That Remains to the People of God, 3:1 to 4:16.

- A. The faithfulness of Christ, our Apostle and High Priest, 3:1-6.
- B. The failure of ancient Israel to enter into God's "rest," 3:7-19.
 1. An appeal to faithfulness on our part, 3:7-15.
 2. Unbelief the cause of Israel's failure, 3:16-19.
- C. An appeal to enter into God's "rest" through faith in Christ, 4:1-16.
 1. Evidence that the promise of "rest" remains valid, 4:1-11.
 2. An admonition to find this "rest" by coming to Christ, 4:12-16.

III. The Exalted Status of Christ as High Priest, 5:1 to 8:13.

- A. Christ appointed high priest by the Father, 5:1-10.
 1. The Function of a high priest, 5:1-3.
 2. The appointment of Christ, 5:4-6.
 3. Christ's preparation to serve as high priest, 5:7-10.
- B. An admonition to acceptance of Christ as high priest, 5:11 to 6:20.
 1. The slowness of many to understand Christ's role as high priest, 5:11-14.
 2. The writer's confidence that his readers will grow in understanding, 6:1-12.
 3. The certainty of the Christian hope, 6:13-

20.

- C. Christ as high priest after the order of Melchisedec, 7:1-28.
 1. The exalted position of Melchisedec, 7:1-4.
 2. The Melchisedec priesthood prior and superior to the Aaronic priesthood, 7:5-11.
 3. The Aaronic priesthood replaced by the priesthood of Christ, 7:12-24.
 4. The efficacy and permanence of Christ's priesthood, 7:25-28.
- D. Christ as high priest of the heavenly sanctuary, 8:1-5.
- E. The new covenant, under which Christ serves as high priest, 8:6-13.

IV. The High-priestly Ministry of Christ, 9:1 to 10:22.

- A. A description of the earthly sanctuary and its services, 9:1-7.
- B. The typical significance of the earthly sanctuary, 9:8-14.
- C. Christ as mediator of the new covenant, 9:15-28.
 1. Ratification of the old covenant and dedication of its sanctuary by blood, 9:15-22.
 2. The blood of Christ makes the new covenant effective, 9:23-28.
- D. Christ's sacrifice superior to animal sacrifices, 10:1-22.
 1. The ineffectiveness of animal sacrifices, 10:1-4.
 2. The efficacy and permanence of Christ's sacrifice, 10:5-18.
 3. An appeal to accept Christ's priestly ministry, 10:19-22.

V. An Appeal to Faithfulness and Godly Living, 10:23 to 13:17.

- A. In view of the day of judgment and the coming of Christ, 10:23-39.
- B. In view of the faithful example of the ancient worthies, 11:1-12:2.
- C. In spite of trials and persecutions, 12:3-13.
- D. In spite of temptation, 12:14-29.
- E. With respect to specific situations in daily life, 13:1-17.

VI. Apostolic Benediction and Personal Salutation, 13:18-25.

HEBREWS

The Supreme Position and Authority of Jesus Christ (1:1-2:18)

His Equality with the Father

- 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
- 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

His Superiority over Angels

- 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
- 5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- 6 'And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.
- 7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
- 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
- 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.
- 10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:
- 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;
- 12 And as a vesture shalt thou fold them

1:1 Ge 3:15; Ge 6:3; Ge 6:15; Ge 8:15; Lk 24:27; Lk 24:44; Ac 28:23.
1:2 Ge 49:1; Nu 24:14; Dt 4:30; Dt 18:15; Dt 31:29; Eze 38:16; Da 2:28.
1:3 In 1:1; In 1:9-10; 2 Co 4:6; 2 Co 9:4; Col 1:5-16; Ps 75:1; Col 1:17.
Rev 4:11; Ecc 8:4; Rom 1:16; 2 Co 4:7; Heb 7:27.
1:4 Heb 1:9; Heb 2:9; Eph 1:21; Col 1:18.
1:5 Heb 5:5; Ps 2:7; Ac 13:35; 2 Sa 7:14; 1 Ch 17:13.
1:6 Heb 1:5; Pr 8:24-25; In 1:14; Jo 1:18; Jo 3:16.
1:7 Heb 1:14; 2 Ki 2:4:1; 2 Ki 6:17; Ps 104:4; Isa 6:2.
1:8 Ps 45:6-7; Heb 4:3-4; Isa 7:14; Isa 9:6-7; Isa 45:21-22; Isa 45:25; Jer 23:6; Mt 1:23; Lk 1:16-17; Jo 10:40; In 10:38.
1:9 Heb 7:26; Ps 11:5; Ps 43:5; Ps 37:28; Ps 40:8; Ps 45:7; Isa 61:8; Ps 109:104; Ps 119:128; Pr 6:3; Am 5:15.
1:10 Ps 102:25-27; Ge 1:1; In 1:1-3.
1:11 Heb 12:27; Isa 54:4; Isa 65:17.
1:12 Heb 1:8; Ex 3:11; Jo 8:58; Jas 1:17.
1:13 Heb 1:5; Heb 1:3; Heb 10:12; Ps 110:1.
1:14 Heb 8:6; Heb 10:11; Ps 105:20-21.
2:1 Heb 2:2-4; Heb 1:1-2; Heb 12:25-26.
2:2 Dt 32:2; Ps 68:17; Ac 7:54; Gal 3:19.
2:3 Heb 4:1; Heb 4:11; Heb 10:28-29; Heb 12:25.
2:4 Mk 16:20; In 15:26; Ac 2:32-33; Ac 5:15-16; Ac 9:10.
2:5 Heb 6:5; 2 Pe 1:13; Rev 11:15.
2:6 Heb 4:4; Heb 5:6; 1 Pe 1:11; Job 7:17-18.
2:7 Heb 2:9.
2:8 Heb 2:5; Heb 1:13; Ps 26; Da 7:14; Mt 28:18; Jo 3:35.

up, and they shall be changed: but thou art the same, and thy years shall not fail.

- 13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
- 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The Importance of Accepting Salvation Provided in Christ

- 2 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should 'let them slip.
- 2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
- 3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
- 4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and 'gifts of the Holy Ghost, according to his own will?

The Purpose of the Incarnation of Christ: The Exalted Destiny of the Human Race

- 5 For unto the angels hath he not put in subjection the world to come, whereof we speak,
- 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?
- 7 Thou madest him 'a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
- 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that* is not put under him. But now we see not yet all things put under him.

1:3 (Col. 1:15; 2:9; 3:10; see EGW on John 1:14; Acts 1:11; 17:28; Eph. 1:20; 21; Heb. 2:14-18). **The Personality of God.**—[He [Christ] represented God not as an essence that pervaded nature, but as a God who has a personality. Christ was the express image of His Father's person, and He came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become entangled with the divine image and character—adorned with the beauty of divine loveliness (MS 24, 1891).

1:4-14. **The Omnipotence of Jesus.**—[Heb. 1:4-12 quoted.] In this language is represented the omnipotence of the Lord Jesus. He is introduced to the Bible student as the Creator of the world, and was its rightful Ruler. [Heb. 1:13, 14 quoted.]

The first chapter of Hebrews contrasts the position of the angels and the position of Christ. God has spoken words concerning Christ that are not to be applied to the

angels. They are "sent forth to minister for them who shall be heirs of salvation," but Christ, as Mediator, is the great Minister in the work of redemption. The Holy Spirit is His representative in our world, to execute the divine purpose of bringing to fallen man power from above, that he may be an overcomer. All who enter into a covenant with Jesus Christ become by adoption the children of God. They are cleansed by the regenerating power of the Word, and angels are commissioned to minister unto them (MS 57, 1907).

1:6, 8. See EGW on ch. 3:1-3; John 1:1-3, 14; Col. 2:9.
1:8. See EGW on John 1:1-3.

1:14 (see EGW on Acts 10:1-6; Rev. 5:11). **Power and Efficiency for the Church.**—[Divine ministrations are needed to give power and efficiency to the church in this world. God's family on earth, subject to temptations and trials, is very near to His heart of love. He has ordained that communication be kept up between heavenly intelli-

Heb

gences and His children on this earth. Angels from the courts above are sent forth to minister to those who shall be heirs of salvation (MS 142, 1899).

(James 4:8.) Good Angels Restrain Satan.—God has angels whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps toward him. The angels' work is to keep back the powers of Satan (MS 17, 1893).

(Eph. 6:12.) To the Aid of Tempted Souls.—Heavenly angels are commissioned to watch the sheep of Christ's pasture. When Satan with his deceptive snares would deceive if possible the very elect, these angels set in operation influences that will save the tempted souls if they will take heed to the Word of the Lord, realize their danger, and say: "No, I will not enter into that scheme of Satan. I have an Elder Brother on the throne in heaven, who has shown that He has a tender interest in me, and I will not grieve His heart of love. I know and am assured that He is watching over His children, keeping them as the apple of His eye. There is no diminishing of His love. I will not grieve the heart of Christ; I will try not to become a tempter to others" (Letter 52, 1906).

(Rev. 5:9-12.) Angels Share in the Final Triumph.—As invisible agencies, angels are working through human beings to proclaim the commandments of God. Angels have far more to do with the human family than many suppose. Speaking of the angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Holy angels will join in the song of the redeemed. Though they cannot sing from experimental knowledge, "He hath washed us in His own blood, and redeemed us unto God," yet they understand the great peril from which the people of God have been saved. Were they not sent to lift up for them a standard against the enemy? They can fully sympathize with the glowing ecstasy of those who have overcome by the blood of the Lamb and the word of their testimony (Letter 79, 1900).

Angels Cooperate With Human Agencies.—Holy, ministering agencies of heaven are cooperating with human agencies to lead into safe paths all who love truth and righteousness. It is the greatest joy of the angels of heaven to spread the shield of their tender love over souls who turn to God; and Satan fights determinedly to retain every soul that has had light and evidence. His fierce, unabated desire is to destroy every soul possible. Will you choose to stand under his banner?

Angelic agencies are standing firm, determined that he shall not obtain the victory. They would recover every soul in our world who is under Satan's banner if these poor souls would not so eagerly seek to keep out of and away from their merciful ministrations and rescuing power. Their deep and earnest love for the souls for whom Christ has died is beyond measurement. They would make these deceived souls intelligent in regard to how they might arm themselves and break the spell which Satan has cast upon them.

If they would only look unto Jesus, and for one moment discern truly, sincerely, what love has been expressed in the sacrifice which has been made for them! If only they could see the determined efforts of Satan to eclipse by his hellish shadow every ray of light that would come into the mind and heart of persons now dead in trespasses and sins! O that they would awake from their torpor as the whole world will soon awake by the trumpet of God, which will announce His appearing!

Angels are keeping back the destroying agencies; for they have an intense interest for these rebellious sons, and they want to help them to return to the fold in safety and peace, that they may finally be overcomers, and be saved, eternally saved with the family of God in heaven (MS 29, 1900).

(John 17:21.) Heavenly Atmosphere Brought to Earth.—The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and thus the work

of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts.

Principalities and powers in heavenly places combine with these angels in their ministration for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the Word of God, which should be their instructor and their guide.

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of cooperating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see His face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view!

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help (RH July 4, 1899).

The Line of Heavenly Communication.—The angels of God are communicating with and guarding His people, and are pressing back the powers of darkness that they shall not have any control over those who shall be heirs of salvation. Are we working in harmony with the angels? This is the line of communication the Lord has established with the children of men (MS 1, 1890).

A Special Work for Each Angel.—The Lord Jesus has a special work appointed for each of the angelic family. Human agencies have also an appointed work to do in behalf of their own souls and the souls of others saved through their influence. The angels of God will make effectual the work of men.

They have an intense desire that human agencies shall come where they will find a refuge. The angels had a constant guardianship over Christ from His birth until His reception into the heavenly courts. . . . Angels are working through human agents who will be worked, to bring sinners to God.

O that those who are halting between two opinions could only understand the agencies continually at work to keep at bay the armies of the power of darkness! By presenting earthly advantages or earthly obstacles to defeat the purposes of God, and by various other methods, Satan would intercept every ray of light from the messengers of God. But if the curtain could be rolled back, and eyes now blind to the invisible agencies could view with restored spiritual vision the conflict continually going on in behalf of the souls perishing away from Christ, what a difference would be made in the working of the agencies in this world! Decided advance movements would be made. Without delay their entire influence for good would be thrown on the side of Christ. They would behold the intense interest of the angels of God in behalf of souls who are throwing away the opportunities and privileges now so valuable to them to obtain an experimental knowledge of God and of Jesus Christ whom He has sent (MS 29, 1900).

2:9. See EGW on Matt. 27:21, 22, 29.

2:10 (ch. 5:8, 9; Isa. 53:10.) Sundering of the Divine Powers.—The Captain of our salvation was perfected through suffering. His soul was made an offering for sin. It was necessary for the awful darkness to gather about His soul because of the withdrawal of the Father's love and favor; for He was standing in the sinner's place, and thus

Salvation Possible as a Result of the Incarnation

- 9 But we see Jesus, who was made a little lower than the angels ^{for} the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
- 10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.
- 11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren.
- 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
- 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.
- 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;
- 15 And deliver them who through fear of death were all their lifetime subject to bondage.
- 16 For verily ^{he} took not on *him* the nature of angels; but he took on *him* the seed of Abraham.
- 17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.
- 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

**The "Rest" That Remains
to the People of God (3:1-a; 16)**

*The Faithfulness of Christ,
Our Apostle and High Priest*

- 3 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2:9 Heb 8:3; Heb 10:5; Ge 3:15; Isa 7:14; Isa 11:1.
2:10 Heb 7:26; Ge 18:25; Lk 2:14; Lk 21:26.
2:11 Heb 10:10; Heb 10:14; Heb 13:12; Jn 17:19.
2:12 Ps 22:22; Ps 22:25; Ps 40:10.
2:13 2 Sa 22:3; Ps 101:18; Ps 102:1.
2:14 Heb 2:10; 1 Co 15:50; Heb 2:18; Heb 4:15; Ge 3:15.
2:15 Ps 33:19; Ps 101:18; Ps 102:1; Lk 1:7-9; 2 Co 1:10.
2:16 Heb 6:16; Heb 12:10; Rom 2:25; 1 Pe 1:20; Ge 22:18; Mt 1:1; Rom 1:6.
2:17 Heb 2:11; Heb 2:13; Php 2:7-8; Heb 3:2; Heb 3:5; Heb 4:15-5:2; Isa 11:5.
2:18 Heb 4:15-16; Heb 5:2; Heb 5:7-9; Mt 4:1-10.

3:1 Col 1:22; Col 4:12; 1 Th 2:27; 2 Ti 1:9; 1 Ti 2:9.
3:2 Heb 2:17; Jn 6:48-50.
3:3 Heb 3:6; Heb 1:2-4; Heb 2:9; Col 1:8.
3:4 Heb 3:3; Heb 1:2; Ex 2:10; Ex 3:9.
3:5 Heb 3:2; Nu 12:7; Mt 2:6-5; Mt 25:21.
3:6 Heb 1:2; Heb 4:1; Ps 26:7.
3:7 Heb 9:8; 2 Sa 25:2; Mt 22:13.
3:8 Heb 3:12-13; Ex 8:15; 1 Sa 6:6.
3:9 Ex 19:3; Ex 20:22; De 4:5; De 4:9.
3:10 Ge 6:6; Jdg 10:16; Ps 78:10; Isa 63:10; Mk 3:5.
3:11 Heb 3:18-19; Heb 3:3; Nu 17:20-23; Nu 14:25.
3:12 Heb 2:1-3; Heb 12:15; Mt 23:4; Mk 13:9; Mk 13:23.
3:13 Heb 10:24-25; Ac 11:23; 1 Th 2:11; 1 Th 4:18.
3:14 Heb 3:1; Heb 6:4; Heb 12:10; Rom 11:17; 1 Co 1:30.
3:15 Heb 3:7-8; Heb 10:38; Heb 10:29.
3:16 Heb 5:9-10; Nu 13:12; Nu 14:9; Nu 26:65.
3:17 Heb 3:10; Nu 26:64-65; 1 Co 10:13; Nu 14:22.

- 2 Who was faithful to him that [']appointed him, as also Moses *was faithful* in all his house.
- 3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
- 4 For every house is builded by some *man*; but he that built all things is God.
- 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;
- 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

*The Failure of Ancient Israel to Enter Into God's
"Rest": An Appeal to Faithfulness on Our Part*

- 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,
- 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:
- 9 When your fathers tempted me, proved me, and saw my works forty years.
- 10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.
- 11 So I swear in my wrath, [']They shall not enter into my rest.)
- 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.
- 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.
- 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;
- 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

Unbelief The Cause of Israel's Failure

- 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.
- 17 But with whom was he grieved forty years? *was it* not with them that had

darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for the heart of God yearned with greatest sorrow when His Son, the guiltless, was suffering the penalty of sin. This sundering of the divine powers will never again occur throughout the eternal ages (MS 93, 1899).

2:14 (see EGW on Matt. 27:50; John 3:14-17). **Satan Vanquished at the Cross.**—He (Christ) vanquished Satan in the same nature over which in Eden Satan obtained the victory. The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power (Y1 April 25, 1901).

(Ch. 12:3; Gen. 3:15; 2 Tim. 1:10; 1 Peter 2:24.) **Christ Triumphant in Death.**—Christ was nailed to the cross, but He gained the victory. The whole force of evil gathered itself together in an effort to destroy Him who

was the Light of the world, the Truth that makes men wise unto salvation. But no advantage was gained by this confederacy. With every advance move, Satan was bringing nearer his eternal ruin. Christ was indeed enduring the contradiction of sinners against Himself. But every pang of suffering that He bore helped tear away the foundation of the enemy's kingdom. Satan bruised Christ's heel, but Christ bruised Satan's head. Through death the Saviour destroyed him that had the power of death. In the very act of grasping his prey, death was vanquished; for by dying, Christ brought to light life and immortality through the gospel.

Never was the Son of God more beloved by His Father, by the heavenly family, and by the inhabitants of the unfallen worlds, than when He humbled Himself to bear disgrace, humiliation, shame, and abuse. By becoming the sin bearer, He lifted from the human race the curse of sin. In His own body He paid the penalty of that on which the

⁴ or, by the ⁵ he taketh not hold of angels, but of the seed of Abraham he taketh hold 3 ¹ Gr. made 2 Gr. if they shall enter

power of Satan over humanity is founded—sin (YI June 28, 1900).

2:14-18 (ch. 1:3; John 1:1-3, 14; Phil. 2:5-8; see EGV on Mark 16:6; Luke 22:44; Rom. 5:12-19; Heb. 3:1-3). **God Reached Humanity Through Humanity.**—Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning. He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity (RH June 25, 1895).

Christ Took Our Place in the Universe.—Under the mighty impulse of His love, He took our place in the universe, and invited the Ruler of all things to treat Him as a representative of the human family. He identified Himself with our interests, bared His breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, He has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on Him as a personal Saviour shall not perish, but have everlasting life (RH April 18, 1893).

Christ Met Man as Man.—Leaving the royal courts of heaven Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty, or ignorance, and say, "Because of these things, I cannot obey the law of Jehovah." Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man (MS 21, 1895).

(1 Tim. 2:5; 1 John 2:1, 2; Rev. 3:4.) The Subdued Glory of the Human Christ.—As we view Christ by the eye of faith, we see the necessity of becoming pure in thought and holy in character. Christ invites us to draw near to Him, and promises that He will draw nigh to us. Looking upon Him, we behold the invisible God, who clothed His divinity with humanity in order that through humanity He might shed forth a subdued and softened glory, so that our eyes might be enabled to rest upon Him, and our souls not be extinguished by His undimmed splendor. We behold God through Christ, our Creator and Redeemer. It is our privilege to contemplate Jesus by faith, and see Him standing between humanity and the eternal throne. He is our Advocate, presenting our prayers and offerings as spiritual sacrifices to God. Jesus is the great sinless propitiation, and through His merit, God and man may hold converse together.

Christ has carried His humanity into eternity. He stands before God as the representative of our race. When we are clothed with the wedding garment of His righteousness, we become one with Him, and He says of us, "They shall walk with me in white: for they are worthy." His saints will behold Him in His glory, with no dimming veil between

(YI Oct. 28, 1897).

(Isa. 59:20.) Human Nature but Not Human Sinfulness.—He [Christ] was to take His position at the head of humanity by taking the nature but not the sinfulness of man. In heaven was heard the voice, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (ST May 29, 1901).

(Ch. 9:11-14, 22; Ruth 4:13, 14.) God of the Living and the Dead.—As the sin bearer, and priest and representative of man before God, He entered into the life of humanity, bearing our flesh and blood. The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity.

According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.

Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." He, the world's Redeemer, has bruised the serpent's head, depriving him of all power ever to make men feel his scorpion sting; for He has brought life and immortality to light. The gates of eternal life are thrown open to all who believe on Jesus Christ. All believers who pass through a natural death, have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, which is the life of Jesus Christ. In dying, Jesus has made it impossible for those who believe on Him to die eternally.

Christ lived and died as a man, that He might be God both of the living and of the dead. It was to make it impossible for men to lose eternal life if they believe on Him. The life of men and women is precious in the sight of God, for Christ has purchased that life by being executed in their stead. Thus He made it possible for us to attain to immortality (Letter 97, 1898).

Creator and Creature United in Christ.—In Christ were united the divine and the human—the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus—the Son of God, and the Son of man. And having with His own blood paid the price of redemption, having passed through man's experience, having in man's behalf met and conquered temptation, having, though Himself sinless, borne the shame and guilt and burden of sin, He becomes man's Advocate and Intercessor. What an assurance here to the tempted and struggling soul, what an assurance to the witnessing universe, that Christ will be "a merciful and faithful high priest" (MS 141, 1901).

E Edenic Mind of Man Restored.—Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind which he lost in Eden through Satan's alluring temptation; that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden (Letter 121, 1897).

(2 Peter 1:4.) A Divine Culture for Christians.—Divine culture brings perfection. If in connection with God the work is carried forward, the human agent, through Christ, will day by day gain victory and honor in the battle. Through the grace given he will overcome, and will be placed on vantage ground. In his relation to Christ he will

be bone of His bone, flesh of His flesh, one with Christ in a peculiar relationship, because Christ took the humanity of man. He became subject to temptation, endangering as it were, His divine attributes. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. As Christ overcame every temptation which Satan brought against Him, so man is to overcome. And those who strive earnestly to overcome are brought into a oneness with Christ that the angels in heaven can never know.

The divine culture of men and women will be carried forward to completion only as they are partakers of the divine nature. Thus they may overcome as Christ overcame in their behalf. Through the grace given, fallen man may be placed on vantage ground. Through toil, through patient trust and faith in Jesus Christ, through faithful continuance in well-doing, he may rise to spiritual victory (Letter 5, 1900).

Full Obedience Possible Through Christ.—Christ came to the earth, taking humanity and standing as man's representative, to show in the controversy with Satan that man, as God created him, connected with the Father and the Son, could obey every divine requirement (ST June 9, 1898).

2:16 (Phil. 2:5-8). Jesus the Friend of Sinners.—Jesus came to the world not as an angel of light; we could not have endured His glory if He had come thus. One angel at the tomb of Christ was of such exceeding brightness that the Roman guard fell powerless to the ground. As the angel came from the heavens, he parted the darkness from his track, and the sentinels could not endure his glory; they fell as dead men to the earth. Suppose that Jesus had come in the glory of an angel. His brightness would have extinguished the feeble life of mortal men.

For our sake Jesus emptied Himself of His glory; He clothed His divinity with humanity that He might touch humanity, that His personal presence might be among us, that we might know that He was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners (ST April 18, 1892).

Not Angelic but Human Nature.—The Lord Jesus has made a great sacrifice in order to meet man where he is. He took not on Him the nature of angels. He did not come to save angels. It is the seed of Abraham that He is helping. "I came not to call the righteous, but sinners to repentance." Christ helps humanity by taking human nature (Letter 97, 1898).

2:17 (Phil. 2:7, 8; Col. 2:10; 2 Peter 1:4; see EGW on Heb. 4:14-16). Christ Took Humanity Into Himself.—By His obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that men may be partakers of the divine nature, and be complete in Him (RII April 5, 1906).

2:18 (chs. 4:15; 5:7, 8; John 14:30; see EGW on Matt. 4:1-11; 1 John 2:1). The Refined Sensibilities of Jesus.—Would that we could comprehend the significance of the words, Christ "suffered being tempted." While He was free from the taint of sin, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, He met the archapostate face to face, and single-handed withstood the foe of His throne. Not even by a thought could Christ be brought to yield to the power of temptation.

Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon Him, but they could not cause Him to swerve from His

allegiance to God (RH Nov. 8, 1887).

Jesus Not Pulled or Crowded Into Sin.—Have we forgotten that Jesus, the Majesty of heaven, suffered being tempted? Jesus did not allow the enemy to pull Him into the mire of unbelief, or crowd Him into the mire of despondency and despair. But many poor souls are feeble in moral power because they do not do the words of Christ (Letter 43, 1892).

Power Assured for the Children of Faith.—Christ in the weakness of humanity was to meet the temptations of one possessing the powers of the higher nature that God had bestowed on the angelic family. But Christ's humanity was united with divinity, and in this strength He would bear all the temptations that Satan could bring against Him, and yet keep His soul untainted by sin. And this power to overcome He would give to every son and daughter of Adam who would accept by faith the righteous attributes of His character (RII Jan. 28, 1909).

3:1-3 (chs. 1:6-8; 2:14-18; Phil. 2:5-8). A Heavier Retribution Than Israel's.—[Heb. 3:1-3 quoted.] Because of the unbelief manifested toward Christ, the originator and foundation of the whole Jewish economy, a heavier retribution will come upon men than befell unbelieving Israel in the wilderness. Moses was the prophet by whom God communicated to the church in the wilderness; but great as was Moses, a greater than he is the Son of God, who builded the house.

The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of fire by night, followed this people in their wilderness wandering. The Angel of the covenant came in the name of God, as the invisible leader of Israel. The Son of God over His own house is higher than Moses, higher than the highest angel. He bears the name of Jehovah upon His miter, while on His breastplate is written the name of Israel. Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, but as the Son of God He was higher than the angels. By His life in humanity man may become a partaker of the divine nature. As the Majesty of heaven, He was exalted above the angels, and in His work of redemption He carries with Him all who have received Him and believed on His name (Letter 97, 1898).

3:3. See EGW on John 1:14.

3:6. See EGW on ch. 4:14; Rev. 3:3.

3:12 (ch. 11:6). No Encouragement Given for Unbelief.—There is no encouragement given for unbelief. The Lord manifests His grace and His power over and over again, and this should teach us that it is always profitable under all circumstances to cherish faith, to talk faith, to act faith. We are not to have our hearts and hands weakened by allowing the suggestions of suspicious minds to plant in our hearts the seeds of doubt and distrust [Heb. 3:12 quoted] (Letter 97, 1898).

Study to Believe and Obey.—The Lord works in cooperation with the will and action of the human agent. It is the privilege and duty of every man to take God at His word, to believe in Jesus as his personal Saviour, and to respond eagerly, immediately, to the gracious propositions which He makes. He is to study to believe and obey the divine instruction in the Scriptures. He is to base his faith not on feeling but upon the evidence and the Word of God (MS 3, 1895).

3:14. See EGW on ch. 4:15.

4:1. See EGW on 2 Cor. 5:11.

4:9, 11 (see EGW on Prov. 31:27). The Rest Obtained by Labor.—[Heb. 4:9, 11 quoted.] The rest here spoken of is the rest of grace, obtained by following the prescription, Labor diligently. Those who learn of Jesus His meekness and lowliness find rest in the experience of practicing His lessons. It is not in indolence, in selfish ease and pleasure-seeking, that rest is obtained. Those who are unwilling to give the Lord faithful, earnest, loving service will not find spiritual rest in this life or in the life to come. Only from earnest labor comes peace and joy in the Holy Spirit—happiness on earth and glory hereafter.

Let us therefore labor. Speak often words that will be a strength and an inspiration to those who hear. We are alto-

- sinned, whose carcasses fell in the wilderness?
 18 And to whom sware he that they should not enter into his rest, but to them that believed not?
 19 So we see that they could not enter in because of unbelief.

An Appeal to Enter into God's "Rest" through Faith in Christ: Evidence That the Promise of "Rest" Remains Valid

- 4** Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.
 2 For unto us was the gospel preached, as well as unto them: but ^{the} word preached did not profit them, ^{not} being mixed with faith in them that heard it.
 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world.
 4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.
 5 And in this *place* again. If they shall enter into my rest.
 6 Seeing therefore it remaineth that some must enter therein, and they to whom ^{it} was first preached entered not in because of unbelief:
 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
 8 For if ^{Jesus} had given them rest, then would he not afterward have spoken of another day.
 9 There remaineth therefore a ^{rest} to the people of God.
 10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.
 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of ^{unbelief}.

An Admonition to Find This "Rest" by Coming to Christ

- 12 For the word of God is quick, and

3:18 Heb 4:11; Nu 14:30; Dt 1:34-35; Nu 14:11;
 3:19 Mk 16:16; Jn 4:18; Jn 5:46; 2 Th 2:12, 1 Jo 5:10;

4:1 Heb 4:11, Heb 2:13, Heb 12:15, Heb 12:25, Heb 13:7;

4:2 Ac 4:26; Ac 13:46; Gal 3:8; Gal 3:13, 1 Pe 1:12;

4:3 Heb 3:14; Isa 28:12; Jer 6:16; Mt 11:28-29; Rom 5:1-2;

4:4 Heb 2:6; Ge 2:1-2; Ex 20:11, Ex 31:17;

4:5 Heb 4:3; Heb 3:11;

4:6 Heb 1:9, 1 Co 7:29; Nu 14:12; Isa 65:15; Mt 21:43; Lk 19:21-24;

4:7 Heb 4:7-8, 2 Sa 23:1-2; Mt 22:35; Mk 12:36; Lk 20:12;

4:8 Ac 4:8; Heb 11:13-15; Dt 12:9; Dt 25:19; Jos 1:15;

4:9 Heb 4:11, Heb 9:13; Heb 4:11; Isa 11:10; Isa 57:2;

4:10 Heb 1:3; Heb 10:12; Rev 14:13; Jn 19:30; 1 Pe 1:12;

4:11 Heb 4:11; Heb 6:11; Mt 7:13; Mt 11:12; Mt 11:28-30;

4:12 Heb 13:7; Isa 49:2; Lk 8:11; Ac 1:31;

4:13 1 Sa 16:7, 1 Ch 28:9, 2 Ch 6:40;

4:14 Heb 2:17; Heb 3:1; Heb 3:5-6;

4:15 Heb 5:2; Ex 23:9; Isa 58:5-6;

4:16 Heb 10:19-23; Heb 13:6; Eph 2:18;

5:1 Heb 10:11; Ex 26:1; Ex 29:1; Lev 8:2;

5:2 Heb 2:18; Heb 4:15; Nu 15:22-29;

5:3 Heb 7:27; Heb 9:7; Ex 29:12-19;

5:4 Ex 28:1; Lev 8:2; Nu 3:3; Nu 16:5;

5:5 Jn 7:18; Jn 8:51; Heb 1:5; Ps 27;

5:6 Heb 5:10; Heb 6:20; Heb 7:5;

5:7 Heb 2:14; Jn 1:14; Rom 8:3; Gal 4:4; 1 Ti 3:16;

4 Gr. the word of hearing

2 or, because they were not united by faith to

powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.

- 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Christ Appointed High Priest by the Father (5:1-10)

The Function of a High Priest

5 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who ^{can} have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

The Appointment of Christ

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou art a priest for ever after the order of Melchisedec.

Christ's Preparation to Serve as High Priest

7 Who in the days of his flesh, when he had

4:13. See EGW on Prov. 16:2; Rev. 3:1-3; 20:12, 13.

4:14 (chs. 3:6, 14; 10:23; see EGW on Rev. 3:3). **Questions to Ponder.**—[Heb. 4:14 quoted.] What is our profession? We profess to be following Christ. We claim to be Christians. Do we, then, reveal the Christlikeness? Do we serve the Saviour intelligently? Does the love of God continually flow from us to others? Do we, in word and action, confess our Redeemer? Do we conform our lives to His holy principles? Are we pure and undivided? Christians must hold the beginning of their confidence firm unto the end. It is not enough to profess the faith. There must be a patient endurance of all trials and a brave resistance to all temptations. Faith can be maintained only by bringing the Christian religion to the test of practice, thus demonstrating its transforming power and the faithfulness of its promises (MS 42, 1901).

4:14-16 (chs. 2:17; 7:24-26; Rom. 8:34; 1 John 2:1). **Phases of Christ's Priesthood.**—[Heb. 4:15 quoted.] The

gether too indifferent in regard to one another. We forget that our fellow laborers are often in need of words of hope and cheer. When one is in trouble, call upon him and speak comforting words to him. This is true friendship (MS 42, 1901).

4:12 (see EGW on John 17:17). **Cutting Away the Surplus of Self.**—Practical truth must be brought into the life, and the Word, like a sharp, two-edged sword, must cut away the surplus of self that there is in our characters [Heb. 4:12 quoted] (Letter 5, 1897).

Transforming Power of the Word.—The Word makes the proud humble, the perverse meek and contrite, the disobedient obedient. The sinful habits natural to man are interwoven with the daily practice. But the Word cuts away the fleshly lusts. It is a discernor of the thoughts and intents of the mind. It divides the joints and marrow, cutting away the lusts of the flesh, making men willing to suffer for their Lord (MS 42, 1901).

3 or, the gospel was 4 that is, Joshua 5 or, keeping of a sabbath 6 or, disobedience 5 1 or, can reasonably bear with

- offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard ⁱⁿ that he feared;
- 8 Though he were a Son, yet learned he obedience by the things which he suffered;
- 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;
- 10 Called of God an high priest after the order of Melchisedec.

An Admonition to Acceptance of Christ as High Priest (5:11-6:20)

The Slowness of Many to Understand Christ's Role as High Priest

- 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
- 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
- 13 For every one that useth milk ^{is} unskilful in the word of righteousness: for he is a babe.
- 14 But strong meat belongeth to them that are of full age, *even those who by reason of use have their senses exercised to discern both good and evil.*

The Writer's Confidence That His Readers Will Grow in Understanding

- 6 Therefore leaving ^{the} principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 3 And this will we do, if God permit.
- 4 For *it is impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 5 And have tasted the good word of God, and the powers of the world to come,

5:8 Heb 1:5; Heb 1:8; Heb 3:6; Heb 10:5-9;
5:9 Heb 2:10; Heb 11:40; Da 9:24; Lk 13:32; Jn 19:40;
5:10 Heb 5:5-6; Heb 6:20
5:11 1 Ki 10:1; Jn 6:6; Jn 16:12; 2 Pe 3:16; Isa 6:10;
5:12 Mt 17:15; Mk 9:19; Eze 7:10; Ps 43:11; 1 Co 14:19;
5:13 Ps 119:123; Rom 1:17-18; Rom 10:5-6; 2 Co 4:9;
5:14 Mt 5:8; 1 Co 2:6; Eph 1:13; Php 3:15;

6:1 Heb 5:12-13; Mk 1:1; Jn 13:3; 1 Th 5:16;
6:2 Heb 9:10; Mk 7:4; Mk 7:8; Lk 11:38; Mt 3:13;
6:3 Ac 18:21; Rom 15:42; 1 Co 4:19; 1 Co 16:7;
6:4 Heb 10:26-29; Heb 12:15-17; Mt 5:13; Mk 12:31-32;
6:5 Mk 15:20-21; Mk 4:16-17; Mk 6:29; Lk 9:13; 1 Pe 2:3;
6:6 Heb 6:4; Ps 51:10; Isa 1:28; 2 Ti 2:25;
6:7 Dt 28:11-12; Ps 65:9-13; Ps 103:11-13;
6:8 Heb 12:17; Ge 3:17-18; Ge 4:11; Ge 5:29;
6:9 Heb 6:4-6; Heb 6:10; Heb 10:36; Heb 10:49;
6:10 Pr 14:31; Mt 10:42; Mt 25:40; Jn 13:20;
6:11 Rom 12:8; Rom 12:11;
6:12 Heb 5:11; Pr 12:24; Pr 13:6;
6:13 Heb 6:16-19; Ge 22:15-18; Eze 32:13; Ps 105:9-10;
6:14 Ge 17:2; Ge 18:4; Ex 32:13;
6:15 Heb 6:12; Ge 12:3; Ge 15:24;
6:16 Heb 6:13; Ge 13:22; Ge 21:23;
6:17 Ps 36:8; SS 5:1; Isa 55:7; Jn 10:10;
6:18 Heb 3:11; Heb 7:21; Ps 110:1;
6:19 Ac 27:29; Ac 27:40; Ps 42:5;
6:20 Heb 2:10; Jn 14:23; Heb 1:3; Heb 4:13;

- 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.
- 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ^{by} whom it is dressed, receiveth blessing from God:
- 8 But that which beareth thorns and briers is rejected, and is *nigh* unto cursing; whose end is to be burned.
- 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.
- 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
- 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:
- 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

The Certainty of the Christian Hope

- 13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,
- 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.
- 15 And so, after he had patiently endured, he obtained the promise.
- 16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.
- 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, ^{confirmed it} by an oath:
- 18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
- 19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;
- 20 Whither the forerunner is for us entered, *even Jesus*, made an high priest for ever after the order of Melchisedec.

Son of God . . . has fulfilled His pledge, and has passed into the heavens, to take upon Himself the government of the heavenly host. He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. The case of each one will be brought in review before Him. He will pronounce judgment, rendering the every man according to his works (MS 42, 1901).

4:15 (ch. 3:14; Matt. 4:11-11; 19:17; John 10:30; 2 Peter 1:4; Rev. 3:21; see EGW on Mark 16:6; John 1:1-3, 14; Rom. 5:12-19; Col. 2:9, 10; 1 John 2:1). No trace of imperfection in Christ.—Those who claim that it was not possible for Christ to sin, cannot believe that He really took

upon Himself human nature. But was not Christ actually tempted, not only by Satan in the wilderness, but all through His life, from childhood to manhood? In all points He was tempted as we are, and because He successfully resisted temptation under every form. He gave man the perfect example, and through the ample provision Christ has made, we may become partakers of the divine nature, having escaped the corruption which is in the world through lust.

Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here is the beginning of our confidence which we must hold steadfast unto the end. If Jesus resisted Satan's temptations. He will help us to resist. He came to bring divine power to combine with human effort.

Jesus was free from all sin and error; there was not a trace of imperfection in His life or character. He maintained

Heb

² or, for his piety ³ Gr. hath no experience ⁴ or, perfect ⁵ or, an habit, or, perfection ⁶ 1 or, word of the beginning of ² or, for ³ Gr. interposed himself by

spotless purity under circumstances the most trying. True, He declared, "There is none good but one, that is, God"; but again He said, "I and my Father are one." Jesus speaks of Himself as well as the Father as God, and claims for Himself perfect righteousness (MS 141, 1901).

The Obedience of a God or a Man?—Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith.

The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ: He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law; and in this way He is our example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset.

The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them (MS 1, 1892).

(Ch. 2:14.) Christ Kept the Level of Humanity.—Satan thought that by his temptations he could delude the world's Redeemer to make one bold move in manifesting His divine power. . . .

It was a difficult task for the Prince of life to carry out the plan which He had undertaken for the salvation of man, in clothing His divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures, and be partakers of the divine nature.

Christ was put to the closest test, requiring the strength of all His faculties to resist the inclination when in danger, to use His power to deliver Himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account (RH April 1, 1875).

No Particular Adaptation for Obedience.—We need not place the obedience of Christ by itself, as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and He could do this only in the way that He came—a man, tempted as a man, rendering the obedience of a man (MS 1, 1892).

(2 Cor. 5:19) God Endured Temptation in Christ.—God was in Christ in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature (SW Dec. 10, 1907).

4:15, 16. See EGW on Eph. 2:18.

4:16. See EGW on Matt. 3:13-17.

5:5, 6 (ch. 4:15, 16; 1 John 2:1). **Christ Appointed to the Priesthood.**—Christ glorified not Himself in being made high Priest. God gave Him His appointment to the priesthood. He was to be an example to all the human family. He qualified Himself to be, not only the representative of the race, but their Advocate, so that every soul if he

will may say, I have a Friend at court. He is a High Priest that can be touched with the feelings of our infirmities (MS 101, 1897).

5:7, 8. See EGW on ch. 2:18.

5:8, 9. See EGW on ch. 2:10.

5:9-12. See EGW on 1 Cor. 3:1, 2.

6:19 (chs. 10:19, 20; 11:27; see EGW on Matt. 27:51).

A Faith That Pierces the Veil.—Our faith must pierce beyond the veil, seeing things that are invisible. No one else can look for you. You must behold for yourself. In the place of murmuring for blessings that are withheld, let us remember and appreciate the blessings already bestowed (MS 42, 1901).

7:17 (Gen. 14:18-20; Ps. 110:4). **A High Priest After the Order of Melchisedec.**—The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec. This order of priesthood was not to pass to another, or be superseded by another (*Redemption: The First Advent of Christ*, p. 14).

7:22. See EGW on ch. 8:6-7.

7:24-26. See EGW on ch. 4:13-16.

7:24-28. See EGW on Rom. 8:26, 34.

7:25 (ch. 9:24; Rom. 8:34; 1 Tim. 2:5; 1 Peter 2:24; 1 John 2:1; see EGW on Rom. 3:20-31; Heb. 9:11, 12; 10:19-21). **"I Will Take Their Sins."**—What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven Christ says to the Father, "I will take their sins. Let them stand before you innocent." As He takes their sins from them, He fills their hearts with the glorious light of truth and love (MS 28, 1901).

(Ch. 8:1, 2; 2 Peter 1:10; Rev. 8:3, 4.) The Terms of Our Election.—[Heb. 7:25 quoted.] By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now not as a mere petitioner does the Captain of our salvation intercede for us, but as a conqueror claiming His victory. His offering is complete, and as our intercessor He executes His self-appointed work, holding before God the censor containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, the incense ascends to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. To the true believer Christ is indeed the minister of the sanctuary, officiating for him in the sanctuary, and speaking through God's appointed agencies.

Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they cannot possibly be saved; for Christ's righteousness covers no sin unrepented of. God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. These are the terms of our election. Man's salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refused to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world (MS 112, 1899).

Personal Character of Christ's Intercession.—Christ is watching. He knows all about our burdens, our dangers, and our difficulties; and He fills His mouth with arguments in our behalf. He fills His intercessions to the needs of each soul, as He did in the case of Peter. . . . Our Advocate fills His mouth with arguments to teach His tried, tempted ones to brace against Satan's temptations. He interprets every movement of the enemy. He orders events (Letter 90, 1906).

7:25-27. See EGW on Rom. 8:34.

7:26. See EGW on ch. 9:14.

8:1. See EGW on 1 Tim. 2:5.

8:1, 2 (Rom. 12:4, 5; 1 Cor. 12:27; see EGW on Rom. 8:26, 34; Heb. 7:25; 9:24). **Tabernacle a Type of the Christian Church.**—The Jewish tabernacle was a type of

Christ as High Priest After the Order of Melchisedec (7:1-28)

The Exalted Position of Melchisedec

- 7** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;
- 2** To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;
- 3** Without father, without mother, 'without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.
- 4** Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

The Melchisedec Priesthood Prior and Superior to the Aaronic Priesthood

- 5** And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:
- 6** But he whose 'descent is not counted from them received tithes of Abraham, and blessed him that had the promises.
- 7** And without all contradiction the less is blessed of the better.
- 8** And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.
- 9** And as I may so say, Levi also, who receiveth tithes, *payed* tithes in Abraham.
- 10** For he was yet in the loins of his father, when Melchisedec met him.
- 11** If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was *there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

The Aaronic Priesthood Replaced by the Priesthood of Christ

- 12** For the priesthood being changed, there is made of necessity a change also of the law.
- 13** For he of whom these things are spoken

7:1 Heb 6:20; Ge 14:18-20; Ps 76:2; Ps 72:2.
7:2 Ge 28:22; Lev 27:32; Nu 18:21; 1 Sa 8:15.

7:3 Ex 6:18; Ex 6:20-27; 1 Ch 6:1-3; Heb 7:17.
7:4 Ac 2:29; Ac 7:8; Ge 12:2; Ge 17:5-6; **7:5** Heb 5:4; Ex 24:1; Nu 16:10-11; Nu 17:3-10.

7:6 Heb 7:3-4; Ge 14:19-20; Heb 6:13-15.
7:7 1 Ti 3:16; Heb 11:20-21; Ge 28:1-4; Ge 47:7-10.

7:8 Heb 7:23; Heb 9:27; Heb 4:16; Heb 5:6.
7:9 Heb 7:4; Ge 14:20; Rom 5:12.

7:10 Heb 7:5; Ge 45:11; Ge 46:26; 1 Ki 8:19.
7:11 Heb 7:18-19; Heb 8:7; Heb 8:10-13.

7:12 Isa 66:21; Jer 31:31-34; Eze 16:61; **7:13** Nu 16:40; Nu 17:5; 2 Ch 26:16-21.

7:14 1 Ki 1:45; Jo 20:13; Jo 20:28; Eph 1:3.
7:15 Heb 7:3; Heb 7:11; Heb 7:17-21.

7:16 Heb 9:9-10; Heb 10:1; Gal 4:3; Gal 4:9.
7:17 Heb 7:15; Heb 7:21; Heb 5:6; Heb 8:40.

7:18 Heb 7:11-12; Heb 8:7-13; Heb 10:1-9.
7:19 Heb 7:11; Heb 9:9; Ac 13:39; Rom 3:20-21.

7:21 Heb 7:17; Ps 110:4; Heb 6:16-18.
7:22 Ge 43:9; Ge 44:32; Pr 6:1.

7:23 Heb 7:8; 1 Ch 6:3-19; Ne 12:10-11.
7:24 Heb 7:8-25; Heb 7:28; Heb 13:8.

7:25 Heb 2:18; Heb 5:7; Isa 45:22; **7:26** Heb 7:11; Heb 8:1; Heb 9:24-26.
7:27 Heb 10:11; Ex 29:36-42; Nu 28:2-10; Heb 5:3; Heb 9:7.

7:28 Heb 5:1-2; Ex 32:21-22; Lev 1:5.

7

¹ Gr. without pedigree

pertaineth to another tribe, of which no man gave attendance at the altar.

- 14** For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.
- 15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.
- 16** Who is made, not after the law of a carnal commandment, but after the power of an endless life.
- 17** For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.
- 18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.
- 19** For the law made nothing perfect, 'but the bringing in of a better hope *did*; by the which we draw nigh unto God.
- 20** And inasmuch as not without an oath *he was made priest*:
- 21** (For those priests were made 'without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec;)
- 22** By so much was Jesus made a surety of a better testament.
- 23** And they truly were many priests, because they were not suffered to continue by reason of death:
- 24** But this *man*, because he continueth ever, hath 'an unchangeable priesthood.

The Efficacy and Permanence of Christ's Priesthood

- 25** Wherefore he is able also to save them to 'the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.
- 26** For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;
- 27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.
- 28** For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is 'consecrated for evermore.

the Christian church. . . . The church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform.

This tabernacle is Christ's body, and from north, south, east, and west He gathers those who shall help to compose it. . . . A holy tabernacle is built up of those who receive Christ as their personal saviour. . . . Christ is the minister of the true tabernacle, the high priest of all who believe in Him as a personal Saviour (ST Heb. 14, 1900).

8:5. See EGW on 2 Cor. 3:7-11.

8:5-13 (chs. 10:16-18; 12:24; Jer. 31:31; John 1:12). **New Covenant Grounded on Mercy.**—"The blessings of the new covenant are grounded purely on mercy in forgiving unrighteousness and sins." The Lord specifies, I will do thus and thus unto all who turn to Me, forsaking the evil and choosing the good. "I will be merciful to their

unrighteousness, and their sins and their iniquities will I remember no more." All who humble their hearts, confessing their sins, will find mercy and grace and assurance. Has God, in showing mercy to the sinner, ceased to be just? Has He dishonored His holy law, and will He henceforth pass over the violation of it? God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who will obey God's law. . . .

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old—perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. "As many as received *him*, to them gave he power to become the sons of God." Mercy and forgiveness are the reward of all who come to Christ trusting in

² or, pedigree ³ or, it was the bringing in ⁴ or, without swearing of an oath ⁵ or, which pertaineth not from one to another ⁶ or, evermore ⁷ Gr. perfected

Christ as High Priest of the Heavenly Sanctuary

- 8** Now of the things which we have spoken *this is the sum*: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;
- 2** A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.
- 3** For every high priest is ordained to offer gifts and sacrifices: wherefore *it is of necessity* that this man have somewhat also to offer.
- 4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:
- 5** Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that thou make all things according to the pattern shewed to thee in the mount.*

The New Covenant, under Which Christ Serves as High Priest

- 6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
- 7** For if that first covenant had been faultless, then should no place have been sought for the second.
- 8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
- 9** Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
- 10** For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
- 11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know

8:1 Heb 7:26-28; Heb 10:12; Heb 12:2; Eph 6:20; Gal 3:1.
 8:2 Heb 9:8-12; Heb 10:21; Ex 28:1; Ex 28:35; 1k 23:34; Rom 15:8.
 8:3 Heb 5:1; Heb 7:27; Heb 9:14; Heb 10:9-12; Jn 6:51.
 8:4 Heb 7:11-15; Nu 16:40; Nu 17:12-13; Nu 18:5.
 8:5 Heb 9:9; Heb 9:23-24; Heb 10:1; Gal 2:17; Ex 25:40.
 8:6 Heb 8:7, 13; 2 Co 3:6-11; Heb 7:22; Heb 12:24.
 8:7 Heb 8:6; Heb 7:11; Heb 7:18; Gal 3:21.
 8:8 Jer 31:31-34; Heb 10:16-17; Jer 23:5; Jer 24:7.
 8:9 Heb 9:16-20; Ex 24:3-11; Ex 31:10; Ex 31:27-28.
 8:10 Heb 10:16-17; Ex 24:3; Ex 24:7; Ex 31:1; Ex 31:27.
 8:11 Isa 2:3; Isa 54:13; Jer 31:34; Jn 6:45.
 8:12 Heb 10:16-17; Ps 25:7; Ps 65:3; Isa 43:25.
 8:13 Heb 8:6; Heb 7:11-12; Heb 7:16-19.
 9:1 Heb 8:7; Heb 8:13; Heb 9:10; Lev 16:3-4.
 9:2 Ex 26:1-30; Ex 29:1; Ex 29:35; Ex 30:8-38.
 9:3 Heb 6:19; Heb 10:20; Ex 30:31-33; Ex 30:35-38.
 9:4 Lev 16:12; 1 Ki 7:50; Heb 8:5; Ex 25:10-16.
 9:5 Ex 25:17-22; Ex 37:6-9; Lev 16:2; Nu 7:89.
 9:6 Ex 27:21; Ex 30:7-8; Nu 28:3; 2 Ch 26:16-19.
 9:7 Heb 9:24-25; Ex 30:10; Lev 16:2-20; Lev 16:34.
 9:8 Heb 3:7; Heb 10:15; Isa 63:11; Ac 7:51-52; Ac 20:25.
 9:9 Heb 9:24; Heb 11:19; Rom 5:14; 1 Pe 3:21; Heb 7:11.
 9:10 Heb 13:9; Lev 11:2; Dt 10:3-21; Ex 11:1.
 8
 1 or, of holy things
 2 or, they are priests

me, from the least to the greatest.

- 12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
- 13** In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

*The High-priestly Ministry of Christ (9:1-10:22)**A Description of the Earthly Sanctuary and Its Services*

- 9** Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
- 2** For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the shewbread; which is called *the sanctuary.*
- 3** And after the second veil, the tabernacle which is called the Holiest of all;
- 4** Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
- 5** And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
- 6** Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
- 7** But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Typical Significance of the Earthly Sanctuary

- 8** The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
- 9** Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
- 10** Which stood only in meats and drinks,

His merits to take away their sins. In the better covenant we are cleansed from sin by the blood of Christ (Letter 276, 1904).

Heb

8:6. See EGW on ch. 9:11, 12.
8:6, 7 (chs. 7:22, 10:19, 20; 13:20; Matt. 27:51; Luke 10:27, 28; 2 Cor. 3:6-9). Terms of God's Covenant.—God's people are justified through the administration of the "better covenant," through Christ's righteousness. A covenant is an agreement by which parties bind themselves and each other to the fulfillment of certain conditions. Thus the human agent enters into agreement with God to comply with the conditions specified in His Word. His conduct shows whether or not he respects these conditions.

Man gains everything by obeying the covenant-keeping God. God's attributes are imparted to man, enabling him to exercise mercy and compassion. God's covenant assures us of His unchangeable character. Why, then, are those who

claim to believe in God changeable, fickle, untrustworthy? Why do they not do service heartily, as under obligation to please and glorify God? It is not enough for us to have a general idea of God's requirements. We must know for ourselves what His requirements and our obligations are. The terms of God's covenant are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." These are the conditions of life. "This do," Christ said, "and thou shalt live."

Christ's death and resurrection completed His covenant. Before this time, it was revealed through types and shadows, which pointed to the great offering to be made by the world's Redeemer, offered in promise for the sins of the world. Anciently believers were saved by the same Saviour as now, but it was a God veiled. They saw God's mercy in figures. The promise given to Adam and Eve in Eden was the gospel to a fallen race. The promise was

³ or, testament ⁴ Gr. give ⁵ or, upon ⁹ 1 or, ceremonies ² or, holy

and divers washings, and carnal ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

*Christ as Mediator of the New Covenant:
Ratification of the Old Covenant
and Dedication of His Sanctuary by Blood*

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding

9:11 Ge 49:10; Ps 40:7; Isa 59:20; Mal 3:1.

9:12 Heb 9:13; Heb 10:4; Lev 8:2; Lev 9:15.

9:13 Lev 16:14-15; Nu 19:2-21; Nu 8:7.

9:14 Dt 31:27; 2 Sa 4:11; Joh 15:16; Mt 7:11; Lk 12:24.

9:15 Heb 7:22; Heb 9:6; Heb 12:24; 1 Ti 2:5; Heb 8:8.

9:17 Ge 48:21; Jn 14:27; Gal 3:15.

9:18 Heb 8:7-9; Ex 12:22; Ex 24:5-8; Heb 9:14; Heb 9:22.

9:19 Heb 9:12; Heb 10:4; Ex 24:5-6; Ex 24:8.

9:20 Heb 13:20; Zec 9:11; Mt 26:28.

9:21 Ex 29:12; Ex 29:20; Ex 29:36; Lev 8:19; Lev 9:9.

9:22 Lev 11:6; Lev 14:14; Lev 1:25.

9:23 Heb 9:9-10; Heb 9:24; Heb 8:5; Heb 10:1; Gal 2:17.

9:24 Heb 9:11; Mk 14:58; Jn 2:19-21; Heb 9:9; Heb 9:24.

9:25 Heb 9:7; Heb 9:14; Heb 9:26; Heb 9:10; Heb 9:12.

9:26 Mt 25:34; Jn 17:24; 1 Pe 1:20; Rev 15:8; Rev 17:8; Heb 12.

9:27 Ge 3:19; 2 Sa 14:14; Job 14:5; Job 30:23; Ps 89:30.

9:28 Heb 9:25; Rom 6:10; 1 Pe 3:18; 1 Jn 3:5; Lev 10:17.

10:1 Heb 8:5; Heb 9:9; Heb 9:11; Heb 9:23; Col 2:17.

10:2 Heb 10:17; Heb 9:13-14; Ps 103:12; Isa 43:25; Isa 43:25.

10:3 Heb 9:7; Ex 30:10; Lev 16:6-11; Lev 16:21-22.

10:4 Heb 10:8; Heb 9:9; Heb 9:13; Ps 50:8-12; Ps 51:16.

10:5 Heb 10:7; Heb 1:6; Mt 11:3; Lk 7:19; Ps 40:6-8.

3 or, rites, or, ceremonies

4 or, fault

5 or, be brought in

6 or, purified

7 or, purple

of blood is no remission.

*The Blood of Christ Makes
the New Covenant Effective*

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

*Christ's Sacrifice Superior to Animal Sacrifices:
The Ineffectiveness of Animal Sacrifices*

10 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

The Efficacy and Permanence of Christ's Sacrifice

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

made that the seed of the woman should bruise the serpent's head, and it should bruise His heel. Christ's sacrifice is the glorious fulfillment of the whole Jewish economy. The Sun of Righteousness has risen. Christ our righteousness is shining in brightness upon us.

God did not lessen His claim upon men in order to save them. When as a sinless offering Christ bowed His head and died, when by the Almighty's unseen hand the veil of the temple was rent in twain, a new and living way was opened. All can now approach God through the merits of Christ. It is because the veil has been rent that men can draw nigh to God. They need not depend on priest or ceremonial sacrifice. Liberty is given to all to go directly to God through a personal Saviour.

It is God's pleasure and will that the blessings bestowed on man shall be given in perfect completeness. He has made provision that every difficulty may be overcome, every want supplied through the Holy Spirit. Thus He

designs that man shall perfect a Christian character. God would have us contemplate His love. His promises, given so freely to those who have no merit in themselves. He would have us depend fully, gratefully, rejoicingly, in the righteousness provided for us in Christ. To all who come to God in His appointed way, He freely listens (MS 148, 1897).

9:9-12. See EGW on 2 Cor. 3:7-11.

9:11, 12 (chs. 7:25; 8:6; see EGW on ch. 9:24). **The Rewards of Christ's Sacrifice.**—Christ's priestly intercession is now going on in the sanctuary above in our behalf. But how few have a real understanding of our great High Priest presents before the Father His own blood, claiming for the sinner who receives Him as his personal Saviour all the graces which His covenant embraces as the reward of His sacrifice. This sacrifice made Him abundantly able to save to the uttermost all that come unto God by Him, seeing He liveth to make intercession for them (MS 92,

10 ¹ or, they would have ceased to be offered, because, etc. ² or, thou hast fitted me

- 6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.
- 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.
- 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;
- 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
- 10 By the which will we are sanctified through the offering of the body of Jesus Christ *once for all*.
- 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:
- 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
- 13 From henceforth expecting till his enemies be made his footstool.
- 14 For by one offering he hath perfected for ever them that are sanctified.
- 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before,
- 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them:
- 17 And their sins and iniquities will I remember no more.
- 18 Now where remission of these is, *there is* no more offering for sin.

An Appeal to Accept Christ's Priestly Ministry

- 19 Having therefore, brethren, "boldness to enter into the holiest by the blood of Jesus,
- 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;
- 21 And *having* an high priest over the house of God;
- 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

10:6 Heb 10:3; Lev 1:17; Lev 4:1-6; Ps 147:11.

10:7 Heb 10:9-10; Pr 8:31; Jo 4:34; Jo 5:30; Jo 6:58.

10:9 Heb 9:11-14; Heb 7:18-19; Heb 8:7-13; Heb 12:27-28.

10:10 Heb 2:11; Heb 13:12; Zec 13:1.

10:11 Heb 7:27; Ps 29:48-49; Mt 28:5; Nu 28:21.

10:12 Heb 1:3; Heb 8:1; Heb 9:12; Ac 2:38-39.

10:13 Heb 1:13; Ps 110:1; Da 2:44; Mt 22:41; Mk 12:50.

10:14 Heb 10:1; Heb 1:9; Heb 7:25; Heb 9:10; Heb 9:14.

10:15 Heb 2:3-4; Heb 8:7; Heb 9:8.

10:16 Heb 8:6-12; Jer 31:33-34; Rom 11:27.

10:18 Heb 10:2; Heb 10:14.

10:19 Heb 4:16; Heb 12:28; Rom 8:15; Gal 4:6; Eph 4:12.

10:20 Jo 10:7; Jo 10:9; Jo 11:6.

10:21 Heb 2:17; Heb 5:1; Heb 1:14-16.

10:22 Heb 4:16; Heb 7:19; Ps 7:28.

10:23 Heb 3:6; Heb 3:14; Heb 1:14; Rev 5:14; Jas 1:6.

10:24 Heb 13:5; Ps 41:1; Pr 29:7; Ac 11:29; Rom 12:15.

10:25 Mt 18:20; Jo 20:19-29; Ac 1:15-14.

10:26 Heb 6:6.

10:27 Heb 2:3; Heb 12:25; 1 Sa 26:19-20.

10:28 Heb 2:4; Nu 15:30-31; Nu 15:40.

10:29 Heb 2:3; Heb 12:25; 2 Ki 9:35; Ps 9:13.

10:30 Dt 32:45; Ps 9:1; Isa 59:17; Isa 61:2.

10:31 Heb 10:2; Isa 35:1; Uk 21:11.

10:32 Gal 3:3-4; Php 3:16; 2 Jo 8; Rev 2:5; Rev 4:5.

10:33 Heb 11:36; Ps 71:1; Na 5:6; Zec 5:8; 1 Co 4:9.

10:34 Ac 21:33; Ac 28:20; Eph 3:1; Eph 1:1; Eph 6:20.

10:35 Heb 3:6; Heb 3:14; Heb 4:14.

10:36 Heb 6:15; Heb 12:1; Mt 10:22.

An Appeal to Faithfulness and Godly Living (10:23-13:17)

In View of the Day of Judgment and the Coming of Christ

- 23 Let us hold fast the profession of *our* faith without wavering: (for he is faithful that promised:)
- 24 And let us consider one another to provoke unto love and to good works:
- 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting *one another*: and so much the more, as ye see the day approaching.
- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.
- 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- 28 He that despised Moses' law died without mercy under two or three witnesses:
- 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
- 30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- 31 *It is* a fearful thing to fall into the hands of the living God.
- 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions:
- 33 Partly, whilst ye were made a gazestock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.
- 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.
- 35 Cast not away therefore your confidence, which hath great recompence of reward.
- 36 For ye have need of patience, that, after ye have done the will of God, ye might

1899).

9:11-14, 22 (John 1:29; Rev. 13:8; see EGW on Rom. 8:34; Heb. 2:14-18; 1 John 1:7, 9). Without Shedding of Blood Is No Remission.—Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world."

Christ Himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of

bulls and goats, could not take away sin (ST Jan. 2, 1893).

The Lesson of the Animal Sacrifices.—A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by the priest in his holy office, and inculcated by God Himself—that through the blood of Christ alone is there forgiveness of sins. How little we as a people feel the force of this great truth! How seldom, by living, acting faith, do we bring into our lives this great truth, that there is forgiveness for the least sin, forgiveness for the greatest sin (RH Sept. 21, 1886)!

9:11-14, 24. See EGW on 1 Tim. 2:5.

9:13, 14. See EGW on Rev. 8:4, 4.

9:14 (chs. 7:26; 13:20; see EGW on Acts 15:11; Eph. 2:16). Everlasting Covenant Sealed Forever.—Christ was without sin, else His life in human flesh and His death on the cross would have been of no more value in procuring grace for the sinner than the death of any other man. While He took upon Him humanity, it was a life

³ some copies have, Then he said, And their ⁴ or, liberty ⁵ or, new made ⁶ or, that ye have in or, for yourselves

receive the promise.

- 37 For yet a little while, and he that shall come will come, and will not tarry.
 38 Now the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him.
 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

*In View of the Faithful Example
of the Ancient Worthies*

- 11 Now faith is the substance of things hoped for, the evidence of things not seen.
 2 For by it the elders obtained a good report.
 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.
 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous. God testifying of his gifts: and by it he being dead yet speaketh.
 5 By faith Enoch was translated that he should not see death: and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.
 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became heir of the righteousness which is by faith.
 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
 10 For he looked for a city which hath foundations, whose builder and maker is God.
 11 Through faith also Sara herself received

10:37 Isa 26:20; Isa 60:22; Hab 2:3-4; 1K 18:26.
 10:38 Hab 2:4; Rom 1:17; Gal 3:11; Heb 10:26-27.
 10:39 Heb 6:6-9; 1K 15:11; Ps 41:18; Pr 1:32.

11:1 Heb 11-13; Heb 10:22; Heb 10:39; Ac 20:21.
 11:2 Heb 11:1-9.
 11:3 Heb 1:2; Ge 1:1; Ge 2:1; Ps 33:6; Isa 40:26.

11:4 Ge 1:3-5; Ge 4:15; Ge 4:25; 1 Jn 4:11-12.
 11:5 Ge 5:22-24; 1K 5:37; Jude 14; 2 Kt 2:11.

11:6 Heb 5:12; Heb 5:8-9; Heb 4:2; Heb 4:6.

11:7 Ge 6:14; Ge 6:22-7:1; Ge 7:5; Mt 24:38.

11:8 Ge 11:41; Ge 12:1-4; Jos 24:3; Ne 9:7-8.

11:9 Ge 17:8; Ge 24:3; Ge 26:3; Ge 27:20; Ge 28:21; Ge 49:18.

11:10 Heb 12:22; Heb 12:18; Heb 13:14; Jn 14:2.

11:11 Ge 17:17-19; Ge 18:11-14; Ge 21:1-2; 1K 1:36.

11:12 Rom 4:19; Ge 15:5; Ge 22:17; Ge 26:3.

11:13 Ge 25:8; Ge 27:20; Ge 38:21; Ge 49:18.

11:14 Heb 11:16; Heb 13:14; Rom 8:25; Heb 10:38-57.

11:15 Ge 11:31; Ge 12:10; Ge 24:6-8; Ge 41:18.

11:16 Heb 11:14; Heb 12:22; Heb 2:11; Heb 11:7; Heb 22:1-12; Heb 22:20.

11:18 Ge 17:19; Ge 21:12.

11:19 Ge 22:5; Mt 9:28; Rom 4:17-21; Heb 11:20; Ge 27:20-30.

11:20 Ge 28:2-5; Ge 48:5-22; Ge 47:31.

11:22 Ge 50:21-25; Ex 13:19; Jos 24:32.

11:23 Ex 2:2; Ac 20; Heb 13:6; Ps 56:4.

11:24 Ex 2:10; Ac 7:21-24.

11:25 Heb 10:32; Job 40:21; Ps 84:10; Mt 5:10-12.

strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

- 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.
 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
 14 For they that say such things declare plainly that they seek a country.
 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.
 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.
 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.
 18 Of whom it was said, That in Isaac shall thy seed be called:
 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.
 20 By faith Isaac blessed Jacob and Esau concerning things to come.
 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.
 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.
 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
 25 Choosing rather to suffer affliction with

taken into union with Deity. He could lay down His life as priest and also victim. He possessed in Himself power to lay it down and take it up again. He offered Himself without spot to God.

The apostle of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest exercise of grace, mercy, peace, and love to the most guilty of Adam's race (MS 92, 1899).

(John 14:30.) Offerer and Offering, Priest and Victim.—The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of offerer and of offering, of priest and of victim. He was holy, harmless, undefiled, and separate from sinners. "The prince of this world cometh," He declares, "and hath nothing in me." He was a Lamb

without blemish and without spot (Letter 192, 1906).

9:22. See EGW on Lev. 17:11; 1 Tim. 2:5; Rev. 12:10.

9:24 (John 15:4; Eph. 1:6; Col. 2:10; see EGW on Rom. 8:26, 34; Eph. 2:18; Heb. 7:25; 1 John 2:1). **Jesus Stands in the Holy of Holies.**—Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy, and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith (ST July 4, 1892).

(Rev. 5:11.) Not in a State of Solitude and Grandeur.—Do not let your thoughts dwell upon yourselves. Think of Jesus. He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to

Heb

- the people of God, than to enjoy the pleasures of sin for a season;
- 26 Esteeming the reproach ⁷of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.
- 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
- 29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.
- 30 By faith the walls of Jericho fell down, after they were compassed about seven days.
- 31 By faith the harlot Rahab perished not with them ⁸that believed not, when she had received the spies with peace.
- 32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae: of David also, and Samuel, and of the prophets:
- 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,
- 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.
- 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:
- 36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:
- 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;
- 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.
- 39 And these all, having obtained a good report through faith, received not the promise:

11:26 Heb 10:35; Heb 1:13; Ps 69:7; Ps 69:20.
 11:27 Ex 10:26-29; Ex 11:8; Ex 12:11; Ex 12:47.
 11:28 Ex 12:3-14; Ex 12:21-30; Heb 9:19; Heb 12:24.
 11:29 Ex 14:13; 15:21; Jos 2:19; Ne 9:11.
 11:30 Jos 6:3-20; 2 Co 1:5.
 11:31 Jos 2:1-22; Jos 6:22-25; Mt 1:1; Mt 15:21-25.
 11:32 Rom 3:5; Rom 4:1; Rom 6:1; Rom 7:7; Jn 21:25.
 11:33 Jos 6:1-13; 35; 2 Sa 5:9-25; 2 Sa 8:1-11.
 11:34 Ps 66:12; Isa 45:2; Da 3:19-28; 1 Pe 1:12.
 11:35 1 Ki 17:22-24; 2 Ki 4:27-37; Lk 7:11-16.
 11:36 Jdg 16:25; 2 Ki 2:25; 2 Ch 30:10; 2 Ch 30:16.
 11:37 1 Ki 21:10; 1 Ki 21:15-15.
 11:38 1 Ki 1:12-13; 2 Ki 23:25-29; Isa 37:1.
 11:39 Heb 11:2; Heb 11:13; Lk 10:24-24.
 11:40 Heb 7:19; Heb 7:22; Heb 8:6.
 12:1 Heb 11:2-38; Isa 60:8; Eze 38:9; Eze 38:16.
 12:2 Heb 12:5; Heb 9:28; Isa 8:17; Isa 31:1; Isa 45:22.
 12:3 Heb 12:2; Heb 3:1; 1 Sa 12:21; 2 Ti 2:25-28.
 12:4 Heb 12:2; Heb 10:32-34; Mt 24:9; 1 Co 10:13.
 12:5 Dt 4:9-10; Ps 119:16; Ps 119:85.
 12:6 Dt 8:5; Ps 32:15; Ps 73:14-15.
 12:7 Job 34:31-32; Pr 19:18.
 12:8 Heb 12:6; Ps 73:15; Ps 73:15.
 12:9 Jn 3:6; Ac 2:30; Rom 1:3; Rom 9:3.
 12:10 Heb 12:5-6; Lev 11:44-45; Lev 19:2.
 12:11 Ps 89:32; Ps 118:18; Pr 15:10; Pr 19:18.
 12:12 Heb 12:5; Heb 12:5; Job 4:3-6; Isa 35:3.

- 40 God having ⁹provided some better thing for us, that they without us should not be made perfect.

12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the *'author* and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

In Spite of Trials and Persecutions

- 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
- 4 Ye have not yet resisted unto blood, striving against sin.
- 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:
- 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.
- 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?
- 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.
- 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?
- 10 For they verily for a few days chastened us ¹⁰after their own pleasure: but he for our profit, that we might be partakers of his holiness.
- 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.
- 12 Wherefore lift up the hands which hang down, and the feeble knees;

do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided (Letter 134, 1899).

10:1-7. See EGW on 2 Cor. 3:7-11.

10:16-18. See EGW on ch. 8:5-13.

10:19, 20. See EGW on chs. 6:19; 8:6, 7; Matt. 27:51; Rev. 3:8.

10:19-21 (ch. 7:25; 1 John 2:1). **Entering the Sanctuary With Christ.**—This is the great day of atonement, and our Advocate is standing before the Father, pleading as our intercessor. In place of wrapping about us the garments of self-righteousness, we should be found daily humbling ourselves before God, confessing our own individual sins, seeking the pardon of our transgressions, and cooperating with Christ in the work of preparing our souls to reflect the divine image. Unless we enter the sanctuary above, and unite with Christ in working out our own

salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting (MS 168, 1898).

10:23. See EGW on ch. 4:14; 2 Peter 1:4; Rev. 3:3.

10:25 (See EGW on Mal. 3:16). **Seeking the Assembly of the Saints.**—Those who do not feel the necessity of seeking the assembly of the saints, with the precious assurance that the Lord will meet with them, show how lightly they value the help that God has provided for them. Satan is constantly at work to wound and poison the soul; in order to withstand his efforts we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ (MS 16, 1890).

11:1. See EGW on Rom. 5:1.

11:6. See EGW on ch. 3:12.

11:16. See EGW on ch. 1:3.

11:24-27. See EGW on Ex. 2:10.

11:26. See EGW on 2 Cor. 9:6.

7 or, for Christ 8 or, that were disobedient 9 or, foreseen 12 1 or, beginner 2 or, as seemed good, or, meet to them

- 13 And make 'straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

In Spite of Temptation

- 14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:
- 15 Looking diligently lest any man 'fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;
- 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
- 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no 'place of repentance, though he sought it carefully with tears.
- 18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest.
- 19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:
- 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:
- 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)
- 22 But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.
- 23 To the general assembly and church of the firstborn, which are 'written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
- 24 And to Jesus the mediator of the new 'covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel.
- 25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall* not we *escape*, if we turn away from him that *speaketh* from heaven:
- 26 Whose voice then shook the earth: but now he hath promised, saying, Yet once

more I shake not the earth only, but also heaven.

- 27 And this word, Yet once more, signifieth the removing of those things that 'are shaken, as of things that are made, that those things which cannot be shaken may remain.
- 28 Wherefore we receiving a kingdom which cannot be moved, 'let us have grace, whereby we may serve God acceptably with reverence and godly fear:
- 29 For our God *is* a consuming fire.

With Respect to Specific Situations in Daily Life

- 13** Let brotherly love continue.
- 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
- 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.
- 4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
- 5 Let your conversation *be* without covetousness; and *be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.
- 6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.
- 7 Remember them which 'have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.
- 8 Jesus Christ the same yesterday, and to day, and for ever.
- 9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
- 10 We have an altar, whereof they have no right to eat which serve the tabernacle.
- 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.
- 12 Wherefore Jesus also, that he might sanctify the people with his own blood,

11:27. See EGVW on ch. 6:19; 2 Cor. 4:18; 2 Peter 3:18.

11:37. See EGVW on Isa. 1:1.

12:1 (Col. 3:8). Who Are the Witnesses?—[Heb. 12:1 quoted.] The weights that are here referred to are the evil habits and practices we have formed by following our own natural dispositions. Who are the witnesses? They are those spoken of in the previous chapter—those who have breasted the evils and difficulties in their way, and who in the name of the Lord have braced themselves successfully against the opposing forces of evil. They were sustained and strengthened and the Lord held them by His hand.

There are other witnesses. All about us are those who are watching us closely, to see how we who profess a belief in the truth conduct ourselves. At all times and in all places, so far as possible, we must magnify the truth before the world (MS 61, 1907).

12:3. See EGVW on ch. 2:14.

12:4. See EGVW on ch. 4:15; Matt. 4:1-11.

12:13 Pr. 4:26-27;

Isa. 55:3; Isa. 55:10-13;

12:14 Ge. 1:5-9; Ps.

54:14; Ps. 38:20; Ps.

120:6.

12:15 Heb. 2:1-2;

Heb. 3:12; Heb. 4:1;

Heb. 1:11; Heb. 6:11;

12:16 Heb. 13:4;

Mk. 7:21; Ac. 15:20; Ac.

15:29; 1 Co. 5:1-6;

12:17 Ge. 27:31-41;

Heb. 6:8; Pr. 1:24-31;

Jer. 6:30.

12:18 Ex. 19:12-19;

Ex. 20:18; Ex. 24:17;

Dr. 4:11.

12:19 Ex. 19:16-19;

1 Co. 15:52; 1 Th. 4:16;

12:20 Dt. 35:2; Rom.

5:19-20; Gal. 2:19; Gal.

4:10.

12:21 Ex. 19:16; Ex.

19:19; Ps. 119:120.

12:22 Ps. 2-6; Ps.

38:2; Ps. 152:15-16; Isa.

12:6.

12:23 Ps. 89:7; Ps.

111:1; Ac. 20:28; Eph.

1:22.

12:24 Heb. 7:22;

Heb. 8:6; Heb. 8:8;

12:25 Heb. 8:5; Ex.

16:29; 1 Ki. 12:16; Isa.

38:6.

12:26 Ex. 19:18; Ps.

111:6-7; 11ab. 3:10;

Heb. 12:27.

12:27 Ps. 102:26-27;

Eze. 24:27; Mt. 24:45;

12:28 Isa. 9:7; Da.

2:4-4; Da. 7:14; Da.

7:27; Mt. 25:34;

12:29 Heb. 10:27;

Ex. 24:17; Nu. 11:1; Nu.

16:35; Dt. 4:24.

13:1 Heb. 6:10-11;

Heb. 10:24; In. 1:13;

13:2 Lev. 19:34; Dt.

10:18-19; 1 Ki. 17:10-

16; 2 Ki. 4:8;

13:3 Heb. 10:34; Ge.

10:14-15; Ge. 10:23;

13:4 Ge. 1:27-28;

Ge. 2:21; Ge. 2:24; Lev.

21:14-15;

13:5 Ex. 20:17; Jos.

7:21; Ps. 10:4; Ps.

119:36;

13:6 Heb. 4:16; Heb.

10:19; Eph. 4:12;

13:7 Heb. 13:17;

Heb. 13:24; Mt. 24:45;

13:8 Heb. 1:12; Ps.

90:2; Ps. 90:4;

13:9 Mt. 24:1; Mt.

24:24; Ac. 20:30;

13:10 1 Co. 5:7-8; 1

Co. 9:13; 1 Co. 10:17;

13:11 Ex. 29:14; Lev.

4:5-7; Lev. 1:14-12;

13:12 Heb. 2:11;

Heb. 9:13-14; Heb.

9:18-19; In. 17:19;

12:11 (James 1:2, 3; 1 Peter 1:6, 7). Blossoms Which Mature Amidst Clouds.—Faith, patience, forbearance, heavenly-mindedness, trust in your wise, heavenly Father, are the perfect blossoms which mature amidst clouds and disappointments and bereavements (Letter 1, 1885).

12:12, 13. See EGVW on Gal. 6:1, 2.

12:14. See EGVW on Rom. 6:19; 2D. Eph. 4:20-21.

12:15. See EGVW on James 3:15, 16; 1 Peter 2:1, 2.

12:16, 17. See EGVW on Gen. 25:29-34.

12:24. See EGVW on ch. 8:5-13.

12:26, 27. See EGVW on 2 Thess. 2:7-12.

13:11-13 (Gal. 3:13). He Suffered Without the Camp.—As Adam and Eve were banished from Eden for transgressing the law of God, so Christ was to suffer without the boundaries of the holy place. He died outside the camp, where felons and murderers were executed. There He trod the winepress alone, bearing the penalty that should have fallen on the sinner. How deep and full of

Heb

suffered without the gate.

- 13 Let us go forth therefore unto him without the camp, bearing his reproach.
- 14 For here have we no continuing city, but we seek one to come.
- 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips 'giving thanks to his name.
- 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.
- 17 Obey them that 'have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

Apostolic Benediction and Personal Salutation

- 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

13:13 Heb 11:26; Heb 12:3; Mt 5:1; 13:14 Heb 4:9; Heb 11:9-10; Heb 11:12-16; Heb 12:22; 13:15 Heb 7:25; Jn 10:9; Jn 14:6; Eph 2:18; Col 4:17.

13:16 Heb 13:1-2; Ps 47:3; Mt 25:35-40.

13:17 Heb 15:7; 1 Sa 8:19; 1 Sa 15:19; 20; Pr 5:13.

13:18 Rom 15:20; Eph 6:19-20; Col 4:3.

13:19 Rom 1:10-12; Rom 15:31-32; Phm 22.

13:20 Rom 15:33; Rom 16:20.

13:21 Heb 12:23; Dt 32:1; Ps 148:8; Jn 17:23; Eph 4:16-19.

13:22 Heb 13:1-3; Heb 13:12-16.

13:23 Ac 16:13; 1 Th 5:2; Rom 1.

13:24 Rom 16:1-16; Heb 13:7; Heb 13:17.

13:25 Rom 1:7; Eph 6:24; 2 Ti 4:22.

- 19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.
- 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting 'covenant,
- 21 Make you perfect in every good work to do his will, 'working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.
- 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.
- 23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.
- 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.
- 25 Grace be with you all. Amen.

significance are the words, "Christ hath redeemed us from the curse of the law, being made a curse for us." He went forth without the camp, thus showing that He gave His life not only for the Jewish nation, but for the whole world (YI June 28, 1900).

Christ Died for All Mankind.—Christ suffered without the gates of Jerusalem, for Calvary was outside the city walls. This was to show that He died, not for the Hebrews alone, but for all mankind. He proclaims to a fallen world that He is their Redeemer, and urges them to accept the salvation He offers (SW Sept. 4, 1906).

13:12. See EGW on 1 Tim. 2:5.

13:15. See EGW on Rom. 8:34.

13:20 (ch. 8:5-13, 6, 7; see EGW on ch. 9:14). The Everlasting Covenant of Mercy.—Let those who are oppressed under a sense of sin remember that there is hope for them. The salvation of the human race has ever been the object of the councils of heaven. The covenant of mercy was made before the foundation of the world. It has existed from all eternity, and is called the everlasting covenant. So surely as there never was a time when God was not, so surely there never was a moment when it was not the delight of the eternal mind to manifest His grace to humanity (ST June 12, 1901).

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3:12, 13 CHS 40; DA 522; 5T 51

3:14 DA 284, 381; Ed 429

3:15-16 RT 115

3:13 COL 44; GW 105; MYP 83; 2T 142; 4T 64 (CT 604); ITT 6001

3:13-15 CT 476

3:14 AA 242, 518; 4BC 1160; "7BC 928-9; 957-8; CT 184; Ev 300; GC 128, 262, 269, 307; ML 313; MH 98; PK 595; ISM 127, 200;

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3:15 AH 358

3:17 GC 458; ISM 69

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4:1 6BC 1100

4:1, 2 2SG 251

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4:3 5SG 90, 295 (1BC 1104)

4:7 COL 279, 281; FE 335, 367; 5T 216 (2TT 70)

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4:9 4BC 1164; "7BC 928; FE 126; MH 358; 2SG 251; IT 155 (ITT 48)

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4:11 "7BC 928, 5T 701 (2TT 306)

4:12 AA 562, 582; AH 180; 2BC 993; 5BC 1129, 1177; "7BC 928; COL 9; 148, 151, 246, 300, 330, 587, 682, 698; FE 132 (MYP 425), 348; GC 138; GC 367 (4T 421, 485 (Ev 140); MH 61, 315; 2SM 109, 229; SR 343; IT 131; 4T 41 (GW 253); 6T 62; 7T 31, 155 (CW 13, 5T 155-6; 8T 55, 318; 9T 143 (GW 350); 249 (GC 58; GC 321; TM 11, 41)

4:12, 13 "7BC 950, FE 341; IS 322; ML 10; PP 86, 98; SR 284; 2T 124, 292-3, 400, 520 (SD 550)

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The General Epistle of JAMES

INTRODUCTION

1. TITLE

Originally, like the other epistles of the NT, this one, being a letter, probably bore no title. One of the earliest manuscripts containing James, the Codex Sinaiticus, has no title at the beginning of the letter, but closes with the subscription, "Epistle of James." Other early manuscripts bear the simple title in Greek, *Iakobou Epistolē* ("Epistle of James"). Later manuscripts entitle this a general, or catholic, epistle, in the sense that it is addressed to the church at large rather than to any specific congregation or person.

The epistle of James is referred to by Eusebius as the first of the seven epistles called "catholic," which means "general," or "universal" (*Ecclesiastical History* ii. 23). They were so called because they were addressed to the church in general, although this is altogether inappropriate when applied to 2 and 3 John, which are addressed to individuals. In all the early manuscripts the seven epistles from James to Jude were placed together after Acts, preceding the epistles of Paul. The order of the general epistles as they appear in our English Bible is the one usually observed in the principal manuscripts.

2. AUTHORSHIP

There is insufficient evidence in the epistle of James to warrant any definite conclusion as to the identity of its author. The NT has many references to men by the name of James. This name was very common among the Jews, for it represents the Greek equivalent of the Hebrew name Jacob. The frequent use of this name is illustrated in the list of the twelve apostles (Matt. 10:2, 3; Mark 3:16-19; Luke 6:14-16). One of these apostles was James the son of Zebedee and the brother of John. A second James was the son of Alphaeus. Another Biblical character by the name of James was the father of one of the Twelve, who is identified as Judas "of James," that is, the son of James, rather than "the brother of James," as in the KJV (Luke 6:16).

It is reasonable to suppose that the author of the epistle of James is one of the persons by that name already mentioned in the Scripture record, rather than another James, entirely different from any otherwise known. The tone of the introduction in ch. 1:1 implies that the writer speaks as one well

known to those whom he addresses, and that he speaks with recognized authority.

Although according to the Gospel narratives all the Twelve were closely associated with the Lord, James, the son of Zebedee, was the more prominent of the two apostles by that name. Only a very few writers have ever attributed the epistle to him. But even this possibility seems ruled out by the early date of his death (A.D. 44), and by the additional fact that ch. 1:1 implies that there was only one James prominent in the church at the time the epistle was written, instead of two or more.

The second apostle named James was the son of Alphaeus. He is clearly identified four times by the use of his father's name (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13). There has been much discussion as to whether this James is identical with "James the less" (Mark 15:40). If so, not only was his father named Alphaeus, but his mother was named Mary and he had a brother Joses (Matt. 27:56; Mark 15:47; 16:1; Luke 24:10). But elsewhere this Mary is called the wife of Cleophas (John 19:25). Although attempts have been made to equate Cleophas (or Clopas, Cleopas, Luke 24:18) with Alphaeus through the Aramaic *Chalpai*, equivalent to Alphaeus, such an identification remains doubtful. It seems best to conclude that the names, James the son of Alphaeus and James the less, do not describe the same man.

Besides these individuals by the name of James, the Gospel writers refer to another James, the first named and thus presumably the eldest of the four brothers of Jesus (Matt. 13:55; Mark 6:3). Like James the less, he had a brother named Joses, and their mother (rather, stepmother; see on Matt. 12:46) was named Mary. But it seems highly improbable that the one James is to be identified with the other. A reference to Jesus' mother as "Mary the mother of James and Joses" (Matt. 27:56) is highly improbable. Elsewhere, James the brother of Jesus appears for certain only in Gal. 1:19, where Paul states that, on his first visit to Jerusalem after his conversion, of all the apostles he saw only Cephas (Peter) and "James the Lord's brother."

Elsewhere in the NT, however, mention is made of a leader of the church called James, whose name is not qualified by any other identification. He first comes to prominence in the Acts after the death of James the son of Zebedee. After that there was evidently only one leader of sufficient prominence to be known as James, without further identification. Subsequent references to this James char-

acterize him as an outstanding figure. When Peter was released from Herod's prison he specified that report of his escape be made to James (Acts 12:17). James presided at the council of the church at Jerusalem and pronounced its decision (Acts 15:13, 19). Paul reported to James concerning his work (Acts 21:18). James gave authority to people to visit churches (Gal. 2:9). This may also be the James to whom Christ made a special postresurrection appearance (1 Cor. 15:7), perhaps to give him special instruction regarding his future responsibilities. Finally, Paul mentions him first as one of the three "pillars" of the early church (Gal. 2:9). All things considered, this James would seem to be the most likely person to have introduced himself to the church at large simply as "James, a servant of God and of the Lord Jesus Christ" (James 1:1).

The question remains, then, as to whether this James was the son of Alphaeus or the Lord's brother. In favor of identifying him as the son of Alphaeus is the fact that it seems strange that one James should be mentioned by name among the Twelve (Acts 1:13, 14), only to disappear shortly from the record without notice even of his death, whereas another man of the same name appears prominently (Acts 12:17) without any word of introduction. On the other hand, certain evidences may be advanced for identifying this man with James the Lord's brother. Paul's reference to James, the leader of the church, in Gal. 2, coming as it does soon after his mention of James the Lord's brother in Gal. 1, gives the impression—although it cannot be proved—that the two men are the same. Furthermore, Josephus' story of the death of James, the Lord's brother, implies that he was a leader in the church (Josephus *Antiquities* xx. 9. 1; cf. Vol. V, p. 71). Christian tradition, at least from the 2nd century, identifies James, the leader of the church at Jerusalem, with the Lord's brother (Hegesippus, quoted by Eusebius *Ecclesiastical History* ii. 23).

Early Christian writers offer a maze of discrepancies, contradictions, and personal conclusions concerning the author of this epistle. Their errors are largely based on an incorrect identification of James "of Alphaeus" with James "of Joseph," and the unsupported conclusion that the James of Gal. 1:19 is identical with the James of Gal. 2:9.

Josephus states that the death of James, "the brother of Jesus, who was called Christ," took place after the death of Festus and before the arrival of his successor Albinus (A.D. 62), and that James was stoned (*Antiquities* xx. 9. 1). Taken at face value, this appears to be a factual record of the death of James "of Joseph," though Eusebius applies this to James "the Just," leader of the church of Jerusalem (*Ecclesiastical History* ii. 23), and uses another quotation not found in any known text of Josephus.

Eusebius states, further, that the divine books show James, who first received the episcopate of Jerusalem from Christ and the apostles, to be "a

brother of Christ" (*ibid.* vii. 19), and gives the Bible as authority. He cites Paul as identifying James "the Just" as James "the brother of the Lord" (*ibid.* ii. 1), again assuming more than his source states. However, in another place Eusebius refers to James as one of the alleged brethren of the Saviour and implies that he was one of the Seventy. He identifies James as "brother of the Lord," "child of Joseph," and "the Just" (*ibid.*). He states that James was martyred immediately before the capture of Jerusalem (A.D. 70), and says that Simeon, son of Clopas and said by some to be a cousin of the Saviour, succeeded him to the "throne of the diocese" of Jerusalem (*ibid.* iii. 11). Thus he contradicts Josephus' date for the death of James. He makes other references to Simeon as son of Clopas, and Jude as brother of Christ according to the flesh (*ibid.* iii. 19, 20, 22, 32). He cites Hegesippus to support his conclusions that Simeon was the son of Clopas, and that Clopas was the uncle of the Lord (*ibid.* iii. 32). He again cites Hegesippus as stating that Simeon was a cousin of James (*ibid.* iv. 22). He quotes the famous account of Hegesippus, of the life and death of James, though from the context this account is easily seen to be garbled and highly exaggerated (*ibid.* ii. 23).

Eusebius quotes Clement as supporting his theory of two men named James, one "the Just," beaten to death with a fuller's club, and the other beheaded (*ibid.* ii. 1). The first he identifies as the Lord's brother, though Clement does not say so. In the same passage he quotes Clement as stating, "Peter and James [of Zebedee] and John after the Ascension of the Saviour did not struggle for glory, because they had previously been given honour by the Saviour, but chose James the Just as bishop of Jerusalem."

The apocryphal Gospel According to the Hebrews, which states that James the Just had taken an oath not to eat bread from the time the Lord had drunk of the cup until he saw Him risen from the dead, evidently places him among the Twelve at the Lord's Supper. Then Jesus' appearance to him is recorded as follows: Jesus "took bread, and blessed it and brake it and gave it to James the Just, and said to him, 'My brother, eat thy bread, for the Son of Man has risen from the dead.'" Use of the phrase "My brother" is construed to mean that this James was the Lord's brother. Obviously, none of this non-Biblical material can be of much help in identifying the writer of this epistle.

Perhaps the most serious problem involved in identifying the author of the epistle with the Lord's brother is the fact that the language and the style of the epistle indicate that its author was a man of some competence in Greek literary composition. Not only is his vocabulary rich, but his style is consciously that of the Greek literary form known as the diatribe—a popular, ethical address. Nothing that is known of the Lord's brother would indicate

that he had the background for such a work—he was the son of a Galilean carpenter, and apparently thoroughly Jewish in culture. However, nothing conclusive can be said on this point, for the arguments involved are based more upon what is not known, than upon what is.

In conclusion, it may be said that the authorship of James remains an unsettled question. Probably the author was one of the three principal men by the name of James mentioned elsewhere in the NT.

3. HISTORICAL SETTING

A number of geographical allusions in this epistle suggest Palestine as the place of writing. It may be conjectured that the writer lived in a land blessed with oil, wine, and figs, that he was not far from the sea, that there were salt and bitter springs nearby, and that the land was exposed to drought, and rain was a matter of great importance.

There is no certain method of determining the date of the epistle. As noted above, it seems to have been written when there was only one prominent James in the church, and hence after A.D. 44, when James the son of Zebedee was killed. The internal evidence points to an early date. There is no reference to any large group of Gentile Christians, or to any problems concerning Gentiles. The synagogue is still the church, yet Christianity is widespread (see Acts 2:9-11; 4:6; 9:2, 10, 14, 19, 26; 11:19, 20). The general tenor of the epistle is that Christianity is the culmination of all true Judaism.

4. THEME

This epistle is one of practical Christianity, showing what results or works a genuine, living faith will produce in the life of a disciple. Emphasized throughout is the contrast between the manifestations, effects, or results of true religion and those of false religion. This homiletical epistle is filled with beautiful and striking illustrations. The style is simple and direct, with the thoughts in groups clearly marked from one another, rather than arranged in any evident plan. James writes freely out of the fullness of his heart, touching upon subjects as they are suggested to his mind. There are many allusions to the Sermon on the Mount, of which the following is a partial list.

In this epistle there are many parallels to the writings of Paul (such as James 1:22; cf. Rom. 2:13), and to the writings of Peter (such as James 1:7; cf. 1 Peter 5:8, 9).

Matt.	James	Matt.	James
5:3	2:5; 1:9	6:15	2:13
4	4:9	19	5:2
7, 9	2:13; 1:17	24	4:4
8	4:8	25	4:13-16
9	3:18	7:1	3:1; 4:11
11, 12	1:2; 5:10, 11	2	2:13
19	1:19-25; 2:10, 11	7, 11	1:5, 17
22	1:20	8	4:3
5:27	2:10, 11	12	2:8
34	5:12	16	3:12
48	1:4	21-26	1:22; 2:14; 5:7-9

5. OUTLINE

I. Salutation, 1:1.

II. Temptation, 1:2-18.

- The need of patience and wisdom, 1:2-8.
- Endurance under earthly affliction or under exaltation, 1:9-12.
- The source of temptation, 1:13-18.

III. Evidences of True Religion, 1:19-27.

- Hearing rather than speaking, 1:19-22.
- Doing as well as hearing, 1:23-27.

IV. Warnings Against Common Dangers in the Early Church, 2:1 to 5:6.

- Against respect of persons, 2:1-13.
- Against a mere profession of faith, 2:14-26.
 - Faith without works is valueless, 2:14-20.
 - Examples of genuine faith that produced works, 2:21-26.
- Against sins of the tongue, 3:1-18.
 - Control of the tongue, especially in teaching, 3:1, 2.
 - Illustrations of the proper and improper use of the tongue, 3:3-12.
 - Exhortations to proper conduct, including the use of the tongue, 3:13-18.
- Against contention and strife among brethren, 4:1-17.
 - The source of contention and self-seeking, 4:1-4.
 - Exhortation to submit to God, 4:5-10.
 - Exhortation against evil-speaking, 4:11, 12.
 - Exhortation against presumptuous boasting, 4:13-17.
- Against fraudulent gain and wrong use of riches, 5:1-6.

V. Concluding Exhortations, 5:7-20.

- Patience needed until Christ's coming, 5:7-11.
- Proper conduct is needed at all times, 5:12, 13.
- Prayer is effectual in helping the sick, 5:14-18.
- Exhortation to work for others' salvation, 5:19, 20.

JAMES

Salutation

- 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

Temptation (1:2-18)

The Need of Patience and Wisdom

- 2 My brethren, count it all joy when ye fall into divers temptations;
3 Knowing *this*, that the trying of your faith worketh patience.
4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.
5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
7 For let not that man think that he shall receive any thing of the Lord.
8 A double minded man is unstable in all his ways.

Endurance under Earthly Affliction or under Exaltation

- 9 Let the brother of low degree rejoice in that he is exalted:
10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.
11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Source of Temptation

- 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

1:1 Mt. 10:3; Mt. 13:55; Mk. 3:18;
1:2 Jas. 1:12; Mt. 5:10-12; Lk. 6:22-23;
1:3 Rom. 5:3-4;
Rom. 8:28;
1:4 Jas. 5:11; Job. 17:9;
1:5 Ex. 3:1-3; Ex. 36:1-9; 1 Ki. 3:7-9;
1:6 Mt. 21:22; Mk. 11:22-24; 1 Pt. 2:8;
1:7 Jas. 4:3; Pr. 15:8; Pr. 21:27;
1:8 Jas. 1:8; 1 Ki. 18:21; 2 Ki. 17:33;
1:9 Jas. 2:5-6; Dt. 15:7; Dt. 15:9;
1:10 Isa. 57:15; Isa. 66:2; Mt. 5:5;
1:11 Isa. 49:10; Job. 4:7-8; Mt. 13:6;
1:12 Jas. 1:2-3; Jas. 5:11; Job. 5:17;
1:13 Jas. 1:2; Jas. 1:12; Ge. 3:12;
1:14 Jas. 1:3-2; Ge. 6:5; Ge. 8:21;
1:15 Ge. 4:6; Ge. 4:9-10; Job. 15:35;
1:16 Mt. 22:29; Mk. 12:24;
1:17 Jas. 1:5; Jas. 4:15; Jas. 3:17; Nu. 11:25; 1 Ch. 22:12; Rev. 21:23; Rev. 22:5; Mal. 3:6;
1:18 Jo. 1:13; Jo. 3:3-5; Rom. 4:17;
1:19 Ne. 8:2-3; Ne. 8:12-11; Ne. 8:18;
1:20 Jas. 3:17-18; Nu. 20:11-12;
1:21 Isa. 2:20; Isa. 30:22;
1:22 Jas. 4:17; Mt. 7:21-25; Mt. 12:50;
1:23 Jas. 2:14-26; Jer. 14:16; Eze. 34:31-32;
1:24 Job. 8:18; Mt. 8:27; Lk. 1:66; Lk. 4:9;
1:25 Pr. 14:15; Isa. 8:20; 2 Co. 13:5;
1:26 Pr. 13:12; Pr. 16:25; Lk. 8:18;
1:27 Jas. 3:17; Ps. 119:1; Mt. 5:8; Lk. 1:6.

1:1 Mt. 10:3; Mt. 13:55; Mk. 3:18;

1:2 Jas. 1:12; Mt. 5:10-12; Lk. 6:22-23;

1:3 Rom. 5:3-4; Rom. 8:28;

1:4 Jas. 5:11; Job. 17:9;

1:5 Ex. 3:1-3; Ex. 36:1-9; 1 Ki. 3:7-9;

1:6 Mt. 21:22; Mk. 11:22-24; 1 Pt. 2:8;

1:7 Jas. 4:3; Pr. 15:8; Pr. 21:27;

1:8 Jas. 1:8; 1 Ki. 18:21; 2 Ki. 17:33;

1:9 Jas. 2:5-6; Dt. 15:7; Dt. 15:9;

1:10 Isa. 57:15; Isa. 66:2; Mt. 5:5;

1:11 Isa. 49:10; Job. 4:7-8; Mt. 13:6;

1:12 Jas. 1:2-3; Jas. 5:11; Job. 5:17;

1:13 Jas. 1:2; Jas. 1:12; Ge. 3:12;

1:14 Jas. 1:3-2; Ge. 6:5; Ge. 8:21;

1:15 Ge. 4:6; Ge. 4:9-10; Job. 15:35;

1:16 Mt. 22:29; Mk. 12:24;

1:17 Jas. 1:5; Jas. 4:15; Jas. 3:17; Nu. 11:25; 1 Ch. 22:12; Rev. 21:23; Rev. 22:5; Mal. 3:6;

1:18 Jo. 1:13; Jo. 3:3-5; Rom. 4:17;

1:19 Ne. 8:2-3; Ne. 8:12-11; Ne. 8:18;

1:20 Jas. 3:17-18; Nu. 20:11-12;

1:21 Isa. 2:20; Isa. 30:22;

1:22 Jas. 4:17; Mt. 7:21-25; Mt. 12:50;

1:23 Jas. 2:14-26; Jer. 14:16; Eze. 34:31-32;

1:24 Job. 8:18; Mt. 8:27; Lk. 1:66; Lk. 4:9;

1:25 Pr. 14:15; Isa. 8:20; 2 Co. 13:5;

1:26 Pr. 13:12; Pr. 16:25; Lk. 8:18;

1:27 Jas. 3:17; Ps. 119:1; Mt. 5:8; Lk. 1:6.

1:1 Mt. 10:3; Mt. 13:55; Mk. 3:18;

1:2 Jas. 1:12; Mt. 5:10-12; Lk. 6:22-23;

1:3 Rom. 5:3-4; Rom. 8:28;

1:4 Jas. 5:11; Job. 17:9;

1:5 Ex. 3:1-3; Ex. 36:1-9; 1 Ki. 3:7-9;

1:6 Mt. 21:22; Mk. 11:22-24; 1 Pt. 2:8;

1:7 Jas. 4:3; Pr. 15:8; Pr. 21:27;

1:8 Jas. 1:8; 1 Ki. 18:21; 2 Ki. 17:33;

1:9 Jas. 2:5-6; Dt. 15:7; Dt. 15:9;

1:10 Isa. 57:15; Isa. 66:2; Mt. 5:5;

1:11 Isa. 49:10; Job. 4:7-8; Mt. 13:6;

1:12 Jas. 1:2-3; Jas. 5:11; Job. 5:17;

1:13 Jas. 1:2; Jas. 1:12; Ge. 3:12;

1:14 Jas. 1:3-2; Ge. 6:5; Ge. 8:21;

1:15 Ge. 4:6; Ge. 4:9-10; Job. 15:35;

1:16 Mt. 22:29; Mk. 12:24;

1:17 Jas. 1:5; Jas. 4:15; Jas. 3:17; Nu. 11:25; 1 Ch. 22:12; Rev. 21:23; Rev. 22:5; Mal. 3:6;

1:18 Jo. 1:13; Jo. 3:3-5; Rom. 4:17;

1:19 Ne. 8:2-3; Ne. 8:12-11; Ne. 8:18;

1:20 Jas. 3:17-18; Nu. 20:11-12;

1:21 Isa. 2:20; Isa. 30:22;

1:22 Jas. 4:17; Mt. 7:21-25; Mt. 12:50;

1:23 Jas. 2:14-26; Jer. 14:16; Eze. 34:31-32;

1:24 Job. 8:18; Mt. 8:27; Lk. 1:66; Lk. 4:9;

1:25 Pr. 14:15; Isa. 8:20; 2 Co. 13:5;

1:26 Pr. 13:12; Pr. 16:25; Lk. 8:18;

1:27 Jas. 3:17; Ps. 119:1; Mt. 5:8; Lk. 1:6.

1:1 Mt. 10:3; Mt. 13:55; Mk. 3:18;

1:2 Jas. 1:12; Mt. 5:10-12; Lk. 6:22-23;

1:3 Rom. 5:3-4; Rom. 8:28;

1:4 Jas. 5:11; Job. 17:9;

1:5 Ex. 3:1-3; Ex. 36:1-9; 1 Ki. 3:7-9;

1:6 Mt. 21:22; Mk. 11:22-24; 1 Pt. 2:8;

1:7 Jas. 4:3; Pr. 15:8; Pr. 21:27;

1:8 Jas. 1:8; 1 Ki. 18:21; 2 Ki. 17:33;

1:9 Jas. 2:5-6; Dt. 15:7; Dt. 15:9;

1:10 Isa. 57:15; Isa. 66:2; Mt. 5:5;

1:11 Isa. 49:10; Job. 4:7-8; Mt. 13:6;

1:12 Jas. 1:2-3; Jas. 5:11; Job. 5:17;

1:13 Jas. 1:2; Jas. 1:12; Ge. 3:12;

1:14 Jas. 1:3-2; Ge. 6:5; Ge. 8:21;

1:15 Ge. 4:6; Ge. 4:9-10; Job. 15:35;

1:16 Mt. 22:29; Mk. 12:24;

1:17 Jas. 1:5; Jas. 4:15; Jas. 3:17; Nu. 11:25; 1 Ch. 22:12; Rev. 21:23; Rev. 22:5; Mal. 3:6;

1:18 Jo. 1:13; Jo. 3:3-5; Rom. 4:17;

1:19 Ne. 8:2-3; Ne. 8:12-11; Ne. 8:18;

1:20 Jas. 3:17-18; Nu. 20:11-12;

1:21 Isa. 2:20; Isa. 30:22;

1:22 Jas. 4:17; Mt. 7:21-25; Mt. 12:50;

1:23 Jas. 2:14-26; Jer. 14:16; Eze. 34:31-32;

1:24 Job. 8:18; Mt. 8:27; Lk. 1:66; Lk. 4:9;

1:25 Pr. 14:15; Isa. 8:20; 2 Co. 13:5;

1:26 Pr. 13:12; Pr. 16:25; Lk. 8:18;

1:27 Jas. 3:17; Ps. 119:1; Mt. 5:8; Lk. 1:6.

- 14 But every man is tempted, when he is drawn away of his own lust, and enticed.
15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
16 Do not err, my beloved brethren.
17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.
18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

Evidences of True Religion (1:19-27)

Hearing Rather than Speaking

- 19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
20 For the wrath of man worketh not the righteousness of God.
21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
22 But be ye doers of the word, and not hearers only, deceiving your own selves.

Doing as well as Hearing

- 23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:
24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.
25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.
26 If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.
27 Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to

1:2, 3. See EGW on Heb. 12:11.

1:8. See EGW on ch. 4:8; Matt. 6:24.

1:13. See EGW on Gen. 22:1.

1:22-25. See EGW on Rom. 8:15-21.

1:23-25. See EGW on Rev. 3:18.

1:23-27 (see EGW on Rom. 7:7-9). God's Moral

Jas

Looking Glass.—[James 1:23-27 quoted.] This is the word of the living God. The law is God's great moral looking glass. Man is to compare his words, his spirit, his actions with the Word of God. . . . True religion means living the Word in your practical life. Your profession is not of any value without the practical doing of the Word (MS 7, 1898).

1:25 (1 John 2:1, 2). The Office of the Mirror.—Here is a mirror into which we are to look, and search out every defect of character. But suppose that you look into this mirror and see many defects in your character, and then go away and say, "I am righteous"; will you be righteous? In your own eyes you will be righteous and holy. But how

will it be at the bar of God? God has given us a rule, and we are to comply with its requirements; if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, "I am holy, I am holy," we shall be lost in the great day of accounts.

What if we were to go out into the streets and soil our clothes with mud, and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth," would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away.

So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor. It cannot save him from his sins. But God has made a provision. Says John, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." So we come to Him and there we find the chan-

keep himself unspotted from the world.

Warnings Against Common Dangers in the Early Church (2:1-5:6)

Against Respect of Persons

- 2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.
- 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;
- 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:
- 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?
- 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?
- 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?
- 7 Do not they blaspheme that worthy name by the which ye are called?
- 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:
- 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.
- 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.
- 11 For 'he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.
- 12 So speak ye, and so do, as they that shall be judged by the law of liberty.
- 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

Against a Mere Profession of Faith: Faith without Works is Valueless

2:1 Ac 20:21; Ac 24:24; Gal 1:4;
2:2 Est 3:10; Est 8:2, 1k 15:22;
2:3 Jude 16; Jas 2:6; Isa 65:5;
2:4 Job 34:19; Mat 2:9; Jas 1:11; Job 21:27;
2:5 Jdg 9:7, 1 Ki 22:28; Job 34:10;
2:6 Jas 2:3; Ps 146:1; 1k 14:1;
2:7 Ps 73:7-9; Mt 12:41; Mt 23:63;
2:8 Jas 2:12; Jas 1:25; 1 Pe 2:9;
2:9 Jas 2:1-4; Lev 19:15; Job 19;
2:10 Job 47:26; Mt 5:18-19;
2:11 Ex 20:13-14; 1k 5:17-18;
2:12 Php 4:8; Col 5:17;
2:13 Jas 5:1; Ge 12:41; Jdg 1:7;
2:14 Jas 2:16; Jer 7:8; Rom 2:25;
2:15 Jas 2:5; Job 41:16-21; Isa 58:7;
2:16 Job 22:7-9; Pr 4:27-28; Mt 1:15-16;
2:17 Jas 2:14; Jas 2:19-20; Jas 2:26; 1 Co 15:3;
2:18 Jas 2:14; Jas 2:22; Rom 14:23; 1 Co 15:2;
2:19 Dt 6:4; Isa 15:10; Isa 11:6;
2:20 Jas 1:26; Job 11:11-12; Ps 94:11;
2:21 Jon 2:3; Isa 51:2; Mt 5:9; 1k 17:8;
2:22 Jas 2:18; Gal 5:6; Heb 11:17-19;
2:23 Mk 12:10; Mk 15:28; Lk 4:21; Ac 1:16;
2:24 Jas 2:15-18;
2:25 Jon 2:1; Mt 1:5;
Mt 21:41; Jas 2:18;
2:26 Job 34:14-15; Ps 104:29; Ps 106:4;
3:1 Mat 2:12; Mt 9:11; Mt 10:21; Mt 23:14;
3:2 1 Ki 8:46; 2 Ch 6:36; Pr 20:9; Eccl 7:20.

2

- 1 Gr. synagogue
- 2 or, well, or, seemingly
- 3 or, of that
- 4 or, that law which
- 5 or, glorieth
- 6 Gr. by itself

- 14 What *doth* it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
- 15 If a brother or sister be naked, and destitute of daily food,
- 16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit?
- 17 Even so faith, if it hath not works, is dead, being *alone*.
- 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.
- 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.
- 20 But wilt thou know, O vain man, that faith without works is dead?

Examples of Genuine Faith That Produced Works

- 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?
- 22 Seest thou how faith wrought with his works, and by works was faith made perfect?
- 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.
- 24 Ye see then how that by works a man is justified, and not by faith only.
- 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?
- 26 For as the body without the *spirit* is dead, so faith without works is dead also.

Against Sins of the Tongue: Control of the Tongue, Especially in Teaching

- 3 My brethren, be not many masters, knowing that we shall receive the greater condemnation.
- 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

acter of Jesus, and the righteousness of His character saves the transgressor—if we have done on our part all that we could.

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins, when we come to Him with contrition of soul seeking His pardon. He imputes His righteousness, He takes the guilt upon Himself (MS 5, 1885).

1:26. See EGW on ch. 3:2.

1:27. **True Religion a Fountain of Charity.**—The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice (Letter 7, 1883).

A Christian is a Christlike man, a Christlike woman, who is active in God's service, who is present at the social meeting, whose presence will encourage others also. Religion does not consist in works, but religion works; it is

not dormant (Letter 7, 1883).

Genuine Religion Never Cramps.—Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the faculties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing; for a Christian is one whom the Lord, the God of hosts, can work through, that he may keep the ways of the Lord of the earth and make manifest His will to men (MS 3, 1892).

2:13 (Ps. 89:14; Gal. 6:14). **The Cross Joins Justice and Mercy.**—His [Christ's] object was to reconcile the prerogatives of Justice and Mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ, Justice is enabled to forgive without sacrificing one jot of

7 some copies read, by 8 or, Thou seest 9 or, breath 3 1 or, judgment

Illustrations of the Proper and Improper Use of the Tongue

- 3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.
- 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.
- 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!
- 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.
- 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind;
- 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.
- 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.
- 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
- 11 Doth a fountain send forth at the same place sweet water and bitter?
- 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Exhortations to Proper Conduct, Including the Use of the Tongue

- 13 Who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
- 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
- 15 This wisdom descendeth not from above, but is earthly, sensual, devilish.
- 16 For where envying and strife is, there is confusion and every evil work.
- 17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good

3:3 Jas 1:26; 2 Ki 19:28; Ps 32:9;
3:4 Ps 107:25-27;
Job 1:4;
3:5 Ex 5:2; Ex 15:9;
2 Ki 19:22-23;
3:6 Job 12:4-6; 2 Sa 19:13-20; 1;
3:7 Mk 5:1;
3:8 Jas 3:6; Ps 55:21; Ps 57:4;
3:9 Ps 16:9; Ps 40:12; Ps 45:26;
3:10 Ps 50:16-20;
Jer 7:10;
3:12 Isa 5:2-3; Jer 2:21; Mt 7:16-20;
3:13 Jas 3:1; Ps 107:43; Eccl 8:1;
3:14 Jas 3:16; Jas 1:15; Ge 30:1-2;
3:15 Jas 3:17; Jas 1:5; Jas 1:4; Jn 3:17;
3:16 Jas 3:11; 1 Co 3:3; Gal 5:20; Ge 11:9;
3:17 Jas 3:15; Jas 1:5; Jas 1:4;
3:18 Jas 1:20; Pr 11:18; Pr 11:28;
4:11 Jas 3:11-18; Jas 1:14; Ge 4:8;
4:12 Jas 5:1-5; Pr 1:19; Eccl 8:8; Hab 2:5;
4:13 Jas 1:6-7; Job 27:9-10; Job 35:12;
4:14 Ps 50:18; Ps 73:27; Isa 57:3; Jer 9:2;
4:15 Jn 7:42; Jn 10:25; Jn 19:37; Rom 9:17;
4:16 Ex 10:3-4; Ex 15:9-10; Ex 18:11; 1 Sa 23;
4:17 1 Sa 4:18; 2 Sa 15:26; 2 Ki 1:14-15;
4:18 Ge 18:24; 1 Ch 28:9; 2 Ch 15:2; Ps 73:28;
4:19 Jas 5:1-2; Ps 119:67; Ps 119:71;
4:10 Jas 4:6-7; 1 Sa 29; Job 22:29;
4:11 Ps 140:11; Eph 4:31; 1 Th 3:11; 2 Th 3:5;
4:12 Isa 33:22; Mt 10:28; Lk 12:5; Heb 2:5;

2 or, wood
3 Gr. wheel
4 Gr. nature
5 Gr. nature of man
6 or, hole
7 or, natural
8 Gr. tumult, unquietness

fruits, "without partiality, and without hypocrisy.

- 18 And the fruit of righteousness is sown in peace of them that make peace.

Against Contention and Strife Among Brethren: The Source of Contention and Self-seeking

- 4 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?
- 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
- 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.
- 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Exhortation to Submit to God

- 5 Do ye think that the scripture saith in vain. The spirit that dwelleth in us lusteth to envy?
- 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.
- 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
- 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
- 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
- 10 Humble yourselves in the sight of the Lord, and he shall lift you up.

Exhortation Against Evil-speaking

- 11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.
- 12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

its exalted holiness.

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough (MS 94, 1899).

2:14-20, see EGW on Gal. 5:6.

2:11-26 (Rom. 3:31). **Saving Faith More Than Mere Belief.**—The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without

corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?" Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience.

There is a belief that is not a saving faith. The Word declares that the devils believe and tremble. The so-called faith that does not work by love and purify the soul will not justify any man. . . . Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness.

We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In

9 or, wrangling 4 1 or, brawlings 2 or, pleasures 3 Or, envy 4 or, pleasures 5 or, enviously

the very act of duty. God speaks and gives His blessing (ST May 19, 1899).

2:22. See EGW on Luke 17:10; Eph. 2:8, 9.

3:2. **One of the Highest Gifts.**—The talent of speech ranks with the highest gifts (MS 92, 1899).

(Ch. 1:26.) **Power to Bridle the Tongue.**—Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as He was tried on the point of hasty and angry speech, He never once sinned with His lips. With patient calmness He met the sneers, the taunts, and the ridicule of His fellow workers at the carpenter's bench. Instead of retorting angrily, He would begin to sing one of David's beautiful psalms; and His companions, before realizing what they were doing, would unite with Him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words (RH May 26, 1904).

3:8. See EGW on Ps. 5:5-12.

3:13, 14. **Heavenly Fragrance of Truth.**—[James 3:13, 14 quoted.] What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience, and long forbearance are in accordance with the principles of truth. Truth is ever pure, ever kind, breathing a heavenly fragrance unmingled with selfishness (RH March 12, 1895).

3:15, 16 (Heb. 12:15). **Climbing on the Judgment Seat.**—[James 3:15-18 quoted.] . . . He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him; and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling.

Let no one among you glory any longer against the truth by declaring that this spirit is a necessary consequence of dealing faithfully with wrongdoers and of standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of an unregenerated heart. Its originator is Satan himself. Let no accuser of others credit himself with discernment; for in so doing he clothes the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple of all these things that defile; for they are roots of bitterness.

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in a church who gives loose rein to unkind thoughts by speaking evil of the brethren, may stir up the worst passions of the human heart, and spread abroad a leaven of evil that will work in all who come into association with him. In this way the enemy of all righteousness gains the victory, and the result of his work is to make of no effect the Saviour's prayer when He pleaded that His disciples might be one as He is one with the Father (RH March 12, 1895).

3:17 (see EGW on John 13:34). **The Right Kind of Sensitiveness.**—Those who criticize and condemn one another are breaking God's commandments, and are an offense to Him. They neither love God nor their fellow beings. Brethren and sisters, let us clear away the rubbish of criticism and suspicion and complaint, and do not wear your nerves on the outside. Some are so sensitive that they cannot be reasoned with. Be very sensitive in regard to what it means to keep the law of God, and in regard to whether you are keeping or breaking the law. It is this that God wants us to be sensitive about (GCB April 1, 1903).

4:4. See EGW on Matt. 6:24.

4:7, 8. **Annoyances Vanish When Jesus Draws Near.**—Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." How precious to the tempted soul is this positive promise. Now if the one

in trouble and temptation keeps his eye fixed on Jesus, and draws nigh to God, talking of His goodness and mercy, Jesus draws nigh to him, and his annoyances that he thought almost unbearable vanish (Letter 43, 1892).

Breaking Satan's Power.—The soul that loves God, loves to draw strength from Him by constant communion with Him. When it becomes the habit of the soul to converse with God, the power of the evil one is broken; for Satan cannot abide near the soul that draws nigh unto God (RH Dec. 3, 1889).

4:8 (ch. 5:16; see EGW on Heb. 1:14). **Safe in God's Presence.**—"Draw nigh to God." What is the result of this? We cannot draw nigh to God and behold His loveliness and compassion without realizing our defects and being filled with a desire to rise higher. "And he will draw nigh to you." The Lord will draw nigh to him who confesses to his brethren the wrongs he has done them, and then comes to God in humility and contrition.

He who feels his own danger is on the watch lest he shall grieve the Holy Spirit and then draw away from God because he knows that He is not pleased with his course of action. How much better and safer it is to draw nigh to God, that the pure light shining from His Word may heal the wounds that sin has made in the soul. The closer we are to God, the safer we are, for Satan hates and fears the presence of God (Letter 40, 1901).

(John 17:21-23.) **Answering the Prayer of Christ.**—If we draw nigh to God, individually, then don't you see what the result will be? Can't you see that we will draw nigh to one another? We cannot draw nigh to God, and come to the same cross, without our hearts being blended together in perfect unity, answering the prayer of Christ "that they may be one" as He is one with the Father. And therefore we should seek in spirit, in understanding, in faith, that we may be one, that God may be glorified in us as He is glorified in the Son; and that God shall love us as He loves the Son (MS 7, 1890).

Draw Nigh By Prayer.—"Draw nigh to God, and He will draw nigh to you." Draw nigh to Him by prayer, by contemplation, by reading His Word. When He draws nigh to you, He lifts up for you a standard against the enemy. Let us take courage; for the enemy cannot pass this standard (MS 92, 1901).

(Ch. 1:8; Matt. 6:24.) **Essential Work for the Sinner Defined.**—The Lord says, "Draw nigh to God." How? By secret, earnest examination of your own heart, by childlike, heartfelt, humble dependence upon God, making known all your weakness to Jesus, and by confessing your sins. Thus you may draw nigh to God, and He will draw nigh to you.

But let us read the remainder of the lesson given for our instruction, that we may more fully comprehend what it means to draw nigh to God. "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." The work that is essential to be done by the sinner is here clearly defined. It is a work not agreeable to the inclination of the human heart; but unless it is done the soul is not in a condition to appreciate the purity and perfection of the character of Christ, and in no condition either to understand the offensiveness of sin. The exhortation is given, "Purify your hearts, ye double minded." While professing to be Christians, many have the mold of the world upon them, and their affections are not set upon God. They are double minded, making an attempt to serve God and mammon at the same time; but the world's Redeemer has declared, "Ye cannot serve God and mammon" (Matt. 6:24). By trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time in heart they are yielding to the temptation of Satan and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception and deceit in all their practices. Professing to be righteous, yet they have a heart that is desperately wicked.

Of what profit is it to say pleasant things, to deplore the work of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double minded (Letter 13, 1893).

Exhortation Against Presumptuous Boasting

- 13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:
- 14 Whereas ye know not what *shall be* on the morrow. For what is your life? *It is* even a vapour, that appeareth for a little time, and then vanisheth away.
- 15 For that ye *ought* to say. If the Lord will, we shall live, and do this, or that.
- 16 But now ye rejoice in your boastings: all such rejoicing is evil.
- 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Against Fraudulent Gain and Wrong Use of Riches

- 5** Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
- 2 Your riches are corrupted, and your garments are moth-eaten.
- 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
- 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.
- 5 Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter.
- 6 Ye have condemned and killed the just; and he doth not resist you.

Concluding Exhortations (5:7-20)*Patience Needed until Christ's Coming*

- 7 'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it,

4:13 Jas 5:1; Ge 11:3-9; Ge 11:7;
4:14 Jas 1:10, Job 7:6-7; Job 9:25-26;
4:15 2 Sa 15:25-26; Pr 19:21;
4:16 Jas 3:14; Ps 52:1; Ps 52:7;
4:17 Lk 12:7-40; Jn 9:41; Jn 14:17;

5:1 Jas 4:13; Jas 1:11; Jas 2:6; Dt 8:12; 14;
5:2 Jer 17:11; Mt 6:19-20; Lk 12:33;
5:3 2 Ti 2:17; Ge 31:48; Ge 31:52;
5:4 Lev 19:13; Dt 24:10-15;
5:5 1 Sa 25:6, 1 Sa 25:30;

5:6 Jas 2:6; Mt 21:48; Mt 25:34-35; Mt 27:20; Mt 27:24-25; Jn 16:23;
5:7 Lk 8:15; Rom 2:7; Rom 8:24-25;
5:8 Ge 49:18; Ps 37:7; Ps 40:1-3;
5:9 Jas 1:11; Lev 19:14; Ps 50:15;

5:10 Isa 49:8; Jer 23:22; Jer 26:16;
5:11 Jas 1:12; Ps 94:12; Mt 5:10-11;
5:12 1 Pe 4:8; 4 Jo 2; Mt 5:33-37;

5:13 2 Ch 33:12-13; Job 33:26;
5:14 Ac 13:23; Ac 15:14; Tit 1:5;

5:15 Jas 5:13; Jas 5:16; Jas 1:6; Mt 17:20-21;

5:16 Ge 41:9-10; 2 Sa 19:19; Mt 5:6;
5:17 1 Jo 17:1; Ac 10:26; Ac 1:5; Rom 11:12;

5:18 1 Ki 18:18; 1 Ki 18:42-45; Jer 14:22;

6 or, For it is

5

1 or, Be long patient, or, Suffer with long patience

2 or, Groan, or, Grieve not

3 or, in his prayer

until he receive the early and latter rain.

- 8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.
- 9 'Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.
- 10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
- 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy.

Proper Conduct Is Needed at All Times

- 12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay: lest ye fall into condemnation.
- 13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Prayer Is Effectual in Helping the Sick

- 14 Is any sick among you? let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord:
- 15 And the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him.
- 16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
- 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.
- 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

4:8, 9 (Matt. 5:4; 2 Cor. 7:10). **The Sorrow of True Repentance.**—Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy into heaviness." It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth: but it is not right to indulge in foolish jesting and joking, in lightness and trifling, in words of criticism and condemnation of others.

Those who observe such persons who make a profession of religion, know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin (Letter 13, 1893).

4:10 (1 Peter 5:6). Humility Before Pardon.—God grants no pardon to him whose penitence produces no humility (MS 11, 1888).

5:14-16. Miracles and Natural Remedies.—God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for

the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We ask that God will give bread to the hungry, we are then to act as His helping hand in relieving hunger. We are to use every blessing God has placed within our reach for the deliverance of those in danger.

Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from the pestilence that walketh in darkness, that is stalking with such power through the world: we are then to cooperate with God, observing the laws of health and life. Having done all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body.

God gives us no encouragement that He will do for us what we can do for ourselves. Natural laws are to be obeyed. We are not to fail of doing our part. God says to us, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

Exhortation to Work for Others' Salvation
19 Brethren, if any of you do err from the truth, and one convert him;
20 Let him know, that he which converteth

5:19 Ps 119:21; Ps 119:118; Pr 19:27; Isa 5:2;
5:20 Jas 5:19; Pr 11:30; Rom 11:14; 1 Co 9:22, 1 Ti 4:16;

the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

We cannot disregard the laws of nature without disregarding the laws of God. We cannot expect the Lord to work a miracle for us while we neglect the simple remedies He has provided for our use, which aptly and opportunely applied, will bring about a miraculous result. Therefore, pray, believe, and work (Letter 66, 1901).

Healed in Spite of Unconsecrated Minister.—A case was held up before me of a . . . minister; eighty miles he was sent for, to pray for a sick sister who sent for him in compliance with the teaching of James. He went and prayed in earnest, and she prayed; she believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself.

Then again the scene mentioned above passed before me. I saw that the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: one was misty, dark, fell downward. The other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and

strengthened under its influence. Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer, and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest (Letter 2, 1851).

(2 Thess. 2:7-12.) The Work of False Healers.—Men under the influence of evil spirits will work miracles. They will make people sick by casting their spell upon them, and will then remove the spell, leading others to say that those who were sick have been miraculously healed. This Satan has done again and again (Letter 259, 1903).

5:16 (see EGW on ch. 4:8). The Eloquence That God Accepts.—He who strives for eloquent language when praying is entirely out of place. The eloquence that God accepts is the earnest, longing cry of the soul which feels that it must have help.

Long prayers are not essential. Those who labor in the right spirit will pray in the right spirit. He who labors as Christ labored will be in earnest when he prays. And the Word of God assures us, "The effectual fervent prayer of a righteous man availeth much" (Letter 121, 1901).

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4:10 ZT 304	5:10 MB 33		
4:11 PP 385-6			
4:16 3T 463			

The First Epistle General of **PETER**

INTRODUCTION

1. TITLE

In the earliest Greek manuscripts the title of this epistle is simply *Petrou A* ("Of Peter I"). The words "Epistle General," found in the KJV, refer to the fact that this letter is addressed, not to an individual or a single congregation, but to the church in general throughout most of Asia Minor (see on ch. 1:1). For the same reason this letter is sometimes called a "catholic," or "general," epistle.

2. AUTHORSHIP

The epistle bears the name of Peter as its author (ch. 1:1). Various theories have been put forth to indicate that in reality not he, but some other person, wrote the letter. The most commonly suggested name is that of Silvanus (ch. 5:12). The objections to the Petrine authorship are that (1) the Greek of the epistle is too elegant for a man of Peter's limited educational background; (2) the theology resembles that of Paul more closely than it does that of Peter; (3) little mention is made of incidents in the life of Christ, which would be strange for one so close to Christ personally as Peter was; (4) Peter had no personal relations with the churches of Asia Minor, a supposition that cannot be proved. However, none of these objections is conclusive. The elegant Greek may be explained on the basis that Silvanus, who presumably served as Peter's scribe (ch. 5:12), was responsible for the quality of the Greek in the epistle. Furthermore, it is possible to see in the use of words and expressions a general resemblance of style between the epistle, Peter's sermons, and his personal characteristics. The third objection owes its plausibility to the assumption that we can safely say what Peter should have written. The fourth objection is, as already remarked, simply an assumption. This commentary accepts the Petrine authorship of the epistle.

3. HISTORICAL SETTING

The apostle writes what might be termed a circular letter addressed to "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and

Bithynia." These five areas included almost the whole of what is now called Asia Minor. The majority of the believers of these churches were Gentiles. Jewish Christians were in the minority. As their appointed missionary (Gal. 2:9), Peter was especially interested in the Jews, but he was not restricting his greetings and instruction to the minority group in these churches, as is indicated by his referring to his readers as formerly not of the people of God, and as converted idolaters (1 Peter 2:10; 4:3, 4). The apostle, who was the first to baptize Gentiles and to assert their equal status in the church, would no doubt regard all Christians, of both Jewish and Gentile origin, as one in Christ Jesus, without distinction in addressing them.

The precise date of the writing of this epistle cannot be determined. The letter was written probably from Rome, as the name "Babylon" suggests (see on ch. 5:13). This would mean that it was written near the end of the apostle's life. The absence of any reference to Peter's presence in Rome in Paul's letters from that city suggests that Peter did not arrive there until "about the time of Paul's final arrest" (AA 537), about A.D. 66. Although nothing definite can be said regarding the date of 1 Peter, the foregoing suggests as a likely date the middle of the sixties of the 1st century. The epistle reflects the existence of an unfriendly attitude toward Christians (chs. 2:12; 4:12-16). This may suggest the time of Nero's persecution, which began in A.D. 64.

4. THEME

Peter has a pastoral purpose in mind in writing this epistle. The warp into which the woof of his counsel is woven is the peril of persecution, the imminence of "the fiery trial" (ch. 4:12), and an awareness of the troubled times in which the believers were living. With that as a background he seeks to strengthen his reader's faith, to exhort them to blameless conduct, to exemplary citizenship, to loyal witness for Christ, and to effective preparation to meet their Lord. To help them attain these objectives he includes specific counsel for servants (ch. 2:18), wives (ch. 3:1-6), husbands (ch. 3:7), elders (ch. 5:1-4), and younger members of the church (ch. 5:5-9). Throughout the letter a tender spirit is linked to a firm sense of leadership, and both are sanctified by a lofty conception of Christ.

5. OUTLINE

I. Introduction, 1:1-12.

- A. Salutation, 1:1, 2.
- B. An ascription of praise to God and Christ for salvation, 1:3-9.
- C. The attitude of prophets and angels toward salvation, 1:10-12.

II. Exhortation to Steadfast Christian Living, 1:13 to 4:19.

- A. Live worthy of the high calling, 1:13-25.
- B. Advance in knowledge and Christian maturity, 2:1-8.
- C. As God's chosen people, live exemplary lives among the Gentiles, 2:9-18.
- D. Like Christ, be meek under suffering, 2:19-25.

E. Counsel to husbands and wives, 3:1-7.

F. Encouragement to unity, 3:8-13.

G. The privilege and reward of suffering with Christ, 3:14-22.

H. An appeal to Christlike control of the flesh, 4:1-6.

I. An appeal to sober, charitable living, 4:7-11.

J. An appeal to steadfastness under persecution, 4:12-19.

III. Counsel to Church Officers and Members, 5:1-9.

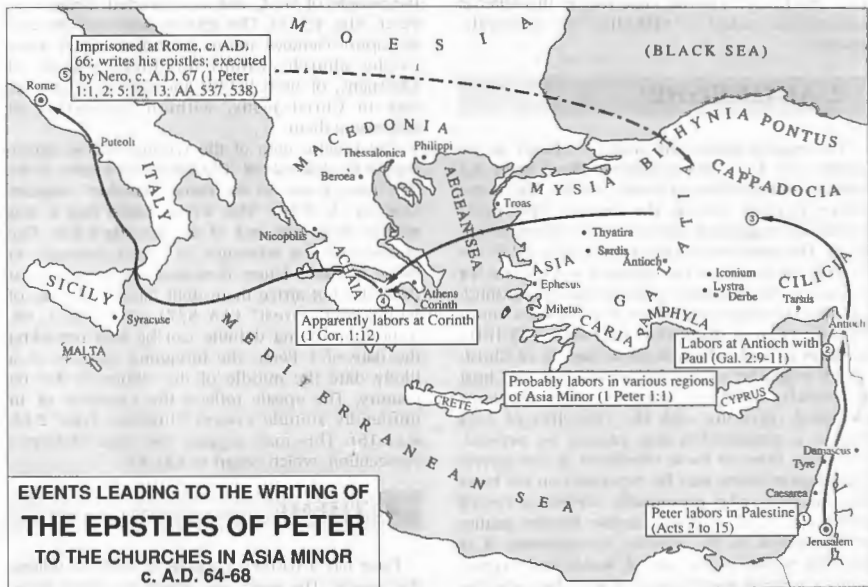
A. To elders, 5:1-4.

B. To younger members, 5:5-9.

IV. Conclusion, 5:10-14.

A. Benediction and doxology, 5:10, 11.

B. Greetings, 5:12-14.



1 PETER

Introduction (1:1-12)

Salutation

- 1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
- 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

An Ascription of Praise to God and Christ for Salvation

- 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
- 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
- 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.
- 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
- 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
- 8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:
- 9 Receiving the end of your faith, even the salvation of your souls.

The Attitude of Prophets and Angels Toward Salvation

- 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:
- 11 Searching what, or what manner of time the Spirit of Christ which was in them did

1:1 Mt 4:18, Mt 10:2, Jn 1:41, Jn 21:15-17, 1 Pe 2:11; Ac 25:11;
 1:2 1 Pe 2:9, 10; 7:6, Isa 65:9, Isa 65:22, Mt 24:22;
 1:3 1 Ki 8:15, 1 Cr 29:10-13, 1 Cr 29:20, Ps 11:15;
 1:4 1 Pe 3:9, Ac 20:32, Ac 26:18, Gal 3:18;
 1:5 1 Sa 2:9, Ps 37:34-36, Ps 37:28, Ps 103:17-18;
 1:6 1 Pe 1:8, 1 Pe 1:14, 1 Sa 2:1, Ps 9:14, Ps 55:10;
 1:7 1 Pe 1:12, Job 23:10, Ps 66:10-12, Pr 17:3, Isa 48:10;
 1:8 Jn 20:29, 2 Co 4:18, 1 Pe 1:5, 1 Pe 1:7, Heb 11:1;
 1:9 Rom 6:22, Heb 11:13, Jas 1:21;
 1:10 Ge 49:10, Da 2:44, Hag 2:7, Zec 6:12, Mt 13:17, Lk 10:24;
 1:11 1 Pe 3:18-19, Rom 8:9, Gal 4:6, 2 Pe 1:21;
 1:12 Isa 53:1, Da 2:19, Da 2:22;
 1:13 Is 12:1, 1 Ki 18:36, 2 Ki 4:29, Job 36:3;
 1:14 Eph 2:2, Eph 5:6, 1 Pe 4:2-3, Rom 6:3;
 1:15 1 Pe 2:9, 1 Pe 5:10;
 1:16 Lev 11:34, Lev 19:2, Lev 20:7, Am 5:3;
 1:17 Zep 3:9, Mt 6:9, Mt 7:7-11, 2 Co 1:2, Eph 1:17;
 1:18 Ps 49:7-8, 1 Co 6:20;
 1:19 1 Pe 2:22-24, 1 Pe 3:18, Da 9:24, Zec 13:7, Mt 40:28;
 1:20 Ge 3:15, Pr 8:23, Mic 5:2, Rom 3:25, Rom 16:25-26;
 1:21 Jn 5:24, Jn 12:14, Jn 13:6, Heb 6:1, Heb 7:25;
 1:22 Jn 15:3, Jn 17:17, Jn 17:19, Ac 15:9, Rom 6:16-17;

signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

- 12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Exhortation to Steadfast Christian Living (1:13-4:13)

Live Worthy of the High Calling

- 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
- 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance;
- 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
- 16 Because it is written, Be ye holy; for I am holy.
- 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:
- 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
- 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
- 20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.
- 21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
- 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye

1:2. See EGW on Rom. 11:4-6, Eph. 1:4, 5, 11; 2 Peter 1:10.

1:5. See EGW on Rev. 2:1-5.

1:6, 7. See EGW on 2 Cor. 4:17, 18, Heb. 12:11.

1:11, 12. See EGW on Phil. 2:5-8; 1 Tim. 3:16.

1:16 (Heb. 12:14). **The Drawing Cords of Love.**—As Jehovah is holy, He requires His people to be holy, pure, undefiled, for without holiness no man shall see the Lord. Those who worship Him in sincerity and truth will be accepted by Him. If church members will put away all self-worship, and will receive in their hearts the love for God and for one another that filled Christ's heart, our heavenly Father will constantly manifest His power through them. Let His people be drawn together with the cords of divine love. Then the world will recognize the miracle-working power of God, and will acknowledge that He is the Strength and the Helper of His commandment-keeping people (MS 125, 1907).

1 ¹ Gr. much ² or, for us ³ Gr. perfectly

1:18, 19. See EGW on Col. 2:9.

1:19. See EGW on John 1:14.

1:22 (Rom. 5:1; Gal. 5:6; Eph. 2:8; Heb. 11:1). **The Creation of Faith.**—Under the inspiration of the Spirit, the apostle Peter represents Christians as those who have purified their souls in obeying the truth. Just in accordance with the faith and love we bring into our work will be the power brought into it. No man can create faith. The Spirit operating upon and enlightening the human mind, creates faith in God. In the Scriptures faith is stated to be the gift of God, powerful unto salvation, enlightening the hearts of those who search for truth as for hidden treasure. The Spirit of God impresses the truth on the heart. The gospel is called the power of God unto salvation because God alone can make the truth a power which sanctifies the soul. He alone can render the cross of Christ triumphant (MS 56, 1899).

(John 3:21; Titus 2:11; 1 John 3:3; see EGW on 1

love one another with a pure heart fervently:

- 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.
- 24 "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:
- 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Advance in Knowledge and Christian Maturity

- 2 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,
- 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- 3 If so be ye have tasted that the Lord is gracious.
- 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,
- 5 Ye also, as lively stones, 'are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
- 6 Wherefore also it is contained in the scripture. Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.
- 7 Unto you therefore which believe *he is* 'precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,
- 8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

*As God's Chosen People,
Live Exemplary Lives Among the Gentiles*

- 9 But ye are a chosen generation, a royal priesthood, an holy nation, 'a peculiar people; that ye should shew forth the 'praises of him who hath called you out of darkness into his marvellous light:
- 10 Which in time past were not a people, but are now the people of God: which had not

1:23 1 Pe 1:3; Jn 1:3; Jn 3:5; Mal 2:3;
1:24 2 Ki 19:26; Ps 37:2; Ps 90:5; Ps 92:7;
1:25 1 Pe 1:23; Ps 102:12.

2:1 1 Pe 1:18-25; 1 Pe 4:2; Isa 2:20;
2:2 1 Pe 1:23; Mt 18:4; Mk 10:15;
2:3 Ps 91:10; Ps 24:8; Ps 65:5; Ss 2:3; Zec 9:17;
2:4 Isa 55:5; Jer 3:22; Mt 11:28; Jn 5:40;
2:5 1 Co 3:16; 1 Co 6:19; 2 Co 6:16; Eph 2:20-22;
2:6 Da 10:21; Mk 12:10; Jn 7:48; Ac 1:16; 2 Ti 3:16;
2:7 1 Pe 1:8; Ss 5:9; Hag 2:7; Mt 13:44-46;
2:8 Isa 8:14; Isa 57:11; Lk 2:34; Rom 9:23; Rom 9:33; 1 Co 1:23;
2:9 1 Pe 1:2; Dt 10:15; Ps 22:50; Ps 33:12; Ps 73:15;
2:10 Hos 1:9-10; Rom 9:25-26; Hos 2:23; Rom 11:6-7;
2:11 Rom 12:1; 2 Co 5:20; 2 Co 6:1;
2:12 1 Pe 2:2; Ps 37:14; Ps 50:25; 2 Co 1:12; Eph 2:3;
2:13 Pr 17:11; Pr 21:21; Jer 29:7; Mt 22:21; Mk 12:17;
2:14 Rom 13:3-4;
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2:16 Jn 8:32-36; Rom 6:18; Rom 6:22;
2:17 1 Pe 5:5; Ex 20:12; Lev 19:32;
2:18 Eph 6:5-7; Col 3:22-25; 1 Th 6:1A;
2:19 1 Pe 2:20; Lk 6:42; Ac 11:25;
2:20 1 Pe 3:14; 1 Pe 4:13-16; Mt 5:47;
2:21 Mt 10:38; Mt 16:20; Mk 8:35-35;
2:22 Isa 53:9; Mt 27:4; Mt 27:19;
2:23 Ps 48:12-14; Isa 53:7; Mt 27:39-41;
2:24 Ps 28:38; Lev 16:22; Lev 22:9.

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whose stripes ye were healed.

- 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Counsel to Husbands and Wives

- 3 Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;
- 2 While they behold your chaste conversation *coupled* with fear.
- 3 Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;
- 4 But let it *be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.
- 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:
- 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.
- 7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Encouragement to Unity

- 8 Finally, *be* ye all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:
- 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
- 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
- 11 Let him eschew evil, and do good; let him seek peace, and ensue it.
- 12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is against* them that do evil.
- 13 And who is he that will harm you, if ye be

2:25 Ps 119:176, Isa 53:6, Jer 23:2; Eze 34:6; Mt 9:36.

3:1 Ge 3:16; Est 1:16-20; Rom 7:2; 1 Co 11:3.

3:2 1 Pe 3:16, 1 Pe 1:15; 1 Pe 2:12; Php 1:27.

3:3 1 Ti 2:9-10; Tit 2:3-5; Rom 12:2; Ge 2:12.

3:4 Ps 45:13; Ps 51:6; Mt 23:26; Lk 11:10; Rom 2:29.

3:5 Pr 31:10; Pr 3:15.

3:6 Ge 18:12; Rom 9:7-9.

3:7 Ge 2:24; Pr 5:15-19; Mal 2:13-16; Mt 19:5-9; 1 Co 7:3.

3:8 Ac 2:1-4; Ac 4:32; Rom 12:16; Rom 15:5.

3:9 1 Pe 2:20-23; Pr 17:13; Pr 20:22; Mt 6:40; Mt 5:9-11.

3:10 Ps 43:12-16; Dt 32:47; Job 2:4; Pr 5:2; Pr 3:18.

3:11 Job 1:1; Job 2:3; Job 28:28; Ps 54:10; Ps 37:27.

3:12 Dt 11:12; 2 Ch 16:9; Ps 11:3; Pr 15:3; Zec 4:10.

3:13 Pr 16:7; Rom 6:28; Rom 13:3; Ps 38:20; Pr 15:9; 1 Co 14:1.

3:14 1 Pe 2:19-20; 1 Pe 4:13-16; Jer 15:15.

3:15 Nu 20:12; Nu 27:14; Isa 51:6; Isa 29:23.

3:16 1 Pe 3:21; 1 Pe 2:19; Ac 24:16; Rom 9:1.

3:17 1 Pe 4:19; Mt 26:59; Ac 21:14; 1 Pe 4:13.

3:18 1 Pe 2:21-24; 1 Pe 4:1; Isa 53:4-6.

3:19 1 Pe 1:11-12; 1 Pe 1:6; Ne 9:30.

3:20 Ge 6:3; Ge 6:5; Ge 6:13.

3:21 Rom 5:19; 1 Co 4:6; 1 Heb 9:24; 1 Heb 11:19; Mt 28:19; Mk 16:16.

3:22 Mk 16:19; Ac 1:11; Ac 2:34-36.

4:1 1 Pe 3:18; Rom 15:12-14; Php 2:5.

4:2 1 Pe 2:1; 1 Pe 2:13; Rom 7:4.

4:3 Eze 44:6; Eze 45:9; Ac 17:30.

4:4 Mt 23:25; Lk 15:1; Rom 13:13; 2 Pe 2:22.

followers of that which is good?

The Privilege and Reward of Suffering with Christ

- 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;
- 15 But sanctify the Lord God in your hearts: and *be* ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.
- 16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.
- 17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.
- 18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:
- 19 By which also he went and preached unto the spirits in prison;
- 20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.
- 21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:
- 22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

An Appeal to Christlike Control of the Flesh

- 4 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;
- 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.
- 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:
- 4 Wherein they think it strange that ye run

springs up to bear an abundant harvest.

The enemy of all righteousness sets in operation objectionable missionary work of this kind. One who is professedly working for Christ is tempted by him to probe the minds of others, and ask their opinions of words which have been spoken. In this way suspicion and envy are planted in many breasts. If those who carry on this missionary work could see it as it is regarded by the Lord of heaven; if for one day they could trace the course of their work, and see its baleful results, they would repent.

To do good to all, to faithfully perform our home duties, to devote our time to comparing our lives with the life of Christ, praying for a humble, sanctified mind—this is the missionary work which the Lord requires us to do. Angels of heaven cannot work with the human agent who sows the seeds of dissension and strife, but evil angels attend him wherever he goes (MS 47, 1896).

2:2. Feeding the Soul With Truth.—Coming to God

- 3 ¹ Gr. children ² or, loving to the ³ Gr. upon ⁴ or, reverence

inspires confidence, and stimulates the soul to action. The body will die if deprived of suitable nourishment, and so with the soul. In order to have spiritual strength, or even life, it must be nourished by the Word, which is spirit and life. It must be constantly fed by the truth which connects the soul with Him in whom we live, and move, and have our being (MS 16, 1890).

2:4, 5. See EGW on Eph. 2:19-21.

2:5. See EGW on Ps. 144:12.

2:11. See EGW on 1 Cor. 9:24-27.

2:12. See EGW on Rom. 12:17.

2:21. See EGW on Rev. 14:4.

2:24 (see EGW on Heb. 2:14; 7:25). **Bad Habits to Be Firmly Resisted.**—Christ is represented as bearing the griefs and sorrows caused by sin, and He does this, not only as our sympathizing friend, but as our substitute. Therefore our sins of selfishness, of unamiable temper, of indolence, of wrong habits and practices, are to be posi-

not with *them* to the same excess of riot, speaking evil of you:

- 5 Who shall give account to him that is ready to judge the quick and the dead.
6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

An Appeal to Sober, Charitable Living

- 7 But the end of all things is at hand; be ye therefore sober, and watch unto prayer.
8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.
9 Use hospitality one to another without grudging.
10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.
11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

An Appeal to Steadfastness under Persecution

- 12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:
13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.
14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.
15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.
16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.
17 For the time is *come* that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them

4:5 Mal 4:1-15; Mt 12:50; Lk 16:2; Rom 13:12; Jude 13-15;
4:6 1 Pe 3:19; Jn 5:25-26; 1 Pe 4:1-2; Mt 2:9; Rom 9:9-11;
4:7 1 Cor 7:2; Jer 5:31; Eze 7:2-3; Eze 7:6; Mt 24:13-14; Rom 13:12;
4:8 Gal 5:14; Jas 5:12; 3 Jo 2; Pr 10:12; 1 Pt 4:22;
4:9 Rom 12:13; Rom 16:25; 1 Ti 3:2; Tit 1:6; Heb 13:2;
4:10 Mt 25:13-15; Lk 19:13; Rom 12:6-8; 1 Co 4:7;
4:11 Isa 8:20; Jer 23:22; Eph 4:29; Gal 6:10; 1 Pt 1:19;
4:12 1 Pe 3:3; Rom 20:21; 1 Pe 1:7; Da 11:35;
4:13 1 Pe 1:6; Mt 5:12; Lk 6:22-23; Ac 5:41; Ac 16:25;
4:14 1 Pe 2:19-20; 1 Pe 3:13; 1 Pe 4:16; 1 Pe 4:15; 1 Pt 4:9, 18;
4:15 1 Pe 2:20; Mt 5:41; 2 Ti 2:9; 1 Th 4:11; 2 Th 3:11;
4:16 1 Pe 4:19; 1 Pe 5:17-18; Ac 11:26; Ac 26:28; Eph 3:15-15;
4:17 Isa 10:12; Jer 25:29; Jer 49:12; Eze 9:6; Mal 5:5; Mt 4:9-10;
4:18 1 Pe 5:8; Pr 11:31; Jer 25:29; Eze 18:24; Zec 13:9; Mt 21:22-24;
4:19 1 Pe 4:12-16; 1 Pe 5:17; Ac 21:13-14;
5:1 Ac 11:30; Ac 14:23; Ac 15:4; Ac 15:36; Ac 15:22-23;
5:2 SS 1:8; Isa 40:11; Eze 44:2-3; Eze 44:23; Mic 5:4;
5:3 Eze 34:31; Mt 20:25-26; Mt 23:9-10;
5:4 1 Pe 5:2; 1 Pe 2:25; Ps 23:1;
5:5 Lev 19:42; Heb 13:17; 1 Pe 1:1;
5:6 Ex 10:3; Lev 26:4; 1 Ki 21:29; 2 Ki 22:19; 2 Ch 12:6-7;
5:7 1 Sa 1:10-18; 1 Sa 30:6; Ps 27:13-14;
5:8 1 Pe 1:14; 1 Pe 1:7; Mt 24:48-50;
5:9 Lk 4:31-32; Eph 4:27; Eph 6:11-13;
5:10 Ex 34:6-7; Ps 80:5; Ps 80:15; Mic 7:18-19; Rom 5:20-21; Rom 15:5;

that obey not the gospel of God?

- 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

Counsel to Church Officers and Members (5:1-9)

To Elders

- 5 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:
2 Feed the flock of God 'which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;
3 Neither as 'being lords over God's heritage, but being ensamples to the flock.
4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

To Younger Members

- 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.
6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
7 Casting all your care upon him; for he careth for you.
8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:
9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

Conclusion (5:10-14)

Benediction and Doxology

- 10 But the God of all grace, who hath called

tively and firmly put away. The one who breaks with Satan is to give no place to his temptations. Let the souls who come to Christ consider that He is the sin bearer. . . . Let the repenting soul lay hold by faith of the provision made to save him, not in his sin, but from his sin. Christ as the sin bearer must take away the sin and rescue the sinner from his morbid spiritual condition (MS 50, 1900).

A Bridge Over the Gulf.—By transgression man was severed from God, the communion between them was broken; but Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf, and points to the bridge by which it is spanned, saying, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (MS 21, 1895).

3:1-5, see EGW on Isa. 5:18-23.

3:3, 4 (Ex. 32:1-6; see EGW on Num. 15:38, 39). The

Buds and Blossoms of Pride.—There are idols cherished in our families and in our churches today which have the same influence upon us as did the golden calf upon the Israelites. Will the people search themselves? Will the shepherds do their work as faithful sentinels of God? Will they see what idols they are cherishing? Will every one that is in moderate circumstances consider that they are to be a people distinct and separate in their fashions of dress, their speech, their deportment, from the world? Will they see their idolatry in small as well as in large matters, and that it is separating them from God? When reprovals come they are ashamed, but not repentant. They have had great light, great opportunities, line upon line, and precept upon precept, but pride buds and blossoms in their apparel, revealing the thoughts and intents of the heart (MS 52, 1898).

(1 Tim. 2:8-10.) What Idols Are We Cherishing?—This idolatry on the part of ancient Israel was an offense to

1Pe

us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

Greetings

12 By Silvanus, a faithful brother unto you.

5:11 1 Pe 4:11; Rev 1:6; Rev 5:13
5:12 2 Co 1:19; 1 Th 1:1; 2 Th 1:1; Eph 6:21; Col 1:7; Col 4:7;
5:13 Ps 87:4; Rev 17:5; Rev 18:2; 2 Jn 13, 14; 12:12
5:14 Rom 16:16; 1 Co 16:20; 2 Co 13:12; 1 Th 5:26; 1 Pe 1:2; Jn 14:27; Jn 16:33

as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

God; but are there not idols just as offensive cherished in our families and in our churches today—idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning. . . ."

The time has come when we as a people should search ourselves to see what idols we are cherishing, when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (RH March 7, 1899).

The Passion for Display.—At the foundation of the ruin of many homes lies the passion for display. Men and women scheme and plan to get means in order that they may appear richer than their neighbors. But even though they may succeed in their desperate struggle, they are not truly happy. True happiness springs from a heart at peace with God [1 Peter 3:3, 4 quoted] (MS 99, 1902).

The Charm of Moral Worth.—Moral worth has a charm that wealth and outward attractions do not possess. The woman having the ornament of a meek and quiet spirit, in the sight of God has an endowment of great value, before which the silver of Tarshish, and the gold of Ophir, are worthless. Solomon's bride, in all her glory, cannot compare with one of these household treasures (HR May, 1878).

3:8. A Supreme Reverence for Truth.—"Love as

brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another (RI April 13, 1905).

3:18-20. See EGW on Gen. 6:3.

4:17. See EGW on Rev. 11:1.

4:19. The Spirit Works with the Contrite Ones.—It means much to commit the keeping of the soul to God. It means that we are to live and walk by faith, not trusting in or glorifying self, but looking to Jesus our Advocate, as the author and finisher of our faith. The Holy Spirit will do its work upon the heart that is contrite, but never can He work upon a self-important, self-righteous soul. In his own wisdom such a one would mend himself. He interposes between his soul and the Holy Spirit. The Holy Spirit will work if self will not interpose (MS 148, 1897).

5:2, 3 (Acts 20:28). A Wide Field for Church Leaders.—God is not glorified by leaders in the church who seek to drive the sheep. No, no. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God; for its prosperity much depends upon the quality of this food (MS 59, 1900).

5:3. See EGW on Ps. 89:14.

5:6. See EGW on James 4:10

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- 3:15 Ev 69, 247, 356, 432, 560; EW 87-8, 125, 262; FE 164, 374; GC 489 (Ev 222); GW 120, 306, 384 (Te 223); MYP 85, 282, ISM 415, 2SM 58; 1T 125 (1TT 25), 135, 488 (CD 51), 648; ZT 93 (1TT 201), 133, 489, 556, 634 (CHS 143); 2T 325, 374 (1TT 357); 4T 258; 5T 19, 333, 401 (CM 103), 452 (ZTT 152), 519, 708 (CW 40; GW 29; 2TT 312-3); 6T 39 (ZTT 378), 69 (Ev 153; GW 406), 75, 81, 159, 164 (ZTT 431), 180 (ZTT 446), 325 (CM 43, ZTT 544), 396 (CW 70; 3TT 47), 400; 8T 296 (3TT 273); TM 32, 119
- 3:15-17 1T 507
- 3:16 2SM 319; ZT 598 (ZTT 384)
- 3:18 COL 244; EW 49; FE 219; MB 114; ISM 322; TM 246
- 3:18-21 1BC 1088
- 3:19 3BC 1134
- 3:20 EW 284 (SR 408); FE 504; PP 102; SR 69, 76; 7T 36 (3TT 001)
- 3:21 2SM 319
- 4:1 2SM 266; 4T 79 (1TT 468)
- 4:7 AA 518; AH 341; 7BC 989; CH 560; Ev 18, 50, 45, 71, 211, 217, 219; FE 249, 354; GW 125, 128, 254; MM 201; PK 278; PP 103 (AH 524), 208, 687; SC 97; SD 346; ISM 162; 1T 128 (MYP 126; 1TT 33), 507, 662; 2T 55, 196, 397, 427, 479 (AH 330); 4T 191, 259, 307 (1TT 504), 593; 5T 16, 160; 7T 222 (CH 27; GW 38); 8T 53, 205 (CH 214); 9T 62, 149; Te 19; TM 168, 187, 431-2, 508; WM 267
- 4:8 CT 267-8
- 4:8 RV Ed 114 (AH 195; ML 179)
- 4:9, 10 6T 343 (AH 445; ML 194; ZTT 569)
- 4:10 COL 395; CT 309, 459; Ed 286; Ev 158, 618; FE 209, 213, 230, 464; 2SM 124; 2T 345; 5T 730-1 (ZTT 327-8); 8T 24; TM 213; WM 96, 111
- 4:10, 11 5T 726-7; 9T 221
- 4:11 Ed 226 (CG 294)
- 4:12, 13 AA 524-5; DA 306, 416; MH 472; 3T 541 (1TT 423); 6T 365 (3TT 31); 7T 214 (3TT 194)
- 4:13 3BC 1152; EW 47, 64, 67; MB 31 (SD 74), 2T 491; 3T 491 (CD 39, 163; CH 574; 1TT 421); 4T 387 (1TT 521); 5T 215 (ZTT 69), 467 (ZTT 168), 732 (ZTT 328); 8T 126, 209 (CH 511); 9T 285 (3TT 432)
- 4:14 AA 157; 3T 531
- 4:16 AA 157
- 4:17 7BC 972; CG 480; 1T 198 (1TT 68)
- 4:19 7BC 942; CT 230; TM 148, 391
- 5:1 COL 154; 8T 126
- 5:1-4 DA 817; GW 183; 3SG 123-5; ZT 345-6, 544-5
- 5:2 1T 209 (GW 437); ZT 618-9
- 5:2, 3 AA 91; 7BC 942; MM 165; ZT 220-1; TM 223, 301
- 5:2-4 AA 525-6 CT 282; DA 815; FE 223-5, GW 101; PP 191-2; 1T 232; 4T 267-8, 315, 377-8; 6T 323 (CM 101); ZTT 542
- 5:3 3BC 1149, 5BC 1098; Ev 348; 1T 466, 678; ZT 506, 521; 5T 421; 5T 573 (ZTT 218); TM 347-59, 361-2, 477-8, 485-505
- 5:4 CT 408, DA 641; MM 318; 2SM 223; 1T 170; ZT 46-7, 99, 101; 3T 194; 4T 34-5, 38; TE 144-5, 150
- 5:4-6 4T 378
- 5:5 AA 200, COL 363; CW 45; GW 101; 3T 360 (1TT 344), 445; 5T 107-8; 9T 196, TM 491-6
- 5:5-9 AA 528; CT 282-3 (MYP 371); FE 225
- 5:6 7BC 938; CHS 247; CT 235; 1T 707, 709
- 5:6, 7 FE 239; ISM 327
- 5:7 CG 487; COL 61, 299; DA 329; MB 101 (SD 119); MH 71 (Te 120); PP 294; SC 100 (Te 104); SD 19; ZT 72; TM 478, 487, 519
- 5:8 7BC 967; EW 192 (SR 240); GC 510 (ML 309); PP 40; ISM 126-7; 2SM 53; 1T 507; 2T 172 (1TT 218), 287, 409 (CG 466); 3T 374 (1TT 356), 445, 560, 575 (1TT 434); 4T 207; 5T 146 (ZTT 361), 294 (ZTT 106), 384, 397-8 (CM 52; Ev 681); 8T 93; TM 333, 426
- 5:8, 9 MYP 50; ZT 55
- 5:9 1T 428
- 5:10 2T 323, 517
- 5:10, 11 AA 528
- 5:14 EW 15, 117

The Second Epistle General of **PETER**

INTRODUCTION

1. TITLE

In the earliest Greek manuscripts this epistle is entitled simply *Petrou B* ("Of Peter II"). Compare the title of 1 Peter.

2. AUTHORSHIP

Since early times there has been considerable discussion with respect to the authorship of 2 Peter. Origen (c. A.D. 185-c. 254), the earliest writer who names the epistle, expresses doubt as to its authenticity (Eusebius *Ecclesiastical History* vi. 25). Jerome (c. A.D. 340-420) says that questions had been raised about the style of the epistle. Other Church Fathers either felt grave doubts about it or rejected it outright. Eusebius (*ibid.* iii. 3; Loeb ed., vol. 1, pp. 191, 193) says: "Of Peter, one epistle, that which is called his first, is admitted, and the ancient presbyters used this in their own writings as unquestioned, but the so-called second epistle we have not received as canonical, but nevertheless it had appeared useful to many, and has been studied with other Scriptures." There are apparently no direct quotations from 2 Peter in the Christian writings of the first two centuries, but only scattered allusions that suggest an acquaintance with it. Doubt with respect to this epistle was most forcefully expressed in the church at Antioch, chiefly because of the absence of 2 Peter, together with 2 John, 3 John, Jude, and the Revelation, from the Peshitta. This commentary holds that though these objections are impressive, they are more than offset by the evidence in behalf of the claim that the apostle Peter was the author of 2 Peter.

3. HISTORICAL SETTING

2 Peter is addressed to "them that have obtained like precious faith with us" (ch. 1:1), presumably referring to the readers of the first epistle. This appears to be confirmed by ch. 3:1. Peter must have been martyred no later than A.D. 67 (see B.C. Vol. VI, pp. 34, 102). His second epistle is thought

to have been written shortly before this date. There is no evidence to determine where the epistle was written; most probably it was Rome.

4. THEME

As with 1 Peter, the theme is pastoral. The writer exhorts his readers to continue growth in grace and in spiritual knowledge, the God's design in their calling and election might be fulfilled. In ch. 1 he encourages them by reference to his own experience and to the prophetic word. In ch. 2 he warns against false teachers. In ch. 3 a discussion of the scoffers' rejection of the promise of Christ's return leads to an affirmation of the certainty of the second coming and an exhortation to be ready for that great event.

5. OUTLINE

I. Salutation and Introduction, 1:1-11.

- A. Salutation, 1:1, 2.
- B. Exhortation, 1:3-11.

II. Purpose of the Epistle, 1:12-21.

- A. To establish believers in present truth, 1:12-15.
- B. Confirmation of the gospel through personal experience, 1:16-18.
- C. Confirmation of the gospel in prophecy, 1:19-21.

III. Warnings Against False Teachers, 2:1-22.

- A. False teachers and their deceptive heresies, 2:1-3.
- B. Punishment of the ungodly; deliverance of the righteous, 2:4-10a.
- C. True nature of the false teachers, 2:10b-22.

IV. Christ's Second Coming and Preparation for His Appearing, 3:1-18.

- A. Reference to the testimony of prophets and apostles, 3:1, 2.
- B. Scoffers refuted by the facts of the Flood, 3:3-7.
- C. Certainty of Christ's return, 3:8-10.
- D. Exhortation to holy living in anticipation of the advent, 3:11-18.

2 PETER

Salutation and Introduction (1:1-11)

Salutation

- 1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:
- 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

Exhortation

- 3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:
- 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;
- 6 And to knowledge temperance; and to temperance patience; and to patience godliness;
- 7 And to godliness brotherly kindness; and to brotherly kindness charity.
- 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.
- 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.
- 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:
- 11 For so an entrance shall be ministered

1:1 Ac 15:14; Mt 1:18; Ab 10:2; Lk 22:31-32; Jn 1:1-2;
1:2 Nu 6:24-26; Da 4:1; Da 6:25; 1 Pe 1:2; Jude 2.

1:3 Ps 110:3; Mt 28:18; Jn 1:2; 2 Co 12:9; Eph 1:19-21; Gal 1:16.

1:4 2 Pe 1:1; Eze 36:25-27; Rom 9:4; 2 Co 1:20.

1:5 Lk 16:26; Lk 21:21; 2 Pe 1:10; 2 Co 5:14; 2 Pe 3:18.

1:6 Ac 21:25; 1 Co 9:25; Gal 5:25; Tit 1:8; Tit 2:2.

1:7 Jn 15:3-4; 35; Rom 12:10; 1 Th 5:12; 1 Th 5:4.

1:8 Jn 5:42; 2 Co 9:11; 2 Co 13:5; Php 2:5; Col 3:16.

1:9 2 Pe 1:5-7; Mk 10:21; Gal 5:6; Gal 5:15.

1:10 2 Pe 1:5; 2 Pe 3:17; 2 Ti 2:19; Heb 6:11.

1:11 Mt 25:34; 2 Co 5:1; 2 Ti 4:8; Rev 4:21; Jn 40:8; SS 5:1.

1:12 2 Pe 1:13; 2 Pe 1:15; 2 Pe 3:4; Rom 15:14-15; Php 3:1.

1:13 2 Pe 1:14; 2 Co 5:1-3; 2 Co 5:8; Heb 13:3; 2 Pe 3:1; Hag 1:1.

1:14 Dt 4:12; Dt 4:22; Dt 31:11; Jn 23:11; 1 Ki 2:2-3; Ac 20:25.

1:15 Dt 31:19-20; Jos 24:21-29; 1 Ch 29:10-18; 1 Th 1:18.

1:16 2 Pe 3:4-6; 1 Co 1:17; 1 Co 1:23; 1 Co 4:1.

1:17 Mt 11:25-27; Mt 28:19; Lk 10:22; Jn 3:45.

1:18 Mt 17:6; Ge 28:16-17; Ex 3:1; Ex 3:5; Jos 5:15.

1:19 Ps 19:7-9; Isa 8:20; Isa 41:21-23; Isa 41:26; Lk 16:29-31.

1:20 2 Pe 3:3; Rom 6:6; Rom 13:11; 1 Ti 1:9; Jas 1:5.

unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Purpose of the Epistle (1:12-21)

To Establish Believers in Present Truth

- 12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.
- 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
- 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.
- 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

Confirmation of the Gospel Through Personal Experience

- 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.
- 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased.
- 18 And this voice which came from heaven we heard, when we were with him in the holy mount.

Confirmation of the Gospel in Prophecy

- 19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
- 20 Knowing this first, that no prophecy of the

The Keynote of Victory.—The first chapter of Second Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts (Letter 43, 1895).

1:1-3. No Standstill in the Christian Life.—[2 Peter 1:1-3 quoted.] What a grand theme this is for contemplation—the righteousness of God and our Saviour Jesus Christ. Contemplating Christ and His righteousness leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no standstill. There is continual advancement in every stage of the knowledge of Christ (Letter 43, 1895).

1:2, 5-7. See EGVW on Rom. 6:1-4.

1:4 (Heb. 10:23). God Behind All His Promises.—Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises He makes. He is ever mindful of His covenant, and His truth endureth to all generations (MS 23, 1899).

(Eph. 2:1-6; see EGVW on Gen. 2:7; Ex. 20:1-17; Matt. 4:1-11; Heb. 2:14-18; 4:15.) **Partakers of the Divine Nature.**—We must learn of Christ. We must know what He is to those He has ransomed. We must realize that through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity. . . . [Eph. 2:1-6 quoted.] . . .

As we partake of the divine nature, hereditary and cultivated tendencies to wrong are cut away from the character, and we are made a living power for good. Ever learning of the divine Teacher, daily partaking of His nature, we cooperate with God in overcoming Satan's temptations. God works, and man works, that man may be one with Christ as Christ is one with God. Then we sit together with Christ in heavenly places. The mind rests with peace and assurance in Jesus (RII April 24, 1900).

The Enabling Grace of God.—In His Word God reveals what He can do for human beings. He molds and fashions after the divine similitude the characters of those who will wear His yoke. Through His grace they are made

partakers of the divine nature, and are thus enabled to overcome the corruption that is in the world through lust. It is God who gives us power to overcome. Those who hear His voice and obey His commandments are enabled to form righteous characters. Those who disregard His expressed commands will form characters like the propensities that they indulge (Letter 44, 1903).

One With God.—It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ, that opens up to us communion with God. It is by appropriating the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust.

What possibilities are opened up to the youth who lay hold of the divine assurances of God's Word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who daily yields obedience to God, who becomes a partaker of the divine nature, finds pleasure daily in keeping the commandments of God; for he is one with God. It is essential that he hold as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son (Letter 43, 1895).

1:5-7. Graces to Grow Up Together.—We are to add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. You are not to think that you must wait until you have perfected one grace before cultivating another. No; they are to grow up together, fed continually from the fountain of charity; every day that you live, you can be perfecting the blessed attributes fully revealed in the character of Christ; and when you do this, you will bring light, love, peace, and joy into your homes (RH July 29, 1890).

1:5-11 (Phil. 2:12, 13). Daily Diligence Needed.—Temptation must be met and resisted. Day by day the spiritual battle goes on. Day by day we are to work out our own salvation with fear and trembling. It is God that works in us, to will and to do of His good pleasure. Every soul is to strive with "all diligence" to add constantly to his spiritual attainments, strengthening every grace, increasing in efficiency that he may grow in usefulness and holiness, as a fruit-bearing tree in the Lord's garden. He is to be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. True religion leads to the cultivation of the gifts that make a man more precious in God's sight than the gold of Ophir.

"All diligence" means much. It means a daily diligence. There is danger that we shall be blind in regard to the working of satanic agencies, and that we shall be ensnared by Satan's alluring temptations. Therefore the word comes to us, "Giving all diligence," add to your character the graces that will make you strong to resist evil. "He that lacketh these things is blind, and cannot see afar off." He does not realize his spiritual poverty (2 Peter 1:10, 11 quoted) (Letter 141, 1903).

1:6. Temperance Precedes Patience.—"And to temperance patience." An impatient man never can be a patient man. Temperance comes first, and then patience (MS 49, 1894).

1:10 (John 1:12; 1 Cor. 6:19, 20; 1 Peter 1:2, 18-20; see EGW on Rom. 11:4-6; Eph. 1:4, 5, 11; Heb. 7:25). Election Price Paid for All.—There could be no such thing as one not prepared for heaven entering heaven. There is no such thing as a human being sanctified and fitted for the heavenly kingdom not having an election to that kingdom. God elects those who have been working on the plan of addition. The explanation is given in the first chapter of Second Peter. For every human being, Christ has paid the election price. No one need be lost. All have been redeemed. To those who receive Christ as a personal Saviour will be given power to become the sons and daughters of God. An eternal life insurance policy has been provided for all.

Whom God elects, Christ redeems. The Saviour has paid

the redemption price for every soul: We are not our own; for we are bought with a price. From the Redeemer, who from the foundation of the world has chosen us, we receive the insurance policy that entitles us to eternal life (Letter 53, 1904).

Election Within Our Reach.—There is the election of God on the condition of practice, and there is no other election in the Bible. Election is within our reach. "If ye do these things, ye shall never fall" (MS 49, 1894).

1:10, 11 (see EGW on Rev. 11:1). The Best Life Insurance.—(2 Peter 1:10, 11 quoted.) Here are your life-insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a policy that assures you a life measuring with the life of God—even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We cannot afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God (RH May 26, 1904).

(See EGW on 1 John 3:1). Benefits Secured by the Elect.—It depends upon your course of action as to whether or not you will secure the benefits bestowed upon those who, as the elect of God, receive an eternal life-insurance policy (MS 81, 1900).

1:14, 15. See EGW on Acts 8:9-24.

1:21 (2 Tim. 3:16). Inspiration of the Bible Writers.—God committed the preparation of His divinely inspired Word to finite man. This Word arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world; bequeathed to them, that by studying and obeying the directions, not one soul would lose its way to heaven.

Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him, for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do, and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.

And He has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries, or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.

I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible.

Simplicity and plain utterance are comprehended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the Oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond.

Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the Living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge unless he is willfully blind.

We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes (MS 16, 1888).

The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is

scripture is of any private interpretation.

- 21 For the prophecy came not ⁱⁿ old time by the will of man: but holy men of God spake *as they were moved by the Holy Ghost*.

Warnings Against False Teachers (2:1-22)

False Teachers and Their Deceptive Heresies

- 2** But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
- 2 And many shall follow their 'pernicious ways; by reason of whom the way of truth shall be evil spoken of.
- 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

Punishment of the Ungodly; Deliverance of the Righteous

- 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;
- 5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;
- 6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;
- 7 And delivered just Lot, vexed with the filthy conversation of the wicked:
- 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)
- 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

True Nature of the False Teachers

- 10 But chiefly them that walk after the flesh

1:21 1k 1:70; 2 Ti 3:16; 1 Pe 1:11; Dt 33:1; Jos 14:6; 1 Ki 13:1; 1 Ki 17:18.

2:1 Dt 13:1-3; 1 Ki 18:19-22; 1 Ki 22:6; Ne 6:12-14; Isa 9:15.

2:2 Mt 24:10-13; Mt 24:24; Mk 1:13; Mk 1:22; 1 Jo 2:16-19.

2:3 2 Pe 2:14-15; Isa 56:11; Jer 6:13; Jer 4:10.

2:4 2 Pe 2:5; Dt 29:20; Ps 78:50; Eze 5:11; Eze 7:4.

2:5 Ge 6:8; Job 22:15-16; Mt 24:35-39.

2:6 Ge 19:24-25; Ge 19:28; Dt 29:23; Isa 13:19; Jer 50:40.

2:7 Ge 19:16; Ge 19:22; Ge 19:29; 1 Co 10:13.

2:8 Pr 25:20; Pr 28:12; 1 Ti 1:9; Jas 5:16; Ps 119:146.

2:9 Job 5:19; Ps 50:15-19; 1 Co 10:13; Ps 1:3.

2:10 Rom 8:1; Rom 8:4-5; Rom 8:12-13; 2 Co 10:3; Heb 13:4.

2:11 Ps 103:20; Ps 104:1; Da 6:22; 2 Th 1:7; Jude 9.

2:12 Ps 49:10; Ps 92:6; Ps 94:8; Jer 4:22; Jer 5:4.

2:13 Isa 3:11; Rom 2:8-9; Phil 3:19; 2 Ti 4:14; Heb 2:23.

2:14 2 Sa 11:2-4; Job 31:7; Job 31:9; Pr 6:25; Mt 5:28.

2:15 1 Sa 12:23; 1 Ki 18:18; 1 Ki 19:10; Eze 9:10.

2:16 Nu 22:23-34; 2:17 Job 6:14-17; Jer 14:3; Hos 6:4; Jude 12-13.

2:18 Ps 52:1-3; Ps 7:8-9; Da 4:30; Da 11:36; Ac 8:9; 2 Th 2:4; Jude 13.

2:19 Gal 5:1; Gal 5:13; 1 Pe 2:16; Jo 8:34; Rom 6:12-14; Rom 6:16.

2:20 Mt 12:43-45; Lk 11:24-26; Heb 6:4-8; Heb 10:26-27.

2:21 Mt 11:23-24; Lk 12:47; Jo 9:41; Jo 15:22.

* or, at any time

2

1 or, lascivious ways, as some copies read

in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities.

- 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.
- 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;
- 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;
- 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:
- 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;
- 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.
- 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.
- 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.
- 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
- 20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
- 21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.
- 22 But it is happened unto them according

not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws.

The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is "first the bud, then the blossom, and next the fruit," "first the blade, then the ear, after that the full corn in the ear." This is exactly what the Bible utterances are to us.

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those

who take only a surface view of the Scriptures, will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible, and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to His Word.

The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for

2 or, dominion 3 some read, themselves 4 Gr. an adulteress 5 or, for a little, or, a while, as some read

each distinct idea. The Bible was given for practical purposes.

The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ.

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God (MS 24, 1886).

Finite Vehicles of Thought.—The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown God's condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God: for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory (Letter 121, 1901).

2:1. See EGW on Acts 20:30; 1 John 4:1; Rev. 1:1, 2.

2:15-21. See EGW on Eph. 1:4, 5, 11.

2:20, 21. See EGW on Matt. 12:43-45.

3:3, 4. Those That Deny the Second Advent of Jesus.—Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:3. Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly should approach, there "536 would be faithful ones able to discern the signs of the times. While a large number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end."

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfillment of the Saviour's promise. "If I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:3. To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up (AA 365, 366).

3:9 (Rev. 22:10-12). The Boundary of Divine Forbearance.—God is long-suffering, not willing that any should perish; but His forbearance has a limit, and when the boundary is past, there is no second probation. His wrath will go forth and He will destroy without remedy.

When men, being in power, oppress and spoil their fellow men, and no earthly tribunal can be found to do justice, God will interpose in behalf of those who cannot defend themselves. He will punish for every act of oppression. No earthly wisdom can secure wrongdoers against the judgments of heaven. And when men put their trust in earthly powers instead of their Maker, when they become lifted up in pride and self-confidence, God will in His own time make them to be despised (Letter 122, 1900).

3:10 (Ps. 27:5; 91:9, 10; Isa. 2:17-21; see EGW on Gen. 6:17; Rev. 20:9, 10, 14). God the Refuge of His People.—Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace, and pour out their floods of lava over villages and cities. Molten masses of rock, thrown into the water by the upheaval of things hidden in the earth, will cause the water to boil and send forth rocks and earth. There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones . . . (Ps. 91:9, 10, 27:5 quoted) (Letter 258, 1907).

Destruction From Earth and Sky.—The hand of Omnipotence is at no loss for ways and means to accomplish His purposes. He could reach into the bowels of the earth and call forth His weapons, waters there concealed, to aid in the destruction of the corrupt inhabitants of the old world.

Water will never destroy the earth again, but the weapons of God are concealed in the bowels of the earth, which He will draw forth to unite with the fire from heaven to accomplish His purpose in the destruction of all those who would not receive the message of warning and purify their souls in obeying the truth and being obedient to the laws of God (ST Jan. 3, 1878).

(Ps. 144:5, 6; Nahum 1:5, 6). Destruction by Water and Fire.—In the bowels of the earth God has in reserve the weapons that He will use to destroy the sinful race. Since the Flood, God has used, to destroy wicked cities, both the water and the fire that are concealed in the earth. In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth. The mountains will burn like a furnace, and pour forth streams of lava [Nahum 1:5, 6; Ps. 144:5, 6 quoted] (MS 21, 1902).

3:11. See EGW on Rev. 3:14-18.

3:18 (Prov. 11:25; Eph. 4:15; see EGW on Rev. 2:4). Divine Law of Impartation.—It is the Lord's desire that His followers shall grow in grace, that their love shall abound more and more, that they shall be filled with the fruits of righteousness, which are by Jesus Christ, unto the praise and glory of God.

One of the divine plans for growth is impartation. The Christian is to gain strength by strengthening others. "He that watereth shall be watered also himself." This is not merely a promise; it is a divine law, a law by which God designs that the streams of benevolence, like the waters of the great deep, shall be kept in constant circulation, continually flowing back to their source. In the fulfilling of this law is the secret of spiritual growth (ST June 12, 1901).

(1 Thess. 4:3.) Sanctification a Continual Growth in Grace.—[2 Peter 3:14, 18 quoted.] There is no Bible sanctification for those who cast a part of the truth behind them.

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained (RH May 6, 1862).

(2 Cor. 3:18; Heb. 11:27.) A Connection With the Channel of Light.—How is it possible that we may grow in grace? It is possible to us only as we empty our hearts of

to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

Christ's Second Coming and Preparation for His Appearing (3:1-18)

Reference to the Testimony of Prophets and Apostles

- 3** This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:
2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

Scoffers Refuted by the Facts of the Flood

- 3** Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.
5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth 'standing out of the water and in the water:
6 Whereby the world that then was, being overflowed with water, perished:
7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

Certainty of Christ's Return

- 8** But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.
9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all

3:1 2 Co 13:2; 1 Pe 1:12; 2 Pe 1:13-15; 2 Th 1:16;
 3:2 2 Pe 1:19-21; 1k 1:70; 1k 2:17; 2k 24:4; Ac 3:36;
 3:3 1 Ti 1:4; 2 Ti 3:1; 1 Jn 2:18; Jude 18; Pr 1:22;
 3:4 Ge 19:14; Ecc 1:9; Ecc 8:11; Isa 5:18-19;
 3:5 Pr 17:16; Jn 3:19-20; Rom 1:28; 2 Th 2:10-12; Ge 1:6; Ge 1:9;
 3:6 2 Pe 2:5; Ge 7:10-24; Ge 9:15; Job 12:15; Mt 24:38-39;
 3:7 2 Pe 3:10; Ps 50:3; Ps 102:26; Isa 51:6; Zep 3:8; Mt 24:35;
 3:8 Rom 11:25; 1 Co 10:1; 1 Co 12:1; Ps 90:4;
 3:9 Isa 46:13; Hab 2:3; Lk 18:7-8; Heb 10:37; 2 Pe 3:15; Ex 3:6;
 3:10 Isa 2:12; Joel 1:15; Joel 2:1; Joel 2:31; Joel 3:14; Mal 4:5; 1 Co 5:5;
 3:11 2 Pe 3:12; Ps 75:3; Isa 14:31; Mt 24:19; Isa 34:4; Mt 8:27; 1 Th 1:5;
 3:12 1 Co 1:7; Tit 2:13; Jude 21; 2 Pe 3:10; 1 Co 1:8;
 3:13 Isa 65:17; Isa 66:22; Rev 21:1; Rev 21:27;
 3:14 Php 4:20; Heb 9:28; 2 Pe 1:5-10; 1 Jn 4:5; Mt 24:20; Lk 2:30;
 3:15 2 Pe 3:9; Rom 2:4; 1 Th 1:16; 1 Pe 5:20; Ac 15:25; Ex 31:4;
 3:16 1 Pe 1:1; Rom 8:1; 1 Co 15:1; 1 Th 4:1; 1 Th 5:1; 2 Ki 1:1;
 3:17 2 Pe 1:12; Pr 11:7; Mt 24:25; Mk 13:24; Jo 16:4; Mt 13:41; Mt 16:6;
 3:18 Ps 92:12; Hos 14:5; Mal 4:2; Eph 4:15; Col 1:10; 2 Th 1:3; 1 Pe 2:2.

should come to repentance.

- 10** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Exhortation to Holy Living in Anticipation of the Advent

- 11** Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godliness,
12 Looking for and 'hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you:
16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.
17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.
18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

self, and present them to Heaven, to be molded after the divine Pattern. We may have a connection with the living channel of light: we may be refreshed with the heavenly dew, and have the showers of Heaven descend upon us. As we appropriate the blessing of God, we shall be able to

receive greater measures of His grace. As we learn to endure as seeing Him who is invisible, we shall become changed into the image of Christ. The grace of Christ will not make us proud, cause us to be lifted up in self, but we shall become meek and lowly in heart (ST Jan. 16, 1893).

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The First Epistle General of JOHN

INTRODUCTION

1. TITLE

In the earliest Greek manuscripts the title of this epistle is simply *Joannou A*, literally, "Of John, 1," that is, the First (Epistle) of John. There is no way of knowing whether this was the first pastoral epistle John ever wrote, but it is the first of those that have been preserved by the Christian church.

2. AUTHORSHIP

In none of the NT epistles credited to John does

the author identify himself. Nevertheless, there is so great a similarity between the first epistle and the Gospel of John that most scholars accept the common authorship of the two works. If we hold that the Fourth Gospel was written by the beloved disciple (John 21:20-24), identified as the apostle John, a son of Zebedee, we have valid grounds for holding that he is also the author of the first epistle bearing the name John. A similar relationship links the first epistle with the second and the second with the third.

Some of the notable similarities in phraseology between this epistle and the Gospel are as follows:

The Epistle	The Gospel
"That your joy may be full" (1:4).	"That your joy may be full" (16:24).
"We have an advocate" (2:1).	"Give you another Comforter [Advocate]" (14:16).
"We know him, if we keep his commandments" (2:3).	"If ye love me, keep my commandments" (14:15).
"A new commandment I write unto you" (2:8).	"A new commandment I give unto you" (13:34).
"The true light now shineth" (2:8).	"The true Light, which lighteth" (1:9).
"Knoweth not whither he goeth" (2:11).	"Knoweth not whither he goeth" (12:35).
"Abideth for ever" (2:17).	"Abideth [for] ever" (8:35).
"Whosoever denieth the Son, the same hath not the Father" (2:23).	"He that hateth me hateth my Father also" (15:23).
"The same anointing teacheth you of all things" (2:27).	"He shall teach you all things" (14:26).
"That we should love one another" (3:11).	"That ye love one another" (15:12).
"We have passed from death unto life" (3:14).	"Is passed from death unto life" (5:24).
"Do those things that are pleasing in his sight" (3:22).	"I do always those things that please him" (8:29).
"The spirit of truth" (4:6).	"The Spirit of truth" (14:17).
"God sent his only begotten Son" (4:9).	"He gave his only begotten Son" (3:16).
"This life is in his Son" (5:11).	"In him was life" (1:4).

In Greek the parallelisms in wording and construction are often more impressive than in English, but the above list gives the English reader a fair sample of the similarities.

In addition to near parallels in wording there are many other readily perceived similarities between the epistle and the Gospel. Both begin abruptly, without any formal epistolary introduction, one with "That which was from the beginning. . . the Word of life," the other with "In the beginning was the Word." There is a close resemblance in style, in vocabulary, word order, use of prepositions, grammatical construction, the pairing of opposites, such as dark and light, death and life, hate and love, which is a distinctly Johannine characteristic.

Though the difference in purpose and length of the two books permits great divergence, the subject matter of the two is so similar that the epistle may serve as a summary for the dominant themes in the Gospel.

Differences between the two writings must not be ignored, but may be accounted for on various grounds, such as differing objectives, dates of composition, the advancing age of a common author, and natural differences that exist in any works known to have come from the same pen. The epistle appears to have been written spontaneously as a pastoral letter, whereas the Gospel gives evidence of having come from long and profound meditation on the incarnation of the

Word of God. To express the same observation in a different way, the objective of the epistle is limited while that of the Gospel is broad. Nevertheless, a common thread runs through both works and may be sensed by even the untrained reader.

However, scholarly opinion is still divided on the question of authorship. Some of the unwillingness to accept the apostle John as the author of the epistle may be due to subconscious wishful doubting. The conservative Christian may rightly declare that he has adequate ground for holding that John the beloved disciple is the writer of this epistle.

For a recent discussion of the problem see A. P. Salom, "Some Aspects of the Grammatical Style of I John," *Journal of Biblical Literature*, LXXIV, Part II, June, 1955.

3. HISTORICAL SETTING

Since the epistle contains no specific reference to the author, to the people to whom the letter is addressed, to the place from which it was written, or to the time of its writing, conclusions relating to its historical setting must be inferred from internal evidence. Such evidence needs to be closely linked with the accepted conclusions concerning the authorship and date of the Fourth Gospel. Since this commentary favors the common Johannine authorship of the Gospel and the epistle, the main question concerns priority—which was written first, the Gospel or the epistle? No definite conclusion is possible, and scholarly opinion has been ranged on both sides. But it can hardly be denied that the epistle presupposes and draws on a background of such Christian knowledge as is contained in John's Gospel. If this point be given decisive weight, then it appears that the epistle was written later than the Gospel, and may be thought of as a postscript to it. Alternatively, it will be readily acknowledged that before ever committing his memories and profound meditations to writing, the apostle would have thought of, and have taught to his flock, much of the contents of his Gospel. Thus it is possible for the epistle to have preceded the writing of the Gospel. From these and other more technical considerations, it appears that it is impossible from internal evidence to come to any firm conclusion as to the relative dating of the two works.

It is clear, however, that the epistle was written by an elderly man who could rightly address his converts as "little children" (chs. 2:1, 12, 18, 28; 3:7, 18; 4:4; 5:21). The destination of the letter is not stated, but it is obviously addressed to a known group of Christians with whom the revered author was personally acquainted. No conclusive reason has yet been advanced for rejecting the widely held tradition that it was written by John in

his old age to believers in Ephesus, or at least in Asia Minor, where he had ministered. The date of writing is probably during the first half of the nineties of the 1st century A.D.

Evidence as to the existence of the epistle occurs very early in the 2nd century. Polycarp, who is reputed to have known personally several of the apostles, has words that closely echo 1 John 4:3 (*The Epistle of Polycarp to the Philippians* vii, c. A.D. 115); and Eusebius states that Papias (c. A.D. 150) "used testimonies from the first [former] epistle of John" (*Ecclesiastical History* iii. 24). Irenaeus (c. A.D. 200) identifies several verses that he quotes as coming from the first and second epistles of John (*Irenaeus Against heresies* iii. 16. 5, 8), and the Muratorian Fragment c. A.D. 170 not only includes the first and second epistles in its canon but ascribes them to the apostle John. The first epistle thus has early and reliable attestation, and its place in the canon is firmly fixed.

4. THEME

The primary purpose of the epistle is pastoral. John writes lovingly to his spiritual children that they may be better able to live the Christian life. The keynote of the letter is love. The setting is a simple, yet profoundly spiritual, exhortation. God is love (ch. 4:8); love is of God (v. 7); God loved us and sent His Son; therefore we ought also to love one another (vs. 10, 11). But these lofty themes are portrayed against a background of opposition that gives the epistle a polemical as well as a pastoral aim.

It is clear that heresies had troubled the church, and that false teachers from within had tried to subvert the faith (ch. 2:18, 19). Although they had left the church, their influence lingered and threatened continued damage. John writes to counteract this danger, to establish the member's grip on the essentials of Christian doctrine, and to make the truth so attractive that Christ's followers will not be led into error.

The basic heresy against which John is contending has been identified as a sort of proto-Gnosticism, which taught false *gnosis*, that is, false knowledge. From the emphases given in the epistle it appears that opposition came from two main forms of Gnosticism, Docetism and Cerinthianism, both of which set forth heresy concerning the nature of Christ. Docetism denied the reality of the incarnation and taught that Christ only *appeared* to have a human body. The second heresy derived from one of John's contemporaries, Cerinthus, who, after training in Egypt, taught in Asia Minor, and propagated Judaizing teachings. He held that Jesus was the natural-born son of Joseph and Mary, and that Christ entered the body of Jesus at His baptism and withdrew prior to the crucifixion. The originators and supporters of these

1 JOHN

Introduction (1:1-4)

Declaration of Personal Acquaintance with Christ, the Word of Life

1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Purpose in Writing the Epistle: To Foster Fellowship with Christians, God, and Christ

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

To Bring Fullness of Joy

4 And these things write we unto you, that your joy may be full.

The Requirements for Fellowship With God and Man (1:5-10)

Walk in the Light

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Confession of Sin

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and

1:1 1 Jn 2:13; Pr

8:22-31; Isa 41:4; Mic

5:2; Jn 1:1-2.

1:2 1 Jn 5:11; 1 Jn

5:20; Jn 1:1; Jn 11:25-

26; Jn 14:6.

1:3 Ac 4:20; 1 Jn

1:5; Ps 2:7; Ps 22:22;

Isa 60:19.

1:4 Is. 61:10; Heb

3:17-18; Jn 15:11; Jn

16:24; 2 Co 1:24; Eph

3:19.

1:5 1 Jn 5:11; 1 Co

11:24; Ps 27:1; Ps

36:9; Ps 84:11.

1:6 1 Jn 1:8; 1 Jn

1:10; 1 Jn 2:4; 1 Jn

1:20; Mt 22.

1:7 1 Jn 2:9-10; Ps

56:13; Ps 89:15; Ps

97:11; Zec 13:1; Jn

1:29.

1:8 1 Jn 1:6; 1 Jn

1:10; 1 Jn 3:5-6; 1 Ki

8:46; 2 Ch 6:36; Job

29.

1:9 Lev. 26:40-42; 1

Ki 8:47; 2 Ch 6:37-38;

Ne 1:6; Ne 9:2.

1:10 1 Jn 1:8; Ps

139:5; 1 Jn 5:10; Job

24:25.

2:1 1 Jn 2:12-13; 1

Jn 3:7; 1 Jn 3:18; 1 Jn

4:4; 1 Jn 5:21; Jn

13:3.

2:2 1 Jn 1:7; 1 Jn

4:10; Rom 3:25-26;

2:3 1 Jn 2:4-6; 1 Jn

3:14; 1 Jn 3:19; 1 Jn

4:13.

2:4 1 Jn 2:9; 1 Jn

1:6; 1 Jn 1:8; 1 Jn

1:10; 1 Jn 4:20.

2:5 1 Jn 2:3-4; Ps

105:45; Ps 106:3; Ps

119:2; Ps 119:9.

2:6 1 Jn 1:6; 1 Jn

2:28; 1 Jn 3:6; Jn 15:4-

6; 1 Jn 1:7.

2:7 1 Jn 3:11; Ac

17:9; 2 Jn 5-8; Lev

19:18; Rom 13:8-10;

Gal 5:13-14.

2:8 1 Jn 4:21; Jn

13:49; Jn 15:12; 1 Jn

2:14-16; SS 2:11-12;

Isa 9:2.

2:9 1 Jn 2:4; 1 Jn

1:6; Jn 9:41; Rom

2:18-21.

2:10 1 Jn 3:14; Hos

6:3; Jn 8:31; Rom

15:15.

2

1 Gr. scandal

just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Exhortation to Sinless Living (2:1-28)

Christ the Advocate, the Propitiation for Sin

2 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world.

Walking as He Walked

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

The New Commandment

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

1:1-3. **Testimony of John Invaluable.**—[1 Jn 1:1-3 quoted.] Thus John bears testimony that he had seen Christ, had been with Christ. In the early history of the Christian church, the enemy tried to bring in questions that would lead to doubt and dissension. At this time the testimony of John was invaluable in establishing the faith of the believers. He could say with assurance, I know that Christ lived on this earth; and I can bear testimony regarding His words and works (MS 29, 1911).

1:1-10 (see EGW on Rev. 1:9). **John the Aged Servant of Jesus.**—The apostle John is an example of the way in which God can use aged workers. Read his stirring words, written when he was an old man. Who could bear a firmer, more decided testimony? [1 Jn 1:1-10; 2:1-5 quoted.]

In his old age John revealed the life of Christ in his life. He lived to be nearly one hundred years old, and over and over again he repeated the story of the crucified and risen Saviour. Persecution came upon the believers, and those

young in experience were often in danger of losing their hold on Christ. But the old, tried servant of Jesus steadfastly maintained his faith (MS 92, 1903).

1:7-9. See EGW on 1 Tim. 2:5.

1:7, 9 (Heb. 9:11-14, 22; Rev. 22:1). **Efficacy of Christ's Blood.**—“Thank God that He who spilled His blood for us, lives to plead it, lives to make intercession for every soul who receives Him. ‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ The blood of Jesus Christ cleanses us from all sin. It speaketh better things than the blood of Abel, for Christ ever liveth to make intercession for us. We need to keep ever before us the efficacy of the blood of Jesus. That life-cleansing, life-sustaining blood, appropriated by living faith, is our hope. We need to grow in appreciation of its inestimable value, for it speaks for us only as we by faith claim its virtue, keeping the conscience clean and at peace with God.

*Personal Appeals to Spiritual Children:
Reasons for Writing*

- 12 I write unto you, little children, because your sins are forgiven you for his name's sake.
- 13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
- 14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Love Not the World

- 15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.
- 16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
- 17 And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.

Beware of Antichrists and Their Heresies

- 18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time.
- 19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.
- 20 But ye have an unction from the Holy One, and ye know all things.
- 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.
- 22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
- 23 Whosoever denieth the Son, the same

2:12 1 Jn 2:7, 1 Jn 2:13-14, 1 Jn 2:21, 1 Jn 3:1, 1 Jn 2:1, 1 Jn 1:7.
2:14 1 Jn 2:13, Eph 6:10, 1 Jn 15:7, Col 3:16.
2:15 1 Jn 4:5, 1 Jn 5:4-5, 1 Jn 15:19, Rom 12:2.
2:16 Nu 11:4, Nu 11:31, Ps 78:18, Ps 78:30, Pr 6:25, Mt 5:28, Rom 13:3, 1 Co 10:6.
2:17 Ps 39:6, Ps 73:18-20, Ps 90:9, Mt 21:41, Mt 21:41.
2:18 1 Jn 2:1, 1 Jn 2:5, 2 Ti 3:1.
2:19 1 Jn 13:15, Ps 41:9, Mt 15:20-21, Mk 4:13.
2:20 1 Jn 2:27, 1 Jn 4:13, Ps 24:5, Ps 45:7, Mk 1:2, Lk 4:9.
2:21 Pr 1:5, Pr 8:9, Rom 15:13-15, 2 Pe 1:12.
2:22 1 Jn 2:6, 1 Jn 6:1, 1 Jn 2:20, Jn 8:4.
2:23 1 Jn 2:22, 1 Jn 4:15, Mt 11:27, Lk 10:22.
2:24 Ps 119:11, Pr 23:23, Lk 9:41, Jn 15:7, Col 4:16, Heb 2:1, Heb 4:14, 2 Jn 2, 3 Jn 4, Rev 3:5, Rev 3:11.
2:25 1 Jn 1:2, 1 Jn 5:11-13, 1 Jn 5:20, Da 12:2, Lk 18:30, Jn 5:49.
2:26 1 Jn 5:7, Pr 12:26, Eccl 13:10, Mk 13:22.
2:27 1 Jn 3:24, 1 Jn 4:1, 1 Pe 1:25, 2 Jn 2, 1 Jn 2:20-21, Jer 31:33-34, 1 Jn 14:26, Jn 16:13.
2:28 1 Jn 2:1, 1 Jn 4:2, Mk 8:38, Col 4:4.
2:29 1 Jn 2:1, 1 Jn 4:5, Zec 9:9, Ac 3:14, Ac 22:14.
3:1 1 Jn 4:9-10, 2 Sa 7:19, Ps 31:19.
3:2 1 Jn 3:1, 1 Jn 5:1, Isa 56:5, Rom 8:14-15.
3:3 Rom 5:4-5, Col 1:5, 2 Th 2:16, Tit 3:7, Heb 6:18.
3:4 1 Jn 3:8-9, 1 Ki 8:17.
3:5 1 Jn 1:2, 1 Jn 4:9-14, Jn 1:31, 1 Ti 1:15.
3:6 1 Jn 2:28, Jn 15:7, 1 Jn 3:2.

hath not the Father: (*but*) he that acknowledgeth the Son hath the Father also.

- 24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.
- 25 And this is the promise that he hath promised us, *even* eternal life.
- 26 These *things* have I written unto you concerning them that seduce you.

Abide in Christ to Prepare for His Coming

- 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him.
- 28 And now, little children, abide in him: that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

**Sons of God Contrasted With
Children of the Devil (2:29-3:24)**

The Righteousness of God's Sons

- 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.
- 3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
- 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.
- 3 And every man that hath this hope in him purifieth himself, even as he is pure.
- 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.
- 5 And ye know that he was manifested to take away our sins: and in him is no sin.
- 6 Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him.

This is represented as the pardoning blood, inseparably connected with the resurrection and life of our Redeemer, illustrated by the ever-flowing stream that proceeds from the throne of God, the water of the river of life (Letter 87, 1894).

2:1 (Rom. 8:34; 1 Tim. 2:5; Heb. 2:18; 7: 25; 9:24; see EGW on John 17:5, 24). **Fenced From Satan's Attacks.**—"If any man sin, we have an advocate with the Father, Jesus Christ, the righteous." How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin. He does not turn from us and leave us to perish. No, no, that is not our Saviour. Christ prayed for us. He was tempted in all points like as we are; and having been tempted, He knows how to succor those who are tempted.

Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we

may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks up to Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has a common interest in all humanity. He is our sympathizing Saviour (Letter 33, 1895).

(Isa. 49:16; Zech. 3:1; Heb. 4:14-16; see EGW on Matt. 28:18; Heb. 5:5, 6; 10:19-21.) **Efficiency of Christ's Priesthood.**—Let us remember that our great High Priest is pleading before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

The blood of Jesus is pleading with power and efficacy for those who are back-slidden, for those who are relap-

lions, for those who sin against great light and love. Satan stands at our right hand to accuse us, and our Advocate stands at God's right hand to plead for us. He has never lost a case that has been committed to Him. We may trust in our Advocate, for He pleads His own merits in our behalf. Hear His prayer before His betrayal and trial. Listen to His prayer for us; for He had us in remembrance.

He will not forget His church in the world of temptation. He looks upon His tried and suffering people, and prays for them. . . . Yes, He beholds His people in this world, which is a persecuting world, and all seared and marred with the curse, and [He] knows that they need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the veil, and yet by the golden chain of love and truth, He is linked with His people in closest sympathy.

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With unpraised hands He pleads, "I have graven thee upon the palms of my hands." God loves to hear, and responds to the pleadings of His Son . . . [Heb. 4:14-16 quoted] (RH Aug. 15, 1893).

Fixing Our Eyes Upon Our Advocate.—In all our acts of true devotion, we fix our eye of faith upon our Advocate, who is standing between man and the eternal throne, waiting to meet our every effort, and by His Spirit assist us to a more perfect knowledge of God (MS 7, 1898).

2:1, 2. See EGW on [Heb. 2:14-18, James 1:25].

2:3, 4. See EGW on 1 Thess. 4:3.

2:3. See EGW on John 14:15; Rom. 3:31.

2:6 (see EGW on 2 Cor. 5:17; Rev. 14:4). **Walking as Christ Walked.**—Those who walk even as Christ walked, who are patient, gentle, kind, meek and lowly in heart, those who yoke up with Christ and lift His burdens, who yearn for souls as He yearned for them—these will enter into the joy of their Lord. They will see with Christ the travail of His soul, and be satisfied. Heaven will triumph, for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord (RH May 29, 1900).

The Imitation of Christ.—True religion is the imitation of Christ. Those who follow Christ will deny self, take up the cross, and walk in His footsteps. Following Christ means obedience to all His commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by His professed representatives (Letter 31a, 1894)!

2:15. **Space Between the Soul and Jesus.**—Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, selfish plans become interwoven with their experience (RH June 7, 1887).

Not the Golden Currency of Heaven.—As the lovers of the world make religion subservient to the world, God requires His worshippers to subordinate the world to religion. The things of the world, that perish with the using, are not to be made the first consideration; these are not the golden currency of heaven. God has not stamped upon them His image and superscription (MS 16, 1890).

2:18 (Dan. 12:13; Rev. 14:6-12). **Meaning of Antichrist to Be Understood.**—Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves.

The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels'

messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world (MS 10, 1900).

(2 Thess. 2:3-10; Rev. 13:16, 17; 18:3-7.) **Society Ranging into Two Classes.**—All society is ranging into two great classes, the obedient and the disobedient. Among which class shall we be found?

Those who keep God's commandments, those who live not by bread alone, but by every word that proceedeth out of the mouth of God, compose the church of the living God. Those who choose to follow antichrist are subjects of the great apostate. Ranged under the banner of Satan, they break God's law and lead others to break it. They endeavor so to frame the laws of nations that men shall show their loyalty to earthly governments by trampling upon the laws of God's kingdom.

Satan is diverting minds with unimportant questions, in order that they shall not with clear and distinct vision see matters of vast importance. The enemy is planning to ensnare the world.

The so-called Christian world is to be the theater of great and decisive actions. Men in authority will enact laws controlling the conscience, after the example of the papacy. Babylon will make all nations drink of the wine of the wrath of her fornication. Every nation will be involved. . . . [Rev. 18:3-7 quoted] (MS 24, 1891).

All Heaven on Christ's Side.—The determination of Antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment will wax more and more bitter. But the people of God are not to hide their banner. They are not to ignore the commandments of God, and in order to have an easy time, go with the multitude to do evil. . . .

The greater man's influence for good, under the control of the Spirit of God, the more determined will be the enemy to indulge his envy and jealousy toward him by religious persecution. But all heaven is on the side of Christ, not of Antichrist. Those who love God and are willing to be partakers with Christ in His sufferings, God will honor. Antichrist, meaning all who exalt themselves against the will and work of God, will at the appointed time feel the wrath of Him who gave Himself that they might not perish but have eternal life. All who persevere in obedience, all who will not sell their souls for money or for the favor of men, God will register in the book of life (MS 9, 1900).

(Col. 2:8; 1 Tim. 6:20.) **Human Reason vs. God's Wisdom.**—Many exalt human reason, idolize human wisdom, and set the opinions of men above the revealed wisdom of God. This affords opportunity for the working of Satan, and the spirit of Antichrist is far more widespread than any of us imagine. . . .

The maxims of the world, that know not God, have been worked into the theories of the church. In the eyes of men, vain philosophy and science, falsely so-called, are of more value than the Word of God. The sentiment prevails to a large extent that the divine Mediator is not essential to the salvation of man. A variety of theories advanced by the so-called worldly-wise men for man's elevation, are believed and trusted in more than is the truth of God, as taught by Christ and His apostles.

The lying spirit that enticed Eve in Eden, finds acceptance with the majority of earth's inhabitants today. Even the Christian world refuses to be converted by the Spirit of God, but listens to the prince of darkness, as he comes to them in the garb of an angel of light. The spirit of Antichrist is prevailing in the world to a far greater extent than it has ever prevailed before.

The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloudbursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily

neither known him.

- 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

He Who Sins Is of the Devil

- 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

- 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

He Who Loves Not His Brother Is of the Devil

- 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

- 11 For this is the message that ye heard from the beginning, that we should love one another.

- 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

- 13 Marvel not, my brethren, if the world hate you.

- 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

- 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

- 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

- 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

- 18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

God Assures His Children of Salvation

- 19 And hereby we know that we are of the truth, and shall assure our hearts before

3:7 1 Jn 2:26; 1 Jn 2:29; Jos 5:1-3; Ps 106:3; Eph 16:5-9;
3:8 1 Jn 4:10; 1 Jn 5:19; Mt 13:48; Jn 8:44; Eph 2:2;
3:9 1 Jn 2:29; 1 Jn 4:7; 1 Jn 5:1; 1 Jn 5:4;
3:10 1 Jn 5:2; Lk 6:35; Rom 8:16-17; Eph 5:1;
3:11 1 Jn 1:5; 1 Jn 2:7-8; 1 Ti 1:5; 1 Jn 4:7; 1 Jn 4:21;
3:12 Ge 4:9-15; Ge 4:25; Heb 11:4; Jude 11; 1 Jn 3:8; 1 Jn 2:13-14;
3:13 Ec 5:8; Jn 3:7; Ac 4:12;
3:14 1 Jn 2:3; 1 Jn 5:2; 1 Jn 5:13; 1 Jn 5:19-20;
3:15 Ge 27:31; Lev 19:16-18; 2 Sa 13:22-28;
3:16 1 Jn 4:9-10; Mt 20:28; Jn 4:16; Jn 10:15; Jn 15:13; Ac 20:28;
3:17 Dt 15:7-11; Pr 19:17; Isa 58:7-10; Lk 4:11;
3:18 1 Jn 2:1; Ex 33:21; Mt 25:1-15; Rom 12:9;
3:20 Job 27:6; Jn 8:9; Ac 5:43; Rom 2:14-15;
3:21 1 Jn 2:28; 1 Jn 4:17; Job 22:26;
3:22 1 Jn 5:14; Ps 10:17; Ps 34:3; Ps 34:15-17;
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3
1 or, commandment
2 Gr. persuade

him.

- 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

- 21 Beloved, if our heart condemn us not, then have we confidence toward God.

- 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

- 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

- 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Truth, Love, and Faith Are Essential to Fellowship (4:1-5:12)

The Spirit of Truth and the Spirit of Error

- 4 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

- 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

- 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world.

- 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

- 5 They are of the world: therefore speak they of the world, and the world heareth them.

- 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

Love Is of God, for God Is Love

- 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

- 8 He that loveth not knoweth not God; for

(RH Nov. 8, 1892).

3:1 (John 3:16; 2 Peter 1:10, 11; see EGW on 1 John 4:7, 8). **Welcomed as a Child.**—The plan of redemption is not merely a way of escape from the penalty of transgression, but through it the sinner is forgiven his sins, and will be finally received into heaven—not as a forgiven culprit pardoned and released from captivity, yet looked upon with suspicion and not admitted to friendship and trust; but welcomed as a child, and taken back into fullest confidence.

The sacrifice of our Saviour has made ample provision for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repentant sinner, not only will He permit him to enter heaven, but He, the Father of mercies, will wait at the very gates of heaven to welcome us, to give us an abundant entrance to the mansions of the blest. Oh, what love, what wondrous love the Father has shown in

the gift of His beloved Son for this fallen race! And this Sacrifice is a channel for the outflow of His infinite love, that all who believe on Jesus Christ may, like the prodigal son, receive full and free restoration to the favor of Heaven (RH Sept. 21, 1886).

3:3. See EGW on 1 Peter 1:22; Rev. 7:2, 3.

3:3-6 (1 Peter 1:22). **Power to Keep Us in Temptation.**—"And every man that hath this hope in him purifieth himself, even as he is pure."

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin."

It is through faith in Jesus Christ that the truth is

God is love.

- 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.
- 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.
- 11 Beloved, if God so loved us, we ought also to love one another.
- 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.
- 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.
- 14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.
- 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.
- 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.
- 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.
- 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.
- 19 We love him, because he first loved us.
- 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?
- 21 And this commandment have we from him, That he who loveth God love his brother also.

Faith Brings Victory and Life

- 5 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.
- 2 By this we know that we love the children of God, when we love God, and keep his commandments.
- 3 For this is the love of God, that we keep

4:9 1 Jn 3:16; Jn 3:16; Rom. 5:8-10; Rom. 8:32.
4:10 1 Jn 4:8-9; 1 Jn 3:1; 1 Jn 4:19; Dt 7:7-8.
4:11 1 Jn 3:16-17; 1 Jn 3:23; Mt 18:34-35.
4:12 1 Jn 4:20; Ge 22:8; Ex 33:20; Nu 12:8; 1 Jn 1:18; 1 Ti 1:17.
4:13 1 Jn 4:15-16; 1 Jn 4:2.
4:14 1 Jn 1:1-3; 1 Jn 5:9; 1 Jn 1:14; Jn 3:11; Jn 3:32.
4:15 1 Jn 4:2; 1 Jn 5:1; 1 Jn 5:5; Mt 10:42.
4:16 1 Jn 4:9-10; 1 Jn 4:1; 1 Jn 4:16.
4:17 1 Jn 4:12; 1 Jn 2:5; Jn 2:22; 1 Jn 4:28.
4:19 1 Jn 4:10; Ik 7:9-11; Jn 4:16; Jn 15:16; 2 Co 5:14-15; Gal 5:22.
4:20 1 Jn 2:4; 1 Jn 3:17; 1 Jn 4:12.
4:21 1 Jn 3:11; 1 Jn 3:11; 1 Jn 3:14; 1 Jn 3:18.

5:1 1 Jn 2:22-23; 1 Jn 4:2; 1 Jn 4:15-15; Mt 16:16; Jn 1:12-13.
5:2 1 Jn 3:22-24; 1 Jn 4:21.
5:3 Ex 20:6; Dt 5:10; Jn 7:19; Dt 10:12-13; Da 9:1; Mt 12:47-50.
5:4 1 Jn 3:9; 1 Jn 5:5; 1 Jn 2:13-17.
5:5 1 Jn 5:1; 1 Jn 4:15.
5:6 Jn 19:34-35; Isa 45:3-4; Eze 36:25; Jn 1:31-33.
5:7 1 Jn 5:10-11; Jn 8:13-14; Ps 33:6; Isa 48:16-17; Isa 61:1.
5:8 1 Jn 5:7; 1 Jn 5:6; Mt 26:28.
5:9 1 Jn 5:10; Jn 4:32-33; Jn 5:31-36; Jn 6:29; Jn 8:17-19.
5:10 1 Jn 5:1; Jn 5:10; 1 Jn 5:7; 1 Jn 5:10; 1 Jn 1:19; Jn 1:52-53.
5:12 1 Jn 2:23-24; Jn 1:12; Jn 3:36; Jn 5:24.
5:13 1 Jn 4:3; 1 Jn 2:1; 1 Jn 2:14-16; 1 Jn 2:21; 1 Jn 2:26; Jn 20:31.
5:14 1 Jn 4:21; Eph 4:21; Heb 4:6; Heb 5:14.
5:15 Pr 15:29; Jer 15:12-13.

his commandments: and his commandments are not grievous.

- 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.
- 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
- 6 This is he that came by water and blood, *even* Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.
- 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.
- 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.
- 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.
- 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son.
- 11 And this is the record, that God hath given to us eternal life, and this life is in his Son.
- 12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

Conclusion (5:13-21)

Restatement of Airm

- 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Admonition to Sinlessness

- 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:
- 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

accepted in the heart, and the human agent is purified and cleansed. . . . He has an abiding principle in the soul, that enables him to overcome temptation. "Whosoever abideth in him sinneth not." God has power to keep the soul that is in Christ who is under temptation. . . .

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. . . . Unless the mind of God becomes the mind of men, every effort to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchres" full of corruption and dead men's bones. But all the deformity of the soul is open to Him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our

faith is a good accomplishment, but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement (Letter 13, 1893).

3:4 (Rom. 3:20; see EGW on Gal. 3:24-26; Eph. 2:14-16). **Only Definition of Sin.**—"Sin is the transgression of the law." This is the only definition of sin. Without the law there can be no transgression. "By the law is the knowledge of sin." The standard of righteousness is exceeding broad, prohibiting every evil thing (MS 27, 1899).

3:4, 5. **What Is the Justice of God?**—"The transgression of God's law in a single instance, in the smallest particular, is sin. And the nonexecution of the penalty of that sin would be a crime in the divine administration. God is a judge, the avenger of justice, which is the habitation and foundation of His throne. He cannot dispense with His law, He cannot do away with its smallest item in order to meet and pardon sin. The rectitude and justice and moral excel-

- 16 If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.
- 17 All unrighteousness is sin: and there is a sin not unto death.

Final Encouragement to Know God and His Son

- 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked

5:16 Ge 20:7; Ge 20:17; Ex 32:10-14; 5:17 1 Jn 3:4; Dt 5:32; Dt 12:32; 5:18 1 Jn 5:1; 1 Jn 2:29; 1 Jn 5:9; 1 Jn 4:6; Jn 1:13; 5:19 1 Jn 5:10; 1 Jn 5:13; 1 Jn 5:20; 1 Jn 5:31; 1 Jn 5:24; 5:20 1 Jn 5:1; 1 Jn 4:2; 1 Jn 4:13; Mt 13:11; Lk 21:15; 5:21 1 Jn 2:1; Ex 20:3-4; 1 Co 7:14; 2 Co 6:16-17; Rev 9:20; Rev 13:11-15

one toucheth him not.

- 19 And we know that we are of God, and the whole world lieth in wickedness.
- 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the life of God, and eternal life.
- 21 Little children, keep yourselves from idols. Amen.

lenice of the law must be maintained and vindicated before the heavenly universe and the worlds unfallen.

What is the justice of God? It is the holiness of God in relation to sin. Christ bore the sins of the world in man's behalf that the sinner might have another trial, with all the divine opportunities and advantages which God has provided in man's behalf (MS 145, 1897).

3:8 (see EGW on Gen. 6:3). Simple Godliness Not Shallowness.—John bears testimony of Christ, the giver of the Word, saying, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness, but depth. John is speaking to real men and women, and the Holy Spirit directed him to write in such a way that they would be brought in contact with a real, living God. He shows us what God is doing, and what man must do to meet God's requirements. John does not present the truth hesitatingly, but in a decided manner. He speaks positively (1 Jn 1:1-7 quoted) (ST Jan. 11, 1899).

4:1 (Isa. 8:20; Matt. 7:15, 16; 24:11, 23, 24; 1 Thess. 5:19-21; 1 Tim. 4:1; see EGW on Col. 2:8; Rev. 1:1, 2). Beware of False Prophets.—In these days of peril we are not to accept everything that men bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully. How do we know that this is truth? Jesus has told us that "false prophets shall arise and shall deceive many." But we need not be deceived; for the Word of God gives us a test whereby we may know what is truth. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Mt. 23, 1892).

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth.

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers. They are controlled by impulse and impressions which they believe to be from the Holy Spirit and consider more reliable than the Inspired Word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan (BE Sept. 1886).

(Acts 20:30, 31.) I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams. Beware that you be not ensnared. Read the warnings that have been given by the world's Redeemer to His disciples to be given again by them to the world. The Word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time; for delusions and deceptions will come in among us, and will multiply as we near the end.

"Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember." Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks. Our individual safety is in entire consecration to God (MS 27, 1891).

4:7, 8 (1 Peter 1:22). Working With Love.—Pure love is simple in its operations, and separate from every other principle of action. When combined with earthly motives and selfish interests, it ceases to be pure. God considers more with how much love we work, than the amount we do. Love is a heavenly attribute. The natural heart cannot originate it. This heavenly plant only flourishes where Christ reigns supreme. Where love exists, there is power and truth in the life. Love does good and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life (1 Jn. 13, 1898).

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4:7, 8 7BC 952; 8T 137 (CH 309)
4:7-11 AA 548; 8T 241-2 (3TT 245)
4:8 5BC 1141; GC 487; COL 211, 258, 316, FE 428; GC 544, 678 (ML 362); MB 77; MYP 363; PP 33, 600; SC 10; SD 102; ISM 311; 2T 135 (1TT 210); 6T 283 (2TT 521); TM 265
4:8-13 TM 94
4:9 ISM 311, 319, 323-4, 340, 349, 385
4:10 AA 38, 334; COL 189; CT 268-9; DA 49, FE 283, PP 279; ISM 155, 240-1, 384; 7T 31; TM 245, 456
4:11 COL 245; MH 460; SL 54; 8T 320
4:12 CD 210-1; DA 505; 5T 85; 8T 137 (CH 309), 265 (SD 21; 3TT 263)
4:15 SD 189; 4T 555 (CH 400)
4:16 AA 560; CT 211; CG 487; DA 816; FE 281, 283; GC 467; PP 33, 600; MB 18 (SD 304), 42, 77, 104-5, 115; MYP 363; 3T 528; TM 265
4:17 IT 287 (SD 372), 531
4:17, 18 AA 552
4:18 SD 51, 193
4:19 AA 551; COL 189, 384 (WM 82); GC 124; ISM 374; 2T 115
4:19 RV MB 22 (SD 305); SC 59
4:19, 20 SL 54
4:20, 21 DA 505; 3T 60; 4T 224
5:1 SL 82
5:1, 2 AH 99
5:2, 3 6BC 1079; COL 283
5:3 GC 436; 468; ML 250; PP 154; SC 60, SL 81, ISM 253
5:4 CH 592, CT 182; GC 477 (ML 251); GW 259; LS 226; MB 12, 144; MM 218; PP 513; ISM 335, 381; 2T 140 (ML 9); 4T 279, 346, 7T 169 (3TT 169)
5:10 AA 512; SC 112; SR 319
5:11, 12 COL 259; SD 299
5:14, 15 AA 552; CH 576; COL 148; DA 200, 206, Ed 258 (MYP 252); GC 261; MH 70, 230 (GW 218); PK 157-8; 2T 149 (CH 379); ITT 215; TM 484
5:20 TM 199

The Second Epistle of **JOHN**

INTRODUCTION

1. TITLE

In the ancient Greek manuscripts the title is simply *Ioannou B*, literally, "Of John 2." See on the Title of the First Epistle. No external evidence enables us to decide whether the present letter is second in order of writing, but from a comparison of the contents of the three epistles credited to John, it seems likely that the second was written after the first. The second appears to refer to the contents of the first in a manner that is natural if the writer had already penned the longer letter, but which would be strange if the shorter were written first (cf. 2 John 5-7, 9, 12 with 1 John 1:4; 2:4, 5, 7, 18; 5: 10-12).

2. AUTHORSHIP

To a certain extent the question of authorship is settled by the first two words of the epistle, "the elder," but the identity of "the elder" still calls for discussion. Scholarly consensus favors John as the author, and it is generally agreed that the title "elder" is singularly fitting for the aged apostle who lingered long after his fellow disciples had died. If John were writing to an individual or a group with whom he was well acquainted, there would be no need for other identification beyond the affectionate title by which he was already known to his readers.

The identification of "the elder" largely depends on the relationship that is found to exist between the second and first epistles, and between them and the Fourth Gospel. The obvious similarities between the second and first letters suggest a common authorship. The word "antichrist" occurs only in v. 7 and in 1 John 2:18, 22; 4:3. For similarity in phraseology, cf. "walking in truth" (2 John 4) with "walk in the light" (1 John 1:7); "a new commandment" (2 John 5; 1 John 2:8); "love one another" (2 John 5; 1 John 3:11); "he hath both the Father and the Son" (2 John 9) with "he that hath the Son" (1 John 5:12). As outlined in the Introduction to the First Epistle, there are valid reasons for accepting the apostle John as the author of that letter as well as of the Gospel. If those reasons be accepted, John may also be taken to be the author of the present epistle.

3. HISTORICAL SETTING

For reasons given above, it seems probable that this letter was written after the first epistle, and, if John be accepted as the author, soon after the first letter, in view of the apostle's age (See Introduction to the First Epistle). The additional factor brought to light by the second epistle is that false teachers were taking advantage of Christian hospitality to disseminate erroneous doctrine.

4. THEME

Even a casual reading of the epistle will reveal its intimate nature. It is indeed a personal letter, but whether it is addressed to an individual or to a group depends on the interpretation given to the phrase "the elect lady and her children" (see on v. 1). Within these limits, the theme of the epistle is one of satisfaction with the spiritual state of the readers, encouragement for them in the Christian way, warning against false teachers, and suggestions for dealing with the deceivers. The letter reveals the writer's tender, loving spirit, and the beauty of spiritual intimacy that could exist between fellow believers in the early church.

It has been suggested that the almost identical length of the second and third epistles was determined by the size of the papyrus sheet then commonly used.

5. OUTLINE

So brief a letter, touching upon so many different topics, must be divided into very small units in order to list the subjects it contains. However, there are three main sections in the epistle.

I. Introduction, 1-3.

- A. Salutation, 1a.
- B. The tie that binds, 1a, 2.
- C. Benediction, 3.

II. Message, 4-11.

- A. Praise for faithfulness, 4.
- B. Exhortation to continue in love, 5, 6.
- C. Warning against false teachers, 7-11.
 - 1. Warning against deceivers, 7, 8.
 - 2. Results of continued friendship with deceivers, 9.
 - 3. How to deal with heretical teachers, 10, 11.

III. Conclusion, 12, 13.

- A. Holy of an early meeting, 12.
- B. Greetings from friends or relatives, 13.

2 JOHN

Introduction (1-3)

Salutation: The Tie That Binds

- 1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;
- 2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

Benediction

- 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Message (4-11)

Praise for Faithfulness

- 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

Exhortation to Continue in Love

- 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.
- 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

1 1 Pe 5:1; 3 Jn 1:2
Jn 5:2; Jn 13; Lk 1:3;
Eph 1:1-5; 1 Th 1:3-4;
1 Jn 2:21
2 1 Co 9:23; 2 Co
4:5; Jn 15:7; Gal 3:16;
2 Ti 1:5
3 Rom 1:7; 1 Ti 1:2;
1 Jn 2:23-24
4 Pbp 1:10; 1 Th
2:19-20; 1 Th 3:6-10;
3 Jn 3-4; Hos 14:9;
Mal 2:6
5 1 Jn 2:7-8; 1 Jn
5:11; Jn 13:31-35; Jn
15:12; Gal 5:22
6 1 Jn 1:15; Jn 14:21;
Jn 15:10
7 2 Pe 2:1-4; 1 Jn
2:18-22; 1 Jn 4:1
8 Mt 24:1; Mt 24:24-
25; Pbp 2:15-16; Pbp
3:16
9 1 Jn 15:6; 1 Jn 2:22;
24; Jn 7:16-17; Ac
2:42; Col 3:16; Tit
2:10
10 2 Jn 11; Rom
16:7-18; 1 Co 5:11
11 Ps 50:18; Eph
5:11; 1 Th 5:22; Rev
18:4
12 Jn 16:12; 3 Jn
13; Rom 15:24; 1 Co
16:5-7
13 2 Jn 1:1 Pe 5:14

1 Gr. shall be
2 or, gained, some
copies read, ye
have gained, but
that ye, etc.
3 Gr. mouth to
mouth
4 or, your

Warning Against Deceivers

- 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
- 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Results of Continued Friendship with Deceivers

- 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

How to Deal with Heretical Teachers

- 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:
- 11 For he that biddeth him God speed is partaker of his evil deeds.

Conclusion (12, 13)

Holy of An Early Meeting

- 12 Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

Greetings from Friends or Relatives

- 13 The children of thy elect sister greet thee. Amen.

7-11. The Danger of Errors That Crept into the Church.—As the years went by and the number of believers grew, John labored with increasing fidelity and earnestness for his brethren. The times were full of peril for the church. Satanic delusions existed everywhere. By misrepresentation and falsehood the emissaries of Satan sought to arouse opposition against the doctrines of Christ, and in consequence dissensions and heresies were imperiling the church. Some who professed Christ claimed that His love released them from obedience to the law of God. On the other hand, many taught that it was necessary to observe the Jewish customs and ceremonies; that a mere observance of the law, without faith in the blood of Christ, was sufficient for salvation. Some held that Christ was a good man, but denied His divinity. Some who pretended to be true to the cause of God were deceivers, and in practice they denied Christ and His gospel. Living themselves in transgression, they were bringing heresies into the church. Thus many were being led into the mazes of skepticism and delusion.

John was filled with sadness as he saw these poisonous errors creeping into the church. He saw the dangers to which the church was exposed, and he met the emergency with promptness and decision. The epistles of John breathe the spirit of love. It seems as if he wrote with a pen dipped in love. But when he came in contact with those who were breaking the law of God, yet claiming that they were living without sin, he did not hesitate to warn them of their fearful

deception.

Writing to a helper in the gospel work, a woman of good repute and wide influence, he said: "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds."

We are authorized to hold in the same estimation as did the beloved disciple those who claim to abide in Christ while living in transgression of God's law. There exist in these last days evils similar to those that threatened the prosperity of the early church; and the teachings of the apostle John on these points should be carefully heeded. "You must have charity," is the cry heard everywhere, especially from those who profess sanctification. But true charity is too pure to cover an unconfessed sin. While we are to love the souls for whom Christ died, we are to make no compromise with evil. We are not to unite with the rebellious and call this charity. God requires His people in this age of the world to stand for the right as unflinchingly as did John in opposition to soul-destroying errors (AA 553-555).

The Third Epistle of JOHN

INTRODUCTION

1. TITLE

In the ancient Greek manuscripts the title is simply *Joannou G.* literally, "Of John 3." See on the Title of the First Epistle.

2. AUTHORSHIP

Had there been no second epistle, the authorship of the third might have been a matter for considerable dispute. But the similarity in style between the second and third epistles points to a common authorship, so that once John is accepted as the author of the second epistle, he may also be accepted as author of the third.

3. HISTORICAL SETTING

The epistle is clearly a personal letter written to an unidentified Gaius, a faithful Christian who is highly commended for his hospitable charity toward traveling teachers. Two other characters are named: Diotrephes, a contentious leader; and Demetrius, who is possibly one of the traveling teachers. The picture that emerges from what is written about these three men represents an advanced stage of development in the Christian church, and suggests that this epistle was written after the second, and consequently still closer to the end of John's life. The ministry of itinerant preachers, or of visiting brethren, appears to be well established (vs. 5-8); Diotrephes assumes the power to cast from the church, possibly by a form of excommunication (v.10), those of whom he does not personally approve; and the apostle's authority has been undermined by the Diotrephes faction (vs. 9-11). All this points to a development of the situation revealed in the second epistle, and makes the third the last in the trio of letters preserved to us. This is not to say that John wrote no other letters. There is no evidence to prove that the letter referred to in v. 9 was the second epistle, although it is an attractive possibility; and there is

no way of determining the length of time that passed between the writing of the second epistle and that of the third, but it seems probable that the interval was brief, since the letters are so closely related in style and content.

4. THEME

This is simple and direct. Whereas the second epistle was written to warn against itinerant false teachers, this one is sent to oppose the schismatic tendencies exemplified by the actions of Diotrephes.

It is probable that Diotrephes was the elder of the church and that he had accepted some of the false teachings of the Gnostics. When John wrote to the churches to rebuke such false teaching, Diotrephes appears to have refused to read the letter to the members (v. 9). Visiting ministers who may have been sent by John were also refused a hearing, and those who listened to them privately were signally disfellowshipped by this arrogant man.

By writing to Gaius, John endeavors to ensure the delivery of his message to the loyal members. He may have been preparing them to accept a change of church elders when he should come and "remember" the deeds of Diotrephes (v. 10).

The same spirit of tender personal affection is evinced in this letter as in the apostle's other writings, and, over and above the immediate purpose of the epistle, there shines the beauty of the apostle's own character and the inspiration that he brings to his readers in all ages.

5. OUTLINE

I. Introduction, 1.

II. Message, 2-12.

- A. Good wishes and satisfaction, 2-4.
- B. Hospitality praised, 5-8.
- C. Hostility opposed, 9, 10.
- D. A lesson and recommendation, 11, 12.

III. Conclusion, 13, 14.

3 JOHN

Introduction

- 1 The elder unto the wellbeloved Gaius, whom I love 'in the truth.

Message (2-12)

Good Wishes and Satisfaction

- 2 Beloved, I 'wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.
3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.
4 I have no greater joy than to hear that my children walk in truth.

Hospitality Praised

- 5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;
6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey 'after a godly sort, thou shalt do well:
7 Because that for his name's sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

1 2 Jn 1; Ac 19:29; Ac 20:4, 1 Co 1:14;
3 3 Jn 1; 2 Jn 4; Php 1:4; 1 Th 2:19-20; Rom 18:9;
4 Pr 23:24; Isa 8:18; 1 Co 4:15; Gal 4:19; Phil 10;
5 Mt 23:45; Lk 12:42; Lk 16:10-12; 2 Co 4:1-5;
6 3 Jn 12; Phil 5-7; Ac 15:3; Ac 21:5; Rom 15:24;
7 Ac 8:1; Ac 9:16;
8 10 1 Co 5:1-5; 2 Co 10:1-11; 2 Co 13:2; Pr 10:8;
11 Ex 25:2; Ps 57:27; Pr 12:11; Isa 1:16-17;
12 Ac 10:22; Ac 22:12; 1 Th 4:12; 1 Ti 3:7; Jn 19:35;
13 Ge 43:23; Da 4:1; Gal 5:16; Eph 6:23; 1 Pe 5:14.

1 or, truly

2 or, pray

3 Gr. worthy of God

4 Gr. mouth to mouth

Hostility Opposed

- 9 I wrote unto the church: but Diotrefes, who loveth to have the preeminence among them, receiveth us not.
10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbid them that would, and casteth them out of the church.

A Lesson and Recommendation

- 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.
12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

Conclusion

- 13 I had many things to write, but I will not with ink and pen write unto thee:
14 But I trust I shall shortly see thee, and we shall speak 'face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

2. Body and Mind to Be Sound.—Our work is to be practical. We are to remember that man has a body as well as a soul to save. Our work includes far more than standing before the people to preach to them. In our work we are to minister to the physical infirmities of those with whom we are brought in contact. We are to present the principles of health reform, impressing our hearers with the thought that they have a part to act in keeping themselves in health.

The body must be kept in a healthy condition in order that the soul may be in health. The condition of the body affects the condition of the soul. He who would have physical and spiritual strength must educate his appetite in right lines. He must be careful not to burden the soul by overtaxing his physical or spiritual powers. Faithful adherence to right principles in eating, drinking, and dressing is a duty that God has laid upon human beings.

The Lord desires us to obey the laws of health and life. He holds each one responsible to care properly for his body, that it may be kept in health (Letter 123, 1905).

The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him.

Sickness, suffering, and death are work of an antago-

nistic power. Satan is the destroyer; God is the restorer.

The words spoken to Israel are true today of those who recover health of body or health of soul. "I am the Lord that healeth thee." Exodus 15:26.

The desire of God for every human being is expressed in the words, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

He it is who "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Psalm 103:3,4.

When Christ healed disease, He warned many of the afflicted ones, "Sin no more, lest a worse thing come unto thee." John 5:14. Thus He taught that they had brought disease upon themselves by transgressing the laws of God, and that health could be preserved only by obedience.

The physician should teach his patients that they are to cooperate with God in the work of restoration. The physician has a continually increasing realization of the fact that disease is the result of sin. He knows that the laws of nature, as truly as the precepts of the Decalogue, are divine, and that only in obedience to them can health be recovered or preserved. He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind (MH 113).

Scripture Index to the Ellen G. White Writings

1 Mt 24:2 (ST 245)
12 Ev 261; Mt 113 (CH 168; ML

135; MM 11), 288 (CG 398; CH
91; CT 303; ML 145, MYP 352);

SD 171, 200; TT 51, 65 (CH 428;
3TT 105); 9T 153 (CD 36; CH

127; 3TT 353); WM 117
1:3 SD 200

The General Epistle of JUDE

INTRODUCTION

THE GENERAL EPISTLE OF JUDE

In the earliest Greek manuscripts the title of this epistle is simply *Ioudas* ("Judas," or "Jude"). The words "The General Epistle of," found in the KJV, refer to the fact that this letter is addressed, not to any specific individual, or church, or group of churches, but "to them [that is, all] that are sanctified" (see on v. 1). For the same reason it is sometimes called a "catholic epistle," in the sense that "catholic" means "universal."

2. AUTHORSHIP

The writer calls himself "Jude, the servant of Jesus Christ, and brother of James" (v. 1), and there is no reason to doubt the identification, though the words may be interpreted in more than one way.

In the NT several men by the name of Judas are mentioned. These are Judas Iscariot (Mark 3:19), Judas "not Iscariot" (see on John 14:22), Judas of Galilee (Acts 5:37), Judas of Damascus (Acts 9:11), Judas surnamed Barsabas (Acts 15:22), and Judas (Judas) who, as were James, Joseph, and Simon, was a brother of Jesus (see on Mark 6:3). It is generally agreed that James, the Lord's brother, is the James who presided at the Council of Jerusalem (see on Acts 12:17; 15:13) and who possibly also later wrote the Epistle of James (see Introduction to the book). The writer of Jude, therefore, may well have been the brother of this James, and thus a brother of the Lord Jesus. This relationship would tend to make him prominent in the church and to give him the degree of authority reflected in his epistle. That he does not openly claim his family connection with the Lord, but calls himself "the servant of Jesus Christ" (Jude 1), may be accounted for by a sense of delicate reticence that would prohibit him from making capital of his relationship with Jesus.

3. HISTORICAL SETTING

The epistle contains no direct statement concerning the circumstances that led to its being written, and no clue as to the congregation to which it was addressed, but certain information can be deduced from its contents. It is clear that

disruptive elements had crept into the church (vs. 4, 8, etc.) and drawn many away from the purity of the gospel. Allusions in Colossians, the pastoral epistles, and Revelation indicate that Gnostic heresies had begun to come into the churches of Asia Minor. It is therefore possible that Jude's letter was addressed to these churches.

An interesting question is raised by the fact that much of Jude's material is found also in 2 Peter (cf. Jude 4-18 with 2 Peter 2:1 to 3:3). Not only the same thoughts, but in many instances the same words are used, with some words quite unusual. Did Jude borrow from 2 Peter, Peter from Jude, or did they both borrow from a common but unknown source? This question cannot be answered with finality. Most Biblical scholars think that Jude is the earlier of the two letters, since it would be difficult to explain why Jude would write a letter at all if he had little to say beyond what was already well expressed in 2 Peter. These scholars assert that it is easy to explain how Peter might have used thoughts expressed in Jude's brief epistle, and then have added material to it. Literary studies show that the shorter of two similar works is usually the earlier. However, a minority of scholars defends the priority of 2 Peter over that of Jude. Among the reasons set forth are the following: (1) 2 Peter 2:1 speaks of the future appearance of false teachers whereas Jude gives the impression that these teachers are already at work (Jude 4). (2) Jude speaks of the warning about the coming of skeptics as being in the past (vs. 17, 18), whereas Peter utters a current warning (2 Peter 3:3).

The arguments on either side are not sufficiently decisive to determine which of the two epistles, Jude or 2 Peter, was the earlier (cf. Vol. V, p. 186). For this reason it is impossible to date Jude's letter. If written before 2 Peter it must have been composed before A.D. 67, the probable year of Peter's death; if Jude followed 2 Peter, it may have been written between the years A.D. 70 and 85.

4. THEME

From v. 3 it would appear that the author intended to write a regular pastoral epistle to confirm the believers in their Christian faith, but news of the havoc being wrought by libertine teachers led him, under the guidance of the Divine Spirit, to change his original plan and to urge his

readers to a bold defense of the faith. To encourage them in such work he unmasks the deceivers, shows their connections with earlier rebels against divine authority, and exhorts his flock to avoid these deceivers and to concentrate on preparation to meet their Lord in glory. For an understanding of the contents of the epistle frequent reference to and comparison with 2 Peter is necessary.

5. OUTLINE

I. Salutation, 1, 2.

II. The Occasion for Writing, 3, 4.

III. Historical Warnings Against Backsliding, 5-7.

A. The Israelites, 5.

B. The angels, 6.

C. Sodom and Gomorrah, 7.

IV. The Defiant Attitude of Sinners, 8-11.

V. The Fruitlessness of Sin, 12, 13.

VI. The Certainty of the Doom of the Ungodly, 14-16.

A. Prophesied long before, 14, 15.

B. Their fitness for destruction, 16.

VII. The Crisis Foretold, 17-19.

VIII. Conclusion, 20-25.

A. Exhortation, 20-23.

1. Personal application to the believers, 20, 21.

2. Responsibility toward others, 22, 23.

B. The ascription of praise, 24, 25.

JUDE

Salutation

- 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:
- 2 Mercy unto you, and peace and love, be multiplied.

The Occasion for Writing

- 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
- 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

Historical Warnings Against Backsliding (5-7)

The Israelites

- 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

The Angels

- 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

Sodom and Gomorrah

- 7 Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

The Defiant Attitude of Sinners

1 Mt 10:3; Mk 3:18;

Lk 6:16; Jn 1:1-22; Ac 1:1-15; Jn 12:26; Ac 27:25; Rom 1:4; 2 Pe 1:1.

2 Rom 1:7; 1 Pe 1:2; 2 Pe 1:2; Rev 1:4.

3 Rom 15:15-16; Gal 6:11; 1 Pe 5:12; 2 Pe 1:12-15; 2 Pe 3:1; Isa 45:17-22; Ac 4:12.

4 Mt 13:25; Ac 15:24; Gal 2:4; Eph 4:14; 2 Ti 5:6.

5 Rom 15:15; 2 Pe 1:12-15; 2 Pe 3:1; 1 Co 10:13-12.

6 Jn 8:10; Eph 6:12; Mt 25:41; 2 Pe 2:4; Mt 8:29.

7 Ge 13:13; Ge 18:20; Ge 19:24-26; Dt 29:24.

8 Jer 34:25-28; 1 Co 3:17; 1 Ti 1:10; 2 Pe 2:10-12.

9 Da 10:15; Da 10:21; Da 12:1; Rev 12:7; 1 Th 2:16.

10 2 Pe 2:12; Rom 1:21-22.

11 Isa 59; Isa 3:11; Jer 13:27; Eze 13:3; Zec 11:17.

12 2 Pe 2:13-14; 1 Co 11:21-22; Ps 78:29-31.

13 Ps 65:7; Ps 93:3-4; Isa 57:20; Jer 5:22-23; Php 3:19; 2 Ti 4:13.

14 Ge 5:18; Ge 5:24; 1 Ch 1:3; Heb 11:5-6.

15 Ps 9:7-8; Ps 37:6; Ps 50:1-6; Ps 98:9; Ps 109:9.

16 Nu 14:36; Nu 16:11; Dt 1:27; Ps 106:25; Isa 29:24; Lk 5:30; Lk 15:2; Lk 19:7.

- 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

- 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

- 10 But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

- 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

The Fruitlessness of Sin

- 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots:

- 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

The Certainty of the Doom of the Ungodly (14-16)

Propheesied Long Before

- 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

- 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Their Fitness for Destruction

- 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words.

4. See EGW on Rev. 2:6.

9 (Isa. 49:24, 25). **Christ's Right to Free the Captives.**—What right had Christ to take the captives out of the enemy's hands?—the right of having made a sacrifice that satisfies the principles of justice by which the kingdom of heaven is governed. He came to this earth as the Redeemer of the lost race, to conquer the wily foe, and, by His steadfast allegiance to right, to save all who accept Him as their Saviour. On the cross of Calvary He paid the redemption price of the race. And thus He gained the right to take the captives from the grasp of the great deceiver, who, by a lie framed against the government of God, caused the fall of man, and thus forfeited all claim to be called a loyal subject of God's glorious everlasting kingdom (ST Sept. 30, 1903).

The False Claims of Satan.—Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they

have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind, therefore he accuses them before God, and claims that the power of God shall not be imparted to them (RH June 20, 1893).

15 (Eccl. 12:13, 14; see EGW on Gen. 6:3; Rom. 3:19). **Every Action Weighed in the Scales.**—[Jude 14, 15; Eccl. 12:13, 14 quoted in part.] God places every action in the scale. What a scene it will be! What impressions will be made regarding the holy character of God and the terrible enormity of sin, when the judgment, based on the law, is carried forward in the presence of all the worlds! Then before the mind of the unrepentant sinner there will be opened all the sins that he has committed, and he will see and understand the aggregate of sin and his own guilt.

When the loyal overcomers are crowned, God would

having men's persons in admiration because of advantage.

The Crisis Foretold

- 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;
- 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.
- 19 These be they who separate themselves, sensual, having not the Spirit.

Exhortation (20-23)

Personal Application to the Believers

- 20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

17 Mal 4:4; Ac 20:35; Eph 2:20; Eph 4:1; 18 Ac 20:29; 1 Ti 4:1-2; 2 Ti 3:1-5; 19 Pr 18:1; Isa 65:5; Eze 11:7; Hos 4:11; 20 Ac 9:31; Rom 15:2; 1 Co 1:8; 21 Jude 24; Jn 14:21; Jn 15:9-10; Ac 11:24; 1 Jn 4:16; 23 Rom 11:14; 1 Co 5:3-5; 2 Co 7:10-12; 1 Ti 4:16; Zec 3:2; 1 Co 5:15; Am 1:11; Lev 13:47-59; 24 Jude 21; Jn 10:29-30; Rom 8:31; Rom 14:1; Rom 16:25-27; Eph 3:20; 2 Ti 4:18; 2 Co 4:14; 25 Ps 104:24; Ps 147:5; Rom 11:33; Rom 16:27; Eph 1:8; Eph 3:10; 1 Ti 1:17; Ps 78:20; Isa 12:2.

- 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Responsibility Toward Others

- 22 And of some have compassion, making a difference:
- 23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

The Ascription of Praise

- 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.
- 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

have present all who have transgressed His law and broken their covenant with Him. And not one of the righteous will be absent. They see in the Judge, Christ Jesus, the One whom every sinner has crucified. The Son of man shall come in His glory, and before Him shall be gathered all nations. The Father judgeth no man, but hath committed all judgment to the Son (Ms 77, 1906).

20-25. Most Earnest Work to Be Done.—The instruction given by Jude from verse twenty to the close of the chapter, will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ. No one-sided extravagance is to be revealed, no indolence of

shiftlessness is to be indulged. We are not to ignore any man's individuality, or in any way to justify cool-headed criticism or selfish practice.

This scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire, there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ His method of saving souls (Letter 7, 1895).

24. See EGW on Rev. 2:1-5.

Scripture Index to the Ellen G. White Writings

1:3 AA 431, 508 (ML 325); 7BC 952, 982; Ev 361; EW 226-7; GC 51, 64, 253, 298; GW 264; MM 22; ISM 197; 2SM 25, 98, 114; ST 16, 525; HT 198-9 (CH 358-9), 211; TM 414

1:4 7BC 957

1:6 GC 548, 661; MM 111; TM 145

1:7 1BC 1090; CH 110 (CD 147); EW 15; GC 269, 543; GW 126 (Ev 678); PK 297; PP 162-7; ASG-a 121 (CD 60); 3T 162, 561 (CD 153); Te 144; 5T 78 (CG 449); 9T

89 (3TT 326); TM 457

1:9 AH 477; 7BC 952-3; DA 135, 421; EW 164 (SR 207); MB 57; PP 478-9; ASG-a 58; SR 173-4; IT 626, 659; 3T 220 (Ev 163); 9T 68, 239 (CW 59; GW 324-5), 242 (CW 61-2; GW 327); TM 222, 249

1:11 PP 81, 439; ASG-a 49; 2SM 332-3

1:12 1T 527; 2T 376; 4T 335; TM 81

1:13 1T 327, 414 (1TT 163); 4T 74

(1TT 461)

1:14, 15 1BC 1088; DA 634 (CHS 96); Ev 77-8; GC 299, 426, 548-9; GW 52; PP 85-6, 393; SR 57-61; 6T 392 (3TT 43); HT 330; TM 230

1:14-16 3SG 55-7

1:15 6BC 1069; 7BC 953, 986

1:16 1T 475

1:20 7T 184 (3TT 173); 8T 243 (3TT 247)

1:20, 21 SC 97

1:20-23 6T 280 (2TT 518)

1:20-25 7BC 953

1:21 CT 191; 2T 398; 7T 201 (3TT 185)

1:21-23 7T 268; CT 253

1:22 MH 178 (Te 116); 4T 221

1:22, 23 COL 236; Ev 368; IT 382 (Ev 259); 2T 220, 673; 3T 108, 270, 420; 5T 255; TM 122

1:23 Ev 214; EW 120; IT 152; HT 174

1:24 DA 632; Ed 309; GC 646 (ML 351); MB 42, MYP 121

THE REVELATION

St. John the Divine

INTRODUCTION

1. TITLE

The earliest extant Greek manuscripts, as well as the writings of several Church Fathers beginning with Irenaeus (c. A.D. 130-c. 202), entitle this book simply "Apocalypse of John." Later, medieval manuscripts elaborated the title to "Apocalypse of John the Theologian and Evangelist" and "Apocalypse of St. John the Theologian." The name as it stands in the KJV is a variant English rendering of this last title. The Greek word *apokalupsis*, "apocalypse," "revelation," means literally, "an unveiling," and in religious literature, especially, an unveiling of the future. The apocalyptic was a characteristic literary form among the Jews of the intertestamental and early Christian periods, and also among certain writers of the primitive church (see below on "theme").

2. AUTHORSHIP

The author of the Revelation repeatedly identifies himself as "John" (chs. 1:1, 4, 9; 21:2; 22:8). The Greek form of this name, *Ioannes* (see on Luke 1:13), represents the common Hebrew name *Yochanan*, "Johanan," which appears numerous times in the later books of the OT, the Apocrypha, and Josephus. This identifies the author as a Jew.

Various evidences clearly indicate that the name John was that of the author, and not a pseudonym, such as many Jewish and early Christian apocalyptic works bore. First is the fact that, in identifying himself as John, the author of the Revelation makes no attempt to establish himself as holding any position in the church. Various Jewish and Christian apocalypses are attributed to Hebrew patriarchs and prophets and to Christian apostles. If the Revelation were also pseudonymous, it would be expected that its author would attempt to identify himself specifically as an apostle. But the simple statement of the author that his name is John, "your brother" (Rev. 1:9; cf. Peter's reference to Paul, 2 Peter 3:15), is testimony that he is giving his true name. Obviously the writer was so well known to the churches that his name alone was sufficient to identify him and to lend credence to his record of the visions he had seen.

Furthermore, it appears that the practice of pseudonymity did not flourish when the exercise of the gift of prophecy was vigorous. On the other

hand, during the intertestamental period, when, so far as we know, there was no recognized prophet among the Jews, religious writers often felt it necessary to attach the name of some ancient personage of high repute to their work in order to gain for it general acceptance. There was apparently no true prophet speaking for God, as the OT prophets had done. But with the coming of Christianity the gift of prophecy once more flourished. In the Christian church of the 1st century the supposed need for pseudonymity did not exist. Christians were convinced that their apostles and prophets spoke directly for God. But when the prophetic office among Christians fell into disrepute and finally disappeared in the 2d century, pseudonymous works bearing names of various apostles began to appear (see Vol. VI, pp. 41, 42). In the light of these facts it is reasonable to conclude that the Revelation, coming from the 1st century, is not pseudonymous, but is the work of a man whose real name was John.

Who was this John? The NT mentions several men by this name, the Baptist, the son of Zebedee, who was one of the Twelve, John, who was surnamed Mark, and a certain relative of the high priest Annas (see on Acts 4:6). Obviously the author of the Revelation could not be John the Baptist, for that John died before the crucifixion of Jesus; nor is there any reasonable probability that it was the relative of Annas, of whom there is no indication that he ever became a Christian. Similarly, there is little evidence that John Mark was the author of the Revelation. The style, wording, and approach of the second Gospel are quite different from those of the Revelation, and there is no evidence that anyone in the early church ever seriously connected the Revelation with Mark.

By a process of elimination, John the son of Zebedee and the brother of James is left for consideration. He was not only one of the Twelve but also a member of Jesus' inner circle. Almost unanimously early Christian tradition recognizes him as the author of the Revelation. In fact, every Christian writer until the middle of the 3d century, whose works are extant today and who mentions the matter at all, attributes the Revelation to John the apostle. These writers are Justin Martyr at Rome (c. A.D. 100-c. 165; *Dialogue With Trypho* 81), Irenaeus at Lyons (c. A.D. 130-c. 202; *Against Heresies* iv. 20. 11), Tertullian at Carthage (c. A.D. 160-c. 240; *On Prescription Against Heretics* 36).

Hippolytus at Rome (died c. A.D. 235; *Treatise on Christ and Antichrist* xxxvii), and Clement of Alexandria (died c. A.D. 220; *Who is the Rich Man That Shall Be Saved?* xlii). These testimonies demonstrate the strong and widespread belief in the early church that the author of the Revelation was the apostle John. Furthermore, several early Christian traditions associate the later years of John with the city of Ephesus. Thus Irenaeus (op. cit. iii. 3, 4; ANF, vol. 1, p. 416) declares that in his youth he had seen the aged Polycarp of Smyrna, who "conversed with many who had seen Christ," among them John, who had remained permanently at Ephesus until the days of Trajan (A.D. 98-117). Polycrates (A.D. 130-c. 200), bishop of Ephesus, the eighth of his family to be a Christian bishop, testifies that the John "who reclined on the Lord's bosom, . . . he rests at Ephesus" (*Epistle to Victor and the Roman Church Concerning the Day of Keeping the Passover*; ANF, vol. 8, p. 773). These statements coincide with the fact that John addresses himself to Ephesus and the other churches of Asia (Rev. 1:4, 11).

The only testimony during this period that would seem to discount the view that the author of the Revelation was the apostle John comes from the early Christian Father Papias (died c. A.D. 163). The works of Papias are lost, and all that is extant from his works is contained in highly fragmentary form in quotations preserved by later writers. Two of these relate to John's death. One, a manuscript from the 7th or 8th century A.D., which appears to be an epitome of the Chronicle by Philip of Side (5th century), declares: "Papias in his second book says that John the Divine and James his brother were slain by the Jews" (in R. H. Charles, *Revelation* [International Critical Commentary], vol. 1, p. xlvi). Similarly, a manuscript of the Chronicle of Georgius Hamartolus (C. A.D. 860) says, "For Papias, the bishop of Hierapolis, being an eyewitness of this, in the second book of the Lord's sayings, says that he [John] was destroyed, by the Jews, plainly fulfilling, with his brother, Christ's prediction concerning them" (Greek text in H. B. Swete, *The apocalypse of St. John*, p. clxxv).

At first sight these quotations would seem to indicate that a Christian official living in the late 1st and early 2d centuries and in the vicinity of Ephesus testified that the apostle John was, like his brother, killed by the Jews too early to have written the Revelation in the time of either Nero or Domitian, the periods in which scholars usually place it (see below on "historical setting"). On closer scrutiny, however, several questions must be raised in regard to these quotations. The fact that the passage from the Oxford manuscript refers to John as "the theologian" indicates that the quotation has undergone some modification by a medieval scribe, for this title is not applied to John in any extant Bible manuscript before the 8th century, and it is virtually inconceivable that Papias

could have used it. The second quotation, from Georgius Hamartolus, is found in only one manuscript of that writer. Other manuscripts of his work say simply that John died in peace, but apparently they do not quote Papias at all. Consequently it is difficult to know just what Papias said regarding the death of John. If he did write that John, like James, was killed by the Jews, by no means does it follow that their deaths occurred at, or even near, the same time. The Revelation itself reveals that at the time of its writing the Jews still were causing difficulty for Christians, and if John did finally suffer a martyr's death, it may well have been the result of Jewish machinations.

A third quotation from Papias is recorded by the church historian Eusebius (d.A.D. 340):

"And I shall not hesitate to append to the interpretations all that I ever learnt well from the presbyters and remember well, for of their truth I am confident.... But if ever anyone came who had followed the presbyters, I inquired into the words of the presbyters, what Andrew or Peter or Philip or Thomas or James or John or Matthew, or any other of the Lord's disciples, had said [Gr. *eipen*], and what Aristion and the presbyter John, the Lord's disciples, were saying [Gr. *legousin*]. For I did not suppose that information from books would help me so much as the word of a living and surviving voice" (*Ecclesiastical History* iii. 39. 3, 4; Loeb ed., vol. 1, pp. 291, 293).

This passage has been the subject of much conjecture. Eusebius interpreted it to mean that there were two men by the name of John who had lived in Asia in the late 1st century—the apostle, and another man who was a presbyter, or elder. Eusebius' opinion was that this latter man was the one whom Papias had known personally and that it was he who had written the Revelation, whereas the apostle had been the author of the Gospel.

It is possible, however, to interpret Papias' words in another way. As the German New Testament scholar Zahn (*Introduction to the New Testament*, 2d ed., vol. 2, pp. 451-453) has pointed out, in Papias' statement there is no real distinction made between presbyters and apostles. Papias says that he "inquired into the words of the presbyters," and immediately goes on to list apostles; then when he mentions "the presbyter John" he identifies him at once as one of "the Lord's disciples." The real distinction between the two groups he mentions lies in the words *eipen*, "said," and *legousin*, "were saying," which suggests that those in the first group mentioned were disciples of Jesus who had lived and borne their testimony before Papias' time, whereas those in the second group were still living, and available for information in his day. If Irenaeus' testimony is accepted, the apostle John would be included in both groups, and so might conceivably be mentioned twice.

Eusebius' effort to derive two Johns from Papias' statement is made more understandable by the fact that his conclusions were influenced by the work of Dionysius, bishop of Alexandria (d. A.D. 265; see Eusebius op. cit. vii. 24, 25). In reaction against some Christians who were stressing a literal millennium, Dionysius wrote a work entitled *4 Treatise on the Promises*, in which he sought to show by scholarly arguments that the Revelation was not written by the apostle John, but by another man of the same name. Dionysius is the first Church Father to question the apostolic authorship of the Revelation, and his arguments have remained the classic ones for those scholars who share his point of view.

Dionysius centered his criticisms chiefly about the fact that there are obvious differences between the language of the Gospel and that of the Revelation. The vocabularies of the two books portray marked differences; a number of words that occur with particular frequency in one are found but infrequently in the other. The following examples are particularly striking: *kosmos*, "world," appears in John 79 times, but in the Revelation only 3 times; *aletheia*, "truth," in John 5 times, in the Revelation not at all; *phos*, "light," in John 22 times, in the Revelation 3 times; *agapao*, "to love," in John 37 times, in the Revelation 4 times; *pisteuo*, "to believe," in John 100 times, in the Revelation not at all; *alla*, "but," in John more than 100 times, in the Revelation 13 times; *enopion*, "before," in John once, in the Revelation 36 times; *emos*, "mine," in John 42 times, in the Revelation once. In referring to Christ as "the Lamb," the Gospel always uses the word *amnos*, whereas the Revelation always uses *arnion*, both of which mean "lamb." In the Gospel, Jerusalem is always *Hierosoloma*, whereas in the Revelation it is consistently *Hierusalem*.

Dionysius also pointed out the fact that the Greek of the Gospel of John is correct and idiomatic, whereas that of the Revelation contains a number of passages that are unusual and cannot be explained in terms of correct Greek grammar and syntax. In view of these marked differences between the Gospel and the Revelation, Dionysius concluded that they were not by the same author. These criticisms appear to have had a wide influence upon the thinking of the Eastern Church in regard to the apostolicity, and therefore the canonicity, of the Revelation. Not only did Eusebius record the details of Dionysius' arguments, but he sought to establish them further by the passage from Papias quoted above. Similarly, in regard to the canonicity of Revelation, he reported:

Of the writings of John in addition to the gospel the first of his epistles has been accepted without controversy by ancients and modern alike but the other two are disputed, and as to the Revelation there have been many advocate of either opinion

up to the present (op. cit. iii. 24, 17, 18; Loeb., vol. 1, pp. 255, 257).

Although the evidence adduced by Dionysius to indicate two Johns is weighty, several other facts must be considered before a judgment is made. The view of Dionysius and Eusebius rests chiefly on two points—the ambiguous quotation from Papias, and Dionysius' arguments from linguistic differences between the Gospel and the Revelation. Although it cannot be proved that Papias did not refer to two different men by the name of John, if he did, his testimony—in so far as it may be used as evidence for the nonapostolic authorship of the Revelation—is contradicted by a half dozen other Church Fathers. Particularly important in this regard are the statements of Irenaeus, who himself had personal contact with Polycarp, a contemporary of both John and Papias. He seems to have known of only one John, the apostle, and states clearly that this one wrote the Revelation. In view of this, it seems reasonable to conclude that Papias' ambiguous statement must not be pressed strongly as proof of the existence of two Johns.

The linguistic differences between the Gospel and the Revelation are significant. Although differences in subject matter and style, which obviously exist between the two books, may account to some extent for the divergent vocabularies, one writer does not ordinarily vary so widely in his use of such words as *alla*, *enopion*, and *emos*. Regardless of subject matter or literary form, the same writer commonly uses or omits such words quite unconsciously. When two works vary as widely as do the Gospel and the Revelation in the employment of these words, it may seem difficult at first to think that they represent the work of the same writer.

However, this fact in itself does not necessarily mean that John was not the author of both works. The circumstances under which the two books seem to have been written may reasonably account for such differences as exist. In the Revelation, John declares that he received his visions while he "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus" (ch. 1:9). That John was an exile there would imply that he was forced to rely upon his own linguistic abilities in the composition of the Revelation. Therefore it is not surprising that the language of this book is not always idiomatic, that Semiticisms sometimes shine through the Greek, and that its author was not at all times sure of his grammar. Such a situation is quite in keeping with the circumstances under which John is known to have written the Revelation. Furthermore, the visions were apparently written down as the scenes passed vividly before the prophet's eyes (see ch. 10:4). John may have purposely avoided revision lest the sense of drama be lost.

On the other hand, early Christian tradition incl

cates that the Gospel was written under entirely different conditions. The Muratorian Fragment, composed at Rome probably about A.D. 170—only a few decades after John's disciple Polycarp had visited there—declares:

The fourth of the Gospels is of John, one of the disciples. When encouraged by his fellow-disciples and bishops, he said to them: "Fast together with me the next three days, and whatever shall be revealed to each of us we shall recount to one another." That night it was revealed to Andrew, one of the apostles, that while they all revised, John should narrate it all in his own name (Latin text in S. P. Tregelles, ed., *Canon Muratorianus*, pp. 17, 18).

Although this story obviously has fanciful features, such as the presence of Andrew and other apostles with John at the time he wrote the Gospel, it still may retain a kernel of truth, suggesting that in the composition of the Gospel, John may have had assistance. That this may have been so is indicated also by a statement attributed to Papias, preserved in a 10th-century manuscript:

This Gospel, then, it is clear, was written after the Apocalypse, and was given to the churches in Asia by John, being still in the body, as the bishop of Hierapolis, Papias by name, a beloved disciple of John, who wrote this Gospel with John by dictation, recounts in his *Exoterica*, that is, in the last five books (Latin text in Wordsworth and White, *Novum Testamentum . . . Latine*, vol. 1, pp. 490, 491).

Although the details of this account cannot be taken as proved, these two statements strongly suggest that in the 2d century the idea was abroad that John had composed his Gospel with the assistance of others. In the light of this very early tradition, the statement at the end of his Gospel, "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" (ch. 21:24), would seem to be the affidavit of John's helpers to the truth of his account. If this reconstruction of the evidence is correct, it is not difficult to account for the linguistic and literary differences that exist between the Revelation, written probably when John was alone on Patmos, and the Gospel, written with the help of one or more fellow believers at Ephesus.

To the foregoing evidence may be added the fact that there are certain striking literary parallels between the Revelation and the Gospel of John that suggest identity of authorship. Thus the Revelation speaks of "water of life" (chs. 21:6; 22:17), and the Gospel of "living water" (chs. 4:10; 7:38). The Revelation invites, "Let him that is athirst come" (ch. 22:17), and the Gospel declares, "If any man thirst, let him come" (ch. 7:37). The word *opsis*, "appearance," or "face," is used in the NT only in the Johannine writings (John 7:24; 11:44; Rev. 1:16). The same is true of the expression *terein ton logon*, "keep my saying [or, 'word']"

(John 8:51, 52, 55; 14:23, 24; 15:20; 17:6; 1 John 2:5; Rev. 3:8, 10; 22:7, 9), and *onoma auto*, "his name," literally, "a name to him" (John 1:6; 3:1; Rev. 6:8). Except where direct reference is made to OT symbolism, Christ is characterized as the Lamb only in the Gospel of John and in the Revelation (John 1:29, 36; Rev. 5:6; and 28 other times).

Therefore, although evidence may be presented against the Johannine authorship of the Revelation, it must be recognized that the arguments for the traditional view, that the author of the Revelation was the apostle John, are reasonable and sound. This commentary accepts the traditional view. Compare AA 578-585.

II. HISTORICAL SETTING

Modern scholars are divided as to whether the writing of the Revelation should be assigned to a comparatively early date during the reign of Nero (A.D. 54-68) or to that of Vespasian (A.D. 69-79), or to a later date toward the end of the reign of Domitian (A.D. 81-96).

Generally, those scholars who prefer an early date for the Revelation identify the persecution referred to in the letters to the seven churches as that suffered by Christians under Nero (A.D. 64), or possibly subsequently under Vespasian, although it is not clear to what extent the latter emperor persecuted the church. They believe that the disordered world portrayed by the Revelation reflects the troubles that disturbed the city of Rome from the last years of Nero to the early years of Vespasian. They see in the beast that suffers a deadly wound and is healed (ch. 13:3) and in the beast that "was, and is not; and shall ascend out of the bottomless pit" (ch. 17:8) a representation of Nero, of whom, after his death, a popular legend declared that he would one day reappear. Similarly they see the mystic number 666 (ch. 13:18) as symbolic of Nero Caesar, when spelled in Hebrew consonantal letters (Nrwn Qsr). These evidences have led a number of outstanding scholars to date the Revelation in the late 60's or 70's of the 1st century.

This reasoning, though apparently based on historical incidents, depends for its plausibility on the interpretation given to certain of the statements in the Revelation. But such an interpretation is, of course, subjective, and has not been accepted by many able scholars in the past. Nor is it accepted by this commentary, which believes that the prophecies of the Revelation have an application also to what is beyond the immediate and local situation (cf. on ch. 1:11). Any evidence for the date of the writing of the Revelation must be based primarily, at least, on other kinds of evidence and reasoning.

The testimony of early Christian writers is almost unanimous that the book of Revelation was written

during the reign of Domitian. Irenaeus, who claims to have had a personal connection with John through Polycarp, declares of the Revelation, "For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign" (op. cit. v. 30. 3; ANF, vol. 1, pp. 559, 560). Victorinus (died c. A.D. 303) says, "When John said these things he was in the island of Patmos, condemned to the labour of the mines by Caesar Domitian. There, therefore, he saw the Apocalypse" (*Commentary on the Apocalypse*, on ch. 10:11; ANF, vol. 7, p. 353; see on Rev. 1:9). Eusebius (op. cit. iii. 20. 8, 9) records that John was sent to Patmos by Domitian, and that when those who had been unjustly banished by Domitian were released by his successor, Nerva (A.D. 96-98), the apostle returned to Ephesus.

Such early Christian testimony leads the authors of this commentary to place the writing of the Revelation during the time of Domitian's reign, which ended in A.D. 96.

It is interesting, therefore, to mention briefly something of the conditions existing in the empire particularly as they affect Christians during the time of Domitian. It was under this emperor that the question of emperor worship became, for the first time, a crucial issue for Christians. Nowhere was this more true than in the Roman province of Asia, the area to which the letters to the seven churches were first directed. See on ch. 1:1, 11.

Emperor worship was common in the Near East even before Alexander the Great. He had been deified, and so had his successors. When the Romans conquered the East, their generals and proconsuls were often hailed as deities. This was especially true in the province of Asia, where the Romans had always been popular. It was common to build temples to the goddess Roma, a personification of the spirit of empire, and with her worship was associated that of the emperors. In 195 B.C. a temple was erected to her at Smyrna. In 29 B.C. Augustus granted permission for the building of a temple at Ephesus for the joint worship of Roma and Julius Caesar, and of one at Pergamum for the worship of Roma and himself. This was the first instance of a cult for a living emperor. Augustus did not urge the worship of himself, but in view of the desires of the local people he doubtless considered such worship a wise measure from a political point of view. Gradually, in these cults, the worship of Roma became less important and that of the emperor became the salient feature. Worship of the emperor by no means replaced that of the local gods, but was added, and served as a means of uniting the empire. Rituals in worship of the emperor were not always easily distinguishable from patriotic ceremonies. At the same time the worship of a living emperor was discouraged at Rome, although the Senate did officially deify certain dead emperors.

Gaius Caligula (A.D. 37-41) was the first

emperor to urge the worship of himself. He persecuted the Jews for refusing to worship him, and doubtless would also have directed his wrath at Christians had they been significant enough at the time for his notice. His successors were more lenient on the question and did not persecute for nonconformity.

The next emperor to make an issue over the worship of himself was Domitian (A.D. 81-96). Christianity was as yet without legal recognition by the Roman government but even such a religion as that was not likely to be persecuted by the Romans unless it ran afoul of the law. Now Christianity did just that. Domitian zealously sought to establish his claim to deity in the minds of the populace, and to force his subjects to worship him. Suetonius records that he issued a circular letter in the name of his procurators, beginning with the words, "Our Master and our God bids that this be done" (Domitian xiii. 2; Loeb ed., Suetonius vol. 2, p. 367).

An intriguing passage from the Roman historian Dio (Roman History lxxvii. 14. 1-3; Loeb ed., vol. 8, p. 349) seems to throw some light on this persecution:

And the same year [A.D. 95] Domitian slew, along with many others, Flavius Clemens the consul, although he was a cousin and had to wife Flavia Domitilla, who was also a relative of the emperor's. The charge brought against them both was that of atheism, a charge on which many others who drifted into Jewish ways were condemned. Some of these were put to death, and the rest were at least deprived of their property. Domitilla was merely banished to Pandateria.

Although on first sight this passage seems to record a persecution of Jews (and according to the Jewish historian H. Graetz, Domitian's cousin was a Jewish proselyte [History of the Jews, vol. 2, pp. 387-389]), scholars have suggested that it is really Christianity for which Flavius Clemens and his wife were punished. From the standpoint of a pagan historian not intimately acquainted with Christianity, "Jewish ways" would be a logical description for Christianity, and "atheism" might well represent the refusal of Christians to worship the emperor. Eusebius (op. cit. iii. 18. 4), apparently confusing the relationship between Domitilla and Clemens, says that Domitian exiled a niece of Clemens, named Flavia Domitilla, because she was a Christian. Probably the two references are to the same person, and they suggest that the persecution involved even the imperial family.

Such conditions of persecution for refusal to worship at the emperor's shrine doubtless constitute the immediate background of John's exile to Patmos, and thus of the writing of the book of Revelation. Apparently all the twelve apostles but John were dead, and he was an exile on the isle of Patmos. Christianity had entered its second generation. Most of those who had known the Master

were now in their graves. The church was faced with the fiercest external threat it had yet known, and it needed a new revelation of Jesus Christ. Thus, the visions given to John met a specific need in their own time. Through them heaven was opened to the suffering church, and Christians, who refused to bow to the pomp and circumstance of the emperor, were given reassurance that their Lord, now ascended and standing at the throne of God, infinitely transcended in majesty and power any earthly monarch who might demand their worship. See AA 581-583. For the significance of emperor worship in relation to John's statement regarding the "Lord's day" see on ch. 1:10.

4. THEME

At the very beginning (ch. 1:1) this book announces itself as an apocalypse, an unveiling of the mysteries of the future culminating in the triumph of Jesus Christ. Apocalyptic writings had been a prominent type of Jewish religious literature for more than two centuries. Indeed, the first-known apocalypse, the book of Daniel, appeared at the time of the Babylonian captivity in the 6th century B.C. When the Maccabean wars once more brought political independence to the Jews 400 years later, Messianic expectations looking toward the expected new Jewish kingdom ran high, and gave rise to a body of apocalyptic literature that drew to a greater or less degree on the literary form and symbols of Daniel. When, in the following century, Roman conquest dashed the hopes of the Jews for the realization of a Messianic kingdom through the Hasmonaeans, Messianic expectations became, if anything, more intense as the Jews anticipated a messiah who would overthrow the Romans. During the 1st century B.C. and the 1st century A.D. such hopes continued to provide the incentive for more apocalyptic works.

It is not surprising, then, that in the NT, written largely, if not entirely, by Jews for a church that was chiefly Jewish in its religious background, God would place an apocalypse setting forth the Christian view of the events that would lead up to and usher in the Messianic kingdom. In His messages to men through the prophets God expresses His will in human languages and in literary forms with which the people to whom His messages were originally addressed were familiar.

Although apocalypse is, indeed, prophecy, it differs from other Biblical prophecy (such as that in Isaiah, Jeremiah, Ezekiel, and the Minor Prophets) in several important aspects, and these distinctive features are the earmarks of apocalyptic literature. Particularly significant among these distinguishing characteristics are the following:

1. *The Cosmic Sweep of Apocalyptic.* Whereas most prophecy is concerned largely with national and international problems centering chiefly in the

history of Israel and the glorious future that might have been hers, apocalyptic plays upon the grander stage of the universe, and takes as its central theme the great controversy between God and Christ on the one hand, and Satan on the other.

2. *The Basis of Apocalyptic in Visions and Dreams.* The apocalyptic writer records the dreams and visions granted him while "in the Spirit" (see on ch. 1:10). He is often snatched away and carried to distant places, where he beholds scenes of majesty and grandeur that defy adequate description in human language, and where he converses with angels. Although such experiences are found repeatedly in the other prophets also, they are particularly characteristic of apocalyptic writings; so much so, in fact, that they form virtually the whole content of the apocalyptic sections of Daniel and of the Revelation.

3. *The Use of Allegory in Apocalyptic.* In prophecy, generally speaking, the symbols are concrete object lessons from everyday life; for instance, the potter and the clay (Jer. 18:1-10), the yoke (Jer. 27:2), and the tile (Eze. 4:1, 2). In apocalyptic prophecy, on the other hand, the symbols employed are almost always creatures never seen as such in actual life, such as multiheaded beasts, angels flying in heaven, animals that speak and act with intelligence. Similarly, time periods, though rare in conventional prophecy, are generally given there in literal years (see Jer. 29:10), whereas in Daniel and in the Revelation, time periods repeatedly are used, and usually are to be understood on the basis of the year-day principle.

4. *The Literary Form of Apocalyptic.* Much prophecy is in poetic form, whereas apocalyptic prophecy (and similarly noncanonical literature) is almost entirely in prose, with only an occasional insertion of poetry, particularly in the case of hymns (see Rev. 4:11; 5:9,10; 11:17, 18; 15:3,4; 18:2-24; 19:1, 2, 6-8).

These considerations give point to the rule that to be rightly interpreted apocalyptic writing must be understood in terms of its characteristic literary structure and theological emphasis. Central to its message is the theme of the great controversy, with particular focus upon the cataclysmic end of its world and the establishment of the new. All this is portrayed in highly symbolic language, which may not always admit of exact interpretation (see on Exe. 1:10). In speaking of supernal things, literal language is sometimes utterly inadequate to convey the subtler realities of heaven. In some respects the figurative language of apocalyptic is similar to that of parables, and the same precautions are to be taken in interpreting both.

The book is a revelation of Jesus Christ at work perfecting a people on earth so that they may reflect His flawless character, and guiding His church through the vicissitudes of history toward the accomplishment of His eternal purpose. Here

more completely than elsewhere in Holy Writ the curtain that separates the invisible from the visible is drawn aside in order to reveal, "behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will" (Ed 173).

Revelation consists of four major divisions, or lines of prophecy: (1) the seven churches, chs. 1-3; (2) the seven seals, chs. 4 to 8:1; (3) the seven trumpets, chs. 8:2 to 11; and (4) closing events of the great controversy, chs. 12-22.

Particularly in view of the fact that the language of the book is often highly figurative, it is essential to discover the intent and purpose of the inspired writer, and the meaning the book conveyed to the readers to whom it was originally addressed. Otherwise, the interpretation of its figures, and thus its message, may reflect mere personal opinion. Those first intended readers were Greek-speaking Christians who, whether Jew or Gentile, considered the writings of the OT canon to be the inspired Word of God (see on John 5:39; Acts 24:14; 2 Tim. 3:16,17), and who would be disposed to interpret the new revelation in terms of the old. Accordingly, the following observations and principles will be found useful in an interpretation of the book.

"In the Revelation all the books of the Bible meet and end," and in a special sense, it "is the complement of the book of Daniel" (AA 585). Much of what was sealed in the book of Daniel (see on Dan. 12:4) is unsealed in the book of Revelation, and the two must be studied together. The Revelation contains citations from, or allusions to, 28 of the 39 books of the OT, according to one authority there are 505 such citations and allusions, some 325 of which are to the prophetic books of the OT—Isaiah, Jeremiah, Ezekiel, and Daniel in particular. of the Minor Prophets, references to Zechariah, Joel, Amos, and Hosea are most common. Of the books of the Pentateuch, greatest use is made of Exodus, and of the poetic sections, Psalms (see on Luke 24:44). Some also find reflections from the NT books of Matthew, Luke, 1 and 2 Corinthians, Ephesians, Colossians, and 1 Thessalonians. For illustrations of the way in which John borrows the language and figures of the OT see Additional Note on Rev. 18; see on Isa. 47:1; Jer. 25:12; 50:1; Eze. 26:13. An examination of the citations and allusions makes evident that he translated directly from the Hebrew OT, though at times under the influence of the LXX or a later Greek version.

A clear understanding of these citations and allusions in their historical setting in the OT is the first step toward understanding the passages where they occur in the Revelation. Study may then be given to the context in which John uses them, to ascertain their adapted meaning. In particular this applies to the names of persons and places, and to

things, incidents, and events. Since many of the symbols of the book of Revelation were already known in extant Jewish apocalyptic literature, this literature is sometimes helpful by way of clarifying these symbols. Those familiar with contemporary Roman history will also observe that John's language is often descriptive of the Roman Empire and of the experiences of the church under its sway. Accordingly, a study of Roman history of the period clarifies some otherwise cryptic passages. Finally, attention should be given to contemporary modes of thought and expression, in the light of the cultural background of the time.

In determining the import of the successive scenes that passed before John in vision, it is well to remember that the Revelation was given to guide, comfort, and strengthen the church, not only in his day, but throughout the Christian Era, to the very close of time (see AA 581, 585). Hence the history of the church was foretold for the benefit of, and vital counsel was addressed to, believers of apostolic times, to Christians of future ages, and to those living in the last days of earth's history, in order that all might have an intelligent understanding of the perils and conflicts before them (see AA 583, 581). For instance, the names of the seven churches are symbolic of the church in different periods of history, the local church at Ephesus accordingly became a symbol of the entire Christian fellowship in apostolic times, but the message addressed to it was placed on record for the encouragement of believers in every age (see AA 578, 585).

It is reasonable to conclude that the characterization, of, and admonition to, the church at Ephesus was particularly appropriate to the needs of that church at the time the message was written. It was similarly appropriate to the needs of the entire Christian church in the apostolic age, and thus, in brief, represents the experience of that period of the history of the church. It was recorded for the inspiration and encouragement of believers in every age, for under similar circumstances the same principles apply. By analogy, the same is true of the messages to the other churches. In view of the fact that the focus of each of the four major lines of prophecy is on the closing scenes of earth's history, the messages of the book of Revelation have particular import for the church today.

That a single prophetic passage may embrace more than one fulfillment is evident (see on Deut. 18:15). Some such prophecies have both an immediate and a more remote fulfillment, and in addition contain principles that are generally applicable at all times. Furthermore, "it should be remembered that the promises and the threatenings of God are alike conditional" (EGW MS 1, 1883).

Thus certain predictions that might have met their complete fulfillment at an earlier stage of earth's history have been deferred because of the

failure of the church to measure up to its privileges and opportunities.

5. OUTLINE

I. Prologue, 1:1-3.

II. The Letters to the Seven Churches, 1:4 to 3:22.

- A. Salutation, 1:4-8.
- B. Introduction: the vision of Christ, 1:9-20.
- C. To Ephesus, 2:1-7.
- D. To Smyrna, 2:8-11.
- E. To Pergamum (Pergamos), 2:12-17.
- F. To Thyatira, 2:18-29.
- G. To Sardis, 3:1-6.
- H. To Philadelphia, 3:7-13.
- I. To Laodicea, 3:14-22.

III. The Throne of God and the Book With Seven Seals, 4:1 to 8:1.

- A. The heavenly throne, 4:1-11.
- B. The triumph of the Lamb, 5:1-14.
- C. The first six seals, 6:1-17.
 - 1. The first seal: the white horse, 6:1, 2.
 - 2. The second seal: the red horse, 6:3, 4.
 - 3. The third seal: the black horse, 6:5, 6.
 - 4. The fourth seal: the pale horse, 6:7, 8.
 - 5. The fifth seal: the plea of the martyrs, 6:9-11.
 - 6. The sixth seal: the day of God's wrath, 6:12-17.
- D. The sealing of the 144,000, 7:1-8.
- E. The great multitude, 7:9-17.
- F. The seventh seal: the controversy ended, 8:1.

IV. The Judgments of God: The Seven Trumpets, 8:2 to 11:19.

- A. Introduction, 8:2-6.
- B. The first six trumpets, 8:7 to 9:21.
 - 1. The first trumpet: fire, hail, blood, 8:7.
 - 2. The second trumpet: the burning mountain, 8:8, 9.
 - 3. The third trumpet: the falling star, 8:10, 11.
 - 4. The fourth trumpet: sun, moon, stars smitten, 8:12, 13.
 - 5. The fifth trumpet: locusts, 9:1-12.
 - 6. The sixth trumpet: the angels in the Euphrates, 9:13-21.
- C. The angel with the little book, 10:1-11.
- D. Measuring the temple, 11:1, 2.
- E. The two witnesses, 11:3-14.
- F. The seventh trumpet: the triumph of God,

11:15-19.

V. The Final Conflict of the Great Controversy, 12:1 to 20:15.

- A. Satan makes war upon the remnant people, 12:1 to 13:14.
 - 1. Background of the conflict, 12:1-16.
 - 2. Satan's declaration of war, 12:17.
 - 3. The role of the leopard beast, 13:1-10.
 - 4. The role of the two-horned beast, 13:11-14.
- B. Issues involved in the last conflict, 13:15 to 14:20.
 - 1. Satan's ultimatum to the people of God: the image and mark of the beast, 13:15-18.
 - 2. Triumph of the 144,000 over the beast, its image, and mark, 14:1-5.
 - 3. God's ultimatum to the people of earth: the three angels' messages, 14:6-12.
 - 4. Defeat for those who reject God's final appeal, 14:13-20.
- C. The seven last plagues: divine judgments upon the wicked, 15:1 to 17:18.
 - 1. An affirmation of divine justice, 15:1-4.
 - 2. Preparation for the wrath of God, 15:5 to 16:1.
 - 3. The seven last plagues, 16:2-21.
 - 4. The arraignment of Babylon the great, 17:1-18.
- D. The extermination of evil, 18:1 to 20:15.
 - 1. An affirmation of divine mercy; a final call to leave Babylon, 18:1-4.
 - 2. The end of organized religious opposition: the desolation of Babylon, 18: 5-24.
 - 3. The coronation of Christ as King of kings, 19:1-10.
 - 4. Christ's second advent and conquest of this earth, 19:11-21.
 - 5. The millennium the extermination of sin and sinners, 20:1-15.

VI. The New Earth and Its Inhabitants, 21:1 to 22:5.

- A. The New Jerusalem, 21:1-27.
- B. The river and tree of life, 22:1, 2.
- C. The eternal dominion of the saints, 22:3-5.

V. Epilogue: Admonition and Invitation, 22:6-21.

- A. Reception of the book and its message, 22:6-10.
- B. An appeal to be ready for the coming of Christ, 22:11-21.

REVELATION

Prologue

- 1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:
- 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.
- 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

The Letters to the Seven Churches (1:4-3:22)

Salutation

- 4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;
- 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,
- 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.
- 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.
- 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Introduction: The Vision of Christ

- 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.
- 10 I was in the Spirit on the Lord's day, and

1:1 Da 2:28-29; Am 3:7; Rom 16:25; Gal 1:12; Eph 3:3; Jo 5:32; Jo 8:26
1:2 Rev 1:9; Rev 6:9; Rev 12:11; Rev 12:17
1:4 Rev 1:11; Rev 1:20-21; Rev 2:8; Rev 2:12; Rev 2:18; Rev 3:1; Rev 4:7
1:5 Rev 3:14; Ps 89:46-47; Isa 55:1; Jo 1:11; Jo 18:37; 1 Ti 2:5-9
1:6 Rev 5:10; Rev 20:6; Ex 19:6; Isa 61:6; Rom 12:1; 1 Pe 2:5-9
1:7 Rev 1:14-16; Ps 97:2; Isa 19:1; Da 7:13; Na 1:3; Mt 24:30; Mt 26:63; Mk 14:26; Mk 14:62; Lk 21:27; Ac 1:9-11; 1 Th 1:7; Rev 22:4; Nu 20:17
1:8 Rev 1:11; Rev 1:17; Rev 2:8; Rev 21:6; Isa 41:1
1:9 Rev 2:9-10; Rev 7:14; Jo 16:33; Ac 14:22; Rom 8:17; 1 Co 13:13; Phil 1:7
1:10 Rev 1:12; Mt 17:3; Rev 21:10; Mt 22:14; Ac 10:10
1:11 Rev 1:19; Rev 2:1; Rev 19:9; Hab 2:2; Ac 18:19-21
1:12 Eze 1:3-6; Mic 6:9; Rev 1:13; Rev 1:20-21; Zec 4:2
1:13 Rev 1:13; Eze 1:26; Da 7:9; Da 7:13; Da 10:5-6; Da 10:16; Php 2:7-8
1:14 Da 7:9; Mt 28:8; Rev 2:18; Rev 19:1
1:15 Rev 2:18; Eze 1:7; Eze 40:3; Da 10:6
1:16 Rev 1:20-21; Rev 3:1; Rev 12:1; Job 38:7
1:17 Eze 1:28; Da 8:18; Da 10:8-9; Da 10:17-19
1:18 Job 19:25; Ps 18:46; Jo 14:19; Rom 6:9
1:20 Mt 13:11; Lk 8:10; Rev 1:13; Rev 2:1
2:1 Rev 2:8; Rev 2:12; Rev 2:18; Rev 3:1; Jo 5:45; Rev 1:12; Eze 28:13-14

heard behind me a great voice, as of a trumpet,

- 11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
- 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;
- 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.
- 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
- 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.
- 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.
- 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last:
- 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death.
- 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:
- 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

To Ephesus

- 2 Unto the angel of the church of Ephesus write: These things saith he that holdeth

1:1, 2 (2 Peter 2:1; 1 John 4:1). **The Trustee of Divine Revelation.**—[Rev. 1:1, 2 quoted.] The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this revelation to Christ, and Christ communicated the same to John.

John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation.

The instruction to be communicated to John was so

important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study, for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history (MS 129, 1905).

1:1-3. Revelation an Open Book.—Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than

these. But God does not so regard this book. . . .

The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. . . .

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their complete fulfillment until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place (RH Aug. 31, 1897).

1:8. See EGW on 1 Cor. 15:22, 45.

1:9. Companions of John on Patmos.—John was sent to the Isle of Patmos, where, separated from his companions in the faith, his enemies supposed he would die from hardship and neglect. But John made friends and converts even there. They thought that they had at last placed the faithful witness where he could no longer trouble Israel or the wicked rulers of the world.

But all the heavenly universe saw the result of the conflict with the aged disciple and his separation from his companions in the faith. God and Christ and the heavenly host were John's companions on the Isle of Patmos. From them he received instruction which he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things which would take place in the closing period of this earth's history. When his voice would no longer witness for the truth, when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth (MS 150, 1899).

(1 John 1:1-10.) Glorious Truths Entrusted to John.—Often the very best men, those whom God uses to His name's glory, are unrecognized by human wisdom, but not for one moment are they forgotten by God. When John was exiled to the Isle of Patmos, there were many who thought him to be past service, an old and broken reed ready to fall at any time. But the Lord saw fit to use him in that lonely island home where His servant was imprisoned. The world and the bigoted priests and rulers rejoiced that they were at last rid of his ever fresh testimony. [1 John 1:1-3 quoted.]

This whole chapter is full of brave courage, of hope and faith and assurance. It was because of this testimony, so amazing to those who wished to forget Christ, who hated the crucified Redeemer, whom they had rejected, that they wished to get that voice beyond their hearing, that his testimony might no more be a witness against their wicked deeds in crucifying the Lord of glory. But they could not put him in any place where his Lord and Saviour Jesus Christ could not find him.

Christ's servants who are true and faithful may be unrecognized and unhonored by men . . . , but the Lord will honor them. They will not be forgotten by God. He will honor them by His presence because they have been found true and faithful. Those who have grown old in the cause and work of God have an experience of great value for the church. God honors His servants who have grown old in His service. The most glorious truths concerning the last chapters of this earth's history were given to the aged disciple whom Jesus loved (MS 109, 1897).

1:9, 10 (Ps. 71:9; 92:14; Isa. 46:4). John's Last Years.—It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime (RH July 26, 1906).

Christ's aged representative was exiled that his testimony might no longer be heard; for it was a living power on the side of right. But though separated from his brethren, he was visited by Christ, whom he had not seen since the ascension (RH May 16, 1899).

1:9-15. God's Plan for Future Ages.—The hand of

persecution falls heavily on the apostle. He is banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ." He writes, "I was in the Spirit on the Lord's day." He was filled with unspeakable joy; for heaven seemed open before him. In clear, distinct tones a voice spoke to him, saying, "I am Alpha and Omega, the first and the last." Turning, he beheld his Master, with whom he had walked and talked in Judea, on whose breast he had leaned.

But Oh, how changed is His appearance! John had seen Him clothed in an old purple robe and crowned with thorns. Now He is clothed with a garment of heavenly brightness, and girt about with a golden girdle. Writing of His appearance, John says, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." . . .

God's plan for future ages was revealed to John. The glories of heaven were opened before his enraptured vision. He saw the throne of God, and heard the anthems of joy resounding through the heavenly courts. As we read his description of what he saw in his vision, we long to stand with the redeemed in the presence of God.

Half a century had passed since Jesus ascended to present His church before God, and to prepare mansions for His faithful ones. He still loved His people; for He came to His aged servant to reveal to Him God's plans for the future.

On the rugged, desolate island John was left alone with God and his faith. Here, among the rocks and cliffs, he held communion with his Maker. He reviewed his past life, and at the thought of the blessings he had received at the hand of God, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "It is well with my soul." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes and weeping widows and orphans—the result of his ambitious desire for pre-eminence (MS 99, 1902).

1:10. Christ Appears on the Sabbath.—The Sabbath, which God had instituted in Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his. . . . On the Sabbath day the risen Saviour made His presence known to John. [Rev. 1:10-13, 17, 18 quoted.]

The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be His glory, in His hands and His feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted! Never had he learned so much of Jesus. Never had he heard such exalted truth (YI April 5, 1900).

1:16, 20. See EGW on ch. 2:1, 1-5.

1:18-20 (John 1:1-3). The Self-existent, Unchangeable One.—[Rev. 1:18-20 quoted.] These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, the self-existent, eternal, unchangeable One, who visited His exiled servant on the isle that is called Patmos (MS 81, 1900).

2:1 (ch. 1:16, 20; Ps. 121:3, 4; see EGW on Eph. 5:25). Constant Diligence in Behalf of His Church.—In the message to the church at Ephesus, Christ is represented as holding the seven stars in His hand, and walking in the midst of the seven golden candlesticks. He is represented as "walking" among them, thus illustrating His constant diligence in behalf of His church. He that keepeth Israel neither slumbers nor sleeps. Nor does He become indifferent. These figures are to be carefully studied by the undershepherds, and faithfully applied to their own experience, that they may not lose sight of their great privilege of securing light from the Source of all light, and giving it in

turn to those for whom they labor (Letter 4, 1908).

2:1-5 (1 Peter 1:5; Jude 24). The Warden of the Temple Courts.—[Rev. 2:1-5 quoted.] The words fall from the lips of One who cannot lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given His church into the hands of men. Christ, the One who gave His life for the world, that all who believe in Him may not perish but have everlasting life, is the watchman of the house. He is the warden, faithful and true, of the temple courts of the Lord.

Christ walks in the midst of His churches through the length and breadth of the earth. He looks with intense interest to see whether His people are in such a condition spiritually that they can advance His kingdom. He is present in every assembly of the church. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord's purpose for them, and Christ takes pleasure in them (RH May 26, 1903).

(Eph. 1:1, 15, 16.) Evil Results of Neglect.—[Rev. 2:1-5 quoted.] In this scripture are outlined the conditions of acceptance with God. The first experience of the Ephesus church led to good works. God took delight in the fact that His church reflected the light of heaven by revealing the spirit of Christ in tenderness and compassion. The love that dwelt in the heart of Christ; the love that caused Him to give Himself a sacrifice for humanity, and to suffer with forbearance the reproach of men, even to the extent of being called a devil; the love that prompted Him to perform mighty works of healing during His ministry—this was the love that was to be revealed in the lives of His disciples.

But they neglected to cherish Christ's compassion and tenderness. Self, as manifested in hereditary traits of character, spoiled the principles of the grand, good works that identified the members of the Ephesus church as Christians. The Lord Jesus must needs show them that they had lost that which was *everything to them*. The love that constrained the Saviour to die for us, was not revealed in its fullness in their lives; and hence they were unable to bring honor to the name of the Redeemer. And as they lost their first love, they increased in a knowledge of scientific theories originated by the father of lies (MS 11, 1906).

2:2. See EGW on Gal. 5:6.

2:2-6. Losing the Talent of Love.—This message is an example of the way in which the ministers of God are to give reproof today. Following the commendation for earnest labor comes the reproof for losing the talent of love, which is a most sacred trust. It was the love of God that saved the fallen race from eternal death (MS 136, 1902).

2:4 (2 Peter 3:18; 2 John 6). Love for Christ Need Not Flag.—“Nevertheless I have somewhat against thee, because thou hast left thy first love.” Thine is a decay, a declension in holy zeal—not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord.

God will accept nothing less than the whole heart. Happy are they who from the commencement of their religious life have been true to their first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord will be to increase their piety, their purity, their fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal.

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love (RH June 7, 1887).

2:4, 5 (see EGW on ch. 3:14-18; 1 Kings 11:4). Spiritually Fallen, but Unaware of It.—In view of the many virtues enumerated, how striking is the charge brought against the church at Ephesus: “Nevertheless I have somewhat against thee, because thou hast left thy first love.” This church had been highly favored. It was planted by the apostle Paul. In the same city was the temple of Diana, which, in point of grandeur, was one of the marvels of the world. The Ephesian church met with great opposition, and some of the early Christians suffered persecution; and yet some of these very ones turned from the truths that had united them with Christ's followers, and adopted, in their stead, the specious errors devised by Satan.

This change is represented as a spiritual fall. “Remember therefore from whence thou art fallen, and repent, and do the first works”—as outlined in the preceding verses. The believers did not sense their spiritual fall. They knew not that a change had taken place in their hearts, and that they would have to repent because of the noncontinuance of their first works. But God in His mercy called for repentance, for a return to their first love and to the works that are always the result of true, Christlike love (MS 11, 1906).

Loss of Love a Moral Fall.—The losing of the first love is specified as a moral fall. The loss of this love is represented as something that will affect the entire religious life. Of those who have lost this love, God says that unless they repent, He will come to them, and remove their candlestick out of its place (MS 1, 1906).

2:6 (Jude 4). The Sin of the Nicolaitans.—Is it [our sin] the sin of the Nicolaitans, turning the grace of God into lasciviousness (RH June 7, 1887)?

(Rom. 3:31.) Doctrine of the Nicolaitans.—The doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by “believing” we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unspangly condemned (ST Jan. 2, 1912).

2:7 (ch. 22:2). The Leaves of the Tree of Life.—[Rev. 2:7 quoted.] Must we wait until we are translated before we eat of the leaves of the tree of life? He who receives into his heart the words of Christ knows what it means to eat the leaves of the tree of life. [John 6:33-63 quoted.]

When the believer, in the fellowship of the Spirit, can lay his hand upon truth itself, and appropriate it, he eats the bread that comes down from heaven. He enters into the life of Christ, and appreciates the great sacrifice made in behalf of the sinful race.

The knowledge that comes from God is the bread of life. It is the leaves of the tree of life which are for the healing of the nations. The current of spiritual life thrills the soul as the words of Christ are believed and practiced. Thus it is that we are made one with Christ. The experience that was weak and feeble becomes strong. It is eternal life to us if we hold the beginning of our confidence firm unto the end.

All truth is to be received as the life of Jesus. Truth cleanses us from all impurity, and prepares the soul for Christ's presence. Christ is fanned within, the hope of glory (MS 103, 1902).

2:7, 11, 17, 29 (ch. 3:6, 13, 22). Ears Closed to Folly and Nonsense.—“He that hath an ear, let him hear what the Spirit saith unto the churches.” If you “hear what the Spirit saith unto the churches,” and meditate upon the instruction given to them, your ears will be closed to the folly and nonsense which surround you. You will neither hear and repeat these things, nor will you ever hanker after them. When Christ satisfies the soul hunger, these trivialities are to you distasteful and disgusting. You have no desire to feast upon them, but choose instead the bread of heaven (MS 92, 1901).

2:9. The Synagogue of Satan.—Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. Christ would have a church that labors to separate the evil from the good, whose members will not willingly

- the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;
- 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:
- 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.
- 4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.
- 5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.
- 6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.
- 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

To Smyrna

- 8 And unto the angel of the church in Smyrna write: These things saith the first and the last, which was dead, and is alive;
- 9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.
- 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: he thou faithful unto death, and I will give thee a crown of life.
- 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

To Pergamum (Pergamos)

- 12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges;

2:2 Rev 2:9; Rev 2:13; Ps 136; Mt 7:23; 1 Th 1:3;
2:3 Ps 69:7; Mic 7:9; Mk 15:21; Lk 14:27; 1 Co 13:7;
2:4 Rev 2:14; Rev 2:20; Rev 3:14-17; Phil 1:9; 2 Th 1:4; Heb 6:10-11;
2:5 Rev 3:3; Rev 3:19; Eze 16:61-63; 2 Pe 1:12-15; Jas 14:12; 1 Jo 1:1;
2:6 Rev 2:15; 2 Ch 19:2; Ps 26:5; Ps 101:3; Ps 149:2-22; 2 Jo 10;
2:7 Rev 2:11; Rev 2:17; Rev 2:29; Rev 3:6; Mt 11:15; Mk 7:16; Rev 1:13;
2:8 Rev 2:1; Rev 18; Rev 1:11; Rev 1:17-18;
2:9 Rev 2:2; Rev 7:14; Jn 16:33; Ac 14:22; Rom 9:5;
2:10 Mt 10:22; Da 4:16-18; Mt 10:28; Lk 12:3-7; Rev 12:9-11;
2:11 Rev 2:7; Rev 13:9; Rev 20:6; Rev 20:13; Rev 2:14;
2:12 Rev 2:1; Rev 1:11; Rev 2:16; Rev 1:16;
2:13 Rev 2:9; Rev 2:9-10; Rev 2:24; Rev 3:9; 2 Th 1:13; Heb 3:6; Mt 24:9;
2:14 Rev 2:1; Rev 2:20; Nu 24:14; Nu 31:8; Jos 24:9; 2 Pe 2:15; Jude 11;
2:15 Rev 2:6;
2:16 Rev 2:5; Rev 2:21-22; Rev 3:19; Ac 17:30; Rev 2:5; Rev 1:16; Rev 19:15;
2:17 Rev 2:7; Rev 2:11; Rev 3:22; Ps 25:14; Ps 36:8;
2:18 Rev 2:2; Rev 1:11; Ps 27; Mt 4:17; Mt 4:5-6; Mt 17:5; Lk 4:5; Jn 14:19; Jn 1:9;
2:19 Rev 2:2; Rev 2:9; Rev 2:13; 1 Co 13:1-8; Col 3:14; 2 Th 1:3; 1 Pe 1:8;
2:20 Rev 2:4; Rev 2:14; 1 Ki 16:31; 1 Ki 17:13; Ac 15:13; Ac 15:20; Ac 15:29;
2:21 Rev 9:20-21; Jer 8:4-6; Rom 2:1-5; 1 Pe 4:20; 2 Pe 3:9;
2:22 Rev 17:2; Rev 18:3; Rev 18:9; Eze 16:47-41;
2:23 Rev 6:8; Rev 2:7; Jer 14:11; Dt 19:20; Zep 1:11; Jer 20:12; Jn 2:24-25;

- 13 I know thy works and where thou dwellest, *even* where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.
- 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.
- 15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.
- 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.
- 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

To Thyatira

- 18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;
- 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.
- 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.
- 21 And I gave her space to repent of her fornication; and she repented not.
- 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.
- 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts:

tolerate wrong-doing, but will expel it from the heart and life (RII Dec. 4, 1900).

2:10. Crowns Bestowed by Christ.—In that day of final punishment and reward, both saints and sinners will recognize in Him who was crucified the Judge of all living. Every crown that is given to the saints of the Most High will be bestowed by the hands of Christ—those hands that cruel priests and rulers condemned to be nailed to the cross. He alone can give to men the consolation of eternal life (RII Nov. 22, 1898).

3:1 (2 Cor. 4:7; Gal. 2:20; Phil. 1:21; 3:8). Faithful Stewards Over Ourselves.—(Rev. 3:1 quoted.) God calls upon this church to make a change. They had a name to live, but their works were destitute of the love of Jesus. Oh, how many have fallen because they trusted in their profession for salvation! How many are lost by their effort to keep up a name! If one has the reputation of being a successful evangelist, a gifted preacher, a man of prayer, a

man of faith, a man of special devotion, there is positive danger that he will make shipwreck of faith when tried by the little tests that God suffers to come. Often his great effort will be to maintain his reputation.

He who lives in the fear that others do not appreciate his value is losing sight of Him who alone makes us worthy of glorifying God. Let us be faithful stewards over ourselves. Let us look away from self to Christ. Then there will be no trouble at all. All the work done, however excellent it may appear to be, is worthless if not done in the love of Jesus. One may go through the whole round of religious activity, and yet, unless Christ is woven into all that he says and does, he will work for his own glory (Letter 48, 1903).

3:1-3. Remember How Thou Hast Received.—A warning is given of a time when errors would come in as a thief to steal away the faith of God's people, when they must watch diligently and be constantly guarded against

- and I will give unto every one of you according to your works.
- 24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.
- 25 But that which ye have *already* hold fast till I come.
- 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
- 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
- 28 And I will give him the morning star.
- 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

To Sardis

- 3 And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead.
- 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.
- 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.
- 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.
- 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.
- 6 He that hath an ear, let him hear what the Spirit saith unto the churches.

To Philadelphia

- 7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath

2:24 Rev 12:9; Rev 13:14; 2 Co 2:11; 2 Co 11:3.
2:25 Rev 3:3; Rev 3:11; Ac 11:26; Rom 12:9; 1 Th 5:21; Heb 5:16; Heb 11:1.
2:26 Rev 2:7; Rev 2:11; Rev 2:17; Rev 3:5; Rev 3:12.
2:27 Rev 12:5; Rev 19:15; Ps 2:6-9; Dan 7:22; Mt 11:27; Lk 22:29; Jn 17:24.
2:28 Rev 22:16; Lk 17:8-9; 2 Pe 1:19.
2:29 Rev 2:7.

3:1 Rev 1:11; Rev 1:20; Jn 1:5; Jn 3:34; Jn 15:26-27.
3:2 Rev 16:15; Isa 56:10; Isa 62:6-7; Eze 34:8-10.
3:3 Rev 2:5; Eze 16:61-63; Eze 20:43; Heb 2:1.
3:4 Rev 11:13; Ac 1:15; 1 Ki 19:18; Isa 1:9.
3:5 Rev 2:7; 1 Sa 17:25; Rev 3:4; Rev 19:8.
3:6 Rev 2:7.
3:7 Rev 4:8; Rev 6:10; Ps 16:10; Ps 80:16; Ps 115:17.
3:8 Rev 1:5; Rev 2:2; Rev 3:7; 1 Co 16:9; 2 Co 2:12; Col 3:3; Da 11:34.
3:9 Rev 2:9; Ex 11:8; 1 Sa 2:36; Job 12:8-10; Isa 49:24.
3:10 Rev 1:9; Rev 13:10; Rev 14:12; Mr 6:13; Mt 26:11; 1 Co 10:15; Eph 6:13.
3:11 Rev 1:3; Rev 22:7; Rev 22:12; Rev 22:20; Zep 1:11; Php 4:5; Jas 5:9.
3:12 Rev 2:7; Rev 17:16; 1 Jn 2:13-14; 1 Jn 4:4; 1 Ki 7:21; Jer 1:18; Gal 2:9.
3:13 Rev 2:7.
3:14 Rev 1:11; Rev 2:1; Col 2:1; Col 4:16; Isa 65:16; 2 Co 1:20; Rev 3:7.
3:15 Rev 3:1; Rev 2:2; Rev 24; Mt 24:12; Php 1:9; 2 Th 1:5.
3:16 Rev 2:5; Jer 14:19; Jer 15:14; Zec 11:6-9.
3:17 Rev 2:9; Pr 13:7; Hos 12:8; Zec 11:5; Lk 1:53.
3:18 Ps 16:7; Ps 42:8; Ps 74:24; Ps 107:11; Pr 1:25.

- the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;
- 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.
- 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.
- 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.
- 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
- 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.
- 13 He that hath an ear, let him hear what the Spirit saith unto the churches.

To Laodicea

- 14 And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God;
- 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.
- 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.
- 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:
- 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be

the delusions of the enemy.

In Sardis many had been converted through the preaching of the apostles. The truth had been received as a bright and shining light. But some had forgotten the wonderful manner in which they had received the truth, and Jesus found it necessary to send reproof.

One after another of the old standard-bearers had fallen, and some had become wearied of the oft-repeated truths. They desired a new phase of doctrine, more pleasing to many minds. They thought they needed a wonderful change, and in their spiritual blindness did not discern that their sophistries would uproot all the experiences of the past.

But the Lord Jesus could see the end from the beginning. Through John He sent them the warning, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief" (MS 34, 1905).

(2 Tim. 2:23-26.) Hazards of Quibbling.—[Rev. 3:1-3 quoted.] Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another. . . .

"I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms of religion, without the love of

God in the soul, are utterly worthless.

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another (RH Aug. 10, 1905).

3:1-4 (Heb. 4:13). Weighing the Character.—[Rev. 3:1-3 quoted.] The discrimination revealed by Christ in weighing the characters of those who have taken to themselves His name, as Christians, leads us to realize more fully that every individual is under His supervision. He is acquainted with the thoughts and intents of the heart, as well as with every word and act. He knows all about our religious experience; He knows whom we love and serve (MS 81, 1900).

3:1-5 (Matt. 22:14). A Few Faithful Ones in Sardis.—The church of Sardis is represented as having in it a *few* faithful ones among the many who had become, as it were, careless and insensible of their obligations to God. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Who is so favored as to be numbered among these few in Sardis? Are you? Am I? Who are among this number? Is it not for us to inquire into this matter, in order that we may learn to whom the Lord refers when He says that a *few* have not stained their white robes of character (MS 81, 1900)?

(Vs. 14-18.) Read the Third Chapter of Revelation.—In the message to the church at Sardis two parties are presented—those who have a name to live, but are dead; and those who are striving to overcome. Study this message, found in the third chapter of Revelation. [Rev. 3:1, 2 quoted.] Who are meant by those that are ready to die? and what has made them thus? The explanation is given, "I have not found thy works perfect before God." [Vs. 3-5 quoted.]

To the church of the present day this message is sent. I call upon our church members to read the whole of the third chapter of Revelation, and to make an application of it. The message to the church of the Laodiceans applies especially to the people of God today. It is a message to professing Christians who have become so much like the world that no difference can be seen [vs. 14-18 quoted] (RH Aug. 20, 1903).

3:3 (Heb. 3:6; 4:14; 10:23). Hold Fast to the Pledge.—"Remember therefore how thou hast received and heard, and hold fast, and repent," Those who have been born again remember with what joy and gladness they received the light of heaven, and how eager they were to tell everybody of their happiness. . . .

"Hold fast." This does not mean, Hold fast to your sins; but, Hold fast to the comfort, the faith, the hope, that God has given you in His Word. Never be discouraged. A discouraged man can do nothing. Satan is seeking to discourage you, telling you it is of no use to serve God, that it does not pay, and that it is just as well to have pleasure and enjoyment in this world. But "what shall it profit a man, if he shall gain the whole world, and lose his own soul? You may have worldly pleasure at the expense of the future world; but can you afford to pay such a price?"

We are to "hold fast" and live up to all the light we receive from heaven. Why? Because God wants us to grasp the eternal truth, and act as His helping hand by communicating the light to those who are not acquainted with His love for them. When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit—the three great personal Dignitaries of heaven. "Hold fast" to this pledge.

"And repent." The life we live is to be one of continual repentance and humility. We need to repent constantly, that we may be constantly victorious. When we have true humility, we have victory. The enemy never can take out of the hand of Christ the one who is simply trusting in His promises. If the soul is trusting and working obediently,

the mind is susceptible to divine impressions, and the light of God shines in, enlightening the understanding. What privileges we have in Christ Jesus!

A true sense of repentance before God does not hold us in bondage, causing us to feel like persons in a funeral procession. We are to be cheerful, not sorrowful. But all the time we are to be sorry that after Christ had given His precious life for us, we gave so many years of our life to the powers of darkness. We are to feel sorrow of heart as we remember that after Christ had given His all for our redemption, we used in the service of the enemy some of the time and capabilities which the Lord entrusted to us as talents to use to His name's glory. We are to repent because we have not endeavored in every way possible to become acquainted with the precious truth, which enables us to exercise that faith which works by love and purifies the soul.

As we see souls out of Christ, we are to put ourselves in their place, and in their behalf feel repentance before God, resting not until we bring them to repentance. If we do everything we can for them, and yet they do not repent, the sin lies at their door; but we are still to feel sorrow of heart because of their condition, showing them how to repent, and trying to lead them step by step to Jesus Christ (MS 92, 1901).

3:4. See EGW on ch. 19:7-9; Heb. 2:14-18.

3:4, 5 (Luke 12:8). True and Loyal and Faithful.—[Rev. 3:4, 5 quoted.] This is the reward to be given to those who have obtained a pure and spotless character, who before the world have held fast to the faith. Jesus Christ will confess their names before the Father and before His angels. They have been true and loyal and faithful. Through evil report as well as good report they have practiced and taught the truth (MS 26, 1905).

(2 Cor. 4:17, 18.) An Eternal Weight of Glory.—"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them" [Rev. 3:5 quoted] (RH Aug. 10, 1905).

3:4, 5, 10 (1 Cor. 10:12, 13). The Promise of Victory.—[Rev. 3:4, 5 quoted.] These words are given for the people while they are in connection with the world, subject to temptations and influences which are deceiving and deluding. While they stay their mind upon Him who is their sun and their shield, the blackness and darkness that surround them will not leave one spot or stain upon their garments. They will walk with Christ. They will pray and believe and work to save the souls that are ready to perish. These are trying to break the bands that Satan has fastened upon them, and they will not be put to shame if by faith they will make Christ their companion. Temptations and deceptions will be constantly brought up by the great deceiver to spoil the work of the human agent, but if he trusts in God, if he is humble and meek and lowly of heart, keeping the way of the Lord, heaven will rejoice, for he will gain the victory. God says, "He shall walk with me in white, with unsullied garments, for he is worthy" (MS 97, 1898).

3:5 (ch. 13:8; see EGW on chs. 7:9; 20:12-15). Angels Weighing Moral Worth.—Christ says of the overcomer, "I will not blot out his name out of the book of life." The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before Him. Angels of God are weighing moral worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them

white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness (HS 138)?

3:6, 13, 22. See EGW on ch. 2:7, 11, 17, 29.

3:8. An Open Door.—The true Witness declares: "Behold, I have set before thee an open door." Let us thank God with heart and soul and voice; and let us learn to approach unto Him as through an open door, believing that we may come freely with our petitions, and that He will hear and answer. It is by a living faith in His power to help, that we shall receive strength to fight the battles of the Lord with the confident assurance of victory (RH July 9, 1908).

(Heb. 10:19, 20.) The Door of Communication.—The true Witness has given us the assurance that He has set before us an open door, which no man can shut. Those who are seeking to be faithful to God may be denied many of the privileges of the world; their way may be hedged up and their work hindered by the enemies of truth; but there is no power that can close the door of communication between God and their souls. The Christian himself may close this door by indulgence in sin, or by rejection of heaven's light. He may turn away his ears from hearing the message of truth, and in this way sever the connection between God and his soul. . . . Neither man nor Satan can close the door which Christ has opened for us (RH March 26, 1889).

Light From the Threshold of Heaven.—[Rev. 3:8, 9 quoted.] Whenever tempted, we have this open door to behold. No power can hide from us the light of the glory which shines from the threshold of heaven along the whole length of the ladder we are to climb; for the Lord has given us strength in His strength, courage in His courage, light in His light. When the powers of darkness are overcome, when the light of the glory of God floods the world, we shall see and understand more clearly than we do today. If we only realized that the glory of God is round about us, that heaven is nearer earth than we suppose, we should have a heaven in our homes while preparing for the heaven above (MS 92, 1901).

3:14-18 (see EGW on vs. 1-5; 2 Cor. 5:17.) Our Condition Revealed.—The message to the Laodicean church reveals our condition as a people (RH Dec. 15, 1904).

Message for the Idlers in the Vineyard.—To the idlers in the Lord's vineyard the Laodicean message is sent (MS 26, 1905).

(Rom. 2:17-24.) Application of Laodicean Message.—The message to the Laodicean church is applicable to all who have had great light and many opportunities, and yet have not appreciated them (RH March 11, 1902).

(Ch. 2:4, 5.) Fervor of Love Lacking.—The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God's people the light of the world (RH July 23, 1889).

Laodicean Message for Adventists.—The message to the Laodicean church is highly applicable to us as a people. It has been placed before us for a long time, but has not been heeded as it should have been. When the work of repentance is earnest and deep, the individual members of the church will buy the rich goods of heaven. [Rev. 3:18 quoted.] Oh, how many behold things in a perverted light, in the light in which Satan would have them see.

You may manifest great zeal in missionary effort, and yet because it is corrupted with selfishness, and tastes strongly of self, it is nought in the sight of God; for it is a tainted, corrupted offering. Unless the door of the heart is open to Jesus, unless He occupies the soul temple, unless the heart is imbued with His divine attributes, human actions when weighed in the heavenly balances, will be pronounced "Wanting." The love of Christ would make you rich; but many do not realize the value of His love. Many

do not realize that the spirit which they cherish is destitute of the meekness and lowliness of Christ, destitute of the love that would constitute them channels of light (MS 33, 1894).

(2 Peter 3:11.) Has God Made a Mistake?—The Laodicean message is applicable to the church at this time. Do you believe this message? Have you hearts that feel? Or are you constantly saying, We are rich and increased in goods, and have need of nothing? Is it in vain that the declaration of eternal truth has been given to this nation to be carried to all the nations of the world? God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world. Has God made a mistake? Are we indeed His chosen instrumentalities? Are we the men and women who are to bear to the world the messages of Revelation fourteen, to proclaim the message of salvation to those who are standing on the brink of ruin? Do we act as if we were (MS 51, 1901)?

Professors but Not Doers.—The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not" (RH Oct. 17, 1899).

An Inspid Religious Experience.—The message to the Laodicean church applies most decidedly to those whose religious experience is inspid, who do not bear decided witness in favor of the truth (Letter 98, 1901).

(Isa. 65:5; Luke 18:11, 12.) "Hear, O Hear."—I tell you in the name of the Lord, that those who have had great light are today in the state described by Christ in His message to the Laodicean church. They think that they are rich, and increased in goods, and feel that they have need of nothing. Christ speaks to you, Hear, O hear, if you have any regard for your souls, the words of the great Counselor, and act upon them (Rev. 3:18 quoted) (Letter 5, 1897).

To Rid the Church of Fanaticism.—The design of the message to the Laodiceans was to rid the church of . . . fanatical influences; but the effort of Satan has been to corrupt the message, and destroy its influence. He would be better pleased to have fanatical persons embrace the testimony, and use it in his cause, than to have them remain in a lukewarm state. I have seen that it was not the design of the message to lead brother to sit in judgment over his brother, to tell him what to do, and just how far to go, but for each individual to search his own heart, and attend to his own individual work (2SG 223).

Bankrupt!—Many are Laodiceans, living in a spiritual self-deception. They clothe themselves in the garments of their own righteousness, imagining themselves to be rich and increased with goods and in need of nothing, when they need daily to learn of Jesus. His meekness and lowliness, else they find themselves bankrupt, their whole life being a lie (Letter 66, 1894).

Self-inflated Religion.—Love of self excludes the love of Christ. Those who live for self are ranged under the head of the Laodicean church who are lukewarm, neither cold nor hot. The ardor of the first love has lapsed into a selfish egotism. The love of Christ in the heart is expressed in the actions. If love for Christ is dull, the love for those for whom Christ has died will degenerate. There may be a wonderful appearance for zeal and ceremonies, but this is the substance of their self-inflated religion. Christ represents them as nauseating to His taste [Rev. 3:17, 18 quoted] (MS 61, 1898).

(Prov. 30:12; Obadiah 3.) Self-exaltation a Dangerous Element.—Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions.

The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich,

and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked (RH Sept. 25, 1900).

(Ecc. 10:1; Matt. 7:1-5.) Self-love, Self-deception, and Self-justification.—Those whom Christ warns have some excellent qualifications, but they are neutralized by all who have a diseased self-love, self-deception, self-justification for gross neglect to help brethren in the service of God by encouraging words and deeds. There is a dead fly in the ointment. They are being weighed by One who never makes a mistake. He tells the result of actions which demonstrate that the love of Christ is not an abiding principle in the soul. God calls upon you all to learn from Christ His meekness. Put away your faculty for seeing the mistakes of others. Turn your attention to your own defects. Your self-righteousness is nauseating to the Lord Jesus Christ. [Rev. 3:15-18 quoted.] These words apply to the churches and to many of those in positions of trust in the work of God (MS 108, 1899).

Spiritual Novices.—There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being earnest Christians, they weave into the fabric of their character so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: "You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Unless converted, you cannot be saved; for you would mar heaven with your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine Example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spew you out of My mouth."

Let us thank the Lord that while this class is so numerous, there is still time for repentance. Jesus says, "I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastfully in regard to your spiritual condition, 'I am rich, and increased with goods, and have need of nothing.' Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Those who are in this condition are willfully ignorant. They do not discern the real character of sin. By their wrongdoing they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act in spirit as novices. They do not seem to understand the truth that must be expressed in word and deed to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege, when, as Christ's representatives, they are not rich in spiritual grace or in good works. They are wretched, poor, blind, maimed. What a position to be in! They stand in their own light.

But notwithstanding their willful ignorance, they are not left by the Lord without added warning and counsel (MS 148, 1902).

3:15. The Mount of Vision.—If every man who has influence could ascend some mount of vision from which he could behold all his works as Christ beholds them when He declares, "I know thy works"; if the laborer could trace from cause to effect every objectionable word and act, the sight would be more than he could bear (MS 128, 1903).

3:15, 16 (Matt. 6:22-24). Worse Than Infidels.—Halfhearted Christians are worse than infidels; for their deceptive words and noncommittal position lead many astray. The infidel shows his colors. The lukewarm Christian deceives both parties. He is neither a good wordling nor a good Christian. Satan uses him to do a work that no one else can do (Letter 44, 1903).

(Luke 13:24-30.) Fate of the Halfhearted Ones.—There are those who, though professing serving God, are witnessing against Him. To them the message to the Laodicean church is given. Christ says to them, "I know thy works, that thou art neither cold nor hot." When the avenging angel shall pass through the land, Christ cannot say of them, "Touch them not. I have graven them upon

the palms of my hands." No; of these halfhearted ones He says, "I will spew them out of my mouth. They are offensive to me" (Letter 44, 1903).

Dead in Trespasses and Sins.—To those who do not practice it, the Word of God is a dead letter. Christ says of such, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." He cannot present their case to the Father. If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves; instead, they apply the Word spoken to their neighbors (MS 163a, 1898).

3:15-20 (John 4:13, 14). A Fountain of Living Water.—The condition of many of those who claim to be the children of God is exactly represented by the message to the Laodicean church. There is opened before those who serve God, truths of inestimable value, which, brought into the practical life, show the difference between those who serve God and those who serve Him not.

The earth itself is not more richly interlaced with veins of golden ore than is the field of revelation with veins of precious truth. The Bible is the storehouse of the unsearchable riches of God. But those who have a knowledge of the truth do not understand it as fully as they might. They do not bring the love of Christ into the heart and life.

The student of the Word finds himself bending over a fountain of living water. The church needs to drink deeply of the spirituality of the Word. Their service to God needs to be very different from the tame, lifeless, emotionless religious experience that makes many believers but little different from those who believe not, very similar in spirit to the unconverted (MS 117, 1902).

3:15-21. Laodicean Message to Go to the World.—The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world (Letter 24, 1892).

3:15-22 (Col. 4:12, 13). Labor Lost on the Church in Laodicea.—[Rev. 3:15-22 quoted.] This is the testimony borne concerning the church at Laodicea. This church had been faithfully instructed. In his letter to the Colossians, Paul wrote: "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis."

Much excellent labor was bestowed upon the Laodicean church. To them was given the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But the church did not follow up the work begun by God's messengers. They heard, but they failed to appropriate the truth to themselves, and to carry out the instruction given them. The result that followed is the result always sure to follow the rejection of the Lord's warnings and entreaties (MS 128, 1903).

3:17 (Rom. 11:20; 12:3, 16). Exhausting the Patience of God.—Christ sees that which man does not see. He sees the sins which, if not repented of, will exhaust the patience of a long-suffering God. Christ cannot take up the names of those who are satisfied in their own self-sufficiency. He cannot importune in behalf of a people who feel no need of His help, who claim to know and possess everything (RH July 23, 1889).

3:17-20. Shall We Open the Heart's Door?—We must have the buyers and the sellers cleared out of the soul temple, that Jesus may take up His abode within us. Now He stands at the door of the heart as a heavenly merchantman; He says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Open unto me; buy of me the heavenly wares; buy of me the gold tried in the fire." Buy faith and love, the precious, beautiful attributes of our Redeemer, which will enable us to find our way into the hearts of those who do not know

Him, who are cold and alienated from Him through unbelief and sin. He invites us to buy the white raiment, which is His glorious righteousness; and the eyesalve, that we may discern spiritual things. Oh, shall we not open the heart's door to this heavenly visitor (BE Jan. 15, 1892)?

3:18 (Isa. 55:1; John 14:6). The Vendor of Priceless Treasures.—The great Vendor of spiritual riches is inviting your recognition. [Rev. 3:18 quoted.] . . . The Saviour comes with jewels of truth of the richest value in distinction from all counterfeits, all that is spurious. He comes to every house, to every door; He is knocking, presenting His priceless treasure, urging, "Buy of me" (Letter 66, 1894).

The Costly Wares of Heaven.—The wares of heaven are offered to our churches. Every individual needs to have a decided interest in the invitation of Christ. Brethren and sisters, are your thoughts after this order? "These sharp, decided words do not mean me; I am in a fairly good condition spiritually, though I may not have all the fervor and zeal that some have. I believe the truth. Those to whom this message belongs may take it. I think some need it." You who think and reason thus, be assured that you are the very ones to whom this message belongs. While the costly wares of heaven are open before you, draw nigh and buy that which you have lost—the gold of love and faith, and the white raiment which is the righteousness of Christ (Letter 30a, 1892).

Virtues Wanting Among Us.—The gold that Jesus would have us buy of Him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned (RH April 1, 1890).

(Isa. 64:6; Phil. 3:9.) Ample Provision for All.—The true Witness has said, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." What is the shame of this nakedness and poverty? It is the shame of clothing ourselves with self-righteousness, and of separating ourselves from God, when He has made ample provision for all to receive His blessing (HS 139).

(Ch. 7:14.) Encouraging Counsel for the Church.—The counsel of the true Witness is full of encouragement and comfort. The churches may yet obtain the gold of truth, faith, and love, and be rich in heavenly treasure. "Buy of me gold . . . that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The white raiment is the righteousness of Christ that may be wrought into the character. Purity of heart, purity of motive, will characterize every one who is washing his robe, and making it white in the blood of the Lamb (RH July 24, 1888).

(Isa. 61:10; Zech. 3:4, 5.) Woven in the Loom of Heaven.—There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness (RH July 19, 1892).

(Matt. 6:22; James 1:23-25.) Correct Views for the Conscience.—The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The "eyesalve," the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God. The sinner, beholding himself in God's great moral looking glass, sees himself as God views him, and exercises repentance toward God and faith toward our Lord Jesus Christ. . . .

The Laodiceans . . . were not entirely blind, else the eyesalve would have done nothing to restore their sight, and enable them to discern the true attributes of Christ. Says Christ, By renouncing your own self-sufficiency, giving up all things, however dear to you, you may buy the gold, the raiment, and the eyesalve that you may see (RH

Nov. 23, 1897).

3:18-20. A Merchantman Laden With Riches.—The great Redeemer represents Himself as a heavenly merchantman, laden with riches, calling from house to house, presenting His priceless goods [Rev. 3:18-20 quoted] (RH July 23, 1889).

(Job 22:21-25.) Knocking at the Heart's Door.—The Lord knocks at the door of your heart, desiring to enter, that He may impart spiritual riches to your soul. He would anoint the blind eyes, that they may discover the holy character of God in His law, and understand the love of Christ, which is indeed gold tried in the fire (RH Feb. 25, 1890).

(Isa. 61:12; Matt. 13:45, 46.) Spiritual Riches for the Soul.—Jesus is going from door to door, standing in front of every soul temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, He opens His treasures and cries, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." The gold that He offers is without alloy, more precious than that of Ophir; for it is faith and love. The white raiment He invites the soul to wear is His own robe of righteousness; and the oil for anointing is the oil of His grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. "Open your doors," says the great Merchantman, the possessor of spiritual riches, "and transact your business with Me. It is I, your Redeemer, who counsels you to buy of Me" (RH Aug. 7, 1894).

3:18-21 (Phil. 3:12-15). The Conflict Is for Us.—The true Witness presents encouragements to all who are seeking to walk in the path of humble obedience, through faith in His name. He declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

These are the words of our Substitute and Surety. He who is the divine Head of the church, the mightiest of conquerors, would point His followers to His life. His toils, His self-denials, His struggles and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer. Victory is assured through faith and obedience.

Let us make an application of the words of Christ to our own individual cases. Are we poor, and blind, and wretched, and miserable? Then let us seek the gold and white raiment that He offers. The work of overcoming is not restricted to the age of the martyrs. The conflict is for us, in these days of subtle temptation to worldliness, to self-security, to indulgence of pride, covetousness, false doctrines, and immorality of life (RH July 24, 1888).

(Song of Solomon 6:10; Isa. 1:16-19.) A Hope of Reform.—The church must and will shine forth "fair as the moon, clear as the sun, and terrible as an army with banners." God's servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. [Rev. 3:15-19 quoted.] The chastening reveals a hope of reform [vs. 20, 21 quoted] (Letter 130, 1902).

Laodicean Call Brings Fruitage.—I saw that this call to the Laodicean church will affect souls. A becoming zeal is called for by God on our part. We must repent, throw away our whole feelings, feel our destitution, buy gold that we may be rich, eyesalve that we may see, white raiment that we may be clothed (Letter 2, 1851).

(Matt. 25:1-12.) Hope for the Laodiceans.—[Rev. 3:15-17 quoted.] Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator. He says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bride-

- clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.
- 19 As many as I love, I rebuke and chasten: be zealous *therefore*, and repent.
- 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
- 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.
- 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

The Throne of God and the Book With Seven Seals (4:1-8:1)

The Heavenly Throne

- 4 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.
- 2 And immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne.
- 3 And he that sat was to look upon like a jasper and a sardine stone: and *there* was a rainbow round about the throne, in sight like unto an emerald.
- 4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.
- 5 And out of the throne proceeded lightnings and thunders and voices: and *there* were seven lamps of fire burning before the throne, which are the seven Spirits of God.
- 6 And before the throne *there* was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.
- 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

3:19 Dt 8:5; 2 Sa 7:14; Job 5:17; Ps 6:1, 18, 40-41.
3:20 Sb 5:2-3; Lk 12:56; Jn 14:21-23; Rev 19:9.
3:21 Rev 2:7; Rev 12:11; Jn 5:5; 1 Jn 5:5; Rev 1:6.
3:22 Rev 4:6; Rev 5:13; Rev 2:7; Rev 2:11.
4:1 Rev 1:5; Ex 1:1; Mt 5:16; Mk 1:10; Lk 3:21; Ac 7:56; Rev 1:10; Ex 19:24.
4:2 Rev 1:10; Rev 17:3; Rev 21:10; Eze 4:3-14; Rev 4:5.
4:3 Rev 21:11; Rev 21:19-20; Ex 24:10; Eze 1:26; Eze 28:13; (C) 13:16.
4:4 Rev 11:16; Rev 20:4; Mt 19:28; Lk 22:30; Rev 4:10.
4:5 Rev 8:5; Rev 11:19; Rev 16:17-18; Ex 19:10; Joel 3:16; (Heb) 12:18-29.
4:6 Rev 15:2; Ex 38:8; 1 Ki 7:25; Rev 21:11; Job 28:17.
4:7 Rev 4:6; Ge 49:9; Nu 2:2; Nu 23:21; Nu 24:9; Pr 28:2; Eze 1:10; Eze 10:14; Eze 40:21.
4:8 Isa 6:2; Eze 1:6; 2 Th 4:2; Rev 4:6; 1 Ti 4:16; Isa 62:1.
4:9 Rev 5:13-14; Rev 7:11-12; Rev 1:18; Rev 5:11.
4:10 Rev 5:8; Rev 5:14; Rev 19:4; Job 1:20; Mt 2:11; Rev 7:11; 1 Ch 29:20.
4:11 Rev 5:2; Rev 5:9; Rev 5:12.
5:1 Rev 4:3; Rev 10:2; Rev 10:8-11; Isa 54:16.
5:2 Ps 104:29; Rev 5:3; Isa 29:11-12.
5:3 Rev 5:13; Isa 40:15-11; Isa 41:28.
5:4 Rev 4:1; Isa 12:8-9.
5:5 Rev 4:4; Rev 4:10; Rev 7:15; Jer 51:16; Lk 7:15; Jn 20:13.
5:6 Rev 4:6; Rev 5:12; Rev 6:16; Rev 7:9-17; Rev 12:11; Rev 13:8; Rev 17:14; Rev 21:23.
5:7 Rev 5:1; Rev 12:3.
5:8 Rev 5:14; Rev 1:4; Jn 5:23; Rom 14:10-12; Php 2:9-11.

- 8 And the four beasts had each of them six wings about *him*; and *they* were full of eyes within: and *they* rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.
- 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,
- 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
- 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The Triumph of the Lamb

- 5 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.
- 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?
- 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.
- 4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.
- 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.
- 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
- 7 And he came and took the book out of the right hand of him that sat upon the throne.
- 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of 'odours, which are the prayers of saints.

groom came, those that were ready went in with him to the wedding, but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance.

But the counsel of the true Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are halfhearted and who are striving to serve God and man. They may yet wash their robes of character and make them white in the blood of the Lamb (RI Aug. 28, 1894).

There is hope for our churches if they will heed the message given to the Laodiceans (MS 139, 1903).

3:20 (Ch. 22:17; Prov. 1:23-33). Will You Squander God's Talents? — Says the true Witness, "Behold, I stand

at the door and knock." Every warning, reproof, and entreaty in the Word of God, or through His delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond.

The heavenly Guest is standing at your door, while you are piling up obstructions to bar His entrance. Jesus is knocking through the prosperity He gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings He has given

Armageddon.

Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished.

The ministers of Jehovah, angels have skill and power and great strength, being commissioned to go forth from heaven to earth to minister to His people. They are given the work of keeping back the raging power of him who has come down like a roaring lion, seeking whom he may devour. The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the indignation shall be overpast. He is soon to come out of His place to punish the world for its iniquity. Then the earth shall disclose her blood and shall no more cover her slain (Letter 79, 1900).

Heaven a Place of Busy Activity.—Oh, that all could behold our precious Saviour as He is, a *Saviour*. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels.

All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption. All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour.

In their service, these armies of heaven illustrate what the church of God should be. Christ is working in their behalf in the heavenly courts, sending out His messengers to all parts of the globe, to the assistance of every suffering one who looks to Him for relief, for spiritual life and knowledge.

The church of Christ on earth is amid the moral darkness of a disloyal world, which is trampling upon the law of Jehovah. But their Redeemer, who has purchased their ransom with the price of His own precious blood, has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. The bright beams of the Sun of Righteousness, shining through His church, will gather into His fold every lost, straying sheep, who will come unto Him and find refuge in Him. They will find peace and light and joy in Him who is peace and righteousness for ever (Letter 89c, 1897).

5:12. See EGW on 1 Cor. 15:51-55.

6:9 (ch. 18:1-5; see EGW on Rom. 12:19). **Opening of the Fifth Seal.**—When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon [Rev. 18: 15 quoted] (MS 39, 1906).

6:13-17. See EGW on ch. 16:1-21.

6:14-17. See EGW on Matt. 28:2-4.

6:15-17. See EGW on Rom. 3:19.

6:16. See EGW on Matt. 27:21, 22, 29.

7:1-3 (ch. 16:13-16; see EGW on ch. 5:11; Eph. 4:30).

Probationary Time Running Out.—Already kingdom is rising against kingdom. There is not now a determined engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle. How carefully we should improve the little

remaining period of our probation (RH Nov. 27, 1900!)

Just before we entered it [the time of trouble], we all received the seal of the living God. Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion (Day-Star, March 14, 1846).

Everything in the world is in an unsettled state. The nations are angry, and great preparations for war are being made. Nations are plotting against nation, and kingdom against kingdom. The great day of God is hastening greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that they hold the four winds until the servants of God are sealed in their foreheads (RH Jan. 28, 1909).

7:2, 3 (see EGW on chs. 13:16, 17; 14:9-12). **Angels Read the Mark.**—What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands (Letter 126, 1898).

(Ex. 12:7, 12, 13; Eze. 9:4; 20:12, 20.) **The Signature of God's Appointment.**—The Israelites placed over their doors a signature of blood, to show that they were God's property. So the children of God in this age will bear the signature God has appointed. They will place themselves in harmony with God's holy law. A mark is placed upon every one of God's people just as verily as a mark was placed over the doors of the Hebrew dwellings, to preserve the people from the general ruin. God declares, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them" (RH Feb. 6, 1900).

(Ex. 31:12-17.) **God's Special Possession.**—Every soul in our world is the Lord's property, by creation and by redemption. Each individual soul is on trial for his life. Has he given to God that which belongs to Him? Has he surrendered to God all that is His as His purchased possession? All who cherish the Lord as their portion in this life will be under His control, and will receive the sign, the mark of God, which shows them to be God's special possession. Christ's righteousness will go before them, and the glory of the Lord will be their reward. The Lord protects every human being who bears His sign. [Ex. 31:12-17 quoted.]

This recognition of God is of the highest value to every human being. All who love and serve Him are very precious in His sight. He would have them stand where they are worthy representatives of the truth as it is in Jesus (Letter 77, 1899).

Natural Traits Must Be Transformed.—How few bear in mind that the tempter was once a covering cherub, a being whom God created for His own name's glory. Satan fell from his high position through self-exaltation; he misused the high capabilities with which God had so richly endowed him. He fell for the same reason that thousands are falling today, because of an ambition to be first, an unwillingness to be under restraint. The Lord would teach man the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him. . . .

The Lord has a work for us all to do. And if the truth is not rooted in the heart, if the natural traits of character are not transformed by the Holy Spirit, we can never be co-laborers with Jesus Christ. Self will constantly appear, and the character of Christ will not be manifested in our lives (Letter 80, 1898).

Without Spot or Wrinkle.—Missionary agencies are greatly needed in every branch of God's work. Our institutions need converted, devoted men, who will make the Lord their dependence. God will reveal through such workers the power of His grace. His servants are to be distinguished from the world by the seal of the living God; their words and their works are to reveal that they are laborers together with God.

God can use the human agent just to the extent that he will be worked by the Holy Spirit. To men who accept

their brethren, that should be killed as they were, should be fulfilled.

The Sixth Seal: The Day of God's wrath

- 12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
- 13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.
- 14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.
- 15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;
- 16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:
- 17 For the great day of his wrath is come; and who shall be able to stand?

The Sealing of the 144,000

- 7 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.
- 2 And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,
- 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.
- 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.
- 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were



6:12 Rev 8:5; Rev 11:13; Rev 16:18; 1 Ki 19:11-13;
6:13 Rev 8:10-12; Rev 9:1; Eze 32:7; Da 8:10; Lk 21:25;
6:14 Ps 102:26; Isa 34:4; Heb 1:11-13; 2 Pe 3:10;
6:15 Rev 18:9-11; Rev 19:13-21; Job 34:19-20;
6:16 Rev 10:6; Jer 8:3; Hos 10:8; Lk 23:30;
6:17 Rev 11:18; Rev 16:14; Isa 13:1; Jer 30:7; Joel 2:31; Zep 1:14;

7:1 Rev 4:6; Rev 4:6; Rev 9:14; Eze 7:2; Zec 1:18-20; Isa 27:8; Da 7:2;

7:2 Rev 8:3; Rev 10:1; Mal 3:1; Mal 4:2; Ac 7:30-32;

7:3 Rev 6:6; Rev 9:4; Isa 6:13; Isa 27:8; Mt 24:22;

7:4 Rev 9:16; Rev 14:1; Rev 14:3; Ge 15:9; Rom 9:27;

7:5 Ex 1:2-4; Nu 14:15; Nu 10:14-27; 1 Co 2:1-2

7:6 Lk 2:36
7:7 Nu 1:22; Jos 9:1; Ge 29:34; Ge 35:23; Ex 6:14; Jos 19:17

7:9 Rev 49:10; Ps 2:8; Ps 22:27; 1Sa 49:6-8; Jer 3:17;

7:10 Zec 4:7; Rev 19:1; Ps 3:8; Ps 37:39;

7:11 Rev 4:6; Rev 5:11-13; Rev 19:4-6;

7:12 Rev 1:8; Rev 5:13-14; Rev 19:4; Ps 41:13;

7:13 Rev 4:4; Rev 4:10; Rev 5:5; Rev 5:11;

7:14 Ex 37:3; Rev 2:9; Rev 6:9-11; 1 Co 6:11; Eph 5:26-27; Heb 9:14;

7:15 Rev 4:4; Rev 14:3-5; Heb 8:1; Heb 12:2; Rev 20:10;

7:16 Ps 42:2; Ps 63:1; Ps 143:6; Isa 41:17;

7:17 Rev 5:6; Ps 22:26; Ps 23:1-2; Isa 25:6; Eze 34:23; Mic 5:4; Mt 2:6;

3 or, green figs

sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

- 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.
- 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.
- 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

The Great Multitude

- 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
- 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
- 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
- 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.
- 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?
- 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.
- 15 Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.
- 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
- 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead

positions of responsibility as presidents, ministers, physicians, or workers in any line, I am bidden to say: God will test every man who enters His service. He does not ask, Do they possess learning and eloquence? Have they ability to command and control and manage? He asks, Will they represent My character? Will they walk in humility, that I may teach them My way? The soul temple must not be defiled by any loose or unclean practice. Those whom I will acknowledge in the courts of heaven must be without spot and wrinkle.

The Lord will use humble men to do a great and good work. Through them He will represent to the world the interfaceable characteristics of the divine nature (Letter 270, 1907).

(Chs. 14:1-3; 22:4; John 1:12.) **An Honor to Bear God's Sign.**—Those who come out from the world, to stand distinct from worldlings in words and works, those who realize that it is an honor to bear God's sign, will

receive power to become His sons. The Lord will have men who can be depended on. No one will enter the courts above who does not bear the sign of God. Those who in this sin-cursed earth bear this sign in holy boldness, looking upon it as an honor, will be recognized and honored by Christ in the courts above (Letter 125, 1903).

(Jer. 8:20; 1 John 3:3.) Will the Angel Pass Us By?—“And every man that hath this hope in him purifieth himself, even as he is pure.” In a little while every one who is a child of God will have His seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads (RH May 28, 1889)?

Passport to the Holy City.—Only those who receive the seal of the living God will have the passport through the gates of the Holy City. But there are many who take upon themselves responsibilities in connection with the

them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Seventh Seal: The Controversy Ended

- 8 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.



The Judgments of God: The Seven Trumpets (8:2-11:19)

Introduction

- 2 And I saw the seven angels which stood before God; and to them were given seven trumpets.
- 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.
- 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.
- 5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.
- 6 And the seven angels which had the seven trumpets prepared themselves to sound.

The First Trumpet: Fire, Hail, Blood

- 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

The Second Trumpet: The Burning Mountain

- 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;
- 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were

8:1 Rev 5:1; Rev 5:9; Rev 6:1; Job 4:16; Ps 37:7; Hab 2:20; Zec 2:13

8:2 Rev 15:1; Rev 16:1; Mt 18:10; Lk 1:19; Rev 8:6-12; Nu 10:1-10

8:3 Rev 7:2; Rev 10:1; Ge 48:15-16; Ex 3:2-18; Ac 7:30-52; 8:14 Rev 8:3; Rev 15:6; Ex 30:1

8:5 Rev 16:1; Isa 66:6; Isa 66:14-16; Lk 12:49; Rev 4:5; 2 Sa 22:7-9

8:6 Rev 8:2; 8:7 Rev 16:21; Ex 9:23-25; Ex 9:33; Jos 10:11

8:8 Jer 51:65; Mk 11:23; Am 7:4; 8:9 Rev 8:7; Rev 8:10

8:10 Rev 1:20; Rev 6:13; 8:11 Dt 29:18; Ru 1:20; Pr 5:4

8:12 Rev 16:8-9; Isa 13:10; Jer 4:23; Joel 2:10; Joel 2:31; 8:9

8:15 Rev 14:8; Rev 14:6; Rev 19:17; Ps 104:20; Heb 1:14

9:1 Rev 9:12-13; Rev 8:6-8; Rev 8:10; Rev 8:12

9:2 Rev 9:17; Rev 14:11; Ge 15:17; Ge 19:28

9:3 Ex 10:4-15; Jdg 7:12; Isa 35:4; Joel 2:25

9:4 Rev 6:6; Rev 7:3; Job 1:10; Job 1:12

9:5 Rev 13:5; Rev 13:7; Da 5:18-22; Jn 19:11; Rev 11:7

9:1 Rev 9:12-13; Rev 8:6-8; Rev 8:10; Rev 8:12

9:2 Rev 9:17; Rev 14:11; Ge 15:17; Ge 19:28

9:3 Ex 10:4-15; Jdg 7:12; Isa 35:4; Joel 2:25

9:4 Rev 6:6; Rev 7:3; Job 1:10; Job 1:12

9:5 Rev 13:5; Rev 13:7; Da 5:18-22; Jn 19:11; Rev 11:7

9:1 Rev 9:12-13; Rev 8:6-8; Rev 8:10; Rev 8:12

9:2 Rev 9:17; Rev 14:11; Ge 15:17; Ge 19:28

9:3 Ex 10:4-15; Jdg 7:12; Isa 35:4; Joel 2:25

9:4 Rev 6:6; Rev 7:3; Job 1:10; Job 1:12

9:5 Rev 13:5; Rev 13:7; Da 5:18-22; Jn 19:11; Rev 11:7

9:1 Rev 9:12-13; Rev 8:6-8; Rev 8:10; Rev 8:12

9:2 Rev 9:17; Rev 14:11; Ge 15:17; Ge 19:28

9:3 Ex 10:4-15; Jdg 7:12; Isa 35:4; Joel 2:25

9:4 Rev 6:6; Rev 7:3; Job 1:10; Job 1:12

9:5 Rev 13:5; Rev 13:7; Da 5:18-22; Jn 19:11; Rev 11:7

destroyed.

The Third Trumpet: The Falling Star

- 10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
- 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

The Fourth Trumpet: Sun, Moon, Stars Smitten

- 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
- 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

The Fifth Trumpet: Locusts

- 9 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.
- 2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.
- 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.
- 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.
- 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

8
1 or, add it to the prayers
2 or, upon

work of God who are not wholehearted believers, and while they remain thus cannot receive the seal of the living God. They trust in their own righteousness, which the Lord accounts as foolishness (Letter 164, 1909).

The Mark of Distinction.—Those who would have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. This is what distinguishes them from the disloyal, who have accepted a man-made institution in the place of the true Sabbath. The observance of God's rest day is the mark of distinction between him that serveth God and him that serveth Him not (MS 27, 1899).

Like Christ in Character.—The seal of the living God will be placed upon those only who bear a likeness to Christ in character (RH May 21, 1895).

Image of Christ on the Soul.—As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ (ST July 18, 1911).

The Seal and the Commandments.—Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness (Letter 76, 1900).

Bitter Disappointment in the Day of God.—The great mass of professing Christians will meet with bitter disappointment in the day of God. They have not upon their foreheads the seal of the living God. Lukewarm and half-hearted, they dishonor God far more than the avowed unbeliever. They grope in darkness, when they might be walking in the noonday light of the Word, under the guidance of One who never errs (Letter 121, 1903).

7:2-4. See EGW on ch. 14:1-4.

7:4-17 (ch. 14:1-4; 2 Cor. 3:18). **Strive to Be Among the 144,000.**—(Rev. 7:9-17 quoted.) Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes He shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the

Bible, the Word of God. . . .

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on Him, that by beholding we may be changed into His likeness. We may behold Christ to good purpose. We may safely look to Him: for He is all-wise. As we look to Him and think of Him, He will be formed within, the hope of glory.

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand (RH March 9, 1905).

7:9 (chs. 3:5; 19:7-9; John 12:12, 13). The Palms and the Robes.—The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow (Und. MS 23).

7:14. See EGW on chs. 3:18; 19:7-9; Matt. 22:11, 12.

7:17. See EGW on ch. 22:1, 2; Rom. 11:33.

8:3, 4 (Isa. 1:18; Heb. 9:13, 14; see EGW on Rom. 8:26, 34; Heb. 7:25). Prayers Made Fragrant by Christ's Merit.—As the high priest sprinkled the warm blood upon the mercy seat while the fragrant cloud of incense ascended before God, so, while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are to remember that there is One who can take away sin, and who is willing and anxious to save the sinner. With His own blood He paid the penalty for all wrongdoers. Every sin acknowledged before God with a contrite heart, He will remove (Isa. 1:18; Heb. 9:13, 14 quoted) (RH Sept. 29, 1896).

(Ch. 5:8; Ps. 141:2; John 1:29; Eph. 5:2.) Incense Represents Blood of Atonement.—[Rev. 8:3, 4 quoted.] Let the families, the individual Christians, and the churches bear in mind that they are closely allied to heaven. The Lord has a special interest in His church militant here below. The angels who offer the smoke of the fragrant incense are for the praying saints. Then let the evening prayers in every family rise steadily to heaven in the cool sunset hour, speaking before God in our behalf of the merits of the blood of a crucified and risen Saviour.

That blood alone is efficacious. It alone can make propitiation for our sins. It is the blood of the only-begotten Son of God that is of value for us that we may draw nigh unto God. His blood alone that taketh away the sin of the world. Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God (MS 15, 1897).

10:1-11 (ch. 14:6-12; Dan. 12:4-13). No Less a Person Than Christ.—The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the

end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation: one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.

This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls (MS 59, 1900).

10:7 (ch. 22:10-12). The Last Period of Probation.—The gospel dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. There is no second trial. The gospel that is to be preached to all nations—kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him (MS 40, 1900).

11:1 (ch. 20:12, 13; 1 Peter 4:17; 2 Peter 1:10, 11). Measuring the Church of God.—The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshippers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerretyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . .

Here is the work going on, measuring the temple and its worshippers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God (MS 1, 1888).

11:19 (see EGW on Ex. 31:18; Isa. 6:1-7; 58:12-14). Tables of Stone a Convincing Testimony.—When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's

- 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.
- 7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.
- 8 And they had hair as the hair of women, and their teeth *were* as the *teeth* of lions.
- 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.
- 10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.
- 11 And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath *his* name 'Apollyon.
- 12 One *was* is past; *and*, behold, there come two woes more hereafter.

The Sixth Trumpet: The Angels in the Euphrates

- 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.
- 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.
- 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.
- 16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.
- 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.
- 18 By these three *was* the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.
- 19 For their power is in their mouth, and in

9:6 Rev 6:16; 2 Sa 1:9; Job 3:20-22; Job 7:15-16;
9:7 Joel 2:4-5; Na 3:17; Da 7:3; Da 7:8
9:8 2 Ki 9:30; Isa 32:4; 1 Co 11:13-15;
9:9 Rev 9:17; Job 40:18; Job 41:23-30;
9:10 Rev 9:3; Rev 9:5
9:11 Rev 12:9; Jn 12:1; Jn 14:30;
9:12 Rev 9:1-2; Rev 9:13-21;
9:13 Rev 9:1; Rev 8:4-5;
9:14 Rev 8:2; Rev 8:6; Rev 9:15;
9:15 Rev 9:5; Rev 9:10;
9:16 Ps 68:17; Da 7:10; Eze 23:6; Da 11:40;
9:17 Rev 9:9; Rev 21:20; Rev 9:18; Ge 19:24; Ps 11:6;
9:18 Rev 9:15; Rev 9:17
9:19 Rev 9:10; Isa 9:15; Eph 4:14
9:20 Rev 9:21; Rev 2:21-22; Rev 16:8; Dt 31:20;
9:21 Rev 11:7-9; Rev 13:7; Rev 13:15;
10:1 Rev 10:5-6; 5:2; Rev 7:3-2; Ps 16:10; Lev 16:2; Ps 104:4;
10:2 Rev 10:10; Rev 5:1-5; Rev 6:1; Ps 65:5; Isa 59:19; Mt 20:18; Eph 1:20-22;
10:3 Pr 19:12; Isa 5:29; Isa 31:4;
10:4 Rev 1:11; Rev 2:1-4-22;
10:5 Rev 10:2; Ge 1:22; Ge 22:15-16;
10:7 Rev 11:15-18; Rom 11:25; Eph 3:3-9; Lk 24:44-47; Ac 3:21;
10:8 Rev 10:4-5; Isa 40:21
10:9 Job 23:12; Jer 15:16; Eze 2:8; Col 3:6

10:1 Rev 10:5-6; 5:2; Rev 7:3-2; Ps 16:10; Lev 16:2; Ps 104:4;
10:2 Rev 10:10; Rev 5:1-5; Rev 6:1; Ps 65:5; Isa 59:19; Mt 20:18; Eph 1:20-22;
10:3 Pr 19:12; Isa 5:29; Isa 31:4;
10:4 Rev 1:11; Rev 2:1-4-22;
10:5 Rev 10:2; Ge 1:22; Ge 22:15-16;
10:7 Rev 11:15-18; Rom 11:25; Eph 3:3-9; Lk 24:44-47; Ac 3:21;
10:8 Rev 10:4-5; Isa 40:21
10:9 Job 23:12; Jer 15:16; Eze 2:8; Col 3:6

9
1 that is to say, A destroyer
2 or, at

- their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.
- 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:
- 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

The Angel With the Little Book

- 10 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:
- 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left *foot* on the earth,
- 3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.
- 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
- 5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
- 6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:
- 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.
- 8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.
- 9 And I went unto the angel, and said unto

law. These tables of stone will be brought forth from their hiding place, and on them will be seen the Ten Commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a convincing testimony to the truth and binding claims of God's law (Letter 17, 1902).

Ark in Heaven Contains Commandments.—Sacrilegious minds and hearts have thought they were mighty enough to change the times and laws of Jehovah; but, safe in the archives of heaven, in the ark of God, are the original commandments, written upon the two tables of stone. No potentate of earth has power to draw forth those tables from their sacred hiding place beneath the mercy seat (ST Feb. 28, 1878).

12:3-6, 13-17 (Ch. 13:1, 2, 11). God's People in the Minority.—Under the symbols of a great red dragon, a leopardlike beast, and a beast with lamblike horns, the earthly governments which would especially engage in

trampling upon God's law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they "which keep the commandments of God, and have the testimony of Jesus Christ" (ST Nov. 1, 1899).

12:7. War in Heaven.—Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub. Satan determined to be first in the councils of heaven, and equal with God. He began his work of rebellion with the angels under his command, seeking to diffuse among them the spirit of discontent. And he worked in so deceptive a way that many of the angels were won to his allegiance before his purposes were fully known. Even the loyal angels could not fully discern his character, nor see to what his work was leading. When

him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

- 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.
- 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Measuring the Temple

- 11 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

- 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The Two Witnesses

- 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

- 4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

- 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

- 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

- 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

- 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

- 9 And they of the people and kindreds and

10:10 Ps 19:10, Ps

109:54

10:11 Rev 11:9,

Rev 1:6, Jer 19:40,

11:1 Rev 21:15, Isa

26:17, Eze 40:4-5, Zec

2:1-2, Gal 6:10-16,

11:2 Eze 40:17-20,

Eze 42:20, Ps 79:1, Lk

21:24, 2 Th 2:3-12,

11:3 Jo 5:27, 1 Co

12:28, Eph 4:11, Dt

17:6, Dt 19:15, Mt

18:16, 2 Co 13:1, Rev

20:3, Lk 21:46,

11:4 Ps 52:8, Jer

11:16, Zec 4:2-5, Rom

11:17, Rev 1:20, Mt

5:14-16, Lk 11:15,

11:5 Nu 16:28-35, 2

Ki 1:10-12, Ps 18:8,

Isa 11:4, Jer 1:10, Hos

6:5,

11:6 1 Ki 17:1, Lk

9:25, Jas 5:16-18,

11:7 Rev 11:3, Lk

13:32, Jo 17:4, Jo

19:40, Ac 20:24, 2 Th

1:7,

11:8 Rev 11:9, Ps

79:2-5, Jer 26:25, Eze

57:11,

11:9 Rev 10:11, Rev

15:7, Rev 17:15, Rev

11:2, 3, 7, 2

11:10 Rev 12:15,

Rev 13:8, Rev 15:14,

Mt 10:22,

11:11 Rev 11:9, Ge

27, Eze 57:5-14, Rom

6:2,

11:12 Rev 4:1, Ps

15:1, Ps 24:3, Isa

40:31,

11:13 Rev 11:19,

Rev 6:12, Rev 8:5,

Rev 16:18,

11:14 Rev 8:13,

Rev 9:12, Rev 15:1,

11:15 Rev 8:2-6,

Rev 8:12, Rev 9:1,

Eze 37:25, Da 2:46,

11:16 Rev 4:1, Rev

4:10, Rev 5:5-8, Rev

5:14,

11:17 Rev 4:9, Da

2:25, Mt 11:25, Lk

10:21, Jo 11:4, Rev

18, Ps 57:11,

11:18 Rev 11:2,

Rev 11:9:10, Rev

6:15:17, Rev 14:10,

Rev 15:1, Rev 15:7,

Da 12:1-2, Heb 9:27,

Mt 5:12, 2 Th 1:5,

11:19 Rev 11:15-17,

Rev 15:5-8, Rev 19:11,

Isa 61:1-4,

tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

- 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

- 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

- 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

- 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

- 14 The second woe is past; and, behold, the third woe cometh quickly.

The Seventh Trumpet: The Triumph of God

- 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

- 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

- 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

- 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

- 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were

Satan had succeeded in winning many angels to his side, he took his cause to God, representing that it was the desire of the angels that he occupy the position that Christ held.

The evil continued to work until the spirit of disaffection ripened into active revolt. Then there was war in heaven, and Satan, with all who sympathized with him, was cast out. Satan had warred for the mastery in heaven, and had lost the battle. God could no longer trust him with honor and supremacy, and these, with the part he had taken in the government of heaven, were taken from him.

Since that time Satan and his army of confederates have been the avowed enemies of God in our world, continually warring against the cause of truth and righteousness. Satan has continued to present to men, as he presented to the angels, his false representations of Christ and of God, and he has won the world to his side. Even the professedly Christian churches have taken sides with the great apostate

(RH Jan. 28, 1909).

(See EGW on 2 Cor. 10:5.) **The Influence of Mind on Mind.**—In so deceptive a way did he [Lucifer] work that the sentiments that he inculcated could not be dealt with until they had developed in the minds of those who received them.

The influence of mind on mind, so strong a power for good when sanctified, is equally strong for evil in the hands of those opposed to God. This power Satan used in his work of instilling evil into the minds of the angels, and he made it appear that he was seeking the good of the universe. As the anointed cherub, Lucifer had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. Many of them listened to his suggestions and believed his words. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in

11 ¹ Gr. cast out ² or, I will give unto my two witnesses that they may prophesy ³ Gr. names of men ⁴ or, corrupt

lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE FINAL CONFLICT OF THE GREAT CONTROVERSY Satan Makes War upon the Remnant People (12:1-13:14)

Background of the Conflict

- 12** And there appeared a great ¹wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
- 2** And she being with child cried, travailing in birth, and pained to be delivered.
- 3** And there appeared another ²wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
- 4** And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.
- 5** And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.
- 6** And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.
- 7** And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
- 8** And prevailed not; neither was their place found any more in heaven.
- 9** And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
- 10** And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
- 11** And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto

12:1 Rev 12:1; Rev 11:19; Rev 15:1; Mk 13:25; Ac 2:19; Mt 12:28; Lk 21:11; Isa 40:14-23;
12:2 Rev 12:4; Isa 53:11; Isa 54:1; Mic 5:3; Jn 16:21;
12:3 Rev 12:1; Rev 12:4; Rev 12:9; Isa 27:1; Isa 51:9; Isa 9:15; Da 2:42; Da 7:7-12;
12:4 Rev 9:10; Rev 9:19; Da 8:9-12; Rev 17:18; Rev 12:2; Ex 1:16; Mt 2:3-16;
12:5 Rev 12:2; Isa 12:14; Jer 31:22; Mic 5:3; Mt 1:25; Rev 2:26-27; Ps 2:9-10;
12:6 Rev 12:4; Rev 12:14; 1 Ki 17:3-6; Mt 4:11; Rev 11:2-3;
12:7 Rev 13:7; Rev 19:11-20; Isa 34:5; Eph 6:12; Isa 55:4; Da 10:13;
12:8 Rev 12:11; Ps 134; Ps 118:10-13; Ps 129:2; Jer 1:19;
12:9 Rev 12:3; Rev 12:7; Lk 10:18; Jn 12:31;
12:10 Rev 11:5; Rev 19:1-7; 1 Ch 29:11; Ps 22:28;
12:11 Rev 2:7; Rev 2:11; Rev 2:26; Jn 16:23; Rom 8:35-39; 1 Jn 5:5;
12:12 Rev 18:20; Rev 19:1-7; Ps 96:11-13; Ps 148:1-4; Isa 49:13;
12:13 Rev 12:4-5; Ge 3:15; Ps 37:12-14; Jn 16:33;
12:14 Ex 19:4; Dt 32:11-12; Ps 55:6;
12:15 Rev 17:15; Ps 18:4; Ps 65:7;
12:16 Ex 12:35-36; 1 Ki 17:6;
12:17 Rev 12:12; Jn 8:44; 1 Pe 5:8;
13:1 Jer 5:22; Rev 11:7; Rev 17:8; Da 7:2-3; Rev 12:3; Rev 17:3; Rev 17:12-14; Rev 17:16; Da 7:28;
13:2 Jer 5:6; Jer 13:23; Da 7:6-7; Hos 13:7; Hab 1:8; 1 Sa 17:34-37;
13:3 Rev 13:1-2; Rev 13:14; Rev 17:10; Eze 30:24; Rev 17:6;
13:4 Rev 13:2; Rev 9:20; Ps 106:37-38; 1 Co 10:20-22; 2 Co 4:4; Rev 13:12-13; Rev 13:15; Da 11:36-37; 2 Th 2:4; Rev 18:18;

the death.

- 12** Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.
- 13** And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
- 14** And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
- 15** And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
- 16** And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

Satan's Declaration of War

- 17** And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The Role of the Leopard Beast

- 13** And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
- 2** And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.
- 3** And I saw one of his heads as it were ²wounded to death; and his deadly wound was healed: and all the world wondered after the beast.
- 4** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

heaven.*

Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God. He uses the same power that he used in heaven—the influence of mind on mind. Men become tempters of their fellow men. The strong, corrupting sentiments of Satan are cherished, and they exert a masterly, compelling power. Under the influence of these sentiments, men bind up with one another in confederacies (Letter 114, 1903).

Satan's Refusal to Obey Christ.—He [Satan] declares he cannot submit to be under Christ's command, that God's commands alone will obey him. Good angels weep to hear the words of Satan, and to see how he despises to follow the direction of Christ, their exalted and loving Commander.

The Father decides the case of Satan, and declares that he must be turned out of heaven for his daring rebellion,

and that all those who united with him in his rebellion should be turned out with him. Then there was war in heaven. Christ and His angels fought against Satan and his angels, for they were determined to remain in heaven with all their rebellion. But they prevailed not. Christ and loyal angels triumphed, and drove Satan and his rebel sympathizers from heaven. (3SG 38).

Rebellion Transferred to This World.—When Satan rebelled, there was war in heaven, and he, with all his sympathizers, was cast out. He had held a high office in



Rev

¹² 1 cr, sign ² or, sign ¹³ 1 or, names ² Cr, slain

heaven, possessing a throne radiant with light. But he swerved from his allegiance to the blessed and only Potentate, and fell from his first estate. All who sympathized with him were driven from the presence of God, doomed to be no more acknowledged in the heavenly courts as having a right there. Satan became the avowed antagonist of Christ. On the earth he planted the standard of rebellion, and found it his sympathizers rallied (MS 78, 1905).

12:7-9. See EGW on Eze. 28:15-19; Eph. 6:12. 1 John 2:6.

12:10. Satan Cast Down by Death of Christ.—The casting down of Satan as an accuser of the brethren in heaven was accomplished by the great work of Christ in giving up His life. Notwithstanding Satan's persistent opposition, the plan of redemption was being carried out. Man was esteemed of sufficient value for Christ to sacrifice His life for him. Satan, knowing that the empire he had usurped would in the end be wrested from him, determined to spare no pains to destroy as many as possible of the creatures whom God had created in His image. He hated man because Christ had manifested for him such forgiving love and pity, and he now prepared to practice upon him every species of deception by which he might be lost. He pursued his course with more energy because of his own hopeless condition (8SP 194, 195).

(2 Cor. 5:19; Phil. 2:6.) Satan Uprooted From Affections of the Universe. In carrying out his enmity to Christ until He hung upon the cross of Calvary with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind. The Creator was revealed in the Son of the infinite God. Here the question, Can there be self-denial with God? was forever answered. Christ was God, and condescending to be made flesh, He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice (MS 50, 1900).

(John 3:14-17; Gal. 6:14; Heb. 9:22.) Accusing Power of Satan Broken.—Christ on the cross, not only draws men to repentance toward God for the transgression of His law—for whom God pardons. He first makes penitent—for Christ has satisfied justice. He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe, and silenced his charges that self-denial was impossible with God and therefore not essential in the human family (MS 50, 1900).

12:11 (Deut. 33:25; see EGW on 2 Thess. 2:7-12). Power to Conquer Day by Day.—All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day (MS 28, 1880).

The Secret of Overcoming Sin.—We become overcomers by helping others to overcome by the blood of the Lamb and the word of our testimony. The keeping of the commandments of God will yield in us an obedient spirit, and the service that is the offspring of such a spirit. God can accept (Letter 250, 1908).

12:12. See EGW on ch. 7:6-13-16; Ps. 17.

12:17 (ch. 14:9-12; see EGW on Isa. 59:13-17). Satan's Masterpiece of Evil.—Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the conflict between the remnant church and the power of evil, and said, The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The forces of darkness will unite with human agents

who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends, and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image (RH April 14, 1896).

Only Two Parties Upon Earth.—There are only two parties upon this earth—those who stand under the blood-stained banner of Jesus Christ and those who stand under the black banner of rebellion. In the twelfth chapter of Revelation is represented the great conflict between the obedient and the disobedient (Rev. 12:17, 13:11-17 quoted) (MS 16, 1900).

(Eph. 6:10-12.) The Earth a Stage for Horrors.—[Rev. 12:17 quoted.] Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought dire results.

The great conflict now being waged is not merely strife of man against man. On one side stands the Prince of life, acting as man's substitute and surety. On the other the prince of darkness, with the fallen angels under his command (Lph. 6:12, 13, 10, 11 quoted) (RH Feb. 6, 1890).

13:1, 2, 11. See EGW on ch. 12:5-6, 13:17.

13:8. See EGW on chs. 3:5, 20:12-15; Heb. 9:11-14, 22.

13:11. A Unique Symbol.—Here is a striking figure of the rise and growth of our own nation. And the lamblike horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its two fundamental principles, republicanism and Protestantism (8SP 277).

Shield of Omnipotence Over America.—The United States is a land that has been under the special shield of the Omnipotent One. God has done great things for this country, but in the transgression of His law, men have been doing a work originated by the man of sin. Satan is working out his designs to involve the human family in disloyalty (MS 177, 1900).

The Prospect Before Us. Prophecy represents Protestantism as having lamblike horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. There is a satanic force propelling the Satan movement, but it is concealed. Even the men who are engaged in the work are themselves blinded to the results which will follow their movement.

Let not the commandment-keeping people of God be silent at this time, as though we graciously accepted the situation. There is the prospect before us of waging a continuous war at the risk of imprisonment, of losing property and even life itself to defend the law of God, which is being made void by the laws of men (RH Jan. 1, 1889).

13:11-17 (ch. 14:9-12;

Dan. 7:25; 2 Thess. 2:3, 4; see EGW on Rev. 17:13, 14; 18:1-5). Persecuting Hand of the Enemy.—[Rev. 13:11-13 quoted.] Religious powers, allied to heaven by protection and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. He seeks to make the commands of God of less force in this world than human laws.

The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will



cause laws to be made enforcing the observance of the first day of the week. But God's people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods (MS 135, 1902).

Church and the World in Corrupt Harmony.—The Word of God plainly declares that His law is to be scorned, trampled upon, by the world; there will be an extraordinary prevalence of iniquity. The professed Protestant world will form a confederacy with the man of sin, and the church and the world will be in corrupt harmony.

Here the great crisis is coming upon the world. The Scriptures teach that popery is to regain its lost supremacy, and that the fires of persecution will be kindled through the timeserving concessions of the so-called Protestant world (GCB April 13, 1891).

13:13, 14 (2 Thess. 2:7-12; see EGW on ch. 16:13-16; Matt. 7:21-23). Miracles Performed in Our Sight.—The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect will be deceived. The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness (RH Aug. 9, 1906).

Miracles Wrought Under Supervision of the Enemy.—[Matt. 7:21-23 quoted.] These may profess to be followers of Christ, but they have lost sight of their Leader. They may say, "Lord, Lord"; they may point to the sick who are healed through them, and to other marvelous works, and claim that they have more of the Spirit and power of God than is manifested by those who keep His law. But their works are done under the supervision of the enemy of righteousness, whose aim it is to deceive souls, and are designed to lead away from obedience, truth, and duty. In the near future there will be still more marked manifestations of this miracle-working power; for it is said of him, "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (ST Feb. 26, 1885).

13:14. Preparing for the Image of the Beast.—Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth's history that will fulfill the predictions of prophecy for these last days (RH April 23, 1889).

13:14-17 (ch. 14:9-12). Tested by the Image.—The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . [Rev. 13:11-17 quoted.] . . .

This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast (Letter 11, 1890).

Apostasy and National Ruin.—When the Protestant churches shall unite with the secular power to sustain a false religion for opposing which their ancestors endured the fiercest persecution; when the state shall use its power to enforce the decrees and sustain the institutions of the church—then will Protestant America have formed an image to the papacy, and there will be a national apostasy which will end only in national ruin (ST March 22, 1910).

The Mark of Apostasy and God's Patience.—There are many who have never had the light. They are deceived by their teachers, and they have not received the mark of the beast. The Lord is working with them; He has not left them to their own ways. Until they shall be convicted of the truth and trample upon the evidence given to enlighten them, the Lord will not withdraw His grace from them (Letter 7, 1895).

13:15-17 (see EGW on 2 Thess. 2:3, 4). Perfecting the Device of Satan.—When the legislature frames laws which exalt the first day of the week, and put it in the

place of the seventh day, the device of Satan will be perfected (RH April 15, 1890).

13:16, 17 (Dan. 3:1-18; see EGW on 1 John 2:18). History Will Be Repeated.—History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

The decree enforcing the worship of this day is to go forth to all the world. In a limited decree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives.

Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism (ST May 6, 1897).

(Ch. 14:9-12.) Men in Authority to Hear.—God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the mark of the beast in their right hand or in their forehead.

Not a move has been made in exalting the idol sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for the observance of the genuine Sabbath, for God will accept only willing service (RH April 15, 1890).

The Law of God Made Void.—A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin (RH Dec. 18, 1888).

Contempt for the Great Lawgiver.—The sins of the world will have reached unto heaven when the law of God is made void; when the Sabbath of the Lord is trampled in the dust, and men are compelled to accept in its stead an institution of the papacy through the strong hand of the law of the land. In exalting an institution of man above the institution ordained of God, they show contempt for the great Lawgiver, and refuse His sign or seal (RH Nov. 5, 1889).

Prepared for Injustice.—As Christ was hated without cause, so will His people be hated because they are obedient to the commandments of God. If He who was pure, holy, and undefiled, who did good and only good in our world, was treated as a base criminal and condemned to death, His disciples must expect but similar treatment, however faultless may be their life and blameless their character.

Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by

- 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him ¹⁰to continue forty *and* two months.
- 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.
- 7 And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.
- 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.
- 9 If any man have an ear, let him hear.
- 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The Role of the Two-horned Beast

- 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.
- 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.
- 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.
- 14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Issues Involved in the Last Conflict (13:15-14:20)

Satan's Ultimatum to the People of God: The Image and Mark of the Beast

- 15 And he had power to give ⁴life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image

13:5 Da 7:8; Da 7:11; Da 7:25; Da 11:36; Rev 11:2-3;
13:6 Job 3:1; Mt 12:34; Mt 15:19; Rom 3:13; Rev 21:3;
13:7 Rev 11:7; Rev 12:17; Da 7:21; Da 7:25; Da 8:23-25; Da 11:36-39;
13:8 Rev 13:5-9; Rev 13:14-15; Rev 12:15; Ex 32:32; Isa 9:3; Da 12:1;
13:9 Rev 2:7; Rev 2:11; Rev 2:17;
13:10 Ex 21:23-25; Isa 14:2; Isa 45:1; Mt 7:2; Rev 16:6;
13:11 Rev 13:1; Rev 11:7; Rev 17:8; Mt 7:15;
13:12 Rev 13:3; Rev 13:14-17; Rev 17:10-11;
13:13 Rev 16:14; Rev 19:20; Is 7:11-12;
13:14 Rev 12:9; Rev 18:24; Rev 19:20; 2 Ki 23:20;
13:15 Ge 2:7; Ps 135:17; Jer 10:11;
13:16 Rev 11:18; Rev 19:5; Rev 19:18; Ps 115:14;
13:17 Rev 13:16; Rev 5:12; Rev 13:11; Rev 17:5;
13:18 Rev 1:3; Rev 17:9; Ps 107:45; Da 12:10;
14:1 Rev 14:3; Rev 11:1; Rev 8:8; Rev 15:5; Jer 1:11; Eze 29; Eze 8:7; Eze 10:1; Eze 10:9;
14:2 Rev 10:4; Rev 11:12; Rev 1:5; Rev 19:6; Ps 93:4; Isa 17:13; Eze 43:2;
14:3 Rev 5:9; Rev 15:3; Ps 33:3; Ps 98:1; Ps 147:9; Isa 42:10; Rev 4:21; Rev 14:1;
14:4 Ps 45:14; SS 1:3; SS 6:8; Mt 25:1; 1 Co 7:28;
14:5 Ps 32:2; Ps 34:13; Ps 55:11; Zep 3:13; Mt 12:34; Jn 1:9; 1 Pe 3:10; Da 6:4; 168:10-2;
14:6 Rev 8:13; Isa 6:2; Isa 9:6-7; Eze 1:4; Da 9:21; Isa 40:8; Isa 45:17; Isa 51:6; Isa 51:8; Eph 3:9-11; 2 Th 2:16;
14:7 Isa 40:3; Isa 40:6; Isa 40:9; Isa 41:23; Isa 55:8; Isa 58:1; Hos 8:1; Rev 11:18; Rev 15:4; Rev 19:5; 18:30; 18:89; Ec 12:14-11.

of the beast should be killed.

- 16 And he causeth all, both small and great, rich and poor, free and bond, ¹⁰to receive a mark in their right hand, or in their foreheads:
- 17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.
- 18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six.

Triumph of the 144,000 over the Beast, Its Image, and Mark

- 14 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.
- 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
- 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.
- 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These ¹⁰were redeemed from among men, *being* the firstfruits unto God and to the Lamb.
- 5 And in their mouth was found no guile: for they are without fault before the throne of God.

God's Ultimatum to the People of Earth: The Three Angels' Messages

- 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.
- 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God (RII Dec. 26, 1899).

(2 Thess. 2:3, 4.) **Living in a Momentous Period.**—We are living in a momentous period of this earth's history. The great conflict is just before us. We see the world corrupted under the inhabitants thereof. The man of sin has worked with a marvelous perseverance to exalt the spurious sabbath, and the disloyal Protestant world has wondered after the beast, and has called obedience to the Sabbath instituted by Jehovah disloyalty to the laws of the nations. Kingdoms have confederated to sustain a false sabbath institution, which has not a word of authority in the oracles of God (RII Feb. 6, 1900).

(Chs. 7:2, 3.) **The Question Before Us Now.**—The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have

honored Satan's principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement. Each Sabbath institution, both true and false, bears the name of its author, an ineffaceable mark that shows the authority of each.

The great decision now to be made by every one is, whether he will receive the mark of the beast and his image, or the seal of the living and true God (ST March 22, 1910).

Mark of Beast Not Yet Applied.—Sundaykeeping is not yet the mark of the beast, and will not be until the decree goes forth causing men to worship this idol sabbath. The time will come when this day will be the test, but that time has not come yet (MS 118, 1899).

14:1-3. See EGW on Rev. 7:2, 3.

14:1-4 (chs. 7:2-4; Eze. 9:4; see EGW on Eph. 4:30). A

3 or, to make war 4 Gr. breath 5 Gr. to give them 14 1 Gr. were bought

Mark of Character.—[Rev. 14:1-4 quoted.] This scripture represents the character of the people of God for these last days (MS 139, 1903).

(Vs. 9-12; see EGW on ch. 16:13-16.) The Signet of Heaven.—John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure (RH March 19, 1889).

Christ Formed Within.—[Rev. 14:1-3 quoted.] Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory (MS 13, 1888).

Eternal Interests Supreme.—Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests (RH July 13, 1897).

(2 Tim. 2:14-16; see EGW on Rev. 7:4-17.) Identity of 144,000 Not Revealed.—Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question.

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all-important question, and it has been clearly answered. "What is written in the law? how readest thou?" (MS 26, 1901).

14:4 (1 Peter 2:21; 1 John 2:6). God's People Follow the Lamb Now.—The Lord has a people on the earth, who follow the Lamb whithersoever He goeth. He has His thousands who have not bowed the knee to Baal. Such will stand with Him on Mount Zion. But they must stand on this earth, girded with the whole armor, ready to engage in the work of saving those who are ready to perish. Heavenly angels conduct this search, and spiritual activity is demanded of all who believe present truth, that they may join the angels in their work.

We need not wait till we are translated to follow Christ. God's people may do this here below. We shall follow the Lamb of God in the courts above only if we follow Him here. Following Him in heaven depends on our keeping His commandments now. We are not to follow Christ fittily or capriciously, only when it is for our advantage.

We must choose to follow Him. In daily life we must follow His example, as a flock trustfully follows its shepherd. We are to follow Him by suffering for His sake, saying, at every step, "Though he slay me, yet will I trust in him." His life practice must be our life practice. And as we thus seek to be like Him, and to bring our wills into conformity to His will, we shall reveal Him (RH April 12, 1898).

14:5. See EGW on 2 Thess. 2:7-12.

14:6-12 (see EGW on ch. 10:1-11; 1 John 2:18). Soon to Be Understood.—The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utter-

ance (RH Oct. 13, 1904).

Identifying the Three Angels.—Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels' messages. These angels represent those who receive the truth, and with power open the gospel to the world (Letter 79, 1900).

(Ch. 18:1-5.) A Loyal Company.—The churches have become as described in the eighteenth chapter of Revelation. Why are the messages of Revelation fourteen given? Because the principles of the churches have become corrupted. . . . [Rev. 14:6-10 quoted.]

Apparently the whole world is guilty of receiving the mark of the beast. But the prophet sees a company who are not worshipping the beast, and who have not received his mark in their foreheads or in their hands. "Here is the patience of the saints," he declares; "here are they that keep the commandments of God, and the faith of Jesus" (MS 92, 1904).

Large Numbers Accept the Truth.—The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time (RH July 5, 1906).

14:7. Giving Glory to God.—To give glory to God is to reveal His character in our own, and thus make Him known. And in whatever way we make known the Father or the Son, we glorify God (MS 16, 1890).

14:8 (Dan. 7:25; 2 Thess. 2:3, 4; see EGW on Rev. 18:1-5). World Drunk With Wine of Babylon.—God denounces Babylon "because she made all nations drink of the wine of the wrath of her fornication." This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God's memorial of creation.

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by His people throughout their generations.

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, *thought* to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. In the Word of God this is called her fornication.

God has a controversy with the churches of today. They are fulfilling the prophecy of John. "All nations have drunk of the wine of the wrath of her fornication." They have divorced themselves from God by refusing to receive His sign. They have not the spirit of God's true commandment-keeping people. And the people of the world, in giving their sanction to a false sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication (Letter 98, 1900).

14:9-12 (ch. 13:11-17; see EGW on chs. 12:17; 18:1; Isa. 58:12-14). The Real Issue in the Final Conflict.—[Rev. 14:9, 10 quoted.] It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. [Ex. 31:12-17 quoted.]

The Sabbath question will be the issue in the great conflict in which all the world will act a part. [Rev. 13:4-8, 10 quoted.] This entire chapter is a revelation of what will surely take place [Rev. 13:11, 15-17 quoted] (MS 88, 1897).

What Is the Mark of the Beast?—John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast (Letter 31, 1898).

(Ch. 13:16, 17.) Warning Against Mark of the Beast.—The third angel's message has been sent forth to

the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God. Of all who receive this mark, God says, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." . . .

If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls "My holy day," you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.

If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord (RH July 13, 1897).

A Life and Death Question.—This message embraces the two preceding messages. It is represented as being given with a loud voice; that is, with the power of the Holy Spirit. Everything is now at stake. The third angel's message is to be regarded as of the highest importance. It is a life and death question. The impression made by this message will be proportionate to the earnestness and solemnity with which it is proclaimed (MS 16, 1900).

(Vs. 1-4.) Not a Visible Mark.—In the issue of the great contest two parties are developed, those who "worship the beast and his image," and receive his mark, and those who receive "the seal of the living God," who have the "Father's name written in their foreheads." This is not a visible mark (ST Nov. 1, 1899).

(Ch. 18:1-8; 2 Thess. 2:7-12.) Guard Against Mystery of Iniquity.—The third angel's message increases in importance as we near the close of this earth's history.

God has presented to me the dangers that are threatening those who have been given the sacred work of proclaiming the third angel's message. They are to remember that this message is of the utmost consequence to the whole world. They need to search the Scriptures diligently, that they may learn how to guard against the mystery of iniquity, which plays so large a part in the closing scenes of this earth's history.

There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The eighteenth chapter of Revelation speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power (Rev. 18:1-8 quoted) (MS 135, 1902).

The Time of Test Makes the Issue Clear.—The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and those who trample them under their feet. The sanctification of the Spirit signals the difference between those who have the seal of God and those who keep a spurious rest day.

When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who, after having heard the truth, continue to regard this day as holy bear the signature of the man of sin, who thought to change times and laws (Letter 12, 1900).

The Last Act in the Drama.—The substitution of the false for the true is the last act in the drama. When this

substitution becomes universal, God will reveal Himself. When the laws of men are exalted above the laws of God, when the powers of this earth try to force men to keep the first day of the week, know that the time has come for God to work. He will arise in His majesty, and will shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity (RH April 23, 1901).

(Vs. 1-4; chs. 7:2, 3; 13:13, 16; Ex. 31:13-17; 2 Thess. 2:3, 4.) The Mark of Distinction.—We are nearing the close of this earth's history. Satan is making desperate efforts to make himself god, to speak and act like God, to appear as one who has a right to control the consciences of men. He strives with all his power to place a human institution in the position of God's holy rest day. Under the jurisdiction of the man of sin, men have exalted a false standard in complete opposition to God's enactment. Each Sabbath institution bears the name of its author, an inflexible mark showing the authority of each. The first day of the week has not one particle of sanctity. It is the production of the man of sin, who strives in this way to counterwork God's purposes.

God has designated the seventh day as His Sabbath. (Ex. 31:13, 17, 16 quoted.)

Thus the distinction is drawn between the loyal and the disloyal. Those who desire to have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. Thus they are distinguished from the disloyal, who have accepted a manmade institution in place of the true Sabbath. The observance of God's rest day is a mark of distinction between him that serveth God and him that serveth Him not (RH April 23, 1901).

14:10. See EGW on Gen. 6:17; Matt. 27:21, 22, 29.

14:12. God's Denominated People.—Who are these? God's denominated people—those who on this earth have witnessed to their loyalty. Who are they? Those who have kept the commandments of God and the testimony of Jesus Christ; those who have owned the Crucified One as their Saviour (MS 132, 1903).

(Ex. 31:13-17.) What Is God's Sign?—The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest (Letter 31, 1898).

(Ch. 7:2, 3; Exe. 9:4.) The Mark of the Holy Sabbath.—There is to be a mark placed upon God's people, and that mark is the keeping of His holy Sabbath (HS 217).

Loyal to Whom?—God has declared that it means much to discard the Word of the living God, and accept the assertions of those who seek to change times and laws [Ex. 31:12-17 quoted].

Those who in the face of these specifications refuse to repent of their transgressions will realize the result of disobedience. Individually we need to inquire, In observing a day of rest, have I drawn my faith from the Scriptures, or from a spurious representation of truth? Every soul who fastens himself to the divine, everlasting covenant, made and presented to us as a sign and mark of God's government, fastens himself to the golden chain of obedience, every link of which is a promise. He shows that he regards God's Word as above the word of man, God's love as preferable to the love of man. And those who repent of transgression, and return to their loyalty by accepting God's mark, show themselves to be true subjects, ready to do His will, to obey His commandments. True observance of the Sabbath is the sign of loyalty to God (MS 63, 1899).

Fidelity Grows With the Emergency.—In revelation 14 John beholds another scene. He sees a people whose fidelity and loyalty to the laws of God's kingdom, grow with the emergency. The contempt placed upon the law of God only makes them reveal more decidedly their love for that law. It increases with the contempt that is placed upon it (MS 163, 1897).

(Ps. 119:126, 127; Mal. 3:18.) It Is Time to Fight!—Let no one yield to temptation and become less fervent in his attachment to God's law because of the contempt placed upon it; for that is the very thing that should make us pray with all our heart and soul and voice, "It is time for thee,

seven angels were fulfilled.

- 16** And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

The Seven Last Plagues

- 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.
- 3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.
- 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.
- 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.
- 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.
- 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.
- 8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.
- 9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.
- 10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.
- 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.
- 12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.
- 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

16:1 Rev 14:15; Rev 14:18; Rev 15:5-8; Rev 15:1; Rev 15:6; Rev 16:2-12; Rev 15:7; 1 Sa 15:3; 1 Sa 15:18; 16:2 Rev 8:7; Rev 14:10; Ex 9:8-11; Dt 7:15; Isa 31:7.

16:3 Rev 8:8; Rev 10:2; Rev 14:1; Rev 11:6; Ex 7:17-21; Ps 78:44; Ps 105:29; Eze 16:48.

16:4 Rev 8:10-11; Rev 16:5; Rev 14:7; Ex 20; Ex 8:5.

16:5 Rev 16:3; Rev 19:2.

16:6 Rev 6:10-11; Rev 13:10; Rev 18:24; Rev 19:2; Dt 32:42-43; 2 Ki 21:3; Isa 49:26.

16:7 Rev 6:9; Rev 8:3-5; Rev 14:18.

16:8 Rev 6:12; Rev 9:12; Rev 9:2; Isa 21:23; Lk 21:25.

16:9 Rev 16:10-11; Rev 16:21; 2 Ki 6:33; 2 Ch 28:22.

16:10 Rev 11:2; Rev 11:8; Rev 13:2-4; Rev 17:9.

16:11 Rev 16:9; Rev 16:21; 2 Ch 36:23; Jer 51:36; 57:9-14.

16:12 Rev 16:14; 2 Th 2:9-11; 1 Ti 4:1-3; 2 Ti 3:16; 2 Pe 2:1-3.

16:13 Rev 12:9; 1 Ki 22:19-23; Eze 14:9.

16:15 Rev 3:3; Mt 24:35; 1 Th 5:2-4; 2 Pe 3:10; Mt 24:12.

16:16 Rev 17:1; Rev 19:17-21; Jde 9-17; Joel 3:9-14.

16:17 Rev 20:1-3; Eph 2:2; Eph 6:12; Rev 16:1.

16:18 Rev 4:5; Rev 8:5; Dt 12:1.

16:19 Rev 14:8; Rev 17:18; Rev 18:2.

16:20 Rev 6:14; Rev 20:11; Isa 2:14; 17:Jer 4:23-25.

16:21 Rev 8:7; Rev 11:19; Ex 9:23-26.

17:1 Rev 15:1; Rev 15:6; Rev 17:1-17; Lk 9:40; Lk 24:42; Rev 19:2; Isa 57:4.

17:2 Rev 17:13; Rev 17:17; Rev 11:8; Rev 18:3.

17:3 Rev 13:10; Rev 12; Rev 21:10.

17:4 Rev 18:7; Rev 18:12; Rev 18:16; Lk 11:38; 1 Ki 10:24.

- 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

- 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

- 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

- 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

- 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

- 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

- 20 And every island fled away, and the mountains were not found.

- 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

The Arraignment of Babylon the Great

- 17** And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will shew unto thee the judgment of the great whore that sitteth upon many waters:

- 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

- 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

- 4 And the woman was arrayed in purple and scarlet colour, and decked with gold

when the ransomed of the Lord meet at the gate of the Holy City, which is thrown back on its glittering hinges and the nations that have kept His word—His commandments—enter into the city, the crown of the overcomer is placed upon their heads, and the golden harps are placed in their hands! All heaven is filled with rich music, and with songs of praise to the Lamb. Saved, everlastingly saved, in the kingdom of glory! To have a life that measures with the life of God—that is the reward (MS 92, 1908).

16:1-21 (Ch. 6:13-17; Ps. 46:1-3; Matt. 24:7). John Witnessed Terrors of the Last Days.—John . . . was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death

come upon the inhabitants of the earth (RH Jan. 11, 1887).

16:13-16 (Chs. 13:13, 14; 17:13, 14; 19:11-16; see EGW on ch. 7:1-3). Battle of Armageddon Soon to be Fought.—There are only two parties in our world, those who are loyal to God, and those who stand under the banner of the prince of darkness. Satan and his angels will come down with power and signs and lying wonders to deceive those who dwell on the earth, and if possible the very elect. The crisis is right upon us. Is this to paralyze the energies of those who have a knowledge of the truth? Is the influence of the powers of deception so far reaching that the influence of the truth will be overpowered?

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white (MS 172, 1890).

Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have

- and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:
- 5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.
- 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.
- 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.
- 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.
- 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.
- 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.
- 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.
- 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
- 13 These have one mind, and shall give their power and strength unto the beast.
- 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.
- 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.
- 16 And the ten horns which thou sawest upon the beast, these shall hate the

17:5 Rev 7:3; Isa 3:9; Psa 3:9; 2 Th 2:7; 2 Ti 3:1-5; Rev 11:8.
17:6 Rev 13:7; Rev 15:15; Rev 18:20-24; Da 7:21; Da 7:25.
17:7 Rev 17:1-6; Rev 17:8.
17:8 Rev 9:2; Rev 11:7; Rev 13:1-11; Rev 17:11.
17:9 Rev 13:18; Da 12:1; Da 12:8-10; Hos 14:9; Mt 13:11; Mt 24:15.
17:11 Rev 17:8.
17:12 Rev 12:3; Rev 13:1; Da 40:48; Da 7:7-9; Zec 1:18-21.
17:13 Psa 1:27; Psa 2:2; Rev 17:17; Psa 10:7; Eze 38:10; Ac 1:28.
17:14 Rev 11:7; Rev 8:6-7; Da 7:25; Da 12:9-12; Zec 2:8; Mt 25:10; Ac 9:4-5; Jer 50:11.
17:15 Rev 17:1; Psa 104; Psa 65:7; Psa 93:3-4; Isa 8:7-8; Jer 51:15, 12.
17:16 Rev 2:10; Rev 17:12; Rev 17:13.
17:17 Rev 18:13; Ac 4:27-28; Eze 7:27; Psa 105:25.
17:18 Rev 16:19; Rev 18:2; Da 2:40-41; Da 7:25; Lk 21; Rev 12:3.
18:1 Rev 17:1; Rev 21:23; Isa 60:1-3; Eze 43:2; Lk 17:24; 2 Th 2:8.
18:2 Rev 1:15; Rev 5:2; Rev 10:3; Rev 14:15; Jer 25:30; Joel 3:16; Rev 18:10; Rev 18:21; Rev 19:8.
18:3 Rev 18:9; Rev 14:8; Rev 17:2; Jer 51:7; Rev 18:11-17; Rev 18:23; Isa 17:15; 2 Pe 2:1-4; Ps 24:3-8; Jer 51:34; La 4:5; Lk 7:25.
18:4 Ge 19:12-13; Nu 16:26-27; Isa 48:20; Jer 50:8; Jer 51:6, 9.
18:5 Ge 18:20-21; 2 Ch 28:9; Eze 9:6; Jer 51:9; Joh 1:2.
18:6 Rev 13:10; Rev 16:5-6; Ex 21:23-25; Psa 157:8.
18:7 Isa 22:12; Isa 22:14; Isa 47:1-2; Isa 47:9-10; Eze 28:2-10.
18:8 Rev 18:10; Rev 17:17; Rev 18:9; Isa 47:9-11; Jer 51:6.

- whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.
- 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.
- 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

The Extermination of Evil (18:1-20:15)

*An Affirmation of Divine Mercy;
A Final Call to Leave Babylon*

- 18 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.
- 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.
- 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.
- 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins. and that ye receive not of her plagues.

*The End of Organized Religious Opposition:
The Desolation of Babylon*

- 5 For her sins have reached unto heaven, and God hath remembered her iniquities.
- 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.
- 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.
- 8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:

been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us (Letter 109, 1890).

16:14-16 (Eph. 6:12; see EGW on Rev. 5:11). Two Opposing Powers.—Two great opposing powers are revealed in the last great battle. On one side stands the

Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion (RH May 7, 1901).

(Ch. 12:12.) Satan Mustering His Forces for Last Battle.—The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance; for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth "unto the kings of the earth and of the whole world," to gather them under his banner, to be trained for "the battle of that great day of God Almighty." Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. The faith of individual

members of the church will be tested as though there were not another person in the world (MS 1a, 1890).

16:14-17 (ch. 18:1). The Armies of God Take the Field.—We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field (MS 175, 1899).

17:1-5 (chs. 13:11-17; 18:1-5; 2 Thess. 2:7-12). Deceiver of All Nations.—In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, those who have drunk of the wine of the wrath of her fornication. [Rev. 17:1-4 quoted.]

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations; promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

What is it that gives its kingdom to this power? Protestantism, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, speaks with the voice of a dragon. It is moved by a power from beneath (Letter 232, 1899).

17:13, 14 (chs. 13:11-17; 16:13-16). A Confederacy of Satan's Forces.—[Rev. 17:13, 14 quoted.] "These have one mind." There will be a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanism.

In the warfare to be waged in the last days there will be united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue; for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth (MS 24, 1891).

17:14. Christ Glorified in the Last Crisis.—As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test, in the closing conflict of the great controversy (RH Nov. 29, 1892).

18:1 (ch. 14:9-12; Hab. 2:14; see EGW on Acts 2:1-4). The Angel of Revelation 18.—The prophecies in the eighth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lightened with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.

Those who have held the beginning of their confidence firm unto the end will be wide awake during the time that the third angel's message is proclaimed with great power (RH Oct. 13, 1904).

(2 Tim. 2:14-16; see EGW on ch. 16:14-17). Message Prepares for Translation.—Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious.

The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy, uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect.

The proclamation of the gospel is the only means in which God can employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping His commandments—preparing here below for translation (RH Oct. 13, 1904).

(Jer. 30:7; Hosea 6:3; Joel 2:23; Zech. 10:1; Eph. 4:13, 15.) Refreshing of the Latter Rain.—As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel (RH May 27, 1862).

(Isa. 61:11.) Not to Wait for Latter Rain.—We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isa. 61:11 quoted.] The whole earth is to be filled with the glory of God (Letter 151, 1897).

Revelation of the Righteousness of Christ.—The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth (RH Nov. 22, 1892).

No Time Specified for Outpouring.—I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning (RH March 29, 1892).

18:1-5 (chs. 13:11-17; 14:6-12; Dan. 7:25; 2 Thess. 2:3, 4; see EGW on Rev. 6:9; 17:1-5). Every Power of Evil Will Work.—As God called the children of Israel out of Egypt, that they might keep His Sabbath, so He calls His people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing His memorial, and setting up a rival sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, lo, He is there. This is the truth. I have the message from God. He has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false sabbath is to be enforced by an oppressive law.

Satan and his angels are wide awake and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God.

- for strong is the Lord God who judgeth her.
- 9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
- 10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.
- 11 And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more:
- 12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all ¹thyine wood, and all manner vessels of most precious wood, and of brass, and iron, and marble,
- 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ²slaves, and souls of men.
- 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
- 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,
- 16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!
- 17 For in one hour so great riches are come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,
- 18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!
- 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

18:9 Rev 18:3; Rev 18:7; Rev 17:2; Rev 17:12-13; Rev 18:20;
 18:10 Nu 16:34; Rev 18:16; Rev 18:19; Jer 30:7; Jer 1:15;
 18:11 Rev 19:4; Rev 18:9; Isa 24:15; Isa 47:15; Eze 26:17; Zep 1:11;
 18:12 Rev 17:4; 1 Ki 10:11-12; Pr 8:10-11; Eze 27:25-25;
 18:13 SS 1:3; SS 4:13-14; SS 5:5; Am 6:6; Jn 12:3-8; Ex 24:16; Dt 24:7; Isa 50:4;
 18:14 Nu 11:9; Nu 11:34; Ps 78:18; Ps 106:14;
 18:15 Rev 18:3; Rev 18:11; Hos 12:7; 8:7; Zec 11:5;
 18:16 Rev 18:10-11; Rev 17:4; Dt 16:19;
 18:17 Rev 18:10; Isa 47:9; Jer 51:8; La 4:6;
 18:18 Rev 18:9-10; Rev 13:1; Isa 23:8-9; Jer 51:37; Eze 27:30-32;
 18:19 Jos 7:6; 1 Sa 13:2; Eze 27:40; Rev 18:10; Rev 18:15-16;
 18:20 Rev 19:1-3; Jdg 5:31; Jer 51:47-48; Eph 2:20; Jude 17;
 Rev 6:10;
 18:21 Ex 15:5; Ne 9:11; Jer 51:63-64; Rev 18:22;
 18:22 Isa 24:8-9; Jer 7:31; Jer 16:9;
 18:23 Rev 22:5; Job 21:17; Rev 18:22; Rev 18:3; Isa 23:8; Eze 27:24-25;
 18:24 Rev 11:7; Rev 16:6; Rev 17:6; Rev 19:2; Jer 2:31;
 19:1 Rev 18:1-24; Rev 11:15; Rev 18:20; Rev 19:5-9; Ps 115:18; Ps 140:1;
 19:2 Rev 15:3; Rev 16:5-7; Dt 32:4; Ps 19:9; Isa 25:1; Rev 18:3; Rev 18:9-10; Rev 18:24;
 19:3 Rev 19:1; Rev 13:11; Rev 18:9; Ge 19:28; Isa 51:10; Jude 1;
 19:4 Rev 4:1-10; Rev 5:8-11; Rev 5:14; Ps 113; Mt 28:20;
 19:5 Rev 7:15; Rev 11:19; Rev 16:17; Ps 103:20-22;
 19:6 Rev 1:18; Rev 14:2; Eze 1:24; Eze 43:2; Rev 4:5;

- 20 Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her.
- 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
- 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;
- 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.
- 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

The Coronation of Christ as King of Kings

- 19 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:
- 2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.
- 3 And again they said, Alleluia. And her smoke rose up for ever and ever.
- 4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.
- 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
- 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth.

But while Satan works with his lying wonders, the time will be fulfilled foldfold in the Revelation, and the mighty angel that shall lighten the earth with his glory will proclaim the fall of Babylon, and call upon God's people to forsake her (RI Dec 13, 1892).

(Ch. 14:8.) **Part of a Series of Events.**—The message in regard to the fall of Babylon must be given. God's people are to understand in regard to the angel who is to lighten the whole world with his glory, while he cries mightily, with a loud voice, "Babylon the great is fallen, is fallen." The solemn events which are now taking place belong to a series of events in the chain of history, the first link of which is connected with Eden. Let the people of God prepare for what is coming upon the earth. Extravagance in the use of means, selfishness, heresies, have taken the world captive. For centuries satanic agencies have been at work. Will they now give up without a struggle (MS 172, 1899)?

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(Matt. 15:9; 21:11, 12; John 2:13-16; see EGW on Rev. 6:9.) **Two Calls to the Churches.**—(Rev. 18:1, 2 quoted.) This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?—her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."

When Jesus began His public ministry, He cleansed the temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the

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wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (RH Dec. 6, 1892).

Three Messages to Be Combined.—The three angels' messages are to be combined, giving their threefold light to the world. In the Revelation, John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." [Rev. 18:2-5 quoted.] This represents the giving of the last and threefold message of warning to the world (MS 52, 1900).

18:1-8 (see EGW on ch. 14:9-12). Danger in Worldly Alliances.—[Rev. 18:1-8 quoted.] This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God's commandments (MS 135, 1902).

18:3-7. See EGW on 1 John 2:18.

19:7-9 (Eph. 5:23-25; see EGW on ch. 7:9). God the Husband of His Church.—God is the husband of His church. The church is the bride, the Lamb's wife. Every true believer is a part of the body of Christ. Christ regards unfaithfulness shown to Him by His people as the unfaithfulness of a wife to her husband. We are to remember that we are members of Christ's body (Letter 39, 1902).

Conduct Befitting the Bride of a King.—The church is the bride, the Lamb's wife. She should keep herself pure, sanctified, holy. Never should she indulge in any foolishness; for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within (Letter 177, 1901).

(Chs. 3:4; 7:14; 16:15). Clean Garments.—The church is the bride of Christ, and her members are to yoke up with their Leader. God warns us not to defile our garments (Letter 123 1/2, 1898).

19:11-16. See EGW on ch. 16:13-16.

20:5, 6. Marks of Curse in Second Resurrection.—At the first resurrection all come forth in immortal bloom, but at the second, the marks of the curse are visible upon all. All come up as they went down into their graves. Those who lived before the Flood, come forth with their giant-like stature, more than twice as tall as men now living upon the earth, and well proportioned. The generations after the Flood were less in stature (3SG 84, 85).

20:9, 10, 14 (Gen. 8:1; 2 Peter 3:10). New Jerusalem Preserved Amid Flames.—When the flood of waters was at its height upon the earth, it had the appearance of a boundless lake of water. When God finally purifies the earth, it will appear like a boundless lake of fire. As God preserved the ark amid the commotions of the Flood, because it contained eight righteous persons, He will preserve the New Jerusalem, containing the faithful of all ages, from righteous Abel down to the last saint which lived. Although the whole earth, with the exception of that portion where the city rests, will be wrapped in a sea of liquid fire, yet the city is preserved as was the ark, by a miracle of Almighty power. It stands unharmed amid the devouring elements (3SG 87).

20:12, 13 (Dan. 7:9, 10; see EGW on Ex. 31:18; Matt. 5:21, 22, 27, 28; 1 Tim. 5:24, 25; Rev. 11:1; 22:14). God's Law Seen in New Light.—When the judgment shall sit, and everyone shall be judged by the things written in the books, the authority of God's law will be looked upon in a light altogether different from that in which it is now regarded by the Christian world. Satan has blinded their eyes and confused their understanding, as he blinded and confused Adam and Eve, and led them into transgression. The law of Jehovah is great, even as its Author is great. In the judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive (RH May 7, 1901).

(Rom. 3:19; 7:12; Jude 15.) All the Worlds Witness Judgment.—Christ would have all understand the events

of His second appearing. The judgment scene will take place in the presence of all the worlds; for in this judgment the government of God will be vindicated, and His law will stand forth as "holy, and just, and good." Then every case will be decided, and sentence will be passed upon all. Sin will not then appear attractive, but will be seen in all its hideous magnitude. All will see the relation in which they stand to God and to one another (RH Sept. 20, 1898).

Deep Heart Searching.—[Rev. 20:12 quoted.] Then men will have a clear, sharp remembrance of all their transactions in this life. Not a word or a deed will escape their memory. Those will be trying times. And while we are not to mourn over the time of trouble to come, let us, as Christ's followers, search our hearts as with a lighted candle to see what manner of spirit we are of. For our present and eternal good, let us criticize our actions, to see how they stand in the light of the law of God. For this law is our standard. Let every soul search his own heart (Letter 22, 1901).

(Ps. 33:13-15; Eccl. 12:13, 14; Jer. 17:10; Heb. 4:13; see EGW on Ps. 139:1-12.) Every Case Examined.—Though all nations are to pass in judgment before Him, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth (RH Jan. 19, 1886).

(Mal. 3:16, 17; 1 Cor. 3:13.) Angels Marking Deeds of Men.—All heaven is interested in our salvation. The angels of God are walking up and down the streets of these cities, and marking the deeds of men. They record in the books of God's remembrance the words of faith, the acts of love, the humility of spirit, and in that day when every man's work shall be tried of what sort it is, the work of the humble follower of Christ will stand the test, and will receive the commendation of Heaven (RH Sept. 6, 1890).

As Accurate as Photographer's Plate.—All of us, as beings blessed of God with reasoning powers, with intellect and judgment, should acknowledge our accountability to God. The life He has given us is a sacred responsibility, and no moment of it is to be trifled with; for we shall have to meet it again in the record of the judgment. In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer. Not only are we held accountable for what we have done, but for what we have left undone. We are held to account for our undeveloped characters, our unimproved opportunities (RH Sept. 22, 1891).

Our Characters Represented in Books.—In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by His ministering servants. As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an exact representation of the character of every human being (ST Feb. 11, 1903).

Heaven's Service Record.—All who are partakers of this great salvation wrought out by Jesus Christ are under obligation to work as laborers together with God. In the heavenly courts the roll is called, on which every name is registered, and the heavenly agencies respond to the call. The service given by every human being upon earth is there recorded. If any are negligent, it is recorded; if diligent, the same is reported; if idlers, the fact stands against their names. In all the great mass of humanity, not one is lost sight of. Then let every one be ready to answer the call, saying, "Here, Lord, ready for action."

The world has claims upon you. If you fail to shine as lights in the world, some will rise in the judgment, and charge upon you the blood of their souls. It will be seen that you were an agent in the hands of the enemy of God and man to mislead and deceive by your profession of Christianity. You did not lead souls to piety and devotion. You had a name to live, but were spiritually dead. You had not the vitalizing influence of the Spirit of God, which is abundantly provided for all who, in faith, make demands upon it (RH Aug. 16, 1898).

A Daily Inventory.—God judges every man according to his work. Not only does He judge, but He sums up, day

- 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.
- 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.
- 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
- 10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Christ's Second Advent and Conquest of This Earth

- 11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.
- 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.
- 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.
- 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.
- 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
- 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.
- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;
- 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and

19:7 Dt 32:43; 1 Sa 2:1; Ps 9:11; Ps 48:11; Isa 60:10,14; Zec 9:9; Jo 3:29; Php 4:3.

19:8 Rev 3:3-5; Rev 3:18; Ps 45:13-14; Isa 61:10; Rom 13:14; Eph 5:26,27.

19:9 Rev 1:19; Rev 2:1; Rev 2:8; Rev 4:12; Rev 2:18; Hab 2:2.

19:10 Rev 22:8-9; Mt 5:22; Mt 7:25; Ac 10:25-26; Ac 14:11-15; 1 Jo 5:21.

19:11 Rev 3:1; Rev 11:19; Rev 15:5; Rev 6:2; Zec 1:8; Rev 1:5; Rev 4:7; Ps 45:3-7; Ps 50:6.

19:12 Rev 1:14; Rev 2:18; Ps 8:5; SS 3:11; Isa 62:3; Zec 9:10; Mt 21:5; Mt 26:18; Heb 2:9.

19:13 Rev 14:20; Ps 56:10; Isa 9:5; Isa 44:5-8; Isa 63:1-6.

19:14 Rev 17:14; Ps 68:17; Ps 149:6-9; Zec 14:5; Mt 26:53; 2 Th 17; Jude 14.

19:15 Rev 19:21; Rev 1:16; Isa 11:4; Isa 40:53; 2 Th 2:6; Rev 2:27.

19:16 Rev 19:12-15; Rev 17:14; Ps 72:11; Pr 8:15-16; Php 2:9-11; 1 Th 6:15.

19:17 Rev 8:13; Rev 14:6; Isa 34:1-8; Isa 56:9; Jer 12:9; Eze 39:17-20.

19:18 Dt 28:26; 1 Sa 17:19; 1 Sa 17:40; Ps 110:5-6; Jer 7:33; Jer 31:20.

19:19 Rev 17:12-14; Rev 18:9; Eze 38:8-18; Zec 12:26.

19:20 Rev 19:19; Rev 13:1-8; Da 7:7; Da 7:12-14.

19:21 Rev 19:11-15; Rev 1:16; Rev 19:17-18; Rev 1:7-16.

20:1 Rev 10:1; Rev 18:1.

20:2 Ge 4:15; Isa 27:1; Isa 59:24-25; Mt 8:29.

20:3 Rev 20:1; Rev 17:8; Da 6:17; Mt 27:66.

20:4 Da 7:9; Da 7:18; Da 7:22; Da 7:27; Mt 19:28.

20:5 Rev 20:8-9; Rev 19:20-21; Rev 11:11; Rev 11:15.

20:6 Rev 20:5; Rev 14:13; Rev 22:7; Isa 4:5.

of them that sit on them, and the flesh of all men, both free and bond, both small and great.

- 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.
- 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.
- 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

The Millennium the Extermination of Sin and Sinners

- 20 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
- 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.
- 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
- 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
- 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.
- 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

by day and hour by hour, our progress in well-doing (RH May 16, 1899).

20:12-15 (chs. 3-5; 13-8; 21:27; 22:19). The Book of Life.—When we become children of God, our names are written in the Lamb's book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined, by Him who declares, "I know thy works." If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us (ST Aug. 6, 1885).

(Ex. 32:30-33; see EGW on Matt. 12:31, 32.) A Just Punishment for the Sinner.—Moses manifested his great love for Israel in his entreaty to the Lord to forgive their sin, or blot his name out of the book which He had written. This intercession here illustrates Christ's love and mediation for the sinful race. But the Lord refused to let Moses suffer for the sins of His backsliding people. He

declared to him that those who had sinned against Him He would blot out of His book which He had written, for the righteous should not suffer for the guilt of the sinner.

The book here referred to is the book of records in heaven, in which every name is inscribed, and the acts of all, their sins, and obedience, are faithfully written. When individuals commit sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction (ST May 27, 1880).

21:1 (Isa. 33:21). No Engulfing Ocean.—The sea divides friends. It is a barrier between us and those whom we love. Our associations are broken up by the broad, fathomless ocean. In the new earth there will be no more sea, and there shall pass there "no galley with oars." In the past many who have loved and served God have been bound by chains to their seats in galleys, compelled to serve the purpose of cruel, hardhearted men. The Lord has looked upon their suffering in sympathy and compassion.

- 7 And when the thousand years are expired, Satan shall be loosed out of his prison.
- 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
- 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.
- 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.
- 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
- 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.
- 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
- 14 And death and hell were cast into the lake of fire. This is the second death.
- 15 And whosoever was not found written in the book of life was cast into the lake of fire.

The New Earth and Its Inhabitants (21:1-22:5)

The New Jerusalem

- 21** And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.
- 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

20:7 Rev 20:2
20:8 Rev 20:8; Rev 20:10; Eze 38:1-39:29;
20:9 Isa 8:7-8; Eze 38:9; Eze 38:16; Hab 1:6;
20:10 Rev 14:10; Mt 25:36
20:11 Rev 20:2; Rev 19:11; Ge 18:25; Ps 97:2; Mt 25:31; Ac 17:30-31; Rom 2:5;
Rev 21:1 Jer 1:23-26; Da 2:35;
20:12 Rev 20:11; Da 12:2; Jn 5:28-29;
Jn 11:45-46; Ac 24:15;
1 Co 15:21-23; 1 Th 4:15-17;
20:13 Jn 5:28-29;
11os 13:14; 1 Co 15:50-54; 1 Co 15:55;
20:14 Rev 19:20;
11os 13:14; 1 Co 15:53;
20:15 Mk 16:16; Jn 3:18-19; Jn 3:36; Jn 11:6; Ac 4:12;
21:1 Isa 65:17-19; Isa 66:22; 2 Pe 3:13; Isa 57:20; Da 7:4;
21:2 Rev 1:1; Isa 52:1; Ps 45:9-14; Isa 62:4; Jn 5:29;
21:3 Rev 10:4; Lev 26:11-12; Isa 12:6; Eze 45:27; Eze 43:7; Jn 14:1; Jn 14:23;
21:4 Rev 7:17; Isa 25:8; Rev 20:14; Rev 22:3; Isa 25:8; 1 Co 15:54-58;
21:5 Rev 20:11; Isa 42:9; Isa 43:19; 2 Co 5:17;
21:6 Isa 12:3; Isa 55:3; Jn 4:10;
21:7 Isa 65:9; Mt 19:29; Mt 25:4; Mk 10:17; 1 Co 3:21-23;
21:8 Dt 20:8; Mt 10:28; Lk 12:49; Jn 12:42-43; 1 Pe 3:14-15; 1 Jn 5:4-5;
21:9 Rev 15:1-7; Rev 16:1-7; Rev 19:7;
21:10 1 Ki 18:12; Eze 4:14; Eze 8:3; Ue 11:1; Eze 11:24; Eze 40:1-3;
21:11 Rev 21:22-23; Rev 22:5; Isa 60:1-2; Isa 60:19-20; Eze 48:35;
21:12 Rev 21:17-20; Eze 9:9; Ne 12:27; Ps 51:18; Ps 122:7; Isa 51:12; Isa 60:18;
21:13 Eze 48:31-34;
21:14 Rev 21:19-21; Isa 54:11; Heb 11:10;
Rev 18:20; 1 Co 5:10-11; Gal 2:9; Jude 1;
21:15 Rev 11:1-2; Ex 40:3-5; Zec 2:1

- 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.
- 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.
- 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.
- 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
- 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.
- 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.
- 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
- 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.
- 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;
- 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:
- 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.
- 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.
- 15 And he that talked with me had a golden

Thank God, in the earth made new there will be no fierce torrents, nor engulfing ocean, nor restless, murmuring waves (MS 33, 1911).

21:1-4 (Isa. 30:26). God's Family United at Last.—Now the church is militant, now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving—the robe of Christ's righteousness.

All nature in its surpassing loveliness will offer to God a constant tribute of praise and adoration. The world will be bathed in the light of heaven. The years will move on in gladness. The light of the moon will be as the light of the sun, and the light of the sun will be sevenfold greater than it is now. Over the scene the morning stars will sing

together, and the sons of God will shout for joy, while Christ and God will unite in proclaiming, "There shall be no more sin, neither shall there be any more death" (RI Dec. 17, 1908).

21:4 (see EGW on 1 Cor. 15:51-55). The Christian's Summer.—This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Then the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over, and there will be no more sickness or death. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying . . . for the former things are passed away" (MS 28, 1886).

21:23. See EGW on Eph. 5:25.

21:27. See EGW on ch. 20, 12:15.

22:1. See EGW on 1 John 1:7, 9.

reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

The River and Tree of Life

22 And he shewed me a pure river of water of life, clear as crystal,

21:16 Eze 48:20; Eze 48:35; Eze 48:19

21:17 Rev 7:1, Rev 14:3

21:18 Rev 21:11; Rev 21:19; Rev 21:11; Rev 21:21

21:19 Job 28:16-19; Isa 5:11-12; Ex 28:17-21

21:21 Rev 21:12; Rev 17:3; Mt 13:45-46; Rev 18:16; Isa 60:17-18

21:22 Rev 21:3-5; 1 Ki 8:27; 2 Ch 2:6; 2 Ch 6:18; Isa 66:1

21:23 Rev 21:11; Rev 22:5; Rev 18:1; Isa 2:10; Isa 4:9; Isa 2:21; Hab 3:3

21:24 Rev 22:2; Dt 32:15; Ps 22:27; Isa 2:2; Isa 66:18; Zec 2:11

21:25 Isa 60:11; Rev 22:5

21:26 Rev 21:24

21:27 Lev 15:46; Nu 5:3; Ps 101:8; Isa 55:8; Isa 60:21

22:1 Ps 46:8; Isa 41:18; Isa 60:12; Zec 14:8; Jer 48:39; Jer 17:13

22:2 Rev 22:1; Eze 47:1; Rev 22:14; Ge 2:9; Rev 21:24; Ps 147:5

22:3 Rev 21:3; Dt 27:26; Zec 14:11; Mt 25:41

22:4 Eze 48:35; Isa 55:2; Rev 18:25; Rev 21:22-25; Mt 25:34; Rom 5:17; 1 Pe 1:4-4

22:6 Rev 19:9; Rev 19:20; Lk 1:70; Ac 3:18; Rom 1:2; 1 Pe 1:11-12; 2 Pe 1:21

22:7 Rev 22:10; Rev 22:12; Rev 22:20; Rev 5:11; Rev 22:9; Rev 5:7

22:8 Rev 19:10; Rev 19:9

22:9 Rev 19:10; Dt 4:19; Gal 2:18-19; 1 Jn 5:20; Rev 4:10

22:10 Da 8:26; Da 12:1; Da 12:9; Mt 10:27; Rev 1:3; Isa 13:6; Eze 12:25; 1 Pe 4:7

22:11 Rev 16:8-11; Rev 16:21; Ps 81:12; Ps 14:2; Ec 11:3; Da 12:10; Mt 15:14; Eph 5:27; Jude 2

22:12 Rev 22:7; Zep 1:11; Rev 11:18; Zep 3:10-11; 1 Co 5:8

proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

The Eternal Dominion of the Saints

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face: and his name shall be in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Epilogue: Admonition and Invitation (22:6-21)

Reception of the Book and Its Message

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

An Appeal to Be Ready for the Coming of Christ

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my

22:1, 2 (ch. 7:17; see EGV on Luke 23:40-43). Higher Education in the Future Life.—Christ, the heavenly Teacher, will lead His people to the tree of life that grows on either side of the river of life, and He will explain to them the truths they could not in this life understand. In that future life His people will gain the higher education in its completeness. Those who enter the city of God will have the golden crowns placed upon their heads. That will be a joyful scene that none of us can afford to miss. We shall cast our crowns at the feet of Jesus, and again and again we will give Him the glory and praise His holy name. Angels will unite in the songs of triumph. Touching their golden harps, they will fill all heaven with rich music and songs to the Lamb (MS 31, 1909).

22:2 (ch. 2:7; Gen. 2:9; see EGV on Gen. 3:22-24; John 5:39). Life-giving Power in Tree of Life.—The tree of life is a representation of the preserving care of Christ for His children. As Adam and Eve ate of this tree, they

acknowledged their dependence upon God. The tree of life possessed the power to perpetuate life, and as long as they ate of it, they could not die. The lives of the antediluvians were protracted because of the life-giving power of this tree, which was transmitted to them from Adam and Eve (RH Jan. 26, 1897).

(John 1:4.) Life-giving Fruit Ours Through Christ.—The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death: its leaves were for the sustaining of life and immortality. But through man's disobedience, death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. This transgression opened the floodgates of woe upon our race.

After the entrance of sin, the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world. Through

reward is with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And

22:13 Isa 41:4; Isa

40:12

22:14 Ps 106:3-5;

Da 12:12; Mt 7:21-27;

Lk 12:47-48; Jn 14:15;

22:15 Eph 5:3-6;

Gal 3:6; Isa 57:3; Mal

3:5

22:16 Isa 11:1; Zec

6:12; Mt 22:42;

22:17 Rev 22:16;

Isa 55:1-3; Jn 16:7-15;

Jn 7:37; Isa 12:3

22:18 Eph 4:17; 1

Th 3:6; Dt 4:2; Mt

15:6-9; Rev 14:10-11;

22:19 Rev 2:18; Lk

11:52; Rev 5:5; Rev

13:8; Ps 69:28

22:20 Rev 22:18; 2

Th 4:8; Heb 9:28; 2 Pe

3:12-14

22:21 Rev 1:3; Rom

1:7; Rom 16:20; Rom

16:24; 2 Co 13:14

let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit.

Of Christ it is written, "In him was life, and the life was the light of men." He is the fountain of life. Obedience to Him is the life-giving power that gladdens the soul.

Christ declares: "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst" (John 6:57, 65; Rev. 2:7, last part, quoted) (ST March 31, 1909).

(Ps. 19:10; John 6:54-57.) **Tree of Life Planted for Us.**—The sons of men have had a practical knowledge of evil, but Christ came to the world to show them that He had planted for them the tree of life, the leaves of which were for the healing of the nations (MS 67, 1898).

The leaves of the tree of life are proffered you. They are sweeter than honey and the honeycomb. Take them, eat them, digest them, and your faintheartedness will pass away (MS 71, 1898).

Christ . . . was the tree of life to all who would pluck and eat (MS 95, 1898).

Bible the Tree of Life to Us.—Let all bear in mind that the tree of life bears twelve manner of fruits. This represents the spiritual work of our earthly missions. The Word of God is to us the tree of life. Every portion of the Scripture has its use. In every part of the Word is some lesson to be learned. Then learn how to study your Bibles. This book is not a heap of odds and ends. It is an educator. Your own thoughts must be called into exercise before you can be really benefited by Bible study. Spiritual sinew and muscle must be brought to bear upon the Word. The Holy Spirit will bring to remembrance the words of Christ. He will enlighten the mind, and guide the research (Letter 3, 1898).

Christ the Tree of Life.—Christ is the source of our life, the source of immortality. He is the tree of life, and to all who come to Him He gives spiritual life (RH Jan. 26, 1897).

22:3, 4. A Definition of Heaven.—Christ is the truth of all that we find in the Father. The definition of heaven is the presence of Christ (Und. MS 58).

22:4. See EGW on ch. 7:2, 3.

22:10-12 (chs. 4:3; 10:1; see EGW on ch. 10:7; 2 Peter 3:9). Christ's Intercession Soon to Cease.—The One who has stood as our intercessor, who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right—the office of Supreme Judge (RH Jan. 1, 1889).

Probation Ends When Least Expected.—When probation ends, it will come suddenly, unexpectedly—at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven (MS 95, 1906).

20 ¹ or, the grave 21 ¹ or, these things 22 ¹ or, from the tree of life

No Second Probation.—There is not a second probation for anyone. Now is probationary time, before the angel shall fold her golden wings, the angel of mercy, and shall step down from the throne, and mercy, mercy is gone forever (MS 49, 1894).

(John 9:4.) Time of Probation's Close Not Revealed.—God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. . . .

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting.

The Word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the Inspired Word and stamp it upon the soul so that the professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scriptures in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils (RH Oct. 9, 1894).

22:13. See EGW on 1 Cor. 15:22, 45.

22:13-17 (ch. 1:8). The Alpha and Omega of Scripture.—(Rev. 22:13-17 quoted.) Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who cooperate with Him in the proclamation of the third angel's message (RH June 8, 1897).

22:14 (ch. 20:12, 13; see EGW on Gen. 3:22-24; Rom. 3:31; 2 Cor. 3:7-11). City of God for Commandment Keepers.—None who have had the light of truth will enter the city of God as commandment breakers. His law lies at the foundation of His government in earth and in heaven. If they have knowingly trampled upon and despised His law on the earth, they will not be taken to heaven to do the same work there; there is no change of character when Christ comes. The character building is to go on during the hours of probation. Day by day their actions are registered in the books of heaven, and they will, in the great day of God, be rewarded as their works have been. It will then be seen who receives the blessing. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (RH Jan. 25, 1885).

(Col. 1:26, 27.) Travel in the Future Life.—Many seem to have the idea that this world and the heavenly

mansions constitute the universe of God. Not so. The redeemed throng will range from world to world, and much of their time will be employed in searching out the mysteries of redemption. And throughout the whole stretch of eternity, this subject will be continually opening to their

minds. The privileges of those who overcome by the blood of the Lamb and the word of their testimony are beyond comprehension (RH March 9, 1886).

22:17. See EGW on ch. 3:20; Rom. 3:20-31.

22:19. See EGW on ch. 20:12-15.

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- 20:1-10 CG 485-6
- 20:4 EV 52-3; GC 661
- 20:5, 6 7BC 986; EW 53, 89, 263;
292 (SR 418); GC 661-2; SD 359;
35G 84 (1BC 1090)
- 20:6 CS 129; GC 544 (SD 367); 673;
SR 429
- 20:7-9 EW 239 (SR 419-20); 35G
83-7 (1BC 1090-1); GC 663-4
- 20:7-15 EV 52-4; GC 662-73
- 20:8, 9 35G 84 (1BC 1090); SR 428
- 20:10 CT 623 (MYP 429)
- 20:11 AA 153 (ML 303); GC 647;
668-9
- 20:11, 12 CG 568; COL 319; CS
314; FE 261; GC 665-6 (ML 346);
SR 421-2; 3T 384 (CHS 87); 1TT
518; 493; 5T 135 (CD 160); 2TT
29; 8T 28
- 20:12 3BC 1153; 1160; 4BC 1171;
5BC 1085; CHS 177; GC 480, 486;
549; PP 357; 2T 293, 520; 4T 453
(1TT 521); 5T 352, 720, 6T 810
(CHS 274; GW 517); TM 228
- 20:12, 13 6BC 1090; 7BC 972, 990;
EW 52; 2SM 150; IT 158 (1TT
50-1)
- 20:12-15 7BC 986-7; EW 89; GC
668
- 20:13 4T 386 (CHS 88; 1TT 520);
481 (CS 327; 1TT 559); 7T 218
- 20:13, 14 GC 544 (SD 367); SR
427
- 20:14 7BC 986; EW 276, 295; PP
461
- 20:15 3BC 1153
- 21:1 7BC 988; EW 54; GC 674; ML
357; 25G 52-5
- 21:1-4 AH 540; Ed 301-3; GC 676;
SR 430-1
- 21:2 AA 591; 7BC 986; Ed 268 (EV
318); EW 41, 53, 251, 291 (SR
417); GC 426-7, 663; IT 68; 9T
287 (AH 543); 5T 434)
- 21:3 CW 173; DA 26; B 108
- 21:4 AA 602; 6BC 1093; 7BC 988;
EW 289 (AH 537; SR 413-4); MB
17; MM 266, 506 (CG 568; CHS
272); 508; ML 153, 160, 342, 348-
9, 355; PK 733 (AH 514); PP 477;
5T 313-4; 7T 76 (CH 169); 8T 42
(3TT 225); 45T 286-7 (AH 542-
3; 3TT 433-4)
- 21:5 FE 280
- 21:6 FE 243, 363; 1SM 381, 388;
2SM 376-7; 4T 432 (1TT 539); 5T
655 (2TT 371)
- 21:6 RV Ed 83 (CT 17)
- 21:6, 7 GC 540
- 21:8 CW 30; EW 89, 218 (SR 388);
276, 294-5; GC 668, 673; ML 355;
58G 87; SR 427-9; IT 533 (1TT
175); 2T 294, 513, 630; 4T 336
- 21:9 7BC 986
- 21:10, 10 FW 231, 251, 280 (SR
403); GC 426-7
- 21:10 EW 41, 53; IT 67-70
- 21:10-14 EW 291 (SR 417); 25G
52-3
- 21:10-21 EV 17-8 (AH 546); ML
357
- 21:11 GC 676; SR 431
- 21:11, 12 AA 591-2
- 21:19, 20 PP 351; 45G-a 102; SR
183
- 21:19-21 TE 150
- 21:21 CT 63; GC 646 (ML 351); LS
67, 113; ML 352; 25G 100; IT 61;
2T 70 (CD 126)
- 21:21, 22 AA 592
- 21:22 GC 676; SR 432
- 21:23 6BC 1118; Ed 301
- 21:23-25 2SM 250; SR 432
- 21:24 DA 770 (ML 364); GC 646
(ML 351); 676; PP 477
- 21:27 AA 76 (ML 331); 7BC 987;
CG13; CT 103; EV 294; GC 474,
481, 667; MB 24 (SD 103); ML
129; MM 14, 154, 268 (TE 243);
MYP 144; PK 84, 585; SD 548; SL
31; SR 424; 2T 111; 3T 372; 5T
384; 470 (2TT 173); 475 (2TT
178); TE 69; TM 149
- 22:1 7BC 948; CT 209; Ed 302; PP
413; SD 226
- 22:1, 2 AA 592; AH 542, 545; 7BC
988-9; CS 350; CT 63; EW 17 (ML
355); 19-21, 40, 77, 289 (SR 414);
CG 675 (ML 354); LS 67; PP 62
(AH 539); ML 340; 25G 34, 37,
63; 86, 55, 89; 1SM 33, 262,
SR 431; IT 61, 74
- 22:1-3 GC 646 (ML 351); ML 175,
357; SR 58
- 22:2 AA 478; 1BC 1086; 51BC 1135;
7BC 957, CH 244; CSW 44; CT
34; DA 366; EV 36, 138; EW 126;
MH 122; ML 342, 352, 355, 361;
MM 233-4; SD 47, 365; 45G 35;
2SM 187; SR 22; 4T 328; 6T 393;
7T 195; 8T 288 (ML 355); TE 75;
WM 288
- 22:2 RV Ed 302
- 22:3 3BC 1164; CT 55; Ed 303 (AH
547-8; ML 366); 307; EW 295 (SD
- 367); GC 674 (ML 350); MB 17;
PP 67; 5G 86; SR 430; 8T 254
(AH 544)
- 22:3-5 AA 592
- 22:4 6BC 1091; 7BC 969; COL 180;
CS 46; Ed 125, 303; GC 677 (ML
365); MH 182 (TE 125); 421; SD
370; 1SM 56; 5T 475-6 (2TT 179);
6T 348 (CHS 273); 2TT 575; 8T
268 (3TT 266)
- 22:5 AA 591; CT 344; GC 676; SR
432
- 22:6 GC 521
- 22:6, 7 1SM 67
- 22:6-9 EW 230-1
- 22:9 RV DA 99
- 22:10 7BC 954; EV 195; 2SM 105;
6T 130 (2TT 411); 404 (3TT 11)
- 22:10-12 7BC 946, 971-2, 989-90
- 22:11 EV 214; EW 48, 71, 280 (SR
402); 282 (SR 405); GC 613; MH
454; PP 201; SD 355; 25G 276;
1SM 72, 125-6; 2SM 377; 2T 190-
1, 267 (1TT 245); 401; 4T 387
(1TT 521); 5T 216 (2TT 71), 347
(2TT 116); 380; TM 235-6
- 22:11, 12 CT 188; FE 363; GC 490-
1; 35G 138; IT 484 (1TT 118);
483-4; 2T 355 (CH 44; 1TT 182);
691 (1TT 285); RT 315
- 22:12 AH 362; 7BC 929; CH 539;
COL 310; CSW 70; EV 332; GC
352, 422, 485; CS 88; 2SM 193;
SR 168, 378; IT 320, 381 (SD
350); 405 (1TT 156); 2T 160, 300,
331, 519 (CHS 221; CS 106); CSW
107; WM 292; 660, 667; 5T 513
(CHS 193); 4T 334, 356, 537, 564;
5T 266 (2TT 397); 7T 88 (CH
269); 9T 104 (3TT 388); TM 428;
WM 219, 316
- 22:12-14 FE 137; TM 135
- 22:13 6BC 1092; EV 485; PP 367;
SD 365
- 22:13-17 7BC 990
- 22:14 AA 592; 1BC 1086; 6BC
1072, 1095-6; 7BC 920, 990; CG
224; COL 270; CS 225; CW 100;
EW 35, 51; FE 111; GC 466; LS
103; ML 355; MYP 116-7; PP 62
(AH 539); ML 340; 2SM 47,
365; 35G 88; 45G-a 150; 1SM
220; 4T 328; 5T 628, 693; TE 109,
292; TM 234-5
- 22:14, 15 GC 541
- 22:15 CS 26; GC 667; SC 126; IT
353 (1TT 130); 4T 336; TM 431
- 22:16 DA 52; EV 65; MH 136; MM
109; 1SM 231; 6T 58 (GW 405);
62; TM 118 (EV 195); 253
- 22:16, 17 FE 437; 6T 20-1 (CM 11)
- 22:17 AA 110; CH 36, 488; CM 18;
152; COL 235, 412; CS 190; CT
371; DA 187, 454, 715, 822; EV
684; FE 339; ML 91; PP 413; SC
28; SD 67; 1SM 343; 5T 190; 4T
50; 2T 207; 6T 51, 86, 314 (CM
10; 2TT 533); 7T 226, 9T 43 (3TT
306)
- 22:18 LS 113
- 22:18, 19 FE 386-7; GC 268
- 22:18-20 AA 583-4
- 22:19 7BC 987
- 22:20 CH 539; GC 302, 404; SR
372

CHRONOLOGICAL TABLES

TABLES OF WEIGHTS AND MEASURES
HEBREW MONTHS, FESTIVALS, AND SEASONS

CHRONOLOGICAL TABLES

1. Genealogy of the Patriarchs

Before the Flood (Gen 5):

Name	Hebrew		Samaritan		LXX		Josephus	
	Age at son's birth	Age at death	Age at son's birth	Age at death	Age at son's birth	Age at death	Age at son's birth	Age at death
Adam	130	930	130	930	230	930	230	930
Seth	105	912	105	912	205	912	205	912
Enos	90	905	90	905	190	905	190	905
Cainan	70	910	70	910	170	910	170	910
Mahalaleel	65	895	65	895	165	895	165	895
Jared	162	962	62	847	162	962	162	962
Enoch	65	365	65	365	165	365	165	365
Methuselah	187	969	67	720	167*	969	187	969
Lamech	182	777	53	653	188	753	182	777
Noah	500	950	500	950	500	950	500	950
Noah's age at flood	600		600		600		600	

After the Flood (Gen 11):

Name	Hebrew		Samaritan		LXX		Josephus
	Age at son's birth	Remaining years	Age at son's birth	Remaining years	Age at son's birth	Remaining years	Age at son's birth
Shem (Age 2 yrs after the Flood)	100	500	100	500	100	500	(omits)
Arphaxad	35	403	135	303	135	430=	135
Cainan					130	330	
Salah	30	403	130	303	130	330	130
Eber	34	430	134	270	134	370=	134
Peleg	30	209	130	109	130	209	130
Reu	32	207	132	107	132	207	130
Serug	30	200	130	100	130	200	132
Nahor	29	119	79	69	179=	129=	120
Terah	70	135	70	75	70	135	
Terah (at Abram's birth)	130	75	70	75	130	75	70

*Some editions of the LXX give Methuselah's age at the birth of Lamech as 187 years, possibly in an attempt to avoid the obvious difficulty of having Methuselah live 14 years after the Flood.

*Ancient texts of the LXX disagree on these figures. The figures here given are from the oldest LXX texts known.

2. Tentative B.C. Chronology From Abraham Through the Judges

Abraham's call (430 years before Exodus), probably 1975 B.C.
Exodus (480th year before the building of the Temple), probably 1445 B.C.

Israel Under The Judges ^a	Egyptian Kings	Hittite Kings ^a
	<i>Eighteenth Dynasty</i>	
Invasion of Canaan Israel under Joshua and the elders	Amenhotep III Ikhnaton (Amenhotep IV), Smenkhkare Tutankhaman, Eye	Hattusilis II
Othniel's liberation from Cushan-rishathaim's 8-years oppression Rest of 40 years	1419-1381 1381-1361 1361-1349 Harmhab 1349-1322	Arnuwandas II Suppiluliumas
	<i>Nineteenth Dynasty</i>	
Ehud's liberation from 18 year Moabite oppression 80 years' rest of southern and eastern tribes	Ramses I Seti I Seti in Palestine Ramses II	Arnuwandas III Mursilis II Muwatallis
Deborah and Barak's liberation after Jabin's 20 years of oppression in the north Rest in the north	Battle at Kadesh Morneptah and other weak kings	Last weak hit- tite kings End of Hittite kingdom about 1200
Gideon's liberation from 7- year Midianite oppression	1304-1238 1300 1238-1196	
Gideon's rule	<i>Twentieth Dynasty</i> Ramses III War against Peoples of the Sea	
Abimelech's kingship over Shechem Tola, Jair, Jephthah, Ibzan, Elon, Abdon	1196-1165 1192-1189 Ramses IV-XI 1165-1101	
Beginning of Philistine op- pression	<i>Twenty-first Dynasty</i> (High priests of Amon names on table 3)	
Samson's exploits Ark taken, Eli's death Battle at Ebenezer, Philis- tines defeated Samuel judge	1101-1081 1099 1079 1079-1050	

^aIt is possible to assign only conjectural dates for the various judge-
ships and other events of this period; the dates given set forth a
possible solution to the problem of fitting all the periods of the book

of Judges into the 480 years of 1 Kings 6:1. The dates of Egyptian
kings are approximately correct. No dates for the Hittite kings are
given, since their chronology is not yet established.

3. Tentative Chronology of the Hebrew Kingdoms* and the Exile

These B.C. dates are not all equally certain; they range from tentatively approximate to astronomically certain*

Egypt		Hebrews		Assyria	
<i>Twenty-first Dynasty, c. 1101-c. 950</i>		B.C.		B.C.	
Smendes		Saul	1050-1011	Shamshi-Adad IV	1052-1048
Herihor				Ashurnasirpal I	1048-1029
Psusennes I				Shalmaneser II	1017-1011
Pinodjem				Ashur-nirari IV	1017-1011
Amenophthis		David	1011-971	Ashur-rabi II	1011-970
Siamon				Ashur-resb-ishi II	907-965
Psusennes II		Solomon	971-931	Tiglath-pileser II	965-933
<i>Libyan Dynasties, c. 950 - c. 750</i>					
<i>Twenty-second dynasty</i>		Judah	Israel		
Sheshonk I		Rehoboam 931-913	Jeroboam I 931-910	Ashur-dan II	933-910
		Abijam 913-911			
		Asa 911-869	Nadab 910-909	Adad-nirari II	910-889
Osorkon I			Baasha 909-886	Tukulti-Ninurta	889-884
			Elah 886-885		
Takelot I			Zimri 885		
Osorkon II	<i>Twenty-third Dynasty</i>		Omri 885-874 (Tibini 885-880)	Ashurnasirpal II	884-859
	Pedubast	Jehoshaphat 872-848*	Ahab 874-853	Shalmaneser III	859-824
Sheshonk II	Sheshonk IV	Jehoram 854-841*	Ahaziah 853-852		
Takelot II	Osorkon III	Ahaziah 841	Joram 852-841		
Sheshonk III	Takelot III	Athaliah 841-835	Jehu 841-814	Shamshi-Adad V	824-810
Pami	Amenemhat	Joash 835-796	Jehoahaz 814-798	Adad-nirari III	810-782
Sheshonk V	Osorkon IV	Amaziah 796-767	Jehoash 798-782	Semiramis (regent)	
		Azariah	Jeroboam II 793-753*	Shalmaneser IV	782-772
		(uzziah) 790-739*	Zachariah 753-752	Ashur-dan III	772-754
			Shallum 752	Ashur-nirari V	754-746
<i>Twenty-fourth Dynasty (of Sais) c. 750-715</i>	<i>Twenty-fifth Dynasty (Ethiopian) c. 750-663</i>				
Tefnakht	Kashta	Jotham 750-731*	Menahem 752-742	Tiglath-pileser III	745-727
Bocchoris	Piankhi	Ahaz 735-715*	Pekabiah 742-740		
	Shabaka	Hezekiah 729-686*	Pekah 752-732*	Shalmaneser V	727-722
	Shebitku		Hoshea 732-722	Sargon II	722-705
	Tanutamun			Sennacherib	705-681
				Esarhaddon	681-669
<i>Twenty-sixth Dynasty</i>	663-525	Manasseh 697-642*		Ashurbanipal†	669-627?
Psamtik I	663-610	Amon 642-640		Ashur-etil-ilani†	627?-626?
		Josiah 640-609		Sin-shar-ishkun†	626?-612
				Ashur-uballit II	612-609
Necho II	610-595			Babylonia	
		Jehoahaz 609	(Closing events in last reigns of Judah)	Nabopolassar	626-605
		Jehoiakim 609-598	1st stage of Babylonian captivity; Daniel taken to Babylon (Nebuchadnezzar's accession yr.)	Nebuchadnezzar II	605-562

Egypt		Hebrews		Assyria	
		Jehoiachin	598-597		
			597	Fall of Jerusalem; captivity of Jehoiachin and Ezekiel	
Psamtik II	595-589	Zedekiah	597-586		
Apries (Hophra)	589-570		586	Destruction of Jerusalem (19th yr. of Nebuchadnezzar)	
Amasia	570-526				Amel-Marduk 562-560
					Nergal-sharusur 560-556
					Labashi-Marduk 556
					Nabonidus 556-539
					Belshazzar
					coregent 553-539
			539	Fall of Babylon to Cyrus Persia (Oct., Cyrus' accession yr.)	Persia
					(Darius the Mede 539-537?)
					Cyrus (Persian) 539-530
Psamtik III	526-525				

The Hebrew reigns thus marked () are reckoned as overlapping; that is, the earlier years of one reign coincide with the closing years of the preceding reign, representing coregencies. The one exception is Pekah, whose years seem to have been reckoned from 752 B.C., ten years before he took over actual control of the kingdom by murdering Menahem's son Pekahiah.

#Dates of the *Egyptian* kings of dynasties 22 to 25 are unknown, and the dynasty dates here given are approximate only.

The dates of *Assyrian* kings from about 900 B.C. and on are generally accepted today as fixed with reasonable certainty within a year (for example, Sargon's reign began at some time between spring 722 and spring 721); a few are more exact than that.

Babylonian dates are well known, for Nebuchadnezzar's B.C. dating is completely certain; an astronomical tablet from his 37th year aligns that year with 568/67 B.C., Spring to spring.

The dates assigned to most of the *Hebrew* kings are tentative; the Judah and Israel lines are aligned according to the most reasonably workable interpretation of the Bible data, then the B.C. dates are arrived at on the basis of synchronisms of the last kings of Judah with the known years of Nebuchadnezzar. Since certain B.C. dates of Judah's line are fixed, and there is a synchronization of the years of Ahab and Jehu of Israel with Assyrian data for Shalmaneser III, the chronology of the Hebrew kings may be considered approximately correct. Any difference of interpretation might shift the earlier reigns, but the difference would be a very few years.

These regnal years are not given in exact form (as 931/30, etc.), to indicate that the year began in either the spring or fall of 931 and ended in 930, etc.). Hence a plus or minus 1 should be allowed unless exact dates of accession appear in the dictionary articles under names of specific kings.

*The history of the last years of Assyria is confused. This is the reason that the date of Ashurbanipal's death is uncertain, as well as the dates of his two successors, except the date of death of Sin-shar-ishkun. It is even possible that Ashur-etil-ilani and Sin-shar-ishkun are two names of one individual.

4. Chronology of Postexilic Period

In this period fall well-established dates, for the Bible gives many regnal dates for Persian kings whose reigns are accurately established.

RESTORATION FROM CAPTIVITY		KINGS OF PERSIA	
B.C.			B.C.
539	Fall of Babylon to Cyrus (October, Cyrus' accession year)	Cyrus	539-530
538/37	Decree for return of Jews (Cyrus 1st year)		
536	Return of Jews under Zerubbabel (probable; 70 years, inclusive, from 1st phase of captivity in 605)		
520/19	Temple building resumed (in 2d year of Darius I)	Cambyzes Smerdis Darius I (the Great)	530-522 522 522-486
520-518	Ministry of Haggai and Zechariah		
515	Completion of Temple (in spring of 6th year of Darius)		
479/78	Esther made queen (7th year of Xerxes)	Xerxes	486-465
473	Jews delivered from death		
457	Return of Ezra to Jerusalem, spring and summer	Artaxerxes I	465-423
444	Return of Nehemiah, spring; building of wall of Jerusalem		
432	End of Nehemiah's first term as governor		
		Darius II	423-405/04
		Artaxerxes II	405/04-359/58
		Artaxerxes III	359/58-338/37
		Arses	338/37-336/35
		Darius III	336/35-331
		Alexander the Great (from his recognition in Babylonia)	331-323

5. Intertestamental Period—Important Dates

Except for difference of one year in a few instances in the Maccabean period (due to two methods of reckoning the Seleucid Era), these dates are undisputed.

B.C.	
334-323	Alexander's conquest of Persian Empire (Asia Minor to borders of India)
331	Battle of Arbela (Gaugamela); decisive defeat of Persia
323	Alexander's death at Babylon
301	Division of Alexander's Empire into 4 part (after battle of Ipsus)
281	Four divisions reduced to 3 (Lysimachus conquered by Seleucus I)
200	Palestine transferred from Ptolemies to Seleucids (after battle of Panium)
168	Rome defeats Macedonia; prevents Antiochus IV Epiphanes from taking Egypt
168	Antiochus Epiphanes persecutes Jews, desecrates Temple
165	Maccabees restore Temple after 3 years' profanation
146	Macedonia a Roman province
143-63	Jews independent under Maccabean rulers
63	Syria (Seleucid kingdom) and Palestine annexed by Rome
40	Herod appointed king of Judea in Rome
37	Herod takes Jerusalem from last Maccabean king
30	Egypt made a Roman province

6. Chronology of the Gospels

Chronological data in the Gospels are scanty; hence A.D. date for this period are widely disputed among commentators. For the Biblical basis on which these dates are selected.

B.C.

5-4 Birth of Jesus
4 Death of Herod

A.D.

26-35 Pilate procurator
27 Baptism of Jesus, in autumn
27-31 Ministry of Jesus (see Gospels, Harmony of)
31 Crucifixion of Jesus

7. Tentative Chronology of the Acts and the Pauline Epistles

There are virtually no chronological data in this period to synchronize with secular events. Dates here given are interpretative and not are conjectural, though within the range of a few years.

A.D.

31 Christ's ascension; Pentecost
34 Stephen stoned; church persecuted; gospel carried to Samaria
35 Paul converted
35-38 Paul at Damascus and in Arabia
38 Paul's escape from Damascus during reign of Aretas IV; visit to Jerusalem "after three years" (Gal 1:18); departure for Tarsus
44 James the brother of John martyred; Peter imprisoned at Passover time; death of Agrippa I
44-45 Barnabas brings Paul to Antioch; Paul remains there "a whole year" (Acts 11:26)
45 Barnabas and Paul take famine relief to Jerusalem
45-47 Paul's 1st Missionary Journey; on return Paul remains at Antioch "no little time" (Acts 14:28, RSV)
49 Jerusalem Council, "fourteen years after" (Gal 2:1)
49-52 Paul's 2d Missionary Journey; preaches in Phrygia, Galatia, and enters Europe, founding churches in Macedonia and preaching in Athens
51 Paul arrives at Corinth, staying 1½ years
51 Writing of 1 Thessalonians
51 or 52 Writing of 2 Thessalonians
52 End of 2d Missionary Journey; Paul "some time" at Antioch (Acts 18:23)
53-58 Paul's 3d Missionary Journey: through Asia Minor, 3 years at Ephesus, through Macedonia, 3 months at Corinth
57 Writing of 1 and 2 Corinthians
57 or 58 Writing of Galatians
57 or 58 Writing of Romans
58-60 Paul imprisoned at Caesarea "two years" (Acts 24:27); departs in autumn
60-61 Paul's journey to Rome; arrival in spring
61-63 Paul a prisoner in Rome "two whole years" (Acts 28:30)
c. 62 Writing of Ephesians, Colossians, Philemon
63 Writing of Philippians
63 Writing of Hebrews
63-66 Paul's travels in Crete, Asia Minor, Achaia, Macedonia
64 Writing of 1 Timothy
65 Writing of Titus
66 Writing of 2 Timothy
67 Deaths of Peter and Paul

TABLES OF WEIGHTS AND MEASURES

		Ancient		Metric	U.S. Equivalent
1. Weights					
<i>In the OT:</i>					
Gerah	(Heb. <i>gerah</i> , see Ex 30:13)	1/20	shekel	.57 gram	.02 oz. av.
Beka: KJV,					
bekah	(Heb. <i>bega'</i> , see Ex 38:26)	1/2	"	5.7 grams	.20 "
Pim	(Heb. <i>pim</i> , see Isa 13:21, RSV)	2/3	"	7.6 "	.27 "
Shekel	(Heb. <i>sheqel</i> , see Ex 30:13)			11.4 "	.40 "
Mina: KJV,					
maneh, pound	(Heb. <i>maneh</i> , see Eze 45:12)	50	shekels	570 "	20.10 "
Talent	(Heb. <i>kikkar</i> , see Ex 38:25)	3,000	"	34.20 kilogr.	75.39 lb. av.

In the NT:

Pound	(Gr. <i>litra</i> , see Jn 12:3)	12	unciae (ounces)	327.45 grams	11.54 oz. av.
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2. Linear Measures

				(Egyptian)	(Time of Hezekiah)	(Egyptian)	(Time of Hezekiah)
<i>In the OT:</i>							
Finger	(Heb. <i>'esba'</i> , see Jer 52:21)	1/24	cubit	2.18 cm.	1.85 cm.	.86 in.	.73 in.
Handbreadth	(Heb. <i>tephach</i> , <i>tophach</i> , see 1 Ki 7:26)	1/6	"	8.72 "	7.41 "	3.43 "	2.92 "
Span	(Heb. <i>zereth</i> , see Ex 28:16)	1/2		26.16 "	22.23 "	10.30 "	8.75 "
Cubit	(Heb. <i>ammah</i> , see Gen 6:16; <i>gomed</i> , see Jgs 3:16)			52.32 "	44.45 "	20.60 "	17.50 "

In the NT:

Cubit	(Gr. <i>pechus</i> , see Mt 6:27.)			44.5 cm.		17.5 in.
Fathom	(Gr. <i>orguia</i> , see Acts 27:28)	about 4 cubits	about	1.78 m.		about 5.83 ft.
Stadium and Furlong	(Gr. <i>stadion</i> , see Rev 14:20; Mt 14:24)	1/8 Roman mi.		185.00 "		606.5
Mile (Roman)	(Gr. <i>milion</i> , only once, in Mt 5:41)			1,480		about 4,855

3. Measures of Area

Only the acre (Heb. *semed*, Is 5:10; Heb. *ma'anah*, 1 Sa 14:14) is mentioned in the Bible as a unit of area, and its size is uncertain.

4. Dry Measures

<i>In the OT:</i>							
Kab: KJV, Cab	(Heb. <i>qah</i> , see 2 Ki 6:25)	1/18	ephah	1.22 liters		1.11 dry qt.	
Omer	(Heb. <i>omer</i> , see Ex 16:36)	1/10	"	2.20 "		2.00 "	"
Measure	(Heb. <i>se'ah</i> , see 2 Ki 7:1)	1/3	"	7.33 "		6.66 "	"
Ephah	(Heb. <i>'ephah</i> , see Ex 16:36)	1/10	homer	22.00 "		2.50 pecks	
Leithech KJV,							
half homer	(Heb. <i>leitheh</i> , see Hos 3:2)	1/2	"	110.00		3.12 bu.	
Homer	(Heb. <i>chomer</i> , see Hos 3:2)	10	ephahs	220.00		6.24 "	
Cor	(Heb. <i>kor</i> , see Eze 45:14)	10	"	220.00		6.24 "	

In the NT:

Quart, KJV							
measure	(Gr. <i>choinix</i> , see Rev 6:6)	2	sextarii	1.09		.99 dry qt.	
Bushel	(Gr. <i>modios</i> , see Mt 5:15)	16	"	8.76		7.95 "	"
Measure	(Gr. <i>saton</i> , see Mt 13:33)	24	"	13.13		11.92 "	"
Measure	(Gr. <i>koros</i> , see Lk 16:7)	10	medimni	525.31		14.92 bu.	

5. Liquid Measures

<i>In the OT:</i>							
Log	(Heb. <i>log</i> , see Lev 14:10)	1/72	bath	.31 "		.32 qt.	
Hin	(Heb. <i>hin</i> , see Ex 29:40)	1/6	"	3.67 "		3.87 "	
Bath	(Heb. <i>bath</i> , see 1 Ki 7:26)	1/10	homer	22.00 "		5.81 gal.	
Cor	(Heb. <i>kor</i> , see Eze 45:14)	10	baths	220.00 "		58.12 "	

In the NT:

Pot	(Gr. <i>xestēs</i> , see Mk 7:4)	1	sextarius	.55		.58 qt.	
Measure	(Gr. <i>batos</i> , see Lk 16:6)	72	sextarii	39.40		10.41 gal.	
(Ten) gallons: KJV, firkin	(Gr. <i>metreies</i> , see Jn 2:6)			about 39.00		about 10.00 "	

HEBREW MONTHS, FESTIVALS, AND SEASONS

LUNAR MONTHS	BEGIN AT NEW MOON OF	DAYS OF LUNAR MONTHS	FESTIVALS	APPROXIMATE AGRICULTURAL SEASONS
1. Abib (Nisan)* Ex. 23:15 (Neh 2:1)	March or April	1	New Moon, Beginning of Religious Year.	Latter rains Joel 2:23
		10	Passover. Lamb selected. Ex. 12:3	
		14	PASSOVER killed "in the evening"; eaten "that night," beginning of 15th. Ex. 12:6-8	
		15+	UNLEAVENED BREAD begins. Lev. 23:6, 7	
		16	Wave sheaf offered. Lev. 23:10-14	
2. Zif [Iyyar] 1 Ki 6:1	April or May	21	Last day of Unleavened Bread. Lev. 23:8	Barley harvest; new crop may be eaten Dry season begins
		1	New Moon	
3. (Sivan) (Est 8:9)	May or June	14	Passover for those unclean in 1st month. Num. 9:10, 11	Wheat ripe in lowlands Early figs
		1	New Moon	
4. [Tammuz]	June or July	6	PENTECOST, or Feast of Weeks. Wave loaves offered, 50th day from Nisan 16. Lev. 23:15-21	Hot weather Wheat harvest, general Wheat harvest in mountains First grapes Olives in lowlands Dates, figs Vintage
		1	New Moon	
5. [Ab]	July or Aug.	1	New Moon	End of harvest
6. (Elul) (Neh 6:15)	Aug. or Sept.	1	New Moon	
7. Ethanim [Tishri] 1 Ki 8:2	Sept. or Oct.	1	BLOWING OF TRUMPETS, Rosh Hashana, or New Year. Lev. 23:24, 25 Beginning of civil year	Former or early rains Flowing begins Barley and wheat sown
		10	DAY OF ATONEMENT, or Yom Kippur. Lev. 23:27-32; Lev. 16	
		15-21	FEAST OF INGATHERING or Tabernacles. Lev. 23:34-43	
8. Bul [Marheshvan or Heshvan] 1 Ki 6:38	Oct. or Nov.	22	Holy convocation. Lev. 23:36, 39; Num. 29:12, 35	Winter rains Occasional snow
		1	New Moon	
9. (Chisleu or Chisleu) (Neh. 1:1)	Nov. or Dec.	1	New Moon	Lowlands green
10. (Tebeth) (Est 2:16)	Dec. or Jan.	1	New Moon	
11. (Shebat) (Zec. 1:7)	Jan. or Feb.	1	New Moon	Oranges ripe in lowlands Barley ripe at Jericho
12. (Adar) (Est 3:7)	Feb. or March	1 14, 15	New Moon (Purim. Est. 9:21-28)	
[13. Second Adar c. 7 times in 19 years.]	March	14, 15	(Purim in c. 7 out of 19 years.)	

*The first day of Abib always came in our March or April and coincided with the new moon. Similarly, the month of Zif began in April or May. The other months of the Hebrew calendar follow the same pattern.

+Annual ceremonial sabbaths (cf. Col. 2:16, 17) in italics.

() Postexilic month names or festivals, and the corresponding texts.

[] Postexilic months not mentioned in the Bible.

BASIC BIBLE STUDY

Inspiration of the Bible

The fall and the restoration of man

Salvation

Life and teaching of Jesus

Sure word of prophecy

Way of truth

The law

The Sabbath

The second coming

Stewardship

State of Man

Heaven

INSPIRATION OF THE BIBLE


1. WHERE THE BIBLE CAME FROM

The Bible is a revelation of God to man consisting of sixty-six books bound together and forming one book. Twenty-two of the books of the Bible are mainly historical, twenty-one are largely books of prophecy, twenty-one are in the form of letters, and two are primarily poetic.

Even though written by at least thirty-six different authors who were kings, farmers, lawyers, generals, fishermen, ministers, and priests, a tax collector, a doctor, some rich and some poor, stretching over a period of 1,600 years, yet the Bible is one book because God was its real author.

1. Who gave the prophecies of the Bible by means of the Holy Spirit?

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Read 1 Peter 1:10, 11.

 "The Spirit of Christ" inspired the prophets to show that the whole Bible is a Christian book.

2. How much of the Bible is inspired by God?

"All scripture is given by inspiration of God." 2 Timothy 3:16, first part.

3. Who revealed the future to the prophets through the inspiration of the Holy Spirit?

"Surely the Lord GOD will do nothing but he revealeth his secrets unto his servants the prophets." Amos 3:7.

4. Did the prophets recognize that their messages were from God?

Yes. Here are a few examples:

David said, "The Spirit of the LORD spake by me, and his word was in my tongue." 2 Samuel 23:2.


Jeremiah said, "The LORD said unto me, Behold, I have put my words in thy mouth." Jeremiah 1: 9, last part. Read Jeremiah 1:4-9.

God told Ezekiel, "Thou shalt speak my words." Ezekiel 2:7, first part.

When Zacharias, the father of John the Baptist, "was filled with the Holy Ghost" he said that God had spoken "by the mouth of his holy prophets, which have been since the world began." Luke 1:70.

5. By what means does John say the Book of Revelation was given?

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Revelation 1:1, 2.

 In this example of the steps in God's messages to the prophets we see that God is the fountainhead of truth. Christ received truth from the Father. Jesus then gave it to the chosen angel. The angel communicated the message to the prophet, who in turn passed it to the people either orally, or by writing, or both.

Conclusion

It is evident that it was "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Hebrews 1:1. The Bible is God's book.


Because it is His Word it will stand forever. Read Isaiah 40:8. It would be well for us to place the same value on God's Word as did Job. "Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." Job 23:12.

2. FULFILLED PROPHECIES — ILLUSTRATIONS OF INSPIRATION

God claims to be able to reveal the future. He says, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isaiah 42:9. God is able to declare "the end from the beginning." Isaiah 46:9, 10. Therefore fulfilled prophecy becomes a mighty testimony to the inspiration of the Bible.


1. What did God predict concerning ancient Babylon?

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there: neither shall the shepherds make their fold there." Isaiah 13:19, 20.

 Read also Jeremiah 51:26, 37. Go to the site of ancient Babylon and you will find it is in ruins just as God said it would be.


2. What did the prophet say God would do to the great city of Nineveh?

"And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. . . . This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand." Zephaniah 2:13, 15.

 Nineveh was a large city. It was seven and a half miles around, its walls enclosing 1,640 acres of land. In the excavations of Nineveh parts of Sennacherib's and Ashurbanipal's palaces have been uncovered. A clay prism of Sennacherib names fifteen gates in the walls of Nineveh. These walls were about sixty feet high and forty feet thick.

3. Did God predict accurately the downfall of Egypt—will she be a world power again?

"It shall be the basest of the kingdoms: neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." Ezekiel 29:15.

 Read also Ezekiel 30:4, 12, 13. Egypt was at one time the leading nation of the world. It was a center of the arts, sciences and religion.

4. What was God's prediction concerning ancient Tyre?

"And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease: and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD." Ezekiel 26:12-14.

13 Tyre was a city of merchants who traded with all countries around the Mediterranean Sea and even beyond. Because of their wealth they were many times involved in undesired wars. Nebuchadnezzar besieged the mainland Tyre and destroyed it. He earned on a thirteen-year siege of the island which he never conquered. However, a compromise was entered into which permitted Tyre to retain its kingship on a semi-independent status. Babylon maintained in the city a commissioner whose duty it was to make sure that the proper tribute was paid regularly to Babylon.

Tyre on the mainland was not rebuilt at that time but the island city continued past the Persian period. When Alexander threatened Tyre this island city refused to submit to Grecian control. So Alexander, using timbers and debris from the old city of Tyre, built a causeway out to the island and fulfilled the prophecy of Ezekiel 26:12. His army marched over the causeway to the island and captured and destroyed the city. He killed the leaders and sold the remaining inhabitants into slavery. The city was rebuilt but never was quite as it had been before its fall. Later in A.D. 1291 it was almost completely destroyed by the Saracens. The present day village is partly on the northern part of the island and partly on the causeway, which has increased through the years to a width of almost a half mile. Some remains of the ancient buildings can still be seen in the water. There is still a fishing harbor on the north side of the island. The great nation of Ezekiel's day is no more.

5. What did God predict about the nations of modern Europe?

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43.

13 In the dream given to Nebuchadnezzar God revealed the future of certain nations to the end of time. Read Daniel 2:31-45. The king was shown an image, and the various parts of the image represented great world powers. The head of gold represented Babylon. The breast and arms of silver depicted the next world empire, Medo-Persia. The belly and thighs of brass represented the Grecian Empire. The legs of iron represented Rome. The feet and toes of iron and clay represented the nations into which Rome was divided. Just as it is impossible to mix iron and clay and unite them, so the prediction is that the nations of Europe will never unite. Charlemagne, Louis XIV, Napoleon, Kaiser Wilhelm, and Hitler all tried to bring about a united Europe and failed. Why? Read Daniel 2:43 again.

Conclusion

We are living in the last days of earth. We must take heed to the Bible counsel, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. "Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20:20, last part.

3. THE CREATION OF ALL THINGS

Who made the world? How did man arrive upon the earth? From where did the flowers, the trees, the birds, the animals, and the fish come? For the correct answer to these questions we must turn to the Bible. God's Book contains a record of creation.

1. What is the origin of the material universe?

"In the beginning God created the heaven and the earth." Genesis 1:1.

2. How were the heavens made?

"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth . . . For he spake, and it was done; he commanded, and it stood fast." Psalm 33:6, 9.

3. How long was the earth to endure?

"Who laid the foundations of the earth, that it should not be removed for ever." Psalm 104:5

4. Who has created all things?

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth . . . Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding." Isaiah 40:26, 28.

"God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hebrews 1:1, 2.

5. How was man brought into existence?

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

6. How is it possible to understand the creation story?

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3.

7. Can we be sure that each day of creation week was a twenty-four hour day?

The first chapter of Genesis gives a definite record of each day's work and there is a positive marking of the exact duration of each day. At the close of the first day's work the Bible says, "The evening and the morning were the first day." Genesis 1:5, last part. And in the very same way each of the remaining days of the week are marked off. Each day consists of two parts, the light and the dark. In God's plan the setting of the sun marks the close of the day. Read Genesis 1:14-18. Each day of creation week began and ended with the setting of the sun, and was thus twenty-four hours long.

13 Sometimes the idea is advanced that a day in some instances may be an indefinite period of time. However, a study of the Hebrew manuscripts reveals that whenever the word day is used with a definite number as an adjective a day of twenty-four hours is always indicated.

8. Why was the world created?

"For thus saith the LORD that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else." Isaiah 45:18.

13 Read Job 38:1 through Job 42:6. In these verses you will read evidences of God's creative might and Job's final confession as he comes to see God's power and wisdom.

9. What are the basic elements of nature presented in Genesis, chapter one?

In Chapter one each of these laws is preceded by the phrase, "And God said."

First, God created light. Read Verse 3.

Second, He created the atmosphere.

Third, in Verse 9 God set the bounds for the land and the sea.

Fourth, God fixed the species in the vegetable kingdom. Each would produce after its kind. Read Verse 11.

Fifth, God divided time into days, months, seasons by the rotation of the sun, moon, earth in their several paths. Read Verse 14.

Sixth, God fixed the species of aerial and marine life. Each would produce also after its kind. Read Verses 20, 21.

Seventh, in Verse 24 God fixed the species of cattle and beasts. Each would produce after his kind.

Eighth, man's creation was a separate and distinct act of creation. Read Verse 26.

Ninth, God then gave the law of man's generation. Read Verse 28.

Tenth, finally God gave man's diet. Read Verses 29, 30.

10. What principles having to do with man's conduct are revealed in Genesis, chapter 2?

First, God mentioned the Sabbath. He made the seventh day holy. Read Genesis 2:1-3.

Second, He gave labor. Read Verse 15.

Third, God placed restraint on man. Man was to manifest self-control. He was to acknowledge God's ownership. The tree of knowledge of good and evil became the test of man's obedience. Read Verses 16, 17.

Fourth, God gave marriage. This was the foundation of the home and human society. Read Verses 18, 24.

Conclusion

Everything God did was "very good." Man was made perfect. There is no God like the Creator. Let us worship Him. Read Isaiah 43:10-13.

4. CAN THE BIBLE BE UNDERSTOOD?

There was a time when the Christian church did not permit the laity to read the Bible. Only the clergy had access to copies of God's Word. It was thought that only the learned and better educated could rightly understand the Bible. However, this reasoning is not in accord with the Bible.

1. What is the first basic rule for a knowledge of truth?

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

To understand the Bible one must study the Scriptures. Read 2 Timothy 2:15. Ask God for help as David did in Psalm 119:18.

Rule 1: Study the Bible reverently with a sincere desire to know and to practice truth.

2. What is truth?

"Sanctify them through thy truth: thy word is truth." John 17:17.

Rule 2: Accept the Bible as God's voice to you. Read John 10:27, 28 and 1 Thessalonians 2:13.

3. How can one find the truth on a particular subject?

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28:9, 10. Read also 1 Corinthians 2:13, 14. Remember that the evidence of truth is in the Bible itself. One scripture can be the key to unlock the meaning of other scriptures.

When one studies the Scriptures he discovers various Bible writers touch on similar subjects. This is much like a puzzle to find the Bible's full teaching on a given subject one gathers together all the various authors have written on a given topic.

4. What was the method Jesus used when endeavoring to find truth?

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . And he said unto them, These are the words which I spake unto you, while I was yet with

you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Luke 24:27, 44, 45.

Rule 3: The Bible is its own best commentary.

5. In what way were the Bereans more noble than the people at Thessalonica?

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Acts 17:11. Read also John 5:39.

Rule 4: There should be perseverance in research.

6. What warning about the Book of Revelation helps us to see how serious it is to add to or to subtract from God's Word?

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Revelation 22:18, 19.

Rule 5: There is to be no adding or taking away from what the Bible says. Read Proverbs 30:5, 6 and Deuteronomy 4:2.

The text refers not only to cutting out or writing in material but also to making the Bible say what it does not say or denying what it truly affirms by false interpretation. Therefore we must let the total Bible speak and from the weight of evidence conclude what it teaches.

Conclusion

Remember that "the secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever: that we may do all the words of this law." Deuteronomy 29:29. There are some things hard to understand (2 Peter 3:16, 17). However the essential truths can be understood.

5. THE FOUNDATION OF TRUTH

At one point in the Sermon on the Mount Jesus spoke about false prophets. He pointed out also the folly of profession unless the life measures up to the profession. He concluded His sermon by comparing those who heard His Word and did it to a wise man who built his house on a rock. His house withstood the rain, the floods, and the winds. On the other hand a man who built on the sand He likened to a person who heard His Word but was unwilling to obey. That house did not stand. The moral-both hear and do Christ's Word.

1. What was the reaction of the people to Jesus' doctrine?

"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Matthew 7:28, 29.

2. What does Paul declare to be the true foundation upon which we are to build?

"For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11.

3. Can a person be saved without believing truth?

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 2:13.

Paul reminds his readers that "from the beginning" God has chosen them. This is not an arbitrary choice. The choice is contingent upon the sanctification of the chosen ones. The sanctification is accomplished by the Holy Spirit.

4. According to Paul's counsel to Titus what kind of doctrine should preachers proclaim?

"But speak thou the things which become sound doctrine...In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity." Titus 2:1, 7.

"Sound doctrine" must be the basis of all exhortation and it will bring conviction (Titus 1:9). When instructing Timothy to preach God's Word Paul cautioned him that there would come a time when people would not want to hear "sound doctrine" (2 Timothy 4:1-4).

5. If a person should reject truth what will be the result?

"And with all deceivableness of unrighteousness in them that perish, because they received not the love of

the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10-12.

If a person refuses to hear truth that person's prayer becomes an abomination (Proverbs 28:9). Paul instructed Timothy that obeying doctrine is important. Read 1 Timothy 4:16.

Conclusion

We should never close our eyes to truth. Read John 12:35, 36. Jesus showed the folly of this (Matthew 15:14). False doctrine overthrows the faith of some (2 Timothy 2:18). Therefore we ought to determine to test what we believe by the law (the books of Moses) and the testimony of all the prophets as we are instructed in Isaiah 8:20. Let us turn down traditions of men as a foundation of truth. Jesus points out all worship is in vain while teaching man's commandments as God's doctrines (Matthew 15:3-9).

THE FALL AND RESTORATION OF MAN

1. THE APOSTASY OF SATAN

Where did sin originate? Could it have been prohibited? Why does sin exist today? Each of these questions can be answered. There need be no perplexity. What does the Bible say?

1. Did God create the devil?

There is no scripture to indicate God created a devil. All that God created was good and perfect.

2. Whom did God create?

"Thou wast perfect in thy ways from the day that thou art created, till iniquity was found in thee." Ezekiel 28:15.

In this chapter the Prince of Tyne represents Lucifer. This is a prophecy of the literal King of Tyre, but a careful reading shows it has this wider meaning because of certain inferences such as "thou hast been in Eden the garden of God." Verse 13.

3. What was Lucifer's position before he sinned?

"Thou art the anointed cherub [angel] that covereth." Ezekiel 28:14, first part. He is called the "covering cherub" in Verse 16. Because of his position near to God's throne he seems to have been the leader of the angels.

4. How did Lucifer become the devil?

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28:17, first part.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High." Isaiah 14: 12-14.

Here Satan is presented under the figure of the King of Babylon. Just as God was the king behind Israel's throne, so Satan was king behind the pagan thrones of Tyre and Babylon and at times these nations and leaders reflected Satan's characteristics.

5. What did Satan's apostasy lead him to do?

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his

angels." Revelation 12:7.

6. What was the result of this battle in heaven?

"And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:8, 9. This corresponds to what Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:18.

7. Where is the devil now?

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

8. What is Satan doing on earth?

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Conclusion


The controversy between Christ and Satan continues on earth. The devil is especially angry with a person who endeavors to keep God's commandments (Revelation 12:17). The reason for this is clear because commandment keepers will enter God's kingdom and live forever (Revelation 22:14). Since Satan is a "liar" and a "murderer" (John 8:44) it is unsafe to follow his suggestions. Therefore let us determine to heed Christ's injunction: "If ye love me, keep my commandments." John 14:15.

2. HOW MAN SINNED

Sin originated when Lucifer and his angel forsook their allegiance to God. When they were cast out of heaven (Revelation 12:9) Satan devised a plan to get man to follow him. This is what the controversy between Christ and Satan is all about. Both are seeking converts.

1. What did the serpent do in the Garden of Eden where man was?

"Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die." Genesis 3:1-4.

 The serpent was the medium by which Satan attracted Eve's attention. He handled truth loosely. He knew they could eat of the trees but he tried to make it appear God had forbidden this. When Eve told him that it was only the fruit of the tree in the midst of the garden they were not to eat or touch lest they die then Satan contradicted God and told a lie. "Ye shall not surely die."

2. Whom did Adam and Eve believe, God or the serpent?

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Genesis 3:6.

3. Because Adam sinned how did this affect the human race?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. Read Romans 3:23; 1 Corinthians 15:22, first part.

4. What is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Read Romans 4:15. God's law helps us to know what sin is (Romans 3:20, last part).

Conclusion


Disobedience to God's command was sin in the Garden of Eden. That same principle hold true today. However, a person need not continue to disobey and sin. Whenever a person sins he makes that choice. Read Joshua 24:15.

3. WHY DID GOD PERMIT SIN?

Many have been perplexed because sin and its author, Satan, still exist. Some even charge God with the responsibility for it since He Permitted sin. God is good, merciful, and all-powerful but He is also love. Each created being was endowed with freedom of choice. God wants people to serve Him because they choose to do so and not because they cannot do otherwise.

1. Why didn't God kill the devil when he first sinned and prevent sin from entering this world?


"God is love." 1 John 4:8.

 The government of God is based on love. If God had destroyed Satan immediately heavenly beings would have served Him through fear. Free moral agents were given time to judge the nature of Satan's rebellion. Read Hebrews 2:14 and 1 John 3:8.

Christ's life and death exposed Satan's true nature and the results of sin. Thus in the proper time God will be able to destroy Satan and sin with the consent of the universe.


2. Will the devil be destroyed?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

 Since Christ has not yet returned, the time has not come for Satan's destruction. God is permitting Satan to run his course. Furthermore, the destruction of the devil will not take place until everyone has had the opportunity to choose to accept Christ and live forever. Satan's destruction will take place before the earth is recreated after the second coming of Jesus.


3. Can we be successful in the battle against the devil, if so, how?

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Ephesians 6:10, 11.

 Read Ephesians 6:12-18 where the apostle talks of the necessity of putting on the entire armor of God. It is made up of seven parts and is the assurance of victory. It consists of truth, righteousness, the gospel of peace, faith, salvation, the Bible, and prayer.

4. How can we overcome the devil's temptations?

"Submit yourselves therefore to God. Resist the devil and he will flee from you." James 4:7. "I can do all things through Christ which strengtheneth me." Philipians 4:13.

 You can live right even though the devil is constantly around to tempt. But how? You can be victorious by surrendering your will to Christ. Take courage, Christ was tempted in all points, yet He never sinned. There is victory over the devil by following the instruction found in Isaiah. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:22.

Conclusion


God's original purpose will one day be fulfilled. There will be a sinless world. God's hand has been placed upon the nations as the Bible says "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the LORD of hosts hath purposed and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Isaiah 14:26, 27. As the conflict between Christ and Satan continues God's purpose and plan for man is being developed. Read John 3:16, 17. Put your will on God's side for victory over sin "because greater is he that is in you, than he that is in the world." 1 John 4:4.

4. GOD'S PLAN FOR THE RESTORATION OF MAN

The Creator made man upright (Ecclesiastes 7:29). However Satan, when cast to this earth, was successful in his deception. Through the mediumship of the beautiful serpent in Eden the devil led Adam and Eve to disbelief God's Word and then into disobedience of God's commandments. Man was thus brought into bondage to the devil (2 Peter 2:19). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

1. In Adam's darkest hour, when he realized what he had lost, what statement did God make to the serpent that would encourage Adam?

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

 When man sinned Christ who created all things (John 1:3) offered to die for him. Christ offered to pay the wages of sin and in this sense He was "the Lamb slain from the foundation of the world." Revelation 13:8. Read 1 Peter 1:18-20.

2. Of whose seed was man's deliverer to come?

The seed of the woman was to bruise the serpent's head (Genesis 3:15). Christ had to be of the seed of the

woman and made of a woman in order to meet the serpent on his own ground at the point where sin entered the human race.

3. Was Christ made of a woman?

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5.

"In all things it behoved him to be made like unto his brethren." Hebrews 2:17.

4. When Christ was born of Mary did He partake of Mary's nature?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

The Bible plainly states He took upon Himself human nature "yet without sin." Hebrews 4:15. He became weary (John 4:6). He became hungry (Matthew 4:2). He became thirsty (John 19:28). These show that Jesus was a human being, yet He never sinned even to satisfy His needs.

5. What is Christ's relationship to both God and man?

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philipians 2:5-8.

Christ was in the form of God but He took the form of man. He who was equal with God became equal with man. He was

Creator and Lord but He became creature and servant. He who was God was made man and flesh (John 1:1, 14).

6. What was Christ made?

He was made flesh (John 1:14). He was "made under the law" (Galatians 4:4). Christ "was made a curse" (Galatians 3:13). The iniquity of all was laid on Him (Isaiah 53:6). He was made to be sin (2 Corinthians 5:21).

7. What prompted Christ's entrance into the human family?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

When Jesus died on the cross He paid the death penalty for our sins. This makes forgiveness and eternal life possible for those who by faith accept His blood. Read Romans 3:23; 1 Peter 2:24; Romans 3:24, 25.

8. What assurance is there that Christ can help me to meet temptations successfully?

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Hebrews 2:17, 18.

Conclusion

Christ came to seek after and then to save lost men and women (Luke 19:10). He is represented as the shepherd seeking the one lost sheep. He came to restore in man the image of God. He put Himself among the lost. He was made to be sin. Read Isaiah 1:18. God's plan is to make man perfect. Read Matthew 5:48 and 2 Peter 1:2-8.

SALVATION

1. MAN NEEDS SALVATION

Salvation is saving man from the consequences of sin; especially, deliverance from sin and eternal death through the atonement of Jesus Christ. Salvation is the need of every human heart, "for all have sinned, and come short of the glory of God." Romans 3:23.

1. Through whom is salvation possible?

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole . . . Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:10, 12. Read Matthew 1:21.

2. What is man's condition?

- He is born in sin. Read Psalm 51:5; 58:3; Isaiah 48:8.
- His understanding is darkened. Read Ephesians 4:18.
- His heart is full of evil. Read Jeremiah in 17:9.
- He is spiritually dead. Read Ephesians 2:1.

3. Is it possible for man himself to change his condition?

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. Read Romans 6:23, first part and Romans 3:19, 20.

4. What does man need in his quest for salvation?

- The holy Scriptures. Read 2 Timothy 3:15.
- To look to God. Read Isaiah 45:22.
- To believe in gospel of Christ. Romans 1:16.
- To look for Christ's return. Hebrews 9:28.

5. For whom is Christ the author of salvation?

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9.

Conclusion

We can have salvation by faith in Christ. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25. Jude 24 tells us he "is able to keep you from falling." Salvation is free. It is a blessing from God. "Salvation belongeth unto the LORD: thy blessing is upon thy people." Psalm 3:8. The obedience God required of Adam and Eve in the Garden of Eden He will see fulfilled in the remnant of His people "that keep the commandments of God, and have the faith of Jesus." Revelation 14:12.


2. WHY CHRIST CAME TO EARTH

Was it really necessary for Christ to come to earth? Could the human race have been saved some other way? Christ's purpose in coming to earth was to save man (Luke 19:10). This was the object of His earthly mission. Jesus considered lost men of more value than all the

glory of heaven.


1. Why did Jesus become a partaker of flesh and blood?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

 The incarnation was for the purpose of death. Christ's death was not a mere incident of His human life; it was the supreme purpose of it. He became man that He might die as man for man.

2. What would result from Christ's death?

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matthew 20:28.


 The death of Jesus is mentioned directly in the New Testament a great many times. The Old Testament contains many prophetic references to it. This was the route He must take to destroy Satan.

3. About what did Moses and Elias talk with Christ on the mount of transfiguration?

"And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Luke 9:30, 31.

4. According to a prophecy of the Messiah why was Jesus to suffer and die?

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5. Read Isaiah 53:8, 11, 12.


 Peter talks of the just dying for the unjust (1 Peter 3:18). He "died for our sins" (1 Corinthians 15:3). Read 1 Peter 2:24. Christ's death was vicarious—He was just and deserved to live but He died in the place of unjust men who deserved to die.

5. What did Christ's death accomplish for man?

"For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Colossians 1:19, 20.

6. Why is Christ able to offer pardon to sinners?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

 Jesus became a guilt offering for sin and it is on the ground of His death that pardon is granted to sinners. Read Hebrews 9:22 and Isaiah 53:12. Because of Christ's death God can deal in mercy with the whole world. "Who gave himself a ransom for all, to be testified in due time." 1 Timothy 2:6. The ransom price has been paid. All men are potentially forgiven; man must accept this by faith and then the purchased pardon is his.

Conclusion

Christ came to earth and tasted death for every person (Hebrews 2:9). Because Christ came and died God can offer man salvation. He died for the unjust (1 Peter 3:18). He died for sinners (Romans 5:8). He died for the ungodly (Romans 5:6). "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32, 33. The death of Christ is heaven's great magnet drawing all men to Him.

3. REPENTANCE AND CONFESSION


There are some who at times endeavor to excuse sin. This should not be. When Adam and Eve sinned they made a choice. We are free moral agents with the right of choice—we may choose right or we may choose wrong.

1. To be forgiven of sin what is necessary?

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.


2. To whom is sin to be confessed?

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin Selah." Psalm 32:5.

 Sins of a private or personal nature should be confessed to GOD in Christ's name. Christ is the mediator between God and man. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1, last part. All sin is against God and should be confessed to Him through Christ. In addition, open sin should be confessed openly, and when a wrong has been done to a person, that wrong should be made right with the person offended.

3. What must accompany a true confession of sin?

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

 When the Pharisees and Sadducees came to be baptized of John he told them to "bring forth therefore fruits meet for repentance." Matthew 3:8.

4. Whom did Jesus come to call to repentance?

"I am not come to call the righteous, but sinners to repentance." Matthew 9:13, last part.

5. What leads a person to repentance?


"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Romans 2:4.

6. What is God's attitude toward the repentance of people?

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. It appears that repentance and the acknowledging of truth go together (2 Timothy 2:25). Read 2 Corinthians 6:2.


7. What accompanies repentance?

Paul says, "Ye sorrowed to repentance: for ye were made sorry after a godly manner. . . . For godly sorrow worketh repentance to salvation." 2 Corinthians 7:9, 10.

 The original word for repentance here denotes a change of mind and produces a change of life. The godly sorrow leads to repentance and separation from sin and a firm determination to resist by God's grace the temptation which led to sin in the first place.

8. Did Judas repent of his sin?

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that." Matthew 27:3, 4.

 The word for repented here denotes only a change of feeling. Judas had a desire that what had been done should be

undone. He confessed his sin to his partners rather than to God. His was a sorrow that "worketh death" (2 Corinthians 7:10).

9. Did Esau ever repent of his sin?

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Hebrews 12:16, 17.

Esau never repented of his sin. He regretted having sold the birthright. By his own choice his character was bent and he found no way to regain the birthright he had despised.

10. What will result from true repentance?

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

A person cannot be pardoned who continues unrepentant. If the person has committed the unpardonable sin this has come about through continued resistance to God so that the heart is hardened and there is no longer any response to God's voice. But if one is sorry for his sins and desires to repent and confess them, this fact is evidence that the Holy Spirit is still appealing to his heart.

Conclusion

As a result of genuine repentance there is joy in heaven (Luke 15:7, 10). When the dying thief confessed his sins and repented Jesus gave him the assurance of salvation (Luke 23:43). When Zacchaeus confessed his sins and repented Jesus said, "This day is salvation come to this house." Luke 19:9.

4. SAVED BY GRACE

What is meant by the term grace? To whom has grace been extended? How can a person be the recipient of grace? Some have thought that anciently, before Christ, people were saved by keeping the law but after Christ came they are saved by grace. This is contrary to Scripture for the Bible plainly says, "The grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

1. Did David understand that men are not saved by works?

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Romans 4:6.

2. Did Moses understand God's grace?

When God proclaimed His name to Moses He said, "The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth." Exodus 34:6.

God's grace was as available then as it is today. In fact several times in Exodus Moses talks about finding grace.

3. How was Abraham saved?

Read Romans 4:1-5.

Noah was also saved by faith as indicated by Hebrews 11:7. Likewise Moses was saved by faith. Read Hebrews 11:24-26. Israel had the same saving gospel as we have. It was taught to them through types. Read Hebrews 4:1, 2.

4. Is anyone justified by the works of the law?

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by

the works of the law shall no flesh be justified." Galatians 2:16.

5. How can a person be just before God?

"Being justified freely by his grace through the redemption that is in Christ Jesus." Romans 3:24.

6. Upon whose action does justification by faith depend?

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Romans 3:25, 26.

Notice that justification depends on God the divine judge. He has set forth Christ to demonstrate His justice (righteousness) and also that He might justify anyone who puts his faith in Christ.

7. What has God done to save man?

He has done two things. First, He removed the death sentence. Second, He provided a perfect righteousness that man might be in a right relationship with Him. He removed the death sentence by the death of Christ and He provided a perfect righteousness by Christ's perfect life on earth (Hebrews 4:15).

8. What is the righteousness which saves a person?

Read Romans 3:21-24.

Only the righteousness of God revealed through Christ can save. Christ is the "Lamb of God, which taketh away the sin of the world." John 1:29, last part. We are "saved by his life." Romans 5:10, last part. Saving righteousness is granted by God through Christ (2 Corinthians 5:21).

9. Who is the source of saving righteousness?

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Corinthians 1:30. Read Philippians 3:8, 9.

Righteousness comes from Christ. Jeremiah refers to Him as "The LORD our righteousness." Jeremiah 33:16, last part. Look at Paul's reasoning in Romans 5:17-19. Christ is the only person who ever lived a perfect life. He died for the sins of all. He was resurrected and today He is alive. He is our righteousness. This can never be changed. Read 1 John 5:11, 12.

10. Does keeping the law confer righteousness?

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Romans 3:20.

Salvation does not come by right doing. If it did then it would be the salvation by the law. Jesus makes it clear in Matthew 5:20 that the kind of righteousness proclaimed by the scribes and Pharisees was insufficient to enter heaven. They were ignorant of and refused to submit to God's righteousness which is a gift to those who believe in Christ (Romans 10:3). Read also Philippians 3:9.

Conclusion

Christ does not offer His righteousness to a person on the premise that he can go on sinning. He gives His righteousness so that man will have the power to obey God. Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. God's law is the standard of righteousness, but man cannot obey the law to gain merit in God's sight. Read Galatians 2:16. Allow Christ to cover you with the robe of His righteousness. Obedience to God's law is a fruit of one's salvation. It comes as a loving response to a gracious Saviour. We are saved by grace for good works (Ephesians 2:8-10).

5. THE NEW BIRTH

When God created man in the beginning He gave him life. Just as long as man did not break his union with God his life continued. However, when Adam and Eve sinned they began to die. Man does not have life in himself. To live eternally he must be born again.

1. Why did Christ come to earth?

"I am come that they might have life." John 10:10, last part. Further He said, "I am . . . the life." John 14:6, first part.

☞ Man's eternal destiny depends on God who is the source of life.

2. How important is the new birth?

Read John 3:3-6.

☞ It is the new birth experience which brings about the change from death to life. Read John 5:24. So the penitent sinner must start at the point when Christ gives him eternal life. The "new man . . ." is created in righteousness and true holiness." Ephesians 4:24.

3. Is it possible to analyze everything which takes place when a person is born again?

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

☞ Being born again is a miracle by the power of God's Holy Spirit. The Ethiopian eunuch listened to Philip give an explanation of Isaiah 53 and he was converted (Acts 8:26-39). Paul had a direct encounter with God on the road to Damascus (Acts 9). When Paul preached the gospel Lydia was converted at Thyatira (Acts 16:13-15). When the jailer witnessed the miraculous deliverance of Paul and Silas from the jail at Philippi Paul preached Christ and he and his house were converted (Acts 16:25-33).

4. What are the changes that will be seen in the life of a person born again?

- A New Heart. "I will give them one heart, and I will put a new spirit within you." Ezekiel 11:19.
- A New Mind. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Romans 12:2, first part.
- Different Interests. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Romans 8:5.
- Law Written in the Heart. "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Hebrews 8:10, last part.
- Love for Fellowmen. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14, first part.

5. How is the spiritual life of the believer maintained?

Read John 15:4-6.

☞ The person who is born again enters into a personal union with Christ. The power of Christ becomes his and he bears the fruit of love to God's glory.

6. How is a person born again?

There must be a recognition on our part that we can do nothing without Christ's help. Jesus is our example in this. He said, "I can of mine own self do nothing. . . because I seek not mine own will, but the will of the Father which hath sent me . . ." The Son can do nothing of himself." John 5:30, 19. The way in which Christ lived

in submission to His Father's will shows how the believer is to live in submission to Christ. Read Philippians 2:5-8. Living in Christ is the end of self-will and we live according to His will.

Conclusion

A person cannot work to receive the new birth. However surrender of self and commitment to Christ involves a struggle. Two men, one a Jew, the rich young ruler, and the other a Gentile, the keeper of the jail at Philippi, both asked the same question. What must I do to be saved?

To the Gentile Paul gave a very simple answer. "Believe on the Lord Jesus Christ." Acts 16:31. To the Jew, Christ's answer seemed a bit more complicated when Jesus told him to sell his possessions and give to the poor. Did Paul make salvation easy while Christ made it rather difficult? Not at all. Both were required to surrender completely to Christ. Let us choose to make God's will ours.

6. SANCTIFICATION

What is involved in sanctification? Is it something apart from justification? Remember that God wants to share His righteousness with man. To what extent is God willing to share His righteousness with a person who accepts Him as Lord? Is the righteousness available only at the beginning of the Christian life or all the way through? We should remember that salvation is an experience which never ends. Salvation from the guilt of sin and its condemnation takes place when a person takes Christ as his Saviour. He is justified. Salvation also involves being delivered from the power of sin. This is sanctification and it is a lifelong process.

1. Must the believer be saved from the power of sin?

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:1-4.

2. To what point is the Christian's love to be focused?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Colossians 3:1-4.

3. Is sanctification a continuing experience?

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6.

☞ Sanctification is a total experience. It begins at conversion but it must continue through life. It is a lifetime of belonging to Christ. And within that relationship to Christ the believer will grow. Read John 17:17.


4. What relationship will self have to Christ in a Christian life?

"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be

found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Philippians 3:7-9. Read Galatians 6:14.

5. How close is the Christian's relationship to Christ?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Galatians 2:20. Read Romans 6:3, 4.

 We have the possibility of serving two masters. The choice is ours. In the Christian life we are dead to sin but alive unto God. Read Romans 6:11-14 and 17-19.

6. What is the Christian's aim in life?

Read Philippians 3:13, 14; Hebrews 12:1, 2.

7. Do we need to fear or can we have the assurance of security in Christ?

Read 1 John 4:18; 1 John 5:11-13; 2 Timothy 1:12; John 10:27-29.

Conclusion

Sanctification is conversion carried to completion. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. A person in Christ has as his goal "that I may know him, and the power of his resurrection." Philippians 3:10, first part. So experiencing sanctification we say with Paul, "I live; yet not I, but Christ liveth in me." Galatians 2:20, first part.


7. PREDESTINATION

A boy is born in a wicked neighborhood. He grows up undisciplined. He learns to do evil things. The parents have trouble with him. At school he gets into difficulty. It seems he can't be good. He fights and he steals. Finally he is sent to a reform school. Despite the infliction of all kinds of punishment he has no desire to be good. Years later he becomes a leader of criminals.

How do you account for this boy's life of complete wickedness? Some say he was a victim of circumstances but others will say he was predestinated by God to be bad.

1. Is God responsible for sin?


"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5:19.

 The fact that "many were made sinners" refers to everyone born into this world. Read Romans 5:12. God has not predestined anyone to a life of sin. He could not do this and at the same time be man's propitiator (1 John 2:1, 2).

2. Was Judas predestined to deliver Christ to be crucified?

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" Matthew 18:7.


"And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed." Luke 22:22.

 Christ appealed to Judas not to betray Him. He did not have to be the one.

3. Does the Bible speak of predestination?

"And we know that all things work together for good to them that love God, to them who are the called

according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Romans 8:28, 29.


 Some inquire, If God knows whether I will be saved or lost, why bother trying to be a Christian? The answer is simply this: While God knows, because He is omniscient, we do not know the future. Hence we each must exercise our right of choice and choose either to accept or to reject God's grace. God's foreknowledge never interferes with man's free choice. Those whom God foreknew He predestined. Inasmuch as God foreknew all and since He predestined (planned) that all would become like His Son, this is evidence that God predestined none to be lost. God could look ahead and know who the elect would be. Read 1 Peter 1:2, first part. The elect were predestined to salvation only upon the condition of obedience. When Israel failed to obey, even though predestined to be saved, God did not cast them entirely away because Paul himself was an Israelite. Read Romans 11:1, 7.

4. How many does God want to save?

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. . . . For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2:1, 3, 4. Read 2 Peter 3:9.

5. What is the key to predestination?

"For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.


 It is the family which is predestined rather than individuals. Adam's family is predestined to die. Christ's family is predestined to live. Two ways are marked out in Romans 5:18. Adam's offence brought death, whereas the free gift of Christ's righteousness justifies and gives life.

6. How does a person become a member of the family of God?

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

7. What are Christians predestined to be?

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. . . . Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Ephesians 1:11, 5.

 Christ adopts those into His family who accept Him and therefore they are predestined to receive an inheritance if they remain faithful in God's family. This is made possible by Christ's death. Read Ephesians 2:1, 2, 12, 13 and 3:6.

8. Who can be saved?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Conclusion

Eternal life is dependent upon your decision. What will you do with Christ? In one of the parables Jesus said, "Many are called, but few are chosen." Matthew 22:14. All who received the invitation to the wedding were predestined to eat of the feast but they chose not to come. So the king sent invitations everywhere asking all to come. When they decided to come they were given a

wedding garment. One man at the feast refused the wedding garment and was cast out. The wedding garment which fits us for an entrance into the wedding

feast in Christ's kingdom is Christ's righteousness. When you choose Christ you are choosing life.

LIFE AND TEACHING OF JESUS

1. WAS JESUS GOD?

One of the most challenging questions asked of anyone is recorded by Matthew. It is, "What think ye of Christ? whose son is he?" Matthew 22:42. What about His divinity? Was Jesus God? John in his gospel builds an unanswerable argument designed to prove that Jesus of Nazareth is the divine Son of God. And he frankly declares that he wrote his book that his readers "might believe that Jesus is the Christ, the Son of God; and that believing" they "might have life through his name." John 20:31.

1. Did Christ exist before coming to this world?

The first words of John's gospel reveal that God the Son is coeternal with God the Father. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." John 1:1-3. That Word which took part in the creation of the world was Jesus (John 1:14).

Jeremiah called the Messiah "THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:5, 6). The Hebrew Yahweh (Jehovah), "the self-existent One" is here applied to the Messiah. The text shows both His power and divine nature.

2. Was Jesus divine or was He only man? How does God the Father refer to Him?

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Hebrews 1:8, 9.

3. What did Jesus say about His existence before His birth in human flesh?

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

Take a look at Isaiah 9:6 where the prophet calls Christ the Father. Read John the Baptist's testimony in John 1:15, 30. "He was before me" (though Jesus was born after John). Paul says, "He is before all things." Colossians 1:17. Then there is Christ's own witness in John 8:58 where He says, "Before Abraham was, I am." Read also Exodus 3:14. This name "I am" both in the Hebrew and in the English is a form of the verb "to be" and implies that He is the eternal, self-existing One.

4. Through what power was the incarnation of Jesus made possible?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

The Father, Son, and Holy Spirit worked together in the act of incarnation. Incarnation has to do with Christ becoming man. The incarnation of Christ did not in any way annul His divinity. The Scripture says, "And without controversy great is the

mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16. When Christ was born the announcement of the angels to the shepherds referred to Him as the Saviour. Read Luke 2:11. Matthew 1:21-23 speaks of Him as "Emmanuel... God with us."

5. What reason is given in Hebrews why Christ became man?

"Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17.

6. How did the Father refer to Jesus?

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew 3:17.

7. How did Jesus demonstrate He had the power of God, that He is the Son of God, and that He is God the Son?

- He had power to read human hearts (John 2:24, 25).
- He had power to foretell the future (John 13:19).
- He had creative power (John 6:1-20).
- He had power to give life (John 5:21).
- He had infallibility of utterance (John 8:46).
- He had the power to forgive sins (Mark 2:1-12).
- He had the right to receive worship (Matthew 14:33).

This is an important point since created beings such as men and angels are not to be worshipped. Read Acts 10:25, 26. Revelation 22:8, 9; Matthew 4:8-10. But Jesus accepted worship of His disciples as Deity. Thomas said of Him, "My Lord and my God." John 20:28, 29. Angels also worship Him (Hebrews 1:14). Ultimately all the universe will adore Him (Philippians 2:10).

- He had the power to raise the dead to life (John 5:25).
 - He had power to transform hearts (John 1:12, 13).
- Only a divine being could truthfully say, "I am the light of the world"; "I am the resurrection, and the life"; "I am the door"; "I am the way, the truth, and the life."

8. How could Christ be David's Lord as well as his Son?

The Pharisees had answered Christ's question, "Whose son is he [the Christ]?" by saying, "The son of David." Matthew 22:42. Then Jesus referred to Psalm 110:1 where David called the Messiah "Lord." This would indicate the Messiah was older than David. If this be so, then how could the Messiah be David's son and in this position be younger than David? These Jewish leaders were unprepared to answer this question. "If David then call him Lord, how is he his son?" Matthew 22:45. Had they faced this question properly they would have had to admit Jesus to be the Messiah, the Son of God.

Conclusion

The record of Matthew indicates that Jesus was born of a virgin (Matthew 1:18, 22-25). Paul declares, "But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5. He is referred to as "holy, harmless, undefiled, separate from sinners." Hebrews

7:26. Concerning His relationship to the Father Paul says, "In him dwelleth all the fulness of the Godhead bodily." Colossians 2:9. We cannot help but acknowledge, as did the centurion who was watching Jesus when He died, and say, "Truly this man was the Son of God." Mark 15:39, last part. He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Romans 1:4.

2. THE MEDIATORIAL OR PRIESTLY MINISTRY OF JESUS

God's plan of salvation is full and complete taking into consideration every weakness of man and every power of the enemy. David declares, "Salvation belongeth unto the LORD: thy blessing is upon thy people." Psalm 3:8.

When Jonah refused to proclaim God's message of salvation to Nineveh he ended up in the depths of the sea, inside a great fish. When he cried out, "Salvation is of the LORD," the Bible says, "The LORD spake unto the fish, and it vomited out Jonah upon the dry land." Jonah 2:9, 10.

There are seven aspects of Christ's life which make it possible for a person to pass from death to eternal life. Each is important. In this study we shall deal mainly with Christ's present life and what He is doing for us now.

1. What was necessary for Christ to become a priest, man's representative before God?

Read Hebrews 2:14-18.

☞ Christ came to destroy the devil and to make deliverance from the bondage of sin possible. To do this He partook of flesh and blood, He died, and He was made a priest forever.

2. What was the first title given to Jesus?

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11.

☞ When Christ entered human flesh (this is called His incarnation) He came as man's Saviour. This was the beginning of the fulfillment of the promise of a Redeemer given in Genesis 3:15.

3. What is another important aspect of Christ's life?

"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:8, 9.

☞ Before Christ could die vicariously for man's sins, He must show it to be possible to live a sinless life in the flesh. Christ was made complete for His work as priest by experiencing the suffering lot of mankind. By knowing our heartaches and problems He could be a compassionate, understanding mediator. Read Hebrews 2:17, 18; 4:15; 5:1, 2, 7-9. Thus Christ was qualified to be priest by knowing our human side of things.

4. When was Christ made a priest?

Read Hebrews 10:14.

☞ Four things took place before Christ became priest - the incarnation, the crucifixion, resurrection, and ascension to heaven. Christ's sitting down at the right hand of the Father had been predicted in Psalm 110:1, 4 and Paul finds the fulfillment of this after Christ's death, resurrection, and ascension. Read Hebrews 1:3. Christ ministers the merits of His atoning sacrifice. Read Hebrews 8:3, 9:12-14.

5. What is a mediator?

He is a person who acts as conciliator between those who are at variance. Christ not only acts as conciliator but He has paid man's debt. He died in man's place and by this act Christ became our Mediator.

6. Why was it necessary for Christ to return to heaven?

- That the Holy Spirit might be given. Read John 16:7.
- That Christ might begin His intercession for us. Read Romans 8:34.
- That He might prepare a home for his people. Read John 14:2, 3.

7. How many mediators are there between God and man?

"For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5.

8. Is the work of Christ as mediator necessary to the plan of salvation?

In the sanctuary on earth redemption was typified by various sacrifices. When the sinner brought his sacrificial victim, the priest took the animal's blood when it was slain and put it on the horns of the altar. 12.

The Bible called this an act of atonement. Read Leviticus 4:25, 26. So the atonement consisted of the sacrifice man brought plus the application of its benefits by the priest. Likewise the plan of redemption includes not only Christ's vicarious death but also His ministry as our High Priest. In order to apply the benefits of His sacrifice, Christ after He arose from the dead "for our justification," (Romans 4:25) entered heaven as our High Priest. Read Hebrews 9:12.

9. What is Paul talking about when he mentions "there is made of necessity a change also of the law" (Hebrews 7:12, last part)?

This has no reference to the Ten Commandments. In Verse 11 it is made clear that the perfection of Christ's priesthood was not to be found in the Levitical priesthood. Since the priesthood was changed (Verse 12) there was the necessity for changing the law which governed the making of priests. Since God the Father has ordained that Christ shall serve as man's priestly mediator in the heavenly temple (Hebrews 8:1, 2), it means that the law of types and shadows that governed the priestly rituals has come to an end in the atoning death and priestly ministry of Christ.

10. Was the tribe from which Christ came to serve in the priesthood?

"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." Hebrews 7:13, 14.

11. By whose authority was Christ made priest?

Read Hebrews 7:15, 16, 20, 21.


☞ The earthly sanctuary of Israel with its priests and sacrifices serves as types of the death and priestly ministry of Christ. Another ancient priesthood, that of Melchisedec, King of Salem, was also foretold to be a type of Christ's priestly ministry (Psalm 110:4). Melchisedec was a king-priest. This fact, plus the meaning of his title or name (King of peace, King of righteousness) made him an apt type of Christ's royal priesthood in heaven. It was the authority of the Father who said because of His Son's endless life that He should be a priest forever. Read Hebrews 7:28.

12. What is Christ doing in heaven now?

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

13. Upon what terms does our High Priest deal with us?

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:12.

 The New Covenant agreement is God's promise to put His law in our hearts and minds. Read Hebrews 8:7-13; 10:16, 17. God has not changed in His attitude toward sin and His law. He forgives sin because of the death of His Son.

14. For whom does Christ's present ministry of intercession avail?

a. For the repentant sinner. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing ever liveth to make intercession for them." Hebrews 7:25. Read 1 John 1:9.

b. For the believer who falls into sin. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

Conclusion


Because of Christ's constant mediation we can "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16. Because of His sinless life, His death on the cross was effectual. Now He intercedes for us as our High Priest. His victory is sufficient for each repentant believing person. The one final part in the great plan of salvation is the return of Jesus Christ. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin into salvation." Hebrews 9:28. The seven great facts of Christ's life, which give us assurance of eternal life, are: (1) His Deity; (2) His incarnation; (3) His sinless life; (4) His atoning death; (5) His resurrection; (6) His ascension and mediation; (7) His second coming to receive His people unto Himself.

3. THE TRINITY

The Godhead consists of three persons. The doctrine of the Trinity is one of the great fundamentals of Christianity. Many have denied the Godhead or Deity of Christ. Some have thought that Jesus is the only God. If this were true, then there was a time when there was no God when Jesus died on the cross and rested on the tomb until the third day. The Bible shows that God has always existed. "From everlasting to everlasting, thou art God." Psalm 90:2, last part.


1. Did Christ possess the attributes of Deity?

"For in Him dwelleth all the fulness of the Godhead bodily." Colossians 2:9.

 Paul makes it clear that the powers of Deity in its fulness are revealed in Christ. These powers include every quality of Deity such as dignity, authority, excellency, power of creating and fitting up the world, energy in upholding and directing the universe, love in redemption of man, forethought in supplying all man's need as well as needs of all creatures. Since all these attributes of Deity rest in Christ, the implication is that there is more than one person in the Godhead.


2. How many distinct, personal beings are there in the Godhead?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

 This text states three names. Since the Father and the Son are distinct persons we may reasonably conclude that the Holy Spirit is also a distinct person.

3. What is the relationship of the members of the Godhead?

- God the Father is the Head of the universe including the Son of God. Jesus said, "I go unto the Father: for my Father is greater than I," John 14:28. Read 1 Corinthians 11:3.
- Jesus Christ is the eternal, only begotten Son of God. Read John 3:16; Micah 5:2.
- The Holy Ghost is the third person of the Godhead. He works in harmony with the Father and the Son. Read Genesis 1:2.

 In order to accomplish the plan of salvation and to enable man to understand better the issues involved, the members of the Deity have taken certain positions. God the Father sets forth the viewpoint of the Deity with regards to sin and salvation. God the Son, having become incarnate, has accomplished the atonement for sin by His death and stands as man's representative head before God. As our representative, He helps us to understand God as our father. Read John 20:17. God the Holy Spirit applies salvation to the human heart by converting and transforming - the salvation that was wrought out by God the Son in His life and atoning death.

4. What are some of the characteristics of Deity?

- God is:
- Omnipotent (Revelation 19:6; Job 11:7).
 - Omnipresent (2 Chronicles 16:9; Zechariah 4:10).
 - Omniscient (1 Timothy 1:17; Job 24:1; 32:8).
 - Immutable (Hebrews 6:17).
 - Eternal (1 Timothy 1:17; Psalm 10:16; Daniel 7:14; Revelation 11:17).
 - Love (1 John 4:8).
 - Merciful (Exodus 34:6).
 - Just (Deuteronomy 32:4; Revelation 15:3).
 - Righteous (Ezra 9:15; Nehemiah 9:7, 8).

5. Did Christ coexist with the Father from eternity?

Read John 1:1-3, 14.

6. Is the third member of the Godhead, the Holy Spirit, a person?

- He is another person - "another comforter" (John 14:16, 17).
- He has personality traits, such as:
 - Mind, can intercede (Romans 8:26).
 - Will, He can choose (1 Corinthians 12:11).
 - Can be grieved (Ephesians 4:30).
 - Can be lied to (Acts 5:3, 4).
 - Can be insulted (Hebrews 10:29).
- He is linked with the other members of the Godhead in the baptismal formula and in the apostolic benediction (Matthew 28:20; 2 Corinthians 13:14).

7. What is the work of each member of the Godhead in relation to the plan of salvation?

- The work of the Father
 - He gave His Son (John 3:16).
 - He pardons iniquity (Micah 7:180).
- The work of the Son
 - Christ saves from sin (Matthew 1:21).
 - He intercedes for us (1 John 2:1, 2).
- The work of the Holy Ghost
 - He inspires the prophets (2 Peter 1:21).
 - He reproves the world of sin (John 16:8).
 - He guides into the truth (John 16:13).
 - He brings about the new birth (John 3:3-8).

Conclusion

The three divine beings of the Godhead are one in nature, in character, and in purpose. However, God the Son has voluntarily subordinated Himself to the Father in order that He might take man's nature. He has atoned for our sins, and stands as our representative head before God. When God gave us His Son (John 3:16), He gave

Him permanently. The subordination of our divine Savior will be eternal (1 Corinthians 15:24-28).

Even though our finite minds cannot understand the infinite, yet we have sufficient information about the Godhead to know they seek to save us from sin and assure us a place in the kingdom of God.

4. WHY JESUS TAUGHT IN PARABLES

In his teaching Jesus utilized stories. This not only awakened interest almost immediately but also served to hold the attention of those who listened. It is a method which helps to impress truth indelibly on the mind.

1. Why did Jesus speak in parables?

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath, therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand." Matthew 13:10-13.

When He taught in parables, those who wanted to know what Christ taught could easily see the truth. However, His method of using parables made it easy of veil the truth from His enemies who wanted to condemn Him.

2. Where did Christ get the stories He related?

Generally, His stories were taken from nature, the things with which His hearers were acquainted. He talked about the

tares (Matthew 13:24-30), the barren fig tree (Luke 13:6-9), the lost sheep (Matthew 18:12-14), the sower (Mark 4:3, 9), the mustard seed (Luke 13:18, 19), the fig tree (Matthew 24:32, 33). Many of His other parables had to do with various experiences of life such as laborers in the vineyard (Matthew 20:1-16), the ten virgins (Matthew 25:1-13), or the houses on the rock and the sand (Luke 6:47-49).

3. Did Jesus often teach with parables?

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Matthew 13:34.

As Jesus taught in parables He was fulfilling a prophecy mentioned in Psalm 78:2 in which David had foretold Christ's use of this method of teaching.

4. To understand truth what basic principle did Jesus mention?

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

One time Jesus asked the question, "Why do ye not understand my speech?" Then He gave the answer: "Even because ye cannot hear my word." John 8:43. A prerequisite to understanding truth is commitment and dedication to God. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:47.

Conclusion

Remember that most parables teach one truth. Years later His hearers could see some of the things Christ used in His parables and then remember His teaching. Parable teaching caused the people to ask questions. Christ's method appealed to all classes of people.

SURE WORD OF PROPHECY

1. GOD'S PREVIEW OF HISTORY (Daniel 2)

The prophecy of this chapter spans the centuries from Daniel to the return of Jesus. It is considered to be the most remarkable prophecy in the Bible because it is the most comprehensive. It gives a consecutive history of the world from Daniel's time to the end. This chapter opens by picturing the ruler of the greatest of earthly kingdoms in his own home on his bed asleep. "In the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams." Daniel 2:1, first part.

1. When God gives a dream what is His purpose as expressed by Elihu speaking to Job?

"Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Job 33:13-17.

Evidently the Lord found it difficult to reveal truth to Nebuchadnezzar in his waking moments. God revealed to this heathen king an image and thus attracted his attention, making a strong impression on him.

2. When the king awakened what happened?

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream...The king answered and said to the Chaldeans, The thing is gone

from me: if ye will not make known unto me the dream, with the interpretation thereof ye shall be cut in pieces, and your house made dunghill." Daniel 2:3, 5.

The king's mind had been impressed but he could not recall the dream.

3. How was the pretended knowledge of the wise men of Babylon exposed?

- First, God gave Nebuchadnezzar a dream.
- Second, the king forgot the details of the dream, yet he retained a vivid impression of it.
- Third, the king demanded of the wisemen of Babylon not only an interpretation, but a revelation of the dream itself (Daniel 2:2-5).

4. What was the reaction of the wise men of Babylon to Nebuchadnezzar's demands and what truth did they admit?

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the King's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing the king requireth, and three is none other that can shew it before the king, except the gods, whose dwelling is not with the flesh." Daniel 2:10, 11.

5. By whom was dream and its interpretation made known to the king?

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." Daniel 2:19.

Daniel was a young man. What an opportunity to witness for the true God! God showed Daniel the identical vision He had

given to Nebuchadnezzar. Centuries before this God had taught Egyptian senators by the mouth of Joseph, a boy no older than Daniel. Read Psalm 105:17-22. And as Daniel stood before the king amid many of his teachers the words of David in Psalm 119:98-100 were exemplified.

6. To whom did Daniel give credit for the revelation of the dream and the interpretation?

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Daniel 2:28.

7. What was the purpose of this dream?


"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." Daniel 2:29.

8. Of what materials was the image made?

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Daniel 2:31-33.

9. What was represented by the head of gold?


"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Daniel 2:37, 38.

 Babylon had been erected in defiance of God. Read Genesis 11:1-9. Its government was an absolute monarchy; a man sat on the throne. Tyranny ruled instead of love. No power was tolerated above the king. There was a union of church and state.

Babylon was about ten miles in circumference. The inner city was surrounded by double walls. The inner wall was about twelve feet thick and the outer wall about twenty-two feet. The outer fortification also had two walls, twenty-four and twenty-six feet thick, respectively. Every fifty-five yards there were towers, 250 in all. The excavations provide no evidence relative to the height of Babylon's walls. Only stumps remain and the highest is not more than forty feet. Babylon was founded by Nimrod many centuries before Christ, it became a mighty world empire 626 years before Christ, and was overthrown by the Medes and Persians under Cyrus in 539 B.C.


10. How was the second universal kingdom represented in the image?

"And after these shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Daniel 2:39.

 The breast and arms of silver represented the Medes and Persians which conquered Babylon in 539 B.C. This power reigned for 208 years but her power was broken by Alexander the Great at the Battle of Arbela in the year 331 B.C.


11. How was the third world power represented in the image?

"And another third kingdom of brass, which shall bear rule over all the earth." Daniel 2:39, last part.

 Grecia followed Medo-Persia as a world power. This empire ruled for 163 years, from 331 B.C. to 168 B.C.


12. How was the fourth universal kingdom pictured?

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Daniel 2:40.

 Read Daniel 2:41, 42. Here it indicates the Roman Empire was to be divided. Gibbon in his *Decline and Fall of the Roman Empire* names these divisions of the Roman Empire: the Visigoths, Burgundians, Suevi, Vandals, Ostrogoths, Heruli, Franks, Saxons, Lombards, and Alemanni. Seven of these became the basis of the modern nations of Western Europe. The Heruli, Vandals, and Ostrogoths were completely rooted up by the little horn power of Daniel 7. This is made clear in the following study.


13. Will there be another united Europe as a world power like the Roman Empire? Can the European nations be united permanently under one head?

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43.

 There have been many attempts to unite Europe. Men have tried to bring about another world power. Such rulers as Charlemagne, Charles V, Louis XIV, Napoleon, Kaiser Wilhelm, and Hitler all tried only to fail. "They shall not cleave one to another."

14. Whose kingdom is destined to be victorious?

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:44, 45.

 What is the meaning of the stone in this vision? That stone which smites the image on the feet represents the establishment of Christ's kingdom. We are living in the days of the nations of Europe represented by the feet and toes of the great image. Christ's kingdom will soon be a reality. Christ's prayer, "Thy kingdom come," is about to be fulfilled.

Conclusion

Nebuchadnezzar recognized that what Daniel told him was the dream he had forgotten and which had troubled him. He fell on his face and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." Daniel 2:47.

Remember, "The dream is certain, and the interpretation thereof sure." We have nearly reached the end of human history. To be a part of Christ's everlasting kingdom a person must have Christ in his heart. Jesus said, "Except a man be born again, he cannot see the kingdom of God." John 3:3, last part. Let's plan now to be a part of God's eternal kingdom.

2. WHO IS THE ANTICHRIST? (Daniel 7)

God gave Daniel a vision which revealed events to take place for many centuries beyond his day. In Daniel 7 God pictures under appropriate symbols the rise and fall of nations from the time of Daniel on down to the rise of the Antichrist. Any student of Bible prophecy is concerned about the rise and work of the Antichrist power.

1. What was seen by Daniel in the first year of Belshazzar king of Babylon?

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters

Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Daniel 7:1-8.

Daniel was shown four beasts diverse from one another. They came up out of the sea. The fourth beast had ten horns and finally a little horn came up out of the ten.

2. What three sets of symbols did Daniel see?

He was shown the sea, four beasts, and four winds striving on the sea.

3. What do winds symbolize in Bible prophecy?

Read Jeremiah 49:35-37 and Jeremiah 51:1, 11.
In prophecy winds denote strife, political commotion, and war. The striving of the winds in this prophecy picture the rise of kingdoms and their fall; these events are accomplished through political strife.

4. Of what is the sea or waters a symbol in prophecy?

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." Revelation 17:15. Read Isaiah 17:12, 13.

5. What do the four beasts represent?

"These great beasts, which are four, are four kings, which shall arise out of the earth.... Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Daniel 7:17, 23.

The great image of Daniel 2 made of four metals represented four kingdoms. The four beasts represent the same four kingdoms - Babylon, Medo-Persia, Grecia, and Rome. The fourth kingdom is divided into ten parts.

6. What do the ten horns symbolize?

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Daniel 7:24.

The ten kings mentioned here represent ten kingdoms is not left to conjecture. In verse 17 the four beasts are said to represent four kings and the fourth beast is specifically called "the fourth kingdom." Since the four horns in Daniel 8:22 are called four kingdoms, it is reasonable to assume that these ten horns are ten kingdoms also.

7. What does Daniel say about the first beast?

According to Daniel 7:4 it was a lion. It had eagle's wings and finally a man's heart was given to it. The

eagle's wings represent the rapid conquest of Babylon (Deuteronomy 28:49). On the night of Belshazzar's feast, when the hand wrote Babylon's doom on the wall, a man's heart was given to it (Daniel 5:1-6).

8. What is said concerning the bear?

In Daniel 7:5 the bear is represented with three ribs in its mouth. These symbolized the conquest by Medo-Persia of Babylon, Lydia, and Egypt.

9. What does the prophet say concerning the third beast?

He mentions in Daniel 7:6 it was like a leopard. Its four wings represent unparalleled rapidity of movement. This was true of the Grecian kingdom. The four heads are the four parts of the Grecian Empire divided, after Alexander's death, among his four leading generals - Cassander, Lysimachus, Ptolemy, and Seleucus.

10. What description is given concerning the fourth beast?

This beast is described in Daniel 7:7 as dreadful and strong. It had great iron teeth. This beast had ten horns representing, as did the ten toes of the image in Daniel 2, the ten divisions of Western Rome, namely, the Alemanni, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

11. What came up among the ten horns (the nations of Europe)?

According to Daniel 7:8, 24 there came up the little horn power which had "eyes like the eyes of man, and a mouth speaking great things." This depicts the rise of the Papacy. Because the Heruli, Ostrogoths, and Vandals were opposed to the teaching and claims of the papal hierarchy the papal power became supreme when they were plucked up. The little horn was to be different from the ten horns indicating she would be a religious power operating particularly in the realm of religion as well as in political affairs. The Papacy succeeded in uprooting the Heruli in A.D. 493, the Vandals in A.D. 534, and the Ostrogoths in A.D. 538.

12. What four specifications are mentioned in this prophecy which identify the Papacy as the Antichrist?

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

Two important identifying marks are time and place. The little horn came up after the dissolution of the Roman Empire in the West (A.D. 476). The little horn also came up among the nations of Western Europe. It is evident therefore that this little horn or Antichrist power which was to arise at a definite time and place came upon the scene as predicted. (These keys help us to see that the little horn Antichrist will not come at the end of the age as is now commonly taught.)

13. Has the Papacy done all this little horn power was to do?

a. "Shall speak great words against the most High."

The Pope has assumed titles belonging only to God. "The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God."

"The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief of kings, having plenitude of power to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom." Translated from Lucius Ferraris, "Papa II." Prompta

Bibliotheca, Vol. VI, pp. 25-29.

- b. "Shall wear out the saints of the most High."

This is a picture of relentless persecution. It is conservatively estimated that during the Middle Ages 50,000,000 martyrs were put to death by the papal sword. The Inquisition was both the creation and tool of papal power for exterminating heretics.

- c. Will "think to change times and laws."

According to Daniel 2:21 it is God who has the nations in control and it is His prerogative alone to change times. For the little horn to endeavor to change times is to exercise the role of God in an attempt to shape history. How has the Papacy attempted to change laws? Look at the apostasy of the early Christian centuries at which time many doctrines and practices contrary to God's will were introduced. The Papacy freely admits she is responsible for making Sunday a day of worship. Lucius Ferraris (Roman Catholic) says, "The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws." Ibid. In almost any Catholic catechism the second commandment is completely taken out, the tenth is divided into two and the fourth is changed.

- d. And they shall be given into his hand until a time and times and the dividing of time."

Here God is careful to mark off the time of papal supremacy. (In the Aramaic the word translated "time" in Daniel 4:16, 23, 25, 32 means "a year." "Times" comes from the same word as "time" and most scholars agree this denotes "two times" or two years. The word which is translated "dividing" may be translated "half." Thus the little horn power was to be supreme for a time, two times, and half a time.) When King Nebuchadnezzar was deposed until seven times passed over him (Daniel 4:25), this was a period of seven years. In prophetic reckoning there are thirty days to the month or 360 days for one year. Therefore three and one-half times would be 1260 days. In Revelation 12:14 God's church is said to be in seclusion for a time, and times, and half a time. In Revelation 12:6 God explains this to be 1260 days. The rule for interpreting prophetic time is "each day for a year." Ezekiel 4:4-6. The period of papal supremacy began in A.D. 538 when the Ostrogoths, the last of the three opposing powers, were routed up. The closing of the 1260 years would be in 1798. What took place at that time? In 1798, on February 10, a French army under the leadership of Bernier entered Rome and took the pope prisoner.

- Therefore, since the Papacy has (1) spoken great words against God, (2) persecuted and put to death the saints, (3) tampered with God's holy law, (4) and was a dominant power for 1260 years as predicted, she is undoubtedly the "little horn" power to which the prophecy points. This prophecy is not speaking against personalities. We should always remember that there are many fine persons in this communion who love the Lord, but it is speaking about the papal system and its actions.

Conclusion

Read Daniel 7:9, 10. Here God reveals the beginning of the judgment.

In Daniel 7 the final judgment is mentioned three times (verses 10, 22, 26). God's eternal kingdom is mentioned four times (verses 14, 18, 22, 27). It is evident that while Satan has waged a long warfare against God's commandments, yet Christ will have the final word!

On which side will you stand in the conflict between truth and error? "Who is on the Lord's side?" Exodus 32:26. Make your very own the decision of Joshua 24:15.

3. SATAN COUNTERFEITS CHRIST'S MINISTRY IN HEAVEN (Daniel 8)

There is only "one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5. Christ is the "new and living way" (Hebrews 10:19-22) into God's presence. He is the ladder from earth to heaven (John 1:51). Our prayers and requests ascend to God through Christ. He takes the place of human priests, altars, ceremonies, and sacrifices (John 14:6).

The devil has done all he can to destroy this saving ministry of our Lord. God knew He would do this. He predicted it in order to warn us against the enemy's attempts to nullify the work of Christ for us in heaven. This is the subject of the prophecy of Daniel 8.

1. What animal did Daniel see and of what was it a symbol?

"Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he cast according to his will, and became great....The ram which thou sawest having two horns are the kings of Media and Persia." Daniel 8:3, 4, 20.

This ram power became "great." It was represented in Daniel 2 by the silver breast and arms of the great image and in Daniel 7 by the bear.

2. What animal did Daniel see next and what power was represented?

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken: and for it came up four notable ones toward the four winds of heaven....And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Daniel 8:5-8, 21.

This great power became "very great." It was symbolized in Daniel 2 by the brass belly and thighs of the image and in Daniel 7 by the leopard beast. The "notable horn" represented Alexander the Great. After making Grecia a world empire he died suddenly in his early thirties. After a round of hard drinking Alexander became sick with "swamp fever." This was the ancient name for malaria which finally claimed his life.

3. What did the four horns symbolize?


"Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven....Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Daniel 8:8, 22.

After Alexander's death there were many generals who endeavored to take over the leadership. Finally the Grecian Empire was divided between four of Alexander's leading generals. Cassander became the ruler of Macedonia and Grecia. Lysimachus became ruler of Thrace and portions of Asia Minor. Seleucus became ruler over Babylon and Assyria; Ptolemy

became ruler of Egypt, Palestine, and a portion of Syria. Hence Alexander's empire was divided as predicted "toward the four winds of heaven."

4. What power does the little horn represent?

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Daniel 8:9-12.


 Here is pictured the power symbolized by the fourth beast and its little horn of Daniel 7:19-21. This little horn power is the masterpiece of Satan. It represents both pagan and papal Rome. In her conquests pagan Rome was "exceeding great, toward the south, and toward the east, and toward the pleasant land." She also stood up against the Prince of princes, Christ. The chief emphasis however is on papal Rome. Because of her desolating career against God, His sanctuary, and His saints, the Papacy is called "the transgression of desolation." Daniel 8:13. In Daniel 11:31 it is called "the abomination that maketh desolate." When Jesus referred to these scriptures He termed it "the abomination of desolation." Matthew 24:15.

5. What was the little horn power to take away?

"Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."


"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man." Daniel 8:11-15.

 The word "sacrifice" is a supplied word and is not found in the original Hebrew. The word for "daily" in the Hebrew is tamid meaning continual or regular. Tamid is used in Exodus, Leviticus, and Numbers in connection with the regular or continual service of the sanctuary. The daily, continual features of the earthly sanctuary service all pointed forward to the unceasing, personal mediation of Christ as our Great High Priest in heaven. Over and over, at least 15 times, the writer of the book of Hebrews speaks of the constant mediation of Christ. Read Hebrews 5:6, 6:20; 7:3, 8, 16, 17, 21, 24, 25, 28; 10:12, 13, 14. The heavenly ministry of Christ is the true daily of Daniel 8.

6. How did the Papacy take away the daily?

She has done this by setting up a counterfeit of the true daily - a human priesthood in the place of Christ's priestly ministration. Man is taught to look to a human priest and for grace through the sacraments of the church administered by him.

 Here is what Roman Catholicism says: "The Sacrifice of the Mass is the consecration of the bread and wine into the body and blood of Christ, and the oblation of this body and blood to God, by the ministry of the Priest, for a perpetual memorial of Christ's sacrifice on the cross. The Sacrifice of the Mass is identical with that of the cross." Cardinal Gibbons, Faith of our Fathers, p. 300. "Why is Christ styled a priest forever after

Melchisedec's order?...Because He continues and will continue to offer the same sacrifice by means of His priests to the end of the world." Ibid., p. 122. It is evident that the Papacy consumes the Mass the perpetuation of the daily or continual ministration of the priests of the earthly sanctuary. This bloodless sacrifice of the Mass by the priest suppliants and pollutes the atonement of Christ on Calvary and His daily or continual mediation in the heavenly sanctuary.

Conclusion


The vision of Daniel 8 is more than a conflict between nations. It brings our attention to the taking away of the daily which is a world-wide attempt to dethrone Christ as man's only mediator. The facts are, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1, last part.

4. UNBELIEF REFUTED (The Seventy Weeks)

One can hardly disbelieve that Jesus was the true Messiah after studying carefully the prophecy of the seventy weeks. Five hundred years before His birth a time prophecy was recorded which foretold the year of Christ's baptism, the year of His crucifixion, and the year when the gospel would begin to go to the Gentiles. The unfolding of this prophecy presents strong evidence concerning the infallibility of God's Word.


1. Who was sent to make Daniel understand the vision of Daniel 8?

"And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Daniel 8:16.

 Gabriel gave Daniel the explanation of the ram, the he goat, and the little horn. However, the 2300 days mentioned in Daniel 8:14 was not explained at the same time inasmuch as "Daniel fainted, and was sick certain days." Daniel 8:27.


2. Did Gabriel return to complete the explanation of the 2300 days?

"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9:21-23.

 The first 19 verses of Daniel 9 indicate Daniel did some research concerning the time of the captivity. He was convinced it would be seventy years, but since he did not yet understand the significance of the 2300 days he was afraid God was going to prolong their captivity. So Daniel prayed, confessed his sins, and pleaded that the captivity would not be prolonged.

3. How much of the 2300 days was given to the Jewish nation?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24.

 The word "determined" means to cut off. Since these seventy weeks are in a setting of symbolic prophecy (Daniel 8 and 9) this period of time must be interpreted according to the each-day-for-one-year principle mentioned in Ezekiel 4:6 and Numbers 14:34. On this basis the seventy weeks represent 70 x 7 or 490 years.

4. What five major events does this prophecy reveal?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." Daniel 9:25-27.

(1) There is "the commandment to restore and to build Jerusalem." (2) "The street shall be built again and the wall." (3) "Unto the Messiah the Prince." (4) The Messiah was to be cut off "in the midst of the week." (5) The national probation was to end at the close of seventy prophetic weeks.

5. What date is established for the decree to rebuild Jerusalem?

There were three decrees which gave permission for the Hebrew exiles to return home. The decree of Cyrus in 537 B.C. had to do with rebuilding the temple, restoration of the sacred vessels and the temple worship (Ezra 1:1-4). The decree of Darius in 519 B.C. was a renewal of the first decree since there had been some hindrance of the work (Ezra 6:7-12). Finally the decree of Artaxerxes in 457 B.C., in addition to promoting the reestablishing of the worship in Jerusalem, made possible the setting up of a Hebrew state and a local government (Ezra 7:26). In Ezra 6:14 these three decrees are referred to as "the commandment of the God of Israel."

The first seven weeks or 49 years (Daniel 9:25) was to see the rebuilding of the wall. The city was to begin to take shape by 408 B.C.

6. What is the significance of the statement "unto the Messiah the Prince"?

The Messiah was to appear at the end of 69 weeks or 483 years. Beginning with the autumn of 457 B.C. and extending to A.D. 1 would be 457 full years, but the prophecy said there would be 483 years to the Messiah so 26 more years would extend this period to the autumn of A.D. 27. Messiah means the Christ or the Anointed One. Anciently, priests and kings were anointed when they began their work. Note the following facts:

- Christ was anointed by the Holy Spirit (Acts 10:38).
- The Holy Spirit descended on Jesus at His baptism when He began His life's work (Matthew 3:16).
- Jesus was called the Messiah by His close followers (John 1:41).
- Christ testified publicly to His own anointing (Luke 4:14-21).

e. When Christ said, following His baptism, "the time is fulfilled," He announced the close of the 69th week and thus appealed to Daniel 9 as proof of His Messiahship (Mark 1:15).

This 490-year period was in many ways the great climax of the Old Testament ages—the time that patriarchs, prophets, and kings looked forward to—as it was consummated by the appearing, ministry, and atoning death of the Messiah. The Jewish nation unfortunately filled up its cup of transgression, but it was the Messiah's life and death which has made possible an "end of sins" which has made "reconciliation for iniquity" and which has brought in "everlasting righteousness." His ministry has confirmed the prophecy. But more than this was accomplished. The anointing of "the most Holy" refers to the inauguration of the Messiah as man's High Priest in the heavenly sanc-

tuary to minister His merits in behalf of penitent men and women. Read Hebrews 8:1, 2, 9:24. Within this prophecy there is a shift to lift our attention to the heavenly sanctuary. It had been foretold in Psalm 110:4; Isaiah 53:12; Zechariah 6:11-14 that Christ would be a priest. Here in the book of Daniel we are pointed to the sanctuary in which He would serve. This is confirmed and elaborated on in the book of Hebrews.

7. How was the prediction fulfilled that the Messiah would be cut off in the midst of the week?

For three and a half years Christ carried on His public ministry; then He was "cut off, but not for himself," "in the midst of the [70th] week." That He caused "the sacrifice and the oblation to cease" was evidenced by the supernatural rending of the temple veil (Matthew 27:51). And it should be observed that He did "confirm the covenant with many for one week," or seven years as had been predicted. He did this for 31/2 years during His public ministry, and for 31/2 years after His crucifixion by the original apostles (Hebrews 2:3) making a total of seven years.

8. What action on the part of the Jewish leaders brought to an end the probationary period of 490 years for the Jewish nation?

Read Acts 7:54-60.

The stoning of Stephen was the result of a formal rejection of the gospel by responsible leaders (Acts 7:51-54). Because of persecution which scattered the Christians they then began to take the gospel to the Gentiles. Philip preached to the Samaritans and the Ethiopian eunuch (Acts 8:5, 27-29). Sometime later Saul was converted (Acts 9) and became the apostle to the Gentiles.

9. What important things would be accomplished in this seventy-week period according to the angel Gabriel?

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24.

Conclusion

What is the value to us of this seventy-week prophecy? It helps to increase our confidence in the inspiration of God's Word. It is a demonstration of God's love and mercy in dealing with His people. It helps to unlock the great time prophecy of Daniel 8:14. Above all, Jesus Christ is shown to be the true Messiah. Of Christ we can say with Philip, "We have found him, of whom Moses in the law, and the prophets, did write." John 1:45.

5. THE TIME OF THE JUDGMENT (The 2300 Days)

The Bible speaks of a judgment which all face and none can escape. Daniel was shown the judgment in session (Daniel 7:9, 10). Jesus spoke of a judgment in which all must give an account (Matthew 12:36). Paul mentioned the judgment when he spoke before Felix (Acts 24:25). The prophecy of the 2300 days points to the exact beginning of the judgment.

1. What long time prophecy is introduced in Daniel 8?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

2. In what period of earth can we expect this vision

to be fulfilled?

"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision." Daniel 8:17.

3. When did the 2300 days begin?

According to Daniel 9:24 Gabriel explained that 70 weeks (490 years) were to be cut off, measured off, or appointed for God's people. This 490 year period was cut off from a longer period. That period was the 2300 days or years mentioned in this vision. Therefore the 490 years and the 2300 years have the same beginning. The restoration decree issued by Artaxerxes in 457 B.C. marks the beginning of the 2300 years.

4. When did the 2300 years end?

Since the 490 year period was cut off from the 2300 years and it ended in A.D. 34, the remaining 1810 years of the 2300 years would reach to A.D. 1844.

5. Which sanctuary was to be cleansed?

The sanctuary mentioned in Daniel 8:14 must refer to the sanctuary in heaven inasmuch as the sanctuary on earth had not existed for nearly 1800 years. Jesus had said, "Your house is left unto you desolate." Matthew 23:37. There was the supernatural rending of the veil in the sanctuary at Jerusalem when Christ was crucified. Jerusalem and the temple were destroyed by the Romans in A. D. 70.

6. What is meant by the cleansing of the sanctuary?

"And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel...For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD." Leviticus 16:19, 30.

The earthly sanctuary was cleansed once every year by the offering of a blood sacrifice. This service was known as a service of atonement. It was a time of judgment. All record of sin was banished from the camp.

7. What is involved in the cleansing of the heavenly sanctuary?

In 1844 Christ entered into the most holy apartment of the heavenly sanctuary just as the earthly high priest entered the most holy apartment of the earthly sanctuary on the Day of Atonement. There is no sin in heaven but a

work of judgment must be accomplished relative to the records of sin (Ecclesiastes 12:14 and Revelation 20:12).

This judgment in heaven which began in 1844 is an investigative judgment. This is necessary so that Christ can bring with Him the rewards. It first will judge the little horn power and the forces behind it thus vindicating God before the universe. It will also permit God to vindicate and clear His genuine people (Revelation 3:5).

During the 1,000 years of Revelation 20 the records of the wicked will be looked over, with the righteous assisting, and the execution of the sentences will be carried out at the end of the 1,000 years.

Christ will indicate the closing of the investigative judgment when He says, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Revelation 22:11, 12.

8. Who is the advocate in the investigative judgment?

Read Daniel 7:9, 10, 13. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Read John 5:22; 17:2.

The Ancient of days is God the Father. The angels are those who minister to Him. How wonderful to have at the bar of God the One who created us, the One who redeemed us! Read Acts 17:31.

9. What is the standard by which all will be judged?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14. Read James 2:10-12; 1:22-25.

10. Will the judgment be equitable?

"And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The LORD shall count, when he writeth up the people, that this man was born there." Psalm 87:5, 6.

Conclusion

We are now in earth's most solemn hour because the judgment is in process in heaven. Now we must search our hearts and confess our sins. If we do, God will forgive. Read 1 John 1:9. This is the way we can send our sins beforehand to judgment (1 Timothy 5:24).

WAY OF TRUTH

1. FOLLOWING JESUS

When a person claims to be a Christian, a union of Christ and the believer is involved. It will be the same as the union which exists between God and Christ. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. It is evident that abiding in Christ involves the everyday life of the Christian.

1. How did Christ walk?

"I have kept my Father's commandments." John 15:10. Read John 17:4; 4:34.

2. When Jesus called His early disciples what did He instruct them to do?

"Follow me." Matthew 4:19; John 1:43.

3. What does Christ require of His servants today?

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour." John 12:26. Read Colossians 2:6.

4. Who is our example?

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:21.

5. What does following Jesus involve?

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake

shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:24-26. Read Mark 10:21.

6. How will Christ's sheep respond to His voice?

"My sheep hear my voice, and I know them, and they follow me." John 10:27.

Conclusion

Following Jesus will require a sacrifice on our part. There is no middle ground. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

2. BIBLE BAPTISM

That baptism is an important Christian ceremony is proved by the words of Jesus to John the Baptist when John refused to baptize Christ. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him." Matthew 3:15. On another occasion Jesus told Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

1. How many correct forms of baptism are there?

"One Lord, one faith, one baptism." Ephesians 4:5.
 Even though the Bible speaks of only "one baptism" yet Christendom is divided as to the method. Some practice sprinkling, others pouring, and still others immersion.

2. Is baptism an essential step in the Christian's life?

Read Acts 2:37, 38 and Mark 16:16.
 The thief who repented of his sins while on the cross did not have an opportunity to be baptized. He gave his heart to Christ while dying. He was assured of salvation and will get to heaven without baptism because he did all he could do. Had he accepted Jesus before this and refused baptism he could not be saved. Read James 4:17. There are some who refer to 1 Corinthians 15:29 and then practice being baptized for a dead person. We must never assume that someone else can perform duties for us and we get the credit. A study of the context reveals Paul was not teaching this custom.

3. How is the Christian to be baptized?

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colossians 2:12.

Baptizo is the Greek for the word baptism. It means to dip, to plunge under water, to immerse. When you bury something you cover it completely. A person is buried face upward, not downward. He is covered once, not three times. Therefore, the practice of trine immersion is not the proper symbol. In true Bible baptism the candidate is placed underneath the water completely, on his back, and then brought up out of the water. This is a symbol of death, burial, and resurrection.

4. Who is eligible to be baptized?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28:19, 20. Read Acts 2:38; Isaiah 55:7; Romans 10:9, 10.

A person desiring baptism should (1) be taught, (2) believe and repent, (3) forsake his past life of sin. Since a baby cannot meet these conditions it is clear infant baptism is not Biblical.

5. What suggests the mode of Jesus' baptism?

"And it came to pass in those days, that Jesus came

from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Mark 1:9-11.

Christ was baptized in the Jordan river. He was immersed because the Scripture says He came "up out of the water."

6. In what manner did the apostles baptize?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8:35-39.

Both Philip and the eunuch went into the water and came up out of it. John also immersed people because he baptized people where "there was much water." John 3:23.

7. What is the meaning of baptism?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3, 4.

8. What does baptism indicate about a person's relation to Christ?

"For as many of you as have been baptized into Christ have put on Christ." Galatians 3:27. Read Acts 22:16.

Baptism does not wash or make us clean; it is a symbol of the blood atonement of Christ. It is a public testimony, like a wedding ceremony, of a previous change of life and linking one's life with Christ.

9. How are believers united in the faith?

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Corinthians 12:12, 13.

Conclusion

When the truth about baptism is understood, then the question put to Saul (who later became Paul) by Ananias should be acted upon: "And now why tarriest thou? arise, and be baptized." Acts 22:16. God will be honored by prompt obedience. The path into the waters of baptism has been trod by Jesus. He will be with us as we follow.

3. TWO ORDINANCES CHRIST INSTITUTED BEFORE HIS DEATH

Before His death Christ put into His plan for His followers two ordinances, both of which have deep spiritual significance. These, like all other things Jesus did and commanded, are based upon love.

1. After the passover supper and before His betrayal what ordinance did Jesus first institute in the upper room?

Read John 13:1-17.

2. Did the disciples understand Christ's action?

Evidently not, because Jesus plainly stated, "What I do thou knowest not now." Verse 7. Again He made it clear that this was a unique condition of partnership with Him when He said, "If I wash thee not, thou hast no part with me." Verse 8. Further, had they understood its significance He would not have had to probe them with this final question: "Know ye what I have done to you?" Verse 12.

3. Did Jesus expect His disciples to enter into the repetition of His action in washing one another's feet?

Three verses prove conclusively that Jesus' followers are to imitate His example in this rite. He said, "Ye also ought to wash one another's feet." Verse 14. Christ added, "For I have given you an example, that ye should do as I have done to you." Verse 15. He concludes by saying, "If ye know these things, happy are ye if ye do them." Verse 17.

4. What is there in this service for us?

- It memorializes Christ's life of service.
- On that occasion there was jealousy and strife among the disciples (Luke 22:24). Therefore when Jesus washed their feet, they were humbled. Hence, this rite serves to keep the proper loving spiritual relationship between brethren.
- This rite also serves as a miniature rebaptism. Read John 13:10. One who is washed (the washing of baptism) needs not to be rebaptized when he makes a mistake. He has not lost faith in Christ. The feet washing is a continual assurance of Christ's cleansing grace.
- As a memorial to Christ's service, it can teach us to humble ourselves to serve others to whatever extent or depth necessary.

5. Before leaving the upper room, after He had washed the disciples' feet what final ordinance did Jesus institute?

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." Matthew 26:26-28. Read 1 Corinthians 11:23-29, 10:16, 17.

To get the most out of this service, the Lord's Supper, involves a fourfold act of devotion. (1) There is the act of self examination (1 Corinthians 11:28); (2) there is also the act of dependence: Jesus is the bread and the wine (John 6:48-58, 15:1-5); (3) there is the act of remembrance of the Lord's death (1 Corinthians 11:24, 26); (4) there is the act of hope "till he come" (1 Corinthians 11:26).

Conclusion

The communion service consists of two parts: First, the foot washing service, a test of our true attitude toward one another. It is also a reminder we must be clean when approaching the Lord's table (1 Corinthians 10:21). Second, the Lord's Supper symbolizes God's means of atonement for our sins. We cannot claim to love Jesus and refrain from the great memorial of His love for us.

4. IDENTIFYING GOD'S CHURCH

There are hundreds of different churches with various doctrines each of which considers itself to be God's church on earth. But how can this be? It would seem that for any church to qualify as God's church, it must teach

and practice all that the Bible teaches. When Paul talks about "the house of God, which is the church of the living God" he says it is "the pillar and the ground of the truth." 1 Timothy 3:15. Read Revelation 12:1-17.

1. What are the three main symbols used in Revelation 12?

- First, there is the symbol of the woman who is clothed with the sun. This is a symbol of God's church. A pure, beautiful woman is God's way of representing His church. Read Jeremiah 6:2; 2 Corinthians 11:2. The woman's clothing could represent the robe of Christ's righteousness. The moon is a symbol of the types and shadows of Old Testament times. The ceremonial law was of value only when it was fulfilled in the life, death, and resurrection of Christ. The crown of twelve stars represents twelve leaders in the Old Testament, Jacob's sons, and in the New Testament the twelve apostles.
- Second, there is the symbol of the great red dragon. In verse 9 the dragon is identified as the devil. Satan always works through human agents. Pagan Rome was that agent at the time of John's vision.
- Third, the man-child represents Jesus Christ. For centuries the church had looked for the birth of the Messiah. When He came He was born a helpless babe. He was hated and attacked by the devil. Finally He will one day rule all nations. Jesus is the only person who fits all these specifications.

2. What three stages of the controversy between Christ and Satan are brought to light in Revelation 12?

- First, there was the plot worked out by Satan to destroy Christ at His birth.
- Second, during the Dark Ages God's church was driven into the wilderness where she remained, often persecuted, but loyal and true to God. And even though the devil, through wars and the Mohammedan hordes, tried to exterminate the fugitive church, yet "the earth helped the woman." How? By providing hiding places in caves and secluded spots as well as by the discovery of the New World - America - where liberty to worship the way one chose was made possible. This period extended from A. D. 538 to A. D. 1798.
- Third, when the church emerged from her wilderness experience at the end of the 18th century Satan again continued his terrible warfare against the latter end of God's church - the remnant.

3. What are the identifying marks of God's church in these last days?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. Here are given three marks which identify the remnant church with absolute certainty.

- The devil is angry "with the remnant" of the church's seed. Since a remnant is always identical to the original this means the last church is like the apostolic church. Therefore its teachings should square fully with the Bible, the Christian's blueprint.
- God's last church will be a commandment keeping church in contrast to those who accept the teachings and traditions of men.
- God's church in these last days has "the testimony of Jesus Christ." This testimony of Jesus through the prophets (1 Peter 1:10, 11) is the Bible term for the gift of prophecy which made it possible for "holy men of God" to produce the sacred writings of the Bible (2 Peter 1:21). And it is the method God uses

in guiding His church today.

- d. The remnant church, being the last phase of God's work, will naturally proclaim God's last messages. These are found in Revelation 14:6-14. (See 5. God's Last Warning Message.)

Conclusion

In the parable of the shepherd and the sheep Jesus said, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16. All the sheep will not only hear the voice of the shepherd but Jesus continued, "My sheep hear my voice, and I know them, and they follow me." John 10:27. Read Revelation 18:1-4. Each person must answer the call of God himself. Now is the time of decision.

5. GOD'S LAST WARNING MESSAGE

We are living now in the closing days of earth's history. Through divine inspiration Paul tells us the conditions that should be prevalent in these last days. Read 2 Timothy 3:1-5. God has spoken. These conditions are in evidence all about us. To meet this crisis God has a special message designed for these last days. It is His last warning message.

1. Does God always warn men of a coming crisis?

"Surely the Lord GOD will do nothing but he revealeth his secret unto his servants the prophets." Amos 3:7.

- ☞ Before God destroyed the world by a flood of waters, He sent a message of warning to the antediluvians through Noah (Genesis 6). Angels came from heaven and warned Lot and his family to leave Sodom. There was Moses' warning of the plagues to fall on Egypt. Jonah was sent to warn the inhabitants of Nineveh before their destruction. Jesus warned the Jews of the destruction of Jerusalem which took place in A. D. 70.

2. In these last days what is God doing to warn the world?

God has a special message for our day. It is the message of Revelation 14:6-12. This is to be given just before the return of Christ (Revelation 14:14-16).

3. Before the coming of Christ what kind of gospel is to be proclaimed to the world?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

- ☞ This term "the everlasting gospel" indicates the unchanged gospel that was presented to Adam, Abraham, Joseph, Daniel, Peter and Paul. It is the everlasting good news concerning Christ as our Saviour. It is a Christ-centered message with Christ as our Sin Bearer, High Priest, and our daily Bread of Life-man's only Saviour.

4. What specific announcement does this last warning message contain that could be given only in our day?

Read Revelation 14:7.

- ☞ This message which says, "The hour of his judgment is come" could not have been given before. The judgment hour arrived in 1844 in fulfillment of Daniel 8:14. The investigative judgment is going on now. It is imperative that this message be proclaimed warning men and women that time is short.

5. In this last message what great basic truth is also given?

"Worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7, last part.

- ☞ Recognition of God as Creator is the basis of all true religion. The fact that God is Creator is the foundation of God's authority as well as of our responsibility to God. This last warning message unites the fact of creation with the judgment.

6. What is the message of the second angel?

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. Read also Revelation 18:1-4.

- ☞ Babylon is a symbolic term standing for religious apostasy in opposition to Christ and His people, especially in the closing phase of the age long conflict between good and evil. Many of God's people are still in Babylon. In these latter days God is calling them out to take their stand on the side of God's truth. God's people will be commandment keepers (Revelation 12:17). Read John 10:16, 27.

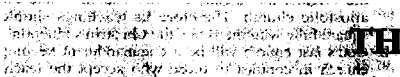
7. Against what does the third angel warn?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11.

- ☞ This is a message warning against worshipping the beast and his image and a warning to beware of receiving his mark. Verse 12 holds up the saints in contrast to those who worship the beast.

Conclusion

The issue in the last conflict will be clear. We are called upon to decide between God and man. If we should choose "the commandments of men" instead of God's commandments our worship will be in vain (Mark 7:7). There will be a clear distinction between those who receive the mark of the beast and those who are designated saints. The latter keep God's commandments. The former apparently do not. Whereas the Christian apostasy allegedly upholds the Decalogue, but not the fourth precept, it is evident that the issue in the final conflict will be over the fourth commandment—the Sabbath and loyalty to the Creator. God holds a person responsible for the light he has (John 9:41). The saints will also have the faith of Jesus. Let us not reject God's last warning message. Let us be willing to heed the warning.



1. ORIGIN OF GOD'S LAW

The Bible indicates God has a government. Read Psalm 103:19. It is a recognized fact that intelligent

human beings cannot live together in peace without a law acceptable to all.

1. Upon what principle are the laws of God's government based?

"Justice and judgment are the habitation of thy throne

mercy and truth shall go before thy face." Psalm 89:14.

2. How does Paul describe God's law?

"Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

3. Who gave God's law to man?

"And God spake all these words, saying," Exodus 20:1. Then follow the Ten Commandments in Verses 3-17.

4. Where did God write His law?

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deuteronomy 4:12, 13. Read Nehemiah 9:13; Exodus 31:18.

5. Was God's law known by Adam?

Speaking of Israel the prophet Hosea says, "But they like men have transgressed the covenant: there have they dealt treacherously against me." Hosea 6:7. So, Israel, "like Adam" (margin) "have transgressed the covenant."

Since Paul mentions in Romans 7:7 that he would not have known sin, but by the law; the same principle holds true with Adam. There would have been no sin on Adam's part without a knowledge of law. "For by the law is the knowledge of sin." Romans 3:20.

6. What other evidence is there that God's law existed and was known before Mount Sinai?

"...by one man's disobedience many were made sinners..." Romans 5:19.

There could have been no disobedience in Eden by Adam without a revelation of God's law. According to 1 John 3:4 sin is the breaking of or disobedience to God's law. Since it is true as Paul says that "by man came death" and "in Adam all die" (1 Corinthians 15:21, 22) God's law was in existence in the Garden of Eden.

7. How then was man aware of God's law?

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Romans 2:15.

In the creation God wrote His law in man's heart and for that reason it is referred to as the law of nature in Romans 2:14.

8. Who broke God's law even before Adam?

"He that committeth sin is of the devil, for the devil sinneth from the beginning." 1 John 3:8, first part. Also 2 Peter 2:4 speaks of "the angels that sinned."

Conclusion

God created no one in sin. All God's creation was sinless. However, they were all beings with the power of choice. Ezekiel speaks of Satan, using the figure of the "King of Tyre," and says of him, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15. Jesus said of the devil that he "abode not in the truth." John 8:44. So before disobedience there was obedience and if obedience then God's law was known.

2. PURPOSE OF GOD'S LAW

Obedience is always and everywhere the evidence of love and loyalty. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." John 14:21. Jesus

came to this world to save us from sin. The angel said to Joseph, "Thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21.

1. To what is God's law likened?

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3:24.

The law which Paul mentions here refers to the whole Jewish system. Therefore when we come to Verse 25, Paul is saying that no longer does Judaism function to point us to Christ—He has come! All of Israel's laws—moral, ritual, etc.—had served to point them to the Messiah, but they rejected Him when He came.

2. What else is God's law likened to?

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

3. Does the law reveal God's will?

"I delight to do thy will, O my God: yea, thy law is within my heart." Psalm 40:8. Read Romans 2:16, 17.

As Paul uses the term "end of the law" (Romans 10:4) he means aim or objective. The aim of the law or its objective is perfect obedience or righteousness. This the penitent sinner cannot render. But Christ achieves this aim or objective of the law for him who believes in Him. Believing in Christ, one is forgiven and accounted righteous.

4. Why is it necessary to receive the Spirit of Christ into the heart?

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4.

5. How much of man's duty is revealed by God's law?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

6. Does God's law have anything to do with man's conversion?

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm 19:7.

The law has no power to pardon transgression. The law reveals sin and points a person to Christ. When a person gazes at the law, with mind quickened by the convicting Spirit of God, he sees his defilement and is then in a frame of mind to listen to a message that offers cleansing through Christ.

7. What does God's law have to do with the judgment?

It is the standard by which all are to be judged and for that reason James says, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. John says, "This is the love of God, that we keep his commandments." 1 John 5:3.

Conclusion

The Bible mentions many blessings which attend those who give heed to God's law. David says, "Moreover by them is thy servant warned: and in keeping of them there is great reward." Psalm 19:11. "The fear of the LORD is

the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever." Psalm 111:10. David's decision relative to God's law should be ours. Read Psalm 119:8.

3. GOD'S LAW TO ENDURE OR TO BE ABOLISHED?

God's ten commandment law contains principles that are binding upon all peoples in all ages. "Wherefore the law is holy, and the commandment holy, and just, and good." Romans 7:12.

1. For how long were God's commandments established?

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psalm 111:7, 8.

2. What was Christ's personal attitude toward the law of ten commandments?

David uttered a prophecy of Christ which says, "I delight to do thy will, O my God: yea, thy law is within my heart." Psalm 40:8. Jesus said, "I have kept my Father's commandments, and abide in his love." John 15:10.

3. Did Christ come to abolish any part of God's law?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

The law mentioned here included all that Moses and the prophets had written. He did not come to set aside any of it. He fulfilled the ceremonial types and shadows in the books of Moses as their great antitype. The ten commandment law He fulfilled through perfect obedience. And He fulfilled what the prophets had written of Him when He came as the Messiah, the Saviour of the human race.

4. What does it mean to fulfill when applied to God's law?

To fulfill means to do, to perform, or to act in accordance with. Paul says, "Bear ye one another's burdens, and so fulfil the law of Christ." Galatians 6:2. Christ's act of being baptized was a fulfilling of righteousness. Read Matthew 3:15; also James 2:8, 9.

God's great moral Decalogue is eternal; whereas, ritual law is only temporary. Read Ephesians 2:15. All typical laws have ended.

5. What is another proof of the enduring nature of God's law?

It is the fact that God's law is the standard of the judgment. Read Ecclesiastes 12:13, 14; James 2:8-12.

6. Rather than abolish the law what was predicted that He would do with it?

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable." Isaiah 42:21.

7. How did Christ magnify the law?

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in

danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire...Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:21, 22, 27, 28.

8. Will God's righteousness (law, see Psalm 119:172) ever be abolished?

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings." Isaiah 51:6, 7.

Moral law is related to the relationships that exist between the Creator and the creature, and between creatures. The Decalogue rests on the principle of love to God and impartial love to one's fellow beings: hence, it defines a man's duty towards God and his duty towards his fellow human beings. Read Matthew 22:36-40; Romans 13:8-10. Thus, as long as these relationships shall exist, just so long the moral law will exist defining these two obligations. According to Romans 3:31, faith does not abrogate (do away with) God's law but establishes a (causes it to stand).

Conclusion

God's law will endure because of its holy nature. Says David, "All thy commandments are righteousness." Psalm 119:172. Obedience to God's law must not be merely an outward compliance, but rather a genuine heart service. According to Matthew 5:21-48 perfection involves every thought as well as every action.

4. THE CHRISTIAN VERSUS GOD'S LAW

A Christian is a person who has accepted Christ as his personal Saviour from sin. The reason He goes to Christ for pardon from sin is because the law of God and the Spirit of God have made him conscious of his sin. God has promised that when a person confesses and puts away sin He will forgive. Read 1 John 1:9. It is this gracious love of Christ which awakens love in the heart of a sinner so that he then desires to do God's will. Therefore the Christian is never opposed to the keeping of God's law.

1. How does a person become a Christian?

It is a three-step process and can be referred to as the ABC method.

- Accept Christ as Saviour (Isaiah 45:22; Acts 4:10, 12)
- Believe Christ to be the Son of God (1 John 5:13, John 20:31; Acts 16:31; Matthew 28:20).
- Confess your sins (Psalm 32:5; 1 John 1:9; Leviticus 5:5).

2. When a person is converted to Christ what takes place?

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

In His conversation with Nicodemus Jesus made it clear that being converted to Christ is a new birth. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Read also Luke 18:13, 14.


3. Through what power is the new birth accom-

plished?

"Being horn again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23.


4. What do all people have in common?

"For all have sinned, and come short of the glory of God." Romans 3:23.

 Man is a sinner. As such he cannot save himself. He is condemned to die; his only hope of life is through the power of God. Read Romans 6:23. Sinfulness is a part of man's nature. Read Jeremiah 13:23 and Romans 7:18, 19.

5. How does God provide pardon for sins of the past?

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Romans 3:24, 25.


 Christ's death for sin paid the price of our transgressions. Read Romans 5:6, 8 and Isaiah 53:5.

6. What kind of life follows the new birth?

In explaining the new birth to Nicodemus Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4. The Holy Spirit so changes the heart that now we love God supremely and our fellowmen as ourselves so that we choose to live out these precepts. Read Romans 5:5; 1 John 3:14; Romans 13:8-10.

7. How will the Christian regard God's law?

"Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word...So shall I keep thy law continually for ever and ever...And I will delight myself in thy commandments, which I have loved." Psalm 119:41, 44, 47.

 It must ever be remembered that being saved by God's grace does not make of no effect the principles of God's law. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Conclusion

When Jesus was asked, "What...shall I do, that I may have eternal life?" Jesus replied by saying, "If thou wilt enter into life, keep the commandments." Matthew 19:16, 17. The rich young ruler professed to have kept the commandments but Jesus showed him by magnifying the law (Isaiah 42:21) that he had not really been a commandment keeper (Matthew 19:18-22). Paul commands: "Lay hold on eternal life." 1 Timothy 6:12. How? Read Isaiah 1:18-20. Let us not refuse to enter the open door to pardon and obedience through the power and grace of God. Read Hebrews 2:1-3.

5. GOD'S LAW IN THE OLD TESTAMENT

There are three kinds of laws mentioned in the Bible. It is important to distinguish the different characteristics of these laws otherwise one could be guilty of using the sacred scriptures in such a way as to bring about his own destruction. Read 2 Peter 3:15, 16.

1. The three types of laws are:


- Civil Laws - These were laws which regulated a multitude of things which had to do with the opera-

tion of Israel. They had to do with health, sanitation, disease, crime, court procedures, etc. These are not binding today as civil obligations although many of the basic principles still apply.

- Ceremonial Laws - These were the sanctuary laws which governed the religious services of Israel and which pointed forward to the Messiah.
- Moral Law - This is the ten commandment law recorded in Exodus 20:1-17. This law was proclaimed on Mount Sinai, written by God on tables of stone and preserved by Israel as the universal law for man.


2. Did God's moral law exist before Mount Sinai? If so, how can we be sure of this?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

 Our first father, Adam, was acquainted with God's law; otherwise, it could not be said of him that he sinned. Paul declares: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

3. The Ten Commandments as they existed before Mount Sinai.

- First commandment which had to do with other gods. Read Genesis 35:2-4 and Joshua 24:2.
- Second commandment which forbids image worship. Read Genesis 31:19-34 and Genesis 35:1-4.
- Third commandment forbids disrespect for God. Read Exodus 5:2; Job 21:7, 14, 15.
- Fourth commandment had to do with God's Sabbath. Read Genesis 2:1-3 and Exodus 16:22-29.
- Fifth commandment had to do with respecting parents. Read Genesis 37:28-35 and Genesis 50:15-17.
- Sixth commandment concerning killing. Read Genesis 4:8 and 1 John 3:13, 15.
- Seventh commandment which forbids unfaithfulness in marriage. Read Genesis 34:1, 2, 31 and Genesis 39:7-9.
- Eighth commandment forbids stealing. Read Genesis 27:35, 36 and Genesis 44:4-8.
- Ninth commandment which had to do with deception and falsehood. Read Genesis 27:17-24.
- Tenth commandment had to do with covetousness. Eve coveted that which belonged to God before she took it. Read Genesis 3:6.

 While it is true that the ten precepts are not stated formally, it is evident from these accounts that the people were aware of them, some ordering their lives by them, others choosing to violate them.

Conclusion

The principles of God's law were certainly known before Mount Sinai. Why was it necessary to reveal His law at Mount Sinai? Because the people had been mingling with heathenism and idolatry for long centuries of Egyptian slavery and they had lost sight of God and His law. This is one of the reasons why He brought them out of Egypt. Read Psalm 105:37-45.

6. LAW OF GOD IN THE NEW TESTAMENT


Jesus came to set men and women free from a yoke of bondage. Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1. Several passages of scripture indicate a yoke of bondage having been placed on the people that was hard to bear. Read Matthew 23:14; Acts 15:10; Galatians 2:4; and 2 Peter 2:19. However, the yoke of bondage was not God's moral law.

1. Which of the Ten Commandments could be obliterated?

- Certainly not the first for this would give sanction to polytheism and the blood of Christ could not save men if they believed in many gods.
- This is also true with regards to the second commandment. People who bow down to images need the gospel and the blood of Christ.
- Jesus spoke of the binding obligations of the third commandment. Read Matthew 5:34 and James 5:12.
- To do away with the fourth commandment would be to take away one of the greatest blessings of God to man. Jesus kept the Sabbath. Read Luke 4:16; Mark 2:27. The Sabbath is as perpetual as eternity. Read Isaiah 66:22, 23.
- The fifth commandment is the basis of all family relationships. This was the first commandment with promise. Read Ephesians 6:1, 2.
- Jesus exalted the binding claims of the sixth commandment. Read Matthew 5:21, 22. Compare 1 John 3:15.
- The last four could not be cast aside. Each is essential and the more closely we observe these commands through the power of Christ the more peace, joy, happiness, love and power we will have. Read Psalm 119:97, 165.
- God's law is not the yoke of bondage. It is called the law of liberty. Read James 1:25.


2. Which of the ceremonial laws was a bondage?

- The Passover was a prophecy of the Messiah. Read 1 Corinthians 5:7.
- The Feast of Pentecost was symbolic of the outpouring of the Holy Spirit which came fifty days after the presentation of the wave sheaf offering. Read Leviticus 23:16-19. Compare Acts 2:1-4.
- The Feast of Tabernacles was a forcible teaching concerning Christ's final work of redemption.
- The Day of Atonement was a reminder of Christ's atonement. Read Hebrews 9:12-14.
- Circumcision was a sign of an everlasting covenant between God and Abraham and his posterity. Read Genesis 17:9-14; 1 Corinthians 7:19. It contained a lesson for God's people. Read Deuteronomy 10:16, 30:6.
- All these festivals and circumcision were done away with at the cross. Read Colossians 2:14.

 The New Testament views the ceremonial laws (for which the rite of circumcision is sometimes used to represent the whole system) as "a yoke... which neither our fathers nor we were able to bear" (Acts 15:1, 5, 10); a "middle wall of partition" of "enmity" which separated Jew and Gentile (Ephesians 2:14, 15), "contrary to us" (Colossians 2:14). Since the ritual taught the gospel (Hebrews 4:1, 2) in types and was given to man from Adam onward and enlarged in the sanctuary, why does the New Testament view it with such disfavor? There are two reasons: (1) The Jews turned the ritual into a works-salvation system. This made it a bondage (note Peter and Paul's arguments: Acts 15:9-11; Galatians 2:16, 5:4-6). (2) The Jews perverted the ritual system by adding numerous rabbinical teachings and requirements. Read Mark 7:1-13.

3. How did Jesus regard the ten commandment law?

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10. Read Matthew 22:36-40. Psalm 40:8 was a prophecy of Christ.

 The moral law is permanent, being rooted in the relationships between the Creator and His creatures. Ritual laws, being typical by nature, would have passed away when their function had been met.

Conclusion

When Christ was here men were in bondage to man-


made laws. Jesus said, "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Luke 11:46. He further said, "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Matthew 23:2-4. Jesus taught obedience to God's will. Read Matthew 7:21-27.

7. THE TWO LAWS CONTRASTED

Two kinds of laws given in the Bible are often confused with each other by Bible students. They are moral and ritual. God is the source of both. The moral law sets forth His will; the ritual law sets forth the gospel in figures and symbols. In the sanctuary Israel had the very same gospel we have today. Read Hebrews 4:1, 2.


1. Which law reveals sin?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

 It is the tenth of the ten commandment law which forbids a person to covet.


2. What other names are given to the Ten Commandments by James?

"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

 Here it is clear that the law of liberty is that law which says, "Do not commit adultery" and "Do not kill." James also calls it "the royal law." It contains the principles by which men are to be judged.

3. What is the first record of keeping the sacrificial or ceremonial law?

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11:4. Read Genesis 4:3-5.

 Had man never sinned there would have been no need for the ceremonial law that had to do with regulating sacrifices. The sacrificial system pointed forward to Christ as man's hope for salvation.

4. Upon what did God write His Ten Commandments?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deuteronomy 4:13.

5. In what did Moses write the laws God gave?

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished." Deuteronomy 31:24.


6. In what were the Ten Commandments placed?

"And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above

upon the ark." Exodus 40:20.

7. Where were the books containing the law of ceremonies placed?

"Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee." Deuteronomy 31:26.


 The book Moses wrote includes the Ten Commandments. Having the book in the side of the ark enabled the priests to have access to it so they could know the will of God and could teach it. Without question, the fact that God wrote the Decalogue on stone and had it placed in the ark beneath the mercy seat shows the importance of the Decalogue as central in the divine government. However, what Moses wrote was as authoritative as any other book of the Bible, because it was the Word of the Lord.

8. What is the nature of the Ten Commandments?

They not only define man's duties to God (first four commandments) but also man's duties to his fellows (last six). Read Matthew 22:36-40; Romans 13:8-10; Galatians 5:14. God's law is spiritual (Romans 7:14), exceeding broad (Psalm 119:96) because it measures the motives and intents of the heart as well as the overt acts (Matthew 5:27, 28; Mark 7:21-23).


9. What was the value of the ceremonial law?

The writer of Hebrews said that the tabernacle "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Hebrews 9:9, 10.

 What was the purpose of the ceremonial system? If it made nothing perfect, why did God give it? Why from Adam to Christ's day did they offer sacrifices if the rites accomplished no actual salvation? These were the types by which man was taught the plan of salvation. Each sacrifice foreshadowed the ultimate "Lamb of God" who would take away the world's sins (John 1:29).


10. Did Christ's death destroy the Ten Commandments? How did the apostles regard this law?

Read Romans 7:7, 12; James 2:10-12.

 The apostles did not see a demise of the Decalogue at the cross. To them the Ten Commandments were holy, just, and good and ever served to awaken the sinner to his need. They saw the precepts as guides for living and the standard of final judgment.

11. What effect did Christ's death on the cross have upon the ceremonial law?

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Ephesians 2:15.

 Christ's death on the cross brought to an end the ritual system inasmuch as He was the Lamb toward which these sacrifices all pointed. Since Christ had come these were of no more service. The shadow had met the object.

Conclusion

It had been predicted in prophecy that the law which had to do with sacrifices would cease in the middle of the seventieth week allotted to the Jewish nation. The first 69 weeks or 483 prophetic days which would be 483 years reached to the baptism of Jesus in A. D. 27. In the middle of that last seven years Christ was crucified which was the spring of A. D. 31. Read Daniel 9:24-27. As Christ hung on the cross "when he had cried again with a loud


voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom." Matthew 27:50, 51. The sacrifices ceased to have any further typical significance—they no longer had any meaning to point forward to a coming Messiah—Christ had come. However, God's royal law of Ten Commandments still points out sin. To obtain victory over sin we must trust in Jesus.

8. GOD'S EVERLASTING COVENANT

Throughout the Bible reference is made to God's covenant. Basically this is a provision from God whereby sinful men can become the people of God. We can either accept or reject it. The covenant contains three points: (1) God's promises (Galatians 3:16, 17); (2) God's conditions, that is, obedience to His will (Deuteronomy 4:13); (3) the means to meet the conditions. This is Christ (the gospel) (Isaiah 42:1, 6).

1. How many covenants does the Old Testament mention?

There is basically only one covenant. It was made with Abraham, Isaac, and Jacob, and then with Israel at Sinai. Read Psalm 105:6-10.


 After the Sinai experience the leaders of Israel continued to call the people to renew their commitment to this everlasting covenant.

2. Why did God plan to deliver Israel from Egyptian bondage?

"And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." Exodus 2:24.


3. When God called Moses to lead Israel out of Egypt what was His purpose?

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant." Exodus 6:3-5.

 God's covenant made with Israel at Sinai was the same one He had made with Abraham. In Genesis 17 the covenant made with Abraham is referred to as the everlasting covenant; nine times He speaks of it as "my covenant."


4. What was required of Israel by the covenant?

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." Exodus 19:5.

 They were required to obey, and were given the sign of circumcision.

5. Was God's covenant at Sinai another covenant?

No, God simply renewed His covenant to Israel at that time. The promises are there (Exodus 19:4-6). The law is there and the call to obedience (Exodus 20). The means to fulfill the conditions are there too through the gospel as presented in the sanctuary (Hebrews 9:1). The ratifying of the covenant at Sinai, by sacrificial blood, pointed to Christ and the ultimate ratification of the everlasting covenant.

 Relative to the renewing of the everlasting covenant Jeremiah predicted it in the coming Messianic Age (Jeremiah 31:31-34). Compare Jeremiah 30:9. Jesus announced its renewal in the Lord's Supper (Luke 22:20). God could not renew the ever-

lasting covenant with physical Israel as they rejected Him. But He is able to do so with spiritual Israel.

6. Why does Paul mention an old covenant in Galatians and in Hebrews? Does God have two ways of dealing with man? What is the difference between the old and new covenant?

- The old covenant was based on works while the new covenant is based on faith (Galatians 3:2).
- Paul shows in Galatians 4:22-26 that just as Abraham perverted the use of Hagar-making a wife of her to secure a child-so Israel perverted the moral and ritual instructions from an arrangement of law and gospel (one convicting [the law] and other pointing to Christ [ritual]) to merely a system of works-obey it all and you will be saved. Therefore the old is called old because Israel perverted the covenant into a covenant of works and then punish them for something they could not do. God gave the people the same basic covenant He had given to Abraham. That it became a system of works and then punish them for something they could not do. God gave the people the same basic covenant He had given to Abraham that or became a system of works is due to the nation's perversion of it-this was never God's design.

- The fault at Sinai lay with the people who failed to maintain their relationship to God's covenant. Then too the covenant was formulated for them on the basis of the sanctuary types which in time came to an end.
- When a person leaves the new covenant experience to live under the old, he falls from grace. Read Galatians 5:1-5

7. What is the proper function of God's law?

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

Romans 3:20. "What shall we say then? Is the law sin? God forbid. Nay. I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet." Romans 7:7.

Conclusion

God's law is His standard of right. It expresses His will. Read Psalm 40:8. It declares man's duty. Read Ecclesiastes 12:13. And it reveals sin. Read Romans 3:20; 7:7. God's law is also the method by which He works. It shows how God runs the universe-morally and spiritually. God's method is obedience to His will.

If man had never sinned he could easily go by the terms "obey and live, disobey and perish." God cannot change His law as the standard, but because man has sinned he has to change the method of attaining righteousness.

Israel's failure was a failure of faith (Romans 9:31-33; Hebrews 4:1, 2). The eternal principle of the everlasting covenant is to believe what God has promised and allow the Holy spirit to write God's law on our hearts. salvation by grace establishes God's law as the standard. Read Romans 3:31; 8:3, 4; 13:9, 10.

9. THE LAW CHRIST ABOLISHED

There is a law that was abolished when Christ died on the cross. It had to do with ordinances concerning meats and drinks, special holy days, religious festivals, and annual sabbaths. Instruction concerning the yearly feasts and their related ritual sabbaths is specifically given in Leviticus 23. Since these yearly feasts were used for worship and they occurred on certain fixed days of the month, these ritual sabbaths also fell on various days of the week as does Christmas. These annual or ritual sabbaths were separate from the weekly Sabbath which always fell on the seventh day of every week.

1. What was the purpose of these ordinances contained in the law of Moses?

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2:16, 17.

This law was one of types and shadows pointing the Jewish people to a coming event. John saw in Christ a fulfillment of the sacrificial lamb as a type of Christ. Read John 1:29.

When Christ died type not antitype and for that reason we do not now keep the yearly Passover, its ritual sabbaths, and other festivals.

2. Of what is the weekly Sabbath a reminder?

"For in six days the LORD made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 20:11

The fourth commandment is preceded by the word "Remember." Read Exodus 20:8-11.

The weekly Sabbath was set up by God as a memorial of creation. Read Genesis 2:1-3.

3. What was done to the ritual law at the cross?

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Ephesians 2:15.

In this text Paul refers to ceremonial ordinances given for a time and then abolished at the cross. This law was temporary and served only until the fulfillment of its types at the cross. Its purpose was to teach Israel the gospel truths and to point them to the coming Messiah. With the actual coming of Christ, the typical rituals no longer had a purpose to exist.

Conclusion

God's great moral ten commandment law is as eternal as God Himself. This law was in existence at creation. It was "ordained to life." Romans 7:10. This law pointed out sin. Read Romans 7:7.

The ritual law of sacrifices had its origin with Adam; was practiced by the patriarchs, and expanded by God at Mt. Sinai into the sanctuary worship. Its purpose was to point to Christ and His great plan of salvation.

10. LAW AND GRACE

God's law and His grace are not in competition. Some have thought that because we are saved by grace (Ephesians 2:8) we don't need to obey God's holy law. Others have assumed that it was all law in the Old Testament and in the New Testament it is all grace and no law. It is never safe to go by what people think. Our only question should be, What says the Bible?

1. To how many has God revealed His grace?

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

Grace is the unmerited favor and the love of God. It is God's power at work in a life yielded completely to God. When a repentant sinner accepts Christ, God counts to his credit the righteousness of Jesus Christ.

2. Was Moses aware of God's grace?

"And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth." Exodus 34:6.

3. Did Noah live under grace?

"But Noah found grace in the eyes of the LORD." Genesis 6:8.

4. What means has God used to make His grace available to humanity?

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Romans 3:24, 25.

5. What are some results of grace?

It gives remission or pardon for past sins (Romans 3:25). It brings eternal life to the believer (Romans 5:21). The believer gives up sin (Romans 6:1-4), and does the works that God ordained (Ephesians 2:8-10). Our obedience to God's will as expressed in His law is the natural fruit of our salvation.

6. Was David familiar with the fact that salvation came by grace?

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered." Romans 4:6, 7.

7. Is the believer under the law or under grace?

"For sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14.

Those under grace are those who have died to sin. Read Romans 6:3-7. No person can be saved by means of obedience to God's law; only by means of God's grace. And he who accepts the forgiveness of God's grace is not under the condemnation of God's law.

8. What is the condition of those who are under the law?

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Romans 3:19.

Those who are violating God's law are not under grace. They are under the condemnation of the law, and thus guilty before God.

Conclusion

James tells us who the Lawgiver is. "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" James 4:12. Christ is one able to save. Read Matthew 1:21 and Hebrews 7:25. The one able to destroy is also Christ. read 2 Thessalonians 1:7-9. therefore the author of grace is also the author of the law.

THE SABBATH

1. THE MAKING OF THE SABBATH

A Sabbath of rest is one of God's greatest gifts to mankind. Most Christians agree that the observance of a Sabbath is an essential part of the worship of God. Much was involved in the making of the Sabbath.

1. Who made the Sabbath?

It was Jesus Christ. Read John 1:1-3, 10, 14. It is evident according to Hebrews 1:1, 2 that God created the world through Christ. Since Christ was the active agent, He made the Sabbath.

2. When was the Sabbath made?

At the time of creation. Read Genesis 2:1-3 and Exodus 20:8-11.

3. How was the Sabbath made?

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3.

4. Of what was the Sabbath made?

God made the Sabbath out of a day. The day He used was the seventh day. Read Genesis 2:2, 3.

5. When did the days of creation week begin and end?

Read Genesis 1:5, 8, 13, etc. Each day of creation week began at sunset with the dark part, since darkness was here first, and ended with the following sunset. Therefore, the seventh-day Sabbath is to be observed from sunset to sunset. Evidently all days were reckoned from sunset to sunset.

6. For whom was the Sabbath made?

"He said unto them, The sabbath was made for man,

and not man for the sabbath." Mark 2:27.

7. Who is the Lord of the Sabbath?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2:28

8. For how long was the Sabbath intended to be kept?

It will be kept throughout eternity. Read Isaiah 66:22, 23

Conclusion

The seventh-day Sabbath was made by Jesus Christ at creation. It was to be kept throughout all time, and was to be observed from sunset to sunset. Leviticus 23:32 mentions the observance of one of the ceremonial sabbaths, the Day of Atonement, and says it was to be kept "from even unto even."

2. THE SABBATH COMMANDMENT

1. What is the first word of the fourth commandment?

"Remember the sabbath day, to keep it holy." Exodus 20:8.

This is the only commandment prefaced by the word "remember." When God gave the Sabbath He knew its value and He also knew that it would be disregarded by many. He knew how the devil would do everything possible to lead men to forget the Sabbath. He knew that men in time would ignore the binding obligations of this commandment. For these reasons God calls special attention to this commandment and urges by the use of the word "remember" that it be kept in mind. It is not to be forgotten.

2. What is God's reason given in the commandment for observing the Sabbath?

The reason given is the example of God. "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: for in six days the LORD made heaven and earth, and rested the

seventh day." Exodus 20:9-11.

3. Must a man work six days of every week? May he never take a vacation?

The commandment does not end with the command "Six days shalt thou labor" but it goes on and says "and do all thy work." Exodus 20:9.

☞ If the work can be done in less than six there is no question. The point is we are to get our work done in six days. And we must never shirk our responsibility while enjoying wholesome recreation. Getting our work done in six days would always make the Sabbath available for rest and communion with God.

4. How is the Sabbath to be kept?

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isaiah 58:13.

☞ God's Sabbath day is holy. We must not trample it underfoot. We are not to do our own pleasure on it. We are not to pollute it (Ezekiel 20:15, 21).

5. What is the chief demand of the Sabbath commandment?

"Remember the sabbath day, to keep it holy." Exodus 20:8.

☞ Cessation from our gainful employment is commanded but this is not all. The day is to be kept holy. Man is to cease "from his own works, as God did from his." Hebrews 4:10. When a person ceases from his own works he will cease from sin. It is only such a person who can keep the Sabbath as God expects. This commandment does not suggest idleness on the Sabbath for there are proper activities which are in keeping with its spirit.

Conclusion

Sabbath keeping is more than the mere observance of a day; it is living a life for God. God asks us to keep the Sabbath for Him; to cease from sin; to do that which is good; to meet for worship and to follow the example of Jesus by going about doing good. Cease from your own works and enter into God's rest. What a blessing such Sabbath keeping affords!

3. THE SABBATH AT SINAI

Attention is next focused on the Sabbath in the experience of Israel in Egypt and at Mount Sinai. The institution of the Sabbath and God's observance of the Sabbath are recorded in Genesis 2:1-3.

1. What was Pharaoh's complaint to Moses?

"The king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." Exodus 5:4, 5.

☞ Pharaoh accused Moses of making the people rest. Why did they stop working? The word used in the Hebrew for rest is the word for the Sabbath rest. Moses was calling for a Sabbath reform.

2. After God brought Israel out of Egypt what conditions did God lay down if they expected His continued protection?

"If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am

the LORD that healeth thee." Exodus 15:26.

3. In the raining of bread from heaven what was God going to prove?

"Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Exodus 16:4.

4. What instruction did God give relative to their food on the day before the Sabbath?

"And he said unto them, This is that which the LORD hath said. Tomorrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Exodus 16:23.

☞ All the baking and cooking for the Sabbath was to be done the day before. Then on the Sabbath read what Moses said to them in Exodus 16:25, 26.

5. Did all the people do what God had said through Moses?

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?" Exodus 16:27, 28.

6. Was the Sabbath a new institution and was God's law something they were unfamiliar with?

The words of Exodus 15:26 are similar to those spoken to Abraham many years previously when God had said: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Genesis 26:5.

☞ In arranging that the manna should fall six days and none on the Sabbath God taught Israel two important lessons: to depend on God and to obey Him.

Conclusion

The Sabbath was commanded in God's law proclaimed on Sinai. Prior to this God had given Israel a visual demonstration of His regard for the Sabbath. One purpose for the Sabbath commandment was so that Israel would have time to instruct their children in the ways of the Lord. The keeping of this commandment affects the keeping of all the others.

4. THE SABBATH IN THE OLD TESTAMENT

Did God give the Sabbath on Mount Sinai for the Jews only and not for Christians? If so, then the commandment "Thou shalt not steal" as well as the others were for the Jews only. All of these commandments would be Jewish if the Sabbath is Jewish. The Bible says, "The sabbath was made for man." Mark 2:27.

1. What was the regulation in Israel during their wilderness journey regarding breaking the Sabbath?

The general law which had to do with the breaking of any of the commandments read: "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD: and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Numbers 15:30, 31.

☞ The marginal reference for "presumptuously" reads with a "high hand." And it has the meaning of knowingly, obstinately, or defiantly. This way of dealing with those who broke

the law applied to any of the commandments. At this time Israel was a theocracy which meant the church and the government were one and God was the direct ruler. Hence, moral as well as civil violations were punished directly. This helps us to see God's attitude toward sin and what the ultimate judgment on sin will be.

2. Was Sabbath breaking as serious as breaking any of the other commandments?

"While the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him, and the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses." Numbers 15:32-36.

It was not merely for gathering sticks on the Sabbath that the man was punished; it was "because he hath despised the word of the LORD." Numbers 15:31. His gathering of the sticks showed his contempt for God. Moses, however, put the man in a "ward" until a decision should be made. Much was at stake. Would the Sabbath take its place with the other commandments? God gave the decision. The Sabbath was as important as the other commandments. What a lesson for us! May we never speak lightly of or defiantly break God's Sabbath!

3. For what did Ezekiel say God had given the Sabbath?

"Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them." Ezekiel 20:10-12.

There is great significance in Ezekiel's statement that the Sabbath is a sign of sanctification. Breaking the Sabbath is a symptom which reveals an attitude toward all the commandments. It is a rejection of or rebellion against God. The proper observance of it is the sign of obedience to God.

4. What was one reason Judah was taken into captivity for seventy years?

"Thus saith the LORD: Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem: neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever. And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the LORD. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah

17:21-27.

5. Subsequent to their return from Assyrian-Babylonian captivity, what was the attitude of God's people toward the Sabbath?

"In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy." Nehemiah 13:15-22.

Nehemiah did not force those outside the walls to keep the Sabbath. He simply exerted his responsibility to keep them away and to let them know they could not do business in the city on God's holy day. Forced Sabbath keeping is never after God's order. Since it is a sign of sanctification, without a life of holiness the Sabbath is an empty ceremony that can never substitute for genuine sanctification.

Conclusion

After the Babylonian captivity was over the Jews began to realize that their failure to keep the Sabbath had been one of the causes of their calamities. So after Nehemiah's time no more did they make the Sabbath a common working day. But their mistake now was as seriously fatal as their former mistake. They began to consider the Sabbath a means of salvation instead of a sign of sanctification. The Sabbath is of little value without the reality of holiness.

5. THE SABBATH IN THE NEW TESTAMENT

Jesus said, "The sabbath was made for man, and not man for the sabbath." Mark 2:27. It was to be a blessing to the human family. Jesus showed by His manner of observing the Sabbath that it is lawful to do well on the Sabbath day. Read Matthew 12:10-12; Mark 2:23-28; 3:1-5; Luke 13:10-17; 14:1-6; John 5; John 9. Nowhere in the New Testament is there the least indication that God's holy Sabbath day was set aside. In the Sermon on the Mount Jesus left no doubt as to His position relative to the Ten Commandments. Read Matthew 5:17-19.

1. Did Christ have anything to do with making the Sabbath?

"All things were made by him; and without him was not any thing made that was made." John 1:3. Read Colossians 1:16; Hebrews 1:2.

☞ Since Christ was the active agent in creation the Sabbath was made by Him at the end of creation week. Read Genesis 2:1-3.

2. Upon which day did Christ worship?

"He came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." Luke 4:16.

3. Did Christ expect the Sabbath to be abolished?

He recognized it would still be in existence long after His ascension, at the time of the siege of Jerusalem in A. D. 70, for He said to His disciples, "But pray ye that your flight be not in the winter, neither on the sabbath day." Matthew 24:20.

4. Which day comes before the first day of the week?

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1.

5. Which day of the week did the women keep after the crucifixion?

"And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Luke 23:56.

☞ The Sabbath day "according to the commandment" is the seventh day. (Read Exodus 20:10.)

6. What was Paul's example-Which day did he observe as the Sabbath?

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down...And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath...And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 13:14, 42; 16:13.

☞ It was Paul's custom to attend religious services on the Sabbath.

7. What did Paul do on the working days as compared to the Sabbath?

"And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks." Acts 18:3, 4.

☞ Paul's manner as well as Christ's custom was to worship on the seventh-day Sabbath.

8. On which day was John in the Spirit?

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Revelation 1:10.

☞ This expression "Lord's Day" points to the seventh-day Sabbath in both the Old and the New Testaments. He says, "But the seventh day is the sabbath of the LORD thy God." Exodus 20:10. In Isaiah 58:13 He calls the Sabbath "my holy day." The Lord's day is the day of which Christ is the Lord. He says He is Lord of the Sabbath day. (Matthew 12:8; Mark 2:28). Read Exodus 20:11.

Conclusion

Christ did all He could to restore to Israel the Bible Sabbath as it had been given to them. It was intended to be a blessing rather than a burden. Christ attempted to show that the Sabbath's real purpose was doing good, healing the sick, and performing acts of mercy.

The book of Hebrews mentions the seventh-day Sabbath. "God did rest the seventh day from all his works." Hebrews 4:4. "He that is entered into his rest, he also hath ceased from his own works, as God did from

his." Hebrews 4:10. God calls His people into a spiritual rest, a rest from their own works, a ceasing from sin. The keeping of the Sabbath is a symbol of this rest. God demands holiness of life. Of this the Sabbath is a sign. Let us not reject the sign, much less reject that for which it stands.

6. SUNDAY IN THE NEW TESTAMENT

The Sabbath and the first day of the week are both mentioned in the New Testament. However, the names of the days such as Saturday or Sunday are never mentioned because at the time the New Testament was written these names had not yet been given to these days. Each time the Sabbath is mentioned it has reference to the seventh day or Saturday. Each time the first day is mentioned it has reference to the day known now as Sunday.

1. How many times is the first day mentioned in the New Testament?

The first day of the week is mentioned eight times but at no time is it called the Sabbath. Here are the eight texts:

Matthew 28:1	John 20:1
Mark 16:1, 2	John 20:19
Mark 16:9	Acts 20:7
Luke 24:1	1 Cor. 16:2

2. Which text records the only religious meeting in the New Testament that was held on the first day of the week?

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

☞ This meeting was held in the evening for there "were many lights in the chamber" and Paul not only preached till midnight but he continued "even till break of day." In the Bible the day was reckoned from sunset to sunset. Strictly speaking a meeting held in the evening of the first day of the week would be what is known as Saturday night. Notice these points:

- This is the only record of the disciples breaking bread on the first day.
- They broke bread every day according to Acts 2:46.
- The account of this meeting says nothing about the Sabbath.
- This was a special meeting held because Paul was about to leave on a journey.
- The meeting is mentioned by Luke because of the restoration of a young man who fell and was killed.
- The meeting was held on Saturday night.

3. Is there a text where Paul says a collection should be taken in the church on Sunday?

There is a text which says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:1, 2.

☞ Notice that neither church nor meeting is mentioned as Paul exhorts the saints to lay by on the first day a sum proportionate to the prospering hand of God. Each was to lay "by him in store." This would mean by himself at home and he was to keep it until it was called for. Paul was encouraging systematic giving. This text does not support Sunday sacredness. Paul did not mention a public collection. He is not speaking of a church service. This was not a "regular" weekly collection, but was a special gift being made up by Gentile churches for the poor saints at Jerusalem. Paul was taking the gifts with certain representatives from each group who would present the token of love. Read 1 Corinthians 16:3, 4; Romans 15:24-28. This is also referred to again in 2 Corinthians 8:1-4 and 2 Corinthians 9:1-5.

4. According to Matthew what is the relationship between the Sabbath day and the first day of the week?

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1.

☞ Matthew mentions two days: the one is called the Sabbath; the other is called the first day of the week. The Sabbath comes before the first day. No change of the Sabbath is even suggested. The Gospel of Matthew is generally supposed to have been written about thirty years after the crucifixion and Matthew still calls the seventh day the Sabbath.

5. What is the testimony of Mark concerning the first day of the week?

Mark mentions the first day twice. He says, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun... Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:1, 2, 9.

☞ The same first day is mentioned in verses 2 and 9. Verse 9 merely affirms Christ arose on the first day and met Mary Magdalene. Verse 2 tells that the women came to anoint Christ on the first day and that the Sabbath was past when they started on this errand. Mark indicates that the Sabbath comes just before the first day. They would have further embalmed Christ's body on the first day, a service they did not even attempt to do on the Sabbath.

6. How does Luke make the distinction between Sabbath and Sunday clear?

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

☞ This is the same event recorded by the other writers with some added information. Read Luke 23:54-56. Christ was crucified on the day of preparation which was Friday. He died as the Sabbath was drawing on. On that same Friday the women prepared spices for His anointing. The following day which was Saturday they rested "according to the commandment." Therefore three days are noted: the day of preparation, the Sabbath, and the first day of the week. The women worked on the preparation day, Friday, and on the first day of the week, Sunday, but they rested on the Sabbath day, Saturday.

7. Why did the disciples assemble together on the evening of the first day?

The last two places where the first day is mentioned is in John 20:1, 19 which says, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

☞ In the first verse John merely repeats what the other evangelists have written. Verse nineteen points out that the disciples assembled and that the doors were shut and bolted "for fear of the Jews." They were not there to celebrate the resurrection even though they knew He was not in the tomb. They did not believe He had risen.

Conclusion

Every text in the New Testament that mentions the first day of the week has now been considered. Not one of them is favorable to the first day of the week as the Sabbath. But there is in these texts strong evidence for

the sacredness of the seventh-day Sabbath. It is interesting to notice that when the Bible mentions the first day of the week that it usually does so by contrasting it with the Sabbath.

Sometimes the text in Revelation 1:10 which says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" is used as having reference to Sunday.

However, nowhere in the Bible is the first day referred to as being the Lord's day. Much to the contrary, the Lord's day is the seventh day. Read Mark 2:28. We can believe only what God's Word says.

7. THE CHANGE OF THE SABBATH

There is in the Bible a divine command to observe the seventh day of the week as the Sabbath. Read Exodus 20:8-11. Since God's Sabbath commandment is so plain, why do so many who believe in the Bible keep an entirely different day from the one God mentions in the commandment? This is truly a puzzling situation. Many claim the Sabbath was changed by Christ when He was crucified and that the new Sabbath was established by the same event. We ought to know how the change was brought about. We can know what the Bible says concerning this question of the Sabbath day. Read Psalm 119:18.

1. Upon what fact does our duty to worship God depend?

Wherever God makes a claim to reverence and worship above the gods of the heathen He usually cites evidence of His creative power. Read Psalm 96:5; Isaiah 40:25, 26; 45:18; Psalm 100:3; 95:6. The reason given by heavenly beings for their worship of God is, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things." Revelation 4:11.

☞ The Sabbath as a memorial of creation keeps ever before us why worship is due to God—He is the creator, and we are His creatures. Just as long as God as our creator continues to be a valid reason for divine worship the Sabbath will remain as a memorial to that fact.

2. Did Christ change the Sabbath?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one little shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

☞ Jesus kept the same day the Jews observed which everyone knows was the seventh day. This was His custom. Read Luke 4:16. He also indicated the disciples would be keeping it after His ascension (Matthew 24:20).

3. Did the apostles make the change from the seventh to the first?

The Bible records them as always keeping the same seventh-day Sabbath that the Jews observed. Read Acts 13:14, 42, 44; 17:1-3; 18:4.

4. Did God know that a power would arise that would claim the right to change His law? If so, how did He make this known?

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

☞ Daniel was shown in vision a power that would arise called a "little horn" which as it came on the scene of action would pluck "up by the roots" three other powers. In this little horn "were eyes like the eyes of man, and a mouth speaking great

things." Read Daniel 7:8. This "same horn made war with the saints." Read Daniel 7:21.

5. What power is represented by the little horn?

In verse 25 of Daniel 7 the prophet was shown three characteristics of this power and the length of time it would be supreme. Its characteristics are:

- a. It would "speak great words against" God—blasphemy.

To the Pope are given titles that belong only to the Godhead. Pope Leo XIII wrote, "We hold upon this earth the place of God Almighty." Encyclical letter, June 20, 1894, in *The Great Encyclical Letters of Pope Leo XIII*, p. 304. "This judicial authority will even include the power to pardon sin." *The Catholic Encyclopedia*, Vol. XII, art. "Pope," p. 265.

- b. It would "wear out" God's people—persecution
- c. It would "think to change times and laws"—a disregard for God's authority.

The length of time allotted for this power to be supreme was "a time and times and the dividing of time." This same period of time is mentioned in Revelation 12:14 and is interpreted in Revelation 12:6 to be "a thousand two hundred and threescore days." Since this is prophetic time we apply the principle of prophetic interpretation—each day stands for one year (Ezekiel 4:6). This power was to endure then for 1260 years. The Papacy fits every part of this prophecy. She arose to supremacy in A. D. 538 after destroying three Arian powers, namely the Heruli, the Vandals and the Ostrogoths. And she remained supreme for 1260 years until in 1798 her power was finally broken when General Bernier went to Rome and took the Pope prisoner. There was no Pope for two years. Even though another Pope was elected in 1800 yet she had been divested of her civil power and therefore from that day to this her power to persecute has not been restored. John spoke of this same power having received a deadly wound in Revelation 13:3.

6. Does the Papacy claim that it has power to change the law of God, and in particular the right to change the Sabbath day?

We shall notice now the claims of the Papacy:

Question—Which is the Sabbath day?

Answer—Saturday is the Sabbath day.

Question—Why do we observe Sunday instead of Saturday?

Answer—We observe Sunday instead of Saturday because of the Catholic Church, in the Council of Laodicea (A. D. 336) transferred the solemnity from Saturday to Sunday." Rev. Peter Geiermann, C.S.S.R., *The Convert's Catechism of Catholic Doctrine*, p. 50, 2d edition, 1910.

Question—Has the [Catholic] church power to make any alterations in the commandments of God?

Answer—... Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath." Rt. Rev. Dr. Challoner, *Catholic Christian Instructed*, p. 211.

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed: namely, the authority of the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15); whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word and the

church to be its divinely appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'" Clifton Tracts, vol. 4, article, "A Question for All Bible Christians," p. 15.

Question—Have you any other way of proving that the church has power to institute festivals or precepts?

Answer—Had she not such power, she could not have done that in which all modern religionists agree with her. She could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority." Rev. Stephen Keenan, *A Doctrinal Catechism*, p. 174. New York: Edward Dunigan and Brothers, 1851.

Question—By whom was it [the Sabbath] changed?

Answer—By the governors of the church, the apostles, who also kept it; for St. John was in the Spirit on the Lord's day (which was Sunday). Apoc. 1:10.

Question—How prove you that the church hath power to command feasts and holy days?

Answer—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Question—How prove you that?

Answer—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power." Rev. Henry Tuberville, D.D.R.C., *An Abridgment of the Christian Doctrine*, p. 58. New York: Edward Dunigan and Brothers, approved 1833.

How will a Protestant answer this challenge?

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday! but by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered." *Library of Christian Doctrine: Why Don't You Keep Holy the Sabbath Day?* pp 3, 4. London: Burns and Oats (R.C.).

And here is another challenge:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because He who called Himself 'the Lord of the Sabbath,' endowed her with His own power to teach, 'he that heareth you, heareth Me'; commanded all who believe in Him to hear her, under penalty of being placed with the

'heathen and publican'; and promised to be with her to the end of the world. She holds her charter as teacher from Him—a charter as infallible as perpetual. The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world." *The Catholic Mirror* (Baltimore), Sept. 23, 1893.

7. Do Protestants recognize the Papal claims and do they acknowledge them?

Although the following writers kept Sunday for a variety of reasons, they acknowledge it has no Biblical basis.

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments."—*Augsburg Confession, Art. XXVIII*.

"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath...The Sabbath was founded on a specific, divine command. We can plead no such command for the obligation to observe Sunday...There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday." R. W. Dale, M.A. (Congregationalist), *The Ten Commandments*, pp. 106, 107. London: Hodder and Stoughton, 1871.

"There is no word, no hint, in the New Testament about abstaining from work on Sunday...Into the rest of Sunday no divine law enters...The observance of Ash Wednesday or Lent stands upon exactly the same footing as the observance of Sunday." Canon Eytton (Church of England), *The Ten Commandments*, pp. 62, 63, 65. London: Trubner & Co., 1894.

"And where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day...The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it." Rev. Isaac Williams, B.D. (Church of England), *Plain Sermons on the Catechism*, vol. I, pp. 334-336. London: Rivingtons, 1882.

"It is impossible to extort such a sense from the words of the commandment, seeing that the reason for which the commandment itself was originally given, namely, as a memorial of God's having rested from the creation of the world, cannot be transferred from the seventh day to the first; nor can any new motive be substituted in its place, whether the resurrection of our Lord or any other, without the sanction of a divine commandment." *The Christian Doctrine*, book 2, chap. 7, in *Prose Works of John Milton*, vol. 5, p. 70. London: Henry G. Bohn, 1853.

Conclusion

The transition from the keeping of the Sabbath to observance of Sunday was a gradual process beginning sometime before A. D. 150 and it continued for nearly three centuries. There was an attempt by some Christians to make clear they were not Jews; hence, they abandoned the Sabbath in favor of Sunday. Eusebius, one of the foremost church historians of that time, wrote in his Commentary on Psalm 92, "All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it,

because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath." The first official action of the Catholic Church in favor of Sunday was taken at the Council of Laodicea in the 4th century. However, the law which had to do with the observance of Sunday specified Judaizing (being like the Jews) as the reason for not keeping the Sabbath.

Why did Sunday sacredness develop? First, it was an effort not to be like the Jews and thus avoid persecution. Second, as Rome grew into power she put her influence on the side of Sunday rather than the Sabbath. Third, as a result of the Roman influence Sunday was made a matter of church law as with many other unscriptural practices: such as, the worship of Mary, veneration of saints and angels, use of images in worship, and also praying for the dead. What should I do about keeping the Sabbath? Allow God's Word to give the answer. Read Acts 5:29; Joshua 24:15; 1 Kings 18:21; Isaiah 56:1, 2.

8. GOD'S SIGN

It is important to understand that the heavens and the earth and all things in them were created by God. In the Bible we read, "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth...For he spake, and it was done; he commanded, and it stood fast." Psalm 33:6, 9. Concerning the earth David declares that God laid the foundations of the earth, that it should not be removed for ever." Psalm 104:5.

1. Who was involved in creation?

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Genesis 1:1, 2. Read Hebrews 1:1, 2; Genesis 1:26; John 1:1-3.

The Bible record indicates that God and the Holy Spirit participated in creation. In Colossians 1:16 the Son is included with the Father as a participant in creation. So Father, Son, and Holy Spirit—the complete Godhead or Trinity—were active in creation.

2. How is the true God distinguished from false gods?

"But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jeremiah 10:10-12.

3. Why does God have the right to rule and to be worshipped?

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Revelation 4:11. Read Psalm 95:3-6.


The God whom we should serve and worship created everything from nothing (Hebrews 11:3). Then He hung the earth on nothing (Job 26:7). He upholds all things (Hebrews 1:3). He sustains all life (Acts 17:28).

4. What is the sign that God is Creator?

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:16, 17.

5. Of what else is the Sabbath a sign?

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." Exodus 31:13. Read also Ezekiel 20:12, 20.

 The same divine power necessary for creation is also needed to re-create spiritual life. The new birth is God's creation in the spiritual realm, just as the new earth at creation was God's creative power at work in the physical realm.

Conclusion


The Sabbath is a sign of God's sovereignty. He is both Creator and Redeemer. Christ must be supreme in the Christian's life. The keeping of His holy Sabbath day is always a sign of loyalty to Him as Lord and Saviour.

9. GOD'S SEAL

For centuries the great controversy between Christ and Satan has continued. That controversy began in heaven when Lucifer rebelled against God. Read Revelation 12:7-9. It is evident from the words of Jesus that Satan will be successful in leading nearly the whole world to follow him. Read Matthew 7:13, 14. However a few will respond to God's invitation to "Fear God, and give glory to him...and worship him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.


1. In whose image was man made?

"God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26.

 Just as long as Adam looked to God and trusted Him he reflected the Creator's image. The devil came to Adam and Eve to do away with the image of God and to make them like him.

2. Through whom is God's image restored in man?

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:4.

 Anyone who comes to God in faith will be changed into God's image by the Holy Spirit. Read 2 Corinthians 3:18.

3. What is a seal?

It is a device which reproduces an image in a soft substance, like wax or clay. Anciently rulers had rings which were used as seals. Today most legal documents require the seal of a notary public to be binding.

4. By whom is the sealing accomplished?

"...after...ye believed, ye were sealed with the holy Spirit of promise." Ephesians 1:13.

5. Under the New Covenant where is God's law placed?


"This is the covenant that I will make...I will put my laws into their mind, and write them in their hearts." Hebrews 8:10. The law is love (Romans 13:8) and love is placed in our hearts by the Holy Spirit (Romans 5:5).

6. What condition will Christ produce in His church?

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:25-27.

7. How does John describe God's people at the end of time?


"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads...These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:1, 4, 5.

 The seal and the divine name cannot be separated. A seal on an object testifies to its ownership. Read 2 Timothy 2:19. This is a mark of truth, the mark of God's approval. Those who are thus sealed are like Christ in character.

8. What is another illustration of the work of the Holy Spirit and its effect on the characters of God's people?

"Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." Isaiah 44:3.

 In Palestine the early rain caused the seed to germinate while the latter rain near the close of the growing season caused the grain to mature and prepared it for the harvest. The early rain of the Holy Spirit enables a person to grow in grace. The final outpouring of God's Spirit in the latter rain will prepare His church for the harvest. In their experience God's law will be sealed in the minds of God's followers.

9. When God rested on the seventh-day Sabbath in the beginning what was the result?

"For in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." Exodus 31:17.

10. How can I enter into God's rest?

I must accept the perfect, finished work of Christ. I must come before His throne of grace and He will give me the needed help in my conflict with Satan. Read Hebrews 4:16. The penitent sinner accepts Christ as Lord of His life and he willingly gives his allegiance and obedience to God to be both molded and used by Him in His service.

11. What has God especially designated as the sign of His relation to His people? What is His seal?

It is His holy Sabbath day. Only the Sabbath commandment contains the essential elements of an official seal and gives authority to the ten commandment law. It gives the name and title of God and shows His right to direct the obedience of the human race. Read Exodus 20:8-11.

Name: **THE LORD thy God**

Title: Creator of "heaven and earth"

Conclusion

The Sabbath is a sign of God's total activity. His creative power in the universe, and His re-creative power in the heart. Read 2 Timothy 2:19. The seal of God's approval when placed on a person will indicate he has the victory over sin and it will be evident that he belongs to God. According to Revelation 7:1-3 we are living in the sealing time. God's people will be commandment keepers. The Sabbath is the outward sign, the mark or the seal distinguishing them from those who do not obey or recognize the commandments of God. But to God's

people the Sabbath means sanctification. It is the sign between them and God that marks them as belonging to God.

10. THE RESTORATION OF THE SABBATH

God teaches in the Bible that the seventh day is the Sabbath. The fourth commandment says, "The seventh day is the Sabbath of the LORD thy God."

1. What is the attitude of God's people toward all of God's commandments?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The saints spoken of here are sanctified and holy without spot and blameless since the word "saints" is the same word that is in other places translated "holy." Many who claim holiness repudiate anything that has to do with God's law. But not so with God. Those who are really holy God says will keep His commandments.

2. Since most people today do not keep the Bible Sabbath, can we expect it will be restored?

"They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Isaiah 58:12-14.

Just as in ancient times God called for His people to restore the trampled Sabbath to its rightful place, so He calls for its restoration today, and the restoration of all the commandments which are being trampled down. Read Revelation 14:6, 7, 12, 13.

3. By whom will the Sabbath be restored and how?

The Sabbath is restored by those who keep it. They will be called "The repairer of the breach, The restorer of paths to dwell in."

When the enemy attacked the walled towns anciently they would endeavor to make a breach in the walls. Then the battle would rage around that spot.

4. Whom did God charge with the breaking of His law in ancient times?

"Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them." Ezekiel 22:26.

In addition to being unfaithful, having violated God's law, and hiding their eyes from the Sabbath the priests have done even more. Read Ezekiel 22:28. God charges the ancient ministry with saying, "Thus saith the LORD God, when the LORD hath not spoken." This has to do with the Sabbath since this is one of the matters under consideration. Unfortunately there are Christian ministers today who hide their eyes from God's true Sabbath like the priests of Israel. God's attitude towards this misuse of leadership has not changed. Read Matthew 15:8, 9.

5. What was God looking for someone to do?

"I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land,

that I should not destroy it: but I found none." Ezekiel 22:30.

The word "gap" used here is translated from the same Hebrew word as "breach" in Isaiah 58:12. Isaiah refers to those who are faithful as the "repairer of the breach." Ezekiel was looking for someone to stand in the breach but he found none.

6. In ancient times, when men should have been repairing the breach made in Judah's religion what were they doing?

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." Ezekiel 13:10.

Instead of calling Israel to repentance for their sins and to obedience to God's will, the ancient false prophets failed to make up the gaps or breaches in the nation's moral defenses. Rather, they suggested other solutions for Israel's problems. It was like building a flimsy wall, said Ezekiel, and the prophets whitewashed it so that it looked good. A similar situation exists today, when instead of calling men to repentance and obedience to God's law, false teachings are put forward and men whitewash them with their affirmations. No such whitewash can hold up man-made traditions and teachings as an substitute for any part of God's law. God is jealous for His Sabbath. What befell the ancient attempts to substitute for God's truths will befall all modern attempts. Read Ezekiel 12:11-16.

Conclusion

Some have wondered whether it is possible to keep God's law. Read Revelation 14:12 again. John mentions four characteristics of God's people. First, they have patience, that is they endure and are steadfast. Second, they are holy and sanctified which is the meaning of a saint. Third, they keep all ten commandments. Fourth, they have the faith of Jesus. Do all Christians have faith in Christ? Evidently not for Jesus said, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. Faith and obedience must never be separated.

11. MARK OF APOSTASY

The final struggle in the controversy between Christ and Satan is fast approaching. The Bible says, "Woe to the inhabitants of the earth and of the sea for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12.

1. What is the devil's attitude toward God's people in the last generation?

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

The dragon here represents the devil. The woman is God's church and the "remnant" of the woman's seed is the latter end of the church. The remnant are identified by two characteristics: they are commandment keepers and they have the "testimony of Jesus" which is interpreted to be the "spirit of prophecy" in Revelation 19:10.

2. What is God's seal, His sign or mark of authority?

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you." Exodus 31:13.

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them." Ezekiel 20:12.

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the LORD your God." Ezekiel 20:20.

3. How does the Bible foretell the great counterfeit of Christianity that was to arise?

This is foretold in prophecy by the use of many names. It is spoken of as "antichrist" (1 John 4:3), "that man of sin" (2 Thessalonians 2:3), the "falling away" (2 Thessalonians 2:3), "the son of perdition" (2 Thessalonians 2:3), "the mystery of iniquity" (2 Thessalonians 2:7), he "who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thessalonians 2:4), and "mystery, Babylon the great, the mother of harlots and abominations of the earth" (Revelation 17:5).

4. Through whom was it predicted the devil would work to bring disloyalty to God and His law?

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

In the prophecies of Daniel there is pictured the rise of four world empires—Babylon, Medo-Persia, Grecia, and Rome. Rome was finally divided into ten kingdoms. Finally, another kingdom arose in the midst of the ten by doing away with three kingdoms. (See Daniel 7:24.)

5. What are some of the characteristics of this apostate power?

- Like a man. "Eyes like the eyes of man." Daniel 7:8. "A mouth speaking great things." Daniel 7:8. Revelation 13:5. "Man of sin." 2 Thessalonians 2:3.
- Opposed to truth. It would "cast down the truth." Daniel 8:12. It would flourish when there would be a "falling away" from truth in the church. 2 Thessalonians 2:3.
- Opposed to God and Christ. "He shall speak great words against the most High." Daniel 7:25. "Magnified himself even to the prince of the host [Christ]." Daniel 8:11. "He shall also stand up against the Prince of princes [Christ]." Daniel 8:25. "Opposeth and exalteth himself above all that is called God." 2 Thessalonians 2:4. He will blaspheme God and His name (Revelation 13:6).
- Opposed to Christ's mediation in the heavenly sanctuary. He would take away the "daily" or the continual ministration of Christ in the sanctuary (Daniel 8:11). He would cast down "the place of his [Christ's] sanctuary" (Daniel 8:11). He would sit "in the temple of God, shewing himself that he is God." 2 Thessalonians 2:4. And he would blaspheme God's tabernacle (Revelation 13:6).
- Opposed to God's law. He will "think to change times and laws." Daniel 7:25. "The mystery of lawlessness." 2 Thessalonians 2:7. R.S.V.
- A persecuting power. He would make "war with the saints" persecuting them for a "time and times and the dividing of time" or three and one half times. (In the Bible a time is a year of 360 days and three and one-half times would be 1260 days.) Daniel 7:21, 25.

6. As a result of the "Falling away" from the truth as predicted by Paul in 2 Thessalonians 2:3 what two important things took place in the second century?

- The church began to lose sight of the gospel.
- The church began to turn from the Sabbath.

Relative to the gospel three trends developed. (1) Meritorious works began to be proclaimed. In the Epistle of Barnabas written about A. D. 100 is this statement: "By thy hands thou shalt labour for the redemption of thy sins." Chapter 19. (2) God's grace began to be associated with the work of the Holy Spirit rather than with the person Jesus Christ. (3) Finally, grace was associated with the church. They reasoned that since the

church is the temple of the Holy Spirit and since grace is imparted through the Holy Spirit the church is the channel of grace. And further because the bishop is the leader of the church, grace particularly resides in him. And in harmony with this reasoning Ignatius wrote early in the second century: "To all them that repent, the Lord grants forgiveness, if they turn in penitence to the unity of God, and to communion with the bishop." Epistle to the Philadelphians, chapter 8.

Relative to God's Sabbath this too was cast to the ground rather gradually. Justin Martyr wrote in A. D. 155: "On the day called Sunday: all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read... Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead." First Apology, chapter 67.

7. How was Sunday exalted in place of the Bible Sabbath?

The first recorded attempt by the bishop or pope at Rome to assert power over other churches was in A. D. 195 when Bishop Victor excommunicated a group of several thousand Christians in Asia Minor who taught that Easter should be observed according to the Jewish calendar, but Victor felt the celebration should be held only on Sunday. Tertullian, a prominent Christian at the beginning of the third century, taught that Sunday should be a day of at least partial rest. The first civil Sunday legislation was ordered in A. D. 321 by Emperor Constantine.

8. What prompted Constantine to make the first Sunday law?

Willy Rordorf, a Swiss church historian, gives the following evaluation of Constantine:

"Like the majority both of his contemporaries and also more particularly of his predecessors on the imperial throne, Constantine was warmly disposed towards sun-worship. We have already mentioned that the cult of Mithras was at that time wide spread, particularly among the soldiers, and the emperor was their supreme commander. It is, therefore, possible that Constantine promulgated legislation to make Sunday an obligatory day of rest in order to unite the empire under a monotheistic sun-religion. Constantine did, of course, know about the Christian day of worship, and it is possible that by means of this step he wished to win for himself the support of the Christian minority, which had already grown considerably in size and to which he had granted toleration." Sunday, pp. 163, 164.

9. When did the Papacy become a supreme power and for how long did her supremacy continue?


As the Western Roman Empire began to disintegrate the Pope at Rome took over the leadership. However, this was not fully accomplished until the Heruli, the Ostrogoths, and the Vandals were uprooted. These powers were finally out of the way in 538. Then as the prophecy had indicated the Papacy was supreme for 1200 years. This supremacy ended in 1798 when Berthier, the French general, took the Pope prisoner and proclaimed Rome a republic.

10. How does John in Revelation refer to this loss of power by the Papacy?

"And I saw one of his heads as it were wounded to death." Revelation 13:3.


11. Will there be a restoration of Rome's power?

"And his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3.

 The restoration of Rome's power is explained in great detail in Revelation 17. This will be accomplished by a great international confederation of powers symbolized by ten horns that "have one mind, and shall give their power and strength unto the beast." Revelation 17:12, 13.

12. What power will be responsible for causing people to worship the beast, setting up an image to the beast, and causing people to receive the mark of the beast?

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:11, 12. Read also Revelation 13:14-18.

 This second beast of Revelation 13 is a prediction of the rise of a lamblike power that would come to the forefront around 1798. The United States did arise in the late 1790s. It was lamblike, founded on the two great principles of civil and religious liberty.

13. How can an image to the beast be set up in the United States?

It will be accomplished by the enemies of liberty in America. The beast referred to is the papal beast mentioned in Revelation 13:1-10. What is this image? It is a union of church and state with the church dominant. This prophecy suggests that the day will come when the religious element of the country will influence the state to enforce religious dogmas just as church and state functioned in the Middle Ages. For the state to enforce religious laws under penalty is for it to speak like a dragon, a persecuting power.

14. What is the mark of the beast which the enemies of liberty will seek to enforce upon all?

It is something which belongs to the beast. The person who receives the mark of the beast will be marked as a worshiper of the beast. The beast is a symbol of the Papacy. The mark of the beast will be some act by which the Papacy is recognized.

15. What is the difference between those who worship God and those who worship the beast?

Read Revelation 14:9-12. Those who worship God keep all His commandments. Those who worship the beast do not keep all the commandments. The Roman Catholic Church endorses the Decalogue except on one basic point the Sabbath. The fact that it claims to have authority to change divine law at this point indicates its assumption of authority to teach in God's place.

16. What is the mark of papal Rome's authority?

The Reformers of the 16th century claimed to stand on the Bible yet they continued to worship on Sunday. So the Catholic Church called the Council of Trent that convened over a period of eighteen years beginning in March, 1545. The question to be solved was: Could the tradition of the church be successfully defended against the powerful witness of the Reformation which stood for the Bible alone? It was a question of authority. This was debated for many years. Finally it was a speech by the Archbishop of Reggio that turned the tide in favor of tradition. Note his words:

"Such is the condition of the heretics of this age that on nothing do they rely more than that, under the pretense of the Word of God, they overthrow the authority of the church; as though the church, His body, could be opposed to the word of Christ, or the head to the body. On the contrary, the authority of the church, then, is illustrated most clearly by the Scriptures; for while

on the one hand she recommends them, declares them to be divine, offers them to us to be read, in doubtful matters explains them faithfully, and condemns whatever is contrary to them; on the other hand, the legal precepts in the Scriptures taught by the Lord have ceased by virtue of the same authority. The Sabbath, the most glorious day in the law, has been changed into the Lord's day. . . . These and other similar matters have not ceased by virtue of Christ's teaching (for He says He has come to fulfill the law, not to destroy it), but they have been changed by the authority of the church. Indeed, if she should be removed (since there must be heretics), who would set forth truth, and confound the obstinacy of heretics?" *Manst SC*, Vol. 33, cols. 529, 530. (Italics supplied.)

Dr. H. J. Holtzmann, in his book *Canon and Tradition*, page 263, summarizes this speech by saying:

"Finally at the last opening on the eighteenth of January, 1562, all hesitation was set aside: the Archbishop of Reggio made a speech in which he openly declared that tradition stood above Scripture. *The authority of the Church could therefore not be bound to the authority of the Scriptures, because the Church had changed. . . the Sabbath into Sunday, not by the command of Christ, but by its own authority.*" (Italics supplied.)

17. Do people who worship on Sunday have the mark of the beast?

At present Sunday observance is not being enforced by law. It is only when the issues are clearly drawn between the religion of God and that which comes from man that Sunday observance becomes the mark of the beast.

Conclusion

This Sabbath question is tremendously important. However, it will become of even greater importance. It will become the great test of loyalty to God, to the truth, and to the Bible. The decision is up to you. John was privileged to get a glimpse of the people of God just before the return of Jesus and he said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

If Moses were here what would he do? Read Hebrews 11:25-27.

What would Elijah do? Read 1 Kings 18:21.

What would Solomon say? Read Proverbs 28:9.

What would Jesus say and do? Read John 15:10; 8:29; 13:15; Matthew 16:25.

What would Paul say? Read Romans 6:16.

What would Peter say? Read Acts 4:19; 5:29.

What would John say? Read Revelation 22:14.


What shall we choose? "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD." Joshua 24:15.

12. HAS TIME BEEN LOST?

Many times those concerned about keeping the Bible Sabbath want to know if we can tell where we are in the stream of time. The only way to prove that time had been lost would be to locate when and where it was lost and in that act we would have found it.

1. Was the weekly cycle lost between the time of Adam and Moses?

Read Exodus 16:1-36.

 Over a period of 40 years or 2,080 weeks God worked four miracles each week in which He pointed out and marked clearly the seventh-day Sabbath. (1) The manna fell on each of the first five days of the week. (2) Any portion kept over one day spoiled and then on the sixth day a double portion fell. (3) The unused portion kept over to the seventh day did not spoil.

(4) On the seventh day, or Sabbath, no manna fell.

2. Was the Sabbath lost between Moses' time and when Jesus lived on earth?

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. Read Luke 4:16. The Bible identifies the seventh-day Sabbath at the time of the crucifixion of Jesus. Read Luke 23:52 - Luke 24:2.

3. Has the Sabbath been lost since Jesus' time?

The Jews have been scattered over the world. Wherever you find the Orthodox Jew, whether it be in Jerusalem or elsewhere you will find the seventh-day Sabbath, Saturday, being observed.

4. How many changes of the calendar have taken place between Christ's time and ours?

It is a common belief that there have been many changes, but this is not historically true. There has been the change from the Julian Calendar to the Gregorian. Not all countries made the change at the same time. Catholic countries changed in 1582. Each time an amount of time had to be corrected, but no change made ever affected the weekly sequence. It simply affected the days of the month. The Julian Calendar came into use in the days of Julius Caesar, about 46 B.C. The seventh month Julius named after himself and is still known as July.

5. Why was the change from the Julian to the Gregorian Calendar necessary and when was it made?

"The Julian calendar assumes the length of the solar year to be 365 1/4 days, whereas it is 11 minutes and a few seconds less. This annual error accumulated as years rolled on. Some proposals, such as that of Stöffler in 1518 and of Pitatus of Verona in 1537, were made to rectify the error, but the matter was not taken up in earnest until 1577, by Pope Gregory XIII. As in 1582 the vernal equinox occurred at a date (March 11) ten days earlier than it did at the time of the Council of Nice in 325 A.D., Gregory published a bull, dated March 1, 1582, annulling ten days, so that what would have been reckoned the 5th October, 1582, was to be reckoned the 15th October. In order also that the displacement might not occur, it was further ordained that three of the leap years which occur in 400 years should be considered common years. The three leap years selected to be reduced to common years were those which close the centuries (i.e., which end with 00) and are not divisible by 400. Thus, 1600 was leap year, 1700, 1800, and 1900 were common years, 2000 will be leap year, and so on. This method of adjusting the days to the year is called the Gregorian Calendar, or the New Style." - *Standard Encyclopaedia of the World's Knowledge*, Vol. V, art. "Calendar," p. 360.

6. Did the calendar change disturb the Sabbath?

"It is to be noted that in the Christian period the order of days of the week has never been interrupted. Thus, when Gregory XIII reformed the calendar, in 1582, Thursday, 4 October, was followed by Friday, 15 October. So in England, in 1752, Wednesday, 2 September, was followed by Thursday, 14 September." *The Catholic Encyclopedia*, Vol. III, art. "Chronology," p. 740.

1582		OCTOBER		1582		
Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3	4	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

When the Julian Calendar was corrected by Pope Gregory in 1582, ten days were dropped from the calendar count as is shown here. What would have been Friday the 5th became Friday the 15th. The uniformity of the days of the week was not altered or interrupted, nor has it been in any calendar change.

Conclusion

The week in use at the time of Christ is exactly the same as the week of our calendar today. Sunday is the first day of the week and Saturday is the seventh day. Jesus lived under the Roman calendar. What the Jews called seventh day and first day, the Romans called Saturn's day and Sun's day.

13. PROPER SABBATH OBSERVANCE

Since Christ gave the Sabbath to man (Mark 2:27) it follows therefore that it is not to be ignored. To do so would be to disregard the Creator who made it and gave it to the human race. God says: "Them that honor me I will honor." 1 Samuel 2:30.

1. When does the Sabbath begin and end?

Read Genesis 1:5, 8, 13, 14-19, 23, 31. Here it is evident that each full day began with the dark part and ended with the light part. Reason would indicate that the seventh day began at the going down of the sun and it ended twenty-four hours later at the end of the light part when the sun went down.

The even begins at sunset according to Mark 1:32. "Even" and "sunset" are used interchangeably in the Bible. Read Deuteronomy 16:6, 23:11; 1 Kings 22:35, 36; 2 Chronicles 18:34. A full 24-hour day consists of dark and light. In the Bible the dark part precedes the light part. Sunset is the great natural sign God gave for marking the division of time into days.

2. On which day is special preparation to be made to keep the Sabbath holy?

"And that day [the crucifixion of the sixth day] was the preparation, and the sabbath drew on." Luke 23:54. Read Exodus 16:22, 23.

If no preparation is made ahead of time the Sabbath will generally not be kept properly. Preparation allows more time for entering into the spiritual and physical rest on God's day.

3. What about working on the Sabbath?

"In it thou shalt not do any work." Exodus 20:10. This refers to labor by which we make our living and any other labor not in keeping with proper Sabbath observance.

4. Is the Sabbath a day for our own pleasure and our own words?

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Isaiah 58:13, 14.

5. What does God say about buying and selling on the Sabbath day?

Read Nehemiah 13:15-21; 10:31.

6. Is the Sabbath to be a day for public worship?

"Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings." Leviticus 23:3.

“Convocation” means a calling together, and when used in the Bible refers to meetings of a religious character. On the Sabbath is was Christ’s custom to go to the synagogue. Read Luke 4:16. We are admonished, “Not forsaking the assembling of ourselves together, as the manner of some is.” Hebrews 10:25.

7. What can one do on the Sabbath?

“Wherefore it is lawful to do well on the sabbath days.” Matthew 12:12

On the Sabbath day Jesus healed the man with a withered hand (Luke 6:6-11). On the Sabbath Jesus healed the man who had been sick for 38 years (John 5:1-9). Jesus showed that acts of mercy performed to relieve suffering to His creatures were in harmony with true Sabbath observance. A general guideline would be that whatever would deepen our love and appreciation of God, whatever would deepen the bond of union between God and the believer would be proper to do on the Sabbath.

Conclusion

Isaiah had prophesied that Christ would “magnify the law, and make it honourable.” Isaiah 42:21. The Jews had placed thousands of traditional regulations on the Sabbath. For the most part these restrictions were man-made and caused the Sabbath to be a burden. Christ took all these away restoring the Sabbath to its proper place as a day of worship, a day of meditation upon God, a day for doing good. One of the most prominent features of Christ’s ministry was His work of Sabbath reform. He did not change the Sabbath but He did reject all of the traditions surrounding it. The blessing of Sabbath keeping can only be realized by those who lay “hold on it: that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.” Isaiah 56:2. Read Isaiah 56:1-7.

14. HOW IMPORTANT IS OBEDIENCE?

How exacting is God? Must we take His commandments seriously? What about observing the exact letter of God’s requirements? Remember that a person cannot keep the spirit of God’s commandments while breaking the letter. Many feel that the keeping of the Sabbath commandment is unimportant and that God will hold no one accountable for failure to keep the seventh day when it is so extremely inconvenient.

1. Which day of the week does God tell us to keep holy?

“Remember the sabbath day, to keep it holy...the seventh day is the sabbath of the LORD thy God.” Exodus 20:8, 10.

2. Who has given the Sunday day of worship to the world?

“The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine mission, changed the day [of worship] from Saturday to Sunday...The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church, as Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.”—Editorial, The Catholic Mirror (Baltimore), September 23, 1893.

The question of the Sabbath is much more than a question between two days. God commands the observance of the seventh day as the Sabbath whereas man says it is all right to observe the first day. The Sabbath question is one of authority. Whom shall we obey?

3. Did King Saul obey God when told to smite the Amalekites?

Read 1 Samuel 15:1-9. Here is Saul’s answer: “I have performed the commandment of the LORD.” 1 Samuel 15:13.

Samuel did not believe Saul was telling the truth for he asked, “What meanest then this bleating of the sheep in mine ears, and this lowing of the oxen which I hear?” 1 Samuel 15:14. Read Saul’s argument in Verse 15. He argued that in spirit he had obeyed although he had violated a bit in the letter. But he urges he did it for a good purpose. We are going to use these sheep and oxen for sacrifices to God. In other words, we have disobeyed God in order to serve Him.

4. What was the result in Saul’s life of not wholly following God?

“And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.” 1 Samuel 15:22, 23.

5. What was Saul’s excuse for disobedience?

“And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.” 1 Samuel 15:24.

In Saul’s excuse the real basic motive for wrong doing is revealed. It was a question of authority as to whether he should obey God or the people.

6. Why were only two of the original 600,000 men who left Egypt permitted to enter the Promised Land?

“Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.” Numbers 32:11, 12.

7. What is the true test of love?

“If ye love me, keep my commandments.” John 14:15. Read John 15:10, 14; 1 John 2:3, 4.

Conclusion

Active obedience to God’s will is the great essential of every life. Obedience is superior to knowledge. Jesus gave this principle, “If ye do them.” John 13:17. Shall we obey God in this matter of Sabbath keeping? Which will you choose to do? Paul says, “know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Romans 6:16. We cannot afford to let others hinder us from obeying the truths of the Bible. “If ye be willing and obedient, ye shall eat the good of the land.” Isaiah 1:19.

THE SECOND COMING

1. I WILL RETURN

Some years ago a sea captain remarked to his faithful wife, "One more voyage and then we'll buy a nice home in the country and settle down in comfort for the rest of our lives." But the unfortunate man sailed on a ship that never returned.

An affectionate father spoke to his five year-old boy, "Stay right here, Bobbie. Daddy is going up the canyon a little farther, but will come back for you very soon." But among the rocks ahead, tragedy overtook him; and although Bobbie waited all night long, daddy did not return.

Human promises and pledges, though made in good faith, oftentimes fail. But the promise of God will never fail. The apostle Peter declared, "The Lord is not slack concerning his promise, as some men count slackness." 2 Peter 3:9. Concerning the promise of our Lord's return to this earth we read, "For yet a little while, and he that shall come will come, and will not tarry." Hebrews 10:37.

From the earliest times the truth of Christ's second coming was believed and taught. For instance, Enoch, Job, Abraham, David and Isaiah all prophesied concerning our Lord's return. Read Jude 14; Job 19:25-27; Hebrews 11:8-16; Psalm 102:16; Isaiah 25:9.

1. How certain is Christ's return?

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:3. Read Hebrews 9:28; Acts 1:9-11.

2. What did Christ tell the scribes and Pharisees about His return?

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matthew 23:39.

3. At His trial what did Christ promise about His return?

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64.

4. What assurance did Jesus give John concerning His return?

He repeats three times the truth of His second coming, "Behold, I come quickly"; "And, behold, I come quickly"; "Surely I come quickly." Revelation 22:7, 12, 20.

This uniform testimony of Christ is enough to convince all that Christ is coming again. There is no doubt here, Jesus will return.

Conclusion

The apostle Paul mentions the return of Christ in his epistles many times. In the New Testament alone there are also a large number of references containing statements attesting to the truth that Christ will return. The apostle admonishes, "Be patient therefore, brethren, unto the coming of the Lord. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

2. WORLD CONDITIONS FORETELL CHRIST'S COMING

It is not a blind faith to believe in Christ's soon return.

The Bible records many omens of His coming. They will occur "in divers places." Matthew 24:7. These signs of Christ's coming will be in evidence in the political, economic, scientific, and religious world thus making it possible for the whole of society to be aware of earth's closing events.

1. When the disciples came to Jesus with the question, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3) what was His answer?

The disciples thought the fall of Jerusalem and the end of the world were simultaneous events. Therefore Christ gave the conditions they could look for which would announce both of these events. We are concerned only with the conditions that foretell Christ's return to earth. The signs of Christ's coming will appear in the sky, on the earth, and in the hearts of men and women.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

2. What three signs were to appear in the sky before the return of Jesus?

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:29, 30.

Other texts to explore are Joel 3:15 and Revelation 6:12, 13. The period of tribulation dates from A. D. 538 until 1798 known as the Dark Ages when there was a union of church and state. There was much persecution during that time. Public persecution ceased in 1773 about 25 years before 1798. Why? This was brought about by the Reformation which gave the Bible and the gospel to the people and the opportunities for religious freedom in America.

3. When did the signs in the heavens occur?

Jesus accurately predicted that "in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

How correct His prediction! The first sign in the sky was to transpire after the days of persecution had ended and yet "in those days" or just before 1798. May 19, 1780, the sun was darkened. This is a record of history. That same night the moon took on the appearance of blood. And as predicted the greatest meteoric shower ever to be recorded in history was observed on the night of November 13, 1833. The heavens seemed ablaze over North America and as far south as Mexico and the island of Jamaica. Men became sober believing the day of judgment had arrived.

4. What were to be the conditions on the earth before Christ's second coming?

Conditions on the earth fall into five categories: political, economic, scientific, religious and physical.

a. What would be the political conditions?

"And ye shall hear of wars and rumours of wars: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." Matthew 24:6, 7. Read also Revelation 11:18 and Joel 3:9-14.

10 The Bible is careful to predict that in the time of anger and preparation for war there would be many efforts toward peace. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:2, 3. Read Jeremiah 6:14.

- b. How does God describe the worldwide economic situation?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." James 5:1-4.

- c. What does the Bible predict concerning scientific discoveries?

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

11 It is interesting that God designed Daniel's prophecies would be sealed until "the time of the end." During that period just before the end simultaneously people would begin to understand the prophecies of Daniel along with discovering great scientific knowledge.

- d. What great signs will there be in the religious world?

Peter said there would be scoffers. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

Paul mentions 19 prevalent sins. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5.

Jesus said there would be a lack of faith and love. "I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

"And because iniquity shall abound, the love of many shall wax cold." Matthew 24:12.

The greatest of all signs of Christ's soon coming is the worldwide proclamation of the Gospel. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

There will be deceptions. "And Jesus answered and said unto them, Take heed that no man deceive you. And many false prophets shall rise, and shall deceive many. For there shall arise false Christ's, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:4, 11, 24.

- e. What can we expect will be taking place in the physical world?

"And there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:7.

Conclusion

In addition to the signs in the sky and on the earth,

men's hearts will be fearful. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. When these world conditions are observed there is the indication that the coming of the Lord is "even at the doors." Read Matthew 24:32-34. Let us heed Christ's admonition to "Watch therefore: for ye know not what hour your Lord doth come." Matthew 24:42.

3. WILL THE WORLD BE CONVERTED?

It is evident that wickedness of all kinds is on the increase. One would have to be blind and deaf or devoid of proper mentality in order not to be aware of world conditions. The world is fast becoming comparable to the prevalent conditions in the time of Noah just before the Flood.

1. What conditions prevailed in the time of Noah?

"And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

2. Prior to Christ's return what conditions can we expect to see?

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

3. Is the world destined to get better or worse?

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

4. What will be the attitude of many towards truth?

"Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Timothy 3:7, 8. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:3, 4.

5. How did Jesus indicate there would be no time prior to Christ's return when the world would be converted?

Read Matthew 24:30; Revelation 6:14-17.

12 The preaching of the gospel is not destined to bring about world conversion. The gospel is preached "for a witness." After the proclamation of truth then Christ returns. Read Matthew 24:14.

Conclusion

The inhabitants of earth in these last days may be divided into two groups. There are those who look for the second advent but they do not expect Christ to put an end to this present world, but to rule it, offering a second chance to the nations. There are those who are looking for the day of the Lord. This is the end of the world, the coming of Christ, a day of destruction. "The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry

there bitterly." Zephaniah 1:14. God help us to be ready for His appearing.

4. HOW CHRIST WILL RETURN (No Secret Rapture)

As to the manner of Christ's coming there can be no doubt. It will not be hidden from the eyes of men. He will be seen by those living on earth. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The Bible emphasises this truth that the Lord will appear openly when He comes.

Col. 3:4	1 Pet. 5:4
1 John 2:28	1 John 3:2
1 Pet. 1:7	1 Tim. 6:14
2 Tim. 4:1	Matt. 24:30

1. How many tribes of earth will see Christ return?

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

☞ Christ does not appear merely to a certain class that may be expecting Him, but rather to every living soul on the earth.

2. What was the testimony of the two angels at His ascension as to the manner in which Christ will return?

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

3. Will both the righteous and the wicked see Christ when He comes?

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Revelation 1:7.

☞ The idea that Christ comes secretly and that His coming becomes known to the rest of mankind only by the absence of the righteous is untrue. In order for those who pierced Christ to see Him return there will be a special resurrection to make this possible.

4. Will Christ come in silence?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

5. How did Christ illustrate the visibility of His return?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

Conclusion

Jesus looked ahead through the centuries and knew that some would be deceived as to the manner of His coming. Therefore, He uttered this warning. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matthew 24:23-

26. Since we know the manner of His coming we can look for Him. "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:28.

5. WHY CHRIST MUST COME

The second coming of Christ is an important teaching of the Scriptures. Why must Christ return? The reason for His return is ninefold.

1. For whom is Christ coming?

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John 14:1-3.

☞ When Christ left this earth He went to prepare a place so all His people might someday dwell together. When the preparation is complete and He returns then His people will be gathered by the angels. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matthew 24:31.

2. When Christ comes, what will He do for the saints sleeping in death?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

3. Because some of God's people will be alive, never having tasted death, at the coming of the Lord what will Christ do?

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

☞ Both the resurrected and the living righteous will be given immortality at the coming of the Lord. "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

4. What is another purpose of Christ's coming?

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Timothy 4:1.

5. How are the righteous rewarded at Christ's second coming?


"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews 9:28. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel 7:27.

6. At His coming what does He do to the wicked?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8. "And the nations were angry, and thy wrath is come, and the time of the

dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

7. What does His coming have to do with this earth?


 Christ has purchased the earth and it is His intention to bring it back to its original beauty.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

"The righteous shall inherit the land, and dwell therein for ever." Psalm 37:29.

8. What is God's plan relative to all things lost through sin?

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:20, 21.

 The last two chapters of the Bible presents a picture of the restored earth with the redeemed upon it. The return of Christ prepares the way for the establishment of their new earth which God's people will occupy throughout eternity. "Blessed are the meek: for they shall inherit the earth."

9. What is Christ's position when He returns?

"And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nation: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19:11-16.

Conclusion

The kingdom over which will rule will endure forever, and in the days of these kings shall the god of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Daniel 2:44. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" Luke 1:33. Since all these wonderful things will be worked out by the coming of Christ it is truly a blessed hope. We cannot help but cry out, "Even so, come, Lord Jesus."

6. WHY A RESURRECTION?

A hope in the resurrection has been the belief of man from earliest times. Without a resurrection there would be no future life. The book of Job is the oldest book of the bible. The author of this book represents Job both asking and answering a question concerning a future life. He says, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:14,15. Job recognized that the hope of a resurrection depended on the return of Christ to earth the second time "at the latter day." "For I know that my redeemer liveth, and that he shall stand at

the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." Job 19:25-27.

1. When did David expect to have God's likeness?

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalm 17:15.

2. What has God promised His sleeping saints?

"For thou shalt be recompensed at the resurrection of the just." Luke 14:14, last part.

3. Who is the Christian's hope?


"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25, 26. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Revelation 1:18.

4. How many resurrections does Christ mention? What are they called?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection damnation." John 5:28, 29. Read Acts 24:15.


5. How important is the resurrection?

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Corinthians 15:12-19.

 The hope of the believer's resurrection is based on Christ's resurrection. The two are linked together. The resurrection of Christ is the most important event ever to have taken place. If this great truth could be overturned then all other truth would be valueless.


6. What are the characteristics of those who come forth in the first resurrection?

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Revelation 20:6.

 When the righteous dead are resurrected to life they become priests of God and reign with Christ for one thousand years. This is in fulfillment of Christ's promise "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Revelation 3:21.

7. What event marks the time for the first resurrection?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

 Paul is careful to point out that all the righteous go to be with Christ at the same time. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent precede, margin them which are asleep." 1 Thessalonians 4:15. All, the resurrected

righteous dead together with the living saints, "meet the Lord in the air" at the same time. Read 1 Thessalonians 4:17.

Conclusion

God wants us to understand what can be expected concerning the righteous who are asleep in death awaiting the call of the lifegiver at the coming of the Lord. We need not sorrow as others. The basis for our hope and comfort is the resurrection. Read 1 Thessalonians 4:13, 14.

What a wonderful prospect! Incorruption, glory, power, immortality all this at the resurrection. Read 1 Corinthians 15:42-44, 51-53. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abiding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Corinthians 15:58.

7. CHRIST'S COMING VS. THE MILLENNIUM

The millennium can never begin until Christ returns to receive His people unto Himself. The term millennium is nowhere found in the Bible. It is derived from two Latin words: *Mille* means one thousand. *Annus* means year. Therefore the term millennium means one thousand years. Some have the idea that the millennium will be a thousand years of peace and prosperity on the earth. This is not the Bible teaching. Satan is doing all in his power to persuade people to believe what is wrong is right relative to the millennium. He even transforms himself into an "angel of light" and he has those who help him in spreading his deceptions. Read 2 Corinthians 11:14, 15.

1. What events take place at the beginning of the millennium?

The answer to this question is in five parts.

a. Christ comes.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thessalonians 4:15, 16.

b. The righteous dead come to life in the first resurrection.

"The dead in Christ shall rise first." 1 Thessalonians 4:16.

"Blessed and holy is he that hath part in the first resurrection." Revelation 20:6.

c. The living wicked slain.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thessalonians 2:8. Read Isaiah 11:4.

"A noise shall come even to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the LORD. Thus saith the LORD of hosts, behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:31-33

d. All the righteous taken to heaven.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. Read John 14:1-3. Read also Revelation 7:9, 10 where John pictures the redeemed standing before the throne in heaven.

e. Satan is bound.

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Revelation 20:1-3.

Satan is bound by circumstances. The righteous have been taken to be with Christ, and the wicked have been slain. The earth has been emptied of its inhabitants. Jeremiah declared "I beheld, and, lo, there was no man." Jeremiah 4:25. The Jeremiah prophecies (25:31-33, 4:25) have a primary application with regards to Judah. But all such day of judgment prophecies are types of the trial and ultimate day of the Lord. What is true of one is true in principle of the latter.

The term "bottomless pit" comes from the Greek word *abussos* from which we get "abyss." Everything will be in a state of chaos.

2. What are some definite facts which mark the millennium?

a. The earth is desolate.

"I beheld the earth, and, lo, it was without form, and void; . . . The whole land shall be desolate." Jeremiah 4:23-27.

b. The righteous will be in heaven engaged in a work of judgment.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Revelation 20:4.

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Corinthians 6:1-3.

Why have a judgment after all cases have been decided? At the coming of Christ He takes His people with Him to heaven. The wicked will not live until after the 1000 years have expired. They will be resurrected to receive their punishment of the second death. Should you discover that a loved one is not in heaven during the millennium you can find the reason for this by looking over the records. God has allotted a thousand years to the judgment of the wicked. He is careful to take no chance of leaving one doubt in any mind about His work in behalf of man. When the wicked receive their punishment it will be recognized by all that their punishment is deserved and God is just. During the one thousand years as the righteous sit in judgment they will learn of every effort put forth to save every person.

3. What definite events mark the close of the millennium?

The answer to this question is in six parts in the

sequence in which the events transpire.

- a. The wicked are resurrected.
"But the rest of the dead lived not again until the thousand years were finished." Revelation 20:5. (These are the wicked because the righteous were resurrected one thousand years before this.)
- b. Satan is loosed.
"And when the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20:7. (The devil will be free to continue his nefarious work of deception among the wicked who have come to life.)
- c. The New Jerusalem comes down from heaven.
"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Revelation 21:2
- d. Satan gathers the wicked around the city for battle.
"And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city" Revelation 20:8, 9.
- e. The wicked are destroyed.
"And fire came down from God out of heaven, and devoured them." Revelation 20:9, last part.
When a person or thing is said to be devoured total destruction is pictured. This is the picture presented in Malachi 4:1, 3.
- f. A new earth will be created.
"... Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." 2 Peter 3:10-14. Read also Revelation 21:1-5.

Conclusion

Jesus promised, "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. He quoted this from Psalm 37:11. Paul put the same thought in these words: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

To enter the New Jerusalem and the new earth, what characteristic will all possess? Read the answer in Revelation 22:14 and Matthew 7:21-23. According to Revelation 21:27 the names of the redeemed will be recorded in "the Lamb's book of life." All who live with God forever will be men and women of faith and obedience. Read Hebrews 11:8-10, 13-16.

To inherit everlasting life one must be willing to forsake all. Read Matthew 19:17, 27-29.

8. PREPARATION FOR CHRIST'S RETURN

Since Christ will return for His people it is important to be prepared. Peter says, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and

blameless." 2 Peter 3:10-14.

1. What did Jesus tell His disciples to do in order to be prepared?

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36. Read 1 Thessalonians 5:1-6.

2. What experience is essential to enter the kingdom of God?

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

Just as it is important to have a new heart by accepting Jesus, Christ also emphasized that a person should be baptized to indicate publicly the work of grace already wrought inwardly by the Holy Spirit.

3. To be like Jesus, what is necessary?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

4. To be prepared for the coming of the Lord, where must a person abide?

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John 2:28. Read Jude 24.

5. Whom can we expect before Christ returns?

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5, 6.

The Bible speaks of the coming of Elijah during three different periods of time: in the time of the kingdom of Israel, in the days of John the Baptist, and just before the second advent of Christ. In the days of John the Baptist Christ said that the ministry of John was a fulfillment of Malachi's prediction (Matthew 17:10-13). John was not the reincarnation of Elijah in person but he did proclaim the same message which Elijah proclaimed (John 1:19-21, 23 and Luke 1:13-17). And before Christ returns it is the proclamation of the message of Elijah which prepares men and women for the coming of the Lord. This is a message of reformation calling mankind back to the commandments of God and the faith of Jesus.

Conclusion

When Jesus returns to earth those ready will welcome Him by saying, "Lo, this is our God; we have waited for him, and he will save us." Isaiah 25:9. The unprepared will be afraid and will cry unto the rocks and mountains saying, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Revelation 6:16, 17.

STEWARDSHIP

1. MAN AS A STEWARD

A steward is a person who is manager of another's goods. With such responsibility there always comes a day of reckoning. Sooner or later the time arrives when the steward will be called upon to render a personal accounting.

1. Over what was man given dominion after the creation of all things?

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26.

2. Did the world belong to man?

God says, "The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1.

The Lord entrusted the management of things on the earth to man. "And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it." Genesis 2:15. Read Psalm 115:16; Genesis 1:28.

3. What portion of the Garden of Eden did God reserve for Himself?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17.

This tree of the knowledge of good and evil became the test of man's acknowledgment of God's ownership of all things.

4. When Adam and Eve failed (Genesis 3:6) what did God do?

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:24.

5. When the day of reckoning came what questions were asked?

"Where art thou? . . . Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? . . . What is this that thou hast done?" Genesis 3:9-13.

Conclusion

Unfaithfulness on the part of man was sin. However, God promised to redeem fallen man. Read Genesis 3:15. God pronounced judgment on the devil and predicted the coming of One to deliver man from sin. What does God require of us as stewards today? Our question should be: "What shall I render unto the LORD for all his benefits toward me?" Psalm 116:12.

2. STEWARDSHIP OF TALENTS

After Christ had revealed some of the signs of His return He told His disciples to watch and be ready. What is involved in watching for Christ's coming? Jesus gave His parable of the talents to answer this question. It is evident that Jesus intended that the time of waiting be spent in diligent labor.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered

unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Matthew 25:14, 15.

1. What two things have been given to God's servants?

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

2. How did the master's servants make use of their authority and talents?

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." Matthew 25:16-18.

The talents of money in the parable represent the abilities God entrusts with each one of us and they are to be used in glorifying God and in blessing our fellowmen.

3. What talents has Christ entrusted to His church through the Holy Spirit?

"For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Corinthians 12:8-11.

Some abilities are inherited - a natural bent for some things - other abilities are acquired through training. Some abilities are supernatural endowments of the Holy Spirit. Since we live and move and have our being in God (Acts 17:28), in a very real sense our abilities have been given us of God. The particular abilities listed in this text are supernatural endowments.

4. Upon what basis does God expect returns?

"For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:48, last part.

God has bestowed talents to each of His servants. It should be no concern of ours as to how many talents God has given us. We should, however, ask, What am I doing with the talents which I have received?

5. What did the master say to the man who hid his talent?

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." Matthew 25:26, 27.

6. What words of commendation were spoken to the servant who had used his talents?

"His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Matthew 25:21.

Conclusion

When God gives a talent to be used He gives His


servant full responsibility. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19:13. However, with the responsibility the master will one day expect the steward to give an account. "After a long time the lord of those servants cometh, and reckoneth with them." Matthew 25:19. "And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward." Luke 16:1, 2. Let us ask God to help us to be faithful in our stewardship.

3. STEWARDSHIP OF TIME

Time is a talent given to every person. All are given the same amount of time—24 hours in a day. We are admonished to redeem time. But how can this be? Paul says, "Walk in wisdom toward them that are without, redeeming the time." Colossians 4:5. There is no way to call back even one moment of time. Therefore, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Ephesians 5:15, 16. It is our duty as stewards to make the most of the time remaining by seeking constantly to do God's will.

1. What is it time to do now?

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you." Hosea 10:12.

 The ancient prophet expresses a universal truth. It is always present duty to seek God. Read 2 Corinthians 6:2.

2. Should there be concern on our part as to our spiritual condition at the present time? If so, why?

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." Romans 13:11.


3. Approximately how much time does God give us?

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." Psalm 90:10.

"Remember how short my time is." Psalm 89:47.

4. What is our spiritual work during the time allotted to us?

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:20.

 As we sow the gospel seed in our time it is encouraging to know that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:5, 6.

5. When should we do our work for God?


"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

6. How much time to earn a living does God give us each week?

"Six days may work be done; but in the seventh is the sabbath of rest, work to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death." Exodus 31:15.


7. Does it make any difference what is done on the seventh day?

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Isaiah 58:13, 14.

 While it is true the Sabbath was made for man yet it must also be remembered that Christ is the Lord of the Sabbath day. Read Luke 6:5. "The seventh day is the sabbath of the LORD thy God." Exodus 20:10. Since this is true, God has the right to tell us how to observe His day to our benefit.

8. As a faithful steward of time, what three things ought I to do now?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3.

 Living in the time when Christ will soon appear it is important to improve our time by reading God's Word, listening to God's Word proclaimed, and then conforming our lives to what He says.

Conclusion

It seems that there is "a time to every purpose under heaven." Read Ecclesiastes 3:1-8. Man often struts and shouts as if he were master. Man is steward over the things entrusted to him by God. Never forget it - God is the time-keeper. The above verses in Ecclesiastes are God's time bill which indicates times of change, of direction, and of progress. As stewards of God it is up to us to be faithful at every time in the discharging of our responsibilities. The great thing is to know the time and to say the right thing at the right moment.

4. STEWARDSHIP OF MONEY

The stewardship of money involves God's claim upon our finances. Let us inquire, "What shall I render unto the LORD for all his benefits toward me?" Psalm 116:12. The spirit of giving is the spirit of heaven. Read John 3:16. No selfish person will ever enter heaven. There are three kinds of givers—the flint, the sponge, and the honeycomb. You must hammer the flint to get chips and sparks only. You must squeeze the sponge to get water. But the honeycomb just overflows with its own sweetness. Let us determine not to be like the flint, stingy and hard, nor like the sponge, which must be pressed to give. We ought to be like the honeycomb, for the Bible says, "God loveth a cheerful giver." 2 Corinthians 9:7.

1. By whose power is wealth obtained?

"But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day." Deuteronomy 8:18. Read Proverbs 10:22.

2. How much belongs to God?

"The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein." Psalm 24:1. Read also Psalm 100:3; 50:10, 11; Haggai 2:8.

3. How much of our income is holy unto the Lord?

"And all the title of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD. . . . And concerning the title of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD." Leviticus

27:30, 32. Read Genesis 14:20; Hebrews 7:2, 4.

✎ What is a tithe? The Bible says Abram pursued the kings who had plundered Sodom and Gomorrah. When he returned, the Bible indicates he gave tithes of all (Genesis 14:19, 20). In Hebrews 7:2, 4 it is explained that he gave a tenth.

4. Out of what portion of the income is the tithe to be taken?

"Honour the LORD with thy substance, and with the firstfruits of all thine increase." Proverbs 3:9.

✎ Some have felt they do not have to tithe because it takes all they make to pay their bills. That is a mistake. When the tithe is given to God first, the nine-tenths will be blessed of God. Read Proverbs 3:10.

5. In addition to the tithe what else does God require?

"Give unto the LORD the glory due unto his name: bring an offering, and come into his courts." Psalm 96:8.

✎ An offering is no certain amount. The offering is given according as God has prospered. Read 1 Corinthians 16:2; 2 Corinthians 8:12; 9:7. We owe God the tithe. The offering is given to God out of the portion He gives us. In tithing we fulfill a duty, whereas, in giving an offering we show our appreciation for God's many blessings.

6. What blessing is pronounced on those who are faithful in returning to God that which is His?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts." Malachi 3:10, 11.

7. What can those expect who are unfaithful in tithes and offerings?

"Ye are cursed with a curse: for ye have robbed me, even this whole nation." Malachi 3:9. Read Haggai 1:5-11.

8. For what was the tithe to be used?

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18:21.

9. Should the ministry be supported from the tithe today?

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Corinthians 9:13, 14.

10. Did Jesus endorse the tithing system?

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matthew 23:23.

11. Where should we put our tithe?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

✎ The storehouse means the treasures of God's church. Read Nehemiah 13:12. It is the duty of the treasurer to distribute the

tithe to support God's ministers. Read Nehemiah 13:13.

Conclusion

In nature some things multiply by dividing. Some cells increase by splitting. Plants multiply only when the seeds are sown liberally. A farmer who sows sparingly reaps sparingly. It is the same in God's kingdom. We should tithe our income because we love God and in acknowledgment of God's ownership of all things. We are dependent upon God for all our blessings, and He bestows them in numberless ways.

5. STEWARDSHIP OF THE BODY

The Bible has much to say about healthful living. Sometimes man reasons that the care of the human body is strictly up to him. No one has the right to tell him what to do regarding the care of his body. This reasoning is wrong on at least two counts. First, God created man in His own image. Read Genesis 1:26, 27. Second, as stewards over our bodies we are to glorify God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

1. What is God's desire for His children?

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

✎ God promised His people, "I will take sickness away from the midst of thee." Exodus 23:25. God promised not to allow disease to afflict His people provided they would keep all His commandments. Read Exodus 15:26.

2. In what ways are we to glorify God?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

3. How serious a matter is it to disregard the proper care of the body?

In John, Chapter 5, is the account of a cripple at the pool of Bethesda. He had been in that condition for thirty-eight years. The abuse of his health, which had led to his condition, was considered to be sin by Jesus (John 5:14). Breaking physical or moral law is sin against the Creator.

4. How are our bodies to be presented to God?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

5. What was the original diet prescribed for man?

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:29.

6. Why did God place restrictions on the diet of His people?

"For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. Thou shalt not eat any abominable thing." Deuteronomy 14:2, 3.

7. What particular animal does God say is unfit for food?

"And the swine, because it divideth the hoof, yet

cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase." Deuteronomy 14:8. Read Leviticus 11:7, 8.

13. There are two whole chapters, Leviticus 11 and Deuteronomy 14, devoted entirely to giving a list of clean and unclean animals. Read Mark 5:1-13 where it is evident Jesus did not regard swine as fit for food. Based on gathering up the leftovers when He fed the five thousand (Mark 6:38-44) and when He fed the four thousand (Mark 8:5-9) if the herd of 2,000 swine had been fit for food He would not have permitted their destruction.

8. What was the meaning of the sheet with all kinds of animals which was let down from heaven in Peter's vision?

"And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. . . . Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. . . . When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 10:28, 34, 35; 11:18.

13. God was not trying to show Peter that all kinds of animals and creeping things are good for food but rather that the Gentiles were not to be regarded as unclean and unfit to receive the gospel.

9. What can those expect who persist in eating swine's flesh until Jesus comes?

"For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD." Isaiah 66:15-17.

13. Such judgments of God foretold to come upon His sinning ancient people, clearly indicate what His judgment will be on similar sins in the ultimate day of the Lord.

10. What counsel does God give concerning the use of intoxicating drinks?

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Proverbs 23:31, 32. Read also Proverbs 20:1.

11. Should a Christian use tobacco?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. Read Romans 12:1.

13. It is today a recognized fact that tobacco is harmful to the human body. With our knowledge no one can smoke, chew, dip, drink, use drugs for kicks, etc. to the glory of God. Hence, the Christian abstains from taking any thing harmful into his body, and uses only the good in moderation.

Conclusion

Since God made man He knows what is best for Him. He gave man permission to eat such animals as deer, sheep, cows or any animal with a split hoof and which also chews the cud. The eating of squirrel, rabbits and hogs is not permitted. Fish which have fins and scales are good for food, but eels, catfish, lobsters, crabs, oysters, and clams are unfit for food. No general rule is given to distinguish between clean and unclean birds. In Leviticus 1 a list of twenty birds is mentioned as being prohibited. Some fowl considered clean are the dove, partridge,

quail, chicken, turkey, etc. Read Leviticus 11 and Deuteronomy 14. Daniel set a good example for us in eating and drinking. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1:8.

6. STEWARDSHIP IN EVERYDAY LIVING

Stewardship in everyday living is a big job. It involves a complete transformation of man's life. The only way this is possible is to heed God's request, "My son, give me thine heart, and let thine eyes observe my ways." Proverbs 23:26. It is when Christ dwells in the heart by faith that a person's thoughts and various habits of life will be brought into conformity to the standards as set forth in the Scriptures.

1. What is the divine rule God has given to regulate all that the Christian will do, hear, see, read, say, or think?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4:8. Read Matthew 7:12.

2. What standard has God given to guide in marriage?

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Corinthians 6:14.

3. For how long should the marriage be binding?

"And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matthew 19:4-6.

13. Read what Jesus said about divorce in Matthew 19:3-9 and Matthew 5:32.

4. What is to be the Christian's relationship to the world?

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Corinthians 6:17. Read 1 John 2:15-17.

5. What principles are to guide us in the music we sing and listen to?

"It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." Psalm 92:1-3.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.

"Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms." James 5:13.

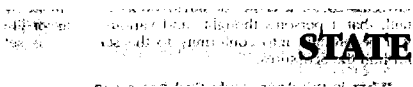
6. What principles has God given regarding adornment?

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not

with broided hair, or gold, or pearls, or costly array." 1 Timothy 2:9.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

☞ Voluptuous dressing was quite generally associated with forgetting God. Read Hosea 2:13. Failing to live by the Bible principles of dress fosters pride and rebellion against the Lord and His will. Read Isaiah 3:16-26. At Padanarain Jacob became involved in pride and idolatry. When he prepared to return to God, all of the old relics were discarded. Read Genesis 35:24.



STATE OF MAN

1. MAN'S NATURE

The Bible nowhere teaches that man has immortality in himself. It teaches that man is mortal. God made man to live but it was never His purpose that man should live if he chose to sin. God told man, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. The margin says, "dying thou shalt die." When man sinned he began to die.

1. Does anyone have immortality, if so, who?

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." 1 Timothy 6:13-16.

☞ This is a bold, clear, unequivocal statement that God "only hath immortality." This establishes also that mankind does not have immortality.

2. What relationship should men sustain to immortality?

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Romans 2:5-7.

3. What is the source of immortality?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.

☞ Man would have perished had it not been for God's love. Christ was willing to give His life and God was willing to give His Son. Read John 3:16. Therefore man can receive immortality through an acceptance of the gospel.

4. If a person accepts the gospel, when can he expect to be given immortality?

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall

While in Egypt among idolaters the Israelites had put on many ornaments. At Mt. Horeb God commanded them to put off their ornaments. Read Exodus 33:5, 6.

Conclusion

A person cannot afford to live contrary to the Word of God. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Colossians 3:16, 17.

sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

5. What does the Bible say about man's life?

- Man is said to be "mortal" (Job 4:17). Read Romans 6:12; 8:11; 2 Corinthians 4:11.
 - Man's life "is even a vapour, that appeareth for a little time, and then vanisheth away." James 4:14, last part.
 - Man's life is a "wind" (Job 7:7). Read Psalm 78:39.
 - Man's life is transitory and perishable. Read Luke 13:2, 3; John 3:16; Romans 2:12; 1 Corinthians 15:17, 18; Philippians 3:19; 2 Thessalonians 1:9.
- The devil was the first to teach that man is immortal! The serpent said unto the woman, "Ye shall not surely die." Genesis 3:4. The serpent is referred to as the devil in Revelation 12:9. Speaking of the devil, Christ said, "He is a liar" and the father of lies (John 8:44, last part).

2. WHERE ARE THE DEAD?

The Bible speaks clearly regarding death and the state of those who have passed into its embrace. What is death? If God doesn't tell us, we will never know. Let us analyze God's answer. Thirty five centuries ago God's man, living in the land of Uz, ancient Arabia, realized that a tree could be cut down, yet the old root could sprout again. But when man dies, then asks Job, "Where is he?" (Job 14:7-10).

1. Out of what did God make man?

"And the LORD God formed man of the dust of the ground." Genesis 2:7, first part.

2. When God "breathed into his nostrils the breath of life" what did man become?


"And man became a living soul." Genesis 2:7, last part.

☞ Immediately the brain leaped into action. The heart began to beat and blood flowed through man's veins. Consciousness was produced. How did it come about? It was not in the dust of the ground or the body, and it was not in the breath of life. Consciousness was produced as a result of the union of the breath of life with the dust of the ground, the human body. Consciousness depends entirely upon a union of the breath with the body.

3. When the process is reversed what becomes of

man's consciousness?

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Ecclesiastes 12:7.

 The spirit which returns to God is "the breath which God gave him." Job 27:3, margin. So man's breath, that is, the life principle, is withdrawn and the body is dissolved into dust. The heart no longer beats. The brain does not function. The blood no longer flows. What has become of man's consciousness? It is gone. David says, "Thou sendest forth thy spirit [breath], they are created . . . thou takest away their breath, they die, and return to their dust." Psalm 104:30, first part, 29, last part.

4. Does the intelligent, thinking part of man live somewhere after death?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4.

5. How much does a dead person know?


"For the living know that they shall die; but the dead know not anything." Ecclesiastes 9:5, first part.

6. Do the righteous who die praise the Lord in death?

"The dead praise not the LORD, neither any that go down into silence." Psalm 115:17. Read Psalm 6:5; 88:10-12.


7. Where did Jesus say the dead would be when His voice shall call them?

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

 Job understood that he would await the call of the lifegiver in the grave. Read Job 17:13.


8. What is man's condition while in the grave?

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thessalonians 4:13.

 Read John 11:11-14 concerning the death of Lazarus. Jesus used the terms "sleep" and "death" interchangeably. During his death (four days) he had not gone to heaven, hell, or purgatory. When Jesus resurrected him to life He didn't call him up from hell or down from heaven. He simply said, "Lazarus, come forth." John 11:43, last part.

8. Where did Job expect to go when he died?

"As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" Job 14:11-13.

 Job had hope of living again when the resurrection would take place (Job 14:14, 15). And he expected to see God in his flesh. Read Job 19:23-27. The resurrection is man's only hope of escape from the grave (1 Corinthians 15:16-22).

Conclusion

In his sermon on the Day of Pentecost Peter declared that David had not gone to heaven at his death, but was resting in his grave. Read Acts 2:34, 29. While we live let us prepare to meet Christ at His second coming. This was Paul's hope. Read 2 Timothy 4:6-8. It can be our hope too.

3. WHAT IS THE SOUL?

There are those who believe that the soul is neither


matter nor visible, but it has mentality and is the immortal part of man. The popular idea is that the soul can see, hear, love, hate; it can remember past events and in some cases predict future events. It is supposed to leave the body at death and go to either heaven or hell, according to the kind of life the individual has lived.

Go over all the parts of man in any book of physiology or anatomy and you will discover there is nothing labeled a soul. We are all supposed to have one, but no one knows exactly what it is.

1. What is the Bible meaning of the term soul?


Three Hebrew words in the Old Testament and one Greek word in the New Testament are rendered soul. They are:

- Neshamah is translated once in Isaiah 57:16, last part, "The souls which I have made."
- Nedibah is translated once in Job 30:15, second part, "They pursue my soul as the wind."
- Nephesh is the only other word in the Old Testament sometimes translated soul. It appears 752 times and is translated by forty three other words.
- Psuche is the corresponding Greek word in the New Testament which occurs 105 times and is translated by six different words.


 The Bible definition for soul is varied. In some places it speaks of the soul as the life of the individual; in other places as the living person; in still other verses soul refers to an animal. The soul may refer to the affection or love of an individual, the dead body of a person, or the spirit of man. But nowhere does the Bible use the term to indicate an entity or personality that can live an immortal existence apart from the body.

2. Did God give man an immortal soul at creation?

"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

 Sometimes the term soul may refer to the entire person, or the natural life of man, or it may refer to the mind. In Exodus 16:16 soul and person are used interchangeably. For "persons" the margin says "souls." It was the union of the breath of life or life principle with the dust that produced the first living person.

3. What is the difference between men and animals?

 God fashioned man with His own hands whereas the animals were created by the Word of His mouth. Man was given a mind that could think and reason and comprehend God. The animals were not given such reasoning and comprehensive ability.

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Psalm 139:14. If man had no mind he would not know right. It is the mind of man that knows right. Read Deuteronomy 11:18 and Psalm 103:1. It is with the mind we remember. Without a mind we could never praise God.

4. What is the soul capable of doing?

- It is the director of man's actions. Compare Psalm 119:167 with Romans 7:25. One text mentions the soul as the agency of obedience, the other calls this agency the mind.
- Man's soul takes counsel (Psalm 13:2).
- It refuses things (Job 6:7).
- It can be grieved (Job 30:25).
- It feels bitterness of sorrow (Job 10:1; Mark 14:33, 34).
- It is satisfied with good things (Psalm 63:5).

 These are all functions of the mind.

5. Of how many divisions of man does the Bible speak?

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matthew 10:28. Read Romans 8:10; 1 Corinthians 5:3; 7:34.

Generally, in the Bible there is mention of either body and soul or body and spirit. Paul, in 1 Thessalonians 5:23, combines these ideas and emphasizes that no part of man is to be shut out of the experience of sanctification. Man is a complete whole. Never does the Bible speak of a conscious entity able to exist apart from man.

6. Can a soul die?

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezekiel 18:4. Read James 5:20; Job 7:15.

7. Did Cain kill the real Abel or only a body in which he lived?

"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground." Genesis 4:8-10.

The Lord did not say, "Abel has come to heaven to tell Me that you have murdered him"; but He did say, "The voice of thy brother's blood crieth unto me from the ground." Paul affirms in Hebrews 11:4 that Abel is dead.

8. How long did Adam live?

"And all the days that Adam lived were nine hundred and thirty years: and he died." Genesis 5:5.

The validity of this record of Adam's death proves that Satan lied when he said Adam would not die if he ate of the forbidden fruit (Genesis 3:4) and that Jesus told the truth about Satan when He said, "He is a liar, and the father of it." John 8:44, last part. We must not defend Satan in his noted lie by affirming that Adam was an immortal soul that did not and could not die.

9. Were those outside Noah's ark more alive than those on the inside?

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Genesis 7:21-23.

It is clear that "both man, and cattle, and the creeping things, and the fowl of the heaven; . . . were destroyed." Here the same terms are applied to the men as to the animals. There is not the least indication that some part of each person continued alive, any more than of each beast. "As the one dieth, so dieth the other; yea, they have all one breath." Ecclesiastes 3:19, second part.

Conclusion

The time is coming when those who are dead will live again. Read Job 14:14, 15. Man will be given immortality at the resurrection. Read 1 Corinthians 15:51-53. Accept Christ as your Saviour and eternal life is yours (Romans 6:23).

4. CAN THE DEAD COMMUNICATE WITH THE LIVING?

The theory that it is possible for those living to

communicate with those who are dead is known as spiritism. This is not Bible terminology. Adherents to this belief accept the natural immortality of man as basic. If the communication lines are forever open between the living and the dead then it would be incorrect to speak of a person dying. But death is the opposite of life. The difference between life and death is man's relationship to knowledge. Solomon declares, "For the living know that they shall die: but the dead know not anything." Ecclesiastes 9:5, first part.

1. Who was the first spirit medium?

"Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1.

2. For what purpose was the first medium used?

"The serpent beguiled Eve through his subtilty." 2 Corinthians 11:3, first part.

From that day the result of every medium's spirit contacts has been to deceive. Satan gained control of the serpent. He made it appear the serpent was speaking. Eve thought she was talking with the serpent when in reality she was talking with the devil himself. He is referred to as "that old serpent, called the Devil, and Satan, which deceiveth the whole world." Revelation 12:9, first part.

3. What basic lie did the serpent tell Eve?

"And the serpent said unto the woman, Ye shall not surely die." Genesis 3:4.

When the devil was able to get Adam and Eve to act upon his lie, the opposite to God's truth, "He was," as Jesus states, "a murderer from the beginning, and abode not in the truth . . . for he is a liar, and the father of it." John 8:44, last part.

4. What kind of occult and forbidden mysteries did Moses warn against?

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire: or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee." Deuteronomy 18:10-12. Both spirit mediums and those who consulted them were executed in Israel (Leviticus 20:6, 27).

5. When King Saul went to the witch of Endor did he see and talk with Samuel the prophet?

The Lord had already refused to communicate with King Saul. Read 1 Samuel 28:6. Notice that Saul asked "counsel of one that had a familiar spirit, to inquire of it, and inquired not of the LORD." 1 Chronicles 10:13, last part, 14, first part.

6. Do the dead ever return to their homes after death to either haunt or bring comfort?

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7:9, 10.

7. What condition makes it impossible for the living to talk to those who are dead?

They are asleep and totally unconscious. Read Ecclesiastes 9:5, 6, 10; Job 34:14, 15.

8. What will be a cause of last-day apostasy?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1

These spirits and their mediums are seducing spirits. They are bent on deception. They cause people to depart from the faith and they proclaim doctrines of devils. They are miracle working spirits. Their supernatural manifestations implement their deceptions and give them plausibility. Read Matthew 7:22, 23; 24:24; 2 Thessalonians 2:9; Revelation 13:13, 14; 16:13, 14.

Conclusion

The death of man is the creation of man in reverse. When man was created he was made out of the dust. After he was formed God put into man the breath of life. Man was not conscious, he could not think, he could not move until God made him live by breathing into his nostrils the breath of life. So when death comes man's "breath goeth forth," he ceases to think, he cannot move, he is totally unconscious, his body will return to the dust from whence it came. And just as the Bible says, in death man will "sleep the sleep of death." Psalm 13:3. And because it is a "perpetual sleep" (Jeremiah 51:39) until the resurrection (John 5:28, 29) there is no communication between the dead and the living.

5. WHERE IS HELL?

There are a number of beliefs about hell. Some people believe God is too merciful to punish anyone. Others believe that the wicked will be sent to hell where they will continue to burn throughout eternity. And there are those who believe the wicked will be completely annihilated and blotted out of existence in hell.

1. Will sinners be punished?

"Though hand join in hand, the wicked shall not be unpunished." Proverbs 11:21, first part.

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." Isaiah 13:11.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

2. Did Christ teach the casting of the wicked into hell fire?

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matthew 5:29.

3. Where will the wicked be punished?

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11:31.

Peter's testimony on this point is very definite: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

4. What effect will the final punishment have upon the wicked?

"Sin, when it is finished, bringeth forth death." James 1:15, last part. Read Romans 6:23, first part.

This death is the second death. It is the death described by John, when he says, "Fire came down from God out of heaven, and devoured them." Revelation 20:9, last part. This will take place after the second resurrection at the end of the thousand years.

5. How complete will be the death of the wicked?

a. Wicked shall be destroyed.

Psalm 145:20

Psalm 101:8

Proverbs 10:29

Philippians 3:19

Psalm 37:38

Psalm 92:7

Proverbs 13:13

b. They shall perish.

Psalm 37:20

Proverbs 19:9

Luke 13:3

c. Wicked will be burned up.

Matthew 3:12

Matthew 13:30

d. They will be consumed.

Isaiah 1:28

e. Wicked will be devoured.

Psalm 21:9

Revelation 20:9

f. They shall be cut off from the earth.

Psalm 37:2, 9, 22, 28, 34, 38

Isaiah 33:12

g. The wicked will go into perdition or utter ruin.

Hebrews 10:39

1 Timothy 6:9

2 Thess. 1:9

2 Thess. 2:10

2 Peter 2:12

Hebrews 6:8

Malachi 4:1, 3

Psalm 37:20

Hebrews 10:27

Proverbs 2:22

2 Peter 3:7

6. Where will the wicked come to their end?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." Malachi 4:1, 3.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:7-9.

This is in harmony with what Peter says in 2 Peter 3:9-12 where he speaks about the earth being burned up. He then mentions a new heaven and a new earth in Verse 13. Here is a plain statement that the punishment of the wicked will be administered upon the earth. "And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isaiah 24:21.

7. Are the wicked being punished in hell fire now?

No. There is coming a day when this will take place. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. It is reasonable that men should be judged before punishment.

8. What determines when people will be judged?


"Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31.

The world was not judged before Christ rose from the dead and it has not been judged yet. The final day of executive judgment is yet future; it will take place at the close of the millennium, 1,000 years after the second advent of Christ. Read Revelation 20:11-15; 2 Peter 3:7.

9. What part of man will be cast into hell fire?

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee

to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." Mark 9:43-48.

 The whole body, that is, the entire person, will be cast into hell. Read Matthew 5:30.

10. How long will the wicked burn?


The lake of fire into which the wicked are cast is the same fire that burns and purifies the earth. This settles the question about the fire burning for eternity, for God will create the earth anew for the redeemed. Read 2 Peter 3:13; Matthew 5:5.

11. Since hell fire cannot be quenched does this mean the fire will always burn?

No. Anciently God said He would kindle a fire in Jerusalem "and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:27, last part. Read 2 Chronicles 36:19-21 which is an account of the fulfillment of Jeremiah 17:27. Jerusalem is not burning now. "Unquenchable" is a fire that cannot be put out. Unquenchable fire always goes out when what is burning has been destroyed.

12. What is the meaning of everlasting fire?


"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41.

 This does not say the wicked are everlasting nor that the fire will burn throughout eternity. Jude says, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Verse 7.

The fire that destroyed Sodom and Gomorrah is not burning today. The Dead Sea is where those cities once stood. Peter tells how the fire reduced those cities to ashes and overthrew them. Read 2 Peter 2:6.

13. What is the meaning of forever in these texts?

Read Revelation 14:10, 11; 20:10.

 John is talking about the torment of the worshipers of the beast in a lake of fire and brimstone. The expression "for ever and ever" in the Greek means unto ages of ages. This expression is used elsewhere in connection with God or Christ and in these cases expresses endless existence. But the meaning is derived from God and Christ with which it is associated. The expression itself does not necessarily mean an endless existence. The punishment of the wicked will be for a certain period but not an unending period which is evident from other scriptures that show the fate of the wicked to be annihilation. Read Matthew 10:28; Revelation 20:14.

Conclusion

One thing is sure, if you choose Christ as Saviour you won't ever have to worry about being cast into hell. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it." Isaiah 1:16-20.

God must destroy the impenitent because of His holy character. Read Exodus 34:6, 7. God will execute justice

for the good of the universe and for the good of those upon whom His judgments fall. God hates sin and He does all that can be done to show sinners His love. But He forces no one into obedience to His will. The choice of the wicked determines their destiny.

6. END OF THE WICKED

We are alive today. Is mankind destined to live forever? Has God promised eternal life to the wicked as well as to the righteous? Did God make a mistake when He said, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. In the Bible man's life is pictured as being like a shadow or vapor that soon passes. Man is mortal (Job 4:17); he is corruptible (1 Corinthians 15:53, 54). Since he must seek for immortality if he desires eternal life, it is clear that man does not have a natural immortality within him (Romans 2:7).

1. Through whom and by what means are eternal life and immortality made possible?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1:10.

2. What is the source of eternal life?

Immortality belongs alone to God (1 Timothy 1:17, 6:16). "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:14, 15. Read also 1 John 5:11-13.

3. Will those who reject the gospel have eternal life?

Peter asks this question, "What shall the end be of them that obey not the gospel of God?" 1 Peter 4:17, last part. David gives a clear answer when he says, "The LORD preserveth all them that love him: but all the wicked will he destroy." Psalm 145:20. Read Proverbs 13:9.

4. Is it possible that when the Lord uses the word destroy to represent future punishment, He means that the sinner shall live eternally in torment?

Take a look at how God uses the words destroy, destroyed and destruction. He said, "I will destroy man whom I have created from the face of the earth: both man, and beast, and the creeping thing, and the fowls of the air." Genesis 6:7, first part. He said further: "Behold, I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven, and everything that is in the earth shall die." Genesis 6:17. But then He told Noah, "And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female." Genesis 6:19. It is clear that the threatened destruction would put an end to their lives. Only those in the ark would continue to be living beings.

5. What was the result of the Flood?

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in

the ark." Genesis 7:21-23.

13 When the Lord uses the word *destroy* to express the punishment of the wicked He means just what the word literally means. The Hebrew word for *destroy* is *machah* In Genesis 6:7 and means to wipe off, to wipe away, to blot out or to destroy.

6. To what does the path of the wicked lead?

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matthew 7:13.

13 Look up that word *destruction* and you will quickly discover that it involves a bringing to naught; demolition; ruin; slaying or devastation. *Destroy* and *destruction* never mean to keep alive in torment. That which is alive is not destroyed so long as it remains alive.

7. Where will the wicked be destroyed?

Jesus said, "Fear him which is able to destroy both soul and body in hell." Matthew 10:28, last part.

13 The Greek word for hell here is *Gehenna* or *Gehenna* fire which was a place of destruction near the southwest wall of Jerusalem. It was the city dump. Fires were kept burning for the purpose of consuming filth. Men cannot live in fire. It will burn them up.

8. What does Paul say the end will be of the enemies of the cross of Christ?

"Whose end is destruction." Philippians 3:19, first part.

9. How will those be punished who do not obey the gospel?

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thessalonians 1:8, 9.

13 Anyone knows that the destruction of a living being produces death. "Everlasting destruction" is the same as saying it is eternal in its consequences. It is a completed act. Read Jude 7.

10. Will the wicked exist throughout eternity?

"Let the sinners be consumed out of the earth, and let the wicked be no more." Psalm 104:35, first part.

11. Will any part of the wicked be left?

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

12. What about the devil, will he too be destroyed?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

Conclusion

The overthrow of the wicked will be complete. Their destruction will be eternal. Nowhere in God's universe will sin or sinners be found. Says God, "The wicked shall perish." Psalm 57:20, first part. "For evildoers shall be cut off . . . For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37:9, first part. 10. God will not permit His creation to be marred forever with the effects of sin. Here is God's protest against those who try to "imagine" that the wicked will always exist: "What do ye imagine against the LORD? He will make an utter end: affliction shall not rise up the second time." Nahum 1:9. Just as God destroyed the impenitent of Nineveh so will He ultimately destroy all who have become hardened in their rebellion.

7. ETERNAL TORMENT

Does the Bible support the theory of eternal torment for the wicked? Some believe that the word *hell* in the Bible means a subterranean lake of fire into which the souls of the wicked are cast at death where they will burn in the flames throughout eternity. It is important to make a careful examination of every text that mentions hell. This will reveal what the Scriptures teach.

1. What is the meaning of hell in the Bible?

There are three meanings of hell.

a. It means the *grave*. Thirty one times hell is mentioned in the Old Testament and in each instance it comes from the Hebrew word *sheol* meaning the grave. In the New Testament of the twenty-four times hell is mentioned eleven times it comes from the Greek word *hades* which means the grave. *Hades* is the Greek equivalent of *sheol*. Compare Psalm 16:10; Acts 2:27, both meaning grave.

b. It means *darkness*. Once in the New Testament hell comes from the Greek word *Tartarus* and has reference to the darkness of the material universe. Read 2 Peter 2:4; Jude 6.

c. It means the *Valley of Hinnom*. Twelve times in the New Testament hell comes from the Greek word *Gehenna*, a transliteration of the Hebrew word meaning the Valley of Hinnom just outside Jerusalem. Christ used this valley to illustrate how the wicked will be destroyed in the lake of fire at the end of the thousand years of Revelation 20. Read Mark 9:43-48 and Revelation 20:7-9, 14, 15; 21:8.

2. What is meant by the worm not dying?

"Where their worm dieth not, and the fire is not quenched." Mark 9:44.

13 When Jesus talked about *Gehenna* the people understood He was talking about the Valley of Hinnom which was the city incinerator. In their early history it had become a symbol of judgment, for in that valley divine judgment fell upon their idols and their idolatrous ancestors (Jeremiah 7:32, 33). That which the fire did not devour the worms did. The worm does not refer to a soul. The Greek word *skoles*, in this instance, means maggots. Inasmuch as the fire was not quenched indicates it was inextinguishable because there was a constant supply of refuse being placed there every day. However, no fire is burning there today! The undying worm and unquenchable fire serve to show that the final destruction will be complete.

3. How long is forever?

Forever in the Bible is repeatedly applied to a limited time rather than an indefinite period of time.

a. Philemon 15 tells us Onesimus was received by Philemon forever, but when he died he could no longer be a servant.

b. Deuteronomy 15:17 speaks of a servant serving his master forever; but this forever closed with the death of the servant.

c. 1 Chronicles 28:4 says David was to be king forever and yet he ruled only 40 years.

d. Jonah 2:6 tells of Jonah's experience in the belly of the fish and Jonah says he was there forever; but Jesus said he was in that fish three days and nights (Matthew 12:39, 40).

13 The length of forever is determined by the way it is applied, and the nature of the subject to which it is applied. If we apply it to the area of life and say, God lives forever, or that the saints will live forever, we mean their lives will be endless because God is immortal by nature and the saints will be given immortality. If we say the wicked and Satan will burn forever,

we mean as long as they live, which will not be endless because by nature they are mortal and are not given eternal life (1 John 5:12). It does not necessarily mean a condition that never ends. It means a continuance without a break and the length of continuance depends upon the object to which it is applied. The word tall is like that too. For instance, a tall man may be 61-2 feet; whereas a tall mountain might be 6,000 feet.

4. Will Satan exist throughout eternity? If not, what will be his final end?

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41.

Under the figure of the Prince of Tyros, the following is prophesied of Satan: "Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:18, 19.

5. Will hell fire go out?

Just as God destroyed the impenitent of Babylon, so will He ultimately destroy and expunge from the universe all traces of sin.

"Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it." Isaiah 47:14.

It is said that "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Revelation 20:10. This torment can be only until he is brought to ashes. When the smoke of their torment has gone up, it is gone forever. Read Revelation 14:11.

6. Will there be everlasting punishing?

No. This would indicate a continuing act. Jesus did say that the punishment of the wicked would be a completed act. It will be everlasting in its nature.

"And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25:46.

In fact, the act of punishment will be so final and complete that the wicked will no longer exist. Read Psalm 37:9, 10.

Conclusion

Why will there be a lake of fire? It is God's intention to make a clean universe. To do this, the devil and all sin and sinners must be destroyed. God says, "Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways: for why will ye die, O house of Israel?" Ezekiel 33:11. A person need not end up in hell fire. Jesus is our only way of escape. Read John 3:16.

8. DID CHRIST DESCEND INTO HELL?

There are those who believe the sinner, after he passes from this life, will have another chance to be saved. They say sinners go to a spirit world at death, and there the gospel is preached to them again.

1. Did Christ go into hell?

"He [David] seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2:31.

The word translated hell in this verse is the same word translated grave in 1 Corinthians 15:55, "O death, where is thy sting? O grave, where is thy victory?" The marginal reference gives the word hell instead of grave. Christ was not left in the

grave. He is risen. The apostles never taught Jesus went into a place of torment at death.

2. What did the apostles teach of Christ and His whereabouts after death?

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . . This Jesus hath God raised up, whereof we all are witnesses." Acts 2:22-24, 32.

Christ arose and triumphed over death. His promise to those who love and serve Him is "Because I live, ye shall live also." John 14:19, last part.

3. What about baptism for the dead? Should this practice be followed? Is it supported by the Bible?

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Corinthians 15:29.

In this verse Paul refers to a wrong practice in which Christians were baptized on behalf of dead relatives or friends who had not been baptized. It was assumed that their relatives or friends would then be saved without any decision on their part. Paul is not showing any possibility of salvation after a person dies. A person must personally accept Christ, repent and confess his sins, in order to profit by baptism and be saved. Death marks the close of human probation. Read Psalm 49:7-9. Even the most righteous of men can "deliver but their own souls." Ezekiel 14:14, 16.

4. What is Paul writing about in 1 Corinthians 15?

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." 1 Corinthians 15:3, 4.

Paul was showing that Jesus had risen—He was not dead. He next points out that Christ's resurrection is a surety that those who believe on Him will be raised. He closes his argument by saying, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power." 1 Corinthians 15:22-24. Paul's theme is the certainty of the resurrection, not the state of man in death, nor the possibility of a second chance for salvation after death.

5. How was the gospel preached to the dead?


"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Peter 4:6.

A hurried reading of this verse may give the impression that the dead have the gospel preached to them. What is this text saying? "For this cause was the gospel preached in the past also to them that are in the present dead." Those people to whom the gospel was preached were alive but they are dead now. It is impossible to preach to the dead in the light of what the Bible says about them: "The dead know not anything." Ecclesiastes 9:5, second part.

6. How did Christ preach to spirits in prison?

"By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight

souls were saved by water." 1 Peter 3:19, 20.

 Peter is stating that Christ preached to the antediluvians in Noah's day. They were in the prison house of sin. By the Holy Spirit through Noah's ministry, the provision made at Calvary was made available to the antediluvians. In fact, no other provision has ever been made for men to escape from the devil's prison house (Acts 3:12). The Bible does not teach the concept of disembodied spirits. The term spirit is at times used simply to mean a person. Read 1 John 4:1; 2 Timothy 4:22.

Conclusion

The Bible doesn't say Christ preached in person to the spirits in prison. He preached by the Holy Spirit through the ministry of Noah (Genesis 6:3; 2 Peter 2:5). And the "spirits in prison" refer to living men and women. Not one text in all the Bible ever speaks of hell-the lake of fire-as a prison. Christ's ministry was well outlined by Isaiah when he said, "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people; for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah 42:6, 7. It is the gospel that looses people from the prison house of sin.


The door of salvation is open now. Tomorrow may be too late. In death there will be no further opportunity. "For the grave cannot praise thee, death can not celebrate thee; they that go down into the pit cannot hope for thy truth." Isaiah 38:18.

9. DID THE REPENTANT THIEF GO TO HEAVEN?

One of the most popular passages of Scripture which is quite often used to prove man is immortal and that he goes to his reward at death is the scriptural account of the repentant thief on the cross. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." Luke 23:42, 43.

1. Did Jesus promise the repentant thief he would go to heaven on the day of his crucifixion?

As written originally the Greek was without any punctuation. The adverb today is between two clauses which in the Greek read "truly to you I say" and "with me you will be in the paradise." According to Greek usage the adverb could modify either clause. So the question is, what did Jesus mean to say? Did Christ promise the thief he would be with Him that day in paradise, or did He simply tell him that that day He was giving him the assurance of salvation? The only way to know what Jesus meant is to understand the Bible answers to the remaining questions in this particular study.

 It is well known that there is no punctuation in the earliest preserved Greek manuscripts of the New Testament. Punctuation is said to have been introduced by Manutius, a printer, who lived in Venice in the fifteenth and sixteenth centuries. Therefore the Bible punctuation is human and variable. It is entirely possible to change the meaning of a passage of Scripture by the position of a comma.

2. Where is paradise?

In the New Testament the term paradise occurs only in Luke 23:43; 2 Corinthians 12:4; Revelation 2:7. Paul, in 2 Corinthians 12:2-4, makes paradise synonymous with heaven. The tree of life mentioned in Revelation 2:7 is said to be "in the midst of the paradise of God." And in Revelation 21:1-3, 10; 22:1-5 the tree of life is associated with the new earth, the New Jerusalem, the river of life, and the throne of God. It is evident that in the New

Testament the usage of paradise is consistently synonymous with heaven.

3. Where did Christ go on the crucifixion day?

"This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." Luke 23:52, 53.

4. Did Christ go to His Father in heaven the day He died?

No, for three days later after His resurrection Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17.

5. What did Jesus teach about the time when men would enter into their reward in paradise?

Less than twenty-four hours before making this promise to the thief Jesus had given to His disciples the promise recorded in John 14:1-3. He had talked about the mansions in His Father's house and the time when He would come for them to receive His own unto Himself. Read Matthew 16:27; 25:31, 34.

Conclusion

To say that the thief went to heaven on the crucifixion day and to use this to support the immortality of man depends upon the wrong use of a comma. This is not a right way to interpret the Bible to make this text the foundation of a doctrine which contradicts all other plain scriptures on that subject. Then too it is clear according to John 19:31-33 that the thief did not die the day of his crucifixion.

There is only one way to have eternal life after the resurrection and live forever. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. The resurrection of Christ makes certain that a person who is in Christ will be given eternal life. Read 1 Corinthians 15:16-22.


10. THE RICH MAN AND LAZARUS

Another passage of scripture very widely used to support the doctrine of inherent immortality is the account of the rich man and Lazarus. Read Luke 16:19-31.

Two views are taken of this scripture: Some say it is a literal history of two men, others say it is a fictitious story used as a parable. This account is used to prove two doctrines: That man is conscious between death and the resurrection, and that men go to their reward or punishment as soon as they die.

1. Who was carried by the angels into Abraham's bosom?

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom." Luke 16:22.

 If this is an account of actuality then we are compelled to believe that the beggar who died was carried bodily with all his rags and sores to the bosom of Abraham.

2. What happened to the rich man?

"The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:22-24.


3. Did the rich man come to life after he was dead

and buried in hell?


There are some who venture to answer that it was not the real material Lazarus but rather his soul. In this account there is no mention of the soul of the rich man or of Lazarus. We have no right to make such an addition to God's Word. Both persons are depicted as being bodily present in the place of their rewards ("his finger" "my tongue").

4. What is the obvious meaning of this parable?

It has no reference to future punishment. It has no reference to the condition of man between death and the resurrection. What Christ was talking about is introduced in Luke 15:2. "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

 Jesus did not deny this charge. To justify His actions Jesus introduced several parables.

- Luke 15:3-7 is the parable of the lost sheep. Just as the Pharisees put forth effort to bring a lost sheep to the fold and when found they rejoiced, Jesus said, "Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Verse 7.
- Luke 15:8-10 records the parable of the lost piece of money. The Pharisees would agree that the woman should search for the lost coin and when found it was cause for rejoicing. Again Jesus repeated the statement about joy in heaven over one sinner who repents.
- Luke 15:11-32 gives the parable of the prodigal son. Here Christ made clear His point against the Pharisees. They put forth effort to reclaim sheep and money and were joyful when these were found. But when lost men came to Christ to be saved they acted like the elder brother and were offended.
- Luke 16:1-13 records the parable of the unjust steward. But the Pharisees refused to be impressed by Christ's work. They opposed Him and had no sympathy with His work of saving men. Verse 14 says, "And they derided him."

 In Luke 16:15-18 Christ mentioned the enduring nature of His law. But even though the Pharisees were sticklers for the law they were rejecting Christ the remedy for their sins. The law cannot save. Christ can. But the Pharisees refused to comply with any such arrangement.

- So in the parable of the rich man and Lazarus the consequences resulting to the Jews for rejecting Christ are vividly illustrated.

5. Is the term "hell" used in this parable the hell fire, the place of punishment for the wicked?

No. The Greek word is *hades*. It means the grave.

6. Why then did Christ have the rich man alive in hell (*hades* or the grave)?

In answering this question there are three reasons to consider:

- Christ met people on their own ground.
- The doctrine of a conscious state of existence between death and the resurrection was held by many at that time. Jesus drew the idea for the story from a common Jewish belief—contrary to the

Scriptures to be sure, but nonetheless a current Jewish belief. (This is attested by the Jewish historian Flavius Josephus in his "Discourse to the Greeks Concerning Hades.")


- He framed His parable so as to teach important truths through their preconceived opinions.

7. What are some of the lessons taught in this parable?

- It is in this life that men determine their destiny.
- There is no probationary period after death.
- By his own choice man fixes a gulf between him and God.
- The parable draws a contrast between the wealthy who do not make God their trust and the poor who have trusted God.


8. To whom did the rich man plead for help?

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:24.

 He went on to request additional help for his brethren. "Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren, that he may testify unto them, lest they also come into this place of torment." Luke 16:27, 28 This request cast reflection on God as though God had not thoroughly warned him.

9. Which is more important, miracles or the written Word of God?

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29-31.

 God's written Word is always more important than any miracle. This proved true in Christ's last miracle which He performed when He raised Lazarus of Bethany who had been dead for four days. They still rejected Christ and they even sought to put Lazarus to death (John 12:9-11).

10. What was the gulf between the rich man and Abraham?

It was a gulf of disobedience. Abraham had believed and served God in faith and obedience. Even though the Jews were his descendants yet they were rejecting the Messiah whom Abraham accepted by faith. "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8:56.

Conclusion

Jesus came to break down the wall between Jews and Gentiles. He came to give all an equal opportunity for salvation. This parable has no reference to a future punishment or the condition of man between death and the resurrection. There is no support here for the doctrine of the immortality of the soul.

The only way to obtain life in another world after death is by the resurrection. Paul says, "If the dead rise not, then is not Christ raised . . . then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16, 18. Let us prepare now to be ready at His appearing.

HEAVEN

1. WHERE IS HEAVEN?

Heaven is not a matter of speculation. Heaven is a real place. Every time the Lord's Prayer is repeated we acknowledge God is in heaven, for we say, "Our Father which art in heaven. Hallowed be thy name." Matthew 6:9.

1. Where is God's throne?

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all." Psalm 103:19.

2. In what part of the heavens does God reside?

"Is not God in the height of heaven? and behold the height of the stars, how high they are!" Job 22:12.

3. Is it possible for God to hear our prayers as they ascend to heaven?

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chronicles 7:14.

4. Will the righteous ever go to heaven?

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

5. When will the righteous go to heaven?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

6. Are the righteous who have died in heaven now?

No. Paul makes it clear in 1 Thessalonians 4:13-15 that they are asleep. Some have questioned what is meant when Paul says in Verse 14, "them also which sleep in Jesus will God bring with him." The Greek reads, "For since we believe that Jesus died and rose; so also [we believe] that God, through Jesus, will lead forth with him those who fell asleep."

Paul means that just as Christ was raised from the dead, so God will call the sleeping saints from their graves and will take them with Him to heaven. In 2 Corinthians 4:14 he restates this idea: "Knowing that he who raised the Lord Jesus will raise us also with Jesus and bring us with you into his presence." - Revised Standard Version. The parallel is that just as Christ died and rose, we die and rise. God will bring us from the grave just as He called Jesus from the grave, except that it is through the agency of Jesus that we are called from the grave. Read 2 Corinthians 4:15-18. Read also 1 Corinthians 15:20-23 where it is evident that the righteous dead will be made alive at the coming of the Lord.

7. Who only will go to heaven?

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isaiah 26:2. Read Revelation 22:14.

What is truth? Jesus said, "Thy word is truth." John 17:17, last part. Evidently it is important to do as the Bible instructs. Read Revelation 1:3.

8. Before going to heaven what change will take place?

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

When the redeemed are given immortality at the coming of the Lord they will nevermore die. All weariness will then be a thing of the past. Read Isaiah 40:31.

Conclusion

All the Bible says about heaven is truly wonderful. The important question is, Are you getting ready to go to heaven? In order to be ready to go there you must have your name recorded in the book of life. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27. The alternative is described in these words, "And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:15. Right now your name can be inscribed in the book of life. How? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

2. THREE HEAVENS

Some think there are different phases of God's reward for the righteous. If you were to ask the people in Borneo about heaven they would point to Kinabalu and say, "Helo, Kinabalu." Helo means way off over there in the great beyond Kinabalu where they believe the spirits go.

The Buddhists in Thailand picture heaven as being a series of steps. You must get to the place where you have no desires.

The Hindus have the idea of the transmigration of the soul. At death, according to their belief, a good person goes to a higher form of life whereas a bad person would go into a lower form. A strict Hindu will destroy nothing that lives.

1. Does the Bible speak of more than one heaven?

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." 2 Corinthians 12:2-4.

Paul is telling of the visions or revelations which God gave to him. The vision of the third heaven was so real and vivid he didn't know whether he was transferred there bodily or just in thought. Just because he had been shown a glimpse of the glories of heaven was not the most important thing. Paul did not complain about the hard circumstances in his life. He just kept on realizing that there were many things he would have to endure for Jesus Christ.

2. Where is the first heaven?

"And God called the firmament Heaven. And the even and the morning were the second day . . . And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Genesis 1:8, 20.

Read also Jeremiah 4:25. "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . .

"When I made the cloud the garment thereof, and thick darkness a swaddlingband for it." Job 38:4, 9. The heavens are a very concrete thing. The air above our earth is the first heaven. It is in this heaven the birds fly. The Bible calls it the firmament. 2 Peter 3:10-13 speaks of a time when this heaven will be destroyed and made new.

3. What is the second heaven?

"The heavens declare the glory of God; and the firmament sheweth his handywork." Psalm 19:1.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Psalm 8:3, 4.

The second heaven is where the sun, moon, and stars are.

4. Where is the third heaven?

The third heaven is above the other two heavens. Of Christ, Paul says, "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Ephesians 4:10. Paul calls the third heaven "paradise" in 2 Corinthians 12:4. Paul did not describe the third heaven because human words are inadequate. Read 1 Corinthians 2:9. When the dying thief accepted Christ he was assured of a place in paradise with Christ (Luke 23:43). So paradise or the third heaven is where Jesus is now and it is there to which Christ will take the righteous when He returns. According to Revelation 2:7 and Revelation 22:1, 2 paradise is where the tree of life and God's throne are located. Paradise is where God is.

5. Is Saint Peter in charge of letting people into heaven?

There is no scriptural basis for this assumption. Revelation 21:12 tells of there being twelve gates to God's city. This text shows that angels are stationed at the gates.

Conclusion

The Bible indicates that someday in the future you can go to heaven. Who will go to heaven? Those who have believed in Jesus Christ. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9. While Paul was awaiting execution in Rome he said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Timothy 4:6-8. Be willing to follow Christ. Be willing to make any sacrifice. Someday heaven will be your reward.

3. SILENCE IN HEAVEN

There is coming a time when there will be silence in heaven for a half hour. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Revelation 8:1. In order to understand when this silence takes place in heaven we must take a look at John's prophecy of the seven seals.

1. What did John see in the hand of Him who sat on

the throne of God?

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." Revelation 5:1.

2. Why did John weep when it appeared no one would open the Book?

John had been told in Revelation 4:1 that this vision would have to do with "things which must be hereafter." So John was afraid the future would not be revealed.

3. Who was able to open the sealed book?

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." Revelation 5:5-7.

Christ was able to break the seals and open the book because he was worthy. His worthiness depended on His having prevailed. The word prevailed comes from the same word as overcome in Revelation 3:21. Christ's victory on Calvary made Him able and worthy. As the seals are opened we see the development of the good and evil in human history. Revelation the sixth chapter covers nearly 2,000 years of human history. This vision has to do especially with events that would transpire relative to God's church from the time of Christ to His return.

4. What was the condition of the church during the time represented by the first seal?

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6:1, 2.

Read Zechariah 10:3. The prophet compares God's people to a horse. Thus it is not strange that these horses should represent conditions in the church. This was the period of the apostles (A. D. 31 - A. D. 100). The church remained pure and is represented by the white horse. It grew rapidly. The gospel went everywhere.

5. What happened during the second seal?

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Revelation 6:3, 4.

This was a period of conflict (A. D. 100 - A. D. 313). Truth began to be adulterated, depicted by the changing color of the horse. Because much truth was not followed the sword and bloodshed followed. Paul had talked about an apostasy in Acts 20:28-30 and this is the time when his predictions were fulfilled.

6. What kind of condition prevailed during the period of the third seal?

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Revelation 6:5, 6.

This was truly a period of error, sorrow, defeat, and moral darkness (A. D. 313 - A. D. 538). These prices are famine prices. They represent the real famine for the Word of God and

the real truth of God in this period when the world walked into the church. Traditions began to be placed above the Bible. The state began to interfere in matters of religion and the church.

7. During the fourth seal what was the condition of the church?

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Revelation 6:7, 8.

This is the church of the Dark Ages (A. D. 338 - A. D. 1517). During this time a church-state religion exalted a man to be equal with God. Millions were put to death when they opposed the teachings of the church of this period.

8. What did John see during the fifth seal?

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Revelation 6:9-11.

Who were the souls under the altar? These were the martyrs who were put to death during the previous period. Were these souls conscious? Not at all. The prophet here uses a figure of speech known as personification. The first time they are really mentioned as being alive after their martyrdom is after the first resurrection. Read Revelation 20:4-6. Why were these souls under the altar? Death had come for two reasons: They had been killed because of their stand for the Bible and because of their testimony for Christ. During this period (A. D. 1517 - A. D. 1755), as the Reformation began, a change began to take place.

9. To what great event does the sixth seal extend?

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places; and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Revelation 6:12-17.

This seal differs from the first four by showing events which mark prophetic time rather than the condition of the church. 1755 was the time of the great Lisbon earthquake. This was followed by the darkening of the sun and moon on May 19, 1780 and the falling of the stars on November 13, 1833.

10. What portion of the sixth seal remains unfulfilled?

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us,

and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Revelation 6:14-17.

Here the prophet describes the opening of the atmospheric heavens for the coming of Christ. At the return of Christ the wicked will seek to hide themselves from the presence of God.

11. Why will there be silence in heaven for half an hour?

The breaking of the seventh seal brings the second advent of Christ. Heaven will be emptied of Christ and all of His angels. Read Matthew 25:31 and Luke 9:26.

Conclusion

If we consider the one half hour of silence to be prophetic time this would be about seven days. Heaven would be silent then from the time Christ left until He returns with His people. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

4. WHO WILL GO TO HEAVEN?

Some people believe that everyone will go to heaven. But if everyone had to go to heaven and stay there for eternity it would be most miserable for many of them. Why? Because some people's idea of a good time is a wild drinking party, a gambling room, a dance hall, a house of vice, or a night club.

1. When He returns, what kind of people will Christ take with Him to heaven?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. Read Revelation 21:27. Here it is clear that nothing that defiles enters - only those written in the book of life.

2. Who of the righteous have already gone to heaven?

- Enoch. He never died. Read Hebrews 11:5 and Genesis 5:24.
- Elijah. He was taken to heaven in a chariot of fire. He could not be found anywhere. Read 2 Kings 2:11-12.
- Moses. Paul indicates in Romans 5:14 that death was broken by Moses. Deuteronomy 34:4-7 says that Moses died and was buried. Later Moses was raised from the grave. Read Jude 9. That he was restored to life is evident from his appearance on the mount of transfiguration. Read Luke 9:30, 31.
- Those resurrected at Christ's resurrection and who ascended with Him. Read Matthew 27:51-53; Ephesians 4:8, margin.

The three Old Testament persons were taken to heaven doubtlessly to give encouragement to God's people that there would truly be a reward for the faithful. Their redemption was dependent on the coming Redeemer's work.

The last group are trophies of Christ's actual victory over sin and the grave. But God's people in general await the great general resurrection at the second coming. Like Enoch and Elijah, the living generation of the redeemed will be translated without dying (1 Thessalonians 4). Those who have died will be resurrected (1 Thessalonians 4).

3. To whom will citizenship in heaven be granted?

"Come now, and let us reason together, saith the

LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it." Isaiah 1:18-20.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matthew 7:21.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. Read also Revelation 15:2, 3.

Conclusion

David asks the question, "Who shall ascend into the hill of the LORD? or who shall stand in his holy place?" He gives the answer in the next verse: "He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalm 24:3, 4. Read also Psalm 15. We can prepare for heaven by being like Jesus. Read 1 John 3:2, 3.

5. THE NEW JERUSALEM

When Jesus was about to leave this world He said there were mansions in His Father's house and He assured the disciples that He was going there to prepare a place for all the righteous before returning to take them to be with Him. Read John 14:1-3.

1. What kind of place did Abraham expect to inhabit?

"For he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10.

2. What kind of a place is Christ preparing?

"But now they desire a better country, that is, an heavenly: whereof God is not ashamed to be called their God: for he hath prepared for them a city." Hebrews 11:16.

3. What is the name of the city?


"But Jerusalem which is above is free, which is the mother of us all." Galatians 4:26.

4. When John saw the New Jerusalem what was taking place?

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:2, 10.


5. What is the size of the New Jerusalem?

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." Revelation 21:16.

 The city is 12,000 furlongs in circumference. Using 8 furlongs to the mile this city would be 1,500 miles around, or 375 miles on each side.

6. How high are the walls?

"And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." Revelation 21:17.

 Since the walls measured 144 cubits, translated into feet—using 18 inches to the cubit—this would mean the walls are 216 feet in height. How does this agree with the latter part of Verse 16, where it says the sides and the height are "equal"?

This is simply saying that the height is in proportion to the other measurements.

7. What basic materials are used in its construction?

The walls are jasper. The city itself is principally made of gold. The gates are of pearl. Read Revelation 21:18, 21. The foundations of the city are made of all kinds of precious stones. Read Revelation 21:19, 20.

8. What names are on the twelve gates?

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Revelation 21:12.

9. What names are on the twelve foundations?

"And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Revelation 21:14.

Conclusion

John mentions in Revelation 21:23, 25 and Revelation 22:5 there will be no night in the city. This does not mean that the sun and moon will no longer exist. It is promised in Genesis 8:22 that day and night shall not cease. The meaning seems to be that the splendor of the glory of the eternal God outshines the sun so that the sun and moon are not seen by any one in the city, just as the stars are not seen in the day due to the splendor of the sun. Read Isaiah 24:23. However, according to Isaiah 30:26 the days and nights in the New Earth will be even more glorious. The character of those who enter that city is indicated by the character of those who are excluded. Read Revelation 21:27. Let's plan to be there.

6. HOW TO KNOW LOVED ONES IN HEAVEN

When a loved one is lost in death we ask, Will I hear that loving voice again? Will I recognize father, mother, brother, or sisters in the next world? There are several ways by which it will be possible to know loved ones in heaven.

1. Do we know what people in heaven will be like?


"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

2. What kind of bodies will the righteous have?

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Philippians 3:20, 21.

3. Did Christ have a real body after He passed through death?

Read Luke 24:36-43.

 There are three positive proofs Jesus had a real body after He was resurrected. First, the disciples could see Him. Second they could touch Him. Third, He ate food in their presence. Since the righteous are to be like Jesus when He returns it is clear they will have real tangible bodies. Read Romans 8:11, 23. Just as Christ was recognized after having passed through death the righteous can expect the same kind of recognition.

4. How did Mary recognize Jesus on the morning of His resurrection?

Read John 20:11-16. When Jesus spoke her name Mary knew Him by His voice.

5. How did the disciples recognize Christ?

Read John 20:19, 20, 26-29. They knew Him by His appearance—He looked the same. All imperfections will disappear but this will not do away with the personal identity.

6. How else was Christ known?

Read Luke 24:13-35. "He was known of them in breaking of bread." It was His habit to raise His hands as He blessed the food.

Conclusion


The Bible makes it plain that our identity will not be lost in the kingdom of heaven. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain." Isaiah 66:22. Read also Matthew 8:11. We will also know many in heaven we have not met on earth. Mark 9:2-5 tells about Peter, James, and John recognizing Moses and Elijah on the mount of transfiguration and yet they had never met them before. We will know people even better than we know them here. Read 1 Corinthians 13:9-12. Jesus said, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40.

7. WHERE THE RIGHTEOUS WILL SPEND ETERNITY

In the beginning God created a perfect world. He created man and gave him dominion over every living thing (Genesis 1:28). When man sinned God had a plan to reclaim him (Titus 2:14). It was God's purpose to redeem the earth also which suffered the effects of sin. God says, "As truly as I live, all the earth shall be filled with the glory of the LORD." Numbers 14:21.

1. What will the meek inherit?

"Blessed are the meek: for they shall inherit the earth." Matthew 5:5. Read Psalm 37:11.


 Peter says the inheritance will be a new earth (2 Peter 3:13). This world will be renovated by fire and made new (2 Peter 3:10, 11).

2. For what purpose was the earth created?

"For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else." Isaiah 45:18

3. When will the earth become the home of the redeemed?

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Revelation 21:1-3.

 The New Jerusalem will descend from heaven at the end of the thousand years of Revelation 20. When the wicked prepare to attack that city (Revelation 20:7-9) then fire devours them and purifies the earth. Then the new earth, with the New Jerusalem as its capital, will be the home of the saved forever.

4. Who will prepare the homes and the food in the new earth?

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

5. Will the animals be different?

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD." Isaiah 65:25. Read also Isaiah 11:6-9.

6. Will there be any sickness in the new earth?

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

7. Will there be anything to disturb?

"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:18.

Conclusion

To make the new earth even more enjoyable all former things will be wiped from the memory. Read Revelation 21:4. In Isaiah 66:22, 23 it speaks of the inhabitants of the new earth worshipping before God every new moon (every 28 days) and every Sabbath which is the seventh day of each week. Where will God be? When the New Jerusalem comes down from heaven the Scripture says that "the tabernacle of God is with men." Revelation 21:3. Read also Revelation 22:3. Life will be perpetuated by the fruit of the tree of life in the New Jerusalem which bears a new fruit each month. Read Revelation 22:2. We can be there. Read 1 John 3:2, 3.

CONCORDANCE

TO THE OLD AND NEW TESTAMENTS

CONCORDANCE

Abase—humble

Ezek. 21:26 abase him that is high
Dan. 4:37 walk in pride...able to abase
Matt. 23:12 whosoever shall exalt...abased
Phil. 4:12 I know...how to be abased

Abated—reduced

Gen. 8:3 waters were abated
Lev. 27:18 abated from thy estimation
Deut. 34:7 nor his natural force abated
Judg. 8:3 anger was abated toward him

Abba—Aramaic for father

Mark 14:36 And he said, Abba, Father
Rom. 8:15 we cry, Abba, Father
Gal. 4:6 crying, Abba, Father

Abhor—hate, despise

Deut. 7:26 shalt utterly abhor it
Ps. 119:163 I hate and abhor lying
Prov. 24:24 nations shall abhor him:
Amos 6:8 I labor the excellency of Jacob
Rom. 12:9 Abhor that which is evil
Job 19:19 inward friends abhorred me
Ps. 78:59 greatly abhorred Israel
Ezek. 16:25 thy beauty to be abhorred
Isa. 49:7 whom the nation abhorreth
Isa. 7:16 land that thou abhorrest

Abide—continue

Ex. 16:29 abide ye every man in his place
Num. 31:19 abide without the camp seven
Ruth 2:8 abide here fast by my maidens
1 Sam. 22:23 Abide thou with me, fear not
Ps. 15:1 shall abide in thy tabernacle
Ps. 91:1 shall abide under the shadow
Jer. 49:18 no man shall abide there
Hos. 3:3 shalt abide for me many days
Joel 2:31 day of the LORD...who can abide
Mal. 3:2 abide the day of his coming
Luke 19:5 I must abide at thy house
Luke 24:29 Abide with us
John 14:16 Comforter, that he may abide
John 15:4 Abide in me, and I in you
1 Cor. 3:14 If any man's work abide
1 Cor. 7:8 they abide even as I
Prov. 15:31 reproof...abideth among
Eccl. 1:4 the earth abideth for ever
John 3:36 wrath of God abideth on him
1 Cor. 13:13 abideth faith, hope, charity
1 Pet. 1:23 liveth and abideth for ever
Luke 28 shepherds abiding in the field
John 5:38 ye have not his word abiding

Ability—power, strength

Ezra 2:69 gave after their ability
Dan. 1:4 had ability in them to stand
Matt. 25:15 according to his several ability
Acts 11:29 man according to his ability
1 Pet. 4:11 of the ability which God giveth

Abjects—base men

Ps. 35:15 abjects gathered...together

Able—fit, qualified

Deut. 16:17 shall give as he is able
Josh. 23:9 no man hath been able to stand
1 Sam. 20: Who is able to stand before
1 Kings 6:9 who is able to judge
2 Chron. 26: who is able to build
Job 41:10 who is able to stand before me
Prov. 27:4 able to stand before envy
Matt. 3:9 God is able of these stones
Matt. 9:28 Believe ye that I am able
Matt. 10:28 which is able to destroy
Matt. 20:22 able to drink of the cup
Luke 12:26 not able to do...least

Luke 14:31 be able with ten thousand
John 10:29 no man is able to pluck them
Acts 6:10 not able to resist the wisdom
Rom. 8:39 able to separate us from the love
1 Cor. 10:13 above that ye are able
2 Cor. 3:6 made us able ministers
Eph. 3:18 able to comprehend
Phil. 3:21 able even to subdue all
2 Tim. 2:2 able to teach others also
Jas. 4:12 able to save and to destroy
Judg. 24 able to keep you from falling
Rev. 6:17 who shall be able to stand

Aboard—on a ship

Acts 21:2 we went aboard, and set forth

Abode—dwell

Gen. 49:24 his bow abode in strength
Deut. 9:9 abode in the mount forty days
Judg. 21:2 abode there till even before God
2 Kings 19:27 But I know thy abode
Luke 1:56 Mary abode with her
John 1:32 it abode upon him
John 1:39 and abode with him that day
John 8:44 abode not in the truth
John 14:23 make our abode with him
Acts 18:3 he abode with them

Abolished—did away with

Ezek. 6:6 your works may be abolished
2 Cor. 3:13 end of that which is abolished
Eph. 2:15 abolished in his flesh the enmity
2 Tim. 1:10 who hath abolished death

Abominable—very hateful

Deut. 14:3 not eat any abominable thing
Job 15:16 much more abominable...is man
Ps. 53:1 have done abominable works
Ps. 53:1 cast out...like an abominable branch
Isa. 14:19 cast out...like an abominable branch
Isa. 65:4 which eat...of abominable things
Jer. 44:4 this abominable thing that I hate
Mic. 6:10 scant measure that is abominable
1 Pet. 4:3 walked in...abominable idolatries
Rev. 21:8 fearful...the abominable...murderers

Abomination—detestable things

Gen. 46:34 shepherd is an abomination
1 Sam. 13:4 Israel...had in abomination
Ps. 88:8 hast made me an abomination
Prov. 3:32 froward is abomination to
Prov. 8:7 wickedness is an abomination
Isa. 66:17 swine's flesh, and the abomination
Dan. 12:11 abomination that maketh desolate
Luke 16:15 is abomination in the sight of God
Lev. 18:26 commit any of these abominations
Deut. 29:17 abominations, and their idols
Jer. 4:1 put away thine abominations
Ezek. 33:29 because of all their abominations
Rev. 17:5 of harlots and abominations

Aboard—have great plenty

Prov. 28:20 faithful man shall abound
Rom. 15:13 that ye may abound in hope
2 Cor. 1:5 sufferings of Christ abound in us
Phil. 4:12 abased and...how to abound
1 Cor. 15:58 abounding in the work of the
1 Thess. 4:1 abound more and more

Above—overhead, higher

Gen. 3:14 cursed above all cattle
Ex. 20:4 that is in heaven above
Matt. 10:24 disciple is not above his
John 3:31 cometh from above is above all
John 8:23 I am from above
Eph. 4:6 God and Father...above all
Phil. 2:9 a name...above every name

Col. 3:1 seek those things which are above
2 Thess. 2:4 above all that is called God
Jas. 1:17 every perfect gift is from above

Absent—not present, away

Gen. 31:49 we are absent one from another
1 Cor. 5:5 absent in body, but present
2 Cor. 5:6 absent from the Lord
2 Cor. 5:8 absent from the body
2 Cor. 10:1 absent am bold toward you

Abstain—cease or refrain from

Acts 15:20 abstain from pollutions
1 Thess. 5:22 Abstain from all appearance
1 Tim. 4:3 abstain from meats
1 Pet. 2:11 abstain from fleshly lusts

Abundance—great quantity

Deut. 28:47 for the abundance of all things
1 Kings 18:41 sound of abundance of rain
Neh. 9:25 fruit trees in abundance
Ps. 52:7 trusted in the abundance of his riches
Ps. 72:7 and abundance of peace so long
Eccl. 5:10 lovesth abundance with increase
Eccl. 5:12 abundance of the rich will not
Matt. 12:34 out of the abundance of the heart
Matt. 13:12 he shall have more abundance
Mark 12:44 did cast in of their abundance
Luke 12:15 consisteth not in the abundance
Rom. 5:17 receive abundance of grace
2 Cor. 12:7 the abundance of the revelations
Rev. 18:3 the abundance of her delicacies

Abundant—plentiful

Ex. 34:6 abundant in goodness and truth.
2 Cor. 7:15 affection is more abundant
Job 36:28 distil upon man abundantly

Accept—approve

Deut. 33:11 accept the work of his hands
Job 13:8 Will ye accept his person
Prov. 18:5 not good to accept...the wicked
Luke 4:24 No prophet is accepted
2 Cor. 5:9 we may be accepted of him
2 Cor. 6:2 now is the accepted time
1 Tim. 1:15 worthy of all acceptance

Acceptable—fit to be received

Ps. 69:13 an acceptable time
Isa. 61:2 proclaim the acceptable year
Eph. 5:10 Proving what is acceptable
Phil. 4:18 a sacrifice acceptable, wellpleasing
1 Tim. 2:3 this is good and acceptable

Access—admission

Rom. 5:2 we have access by faith
Eph. 2:18 we both have access by one Spirit
Eph. 3:12 we have boldness and access

Accomplished—achieved, realized

Prov. 13:19 The desire accomplished is sweet
Isa. 40:2 her warfare is accomplished
Luke 1:23 ministration were accomplished
Luke 12:50 straitened till it be accomplished
John 19:28 all things were now accomplished
1 Pet. 5:9 afflictions are accomplished

Accord—agreement

Josh. 9:2 to fight...with one accord
Acts 1:14 continued with one accord
Acts 8:6 with one accord gave heed
Phil. 2:2 being of one accord, of one mind

According—agreeably to, just as

Gen. 30:34 be according to thy word
Ex. 12:25 according as he hath promised
Job 34:11 according to his ways
Jer. 17:10 according to the fruit of his doings
Matt. 16:27 according to his works
Rom. 2:6 according to his deeds

John 7:24 according to the appearance
 John 18:31 judge him according to your law
 Rom. 8:28 called according to his purpose
 Rom. 16:25 according to my gospel
 Gal. 3:29 according to the promise

Accursed—doomed

Josh. 6:18 keep yourselves from the accursed
 Isa. 65:20 the sinner...shall be accursed
 Rom. 9:3 myself were accursed from Christ
 1 Cor. 12:3 no man...calleth Jesus accursed
 Gal. 1:8 let him be accursed

Accusation—charge of wrong

Matt. 27:37 over his head his accusation
 Luke 19:8 any man by false accusation
 John 18:29 What accusation bring ye against
 2 Pet. 2:11 Jude 9 railing accusation

Accuse—charge with error or crime

Prov. 30:10 Accuse not a servant
 John 5:45 I will accuse you to the Father
 Matt. 27:12 accused of the chief priests
 Acts 22:30 was accused of the Jews
 Tit. 1:6 children not accused of riot

Acknowledge—confess

Ps. 51:3 I acknowledge my transgressions
 Prov. 36 In all thy ways acknowledge him
 Jer. 14:20 We acknowledge...our wickedness
 2 Cor. 1:13 acknowledge even to the end
 Ps. 32:5 I acknowledged my sin
 1 John 2:23 he that acknowledgeth the son

Acquaint—become familiar

Job 22:21 Acquaint now thyself with him
 Ps. 139:3 acquainted with all my ways

Acquaintance—intimate, friend

Job 19:13 mine acquaintance are...estranged
 Ps. 31:1 a fear to mine acquaintance
 Ps. 55:13 my guide, and mine acquaintance
 Luke 2:44 their kinsfolk and acquaintance

Accult—declare innocent

Job 10:14 not acquit me from mine iniquity
 Nah. 1:3 not at all acquit the wicked

Acres—area of land

1 Sam. 14:14 an half acre of land
 Isa. 5:10 ten acres of vineyard

Actions—behavior

1 Sam. 2:3 by him actions are weighed
 Adamant—very hard mineral

Ezek. 3:9 adamant harder than flint
 Zech. 7:12 hearts as an adamant stone

Add—enlarge, increase

Gen. 30:24 add to me another son
 Deut. 4:2 not add unto the word
 1 Kings 12:11 add to your yoke
 Ps. 69:27 Add iniquity unto their
 Isa. 30:1 add sin to sin

Matt. 6:27 can add one cubit

2 Pet. 1:5 add to your faith virtue

Rev. 22:18 any man...add unto these

Luke 12:31 shall be added unto you
 Gal. 3:15 no man disannulleth, or addeth

Adder—poisonous serpent

Gen. 49:17 an adder in the path
 Ps. 58:4 are like the deaf adder
 Ps. 91:13 tread upon the lion and adder
 Prov. 23:32 stinging like an adder

Adjure—charge earnestly

1 Kings 22:16 many times shall I adjure thee
 Matt. 26:63 I adjure thee by the living God
 Mark 5:7 I adjure thee...torment me not
 Acts 19:13 We adjure you by Jesus

1 Sam. 14:24 Saul had adjured the people

Administered—managed, directed

2 Cor. 8:19 which is administered by us
 2 Cor. 8:20 which is administered by us

Administration—direction

2 Cor. 9:12 administration of this service
 1 Cor. 12:5 are differences of administrations

Admiration—approval, wonder

Jude 1:6 having men's persons in admiration

Rev. 17:6 wondered with great admiration

Admonish—warn

Rom. 15:14 admonish one another
 2 Thess. 3:15 admonish him as a brother
 Eccl. 12:12 by these, my son, be admonished
 Acts 27:9 Paul admonished them
 Heb. 8:5 Moses was admonished of God
 Col. 3:16 admonishing one another in Ps.

Admonition—counsel

1 Cor. 10:11 written for our admonition
 Eph. 6:4 in the nurture and admonition
 Tit. 3:10 first and second admonition reject

Adoption—acceptance, choice

Rom. 8:15 received the spirit of adoption
 Rom. 8:23 waiting for the adoption
 Rom. 9:4 pertaineth the adoption
 Gal. 4:5 receive the adoption of sons
 Eph. 1:5 predestinated us unto the adoption

Adorn—beautify, decorate

1 Tim. 2:9 women adorn themselves in
 Luke 21:5 adorned with goodly stones
 Rev. 21:2 bride adorned for her husband
 Isa. 61:10 as a bride adorneth herself
 1 Pet. 3:3 adorning...outward adorning

Adulter—impure person

Lev. 20:10 adulteress...surely be put to death
 Ps. 50:18 partaker with adulterers
 Heb. 13:4 adulterers God will judge
 Jas. 4:4 adulterers and adulteresses

Adultery—impurity, unchastity

Ex. 20:14 Thou shalt not commit adultery
 Deut. 5:18 Neither...commit adultery
 Matt. 5:28 committed adultery with her
 Luke 18:20 Do not commit adultery
 Jas. 2:11 Do not commit adultery
 2 Pet. 2:14 Having eyes full of adultery

Advanced—moved forward

1 Sam. 12:6 advanced Moses and Aaron
 Esther 5:11 advanced him above the princes

Advantage—benefit

Rom. 3:1 advantage then hath the Jew
 2 Cor. 2:11 Satan should get an advantage
 Luke 9:25 what is a man advantaged

Adversary—enemy

Ex. 23:22 an adversary unto thine adversaries
 1 Kings 11:14 LORD stirred up an adversary
 Isa. 50:8 who is mine adversary
 Matt. 5:25 Agree with thine adversary
 Luke 18:3 Avenge me of mine adversary
 1 Pet. 5:8 because your adversary the devil
 1 Cor. 16:9 there are many adversaries
 Phil. 1:28 terrified by your adversaries
 Heb. 10:27 shall devour the adversaries

Adversity—misfortune

2 Sam. 4:9 my soul out of all adversity
 Prov. 17:17 brother is born for adversity
 Prov. 24:10 faint in the day of adversity
 Isa. 30:20 give you the bread of adversity
 Heb. 13:3 them which suffer adversity

Advertise—inform, make known

Nun. 24:14 advertise thee what this people
 Ruth 4:4 And I thought to advertise thee

Advice—counsel

Judg. 19:30 consider of it, take advice
 1 Sam. 25:33 blessed be thy advice
 2 Chron. 10:9 What advice give ye
 Prov. 20:18 with good advice make war
 2 Cor. 8:10 herein I give my advice

Advise—give counsel

1 Kings 12:6 How do ye advise
 Prov. 13:10 the well advised is wisdom
 Acts 27:12 more part advised to depart

Advocate—one interceding

1 John 2:1 advocate with the Father, Jesus

Afar—at a great distance

Gen. 22:4 saw the place afar off
 Jer. 23:23 and not a God afar off
 Matt. 26:58 Peter followed him afar off

Eph. 2:17 peace to you...afar off

Affairs—concerns, business

Ps. 112:5 he will guide his affairs
 Eph. 6:22 ye might know our affairs
 2 Tim. 2:4 entangleth...with the affairs

Affect—influence

Acts 14:2 made their minds evil affected
 Gal. 4:18 zealously affected always
 1 Lam. 3:51 Mine eye affecteth mine heart

Affection—feeling

Rom. 1:31 without natural affection
 Col. 3:2 Set your affection on things above
 Col. 3:5 inordinate affection
 2 Tim. 3:3 Without natural affection
 Rom. 1:26 gave them up unto vile affections
 Rom. 12:10 kindly affectioned one to another
 1 Thess. 2:8 affectionately desirous of you

Affinity—close agreement

1 Kings 3:1 made affinity with Pharaoh
 2 Chron. 18:1 joined affinity with Ahab
 Ezra 9:14 join in affinity with the people

Affirm—declare

1 Tim. 1:7 nor whereof they affirm
 Tit. 3:8 will that thou affirm constantly
 Acts 25:19 whom Paul affirmed to be alive

Afflict—trouble

Gen. 15:13 afflict them four hundred years
 1 Kings 11:39 afflict the seed of David
 Ps. 55:19 God shall hear, and afflict them
 Lam. 3:33 doth not afflict willingly
 Nah. 1:12 I will afflict thee no more
 Num. 11:1 Wherefore hast thou afflicted
 Ps. 82:3 justice to the afflicted and needy
 Prov. 15:15 days of the afflicted are evil
 Isa. 63:9 In...affliction he was afflicted
 1 Tim. 5:10 how he relieved the afflicted
 Jas. 5:13 Is any among you afflicted

Affliction—sorrow

Gen. 29:32 hath looked upon my affliction
 Gen. 31:42 God hath seen mine affliction
 Gen. 41:52 in the land of my affliction
 Deut. 16:3 even the bread of affliction
 2 Chron. 20:9 cry unto thee in our affliction
 2 Chron. 33:12 when he was in affliction
 Job 5:6 affliction cometh not forth of the dust
 Job 10:15 see thou mine affliction
 Job 30:16 days of affliction have taken
 Job 36:15 delivereth the poor in his affliction
 Ps. 25:18 Look upon mine affliction
 Isa. 30:20 water of affliction, ye shall not
 Isa. 48:10 in the furnace of affliction
 Jer. 16:19 my refuge in the day of affliction
 Mark 4:17 affliction...arise for the word's
 2 Cor. 2:4 out of much affliction...I wrote
 2 Cor. 8:2 in a great trial of affliction
 Phil. 1:16 to add affliction to my bonds
 Jas. 1:27 fatherless...in their affliction
 Acts 20:23 bonds and afflictions abide me

Afraid—fearful

Gen. 3:10 afraid because I was naked
 Ex. 3:6 afraid to look upon God
 Lev. 26:6 none shall make you afraid
 Josh. 11:6 Be not afraid because of them
 Judg. 7:3 Whosoever is fearful and afraid
 Job 3:25 which I was afraid of is come
 Job 9:28 I am afraid of all my sorrows
 Job 19:29 Be ye afraid of the sword
 Ps. 27:1 of whom shall I be afraid
 Ps. 91:5 afraid for the terror by night
 Ps. 112:7 not be afraid of evil tidings
 Prov. 31:21 not afraid of the snow
 Isa. 51:12 afraid of a man that shall die
 Jer. 2:12 be horribly afraid
 Matt. 14:27 John 6:20 be not afraid
 Mark 5:36 Be not afraid, only believe
 Mark 9:32 and were afraid to ask him
 Luke 12:4 afraid of them that kill the body
 Gal. 4:11 I am afraid of you

2 Pet. 2:10 are not afraid to speak evil
Afresh—*once more, anew*
 Heb. 6:6 crucially...Son of God afresh
Afterward—*at a later time*
 Gen. 38:30 afterward came out his brother
 Matt. 21:29 but afterward he repented
 Mark 16:14 Afterward he appeared unto the
 1 Cor. 15:46 afterward that which is spiritual
 Ex. 11:1 afterwards he will let you go
 John 13:36 thou shalt follow me afterwards
Against—*facing, opposite to*
 Gen. 4:8 Cain rose up against Abel
 Lev. 20:3 set my face against that man
 Job 16:4 heap up words against you
 Matt. 12:30 not with me is against me
 Luke 4:11 thy foot against a stone
 Acts 9:5 kick against the pricks
 Rom. 8:7 carnal mind is enmity against God
 Gal. 5:23 against such there is no law
 1 Pet. 3:12 against them that do evil
 Rev. 2:4 somewhat against thee
Aged—*old*
 Job 12:20 understanding of the aged
 Job 15:10 grayheaded and very aged men
 Job 32:9 neither do the aged understand
 Jer. 6:11 aged with him...full of days
 Tit. 2:2,3 aged men be sober...aged women
 Philm. 9 such an one as Paul the aged
Agess—*long periods*
 Eph. 2:7 That in the ages to come
 Eph. 3:5 in other ages was not made
 Eph. 3:21 all ages, world without end
 Col. 1:26 hid from ages and from
Agony—*extreme anguish*
 Luke 22:44 being in an agony he prayed
Agree—*consent, approve*
 Matt. 5:25 agree with thine adversary
 Matt. 18:19 if two of you shall agree
 Matt. 20:13 agree with me for a penny
 Isa. 15:15 to this agree the words of
 1 John 5:8 and these three agree in one
 Amos 3:3 except they be agreed
Agreement—*mutual consent*
 Isa. 28:15 with hell are we at agreement
 Isa. 36:16 Make an agreement with me by
 2 Cor. 6:16 what agreement hath the temple
Ailment—*pains, uneasy*
 Gen. 21:17 What ailment thee, Hagar
 1 Sam. 11:5 What ailment the people
Air—*atmosphere*
 Gen. 1:26 fowl of the air
 Deut. 4:17 fowl that flieth in the air
 Job 41:16 no air can come between
 Prov. 30:19 way of an eagle in the air
 1 Cor. 9:26 one that beareth the air
 1 Cor. 14:9 ye shall speak into the air
 Eph. 2:2 prince of the power of the air
 1 Thess. 4:17 meet the Lord in the air
Alarm—*call to arms*
 Num. 10:5 ye blow an alarm
 Jer. 4:19 the alarm of war
 Joel 2:1 sound an alarm in my holy
Alas—*expressive of sorrow*
 Judg. 6:22 Gideon said, Alas, O Lord
 Judg. 11:35 Alas, my daughter! thou hast
 2 Kings 6:5 Alas, master...was borrowed
 Amos 5:16 the highways, Alas! alas!
 Rev. 18:10 Alas, alas, that great city
Alien—*stranger*
 Ex. 18:3 alien in a strange land
 Deut. 14:21 mayest sell it unto an alien
 Job 19:15 I am an alien in their sight
 Ps. 69:8 alien unto my mother's children
 Lam. 5:2 our houses to aliens
 Eph. 2:12 aliens from the commonwealth
 Heb. 11:34 armies of the aliens
Alienated—*make averse*
 Ezek. 23:17 mind was alienated from them

Eph. 4:18 alienated from the life of God
 Col. 1:21 that were sometime alienated
Alive—*having life, attentive*
 Gen. 7:23 Noah only remained alive
 Gen. 43:7 Is your father yet alive
 Num. 16:33 down alive into the pit
 Deut. 32:39 I kill, and I make alive
 2 Kings 5:7 to kill and to make alive
 Ezek. 13:18 save the souls alive
 Luke 15:24 son was dead, and is alive
 Acts 1:3 shewed himself alive
 Rom. 6:13 those that are alive from the dead
 1 Cor. 15:22 Christ...all be made alive
 Rev. 1:18 I am alive for evermore
Allegory—*figurative statement*
 Gal. 4:24 Which things are an allegory
Alleluia—*praise*
 Rev. 19:1 saying, Alleluia
Allure—*persuade*
 Hos. 2:14 I will allure her
 2 Pet. 2:18 they allure through the lusts
Almighty—*possessing power*
 Gen. 17:1 I am the Almighty God
 Ex. 6:3 by the name of God Almighty
 Job 17:1 find out the Almighty unto perfection
 Job 29:5 When the Almighty was yet with me
 Job 37:23 Almighty, we cannot find him out
 Ps. 91:1 shadow of the almighty
 Rev. 4:8 Holy, the Lord God Almighty
 Rev. 11:17 O Lord God Almighty, which art
Alms—*charity*
 Matt. 6:1 do not your alms before men
 Matt. 6:4 thine alms may be in secret
 Luke 12:33 Sell, and give alms
 Acts 10:2 which gave much alms
 Acts 24:17 bring alms to my nation
Alone—*solitary, single*
 Gen. 2:18 not good that the man...be alone
 Job 7:16 let me alone; for my days
 Matt. 4:4 Man shall not live by bread alone
 Mark 14:6 Let her alone; why trouble ye her
 Luke 9:18 as he was alone praying
 John 8:16 I am not alone
Altar—*place of sacrifice*
 Gen. 8:20 Noah built an altar
 Lev. 17:15 Moses built an altar
 Lev. 6:9 the fire of the altar
 Judg. 6:24 Gideon built an altar
 Ps. 43:4 Then will I go unto the altar
 Matt. 5:23 bring thy gift to the altar
 Matt. 23:19 the gift, or the altar
 Rev. 9:13 four horns of the golden altar
 Ezek. 6:4 your altars shall be desolate
Always, Always—*throughout all time*
 Gen. 6:3 My spirit shall not always strive
 Deut. 14:23 fear the LORD thy God always
 Matt. 28:20 I am with you always
 Mark 14:7 me ye have not always
 Phil. 4:4 Rejoice in the Lord always
Am—*exist*
 Ex. 3:14 I AM THAT I AM
 Matt. 18:20 there am I in the midst
 1 Cor. 15:10 I am what I am
 Gal. 4:12 be as I am
Amazed—*surprised*
 Isa. 13:8 amazed one at another
 Matt. 19:25 disciples were...amazed
 Mark 2:12 amazed, and glorified God
 Mark 14:33 he...began to be sore amazed
 Luke 9:43 amazed at the...power of God
 Acts 3:10 wonder and amazement
Amen—*so be it*
 Num. 5:22 woman shall say, Amen, amen
 Ps. 41:13 Amen, and Amen
 Matt. 6:13 the glory, for ever, Amen
 Rev. 3:14 These things saith the Amen
Ancient—*old*

Deut. 33:15 of the ancient mountains
 1 Chron. 4:22 And these are ancient things
 Job 12:16 With the ancient is wisdom
 Dan. 7:9 Ancient of days
Angel—*heavenly messenger*
 Gen. 24:7 send his angel before thee
 Isa. 63:9 angel of his presence
 Luke 22:43 an angel...strengthening him
 Acts 23:8 no resurrection, neither angel
 2 Cor. 11:14 unto an angel of light
 Rev. 2:1 angel of the church
 Rev. 9:11 angel of the bottomless pit
 Ps. 78:25 Man did eat angels' food
 Luke 20:36 equal unto the angels
 John 20:12 two angels in white sitting
 Col. 2:18 and worshipping of angels
 Heb. 13:2 entertained angels unawares
 2 Pet. 2:4 God spied out the angels
Anger—*violent emotion, rage*
 Gen. 49:7 Cursed be their anger
 Ex. 32:19 Moses' anger waxed hot
 Deut. 13:17 fierceness of his anger
 Neh. 9:17 Prov. 15:18 slow to anger
 Ps. 30:5 anger endureth but a moment
 Ps. 37:8 Cease from anger
 Isa. 5:25 anger of the LORD kindled
 Col. 3:21 provoke not...children to anger
Angry—*provoked, wrathful*
 Gen. 18:30 let not the Lord be angry
 Ps. 7:11 God is angry with the wicked
 Prov. 14:17 He that is soon angry
 Prov. 22:24 friendship with an angry man
 Prov. 29:22 angry man stirreth up strife
 Jonah 4:4 Doest thou well to be angry
 Matt. 5:22 is angry with his brother
 Eph. 4:26 Be ye angry, and sin not
 Tit. 1:7 not soon angry
Anguish—*great pain*
 Ex. 6:9 anguish of spirit, and for
 Isa. 30:16 land of trouble and anguish
 Jer. 6:24 anguish hath taken hold of us
 Rom. 2:9 Tribulation and anguish, upon
 2 Cor. 2:4 out of much...anguish of heart
Anoint—*pour oil upon*
 Ex. 28:41 anoint them, and consecrate them
 Matt. 6:17 fastest, anoint thine head
 Mark 14:8 beforehand to anoint my body
 Mark 16:1 they might come and anoint him
 Rev. 3:18 anoint thine eyes with eyesalve
 Ps. 23:5 thou anointed my head with oil
 Ps. 105:15 Touch not mine anointed
 Luke 7:46 woman hath anointed my feet
 Acts 10:38 God anointed Jesus of Nazareth
 2 Cor. 1:21 hath anointed us, is God
Answer—*reply*
 Deut. 27:15 answer and say, Amen
 Ps. 65:5 wilt thou answer
 Prov. 15:1 A soft answer turneth away
 Prov. 24:26 lips that giveeth a right answer
 Prov. 26:45 Answer not a fool, Answer a fool
 Mic. 3:7 for there is no answer of God
 Luke 21:14 meditate...what ye shall answer
 John 19:9 Jesus gave him no answer
 Col. 4:6 how ye ought to answer every man
 1 Pet. 3:15 ready always to give an answer
 1 Pet. 3:21 the answer of a good conscience
 Matt. 26:62 Answerest thou nothing
 Eccl. 10:19 money answereth all things
 Luke 2:47 astonished at his...answers
Ant—*insect*
 Prov. 6:6 Go to the ant, thou sluggard
 Prov. 30:25 The ants are a people
Antichrist—*opponent of Christ*
 1 John 2:18,22 antichrist shall come,
 1 John 4:3 this is that spirit of antichrist
 2 John 7 a deceiver and an antichrist
Apostle—*one sent forth*
 Rom. 1:1 called to be an apostle

Rom. 11:13 apostle of the Gentiles
 1 Cor. 15:9 not meet to be called an apostle
 1 Tim. 2:7,2 Timothy 1:11 and an apostle
 Matt. 10:2 names of the twelve apostles
 Luke 11:49 send them prophets and apostles
 2 Cor. 12:11 very chiefest apostles
 Gal. 1:19 other of the apostles saw I none
 Eph. 4:1 he gave some, apostles
 Gal. 2:8 apostleship of the circumcision

Apparel—*clothing*

2 Sam. 12:20 and changed his apparel
 Esther 8:15 apparel of blue and white
 Isa. 63:1 glorious in his apparel
 Ezek. 27:24 chests of rich apparel
 1 Tim. 2:9 in modest apparel
 Jas. 2:2 gold ring, in goodly apparel
 1 Pet. 3:3 of putting on of apparel

Appetite—*strong desire*

Job 38:39 the appetite of the young lions
 Prov. 23:2 thou be a man given to appetite
 Eccl. 6:7 the appetite is not filled
 Isa. 29:8 his soul hath appetite

Apple—*fruit*

Deut. 32:10,Ps. 17:8 apple of his eye
 Song of Sol. 2:3 apple tree among the trees
 Prov. 25:11 apples of gold in pictures
 Song of Sol. 2:5 comfort me with apples

Appoint—*fix or establish*

Gen. 30:28 Appoint me thy wages
 Num. 3:10 thou shalt appoint Aaron
 Job 14:13 wouldst appoint me a set time
 Isa. 26:1 salvation will God appoint
 Jer. 49:19 who will appoint me the time
 Luke 22:29 I appoint unto you a kingdom
 Ps. 79:11 those that are appointed to die
 1 Thess. 5:9 hath not appointed us to wrath
 Heb. 9:27 appointed unto men once to die

Approach—*draw near*

Lev. 18:14 thou shalt not approach
 1 Tim. 6:16 which no man can approach
 Luke 12:33 where no thief approacheth

Approved—*commended, sanctioned*

Acts 2:22 a man approved of God
 Rom. 14:18 acceptable...approved of men
 Rom. 16:10 approved in Christ
 2 Tim. 2:15 shew thyself approved

Aprons—*protections for clothing*

Gen. 3:7 and made themselves aprons
 Acts 19:12 handkerchiefs or aprons

Archangel—*angel of the highest order*

1 Thess. 4:16 the voice of the archangel
 Jude 9 Michael the archangel,

Arise—*ascend, stand up*

Gen. 31:13 arise, get thee out from this
 Deut. 9:12 Arise, get thee down
 Ps. 3:7 Arise, O LORD; save me
 Song of Sol. 2:13 Arise, my love
 Luke 15:18 arise and go to my father
 Acts 22:16 arise, and be baptized
 Eph. 5:14 arise from the dead, and Christ
 2 Pet. 1:19 the day star arise in your

Ark—*chest, floating vessel*

Gen. 6:14 an ark of gopher wood
 Ex. 2:3 took for him an ark of bulrushes
 Ex. 37:1 made the ark of shittim wood
 Matt. 24:38 Noe entered into the ark
 Heb. 9:4 ark of the covenant
 Rev. 11:19 the ark of his testament

Arm—*for limb*

Ex. 6:6 with a stretched out arm
 Job 26:2 arm that hath no strength
 Ps. 98:1 arm hath gotten him the victory
 Song of Sol. 8:6 a seal upon thine arm
 Deut. 33:27 the everlasting arms
 Ps. 37:17 arms of the wicked...broken
 Mark 10:16 took them up in his arms

Arm—*equip with weapons*

Num. 31:3 Arm some of yourselves

1 Pet. 4:1 arm yourselves likewise
 Gen. 14:14 armed his trained servants
 Luke 11:21 a strong man armed

Armour—*weapons of war*

1 Sam. 31:9 stripped off his armour
 Luke 11:22 armour wherein he trusted
 Rom. 13:12 put on the armour of light
 2 Cor. 6:7 by the armour of righteousness
 Eph. 6:11 the whole armour of God

Array—*clothes, arrange in order*

Judg. 20:20 put themselves in array
 Job 40:10 array thyself with glory
 1 Tim. 2:9 not with...costly array
 Matt. 6:29 Solomon...not arrayed like
 Rev. 7:13 What are these...arrayed in

Arrogancy—*pride*

Prov. 8:13 pride, and arrogancy, and the evil
 Isa. 13:11 arrogancy of the proud to cease
 Jer. 48:29 his arrogancy, and his pride

Arrow—*weapon with bow*

1 Sam. 20:36 shot an arrow beyond him
 Job 41:28 arrow cannot make him flee
 Jer. 9:8 Their tongue is as an arrow
 Lam. 3:12 as for the arrow
 Job 6:4 arrows of the Almighty
 Ps. 45:5 arrows are sharp in the heart

Art—*skill*

Ex. 30:25 the art of the apothecary
 Acts 17:29 stone, graven by art
 Acts 19:19 which used curious arts

Ascend—*to go up*

Ps. 24:3 Who shall ascend into the hill of
 Ps. 139:8 If I ascend up into heaven
 John 6:62 see the Son of man ascend up
 John 20:17 I ascend unto my Father
 Rom. 10:6 Who shall ascend into heaven
 John 3:13 no man hath ascended

Ashamed—*confused*

Gen. 2:25 and were not ashamed
 Ps. 25:2 let me not be ashamed
 Isa. 24:23 and the sun ashamed
 Mark 8:38 the Son of man be ashamed
 Rom. 1:16 not ashamed of the gospel
 2 Tim. 1:8 not...ashamed of the testimony
 Heb. 11:16 not ashamed to be called their
 1 Pet. 4:16 let him not be ashamed
 1 John 2:28 not be ashamed before him

Ashes—*denoting humiliation*

Gen. 18:27 am but dust and ashes
 Lev. 6:11 carry forth the ashes
 2 Sam. 13:19 put ashes on her head
 1 Kings 13:3 the ashes that are upon it
 Esther 4:1 put on sackcloth with ashes
 Job 2:8 sat down among the ashes
 Job 42:6 repent in dust and ashes
 Ps. 102:9 eaten ashes like bread
 Jer. 6:26 wallow thyself in ashes
 Luke 10:13 in sackcloth and ashes

Aside—*to one side or the other*

Num. 22:23 the ass turned aside
 1 Sam. 8:3 turned aside after lucre
 Ps. 40:4 turn aside to lies
 1 Pet. 2:1 laying aside all malice

Ask—*inquire*

Judg. 18:5 Ask counsel...of God
 1 Kings 3:5 Ask what I shall give thee
 Ps. 2:8 Ask of me, and I shall give thee
 Isa. 7:11 Ask thee a sign of the LORD
 Jer. 6:16 ask for the old paths
 Zech. 10:1 Ask ye of the LORD rain
 Matt. 7:7 Ask, and it shall be given you
 Matt. 21:22 whatsoever ye shall ask
 Mark 10:38 Ye know not what ye ask
 Luke 11:11 If a son shall ask bread
 Jas. 1:5 lack wisdom, let him ask
 Matt. 5:42 Give to him that asketh
 1 Cor. 10:25 asking no question

Asleep—*slumbering, dead*

Judg. 4:21 for he was fast asleep
 Matt. 26:40 and findeth them asleep
 Mark 4:38 hinder part of the ship, asleep
 Mark 14:40 found them asleep again
 Acts 7:60 he had said this, he fell asleep
 1 Cor. 15:6 but some are fallen asleep
 1 Thess. 4:13,15 them which are asleep

Ass—*common animal*

Num. 22:30 Am not I thine ass
 Prov. 26:3 a bridle for the ass
 Jer. 22:19 with the burial of an ass
 Zech. 9:9 riding upon an ass
 Matt. 21:2 ye shall find an ass tied
 Matt. 21:5 sitting upon an ass
 2 Pet. 2:16 ass speaking with man's

Assay—*try, attempt*

Job 4:2 we assay to commune with thee
 Deut. 4:34 hath God assayed to go and
 Acts 9:26 Saul...assayed to join himself

Assemble—*come together*

2 Sam. 20:4 Assemble me the men of Judah
 Ezek. 11:17 assemble you out of the countries
 Hos. 7:14 assemble yourselves for corn
 Matt. 26:3 assembled...the chief priests
 Acts 15:25 assembled with one accord

Assembly—*appointed body*

Lev. 23:36 it is a solemn assembly
 Ps. 111:1 assembly of the upright
 Acts 19:39 determined in a lawful assembly
 Heb. 12:23 the general assembly and church
 Ps. 86:14 assemblies of violent men

Assurance—*full conviction*

Isa. 32:17 quietness and assurance for ever
 Acts 17:31 given assurance unto all men
 Col. 2:2 full assurance of understanding
 Heb. 6:11 full assurance of hope unto the end
 Heb. 10:22 full assurance of faith, having our

Astonied—*silent*

Job 17:8 Upright men shall be astonished
 Ezek. 4:17 he be astonished one with another
 Dan. 4:19 Dan...astonied for one hour

Astonished—*amazed*

Lev. 26:32 enemies...shall be astonished
 Job 21:5 Mark me, and be astonished
 Jer. 2:12 Be astonished, O ye heavens
 Dan. 8:27 astonished at the vision
 Mark 7:28 were astonished at his doctrine
 Mark 10:26 astonished out of measure
 Luke 24:42 women...made us astonished

Astonishment—*bewilderment*

Ps. 60:3 drink the wine of astonishment
 Jer. 8:21 astonishment hath taken hold on me
 Jer. 25:18 an astonishment, an hissing
 Mark 5:42 with a great astonishment

Astray—*wandering*

Ps. 119:176 gone astray like a lost sheep
 Prov. 7:25 go not astray in her paths
 Isa. 53:6 we like sheep have gone astray
 Matt. 18:13 and nine...went not astray
 1 Pet. 2:25 as sheep going astray

Attonement—*reconciliation*

Ex. 30:15 make an attonement for your souls
 Lev. 23:27,29 a day of attonement
 2 Sam. 21:3 shall I make the attonement

Attain—*to get*

Prov. 1:5 man of understanding shall attain
 Hos. 8:5 they attain to innocency
 Phil. 3:11 attain unto the resurrection
 Rom. 9:30 have attained to righteousness

Attend—*give attention*

Ps. 17:1 attend unto my cry
 Ps. 55:2 Attend unto me
 Prov. 4:1 attend to know understanding
 1 Cor. 7:35 ye may attend upon the Lord
 1 Tim. 4:13 give attendance to reading

Author—*cause*

1 Cor. 14:33 not the author of confusion

Heb. 5:9 the author of eternal salvation
 Heb. 12:2 author and finisher of our faith
Authority—*right to govern*
 Prov. 29:2 righteous are in authority
 Matt. 7:29 as one having authority
 Matt. 8:9 For I am a man under authority
 Matt. 21:23 By what authority doest thou
 Luke 19:17 have thou authority over
 Luke 20:8 by what authority I do these things
 John 5:27 given him authority to execute
 1 Cor. 15:24 all rule and all authority
 1 Tim. 2:12 to usurp authority over the man
 Tit. 2:15 rebuke with all authority

Availeth—*to benefit*

Esther 5:13 all this availeth me nothing
 Gal. 5:6 neither circumcision availeth any
 Jas. 5:16 prayer of a righteous man availeth

Avenge—*revenge*

Lev. 19:18 Thou shalt not avenge
 1 Sam. 24:12 the LORD avenge me of thee
 Luke 18:3 Avenge me of mine adversary
 Rom. 12:19 avenge not yourselves
 2 Sam. 22:48/Ps. 18:47 God that avengeth me
 Jer. 5:9,29 shall not my soul be avenged
 Rev. 18:20 God hath avenged you on her

Avoid—*turn from*

Prov. 4:15 Avoid it, pass not by it
 Rom. 16:17 ye have learned; and avoid
 1 Cor. 7:2 avoid fornication
 2 Tim. 2:23 unlearned questions avoid
 1 Tim. 6:20 avoiding profane...babblings

Awake—*rouse from sleep, inaction*

Judg. 5:12 Awake, awake, Deborah; awake,
 Ps. 17:15 shall be satisfied, when I awake
 Ps. 139:18 when I awake, I am still with
 Isa. 51:9 Awake, awake, put on strength
 Rom. 13:11 high time to awake out of sleep
 1 Cor. 15:34 Awake to righteousness
 Eph. 5:14 Awake thou that sleepest

Awe—*reverential fear*

Ps. 4:4 Stand in awe, and sin not
 Ps. 33:8 of the world stand in awe
 Ps. 119:161 standeth in awe of thy word

Axe—*carpenter's tool*

1 Sam. 13:20 sharpen every man his...axe
 1 Kings 6:7 neither hammer nor axe
 2 Kings 6:5 axe head fell into the water
 Jer. 51:20 Thou art my battle axe
 Luke 3:9 the axe is laid unto the root
 Ps. 74:6 with axes and hammers

—B—

Babbler—*idle talker*

Ecd. 10:11 and a babbler is no better
 Acts 17:18 What will this babbler say

Babbling—*empty sound*

Prov. 23:29 who hath babbling
 1 Tim. 6:20 profane and vain babblings
 2 Tim. 2:16 shun profane and vain babblings

Babe—*very young child*

Ex. 26 behold, the babe wept
 Luke 1:41,44 babe leaped in her womb
 Ps. 8:2 Out of the mouth of babes
 Matt. 11:25 revealed them unto babes
 1 Pet. 2:2 As newborn babes

Back—*hinder part*

Gen. 19:26 his wife looked back
 Josh. 8:26 Josh. drew not his hand back
 2 Sam. 12:23 can I bring him back again
 Prov. 1:9 give my back to the smiters
 Matt. 28:2 rolled back the stone
 Luke 9:62 No man...looking back is fit
 Heb. 10:38 if any man draw back

Backbite—*slander*

Prov. 25:23 a backbiting tongue
 2 Cor. 12:20 strifes, backbitings

Backslide—*abandon one's faith*

Prov. 14:14 The backslider in heart shall be
 Jer. 31:24 Turn, O backsliding children
 Jer. 31:22 O thou backsliding daughter
 Hos. 14:4 I will heal their backsliding
 Jer. 14:7 our backslidings are many

Backward—*in the reverse direction*

Gen. 49:17 his rider shall fall backward
 1 Sam. 4:18 fell from off the seat backward
 2 Kings 20:10 shadow return backward ten
 Isa. 59:14 judgment is turned away backward

Bad—*evil*

Lev. 27:10 good for a bad, or a bad for a
 1 Kings 3:9 discern between good and bad
 Matt. 13:48 but cast the bad away
 Matt. 22:10 found both bad and good
 2 Cor. 5:10 whether it be good or bad

Bag—*purse, bundle*

Deut. 25:13 shall not have in thy bag
 1 Sam. 17:49 put his hand in his bag
 Isa. 46:6 lavish gold out of the bag
 Hag. 1:6 to put it into a bag
 John 12:6 a thief, and had the bag
 John 13:29 because Judas had the bag

Bake—*cook in the oven*

Gen. 19:3 did bake unleavened bread
 Lev. 24:5 flour, and bake twelve cakes
 Lev. 26:26 women shall bake your bread
 Num. 11:8 and baked it in pans
 1 Kings 19:6 a cake baked on the coals

Baker—*one who bakes*

Gen. 40:20 the chief baker
 Hos. 7:4 as an oven heated by the baker
 1 Sam. 8:13 cooks, and to be bakers
 Jer. 37:21 bread out of the bakers' street

Balance—*scales for weighing*

Job 31:6 weighed in an even balance
 Prov. 11:1,20,23 A false balance
 Isa. 40:15 the small dust of the balance
 Lev. 19:36 Just balances, just weights
 Mic. 6:11 pure with the wicked balances
 Rev. 6:5 a pair of balances in his hand

Bald—*lacking hair*

2 Kings 2:23 Go up, thou bald head
 Mic. 1:16 Make thee bald, and poll
 Isa. 3:24 of well set hair baldness
 Isa. 22:12 call...to baldness

Balm—*a medicinal gun*

Gen. 43:11 little balm, and a little honey
 Jer. 8:22 Is there no balm in Gilead
 Ezek. 27:17 honey, and oil, and balm

Band—*group of men, soldier*

John 18:3 received a band of men
 John 18:12 the band and the captain
 Acts 10:1 band called the Italian band
 Acts 27:1 a centurion of Augustus' band
 Acts 23:12 the Jews banded together

Bands—*fillets, straps*

Judg. 15:14 his bands loosed from off
 Ps. 2:3 break their bands asunder
 Isa. 58:6 loose the bands of wickedness
 Luke 8:29 he brake the bands
 Acts 16:26 every one's bands were loosed
 Col. 2:19 the body by joints and bands

Banner—*standard or ensign*

Ps. 60:4 given a banner to them that fear
 Isa. 13:2 Lift ye up a banner upon the high
 Song of Sol. 6:4 as an army with banners

Banquet—*feast*

Esther 5:5,6 came to the...of wine
 Job 41:6 the companions make a banquet
 Song of Sol. 2:4 to the banqueting house
 1 Pet. 4:3 banquetings, and...idolatries

Baptism—*Christian sacrament*

Matt. 21:25 The baptism of John
 Mark 1:4 baptism of repentance
 Rom. 6:4 buried with him by baptism

Eph. 4:5 One Lord, one faith, one baptism

1 Pet. 3:21 baptism doth also now save

Baptize—*administer baptism*

Matt. 3:11/Mark 1:8/Luke 3:16 baptize you
 with water...with the Holy Ghost
 1 Cor. 1:17 Christ sent me not to baptize
 John 1:25 Why baptizest thou then, if
 John 1:33 baptizest with the Holy Ghost
 John 3:26 the same baptizeth, and all men

Baptized—*sanctified by water*

Matt. 3:13 to be baptized of him
 Matt. 20:22 baptism that I am baptized with
 Mark 1:8 have baptized you with water
 Mark 10:39 withal shall ye be baptized
 Luke 3:21 all the people were baptized
 John 4:2 Jesus himself baptized not
 Acts 1:5 baptized with the Holy Ghost
 Acts 8:36 hinder me to be baptized
 Acts 18:8 believed, and were baptized
 Rom. 6:3 baptized unto Jesus Christ
 1 Cor. 1:13 baptized in the name of Paul
 1 Cor. 10:2 baptized unto Moses
 1 Cor. 12:13 one Spirit are we all baptized
 Gal. 3:27 baptized into Christ

Bar—*stout wood or metal*

Neh. 7:3 the doors, and bar them
 Ex. 26:26 make bars of shittim wood
 Deut. 3:5 walls, gates, and bars
 Job 40:18 bones are like bars of iron
 Ps. 107:16 cut the bars of iron in

Bare—*uncovered*

Isa. 32:11 strip you and make you bare
 Isa. 47:2 make bare the leg, uncover
 Ezek. 16:7,22 waked naked and bare

Barn—*building for grain*

Job 39:12 gather it into thy barn
 Hag. 2:19 seed yet in the barn
 Prov. 3:10 thy barns be filled
 Matt. 6:26 reap, nor gather into barns
 Luke 12:18 pull down my barns
 2 Kings 6:27 out of the barnfloor

Barrel—*earthen jar*

1 Kings 17:12 handful of meal in a barrel
 1 Kings 18:33 Fill four barrels with water

Barren—*unproductive*

Gen. 11:30 Sarai was barren
 Gen. 29:31 Rachel was barren
 Ex. 23:26 cast their young, nor be barren
 1 Sam. 2:5 the barren hath born seven
 Luke 23:29 Blessed are the barren
 2 Pet. 1:8 neither be barren nor unfruitful
 Ps. 107:34 fruitful land into barrenness

Base—*ignoble, humble*

2 Sam. 6:22 base in mine own sight
 Job 30:8 children of base men
 Isa. 3:5 base against the honourable
 Mal. 2:9 made you contemptible and base
 1 Cor. 1:28 base things of the world
 Acts 17:5 lewd fellows of the baser sort

Baske—*vessel made of twigs*

Jer. 24:2 basket had very good fruit
 Amos 8:1,2 basket of summer figs
 Acts 9:25 let him down...in a basket
 2 Cor. 11:33 basket was I let down
 Matt. 14:20 remained twelve baskets full

Bastard—*illegitimate child*

Deut. 23:2 A bastard shall not enter into
 Zech. 9:6 And a bastard shall dwell in
 Heb. 12:8 then are ye bastards, and not

Battle—*armed conflict*

1 Sam. 17:47 the battle is the LORD'S
 1 Chron. 5:20 they cried to God in the battle
 Job 39:25 he smelleth the battle
 Ps. 18:39 strength unto the battle
 Ps. 24:8 LORD mighty in battle
 Ps. 55:18 soul in peace from the battle
 Eccl. 9:11 nor the battle to the strong
 Jer. 50:22 sound of battle is in the land

Rev. 9:9 horses running to battle
Beam—*large piece of timber*
 1 Sam. 17:7 like a weaver's beam
 2 Kings 6:5 one was felling a beam
 Matt. 7:5 cast out of the beam out of
 Song of Sol. 1:17 The beams of our house

Bear—*wild animal*

Prov. 17:12 bear robbed or her whelps
 Isa. 11:7 cow and the bear shall feed
 Rev. 13:2 were as the feet of a bear
 2 Kings 2:24 she bears out of the wood

Bear—*carry*

Gen. 4:3 greater than I can bear
 Ex. 20:16 shall not bear false witness
 Ps. 15:2 bear thee up in their hands
 Prov. 18:14 wounded spirit who can bear
 Matt. 27:32 compelled to bear his cross
 Mark 10:19 Do not bear false witness
 John 1:7 to bear witness of the Light
 John 5:31 bear witness of myself
 John 15:4 branch cannot bear fruit
 John 15:8 bear much fruit; so shall ye
 John 15:27 ye also shall bear witness
 Acts 9:15 bear my name...Gentiles
 Rom. 15:1 bear the infirmities of the weak
 Gal. 6:2 Bear ye one another's burdens
 Heb. 9:28 bear the sins of many
 1 Cor. 13:7 Beareth all things

Beard—*hair growing on the face*

1 Sam. 17:35 caught him by his beard
 2 Sam. 20:9 look Amasa by the beard
 Ps. 133:2 even Aaron's beard
 Jer. 48:37 bald, and every beard clipped

Beast—*dumb animal*

Ps. 73:22 I was as a beast
 Prov. 12:10 regardeth the life of his beast
 Eccl. 3:19 preeminence above a beast
 Luke 10:34 set him on his own beast
 Job 18:3 as we counted as beasts
 1 Cor. 15:32 I have fought with beasts

Beat—*strike repeatedly*

Ps. 18:42 I beat them small as the dust
 Isa. 24 shall beat...into plowshares
 Ex. 25:18 of beaten work shall thou
 Ex. 27:20 pure oil olive beaten for the
 2 Cor. 11:25 Thrice...beaten with rods
 Prov. 23:13 beaten him with the rod
 1 Cor. 9:26 as one that beateeth the air

Beautiful—*pleasing to sight or mind*

1 Sam. 16:12, of a beautiful countenance
 2 Sam. 11:2 beautiful to look upon
 Eccl. 3:11 made every thing beautiful
 Song of Sol. 7:1 beautiful are thy feet
 Isa. 52:7 How beautiful upon the mountains
 Matt. 23:27 appear beautiful outward
 Acts 3:10 alms at the Beautiful gate
 Rom. 10:15 beautiful are the feet of them

Beauty—*that which is pleasing*

1 Chron. 16:29 worship LORD in the beauty
 Job 40:10 with glory and beauty
 Ps. 29:2 in the beauty of holiness
 Prov. 20:29 beauty of old men...grey head
 Zech. 11:7,10 my staff, even Beauty

Become—*appropriate, fitting*

2 Sam. 7:24 LORD art become their God
 Matt. 18:3 ye...become as little children
 1 Cor. 13:1 become as sounding brass
 2 Cor. 5:17 all things are become new
 Prov. 17:7 speech becometh not a fool
 Eccl. 1:2 they became fools

Bed—*place to rest on*

1 Chron. 5:1 defiled his father's bed
 Ps. 63:6 remember thee upon my bed
 Prov. 7:17 perfumed my bed
 Ezek. 23:17 into the bed of love

Mark 4:21 candle...under a bed
 Luke 11:7 children are with me in bed
 Luke 17:34 two men in one bed
 Acts 9:33 had kept his bed eight years
 Heb. 13:4 and the bed undefiled
 Rev. 2:22 cast her into a bed

Bees—*familiar insects*

Judg. 14:8 swarm of bees
 Ps. 118:12 compassed me...like bees

Beg—*ask earnestly, demand*

Prov. 20:4 shall he beg in harvest
 Luke 16:3 I cannot dig; to beg I am
 Matt. 27:58 Pilate, and begged the body

Begin, Began—*commence*

Gen. 4:26 then began men to call upon
 Ezek. 9:6 and begin at my sanctuary
 Matt. 26:37 he...began to be sorrowful
 Luke 1:70 since the world began
 Matt. 20:8 labourers...beginning from
Beginning—*commencement*
 Gen. 1:1 In the beginning God created
 Job 8:7 thy beginning was small
 Ps. 111:10 fear of the LORD is the beginning
 Eccl. 7:8 the end...than the beginning
 Mark 1:1 The beginning of the gospel
 John 1:1 beginning was the Word
 Rev. 21:6 the beginning and the end

Begotten—*generated*

Ps. 2:7 this day have I begotten thee
 John 1:18,3:16 the only begotten Son
 Acts 13:33 my Son...have I begotten thee
 1 Pet. 1:3 begotten...unto a lively hope

Begulle—*to deceive*

Job 36:2 lest any man should beguile you
 Gen. 3:13 The serpent beguiled me
 Gen. 29:25 hast thou beguiled me
 2 Cor. 11:3 serpent beguiled Eve
 2 Pet. 2:14 beguiling unstable souls

Behalf—*interest*

Job 36:2 to speak on God's behalf
 Rom. 16:19 I am glad...on your behalf
 1 Cor. 1:4 thank my God...on your behalf
 Phil. 1:29 is given in the behalf of Christ

Behave—*conduct*

Ps. 101:2 will behave myself wisely
 1 Cor. 13:5 not behave itself unseemly
 1 Tim. 3:15 how thou oughtest to behave
 1 Sam. 18:5 behaved himself wisely

Behaved—*cut off the head of*

Matt. 14:10 beheaded John in the prison
 Mark 6:16 It is John, whom I beheaded

Behind—*in back of*

Isa. 38:17 cast all my sins behind thy back
 Matt. 16:23 Get thee behind me, Satan
 Col. 1:24 fill up that which is behind

Behold—*to see*

Gen. 3:22 Behold, the man is become as
 Ps. 46:8 behold the works of the LORD
 Matt. 21:5 Behold, thy King cometh
 Luke 24:39 Behold my hands and...feet
 John 1:29 Behold the Lamb of God
 John 17:24 that they may behold my glory
 2 Cor. 3:18 beholding as in a glass the

Believe—*trust*

2 Chron. 20:20 Believe in the LORD
 Matt. 9:28 Believe ye that I am able
 Mark 9:24 Lord, I believe; help thou mine
 Matt. 15:32 we may see and believe
 John 9:35 believe on the Son of God
 John 14:1 ye believe in God, believe also
 John 16:31 Do ye now believe
 Rom. 4:24 believe on...raised up Jesus
 Rom. 6:8 believe that we shall also live
 1 Thess. 4:14 if we believe...Jesus died
 Gen. 15:6 he believed in the LORD
 Matt. 8:13 as thou hast believed, so be it
 Rom. 10:16 who hath believed our report
 Gal. 2:16 even we have believed in Jesus

Heb. 4:3 which have believed do enter
 Jas. 2:23 Abraham believed God
 Matt. 21:22 in prayer, believing
 Rom. 15:13 with all joy...believing
 John 3:18 that believeth on him is not
 John 11:25 he that believeth in me

1 Cor. 13:7 beareth all things, believeth
 1 John 5:1 Whosoever believeth...Jesus
 1 John 5:10 believeth on the Son of God

Belly—*part of the body*

Gen. 3:14 upon thy belly shalt thou go
 Judg. 3:21 thrust it into his belly
 Job 15:2 fill his belly with the east wind
 Prov. 18:20 belly shall be satisfied
 Gen. 3:3 cause thy belly to eat
 Jonah 1:17 in the belly of the fish
 Luke 15:16 fain have filled his belly
 John 7:38 belly shall flow rivers
 Rom. 16:18 serve...their own belly
 Phil. 3:19 whose God is their belly
 Rev. 10:9 make thy belly bitter
 Tit. 1:12 evil beasts, slow bellies

Belong—*be a part of, apply to*

Gen. 40:8 interpretations belong to God
 Deut. 29:29 things belong unto the LORD
 Prov. 24:23 things...belong to the wise
 Dan. 9:9 To...God belong mercies
 Mark 9:41 ye belong to Christ
 Deut. 32:35 To me belongeth vengeance
 Ps. 38 Salvation belongeth unto the LORD
 Heb. 10:30 Vengeance belongeth unto me

Beloved—*dearly loved*

Deut. 33:12 The beloved of the LORD shall
 Ps. 127:2 he giveth his beloved sleep
 Isa. 5:1 a song of my beloved
 Matt. 3:17 This is my beloved Son
 Matt. 12:18 my beloved, in whom my soul
 Rom. 12:19 Dearly beloved, avenge not
 1 Cor. 4:14 my beloved sons I warn you
 Col. 3:12 elect of God, holy and beloved

Bend—*curve*

Ps. 112 the wicked bend their bow
 Jer. 9:3 they bend their tongues
 Ezek. 17:7 this vine did bend her roots
 Isa. 60:14 shall come bending unto thee

Beneath—*in a lower place*

Ex. 20:4 above, or...in the earth beneath
 Deut. 5:8 or that is in the earth beneath
 Prov. 15:24 depart from hell beneath
 John 8:23 Ye are from beneath: I...above

Benefit—*favours*

2 Cor. 1:15 might have a second benefit
 1 Tim. 6:2 partakers of the benefit
 Ps. 68:19 daily loadeth us with benefits
 Ps. 103:2 and forget not all his benefits

Bereave—*make destitute*

Eccl. 4:8 I labour, and bereave my soul
 Gen. 42:36 Me have ye bereaved of my
 Lam. 1:20 abroad the sword bereaveth

Beseech—*to ask*

Ex. 33:18 beseech thee, shew me thy glory
 Mal. 1:9 beseech God that he will be
 Luke 8:28 beseech thee, torment me not
 Rom. 12:1 beseech you therefore, brethren
 Eph. 4:1 beseech you that ye walk worthy
 Matt. 8:5 centurion, beseeching him

Besought—*implored*

Ex. 32:11 And Moses besought the LORD
 Deut. 32:1 I besought the LORD at that time
 1 Kings 13:6 the man of God besought
 Matt. 8:31 the devils besought him, saying
 Acts 21:12 besought him not to go up to
 2 Cor. 12:8 I besought the Lord thrice
 1 Tim. 1:3 As I besought thee to abide

Best—*most excellent*

Gen. 47:6 in the best of the land
 2 Sam. 18:4 What seemeth you best I
 Ps. 39:5 at his best state...vanity

Luke 15:22 Bring forth the best robe
1 Cor. 12:31 covet...the best gifts

Bestow—to give

Luke 12:17 let them to bestow my fruits
1 Cor. 13:3 though I bestow all my goods
John 4:38 ye bestowed no labour
1 John 3:1 manner of love...bestowed

Bestimes—in proper time

Gen. 26:31 they rose up betimes
Job 8:5 seek unto God betimes
Prov. 13:24 chasteneth him betimes

Betray—deliver to enemy

1 Chron. 12:17 betray me to mine enemies
Matt. 26:21 one of you shall betray me
Mark 13:12 brother, betray the brother
Matt. 27:4 betrayed the innocent blood
John 18:2 Judas also, which betrayed
1 Cor. 11:23 night...he was betrayed

Beloth—promise marriage to

Deut. 28:30 shalt betroth a wife
Hos. 2:19,20 betroth thee unto me

Better—preferable

1 Sam. 15:22 obey is better than sacrifice
Ps. 118:8,9 better to trust in the LORD
Prov. 8:11 wisdom is better than rubies
Prov. 17:1 Better is a dry morsel
Eccl. 7:1 A good name is better than
Song of Sol. 1:2 love is better than wine
Matthew 6:26 Are ye not much better than
Mark 9:42 better for him that a millstone
Luke 5:39 he saith, The old is better
1 Cor. 7:9 better to marry than to burn
Heb. 8:6 better covenant...better promises
Heb. 11:35 a better resurrection

Bewail—to lament

Judg. 11:37 and bewail my virginity
2 Cor. 12:21 bewail many which...sinned
Luke 8:52 all wept, and bewailed her

Beware—take heed

Ex. 23:21 Beware of him, and obey
Deut. 6:12 beware lest thou forget the LORD
Matt. 7:15 Beware of false prophets
Matt. 10:17 But beware of men
Mark 8:15 beware of the leaven
Mark 12:38 Beware of the scribes
Luke 12:15 beware of covetousness
Phil. 3:2 Beware of dogs, beware of evil
Col. 2:8 Beware lest any man spoil

Bewitched—charmed, enchanted

Acts 8:9 bewitched the people of Samaria
Gal. 3:1 who hath bewitched you
Bewrayeth—reveals, discloses

Prov. 29:24 heareth cursing, and bewrayeth
Matt. 26:73 thy speech bewrayeth thee

Beyond—past, further away

Num. 22:18 let me go beyond the word
1 Sam. 20:22 the arrows are beyond thee
Jer. 25:22 isles...beyond the sea
1 Thess. 4:6 man go beyond and defraud

Blid—to call

Matt. 14:28 bid me come unto thee
Matt. 22:9 bid to the marriage
Luke 9:61 let me first go bid them
1 Cor. 10:27 that believe not bid you
2 John 10 neither bid him God speed
Matt. 22:3 call them that were bid

Bier—frame for carrying dead

2 Sam. 3:31 David...followed the bier
Luke 7:14 came and touched the bier

Bill—writing book

Deut. 24:1,3 a bill of divorcement
Mark 10:4 write a bill of divorcement
Luke 16:6 Take thy bill...and write

Bind—fasten together

Num. 30:2 oath to bind his soul
Prov. 3:3 bind them that you neck
Matt. 16:19 thou shalt bind on earth
Matt. 18:18 bind on earth shall be bound

Mark 5:3 no man could bind him
Gen. 37:7 binding sheaves in the field
Job 28:11 bindeth the floods

Bird—winged creature

Gen. 7:14 every bird of every sort
Job 41:5 play...as with a bird
Ps. 124:7 bird out of the snare of the
Isa. 16:2 bird cast out of the nest
Hos. 9:11 shall fly away like a bird
Amos 3:5 bird fall in a snare
Deut. 14:11 clean birds ye shall eat
Song of Sol. 2:12 time of the singing of birds
Matt. 8:20 birds of the air have nests

Birth—time of coming into life

Job 3:16 untimely birth I had not been
Eccl. 7:1 than the day of one's birth
Luke 1:14 many shall rejoice at his birth
John 9:1 blind from his birth

Birthright—night of firstborn

Gen. 25:31 Sell me this day thy birthright
Gen. 43:33 according to his birthright
1 Chron. 5:2 the birthright was Joseph's
Heb. 12:16 for...meat sold his birthright

Bishop—spiritual director

1 Tim. 3:2 bishop...must be blameless
1 Pet. 2:25 Shepherd and Bishop of your

Bit—mouthpiece of a bridle

Ps. 32:9 mouth...held in with bit
Amos 5:19 a serpent bit him
Jas. 3:3 put bits in the horses'

Bite—seize with the teeth

Eccl. 10:8 a serpent shall bite him
Jer. 8:17 and they shall bite you
Mic. 3:5 bite with their teeth, and cry
Gal. 5:15 bite and devour one another
Gen. 49:17 that biteth the horse heels

Bitter—harsh, having a biting taste

Ex. 12:8 bitter herbs they shall eat
Job 13:26 thou writest bitter things
Prov. 5:4 bitter as wormwood
Isa. 52:0 bitter for sweet...sweeter for bitter
Jas. 3:14 bitter envying and strife
Isa. 22:4 I will weep bitterly
Matt. 26:75 went out, and wept bitterly

Bitterness—anguish, impiety

1 Sam. 15:32 bitterness of death is past
Job 10:1 in the bitterness of my soul
Rom. 3:14 mouth is full of...bitterness
Eph. 4:31 bitterness, and wrath, and anger
Heb. 12:15 lest any root of bitterness

Black—of the darkest color

Job 30:30 My skin is black upon me
Song of Sol. 1:5 I am black, but comely
Matt. 5:36 not make one hair...black
Rev. 6:5 I beheld...a black horse
Rev. 6:12 black as sackcloth

Blame—censure

Gen. 43:9 bear the blame for ever
2 Cor. 8:20 no man should blame us
Eph. 1:4 be holy and without blame
2 Cor. 6:3 the ministry be not blamed

Blameless—innocent

Gen. 44:10 ye shall be blameless
Luke 1:6 ordinances of the Lord blameless
1 Cor. 1:8 blameless in the day of our Lord
1 Thess. 5:23 soul and body...blameless
Tit. 1:7 a bishop must be blameless
2 Pet. 3:14 without spot, and blameless

Blasphemy—speak evil of God

Mark 3:29 blasphemy against the Holy Ghost
Ezek. 20:27 fathers have blasphemed me
Rev. 16:9 blasphemed the name of God
Lev. 24:16 blasphemeth the name of LORD
Matt. 9:3 This man blasphemeth
Acts 6:11 heard him speak blasphemous
Luke 22:65 things blasphemously spake

Blasphemy—irreverent words

Matt. 12:31 All manner of sin and blasphemy

Matt. 26:65 ye have heard his blasphemy
Mark 7:22 evil eye, blasphemy, pride
Col. 3:8 wrath, malice, blasphemy
Matt. 15:19 out of the heart...blasphemies:

Blast—burst of sound

Ex. 15:8 with the blast of thy nostrils
Job 49:7 By the blast of God
Gen. 41:6 seven thin ears and blasted
Isa. 37:27 blasted before it be grown up
Amos 4:9 smitten you with blasting

Blemish—defect

Ex. 12:5 lamb shall be without blemish
2 Sam. 14:25 there was no blemish in him
Eph. 5:27 holy and without blemish
1 Pet. 1:19 a lamb without blemish
2 Pet. 2:13 Spots they are and blemishes

Bless—make happy, praise

Gen. 12:1 I will bless thee, and make thy
Gen. 28:3 God Almighty bless thee
2 Sam. 7:29 thee to bless the house
Ps. 29:11 bless his people with peace
Ps. 103:1 Bless the LORD, O my soul
Matt. 5:44 bless them that curse you
Jas. 3:9 Thewerth bless we God
Gen. 1:22 And God blessed them
Mark 14:22 took bread, and blessed
1 Cor. 10:16 cup of blessing...we bless

Blessed—happy, praised

Job 1:21 blessed be the name of the LORD
Prov. 31:28 children...call her blessed
Matt. 5:3—11 Blessed are the (they)
Luke 1:48 generations...call me blessed
John 12:13 Blessed is the King
Tit. 2:13 Looking for that blessed hope
Rev. 14:13 Blessed are the dead

Blessing—divine favor

Gen. 12:2 thou shalt be a blessing
Gen. 27:36 taken away my blessing
Deut. 11:26 set before you...a blessing
Ezek. 34:26 showers of blessing
Mal. 3:10 pour out unto a blessing
1 Pet. 3:9 ye should inherit a blessing
Prov. 10:6 Blessings are upon the head of
Eph. 1:3 spiritual blessings in heavenly

Blind—to deprive of sight

Deut. 16:19 blind the eyes of the wise
Job 29:15 I was eyes to the blind
Rom. 2:19 a guide of the blind
John 12:40 He hath blinded their eyes
2 Cor. 3:14 their minds were blinded
1 John 2:11 darkness hath blinded his

Blindness—lack of sight

2 Kings 6:18 Smit...people...with blindness
Rom. 11:25 blindness in part is happened
Eph. 4:18 the blindness of their heart

Blood—illegitimate body fluid

Gen. 4:10 voice of thy brother's blood
Gen. 9:6 sheddeth man's blood...his blood
Gen. 49:11 in the blood of grapes
Isa. 1:5 your hands are full of blood
Isa. 49:26 drunken with their own blood
Matt. 16:17 flesh and blood hath not
Matt. 26:28 my blood...new testament
Matt. 27:4 betrayed the innocent blood
Acts 17:26 made of one blood all nations
Acts 20:28 purchased with his own blood
Rom. 3:25 through faith in his blood
Rom. 5:9 being now justified by his blood
1 Cor. 15:50 and blood cannot inherit
Eph. 1:7 redemption through his blood
1 John 1:7 blood of Jesus Christ
1 John 5:6 but by water and blood
1 John 1:7 white in the blood of the Lamb
Ps. 51:14 me from bloodguiltiness
Ps. 55:23 bloody and deceitful men
Prov. 29:10 bloodthirsty hate...upright

Blossom—come into flower

Isa. 35:1 desert shall...blossom as the rose

Hab. 3:17 the fig tree shall not blossom
Num. 17:8 rod of Aaron...bloomed blossoms

Blot—stain, to erase

Ex. 32:33 blot out of my book
Ps. 51:1 blot out my transgressions
Jer. 18:23 blot out their sin
Isa. 43:25 I am he that blot outeth out
Col. 2:14 Blotting out the handwriting

Blow—move, as the wind

Ex. 15:10 didst blow with thy wind
Num. 10:9 ye shall blow an alarm
Ps. 39:10 consumed by the blow
Zech. 9:14 GOD shall blow the trumpet
Isa. 40:7 spirit of the LORD bloweth
Isa. 54:16 smiteth that bloweth the coals
John 3:8 wind bloweth where it listeth

Boast—brag

2 Chron. 25:19 fifteth thee up to boast
Ps. 44:8 In God we boast
Prov. 27:1 Boast not...of tomorrow
Isa. 10:15 Shall the axe boast itself
Jas. 4:16 ye rejoice in your boastings
2 Tim. 3:2 their own selves...boasters

Boat—watercraft

2 Sam. 19:18 went over a ferry boat
John 6:22 his disciples into the boat
Acts 27:30 they had let down the boat

Bodies—physical beings of men

Neh. 9:37 dominion over our bodies
Job 13:12 your bodies to bodies of clay
Jer. 31:40 valley of the dead bodies
Rom. 1:24 dishonour their own bodies
Rom. 8:11 quicken your mortal bodies
Rom. 12:1 present your bodies a living
Heb. 10:22 bodies washed with pure
Rev. 11:9 see their dead bodies three

Body—physical person

Job 19:26 worms destroy this body
Lam. 4:7 more ruddy in body
Matt. 6:22 light of the body is the eye
Matt. 10:28 destroy both soul and body
Matt. 26:26 Take, eat, this is my body
Matt. 27:58 begged the body of Jesus
Luke 12:4 them that kill the body
Luke 22:19 This is my body
John 2:21 the temple of his body
Rom. 8:10 body is dead because of sin
Rom. 8:21 redemption of our body
1 Cor. 6:20 glorify God in your body
1 Cor. 9:27 I keep under my body
1 Cor. 15:44 natural body...spiritual body
2 Cor. 5:8 be absent from the body
Gal. 6:17 bear in my body the marks
Eph. 4:4 There is one body
Phil. 3:21 change our vile body
Col. 1:18 he is the head of the body
Col. 3:15 ye are called in one body
1 Pet. 2:24 our sins in his own body

Bold—brave

Prov. 28:1 righteous are bold as a lion
2 Cor. 11:21 whereisover any is bold
Eph. 3:12 In whom we have boldness
1 John 4:17 have boldness in the day
Eph. 6:19 open my mouth boldly
Heb. 4:16 therefore come boldly

Bond—obligation

1 Cor. 12:13 we be bond or free
Gal. 3:28 there is neither bond nor free
Eph. 4:3 Spirit in the bond of peace
Col. 3:14 is the bond of perfectness
Rev. 13:16 rich and poor, free and bond
Phil. 1:13 that my bonds in Christ are
Heb. 13:3 Remember...are in bonds

Bondage—restraint, servitude

Ex. 13:5 out of the house of bondage
John 8:33 never in bondage to any man
Rom. 8:15 not received the spirit of bondage
2 Cor. 11:20 man bring you into bondage

Gal. 5:1 entangled...the yoke of bondage

Bone—part of body

Gen. 2:23 This is now bone of my bones
Judg. 9:2 your bone and your flesh
Job 19:20 bone cleaveth to my skin
Prov. 25:15 soft tongue breaketh the bone
John 19:36 A bone...not be broken
Job 10:11 fenced me with bones
Ps. 6:2 for my bones are vexed
Prov. 15:30 maketh the bones fat
Ezek. 37:1 valley...was full of bones,
Matt. 23:27 full of dead men's bones
Luke 24:39 hath not flesh and bones

Book—collection of written material

Ex. 17:14 for a memorial in a book
Job 19:23 printed in a book
Ps. 69:28 blotted out of the book
Isa. 34:16 out of the book of the LORD
Ezek. 2:9 a roll of a book was therein
Mal. 3:16 book of remembrance
Luke 4:17 he had opened the book
Phil. 4:3, Rev. 3:5, 22:19 book of life
Eccl. 12:12 making many books
John 21:25 not contain the books

Booth—temporary shelter

Jonah 4:5 there made him a booth
Lev. 23:42 Ye shall dwell in booths

Born—brought forth

Gen. 15:3 one born in my house
Ex. 21:4 born him sons or daughters
Job 14:1 Man that is born...of few
Prov. 17:17 is born for adversity
Isa. 9:6 unto us a child is born
Matt. 2:1 Jesus was born in Bethlehem
John 3:3 Except a man be born again
Acts 22:28 But I was free born
Gal. 4:29 born after the flesh
1 Pet. 1:23 Being born again, not

Borne—supported

Job 34:31 I have borne chastisement
Isa. 53:4 Surely he hath borne our griefs
Matt. 23:4 grievous to be borne
3 John 6: borne witness of thy charity

Borrow—take as a loan

Deut. 15:6 thou shalt lend...not borrow
Matt. 5:42 him that would borrow of thee
Ps. 37:21 wicked borroweth, and payeth
Prov. 22:7 borrower is servant to the

Bosom—the breast

Ex. 4:6 thine hand into thy bosom
Num. 11:12 Carry them in thy bosom
Deut. 13:6 wife of thy bosom
1 Kings 3:20 and laid it in her bosom
Prov. 17:23 a gift out of the bosom
Isa. 40:11 carry them in his bosom
Luke 6:38 men give into your bosom
Luke 16:22 angels unto Abraham's bosom
John 13:23 leaning on Jesus' bosom

Both—two, as well, equally

Gen. 3:7 eyes of...both were opened
Matt. 15:14 blind, both shall fall into
Luke 7:42 forgave them both
Eph. 2:14 peace, who hath made both

Bottle—vessel for liquids

Matt. 11:14 bread, and a bottle of water
Judg. 4:19 she opened a bottle of milk
1 Sam. 1:24 and a bottle of wine
Job 32:19 burst like new bottles
Matt. 9:17 new wine into old bottles

Bottomless—unfathomable

Rev. 9:1 given the key of the bottomless pit
Rev. 20:3 cast him into the bottomless pit

Bough—branch of tree

Gen. 49:22 Joseph is a fruitful bough
Isa. 17:6 top of the uppermost bough
2 Sam. 18:9 thick boughs of a great oak
Ezek. 31:6 their nests in his boughs

Bought—purchased

Gen. 17:12 bought with money of any
Gen. 33:19 bought a parcel of a field
1 Kings 16:24 bought the hill Samaria
1 Cor. 6:20 ye are bought with a price
2 Pet. 2:1 the Lord that bought them

Bound—made fast

Job 36:8 they be bound in fetters
Matt. 16:19 earth...bound in heaven
Luke 10:34 and bound up his wounds
John 11:44 bound about with a napkin
Heb. 13:3 in bonds as bound with them

Bountiful—freely giving

Ps. 136 he hath dealt bountifully
2 Cor. 9:6 soweth bountifully...reap
2 Cor. 9:11 enriched...to all bountifulness

Bow—any thing bent

Gen. 9:13 I do set my bow in the cloud
2 Sam. 1:18 teach...use of the bow
Job 20:24 the bow of steel
Hos. 1:5 I will break the bow of Israel

Bow—bend the head or knee

Ex. 20:5 Thou shalt not bow down
Isa. 45:23 unto me every knee shall bow
Eph. 3:14 bow my knees...the Father
Phil. 2:10 every knee should bow
Ps. 57:6 my soul is bowed down
John 19:30 bowed his head, and gave

Bowels—center of emotion

Gen. 43:30 his bowels did yearn
Job 30:27 My bowels boiled
Acts 1:18 all his bowels gushed out
Phil. 1:8 in the bowels of Jesus Christ
Col. 3:12 bowels of mercies, kindness
1 John 3:17 bowels of compassion

Box—receptacle, case

2 Kings 9:1 take this box of oil
Matt. 26:7 alabaster box of very precious

Boy—male child

Joel 3:3 Have given a boy for an harlot
Gen. 25:27 And the boys grew
Zech. 8:5 streets...full of boys

Bracelets—ornamental bands

Gen. 24:22 two bracelets for thy hands
Gen. 38:18 Thy signet, and thy bracelets
Num. 31:50 gold, chains, and bracelets
Ezek. 16:11 put bracelets upon thy hands

Brake—shattered

Judg. 7:19 and brake the pitchers
Judg. 9:53 all to brake his skull
Matt. 14:19 blessed, and brake, and gave
Luke 5:6 and their net brake
John 19:32 brake the legs of the first

Bramble—thistle

Judg. 9:14 all the trees unto the bramble
Luke 6:44 nor of a bramble bush gather
John 15:6 cast forth as a bramble
Isa. 34:13 brambles in the fortresses

Branch—limb

Job 15:32 his branch shall not be green
Prov. 11:28 shall flourish as a branch
Isa. 4:2 shall the branch of the LORD
John 15:2 every branch that beareth fruit
John 15:6 cast forth as a branch

Brand—torch

Zech. 3:2 is not this a brand plucked out
Judg. 15:5 set the brands on fire

Brass—alloy of copper, bronze

Gen. 4:22 artificer in brass and iron
Num. 21:9 made a serpent of brass
Deut. 33:25 shoes...be iron and brass
1 Sam. 17:5 helmet of brass upon his
1 Kings 7:14 Tyre, a worker in brass
Ps. 107:16 broken the gates of brass
Matt. 10:9 gold, nor silver, nor brass
1 Cor. 13:1 become as sounding brass
Rev. 1:15 feet like unto fine brass

Brawler—contentious person

1 Tim. 3:3 patient, not a brawler

1 Tim. 3:3 patient, not a brawler
Prov. 21:9 a brawling woman

Bray—*harsh cry of an ass*
Job 6:5 Doth the wild ass bray
Prov. 27:22 Though thou...bray
Job 30:7 Among the bushes they brayed

Breach—*rent*
Lev. 24:20 Breach for breach, eye for eye
Ps. 106:23 stood before him in the breach
Isa. 58:12 repairer of the breach
Ps. 60:2 heal the breaches thereof

Bread—*food, sustenance*
Gen. 3:19 sweat of thy face...eat bread
Isa. 18:5 fetch a morsel of bread
Deut. 8:3 Matt. 4:4 live by bread only
Deut. 16:8 shall eat unleavened bread
1 Kings 17:6 brought him bread and flesh
Ps. 102:9 eaten ashes like bread
Prov. 31:27 cateth not the bread of idleness
Eccl. 11:1 Cast thy bread upon...waters
Isa. 55:2 money for that...not bread
Matt. 4:3 these stones be made bread
Matt. 6:11 Give us...our daily bread
Mark 7:27 to take the children's bread

Break—*part, burst asunder*
Ex. 22:6 If fire break out, and catch in
Ps. 29 break them with a rod of iron
Ps. 89:31 If they break my statutes
Song of Sol. 2:17 Until the day break
Isa. 42:3 bruised reed shall he not break
Isa. 44:23 break forth into singing
Jer. 4:3 Break up your fallow ground
Matt. 12:20 reed shall he not break

Breath—*air inhaled, life*
Gen. 2:7 his nostrils the breath of life
Gen. 6:17 wherein is the breath of life
Job 33:4 breath of the Almighty, life
Acts 17:25 giveth to all life, and breath

Breathe—*inhale and exhale*
Ps. 27:12 cast as breathe out cruelly
Acts 9:1 Saul yet breathing out
John 20:22 he breathed on them

Breeches—*underclothing*
Ex. 28:42 breeches to cover...nakedness
Lev. 6:10 shall put on his...linen breeches
Ezek. 44:18 shall have linen breeches upon

Brethren—*plural of brother*
Gen. 29:4 My brethren, whence be ye
Job 6:15 brethren have dealt deceitfully
Ps. 133:1 brethren to dwell together
1 Hos. 2:1 Say ye unto your brethren
Matt. 5:47 if ye salute your brethren only
Matt. 12:46 mother...brethren stood without
Matt. 23:8 and all ye are brethren
Matt. 25:40 of the least of these my brethren
Mark 12:20 there were seven brethren
Luke 18:29 no man that hath...brethren
Acts 7:2 Men, brethren, and fathers
1 Tim. 4:6 brethren in remembrance
1 Pet. 1:22 unfeigned love of the brethren
1 John 3:14 because we love the brethren

Bribes—*improper gift*
1 Sam. 8:3 took bribes, and perverted
Ps. 26:10 right hand is full of bribes

Brick—*block of burned clay*
Gen. 11:3 they had brick for stone
Ex. 5:7 the people straw to make brick
Isa. 65:3 incense upon altars of brick
Isa. 9:10 The bricks are fallen down

Bride—*newly married woman*
Isa. 61:10 as a bride adorned
Isa. 62:5 rejoice over the bride
John 3:29 He that hath the bride
Rev. 22:17 Spirit and the bride say, Come

Bridechamber—*the bride's abode*
Matt. 9:15 children of the bridechamber
Mark 2:19 children of the bridechamber fast
Luke 5:34 children of the bridechamber fast

Bridegroom—*newly married man*
Isa. 61:10 as a bridegroom decketh himself
Jer. 7:34 the voice of the bridegroom
Matt. 9:15 long as the bridegroom is with
Matt. 25:1 went forth to meet the bridegroom
John 3:29 hath the bride is the bridegroom

Bridle—*part of harness*
2 Kings 19:28 put...my bridle in thy lips
Ps. 32:9 must be held in with...bridle
Ps. 39:1 keep my mouth with a bridle

Bridle—*restrain, govern*
Jas. 3:2 able also to bridle the whole body
Jas. 1:26 and bridleth not his tongue
Brier—*thorns*
Isa. 55:13 instead of the brier shall come
Isa. 5:6 there shall come up briars
Heb. 6:8 thorns and briars is rejected

Bright—*shining*
Job 37:11 he scattereth his bright cloud
Jer. 51:11 Make bright the arrows
Ezek. 32:8 All the bright lights of heaven
Luke 11:36 bright shining of a candle
Acts 10:30 stood before me in bright
Rev. 22:16 the bright and morning star

Brimstone—*sulphur*
Gen. 19:24 Sodom...Gomorrhah brimstone
Isa. 30:33 like a stream of brimstone
Ezek. 38:22 hailstones, fire, and brimstone
Luke 17:29 rained fire and brimstone
Rev. 19:20 burning with brimstone

Bring—*to carry*
Isa. 1:11 earth bring forth grass
Deut. 7:1 shall bring thee into the land
Job 33:30 bring back his soul
Eccl. 12:14 God shall bring every work
Isa. 65:9 bring forth a seed out of
Mal. 3:10 bring ye all the tithes
Luke 1:21 shall bring forth a son
Matt. 2:10 I bring you good tidings
1 Pet. 3:18 he might bring us to God
John 12:24 bringeth forth much fruit

Brink—*edge, brim*
Gen. 41:3 kine upon the brink of the
Ex. 2:3 flags by the river's brink
Josh. 3:8 When ye are come to the brink

Broad—*wide*
Job 36:16 strait into a broad place
Ps. 119:96 commandment is...broad
Matt. 7:13 broad is the way, that leadeth

Broidered—*embroidered*
Ex. 28:4 and a broidered coat
Ezek. 16:10,13 clothed...broidered work

Broken—*parted by violence*
Judg. 16:9 a thread of tow is broken
Ps. 34:18 them that are of a broken heart
Prov. 25:19 like a broken tooth
Matt. 15:37 took up of the broken meat
John 19:36 bone...shall not be broken
1 Cor. 11:24 body, which is broken for
Eph. 2:14 broken down the middle wall

Brook—*small stream of water*
Prov. 18:4 wisdom as a flowing brook
John 18:1 his disciples over the brook
Deut. 8:7 a land of brooks of water
Ps. 42:1 panteth after the water brooks

Broth—*thin soup*
Judg. 6:19 and he put the broth in a pot
Isa. 65:4 broth of abominable things

Brother—*male relative or associate*
Ps. 50:20 speakest against thy brother
Prov. 17:17 brother is born for adversity
Prov. 18:24 sticketh closer than a brother
Matt. 5:22 whosoever...with his brother
Matt. 12:50 same is my brother, and sister
1 Cor. 8:13 I make my brother to offend
Gal. 1:19 Jas, the Lord's brother
1 John 2:9 He that...hath his brother

Brotherly—*affectionate*

Rom. 12:10 one another with brotherly love
Heb. 13:1 Let brotherly love continue
2 Pet. 1:7 to godliness brotherly kindness

Brow—*eyebrow, edge of steep place*
Isa. 48:4 and thy brow brass
Luke 4:29 led him unto the brow of the

Bruise—*to crush*
Gen. 3:15 bruise thy head...and bruise
Jer. 30:12 Thy bruise is incurable
Rom. 16:20 bruise Satan under your feet
Matt. 12:20 bruised reed shall he not
Luke 4:18 liberty them that are bruised

Brutish—*inhuman*
Ps. 92:6 brutish man knoweth not
Prov. 12:1 that hateth reproof is brutish
Jer. 10:8 they are altogether brutish
Jer. 51:17 Every man is brutish

Buckler—*shield*
2 Sam. 22:31 he is a buckler to all them
Ps. 18:2 my buckler...horn of my salvation
Ps. 91:4 his truth...thy shield and buckler

Bud—*germ, blossom*
Job 38:27 the bud of the tender herb
Isa. 55:10 maketh it bring forth and bud
Hos. 8:7 the bud shall yield no meal
Num. 17:8 rod...brought forth buds
Heb. 9:4 Aaron's rod that budded

Buffet—*to strike*
2 Cor. 12:7 messenger of Satan to buffet
Matt. 26:67 spit in his face...buffeted
1 Cor. 4:11 we are naked, and are buffeted
1 Pet. 2:20 ye be buffeted for your faults

Build—*erect, construct*
Gen. 11:4 let us build us a city
Num. 23:1 Build me here seven altars
1 Sam. 2:35 will build him a sure house
1 Chron. 17:4 shall not build me an house
Jer. 29:5 Build ye houses, and dwell
Matt. 16:18 this rock I will build my
Acts 20:32 able to build you up
Job 20:19 house which he buildeth not

Builders—*those who construct*
2 Kings 22:6 Unto carpenters, and builders
Ps. 118:22 stone...the builders refused
Matt. 21:42 stone...the builders rejected
Acts 4:11 set at naught of you builders

Building—*structure or its erection*
1 Kings 6:38 seven years in building it
1 Cor. 3:9 ye are God's building
2 Cor. 5:1 we have a building of God
Eph. 2:21 building fitly framed together

Bulrush—*papyrus plant*
Isa. 58:5 bow down his head as a bulrush
Ex. 2:3 took for him an ark of bulrushes
Isa. 18:2 vessels of bulrushes upon the

Bulwarks—*fortifications*
Deut. 20:20 thou shalt build bulwarks
Acts 18:13 Mark ye well her bulwarks
Isa. 26:1 appoint for walls and bulwarks

Bundle—*package*
Gen. 42:35 every man's bundle of money
1 Sam. 25:29 bound in the bundle of life
Matt. 13:30 bind...in bundles to burn

Burden—*weight*
2 Sam. 15:33 be a burden unto me
2 Kings 9:25 LORD laid this burden upon
Ps. 55:22 Cast thy burden upon the LORD
Jer. 23:34 The burden of the LORD
Zech. 9:1 The burden of the word of the
Matt. 11:30 my burden is light
Matt. 20:12 borne the burden and heat of
Gal. 6:5 man shall bear his own burden

Burdensome—*heavy*
2 Cor. 11:9 from being burdensome
2 Cor. 12:13,14 was not burdensome to you
1 Thess. 2:6 might have been burdensome

Burial—*interment*
Eccl. 6:3 that he have no burial

Jer. 22:19 with the burial of an ass
Matt. 26:12 she did it for my burial

Buried—interred

Gen. 15:15 buried in a good old age
Ruth 1:17 and there will I be buried
Ecd. 8:10 so I saw the wicked buried
Acts 2:29 he is both dead and buried
Rom. 6:4 we are buried with him
Col. 2:12 Buried with him in baptism

Burn—consume by fire

Gen. 11:3 make brick, and burn them
Deut. 5:23 mountain did burn with fire
Matt. 13:30 bind...bundles to burn
Ex. 3:2 the bush burned with fire
Rom. 1:27 burned in their lust
1 Cor. 13:3 give my body to be burned
Luke 12:35 and your lights burning

Burst—to rend, break

Job. 32:19 burst like new bottles
Prov. 3:10 burst out with new wine
Nah. 1:13 burst thy bonds in sunder
Mark 2:22 wine doth burst the bottles

Bury—cover out of sight

Gen. 49:29 bury me with my fathers
Ps. 79:3 there was none to bury them
Luke 9:60 Let the dead bury their dead
John 19:40 manner of the Jews is to bury

Bush—shrub

Ex. 3:2 the bush burned with fire
Mark 12:26 in the bush God spake unto
Acts 7:30 in a flame of fire in a bush
Song of Sol. 5:11 his locks are bushy

Bushel—dry measure

Matt. 5:15 candle...under a bushel
Mark 4:21 put under a bushel, or under a bed
Luke 11:33 neither under a bushel

Business—employment

Deut. 24:5 be charged with any business
Judg. 18:7 had no business with any man
Ps. 107:23 that do business in great waters
Prov. 22:29 man diligent in his business
Luke 2:49 about my Father's business
Acts 6:3 may appoint over this business
Rom. 12:11 Not slothful in business
1 Thess. 4:11 study...your own business

Bustlebody—meddling person

1 Pet. 4:15 bustlebody in other men's matters
2 Thess. 3:11 but are bustlebodies

1 Tim. 5:13 tattlers also and bustlebodies

Butler—cupbearer

Gen. 40:1 butler of the king of Egypt

Gen. 41:9 spake the chief butler

Butter—fat of milk

Deut. 32:14 Butter of kine, and milk of
Judg. 5:25 butter in a lordly dish
Ps. 55:21 words...smoother than butter
Prov. 30:33 milk bringeth forth butter
Ezr. 7:15 Butter and honey shall he eat

Buy—to purchase

Gen. 43:2 buy us a little food
Prov. 23:23 Buy the truth...sell it not
Jer. 32:7 Buy their my field
John 13:29 Buy...things that we have
Jas. 4:13 buy and sell, and get gain
Rev. 3:18 buy of me gold tried
Rev. 13:17 no man might buy or sell
Matt. 13:44 selleth all...and buyeth

Buyer—purchaser

Prov. 20:14 it is naught, saith the buyer
Isa. 24:2 as with the buyer, so with the seller
Ezr. 7:12 let not the buyer rejoice

By and by—soon, later

Matt. 13:21 by and by he is offended
Mark 6:25 give me by and by in a charger
Luke 17:7 will say unto him by and by

Byword—object of scorn

Deut. 28:37 an astonishment...a byword
1 Kings 9:7 and a byword among all people

Job 30:9 song, yea, I am their byword

—C—

Cage—place to confine birds

Jer. 5:27 As a cage is full of birds
Rev. 18:2 cage of every unclean...bird

Cake—small loaf

1 Kings 17:13 make me...little cake
Gen. 18:6 make cakes upon the hearth

Calamity—misfortune

2 Sam. 22:19:Ps. 18:18 day of my calamity
Prov. 19:13 foolish son is the calamity
Prov. 27:10 in the day of thy calamity
Ps. 57:1 these calamities be overpast

Calf—young of the cow

Gen. 18:7 fetcit a calf (tender) and
Isa. 11:6 calf and the young lion
Luke 15:23 bring hither the fattened calf
Rev. 4:7 second beast like a calf
Heb. 9:12 blood of goats and calves

Call—speak loudly, invoke

Gen. 4:26 men to call upon the name
Deut. 4:26 call heaven and earth to
Ruth 1:20 Call me not Naomi, call me
1 Kings 17:18 call my sin to remembrance
Ps. 4:1 Hear me when I call
Ps. 18:3 will call upon the LORD

Isa. 5:20 call evil good, and good evil

Isa. 7:14 call his name Immanuel

Jer. 3:19 shalt call me, My father

Matt. 9:13 not come to call the righteous

Luke 6:46 why call ye me, Lord, Lord

John 13:13 call me Master and Lord

Acts 10:15 that call not thou common

1 Pet. 1:17 if ye call on the Father

Calling—divine summons

Rom. 11:29 gifts and calling of God
1 Cor. 7:20 abide in the same calling
2 Tim. 1:9 called us with an holy calling
Heb. 3:1 partakers of the heavenly calling
2 Pet. 1:10 your calling and election

Calm—quiet, at rest

Ps. 107:29 maketh the storm a calm
Jonah 1:11 that the sea may be calm
Matt. 8:26 there was a great calm

Camel—large quadruped

Gen. 24:64 she lighted off the camel
Matt. 19:24 easier for a camel to go through
Matt. 23:24 at a gnat, and swallow a camel
Mark 1:6 clothed with camel's hair

Camp—lodging tents

Ex. 14:19 angel...went before the camp
Deut. 23:14 God walketh in...thy camp
Isa. 29:3 I will camp against thee
Jer. 50:29 camp against it round about
Nah. 3:17 which camp in the hedged
Rev. 20:9 the camp of the saints

Candle—that which gives light

Joh 18:6 his candle shall be put out
Ps. 18:28 thou wilt light my candle
Prov. 20:27 man is the candle of the LORD
Matt. 5:15 light a candle, and put it under
Rev. 22:5 need no candle, neither light
Zeph. 1:12 search Jerusalem with candles

Candlestick—candle holder

Ex. 25:31 make a candlestick of pure gold
2 Kings 4:10 table...stool, and a candlestick
Luke 8:16 setteth it on a candlestick
1 Kings 7:49 the candlesticks of pure gold

Canker—corrode

2 Tim. 2:17 will eat as doth a canker
Jas. 5:3 gold and silver is cankered

Captive—prisoner

Ps. 68:18 led captivity captive
Jer. 13:17 flock is carried away captive
Eph. 4:8 he led captivity captive
2 Tim. 3:6 lead captive silly women

Luke 4:18 preach deliverance to the captives

Captivity—imprisonment

Job 42:10 LORD turned the captivity of Job
Isa. 46:2 themselves are gone into captivity
Rom. 7:23 bringing me into captivity
2 Cor. 10:5 bringing into captivity...thought
Eph. 4:8 he led captivity captive

Carcase—dead body

Judg. 14:8 turned aside to see the carcase
Isa. 14:19 a carcase (trodden under foot)
Matt. 24:28 wheresoever the carcase is
Gen. 15:11 came down upon the carcases

Care—caution, watchfulness

Matt. 13:22 the care of this world
Luke 10:34 an inn, and took care of him
1 Cor. 9:9 Doth God take care for oxen
1 Cor. 12:25 the same care one for another
1 Tim. 3:5 take care of the church
1 Pet. 5:7 Casting all your care upon him
Ps. 142:4 no man cared for my soul
John 12:6 not that he cared for the poor
Mark 4:38 Master, carest thou not
Luke 8:14 choked with cares and riches

Careful—thoughtful

Jer. 17:8 be careful in the year of drought
Luke 10:41 thou art careful and troubled
Phil. 4:6 Be careful for nothing
1 Cor. 7:32 have you without carefulness

Careless—thoughtless, negligent

Judg. 18:7 how they dwelt careless
Isa. 32:9 my voice, ye careless daughters
Ezck. 39:6 dwell carelessly in the isles

Carnal—fleshy

1 Cor. 9:11 shall reap your carnal things
2 Cor. 10:4 weapons...are not carnal
Rom. 8:6 to be carnally minded is death

Carpenter—worker in wood

Isa. 44:13 carpenter stretcheth out his rule
Mark 6:3 is not this the carpenter
2 Sam. 5:11 carpenters, and masons
2 Kings 22:6 Unto carpenters, and builders
Zech. 1:20 shewed me four carpenters
Matt. 13:55 not this the carpenter's son

Carriage—vehicle

1 Sam. 17:22 David left his carriage
Isa. 46:1 your carriages were heavy laden
Acts 21:15 we took up our carriages

Carry—to bear, remove

Isa. 40:11 carry them in his bosom
Luke 10:4 Carry neither purse, nor scrip
Isa. 53:4 and carried our sorrows
Luke 16:22 was carried by the angels
Heb. 13:9 Be not carried about with divers

Cart—wagon

1 Sam. 6:11 ark of the LORD upon the cart
Isa. 5:18 sin as it were with a cart rope
Isa. 28:27 neither is a cart wheel

Case—cause, matter

Ps. 144:15 people, that is in such a case
Matt. 5:20 ye shall in no case enter
Matt. 19:10 the case of the man be so

Cassia—kind of cinnamon

Ex. 30:24 of cassia five hundred shekels
Ps. 45:8 thy garments smell of...cassia
Ezck. 27:19 cassia...in thy market

Cast—to throw

Gen. 21:10 Cast out this bondswoman
Gen. 37:20 cast him into some pit
Ps. 51:11 Cast me not away from thy
Ecd. 11:1 Cast thy bread upon the water
Luke 7:5 first cast out the beam
Luke 19:35 cast thy garments upon
John 6:37 I will in no wise cast out
Rom. 13:12 cast off the works of darkness
1 Pet. 5:7 casting all your care upon

Castle—citadel, fortress

1 Chron. 11:5 David took the castle of Zion
Acts 21:34 to be carried into the castle

Acts 22:24 he brought into the castle

Catch—*lay hold on, seize*

Ps. 109: lieh in wait to catch the poor
Mark 12:13 to catch him in his words
Luke 5:10 henceforth thou shalt catch men
John 10:12 wolf catcheth them

Caterpillar—*wormlike larva*

Isa. 33:4 like the gathering of the caterpillar
2 Chron. 6:28 if there be...caterpillars

Cattle—*all domesticated animals*

Ex. 12:29 all the firstborn of cattle
Ex. 20:10 nor thy maidervent, nor thy cattle
Ps. 50:10 cattle upon a thousand hills
Ps. 104:14 the grass to grow for the cattle

Caught—*taken, entangled*

Gen. 22:13 ram caught in a thicket
Judg. 15:4 caught three hundred foxes
Jer. 50:24 art found, and also caught
John 21:3 that night they caught nothing
2 Cor. 12:4 was caught up into paradise
1 Kings 7:15 caught two pillars of brass
Matt. 7:5 caught out the beam...mote

Caul—*fatty membrane*

Ex. 29:13 caul that is above the liver
Lev. 34:15 caul above the liver
Hos. 13:8 rend the caul of thy heart

Cause—*make to happen, interest*

Gen. 7:4 I will cause it to rain
Ps. 67:1 cause his face to shine upon us
Prov. 3:30 Strive not...without cause
Matt. 5:22 angry...without a cause
Matt. 19:5 this cause shall a man leave
Luke 23:22 found no cause of death
John 15:25 hated me without a cause
Rom. 16:17 mark them...cause divisions
1 Tim. 1:16 for this cause I obtained mercy
1 Pet. 4:6 for this cause was the gospel

Cave—*hollow place in the earth*

1 Kings 18:4 hid them by fifty in a cave
John 11:38 a cave...stone lay upon
Heb. 11:38 in dens and caves

Cease—*come to an end, pass away*

Gen. 8:22 summer and winter...not cease
Deut. 15:11 poor shall never cease
Ps. 37:8 Cease from anger
Ps. 46:9 He maketh wars to cease
Prov. 23:4 cease from thine own wisdom
1 Cor. 13:8 be tongues, they shall cease
Luke 7:45 not ceased to kiss my feet
1 Thess. 5:17 Pray without ceasing

Cedar—*kind of tree*

1 Kings 5:6 cedar trees out of Lebanon
1 Kings 6:15 boards of cedar
Job 40:17 moveth his tail like a cedar
Ps. 92:12 grow like a cedar in Lebanon

Celebrate—*commemorate*

Lev. 23:32 shall ye celebrate your sabbath
Isa. 38:18 death can not celebrate thee

Celestial—*heavenly*

1 Cor. 15:40 There are also celestial bodies

Censer—*incense burner*

Lev. 16:12 take a censer full of...coals
Ezek. 8:11 man his censer in his hand
Heb. 9:4 the golden censer, and the ark
Rev. 8:3 having a golden censer

Certain—*sure*

Ex. 16:4 gather a certain rate every day
Luke 1:5 certain priest named Zacharias
1 Cor. 4:11 have no certain dwellingplace
Heb. 10:27 certain fearful looking for of
Ex. 3:12 Certainly I will be with thee
Josh. 23:13 Know for a certainty that

Certify—*verify, attest*

2 Sam. 15:28 word from you to certify
Ezra 4:16 We certify the king that
Gal. 1:11 But I certify you, brethren

Chaff—*husk*

Ps. 14:4 chaff which the wind driveth

Isa. 5:24 the flame consumeth the chaff

Matt. 3:12 but he will burn up the chaff with

Chain—*connected links, fetter*

Rev. 20:1 pit and a great chain in his
Judg. 8:26 chains...about their camels'
1 Kings 6:21 partition by the chains of gold
Matt. 5:3 bind him, no, not with chains
Acts 12:7 chains fell off from his hands
Jude 6 reserved in everlasting chains

Chalcedony—*lightcolored quartz*

Rev. 21:19 the third, a chalcedony

Challengeth—*dares, defies*

Ex. 22:9 which another challengeth to be his

Chamber—*room in the house*

Gen. 43:30 entered into his chamber
Judg. 3:24 let us in his summer chamber
1 Kings 4:10 Let us make a little chamber
Ps. 19:5 bridegroom...out of his chamber
Matt. 24:26 he is in the secret chambers

Chambering—*lewdness*

Rom. 13:13 in chambering and wantonness

Chamberlain—*royal attendant*

2 Kings 23:11 Nathanmelech the chamberlain

Esther 1:10 seven chamberlains that served

Acts 12:20 Blastus the king's chamberlain

Champion—*mighty one*

1 Sam. 17:4 there went out a champion
1 Sam. 17:23 the champion, the Philistine

Chance—*occurrence*

Deut. 22:6 bird's nest chance to be before
Eccl. 9:11 time and chance happeneth
Luke 10:31 by chance there came down
1 Cor. 15:37 it may chance of wheat

Change—*variation*

Gen. 35:2 change your garments
Job 14:14 will I wait till my change come
Job 17:12 They change the night into day
Prov. 24:21 meddle not...given to change
Jer. 13:23 the Ethiopian change his skin
Mal. 3:6 I am the LORD. I change not
Phil. 3:21 Who shall change our vile body
Dan. 2:21 changeth the times and
Rom. 1:25 changed the truth of God
1 Cor. 15:51 but we shall all be changed

Chant—*sing aloud*

Amos 6:5 chant to the sound of the viol

Chapel—*small church*

Amos 7:13 it is the king's chapel

Chapmen—*peddlers, hawkers*

2 Chron. 9:14 which chapmen and merchants

Chapl—*dried, cracked*

Jer. 14:4 the ground is chap...no rain

Charge—*command, adjure*

Lev. 8:35 keep the charge of the LORD
Ps. 91:11 give his angels charge over
Matt. 4:6 He shall give his angels charge
Acts 7:60 lay not this sin to their charge
1 Cor. 9:18 gospel of Christ without charge
1 Tim. 5:21 I charge thee before God
Job 1:22 sinned not, nor charged God
Mark 5:43 he charged them straitly
Luke 5:14 charged him to tell no man

Chargeable—*burdensome*

2 Cor. 11:9 I was chargeable to no man
1 Thess. 2:9 be chargeable unto any of you

Chariot—*vehicle or war car*

Gen. 46:29 Joseph made ready his chariot
2 Kings 2:11 appeared a chariot of fire
Ps. 46:9 burneth the chariot in the fire
Ps. 104:3 maketh the clouds his chariot
Acts 8:28 sitting in his chariot read
Ps. 20:7 Some trust in chariots

Charity—*love*

1 Cor. 13:1 and have not charity
1 Cor. 14:1 Follow after charity
Col. 3:14 all these things put on charity
1 Tim. 1:5 commandment is charity out
2 Tim. 2:22 righteousness, faith, charity

1 Pet. 4:8 charity shall cover the multitude

2 Pet. 1:7 to brotherly kindness charity

3 John 6 borne willingly of thy charity

Charmer—*magician, enchanter*

Deut. 18:11 Or a charmer, or a consulter
Ps. 58:5 not hearken to the voice of charmers

Chase—*pursue, drive away*

Lev. 26:7 ye shall chase your enemies
Deut. 32:30 How...one chase a thousand
Ps. 35:5 angel of the LORD chase them
Job 20:8 he shall be chased away

Chaste—*consecrated, pure*

2 Cor. 11:2 present you as a chaste virgin
Tit. 2:5 be discreet, chaste
1 Pet. 3:2 your chaste conversation

Chasten—*reprove*

Ps. 38:1 chasten me in thy hot displeasure
Prov. 19:18 Chasten thy son while there
Deut. 8:5 as a man chasteneth his son
Heb. 12:6 the Lord loveth he chasteneth
Ps. 94:12 man whom thou chastenest
1 Cor. 11:32 are chastened of the Lord

Chastise—*correct*

Lev. 26:28 will chastise you seven times
Luke 23:16 I will therefore chastise him
1 Kings 12:11 chastised you with whips
Heb. 12:8 if ye be without chastisement

Chatter—*jabber, prate*

Isa. 38:14 so did I chatter

Cheek—*side of face*

Job 16:10 smitten me upon the cheek
Joel 1:6 he hath the cheek teeth
Matt. 5:39 smite thee on thy right cheek
Isa. 50:6 gave...my cheeks to them

Cheer—*reassure*

Deut. 24:5 shall cheer up his wife
Matt. 9:2 Son, be of good cheer
Matt. 14:27 Be of good cheer; it is I
John 16:33 be of good cheer; I have
Acts 23:11 Be of good cheer, Paul
Prov. 15:13 cheerful countenance
2 Cor. 9:7 God loveth a cheerful giver
Jude, 9:13 cheereth God and man

Cheese—*milkcurd food*

2 Sam. 17:29 and cheese of kine
Job 10:10 curdled me like cheese
1 Sam. 17:18 carry these ten cheeses

Chickens—*young of fowl*

Matt. 23:37 a hen gathereth her chickens

Chide—*contend*

Ex. 17:2 people did chide with Moses
Job 8:1 did chide with him sharply
Ps. 103:9 He will not always chide

Chief—*greatest, leader*

Matt. 20:27 whosoever will be chief
Luke 22:26 he that is chief doth serve
1 Tim. 1:15 of whom I am chief
1 Sam. 9:22 sit in the chiefest
Mark 10:44 chiefest, shall be servant
2 Cor. 11:5 what behind the...chiefest

Child—*young person*

Gen. 21:8 the child grew
Prov. 22:6 Train up a child in the way
Prov. 23:13 not correction from the child
Isa. 9:6 unto us a child is born
Isa. 11:6 a little child shall lead them
Jer. 31:20 he is a pleasant child
Matt. 18:2 Jesus called a little child
1 Cor. 13:11 was a child, I spake as a child
2 Tim. 3:15 a child thou hast known

Children—*young people, associates*

Gen. 3:16 sorrow...bring forth children
1 Sam. 16:11 Are here all thy children
Job 5:4 His children are far from safety
Ps. 103:13 as a father pitieth his children
Prov. 31:28 Her children...call her blessed
Isa. 30:9 lying children, that will nor hear
Isa. 49:21 I have lost my children

Jer. 31:15 Rahel weeping for her children
 Matt. 18:3 and become as little children
 Matt. 19:14 Suffer little children...to come
 John 12:36 may be the children of light
 1 John 2:1 My little children, these things
 Rev. 2:23 kill her children with death
 Prov. 17:6 children are the crown
 Ezek. 18:2 children's teeth are set on edge

Choice—*preference*

Gen. 23:6 the choice of our sepulchres
 1 Sam. 9:2 Saul, a choice young man
 2 Sam. 10:9 chose of all the choice men
 Acts 15:7 God made choice among us

Choke—*to hinder*

Matt. 13:22 treads choke the word
 Mark 4:19 lusts...choke the word
 Luke 8:14 and are choked with cares

Choose—*select, prefer*

Ex. 17:9 Choose us out men
 Josh. 24:15 choose you this day whom ye
 Isa. 7:15 the evil, and choose the good
 Deut. 7:6 LORD...hath chosen
 Ps. 119:30 chosen the way of truth
 Matt. 12:18 servant...I have chosen
 1 Pet. 2:9 ye are a chosen generation
 Heb. 11:25 Choosing rather to suffer

Christ—*Son of God, Messiah*

Matt. 16:16 Thou art the Christ, the Son
 John 1:41 found the Messias...Christ
 Acts 2:36 Jesus...both Lord and Christ
 Rom. 1:16 ashamed...gospel of Christ
 1 Cor. 1:23 we preach Christ crucified
 Phil. 1:21 For to me to live is Christ
 Col. 3:4 Christ, who is our life
 1 Thess. 4:16 dead in Christ shall rise
 2 Thess. 2:2 the day of Christ is at hand
 2 Thess. 3:5 patient waiting for Christ
 2 John 9 not in the doctrine of Christ

Christian—*belonging to Christ*

Acts 26:28 persuaded me to be a Christian
 1 Pet. 4:16 any man suffer as a Christian
 Acts 11:26 called Christians first in

Church—*body of Christians*

Matt. 16:18 upon this rock...my church
 Matt. 18:17 tell it unto the church
 Acts 15:4 received of the church
 1 Cor. 11:18 come together in the church
 1 Cor. 14:35 for women to speak in the church
 Eph. 5:23 Christ is the head of the church
 1 Tim. 3:5 he take care of the church
 Heb. 12:23 general assembly and church
 2 Cor. 11:8 I robbed other churches

Churl—*illbred man*

Isa. 32:5 the churl said to be bountiful
 1 Sam. 25:3 man was churlish and evil

Cleaved—*covered over*

2 Chron. 3:5 house he cleaved with fir tree
 Jer. 22:14 it is cycled with cedar
 Hag. 4:4 dwell in your cycled houses

Cinnamon—*aromatic bark or spice*

Prov. 7:17 perfumed my bed...cinnamon
 Song of Sol. 4:14 saffron; calamus and cinnamon

Rev. 18:13 And cinnamon, and odours

Circuit—*regular course*

1 Sam. 7:16 year in circuit to Bethel
 Job 22:14 walketh in the circuit of heaven
 Ps. 19:6 his circuit unto the ends of it
 Eccl. 1:6 according to his circuits

Circumcise—*cut off the foreskin*

Deut. 10:6 LORD...circumcise thine heart
 Luke 1:59 eighth day...came to circumcise
 Rev. 17:10 Every man child...circumcised
 Phil. 3:5 Circumcised the eighth day
 2 Cor. 1:11 In whom also ye are circumcised

Circumspect—*watchful*

Ex. 23:13 in all things...be circumspect
 Eph. 5:15 walk circumspectly not as fools

Cistern—*reservoir for water*

Prov. 5:15 waters out of thine...cistern
 Eccl. 12:6 wheel broken at the cistern
 Jer. 2:13 hewed them out cisterns

Citizen—*inhabitant of a place*

Luke 15:15 joined himself to a citizen
 Acts 21:39 a citizen of no mean city
 Eph. 2:19 fellowcitizens with the saints

City—*great town*

Gen. 4:17 and he builded a city
 Gen. 11:4 build us a city and a tower
 Ps. 46:4 make glad the city of God
 Ps. 127:1 except the LORD keep the city
 Eccl. 1:24 a little city, and few men
 Isa. 1:26 The city of righteousness
 Isa. 19:18 The city of destruction
 Matt. 21:10 all the city was moved
 Luke 9:5 when ye go out of that city
 Luke 19:41 beheld the city and wept
 Acts 7:58 cast him out of the city
 Heb. 12:22 the city of the living God
 Rev. 21:2 John saw the holy city

Clad—*clothed*

1 Kings 11:29 clad himself...garment
 Isa. 59:17 was clad with zeal as a cloke

Clamor—*noise*

Eph. 4:31 anger, and clamour...put away
 Prov. 9:13 foolish woman is clamorous

Clap—*strike the palms together*

Job 27:23 Men shall clap their hands
 Ps. 47:1 O clap your hands, all ye
 Ps. 98:8 Let the floods clap their hands
 Isa. 55:12 trees of the field shall clap

Claws—*talons*

Deut. 14:6 the cleft into two claws
 Dan. 4:33 nails like birds' claws
 Zech. 11:16 tear their claws in pieces

Clay—*soft, plastic earth*

1 Kings 7:46 cast them...clay ground
 Job 4:19 that dwell in houses of clay
 Job 33:6 also am formed out of the clay
 Isa. 64:8 the clay, and thou our potter
 Jer. 18:6 clay is in the potter's hand
 Dan. 2:33 part of iron and part of clay
 John 9:6 made clay of the spittle
 Rom. 9:21 potter power over the clay

Clean—*free from filth*

2 Kings 5:12 I not wash...be clean
 Ps. 19:9 The fear of the LORD is clean
 Ps. 24:4 He that hath clean hands
 Ps. 51:10 Create in me a clean heart
 Isa. 1:16 Wash you, make you clean
 Matt. 8:3 I will; be thou clean
 Matt. 23:25 make clean the...cup
 John 13:10 washed...clean every whit

Cleanse—*render clean*

Ps. 19:12 cleanse thou me from secret faults
 Matt. 8:3 his leprosy was cleansed
 Matt. 23:26 cleanse first that which is within
 2 Cor. 7:1 cleanse...from all filthiness
 Jas. 4:8 Cleanse your hands, ye sinners
 Luke 4:27 none of them was cleansed
 Acts 11:9 What God hath cleansed
 1 John 1:7 blood of Jesus...cleanseth

Clear—*cleanse, acquit*

Gen. 44:16 shall we clear ourselves
 2 Sam. 23:4 by clear shining after rain
 Ps. 51:4 be clear when thou judgest
 Song of Sol. 6:10 as the moon, clear as the sun
 Rev. 22:1 water of life, clear as crystal
 Matt. 7:5 then shalt thou see clearly
 Rom. 1:20 invisible things...clearly seen
 Num. 14:18 clearing the guilty

Cleave—*remain faithful, cut asunder*

Gen. 2:24 shall cleave unto his wife
 Josh. 23:8 cleave unto the LORD your
 Job 38:38 the clouds cleave fast together
 Ps. 102:5 my bones cleave to my skin

Hab. 3:9 cleave the earth with rivers
 Matt. 19:5 cleave to his wife: and they
 Rom. 12:9 cleave to that which is good

Clefts—*crack*

Song of Sol. 2:14 art in the clefts of the rock
 Isa. 2:21 go into the clefts of the rocks
 Jer. 49:16 dwell in the clefts of the

Clemency—*mercy, leniency*

Acts 24:4 hear us of thy clemency

Climb—*to go up*

1 Sam. 14:13 climbed up upon his hands
 Luke 19:4 climbed up into a sycamore
 John 10:1 climberth up some other way

Clods—*lumps of earth*

Job 7:5 flesh is clothed with...clods of dust
 Job 21:33 The clods of the valley
 Isa. 28:24 break the clods of his ground
 Hos. 10:11 Jacob shall break his clods

Cloke—*loose outer garment*

Isa. 59:17 clad with zeal as a cloke
 Matt. 5:40 let him have thy cloke also
 1 Thess. 2:5 nor a cloke of covetousness
 2 Tim. 4:13 cloke that I left at Troas
 1 Pet. 2:16 cloke of maliciousness

Close—*come together, shut fast*

Luke 9:36 they kept it close, and told
 Num. 16:33 earth closed upon them
 Acts 28:27 eyes have they closed
 Prov. 18:24 closed with a brother

Closet—*small apartment*

Joel 2:16 and the bride out of her closet
 Matt. 6:6 prayest, enter into thy closet
 Luke 12:3 spoken in the ear in closets

Cloth—*fabric*

1 Sam. 19:13 covered it with a cloth
 1 Sam. 21:9 in a cloth behind the ephod
 Matt. 9:16 of new cloth...old garment

Clothe—*provide with clothes*

Matt. 6:30 God so clothe the grass
 Luke 12:28 God so clothe the grass
 Job 10:11 clothed me with skin and flesh
 Ps. 65:13 pastures...clothed with flocks
 Ps. 93:1 he is clothed with majesty
 Matt. 25:36 Naked, and ye clothed me
 Mark 15:17 clothed him with purple
 Luke 7:25 man clothed in soft raiment
 Rev. 3:5 shall be clothed in white

Clothes—*coverings for the body*

Ex. 19:10 let them wash their clothes
 Deut. 29:5 your clothes are not waxen old
 Mark 5:28 If I may touch but his clothes
 Mark 14:63 high priest rent his clothes
 Luke 2:7 wrapped him in swaddling clothes
 John 11:44 bound...with graveclothes

Clothing—*garments*

Job 22:6 stripped the naked of...clothing
 Job 24:10 go naked without clothing
 Isa. 3:7 neither bread nor clothing
 Jer. 10:9 blue and purple is their clothing
 Matt. 7:15 come to you in sheep's clothing
 Mark 12:38 love to go in long clothing
 Acts 10:30 before me in bright clothing
 Jas. 2:3 that wareth the gay clothing

Cloud—*vapor*

Gen. 9:13 I do set my bow in the cloud
 Ex. 13:21 by day in a pillar of a cloud
 Ex. 14:24 pillar of fire and of the cloud
 Ex. 24:15 cloud covered the mount
 Ps. 105:39 a cloud for a covering
 Mark 9:7 a voice came out of the cloud
 Luke 12:54 cloud rise out of the west
 Luke 21:27 in a cloud with power...glory
 Acts 1:9 cloud received him out of their
 Ps. 36:5 reacheth unto the clouds
 Matt. 24:30 Son...coming in the clouds
 1 Thess. 4:17 caught up...the clouds
 Jude 12 clouds they are without water
 Rev. 1:7 Behold, he cometh with clouds

Cloudy—*overcast, hazy*

Ex. 33:9 the cloudy pillar descended
Ps. 99:7 spake unto them in the cloudy
Ezek. 30:3 day is near...a cloudy day

Clout—*rag, shred*

Jer. 38:11 took...old cast cloths
Josh. 9:5 shoes and cloths upon their

Cloven—*split*

Deut. 14:7 that divide the cloven hoof
Acts 2:3 cloven tongues like as of fire
Lev. 11:3 clovenfooted, and cheweth the
Lev. 11:7 clovenfooted, yet he cheweth not

Cluster—*bunch, group*

Num. 13:23 branch with one cluster of
Isa. 65:8 new wine is found in the cluster
Mic. 7:1 there is no cluster to eat
Rev. 14:18 gather the clusters of the vine

Coal—*burning ember, blackness*

Isa. 6:6 live coal in his hand
Lam. 4:8 visage is blacker than a coal
Prov. 6:28 coals...not be burned
Prov. 25:22 heap coals of fire upon his
John 18:18 had made a fire of coals
John 21:9 fire of coals there; and fish
Rom. 12:20 coals of fire on his head

Coast—*boundary, seashore*

Deut. 3:17 Jordan, and the coast thereof
1 Chron. 4:10 and enlarge my coast
Mark 5:17 to depart out of their coasts
Acts 27:2 to sail by the coasts of Asia

Coat—*outer garment*

Gen. 37:3 made...coat of many colours
Lev. 16:4 put on the holy linen coat
Matthew 5:40 any...take away thy coat
John 21:7 girt his fisher's coat unto
Gen. 3:21 God made coats of skins
Luke 9:3 neither have two coats

Cock—*male of fowls*

Matt. 26:34 before the cock crow
Mark 13:35 at the cockcrowing, or in

Cockatrice—*venomous serpent*

Isa. 11:8 his hand on the cockatrice's den
Isa. 14:29 root shall come forth a cockatrice
Isa. 59:5 They hatch cockatrice's eggs
Jer. 8:17 send...cockatrices, among you

Cockle—*noxious weed*

Job 31:40 and cockle instead of barley

Coffer—*chest, strong box*

1 Sam. 6:8, 15 lay it upon the cart

Coffin—*casket, burial case*

Gen. 50:26 Joseph...coffin in Egypt

Cold—*low temperature*

Job 24:7 no covering in the cold
Job 37:9 cold out of the north
Prov. 25:25 cold waters to a thirsty soul
Matt. 10:42 a cup of cold water
Matt. 24:12 love of many...wax cold
2 Cor. 11:27 in fastings often, in cold
Rev. 3:15 art neither cold nor hot

Collection—*contributions, donations*

2 Chron. 24:9 bring...collection that Moses
1 Cor. 16:1 collection for the saints

Colour—*hue, tint*

Num. 11:7 as the colour of bdellium
Prov. 23:31 giveth his colour in the cup
Isa. 54:11 thy stones with fair colours
Rev. 17:3 upon a scarlet coloured beast

Colt—*young male equine animal*

Job 11:12 man...like a wild ass's colt
Zech. 9:9 upon a colt the foal of an ass
Matt. 21:2 an ass tied, and a colt
John 12:15 cometh...on an ass's colt

Come—*approach, draw near*

Gen. 6:18 thou shalt come into the ark
Ps. 95:6 O come, let us worship
Matt. 6:10 Thy kingdom come
Matt. 11:28 Come unto me, all ye that
Mark 10:14 little children to come unto

John 17:1 Father, the hour is come
Rev. 22:20 I come quickly...Even so, come
Zech. 9:9 thy King cometh unto thee
Luke 21:27 see Son of man coming

Comely—*graceful*

1 Sam. 16:18 and a comely person
Ps. 33:1 praise is comely for the upright
Song of Sol. 1:5 I am black, but comely
1 Cor. 11:3 comely that a woman pray
Isa. 53:2 he hath no form nor comeliness

Comfort—*console*

Gen. 18:5 comfort ye your hearts
Ps. 33:4 thy rod...staff they comfort me
Song of Sol. 2:5 comfort me with apples
Isa. 61:2 to comfort all that mourn
Lam. 1:21 there is none to comfort me
Matt. 9:22 Daughter, be of good comfort
Acts 9:31 the comfort of the Holy Ghost
Rom. 15:4 comfort of the scriptures
2 Cor. 1:3 and the God of all comfort
2 Cor. 7:4 I am filled with comfort
Phil. 2:1 if any comfort of love
1 Thess. 4:18 comfort one another
2 Thess. 2:17 Comfort your hearts
Ps. 77:2 my soul refused to be comforted
Isa. 54:11 afflicted...and not comforted
Matt. 5:4 ...mourn shall be comforted
Luke 16:25 now he is comforted, and thou art
2 Cor. 7:13 comforted in your comfort
Job 29:25 that comforteth the mourners

Comforter—*one who comforts*

Ecd. 4:1 they had no comforter
John 14:16 shall give you another Comforter
Job 16:2 miserable comforters are ye all
Ps. 69:20 looked...for comforters
Nah. 3:7 whence shall I seek comforters

Comfortless—*without comfort*

John 14:18 I will not leave you comfortless

Coming—*drawing near*

2 Sam. 3:25 going out and thy coming in
Mat. 3:2 abide the day of his coming
Matt. 24:30 see the Son of man coming
Matt. 26:64 coming in the clouds of heaven
Luke 19:23 at my coming I might have
John 5:25 hour is coming, and now is
1 Cor. 1:7 for the coming of our Lord
Jas. 5:8 coming of the Lord draweth
2 Pet. 3:4 promise of his coming

Command—*to order*

Gen. 18:19 command his children and his
Luke 9:54 command fire...from heaven
John 15:14 do whatsoever I command you
1 Tim. 4:11 These things command and
Ps. 33:9 he commanded, and it stood fast
Luke 8:25 he commanded even the winds
Acts 17:30 commandeth all men every

Commandment—*a charge*

Ps. 19:8 commandment of the LORD is pure
Prov. 6:26 keep thy father's commandment
Matt. 22:36 which is the great commandment
1 Tim. 1:5 end of the commandment is charity
Ex. 20:6 and keep my commandments
Ex. 34:28 tables...the ten commandments
Ecd. 12:13 and keep his commandments
Matt. 5:19 one of these least commandments
Matt. 22:40 two commandments hang all
John 14:15 love me, keep my commandments
John 15:10 ye keep my commandments

Command—*praise, intrust*

Luke 23:46 Father, into thy hands I commend
Acts 20:32 I commend you to God
Prov. 12:8 man...commended according to
Ecd. 8:15 Then I commended mirth
Luke 16:8 commended the unjust steward
Rom. 5:8 God commendeth his love toward
1 Cor. 8:8 meat commendeth us not to God
2 Cor. 3:1 letters of commendation from you

Commil—*give in trust, perform*

Ex. 20:14 not commit adultery
Ps. 31:5 thine hand I commit my spirit
Ps. 37:5 Commit thy way unto the LORD
Prov. 16:3 Commit thy works unto the
Luke 18:20 Do not commit adultery
Luke 12:48 men...committed much
John 5:22 hath committed all judgment
John 8:34 Whosoever committeth sin
1 John 3:8 He that committeth sin is of

Common—*ordinary*

Lev. 4:27 if...common people sin
Num. 16:29 men die the common death
Ecd. 6:1 There is an evil...it is common
Jer. 26:23 graves of the common people
Mark 12:37 the common people heard him
Acts 2:44 and had all things common
Acts 10:15 that call not thou common
Tit. 1:4 son after the common faith
Jude 3 unto you of the common salvation
Matt. 28:15 saying is commonly reported
1 Cor. 5:1 It is reported commonly

Commotion—*disturbance*

Jer. 10:22 great commotion out of the north
1 Luke 21:9 hear of wars and commotions

Communed—*took counsel together*

Ecd. 1:16 communed with mine own heart
Luke 6:11 communed one with another
Luke 24:15 while they communed together

Communicate—*reveal*

Gal. 6:6 communicate unto him that teacheth
1 Tim. 6:18 willing to communicate
Heb. 13:16 do good and to communicate
forget

Communication—*intercourse*

Matt. 5:37 communication be, Yea...Nay
Eph. 4:29 Let no corrupt communication
1 Cor. 14:17 What manner of communications
1 Cor. 15:33 evil communications corrupt

Communion—*fellowship*

1 Cor. 10:16 communion of the blood of
Christ
2 Cor. 6:14 and what communion hath light
2 Cor. 13:14 communion of the Holy Ghost

Compact—*close*

Ps. 122:3 city that is compact together
Eph. 4:16 joined together and compacted

Companion—*friend*

Job 30:29 and a companion to owls

Prov. 13:20 companion of fools shall be

Phil. 2:25 companion in labour

Company—*group*

Ps. 55:14 the house of God in company
Luke 23:27 followed him a great company
2 Thess. 3:14 have no company with him
Heb. 12:22 innumerable company of angels
Mark 6:39 all sit down by companies

Compare—*to liken*

Prov. 3:15 not to be compared unto her
Rom. 8:18 to be compared with the glory
Lam. 4:2 comparable to fine gold
1 Cor. 2:13 comparing spiritual things

Comparison—*act of comparing*

Judg. 8:2 have I done now in comparison of
Hag. 2:3 in comparison of it as nothing
Mark 4:30 what comparison shall we compare

Compass—*surround*

Num. 34:5 border shall fetch a compass
Josh. 6:4 compass the city seven times
2 Kings 3:9 fetched a compass of seven days
Job 16:13 His archers compass me round
Isa. 44:13 marketh it out with the compass
Matt. 23:15 compass sea and land to make
Luke 19:43 compass thee round, and keep
Ps. 18:5 sorrows of hell compassed me

Compassion—*sympathy*

Ex. 2:6 she had compassion on him
Ps. 86:15 a God full of compassion
Ps. 111:4 gracious and full of compassion

Matt. 15:32 have compassion on the multitude
Rom. 9:15 on whom I will have compassion
Heb. 5:2 have compassion on the ignorant
1 Pet. 3:8 having compassion one of another

Compel—force

Matt. 5:41 compel thee to go a mile
Luke 14:23 compel them to come in
Matt. 27:32 they compelled to bear his cross

Complain—find fault

Joh 7:11 complain in the bitterness of my
1 Sam. 1:16 abundance of my complaint
Jude 16 These are murmurers, complainers
Ps. 144:14 no complaining in our streets

Complete—filled, perfect

Lev. 23:15 seven sabbaths shall be complete
Col. 2:10 ye are complete in him
Col. 4:12 complete in all the will of God

Comprehend—understand

Joh 3:7 things...we cannot comprehend
Isa. 40:12 comprehended the dust of the earth
John 1:5 darkness comprehended it not
Rom. 1:39 comprehended in this saying

Conceal—to hide

Gen. 37:26 brother, and conceal his blood
Jer. 50:2 publish, and conceal not
Joh 6:10 have not concealed the words
Ps. 40:10 concealed thy lovingkindness
Prov. 12:23 prudent man concealeth

Conceit—vanity

Prov. 18:11 high wall in his own conceit
Prov. 26:5 be wise in his own conceit
Rom. 11:25 be wise in your own conceits

Conceive—to become pregnant

Joh 15:35 They conceive mischief
Ps. 51:5 in sin did my mother conceive me
Isa. 7:14 virgin shall conceive and bear
Num. 11:12 I conceived all this people
Acts 5:4 hast thou conceived this thing
Jas. 1:15 when lust hath conceived

Concerning—pertaining to

Matt. 4:6 his angels charge concerning thee
Luke 24:44 in the Ps., concerning me
Rom. 1:3 Concerning his Son Jesus Christ
Rom. 11:28 As concerning the gospel,
1 Cor. 12:1 Now concerning spiritual gifts
Phil. 3:6 Concerning zeal, persecuting the
1 Pet. 4:12 concerning the fiery trial

Concision—circumcision

Phil. 3:2 beware of the concision

Conclude—to decide

Rom. 3:28 we conclude...man is justified
Rom. 11:32 God hath concluded them
Gal. 3:22 scripture hath concluded all

Conclusion—end, decision

Ecd. 12:13 conclusion of the whole matter
2 Cor. 6:15 what concord hath Christ with

Concourse—assembly

Prov. 1:21 in the chief place of concourse
Acts 19:40 give an account of this concourse

Concupiscence—evil desire

Rom. 7:8 wrought...manner of concupiscence
Col. 3:5 evil concupiscence, and covetousness
1 Thes. 4:5 Not in the lust of concupiscence

Condemn—declare guilty

Joh 9:20 own mouth shall condemn me
Prov. 12:2 wicked devices will he condemn
Isa. 50:9 who is he that shall condemn
Mark 10:33 shall condemn him to death
John 3:17 sent not his Son...to condemn
1 John 3:20 For if our heart condemn us
Luke 6:37 condemn not...

Tit. 2:8 speech, that cannot be condemned
Rom. 2:1 thou condemnest thyself

Condemnation—declaring guilty

Luke 23:40 thou...in the same condemnation
John 3:19 this is the condemnation, that light
Rom. 8:1 no condemnation to them which are

Jas. 3:1 receive the greater condemnation

Jas. 5:12 lest ye fall into condemnation

Condescend—stoop

Rom. 12:16 condescend to men of low estate

Conduit—lead

2 Sam. 19:15 conduct the king over Jordan
1 Cor. 16:11 conduct him forth in peace
Acts 17:15 they that conducted Paul

Conduit—channel, pipe

2 Kings 18:17 conduit of the upper pool
2 Kings 20:20 made a pool, and a conduit
Isa. 7:3 the conduit of the upper pool
Isa. 36:2 conduit of the upper pool

Confection—perfume, spice

Ex. 30:35 confection after the art of the
1 Sam. 8:13 daughters to be confectionaries

Confederate—united, accomplice

Gen. 14:13 were confederate with Abram
Ps. 83:5 they are confederate against thee
Isa. 7:2 Syria is confederate with Ephraim

Conferred—counselled, conversed

Acts 4:15 they conferred among themselves
Acts 25:12 he had conferred with the council
Gal. 1:16 conferred not with flesh and blood

Confess—acknowledge, put faith in

Ps. 32:5 I will confess my transgressions
Matt. 10:32 confess me before men, him
Acts 23:8 Pharisees confess both
Rom. 10:9 shalt confess with thy mouth
Rom. 14:11 every tongue shall confess
Jas. 5:16 Confess your faults one to
1 John 1:9 If we confess our sins, he is
John 1:20 confessed, and denied not
Mark 1:5 Jordan, confessing their sins

Confession—acknowledgment

Josh. 7:19 and make confession unto him
Rom. 10:10 with the mouth confession is
1 Tim. 6:13 witnessed a good confession

Confidence—trust

Ps. 118:8 than to put confidence in man
Prov. 3:26 the LORD shall be thy confidence
Eph. 3:12 with confidence by the faith
Phil. 3:3 and have no confidence in the flesh
Heb. 3:6 if we hold fast the confidence

Confident—certain

Ps. 27:3 in this will I be confident
Prov. 14:16 the fool rageth, and is confident
2 Cor. 5:6 we are always confident
Phil. 1:6 Being confident of this very thing

Confirm—strengthen

Isa. 35:3 and confirm the feeble knees
Rom. 15:8 to confirm the promises made
1 Cor. 1:8 also confirm you unto the end
Mark 16:20 confirming the word with signs

Confirmation—corroboration

Phil. 1:7 and confirmation of the gospel
Heb. 6:16 an oath for confirmation is to them

Confiscation—seizure, appropriation

Ezra 7:26 or to confiscation of goods

Conflict—struggle

Phil. 1:30 same conflict which ye saw in
Col. 2:1 ye knew what great conflict I

Conform—agree, comply

Rom. 8:29 to be conformed to the image
Rom. 12:2 be not conformed to this world
Phil. 3:10 conformable unto his death

Confound—confuse

Gen. 11:7 confound their language
Ps. 22:5 trusted...were not confounded
Isa. 24:23 the moon shall be confounded
Acts 2:6 together, and were confounded
1 Pet. 2:6 shall not be confounded

Confusion—tumult

Joh 10:15 I am full of confusion
Ps. 71:1 Let me never be put to confusion
Isa. 45:16 they shall go to confusion together
Jer. 3:25 our confusion covereth us
1 Cor. 14:33 not the author of confusion

Jas. 3:16 confusion and every evil work

Congregation—assembly

Ex. 12:3 Speak ye unto all the congregation
Job 15:34 congregation of hypocrites shall be
Ps. 1:5 in the congregation of the righteous
Ps. 26:5 hated the congregation of evil doers
Ps. 74:19 forget not the congregation of thy
poor

Ps. 82:1 in the congregation of the mighty

Ps. 149:1 praise in the congregation of saints
Acts 13:43 the congregation was broken up

Conquer—gain the victory

Rev. 6:2 conquering, and to conquer
Rom. 8:37 more than conquerors through

Conscience—the moral sense

John 8:9 convicted by their own conscience
Acts 23:1 I have lived in all good conscience
Rom. 2:15 conscience also bearing witness
Rom. 13:5 wrath, but also for conscience sake
1 Cor. 8:7 their conscience being weak
1 Tim. 3:9 faith in a pure conscience
1 Tim. 4:2 conscience seared with a hot iron
Heb. 9:14 purge your conscience from dead
Heb. 10:22 sprinkled from an evil conscience
1 Pet. 3:16 Having a good conscience

Consecrate—devote to God

Ex. 32:29 Consecrate yourselves to day to
Heb. 7:28 Son...consecrated for evermore
Heb. 10:20 way, which he hath consecrated

Consent—agree

Prov. 1:10 entice thee, consent thou not
Luke 14:18 one consent began to make
1 Tim. 6:3 consent not to wholesome
Luke 23:51 not consented to the counsel
Acts 8:1 consenting unto his death

Consider—think

Deut. 32:29 consider their latter end
Prov. 6:6 consider her ways, and be wise
Ecd. 7:14 the day of adversity consider
Jer. 2:10 and consider diligently
Matt. 6:28 Consider the lilies of the field
Luke 12:24 Consider the ravens: for they
Heb. 10:24 let us consider one another
Matt. 7:3 considerest not the beam that
Gal. 6:1 considering thyself, lest thou also
Ps. 41:1 Blessed is he that considereth
Ps. 77:5 considered the days of old

Consist—stand firm

Col. 1:17 by him all things consist
Luke 12:15 man's life consisteth not

Consolation—comfort

Luke 6:24 ye have received your consolation
Acts 4:36 interpreted, The son of consolation
Rom. 15:5 God of patience and consolation
2 Cor. 1:6 for your consolation and salvation
Phil. 2:1 there be...any consolation in Christ
2 Thes. 2:16 given us everlasting consolation
Heb. 6:18 might have a strong consolation
Job 15:11 Are the consolations of God small

Conspiracy—plot

2 Sam. 15:12 And the conspiracy was strong
Acts 23:13 which had made this conspiracy

Constant—faithful, true

1 Chron. 28:7 to do my commandments
Prov. 21:28 heareth speaketh constantly

Constrain—compel

1 Pet. 5:2 not by constraint, but willingly
Job 32:18 spirit within me constraineth me
2 Cor. 5:14 love of Christ constraineth us
2 Kings 4:8 she constrained him to eat bread
Luke 24:29 But they constrained him

Consult—take counsel

Ps. 62:4 only consult to cast him down
1 Kings 12:6 king Rehoboam consulted
1 Kings 12:8 consulted with the young men
Matt. 26:4 consulted...take Jesus
John 12:10 chief priests consulted
Luke 14:31 consulteth whether he be able

Consume—destroy

Gen. 41:30 famine shall consume the land
Deut. 5:25 this great fire will consume us
Ps. 39:11 makest his beauty to consume
Zech. 14:12 tongue shall consume away
2 Thess. 2:8 shall consume with the spirit
Ex. 3:2 the bush was not consumed
Ps. 90:7 we are consumed by thine anger
Gal. 5:15 heed that ye be not consumed
Deut. 4:24 God is a consuming fire

Consumption—waste, destruction

Lev. 26:16 over thee terror, consumption
Deut. 28:22 smite thee with a consumption
Isa. 10:22 consumption decreed shall overflow

Contain—have capacity for

1 Kings 8:27 heavens cannot contain
1 Cor. 7:9 cannot contain, let them marry
Rom. 2:14 things contained in the law
1 Pet. 2:6 it is contained in the scripture

Contemn—despise

Ps. 10:3 doth the wicked contemn God
Ezek. 21:10 it contemneth the rod of my
Ps. 107:11 contemned the counsel of the most

Contempt—scorn

Job 12:21 pourest contempt upon princes
Prov. 18:3 then cometh also contempt
Dan. 12:2 shame and everlasting contempt
2 Cor. 10:10 and his speech contemptible

Contend—dispute for, contest

Isa. 50:8 who will contend with me
Isa. 57:16 I will not contend for ever
Jude 3 earnestly contend for the faith
Job 40:2 contendeth with the Almighty
Isa. 49:25 contend with him that contendeth
Jude 9 when contending with the devil

Content—satisfied, willing

Gen. 37:27 his brethren were content
Mark 15:15 willing to content the people
Luke 3:14 be content with your wages
Phil. 4:11 I have learned...to be content
Heb. 13:5 content with such things as ye
1 Tim. 6:6 godliness with contentment is

Contention—strife

Prov. 13:10 by pride cometh contention
Prov. 18:6 A fool's lips enter into contention
Phil. 1:16 one preach Christ of contention
1 Cor. 1:11 there are contentions among you
Tit. 3:9 foolish questions...contentions

Contentious—quarrelsome

Prov. 21:19 with a contentious...woman
Rom. 2:8 that are contentious, and do not
1 Cor. 11:16 any man seem to be contentious

Continual—constant

Prov. 15:15 heart hath a continual feast
Prov. 19:13 a wife are a continual dropping
Luke 18:5 let for her continual coming
Rom. 9:2 heaviness and continual sorrow

Continually—without pause

1 Chron. 16:11 seek his face continually
Ps. 34:1 his praise shall continually be in my
Prov. 6:21 then continually upon thine heart
Acts 6:4 give ourselves continually to prayer
Heb. 7:3 abideth a priest continually

Continue—persist

John 8:31 If ye continue in my word, then
John 15:9 continue ye in my love
Acts 13:43 continue in the grace of God
Gal. 2:5 gospel might continue with you
Col. 4:2 Continue in prayer, and watch in
Heb. 13:1 Let brotherly love continue
Luke 6:12 continued all night in prayer
John 2:12 continued there not many days
Job 14:2 as a shadow, and continueth not
Rom. 2:7 continuance in well doing

Contradiction—opposition

Heb. 7:7 all contradiction the less is blessed
Heb. 12:3 such contradiction of sinners
Contrariwise—on the contrary

2 Cor. 2:7 that contrariwise ye ought rather

Gal. 2:7 But contrariwise, when they saw
1 Pet. 3:9 not evil, but contrariwise blessing

Contrary—in opposition

Lev. 26:21 if ye walk contrary unto me
Matt. 14:24 for the wind was contrary
Rom. 11:24 grafted contrary to nature
Rom. 16:17 contrary to the doctrine
Gal. 5:17 contrary the one to the other
1 Thess. 2:15 and are contrary to all men
1 Tim. 1:10 contrary to sound doctrine

Contribution—aid given

Rom. 15:26 certain contribution for the poor

Contrite—humble

Ps. 34:18 saveth such as be of a contrite spirit
Ps. 51:17 broken and a contrite heart
Isa. 66:2 poor and of a contrite spirit

Controversy—hostility

Deut. 25:1 If there be a controversy between
2 Sam. 15:2 man that had a controversy
Jude 25:31 a controversy with the nations
Mic. 6:2 LORD hath a controversy with

Convenient—suitable

Prov. 30:8 feed me with food convenient
Jer. 40:4 seemeth good and convenient
Mark 6:21 when a convenient day was come
Acts 24:25 when I have a convenient season
Eph. 5:4 jesting, which are not convenient
Mark 14:11 how he might conveniently betray

Conversant—acquainted, versed

Josh. 8:35 strangers that were conversant
1 Sam. 25:15 we were conversant with them

Conversation—intercourse, behavior

Ps. 50:23 ordereth his conversation aright
Gal. 1:13 have heard of my conversation
Eph. 4:22 concerning the former conversation
Phil. 1:27 conversation be as it becometh
Jas. 3:13 shew out of a good conversation
1 Pet. 1:15 holy in all manner of conversation
1 Pet. 2:12 Having your conversation honest
2 Pet. 2:7 the filthy conversation of the wicked

Conversion—turning about

Acts 15:3 the conversion of the Gentiles

Convert—change, cause to turn

Matt. 18:3 Except ye be converted
Acts 3:19 Repent...and be converted
Jas. 5:20 he...converteth the sinner
Ps. 19:7 perfect, converting the soul

Convicted—persuaded, convinced

John 8:9 convicted by their own conscience

Convince—persuade

Tit. 1:9 to convince the gainsayers
Job 32:12 none of you that convinced Job
John 8:46 of you convinceth me of sin

Convocation—assembly, convention

Ex. 12:16 there shall be an holy convocation
Num. 28:25 shall have an holy convocation

Cook—one who prepares food

1 Sam. 9:24 cook took up the shoulder
1 Sam. 8:13 daughters...to be cooks

Cool—lacking in warmth

Gen. 3:8 in the cool of the day
Luke 16:24 and cool my tongue

Copper—reddish malleable metal

Ezra 8:27 two vessels of fine copper
2 Tim. 4:14 Alexander the coppersmith

Copy—duplicate

Deut. 17:18 a copy of this law
Josh. 8:32 wrote...a copy of the law
Prov. 25:1 proverbs of Solomon...copied

Corban—gift

Mark 7:11 shall say...It is Corban

Cord—rope of twisted threads

Job 41:1 or his tongue with a cord
Eccl. 12:6 the silver cord be loosed
Mic. 2:5 cast a cord by lot
Job 36:8 holden in cords of affliction
Prov. 5:22 with the cords of his sins

Isa. 5:18 draw iniquity with cords
John 2:15 a scourge of small cords

Corn—all types of grain

Gen. 41:5 seven ears of corn came up
Lev. 2:14 green ears of corn
2 Sam. 17:19 spread ground corn
2 Kings 4:42 full ears of corn in the husk
Matt. 12:1 pluck the ears of corn
Mark 4:28 after that the full corn in
John 12:24 Except a corn of wheat fall

Corner—meeting point of two lines

Job 38:6 who laid the corner stone
Ps. 118:22 the head stone of the corner
Prov. 7:12 in wait at every corner
Matt. 21:42 the head of the corner
Eph. 2:20 Christ...the chief corner
Acts 10:11 knelt at the four corners
Rev. 7:1 on the four corners of the earth

Coronet—musical instrument

1 Chron. 15:28 with sound of the coronet
Dan. 3:5 sound of the coronet, flute, harp
2 Sam. 6:5 on timbrels, and on cornets

Corse—dead body

Mark 6:29 corse, and laid it in a tomb
2 Kings 19:35 they were all dead corpses
Nah. 3:3 stumble upon their corpses

Correct—chasten, improve

Prov. 29:17 Correct thy son, and he shall give
Jer. 10:24 correct me, but with judgment
Job 5:17 the man whom God correcteth
Prov. 3:12 the LORD loveth he correcteth
2 Tim. 3:16 profitable...for correction

Corrupt—spoil, sinful

Gen. 6:11 The earth also was corrupt
Ps. 14:1 They are corrupt, they have done
Prov. 25:26 and a corrupt spring
Matt. 6:19 moth and rust doth corrupt
Matt. 7:17 a corrupt tree bringeth forth
1 Cor. 15:33 evil communications corrupt
Ephesians 4:22 put off...old...which is corrupt
2 Tim. 3:8 men of corrupt minds
2 Cor. 7:2 we have corrupted no man
Jas. 5:2 Your riches are corrupted

Corrupters—defilers, debasers

Isa. 1:4 children that are corrupters
Jer. 6:28 they are all corrupters

Corruptible—material

Rom. 1:23 made like to corruptible man
1 Cor. 9:25 to obtain a corruptible crown
1 Cor. 15:53 this corruptible must put on
1 Pet. 1:23 not of corruptible seed

Corruption—depravity

Lev. 22:25 their corruption is in them
Job 17:14 corruption. Thou art my father
Acts 2:27 Holy One to see corruption
Rom. 8:21 from the bondage of corruption
1 Cor. 15:42 It is sown in corruption
Gal. 6:8 shall of the flesh reap corruption
2 Pet. 1:4 the corruption that is in the world
2 Pet. 2:19 are the servants of corruption

Costly—expensive

1 Kings 5:17 costly stones, and hewed
John 12:3 spikenard, very costly
1 Tim. 2:9 or pearls, or costly array
Rev. 18:19 by reason of her costliness
Cottage—small house, bungalow
Isa. 18:1 left as a cottage in a vineyard
Isa. 24:20 shall be removed like a cottage
Zeph. 2:6 he...cottages for shepherds

Couch—bed

Gen. 49:4 he went up to my couch
Job 38:40 they couch in their dens
Ps. 6:6 water my couch with my tears
Luke 5:19 let him down...his couch
Acts 5:15 laid them on beds and couches
Gen. 49:9 he couched as a lion

Coulter—cutter on a plow

1 Sam. 13:20 his share, and his coulter

Council—assembly

Matt. 5:22 be in danger of the council
Acts 5:27 set them before the council
Acts 6:12 and brought him to the council
Matt. 10:17 deliver you up to the councils

Counsel—advice

Ex. 18:19 I will give thee counsel
Ps. 1:1 walketh not in the counsel
Ps. 33:11 counsel of the LORD standeth
Ps. 55:14 took sweet counsel together
Ps. 73:24 guide me with thy counsel
Prov. 11:14 Where no counsel is
Prov. 19:20 Hear counsel, and receive
Eccl. 8:2 I counsel thee to keep
Isa. 28:29 wonderful in counsel
Jer. 23:18 in the counsel of the LORD
Matt. 22:15 Pharisees, and took counsel
Luke 7:30 rejected the counsel of God
Acts 9:23 Jews took counsel to kill him
Eph. 1:11 after the counsel of his own will
Heb. 6:17 immutability of his counsel
Rev. 3:18 I counsel thee to buy of me gold
1 Cor. 4:5 the counsels of the hearts

Counsellor—adviser

Isa. 9:6 shall be called Wonderful, Counsellor
Mic. 4:9 is thy counsellor perished
Mark 15:43 an honourable counsellor
Luke 23:50 man named Joseph, a counsellor
Rom. 11:34 or who hath been his counsellor
Prov. 11:14 in the multitude of counsellors

Count—number, consider

Phil. 3:8 I count all things but loss
Jas. 5:11 count them happy which
2 Pet. 3:9 as some men count slackness
Joh. 18:3 are we counted as beasts
Ps. 44:22 counted as sheep for the
Prov. 17:28 his peace, is counted wise
Eccl. 7:27 counting one by one
Luke 14:28 and counteth the cost

Countenance—appearance

Gen. 4:6 why is thy countenance fallen
Num. 6:26 The LORD lift up his countenance
1 Sam. 16:12 of a beautiful countenance
2 Sam. 14:27 a woman of a fair countenance
Ps. 46:4,3,8,9,15 light of thy countenance
Prov. 15:13 maketh a cheerful countenance
Song of Sol. 2:14 thy countenance is comely
Matt. 6:16 hypocrites, of a sad countenance
Matt. 28:3 His countenance was like lightning
Rev. 1:16 countenance was as the sun shined
Dan. 1:15 their countenances appeared fairer

Country—tract of land, region

Gen. 12:1 Get thee out of thy country
Prov. 25:25 good news from a far country
Matt. 2:12 departed into their own country
Matt. 21:33 went into a far country
Matt. 25:14 travelling into a far country
Luke 2:8 in the same country shepherds
Luke 15:13 his journey into a far country
John 4:44 no honour in his own country
Isa. 8:9 give ear, all ye of far countries

Countrymen—fellowcitizens

2 Cor. 11:26 by mine own countrymen

Couple—pair, join

Ex. 26:6 couple the curtains together
Judg. 19:3 having...a couple of asses
2 Sam. 13:6 make me a couple of cakes
Isa. 21:7 with a couple of horsemen
1 Pet. 3:2 conversation coupled with fear

Courage—bravery

Deut. 31:6 strong and of a good courage
Ps. 27:14 be of good courage
Isa. 41:6 said...Be of good courage
Josh. 1:7 strong and very courageous

Course—way

Eccl. 3:11 they sang together by course
Acts 20:24 finish my course with joy

2 Tim. 4:7 I have finished my course
Jas. 3:6 setteth on fire the course of
Judg. 5:20 stars in their courses fought
1 Chron. 23:6 divided them into courses

Course—inclosed places

Ex. 27:9 thou shalt make the court
Ps. 84:10 a day in thy courts is better
Ps. 135:2 in the courts of the house

Courteous—polite

1 Pet. 3:8 be pitiful, be courteous
Acts 27:3 Julius courteously entreated Paul
Acts 28:7 lodged us three days courteously

Cousin—relative, kinsman

Luke 1:36 behold, thy cousin Elisabeth
1 Luke 1:58 neighbours and her cousins

Covenant—mutual agreement

Gen. 6:18 will I establish my covenant
Num. 10:33 ark of the covenant of the LORD
2 Kings 23:2 the book of the covenant
Job 31:1 made a covenant with mine eyes
Ps. 25:10 unto such as keep his covenant
Ps. 103:18 To such as keep his covenant
Acts 3:25 covenant which God made with
Heb. 8:6 mediator of a better covenant
Heb. 13:20 blood of the everlasting covenant
Gal. 4:24 these are the two covenants

Cover—conceal

Ps. 91:4 cover thee with his feathers
Luke 23:30 to the hills, Cover us
1 Pet. 4:8 charity shall cover the
Gen. 20:16 a covering of the eyes
Job 36:32 clouds he covereth the light
Prov. 10:12 but love covereth all sins
Ps. 32:1 forgiven, whose sin is covered
Isa. 6:2 with tawn he covered his face
Matt. 10:26 nothing covered, that shall
1 Cor. 11:4 having his head covered

Covering—concealment, protection

Gen. 20:16 he is to thee a covering
2 Sam. 17:19 covering over the well's mouth
Ps. 105:39 He spread a cloud for a covering
Isa. 50:3 make sackcloth thy covering
1 Cor. 11:15 hair is given her for a covering

Covert—covering, protection

Job 38:40 in the covert to lie in wait
Ps. 61:4 trust in the covert of thy wings
Isa. 4:6 for a covert from storm and from rain
Isa. 16:4 be thou a covert to them
Isa. 32:2 a covert from the tempest

Covet—desire selfishly

Ex. 20:17 Thou shalt not covet
Mic. 2:2 covet fields, and take them
Rom. 13:9 Thou shalt not covet
1 Cor. 12:31 covet earnestly the best
Acts 20:33 coveted no man's silver
1 Tim. 6:10 while some coveted after
Prov. 21:26 coveteth greedily all the day

Covetous—avaricious, greedy

Ps. 10:3 and blisseth the covetous
1 Cor. 5:10 altogether with the...covetous
Eph. 5:5 covetous man, who is an idolater
2 Tim. 3:2 lovers of...selves, covetous

Covetousness—desire

Ps. 119:36 my heart...not to covetousness
Mark 7:22 Thiefs, covetousness, wickedness
Luke 12:15 and beware of covetousness
1 Thess. 2:5 a cloak of covetousness
Heb. 13:5 be without covetousness

Cow—bovine, heifer

Lev. 22:28 whether it be cow or ewe
Job 21:10 cow calveth, and casteth out
Isa. 11:7 cow and the bear shall feed

Craft—deceit, work

Dan. 8:25 shall cause craft to prosper
Mark 14:1 sought...take him by craft
Acts 18:3 he was of the same craft
Acts 19:25 this craft we have our wealth
Job 15:5 the tongue of the crafty

2 Cor. 12:16 being crafty, I caught you

Craftiness—cunning

Job 5:13 wise in their own craftiness
Luke 20:23 he perceived their craftiness
2 Cor. 4:2 not walking in craftiness

Craftsmen—tradesmen, artificers

2 Kings 24:14 all the craftsmen and smiths
Hos. 13:2 all of it the work of the craftsmen
Acts 19:24 brought...gain unto the craftsmen

Crag—sleep, rugged rock

Job 39:28 upon the crack of the rock

Crane—all wading bird, heron

Isa. 38:14 Like a crane or a swallow
Jer. 8:7 turtle and the crane...observe

Crashing—shattering, breaking

Zeph. 1:10 a great crashing from the hills

Crave—seek, long for

Prov. 16:26 his mouth craveth it of him
Mark 15:43 and craved the body of Jesus

Create—make, produce

Ps. 51:10 Create in me a clean heart
Isa. 57:19 create the fruit of the lips
Isa. 65:17 create new heavens and a new
Gen. 1:1 created the heaven and the
Isa. 43:1 the LORD that created thee
Isa. 45:12 made the earth...created man
Mal. 2:10 hath not one God created us
Mark 13:19 God created unto this time
Eph. 2:10 created in Christ Jesus
Eph. 3:9 created all things by Jesus
Eph. 4:24 God is created in righteousness
Col. 1:16 by him were all things created

Creation—act of creating

Mark 10:6 beginning of the creation God
Mark 13:19 creation which God created
2 Pet. 3:4 the beginning of the creation

Creator—maker

Eccl. 12:1 Remember now thy Creator
Isa. 40:28 Creator of the ends of the earth
Rom. 1:25 creature more than the Creator
1 Pet. 4:19 as unto a faithful Creator

Create—thing made

Gen. 1:21 living creature that moveth
Mark 16:15 gospel to every creature
2 Cor. 5:17 he is a new creature; old things
1 Tim. 4:4 every creature of God is good
Jas. 1:18 firstfruits of his creatures

Creditor—one who lends

Deut. 15:2 Every creditor that lendeth
Luke 7:41 creditor...had two debtors
Isa. 50:1 which of my creditors is it

Creep—move slowly

Ps. 104:20 beasts...creep forth
2 Tim. 3:6 which creep into houses
Gen. 1:26 creeping thing that creepeth
Ps. 148:10 creeping things, and flying
Acts 10:12 beasts, and creeping things

Crew—crowd

Matt. 26:74 immediately the cock crew
Mark 14:68 porch; and the cock crew
Luke 22:60 he...spoke, the cock crew

Crib—feeding place

Job 39:9 abide by thy crib
Prov. 14:4 no oxen...the crib be clean
Isa. 1:3 the ass his master's crib

Crime—iniquity, transgression

Job 31:11 this is an heinous crime
Ezek. 7:23 land is full of bloody crimes
Acts 25:27 signify the crimes laid against

Crimson—red, scarlet

2 Chron. 2:7 in purple, and crimson, and blue
Isa. 1:18 like crimson, they shall be as wool
Jer. 4:30 clothest thyself with crimson

Cripple—lame, halt

Acts 14:8 cripple from his mother's womb

Crooked—twisted

Deut. 32:5 and crooked generation
Ps. 125:5 aside unto their crooked ways

Ecl. 1:15 crooked cannot be made straight
 Luke 3:5 crooked shall be made straight
 Phil. 2:15 crooked and perverse nation
Crop—*clip, snip off*
 Lev. 1:16 shall pluck away his crop
 Ezek. 17:22 I will crop off from the top
Cross—*symbol of Christianity*
 Matt. 10:38 that taketh not his cross
 Matt. 27:40 come down from the cross
 John 19:17 bearing his cross went forth
 John 19:25 stood by the cross of Jesus
 1 Cor. 1:17 lest the cross of Christ
 1 Cor. 1:18 preaching of the cross is to
 Gal. 6:14 save in the cross of our Lord
 Eph. 2:16 in one body by the cross
 Phil. 2:8 even the death of the cross
 Phil. 3:18 enemies of the cross of Christ
 Col. 1:20 peace...blood of his cross
 Heb. 12:2 endured the cross, despising
Crouch—*bend, stoop*
 1 Sam. 2:36 come and crouch to him
 Ps. 10:10 He croucheth, and humbleth
Crow—*loud, shrill sound of cock*
 Matt. 26:34,75 before the cock crow
 Luke 22:34 the cock shall not crow this day
Crown—*ornamental fillet, adorn*
 Gen. 49:26 on the crown of the head
 Ps. 21:3 settest a crown of pure gold
 Prov. 12:4 virtuous woman is a crown
 Prov. 14:24 crown of the wise is their
 Prov. 16:31 hoary head is a crown of glory
 Prov. 17:6 Children's children are the crown
 1 Cor. 9:25 to obtain a corruptible crown
 2 Tim. 4:8 a crown of righteousness
 Ps. 8:5 crowned him with glory
 Prov. 4:18 are crowned with knowledge
 Heb. 2:9 Jesus...crowned with glory
 Ps. 65:11 Thou crownest the year with
 Ps. 103:4 crownest thee with loving
Crucify—*to nail to the cross*
 Matt. 20:19 scourge, and to crucify him
 Mark 15:13 cried out again, Crucify him
 Heb. 6:6 crucify to themselves the Son
 Matt. 26:2 betrayed to be crucified
 Matt. 27:22 Let him be crucified
 Matt. 27:35 they crucified him
 Matt. 28:5 Jesus, which was crucified
 1 Cor. 1:13 was Paul crucified for you
 1 Cor. 1:23 we preach Christ crucified
 2 Cor. 13:4 crucified through weakness
 Gal. 2:20 I am crucified with Christ
 Gal. 6:14 world is crucified unto me
Cruel—*harsh*
 Prov. 11:17 he that is cruel troubleth
 Prov. 27:4 Wrath is cruel, and anger
 Song of Sol. 8:6 jealousy is cruel as the grave
 Gen. 49:5 instruments of cruelty
 Ps. 27:12 cast as breathe out cruelty
 Ezek. 34:4 with cruelty have ye ruled
Crumbs—*small piece of food*
 Matt. 15:27 dogs eat of the crumbs
 Mark 7:28 eat of the children's crumbs
Cruse—*bottle*
 1 Sam. 26:16 and the cruse of water
 1 Kings 14:3 cruse of honey, and go to
 1 Kings 19:6 cruse of water at his head
 2 Kings 2:20 Bring me a new cruse
Crush—*bruise, destroy*
 Joh. 39:15 that the foot may crush them
 Amos 4:1 the poor, which crush the needy
 Lev. 22:24 shall not offer...crushed
 Job 5:4 they are crushed in the gate
Cry—*clamor, pray, call*
 Gen. 18:21 according to the cry of it
 Lev. 13:45 shall cry, Unclean
 Ps. 9:12 the cry of the humble
 Ps. 17:1 O LORD, attend unto my cry
 Ps. 27:7 Hear, O LORD, when I cry

Prov. 8:1 Doth not wisdom cry
 Isa. 42:2 shall not cry...nor cause
 Isa. 42:14 cry like a travelling woman
 Matt. 25:6 at midnight...a cry
 Matt. 3:3 crying in the wilderness
 Mark 15:8 multitude crying aloud
 Rev. 21:4 neither sorrow, nor crying
 Gen. 4:10 thy brother's blood crieth
 Ps. 130:1 of the depths have I cried
 Mark 15:37 cried with a loud voice
Crystal—*glass*
 Job 28:17 gold and the crystal cannot
 Ezek. 1:22 the colour of the terrible crystal
 Rev. 4:6 a sea of glass like unto crystal
 Rev. 21:11 jasper stone, clear as crystal
Cubit—*measure of length*
 Deut. 3:11 after the cubit of a man
 Ezek. 43:13 cubit and an hand breadth
 Matt. 6:27 one cubit unto his stature
 Gen. 6:15 the ark...three hundred cubits
 Esther 5:14 gallows...fifty cubits high
Cucumbers—*garden vegetable*
 Num. 11:5 fish...cucumbers, and the melons
 Isa. 1:8 lodge in a garden of cucumbers
Cud—*re-chewed food*
 Lev. 11:3 and cheweth the cud
 Deut. 14:6 cheweth the cud among
Cumber—*burden needlessly*
 Luke 10:40 Martha was cumbered about
 Luke 13:7 why cumbereth it the ground
Cummin—*kind of plant*
 Matt. 23:23 of mint and anise and cummin
Cunning—*skill*
 Gen. 25:27 Esau was a cunning hunter
 1 Sam. 16:16 who is a cunning player
 Ps. 137:5 let...hand forget her cunning
 Song of Sol. 7:1 hands of a cunning workman
 Isa. 3:3 the cunning artificer
 Jer. 9:17 send for cunning women
 Eph. 4:14 carried...cunning craftiness
 2 Pet. 1:16 followed cunningly devised
Cup—*drinking vessel*
 Ps. 23:5 my cup runneth over
 Ps. 116:13 I will take the cup
 Prov. 23:31 his colour in the cup
 Matt. 10:42 cup of cold water only
 Matt. 20:22 able to drink of the cup
 Matt. 23:25 the outside of the cup
 Matt. 26:27 took the cup, and gave thanks
 Matt. 26:39 let this cup pass from me
 Luke 22:20 cup is the new testament
 John 18:11 the cup which my Father
 1 Cor. 10:16 The cup of blessing
 1 Cor. 10:21 the cup of devils
 Mark 7:4 washing of cups, and pots
Cupbearer—*court attendant, butler*
 1 Kings 10:5 his ministers...his cupbearers
 2 Chron. 9:4 their apparel; his cupbearers
 Neh. 1:11 For I was the king's cupbearer
Curdled—*coagulated, congealed*
 Job 10:10 and curdled me like cheese
Cure—*heal*
 Luke 13:32 cures to day and to tomorrow
 Luke 7:21 same hour he cured many
Curious—*peculiar, skillful*
 Ex. 28:8 curious girdle of the ephod
 Acts 19:19 Many...used curious arts
 Ps. 139:15 curiously wrought
Curse—*swear, profane oath*
 Gen. 27:12 shall bring a curse upon me
 Lev. 19:14 shalt not curse the deaf
 Mal. 4:6 smite the earth with a curse
 Mark 14:71 began to curse and to swear
 Luke 6:28 Bless them that curse you
 Acts 23:12 bound...under a curse
 Rom. 12:14 bless, and curse not
 Gal. 3:13 redeemed us from the curse
 Jas. 3:9 therewith curse we men

Rom. 3:14 mouth is full of cursing
 Gen. 3:14 cursed above all cattle
 Matt. 25:41 Depart from me, ye cursed
 Gen. 12:3 curse him that curseth thee
Curtain—*hanging screen*
 Isa. 40:22 the heavens as a curtain
 Ex. 26:1 ten curtains of fine twined linen
 Song of Sol. 1:5 as the curtains of Solomon
Custody—*safekeeping, charge*
 Num. 3:36 under the custody and charge
 Esther 2:38 unto the custody of Heger
Custom—*law, common usage*
 Gen. 31:35 custom of women is upon me
 Judg. 11:39 it was a custom in Israel
 Ezra 4:13 toll, tribute, and custom
 Matt. 9:9 sitting at the receipt of custom
 Luke 4:16 as his custom was
 John 18:39 custom, that I should release
 Rom. 13:7 custom to whom custom
 1 Cor. 11:16 we have no such custom
 Acts 28:17 customs of our fathers
Cut—*divided*
 Ex. 9:15 he cut off from the earth
 Judg. 1:6 cut off his thumbs...toes
 Ps. 123 shall cut off all flattering
 Ps. 96:6 in the evening it is cut down
 Prov. 10:31 froward tongue...he cut
 Isa. 45:2 cut in sunder the bars of iron
 Jer. 7:29 Cut off their hair
 Matt. 5:30 hand offend thee, cut it off
 Matt. 21:8 others cut down branches
 Matt. 24:51 shall cut him asunder
 Mark 14:47 cut off his ear
 Acts 7:54 they were cut to the heart
 Rom. 11:22 thou also shalt be cut off
 Mark 5:5 crying, and cutting himself
Cymbal—*clashing plate*
 1 Cor. 13:1 brass, or a tinkling cymbal
 Ps. 150:5 the high sounding cymbals

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Daily—*regularly*
 Ex. 5:13 Fulfill your...daily tasks
 2 Kings 25:30 daily rate for every day
 Matt. 6:11 this day our daily bread
 Luke 9:23 take up his cross daily
 Luke 11:3 day by day our daily bread
 1 Cor. 15:31 protest...I die daily
 Heb. 3:3 exhort one another daily
 Jas. 2:15 destitute of daily food
Dainty—*delicate*
 Prov. 23:6 desire thou his dainty meats
 Rev. 18:14 things which were dainty
 Ps. 141:4 eat of their dainties
Dale—*vally, vale*
 Gen. 14:17 this is the king's dale
 2 Sam. 18:18 in the king's dale
Dam—*female parent of quadrupeds*
 Ex. 22:30 seven days...with his dam
 Lev. 22:27 seven days under the dam
 Deut. 22:6 not take the dam...young
Damage—*injury, harm, hurt*
 Prov. 26:6 and drinketh damage
 Acts 27:10 with hurt and much damage
 2 Cor. 7:9 receive damage by us in
Damnable—*destructive*
 2 Pet. 2:1 shall bring in damnable heresies
Damnation—*condemnation*
 Matt. 23:14 receive the greater damnation
 Matt. 23:33 escape the damnation of hell
 John 5:29 resurrection of damnation
 Rom. 13:2 receive to themselves damnation
 1 Cor. 11:29 drinketh damnation to himself
 2 Pet. 2:3 their damnation slumbereth not
Damned—*condemned*
 Mark 16:16 he that doubteth shall be damned
 Rom. 14:23 he that doubteth is damned

2 Thess. 2:12 they all might be damned

Damsel—*young woman*
Gen. 24:14 **damsel** to whom I shall say
Matt. 14:11 head...given to the damsel
Mark 5:39 the damsel is not dead
John 18:17 the damsel that kept the door
Acts 12:13 **damsel**...named Rhoda
Acts 16:16 certain damsel possessed with

Dance—*move merrily*

Joh 21:11 and their children dance
Ps. 149:3 praise his name in the dance
Ps. 150:4 with the timbrel and dance
Eccl. 3:4 to mourn...time to dance
Lam. 5:15 dance is turned into mourning
Matt. 11:17/Luke 7:32 have not danced
Mark 6:22 came in, and danced
Luke 15:25 heard music and dancing

Danger—*risk*

Matt. 5:22 be in danger of the judgment
Mark 3:29 danger of eternal damnation
Acts 19:27 craft is in danger to be set

Dare—*take risk*

Rom. 5:7 some would even dare to die
Rom. 15:18 I will not dare to speak
1 Cor. 6:1 Dare any of you, having
2 Cor. 10:12 dare not make ourselves

Dark—*obscure*

Joh 12:25 They grope in the dark
Job 24:16 In the dark they dig
Ps. 49:4/Prov. 1:6 dark saying
John 20:1 early, when it was yet dark
2 Pet. 1:19 shineth in a dark place
Ex. 10:15 that the land was darkened
Isa. 5:30 light is darkened in the
Matt. 24:29 shall the sun be darkened
Luke 23:45 sun was darkened, and the
Rom. 1:21 foolish heart was darkened
Eph. 4:18 understanding darkened
Job 38:2 darkened counsel by words

Darkness—*blackness, blindness*

Gen. 1:2 darkness was upon the face
Deut. 5:22 darkness, with a great voice
Deut. 28:29 the blind gropeth in darkness
2 Sam. 22:10 blindness was under his feet
Eccl. 2:13 far as light excelleth darkness
Eccl. 2:14 fool walketh in darkness
Isa. 5:20 darkness for light...light for darkness
Matt. 6:23/Luke 11:34 full of darkness
Matt. 10:27 What I tell you in darkness
Luke 1:79 light to them that sit in darkness
Luke 23:44 darkness over all the earth
John 1:5 darkness comprehended it not
John 3:19 loved darkness rather than light
Acts 26:18 turn...from darkness to light
Rom. 13:12 cast off the works of darkness
1 Cor. 4:5 hidden things of darkness
2 Cor. 4:6 light to shine out of darkness
Col. 1:13 from the power of darkness
Heb. 12:18 unto blackness, and darkness
1 Pet. 2:9 out of darkness into...light
2 Pet. 2:4 into chains of darkness
1 John 1:5 in him is no darkness at all
1 John 2:8 because the darkness is past
1 John 2:11 darkness hath blinded his eyes
Rev. 16:10 kingdom was full of darkness

Dart—*arrow*

Prov. 7:23 dart strike through his liver
Heb. 10:20 thrust through with a dart
2 Sam. 18:14 took three darts in his
Job 41:29 Darts are counted as stubble
Eph. 6:16 fiery darts of the wicked

Dash—*strike against*

Ps. 29:4/Hos. 13:16 dash them in pieces
Ps. 91:12/Matt. 4:6 dash thy foot
Ps. 137:9 dasheth thy little ones

Daughter—*female descendant*

Gen. 24:23,47 Whose daughter art thou
Matt. 9:22 Daughter, be of good comfort

Matt. 15:28 her daughter was made whole

Matt. 21:5 Tell ye the daughter of Zion
Luke 8:42 daughter, about twelve years
Heb. 11:24 son of Pharaoh's daughter
Josh. 17:3 had no sons, but daughters
Ps. 45:9 Kings' daughters were among
Ps. 144:12 daughters...as corner stones
Eccl. 12:4 the daughters of music
Luke 23:28 Daughters of Jerusalem, weep not

Day—*light time, lifetime*

Gen. 1:5 God called the light Day
Ex. 20:8 sabbath day, to keep it holy
Ex. 7:29 this day is a day of good
Job 3:3 Let the day perish
Ps. 2:7 this day have I begotten thee
Ps. 84:10 a day in thy courts
Prov. 4:18 more unto the perfect day
Prov. 27:1 what a day may bring forth
Song of Sol. 2:17,4:6 Until the day break
Isa. 13:6 day of the LORD is at hand
Zeph. 1:15 That day is a day of wrath
Matt. 7:22 Many will say...that day
Matt. 25:13 neither the day nor the hour
Luke 21:34 day come...unawares
Luke 24:46 from the dead the third day
John 11:9 not twelve hours in the day
John 16:23 in that day ye shall ask me
John 19:42 the Jews' preparation day
Rom. 13:12 night is far spent...day
1 Cor. 1:8 blameless in the day of our
1 Cor. 3:13 day shall declare it
2 Cor. 6:2 the day of salvation have I
Eph. 6:13 to withstand in the evil day
Phil. 1:6 until the day of Jesus Christ
Phil. 3:5 Circumcised the eighth day
Heb. 13:8 Christ...to day, and for
2 Pet. 3:8 one day...thousand years
Rev. 1:10 Spirit on the Lord's day
Prov. 3:2,16 length of days
Isa. 2:2 come to pass in the last days
Mic. 4:1 last days it shall come to pass
Acts 2:17 in the last days, saith God

Dayspring—*dawn*

Job 38:12 the dayspring to know his place
Luke 1:78 the dayspring from on high

Day star—*morning star*

2 Pet. 1:19 day star arise in your hearts

Daytime—*hours of daylight*

Joh 5:14 meet with darkness in the daytime
Ps. 22:2 I cry in the daytime
Ps. 42:8 lovingkindness in the daytime
Isa. 4:6 shadow in the daytime

Dead—*without life*

Gen. 23:3 stood up from before his dead
Lev. 19:28 cuttings...for the dead
Josh. 1:2 Moses my servant is dead
1 Sam. 24:14 after a dead dog
Ps. 31:12 forgotten as a dead man
Ps. 88:5 Free among the dead
Ps. 115:17 dead praise not the LORD
Prov. 21:16 congregation of the dead
Eccl. 4:2 dead which are already dead
Eccl. 9:5 dead know not any thing
Jer. 22:10 Weep ye not for the dead
Ezek. 24:17 no mourning for the dead
Matt. 8:22 let the dead bury their dead
Matt. 9:24 maid is not dead, but sleepest
Matt. 22:32 not the God of the dead
Luke 16:31 one rose from the dead
John 5:25 the dead shall hear the voice
John 6:49 did eat manna...and are dead
John 11:44 he that was dead came forth
Acts 10:42 Judge of quick and dead
Rom. 6:4 was raised up from the dead
1 Cor. 15:12 he rose from the dead
1 Cor. 15:35 How are the dead raised up
1 Tim. 5:6 is dead while she liveth
2 Tim. 4:1 judge the quick and the dead

Heb. 11:4 he being dead yet speaketh
Jas. 2:17 if it hath not works, is dead
Jas. 2:20 faith without works is dead
Rev. 1:5 first begotten of the dead
Rev. 14:13 Blessed are the dead
Rev. 20:13 the sea gave up the dead

Deadly—*fatal*

1 Sam. 5:11 was a deadly destruction
Ps. 17:9 from my deadly enemies
Mark 16:18 they drink any deadly thing
Jas. 3:8 evil, full of deadly poison
Rev. 13:3 his deadly wound was healed

Deal—*without hearing*

Ex. 4:11 maketh the dumb, or deaf
Lev. 19:14 shall not curse the deaf
Ps. 38:13 But I, as a deaf man
Mic. 7:16 ears shall be deaf
Matt. 11:5 are cleansed...deaf hear
Mark 7:37 both the deaf to hear

Deal—*deal with*

Gen. 24:49 if ye will deal kindly
Ruth 1:8 LORD deal kindly with you
Prov. 12:22 they that deal truly are his
Ps. 116:7 LORD hath dealt bountifully
Luke 1:25 the Lord dealt with me
Luke 2:48 why hast thou thus dealt with
Acts 7:19 The same dealt subtilly
Rom. 12:3 as God hath dealt
Heb. 12:7 God dealeth with you...sons
John 4:9 Jews have no dealings with

Dear—*much esteemed*

Jer. 31:20 Is Ephraim my dear son
Luke 7:2 servant, who was dear
Acts 20:24 neither count I my life dear
Eph. 5:1 followers of God, as dear
Col. 1:7 our dear fellowservant
Col. 1:13 the kingdom of his dear son
1 Thess. 2:8 we were dear unto us
Job 12:7 dearly beloved of my soul
Rom. 12:19 Dearly beloved, avenge not
2 Tim. 1:2 my dearly beloved son
1 Pet. 2:11 Dearly beloved, I beseech

Dearth—*want*

Gen. 41:54 seven years of dearth began
2 Chron. 6:28 there be dearth in the land
Neh. 5:3 buy corn, because of the dearth
Acts 7:11 a dearth over all the land

Death—*cessation of life*

Gen. 27:2 know not the day of my death
Num. 16:29 die the common death
Num. 23:10 death of the righteous
Ruth 1:17 but death part thee and me
1 Sam. 20:3 step between me and death
1 Kings 2:26 thou art worthy of death
Job 3:21 long for death...cometh not
Job 38:17 gates of death been opened
Ps. 13:3 lest I sleep the sleep of death
Ps. 23:4 valley of the shadow of death
Ps. 89:48 What man...not see death
Ps. 107:10 darkness...shadow of death
Ps. 116:3 sorrows of death compassed
Prov. 8:36 all...hate me love death
Song of Sol. 8:6 love is strong as death
Isa. 25:8 swallow up death in victory
Jer. 8:3 death...chosen rather than life
Jer. 21:8 of life, and the way of death
Ezek. 18:32 no pleasure in the death
Matt. 15:4 let him die the death
Luke 1:79 and in the shadow of death
John 4:47 he was at the point of death
John 5:24 is passed from death unto life
Acts 2:24 loosed the pains of death
Rom. 8:6 to be carnally minded is death
Rom. 8:38 neither death, nor life
1 Cor. 15:21 since by man came death
1 Cor. 15:54 Death is swallowed up
1 Cor. 15:55 O death, where is thy sting
Phil. 1:20 whether it be by life...death

2 Tim. 1:10 Christ...abolished death
Heb. 2:9 taste death for every man
Jas. 5:20 save a soul from death
1 John 3:14 passed from death unto life
1 John 5:16 There is a sin unto death
Rev. 21:4 there shall be no more death

Debate—*dispute*

Prov. 25:9 Debate thy cause with thy
Isa. 58:4 fast for strife and debate
Rom. 1:29 envy, murder, debate, deceit
2 Cor. 12:20 there be debates, envious

Debt—*what is owing*

1 Sam. 22:2 every one that was in debt
2 Kings 4:7 sell the oil, and pay thy debt
Matt. 18:27 forgave him the debt
Rom. 4:4 reckoned of grace, but of debt
Matt. 6:12 forgive us our debts

Debtor—*one in debt*

Rom. 1:14 am debtor both to the Greeks
Gal. 5:3 a debtor to do the whole law
Matt. 6:12 as we forgive our debtors
Luke 7:41 creditor...two debtors
Rom. 8:12 are debtors, not to the flesh

Decease—*end of life, death*

Luke 9:31 spake of his decease
2 Pet. 1:15 may be able after my decease
Isa. 26:14 they are deceased
Matt. 22:25 married a wife, deceased

Deceit—*fraud*

Job 15:35 their belly prepareth deceit
Job 31:5 my foot hath hastied to deceit
Ps. 101:7 He that worketh deceit shall
Prov. 14:8 the folly of fools is deceit
Prov. 20:17 Bread of deceit is sweet
Isa. 53:9 neither...deceit in his mouth
Jer. 5:27 their houses full of deceit
Rom. 1:29 full of envy...deceit
Col. 2:8 philosophy and vain deceit
1 Thess. 2:3 exhortation was not of deceit

Deceitful—*lying*

Ps. 52:4 O thou deceitful tongue
Prov. 14:25 deceitful witness speaketh lies
Jer. 17:9 heart is deceitful above all things
2 Cor. 11:13 false apostles, deceitful workers
Gen. 34:13 answered...deceitfully
2 Cor. 4:2 handling the word...deceitfully
Matt. 13:22 the deceitfulness of riches
Heb. 3:13 through the deceitfulness

Deceive—*lead astray*

Matt. 24:4 heed that no...deceive you
1 Cor. 3:18 Let no man deceive himself
1 John 1:8 no sin, we deceive ourselves
Gen. 31:7 your father hath deceived me
Lev. 6:2 hath deceived his neighbour
Deut. 11:16 your heart be not deceived
1 Sam. 19:17 Why hast thou deceived me
2 Tim. 3:13 deceiving, and being deceived
Jas. 1:22 deceiving your own selves
Matt. 27:63 remember...deceiver said

Deck—*array, overspread*

Job 40:10 Deck thyself now...majesty
Jer. 10:4 deck it with silver...gold
Prov. 7:16 have decked my bed with
Rev. 17:4 decked with gold and
Isa. 61:10 bridegroom decketh himself

Declare—*explain*

Gen. 41:24 none that could declare it
Deut. 1:5 began Moses to declare this law
1 Chron. 16:24 Declare his glory...heaven
Job 38:4 declare, if thou...understanding
Ps. 27:1 I will declare the decree
Ps. 19:1 heavens declare the glory of God
Isa. 42:9 new things do I declare
Matt. 13:36 Declare unto us the parable
Acts 13:32 declare unto you glad tidings
Acts 17:23 him declare I unto you
1 Cor. 15:1 I declare unto you the gospel
Heb. 2:12 I will declare thy name

Ex. 9:16 that my name may be declared
John 1:18 begotten Son...hath declared

Decree—*thing decided*

Job 28:26 made a decree for the rain
Prov. 8:15 kings reign, and princes decree
Isa. 10:1 Woe...decree unrighteous decrees
Jer. 5:22 sea by a perpetual decree
Dan. 3:10 Thou...hast made a decree
Luke 21:2 went out a decree from Caesar
Acts 17:7 contrary to the decrees of
1 Cor. 7:37 hath so decreed in his heart

Dedicate—*set apart*

1 Chron. 26:27 spoils...did they dedicate
Deut. 20:5 man...hath not dedicated it
1 Kings 8:63 children of Israel dedicated
Heb. 9:18 dedicated without blood
Num. 7:11 for the dedicating of the altar
Ezra 6:16 dedication of this house of

Deed—*act, thing done*

1 Sam. 25:34 in very deed, as the LORD
Luke 24:19 a prophet mighty in deed
Col. 3:17 ye do in word or deed
1 John 3:18 in deed and in truth
Gen. 20:9 hast done deeds unto me
Luke 11:48 the deeds of your fathers
John 3:19 their deeds were evil
Acts 7:22 mighty in words and in deeds
Rom. 8:13 mortify the deeds of the

Deep—*profound, having depth*

Gen. 1:2 darkness was upon...deep
Gen. 2:21 God caused a deep sleep to
Job 12:22 He discovereth deep things
Ps. 69:2 I am come into deep waters
Ps. 92:5 thy thoughts are very deep
Prov. 8:28 the fountains of the deep
Luke 5:4 Launch out into the deep
John 4:11 and the well is deep
Rom. 10:7 shall descend into the deep
2 Cor. 8:2 their deep poverty abounded

Defence—*protection, answer*

Job 22:25 Almighty shall be thy defence
Ps. 7:10 My defence is of God
Ps. 59:17 God is my defence
Eccl. 7:12 wisdom is a defence
Acts 22:1 hear ye my defence
Phil. 1:17 for the defence of the gospel

Defer—*delay*

Eccl. 5:4 defer not to pay it
Isa. 48:9 will I defer mine anger
Gen. 34:19 deferred not to do the thing
Prov. 13:12 Hope deferred maketh the

Defile—*make unclean*

Lev. 18:24 Defile not...any of these
Ezek. 9:7 Defile the house
Matt. 15:20 things which defile a man
1 Cor. 3:17 defile the temple of God
1 Tim. 1:10 them that defile themselves
Isa. 59:3 hands are defiled with blood
Mark 7:2 cat...with defiled...hands
John 18:28 lest they should be defiled
1 Cor. 8:7 conscience...is defiled
Heb. 12:15 thereby many be defiled
Rev. 3:4 not defiled their garments
Jas. 3:6 it defileth the whole body

Defraud—*cheat*

Lev. 19:13 not defraud thy neighbour
Mark 10:19 Defraud not, Honour thy
1 Thess. 4:6 go beyond and defraud his
2 Cor. 7:2 we have defrauded no man

Delay—*linger*

Ex. 22:29 Thou shalt not delay to offer
Ex. 32:1 Moses delayed to come down
Ps. 119:60 made haste, and delayed not
Matt. 24:48 lord delayeth his coming

Delicate—*dainty*

Deut. 28:54 tender...and very delicate
Jer. 6:2 comely and delicate woman
Jer. 51:34 filled his belly with my delicates

1 Sam. 15:32 came unto him delicately

Delight—*take great pleasure*

Num. 14:8 If the LORD delight in us
Deut. 10:15 had a delight in thy fathers
Job 27:10 delight himself in the Almighty
Ps. 12: his delight is in the law of the LORD
Ps. 37:4 Delight thyself also in the LORD
Ps. 40:8 delight to do thy will
Prov. 12:22 that deal truly are his delight
Isa. 58:13 call the sabbath a delight
Rom. 7:22 I delight in the law of God
Ps. 51:16 delighted not in burnt offering
Mic. 7:18 he delighteth in mercy

Deliver—*liberate, give up to*

Gen. 32:11 Deliver me...from the hand
Ps. 22:20 Deliver my soul from the sword
Ps. 25:20 keep my soul, and deliver me
Ps. 70:1 Make haste, O God, to deliver me
Prov. 23:14 deliver his soul from hell
Matt. 6:13 into temptation, but deliver us
Matt. 20:19 deliver him to the Gentiles
Ps. 182 The LORD is...my deliverer
Ps. 55:18 delivered my soul in peace
Luke 19:11 delivered unto him the book
John 4:17 that delivered me unto thee
Rom. 4:25 delivered for our offences
Col. 1:13 delivered us from the power
Jude 3 delivered unto the saints

Deliverance—*rescue, release*

Gen. 45:7 to save...by a great deliverance
2 Kings 13:17 the LORD's deliverance
Ps. 32:7 with songs of deliverance
Luke 4:18 preach deliverance to the captives
Heb. 11:35 not accepting deliverance

Den—*secured place*

Ps. 109 as a lion in his den
Jer. 7:11 den of robbers in your eyes
Dan. 6:7 cast into the den of lions
Matt. 21:13 made it a den of thieves
Job 37:8 the beasts go into dens
Heb. 11:38 dens and caves of the

Deny—*reject*

Josh. 24:27 lest ye deny your God
Matt. 10:33 whosoever shall deny me
Matt. 16:24 let him deny himself
Mark 14:30 thou shalt deny me thrice
2 Tim. 2:12 deny him, he also will deny us
Gen. 18:15 Sarah denied...laughed not
John 1:20 confessed, and denied not
1 Tim. 5:8 he hath denied the faith
Rev. 2:13 hast not denied my faith
Tit. 2:12 denying ungodliness
2 Pet. 2:1 denying the Lord
Jude 4 denying the only Lord God
1 John 2:22 he that denieth that Jesus

Depart—*leave, go elsewhere*

Job 21:14 say unto God, Depart from us
Ps. 34:14 Depart from evil, and do good
Luke 2:29 thy servant depart in peace
Luke 5:8 Depart from me; for I am a sinful
1 Cor. 7:10 wife depart from her husband
Gen. 12:4 Abram departed, as the LORD
Matt. 2:12 departed...own country
Luke 10:30 wounded him, and departed
2 Tim. 4:6 my departure is at hand
Heb. 3:12 departing from the living God
Depth—*profoundness, lower parts*
Job 28:14 depth saith, It is not in me
Ps. 33:7 the depth in storehouses
Isa. 7:11 ask it either in the depth
Matt. 18:6 drowned in the depth of the
Mark 4:5 had no depth of earth
Rom. 8:39 Nor height, nor depth, nor
Rom. 11:33 O the depth of the riches
Eph. 3:18 and length, and depth
Ex. 15:5 depths have covered them
Ps. 77:16 depths also were troubled
Ps. 130:1 Out of the depths have I cried

Prov. 9:18 are in the depths of hell
Rev. 2:24 know the depths of Satan

Derision—*scorn, laughter*
Job 30:1 have me in derision
Ps. 2:4 Lord shall have them in derision
Ps. 59:8 all the heathen in derision
Lam. 3:14 a derision to all my people
Ezek. 36:4 came a prey and derision to

Descend—*come down*

Mark 15:32 Let Christ the King...descend
Rom. 10:7 shall descend into the deep
1 Thess. 4:16 Lord himself shall descend
Ex. 19:18 LORD descended upon it in fire
Ex. 33:9 cloudy pillar descended, and stood
Ex. 34:5 LORD descended in the cloud
Matt. 7:25 rain descended...floods came
Eph. 4:10 He that descended is the same
Jas. 3:15 This wisdom descendeth not
Matt. 3:16 Spirit of God descending like

Descent—*act of going down*

Luke 19:37 descent...mount of Olives
Heb. 7:3 without mother, without descent
Heb. 7:6 whose descent is not counted

Desert—*wilderness*

Ex. 3:1 backside of the desert
Job 24:5 wild asses in the desert
Ps. 102:6 like an owl of the desert
Isa. 13:21 wild beasts of the desert
Isa. 40:3 straight in the desert a highway
Isa. 43:19 rivers in the desert
Mark 6:31 Come ye...desert place
John 6:31 did eat manna in the desert

Desire—*natural longing*

Gen. 3:16 desire shall be to thy husband
Judg. 8:24 would desire a request of you
Job 36:20 Desire not the night
Ps. 112:10 desire of the wicked shall
Ps. 145:16 satisfied the desire of every
Prov. 11:23 desire of the righteous is
Prov. 13:19 desire accomplished is sweet
Hag. 2:7 desire of all nations shall come
Mark 9:35 If any man desire to be first
Mark 11:24 ye desire, when ye pray
Eph. 3:13 I desire that ye faint not
Col. 9:19 desire that ye might be filled
Heb. 11:16 desire a better country
1 Pet. 2:2 babes, desire the sincere
Gen. 36: tree to be desired to make
Ps. 19:10 More to be desired...than gold
Matt. 13:17 have desired to see those
Luke 10:24 prophets...desired to see
Acts 13:7 desired to hear the word of
Deut. 14:26 thy soul desireth
Prov. 21:10 soul of the wicked desireth evil
1 Tim. 3:1 he desireth a good work
2 Cor. 5:2 earnestly desiring to be
Ps. 140:8 not...desires of the wicked

Desirous—*eagerly wishing*

Luke 23:8 desirous to see him of a long
Gal. 5:26 be desirous of vain glory
1 Thess. 2:8 affectionately desirous of you

Desolate—*alone*

Ex. 23:29 lest the land become desolate
Lev. 26:22 your high ways shall be desolate
Ps. 25:16 mercy...for I am desolate
Ps. 143:4 my heart within me is desolate
Jer. 2:12 be ye very desolate
Ezek. 6:6 your altars...made desolate
Ezek. 35:3 I will make these most desolate
Matt. 23:34 house is left unto you desolate
Acts 1:20 his habitation be desolate
Gal. 4:27 desolate hath...more children

Desolation—*ruin*

Lev. 26:31 your sanctuaries unto desolation
Josh. 8:28 a desolation unto this day
Prov. 1:27 fear cometh as desolation
Isa. 47:11 desolation...come upon thee
Zeph. 1:15 day of wasteness and desolation

Matt. 24:15 the abomination of desolation
Ps. 46:8 what desolations he hath made

Despise—*look down upon*

Lev. 26:15 shall despise my statutes
Prov. 1:7 despise wisdom...instruction
Jer. 4:30 thy lovers will despise thee
Matt. 6:24 hold to the one, and despise
Matt. 18:10 despise not one of these little
1 Cor. 11:22 despise ye the church of God
1 Tim. 4:12 Let no man despise thy youth
Gen. 25:34 Esau despised his birthright
2 Sam. 6:16 despised him in her heart
Job 19:18 young children despised me
Ps. 106:24 despised the pleasant land
Ps. 2:6 But ye have despised the poor
Prov. 15:5 fool despiseth his father's
Luke 10:16 he that despiseth you despiseth
1 Thess. 4:8 that despiseth, despiseth not man
Heb. 12:2 cross, despising the shame
Acts 13:41 Behold, ye despisers, and

Destitute—*in want*

Gen. 24:27 not left destitute my master
Ps. 102:17 the prayer of the destitute
Ps. 141:8 leave not my soul destitute
1 Tim. 6:5 minds...destitute of the truth
Heb. 11:37 being destitute, afflicted
Jas. 2:15 and destitute the fool

Destroy—*ruin*

Gen. 6:13 destroy them with the earth
Gen. 18:23 thou also destroy the righteous
Deut. 4:31 forsake thee, neither destroy
Job 6:9 please God to destroy me
Matt. 2:13 the young child to destroy him
Matt. 5:17 not that I am come to destroy
Matt. 10:28 destroy both soul and body
Matt. 26:61 I am able to destroy the temple
Mark 1:24 art thou come to destroy us
Mark 14:58 I will destroy this temple that
John 2:19 Destroy this temple, and in
John 10:10 and to kill, and to destroy
1 Cor. 1:19 destroy the wisdom...wise
1 Cor. 6:13 God shall destroy both it
Luke 17:27 flood came, and destroyed
Gal. 2:18 the things which I destroyed

Destruction—*ruin*

Job 26:6 destruction hath no covering
Ps. 90:3 Thou turnest man to destruction
Ps. 91:6 destruction that wasteth at noonday
Ps. 103:4 redeemeth thy life from destruction
Prov. 16:18 Pride goeth before destruction
Prov. 18:7 A fool's mouth is his destruction
Prov. 27:20 Hell and destruction are never full
Matt. 7:13 way, that leadeth to destruction
Rom. 3:16 Destruction...in their ways
2 Thess. 1:9 with everlasting destruction
1 Tim. 6:9 which drown men in destruction
2 Pet. 2:1 bring upon themselves...destruction

Determine—*resolve*

Ex. 21:22 pay as the judges determine
1 Sam. 20:7 be sure that evil is determined
2 Chron. 2:1 Solomon determined to build
Luke 22:22 goeth, as it was determined
Acts 11:29 determined to send relief unto
Acts 19:39 determined in a lawful assembly
1 Cor. 2:2 I determined not to know any

Devise—*plan*

2 Chron. 2:14 to find out every device
Ps. 140:8 further not his wicked device
Acts 17:29 by art and man's device
Prov. 1:31 filled with their own devices
Prov. 19:21 many devices in a man's heart
Jer. 18:12 will walk after our...devices
2 Cor. 2:11 not ignorant of his devices

Devil—*Satan*

Matt. 4:1 to be tempted of the devil
Matt. 9:32 dumb...possessed with a devil
Luke 7:33 ye say, He hath a devil
John 6:70 one of you is a devil

John 7:20 Thou hast a devil
Acts 13:10 thou child of the devil
Eph. 6:11 against the wiles of the devil
2 Tim. 2:26 of the snare of the devil
Jas. 4:7 Resist the devil, and he will flee
Rev. 12:9 old serpent, called the Devil
Lev. 17:7 sacrifices unto devils
Ps. 106:37 daughters unto devils
Matt. 4:24 those...possessed with devils
1 Cor. 10:20 they sacrifice to devils
Jas. 2:19 devils also believe

Devise—*plan*

Ex. 31:4 To devise cunning works
2 Pet. 1:16 cunningly devised fables
Ps. 36:4 deviseth mischief upon his bed
Ps. 52:2 Thy tongue deviseth mischiefs
Prov. 24:8 He that deviseth to do evil

Devour—*consume*

Deut. 32:42 my sword shall devour flesh
2 Chron. 7:13 command the locusts to devour
Prov. 30:14 devour the poor from off the
2 Cor. 11:20 if a man devour you
Gal. 5:15 bite and devour one another
1 Pet. 5:8 sucking whom he may devour
Gen. 37:20 evil beast hath devoured him
Gen. 41:7 seven thin ears devoured the
Isa. 1:20 be devoured with the sword
Amos 7:4 it devoured the great deep
Luke 8:5 fowls of the air devoured it
Isa. 30:27 his tongue as a devouring fire

Devout—*very religious*

Luke 2:25 Simeon...just and devout
Acts 2:5 devout men, out of every nation
Acts 22:12 a devout man according to the

Dew—*moisture in small drops*

Gen. 27:28 give...the dew of heaven
Deut. 32:2 speech...distil as the dew
Judg. 6:37 dew be on the fleece only
2 Sam. 1:21 let there be no dew
Ps. 113:3 hast the dew of thy youth
Prov. 19:12 is as dew upon the grass
Song of Sol. 5:2 my head is filled with dew
Isa. 18:4 a cloud of dew in the heat
Dan. 4:15 wet with the dew of heaven
Hos. 6:4 goodness is as...early dew

Diadem—*crown*

Job 29:14 as a robe and a diadem
Isa. 28:5 a diadem of beauty
Ezek. 21:26 Remove the diadem

Dial—*sun dial*

2 Kings 20:11 down in the dial of Ahaz
Isa. 38:8 in the sun dial of Ahaz

Diamond—*precious stone*

Ex. 28:18 a sapphire, and a diamond
Jer. 17:1 written...point of a diamond
Ezek. 28:13 diamond, the beryl, the onyx

Dile—*lose life*

Gen. 2:17 eatest...shalt surely die
Gen. 6:17 every thing...shall die
Gen. 30:1 Give me children, or...I die
Num. 23:10 Let me die the death of
Job 14:14 If a man die, shall he live
Job 29:18 I shall die in my nest
Ps. 104:29 die, and return to...dust
Ps. 118:17 I shall not die, but live
Prov. 10:21 die for want of wisdom
Eccl. 3:2 to be born...time to die
Isa. 22:13 to morrow we shall die
Isa. 51:12 afraid of a man that shall die
Jer. 34:5 thou shalt die in peace
Ezek. 18:4 that sinneth, it shall die
Jonah 4:8 better...to die than to live
Matt. 15:4 mother! Let him die
Mark 14:31 If I should die with thee
John 11:26 believeth...never die
John 11:50 man...die for the people
1 Cor. 15:52 For as in Adam all die
1 Cor. 15:3 Christ died for our sins

1 Thess. 4:14 believe that Jesus died
Ruth 1:17 Where diest, will I die

Differ—disagree

1 Cor. 4:7 thee to differ from another
Ex. 11:7 doth put a difference between
Acts 15:9 no difference between us
Rom. 10:12 difference between the Jew
1 Cor. 12:5 differences of administrations
1 Cor. 15:41 differeth from another star
Rom. 12:6 differing according to the grace

Dig—hollow out

Deut. 8:9 thou mayest dig brass
Amos 9:2 Though they dig into hell
Luke 13:8 till I shall dig about it
Luke 16:3 cannot dig: to I am
Gen. 21:30 witness...I have digged
Ps. 119:85 proud have digged pits for
Luke 6:48 built an house, and digged
Prov. 16:27 ungodly man diggeth up

Diligence—care

Luke 12:58 give diligence that thou
2 Tim. 4:9 thy diligence to come shortly
2 Pet. 1:5 giving all diligence, add to your

Diligent—earnest

Prov. 10:4 hand of the diligent maketh
2 Cor. 8:22 oftentimes proved diligent
Deut. 4:9 keep thy soul diligently
Isa. 21:7 hearkened diligently
Matt. 2:8 search diligently for the young
Luke 15:8 seek diligently till she find it

Dim—to lose distinct vision

Gen. 27:1 old, and his eyes were dim
Deut. 34:7 his eye was not dim
Lam. 4:1 How is the gold become dim

Diminish—lessen

Lev. 25:16 shalt diminish the price of it
Jer. 26:2 diminish not a word
Rom. 11:12 diminishing of them the riches
Ezek. 16:27 diminished...ordinary food

Dinner—principal meal

Prov. 15:17 Better is a dinner of herbs
Matt. 22:4 I have prepared my dinner
Luke 11:38 first washed before dinner

Dip—immerse, wet

Lev. 4:6 priest shall dip his finger
Deut. 33:24 dip his foot in oil
Luke 16:24 dip the tip of his finger
Gen. 37:31 dipped the coat in the
John 13:26 had dipped the sop
Rev. 19:13 a vesture dipped in blood
Matt. 26:23 He that dipeth his hand

Direct—guide

Ps. 5:3 morning will I direct my prayer
Prov. 3:6 he shall direct thy paths
1 Thess. 3:11 Christ, direct our way
2 Thess. 3:5 Lord direct your hearts
Num. 19:4 sprinkle...directly before
Ezek. 42:12 directly before the wall
Isa. 40:13 directed the Spirit of the LORD

Disannul—make void

Job 40:8 thou also disannul my judgment
Isa. 28:18 covenant with death...disannulled
Gal. 3:15 no man disannulleth, or addeth
Heb. 7:18 disannulling of the commandment

Discern—discover

2 Sam. 14:17 to discern good and bad
2 Sam. 19:35 can I discern between good
Ezra 3:13 can discern the noise of...joy
Matt. 16:3 can discern the face of the sky
Heb. 5:14 to discern both good and evil
Ecd. 8:5 a wise man's heart discerneth
1 Cor. 2:14 they are spiritually discerned
1 Cor. 11:19 not discerning the Lord's body
Heb. 4:12 is a discernor of the thoughts

Discharge—release

Ecd. 8:8 no discharge in that war
1 Kings 5:9 to be discharged there

Disciple—follower

Matt. 10:24 disciple is not above his master
John 19:26 disciple standing by...he loved
Isa. 8:16 seal the law among my disciples
Matt. 9:14 came...the disciples of John
Matt. 10:1 called...his twelve disciples
Matt. 12:1 his disciples were an hungry
Matt. 19:13 the disciples rebuked them
Matt. 21:1 then sent Jesus two disciples
Matt. 26:26 gave it to the disciples

Luke 11:1 John also taught his disciples
John 13:35 know that ye are my disciples
John 20:19 the disciples were assembled
John 21:4 disciples knew not...was Jesus
Acts 6:7 number...disciples multiplied
Acts 14:22 the sound of the disciples

Discomfited—scattered, routed

Num. 14:45 smote them, and discomfited
Judg. 4:15 the LORD discomfited Sisera
Isa. 31:8 his young men shall be discomfited

Discourage—depress

Num. 32:7 discourage ye the heart of the
Deut. 1:21 fear not, neither be discouraged
Isa. 42:4 shall not fail nor be discouraged

Discover—reveal

1 Sam. 14:8 we will discover ourselves
Prov. 25:9 discover not a secret to another
Mic. 1:6 discover the foundations thereof
2 Sam. 22:16 foundations...discovered
Isa. 57:8 discovered thyself to another
Lam. 2:14 not discovered thine iniquity
Acts 27:39 discovered a certain creak

Discreet—intelligent

Gen. 41:33 a man discreet and wise
Gen. 41:39 none so discreet and wise
Tit. 2:5 To be discreet, chaste, keepers
Mark 12:34 he answered discreetly

Discretion—wisdom

Ps. 112:5 guide his affairs with discretion
Prov. 1:4 subtility...knowledge and discretion
Prov. 2:11 Discretion shall preserve thee
Prov. 11:22 fair woman...without discretion
Isa. 28:26 instruct him to discretion

Disease—sickness

Job 30:18 great force of my disease
Ps. 41:8 evil disease...cleaveth fast
Ecd. 6:2 it is an evil disease
Matt. 4:23 all manner of disease among
1 Kings 15:23 old age he was diseased
Matt. 14:35 all that were diseased
John 6:2 on them that were diseased
Ex. 15:26 will put none of these diseases
2 Kings 15:26 put none of these diseases
Ps. 103:3 who healeth all thy diseases
Mark 1:34 healed...divers diseases
Luke 9:1 authority...to cure diseases

Disguise—hide

1 Kings 14:2 Arise...and disguise thyself
1 Kings 22:30 I will disguise myself
Job 24:15 and disguiseth his face

Dish—shallow concave vessel

Judg. 5:25 butter in a lordly dish
2 Kings 21:13 as a man with a dish
Mark 14:20 dippest with me in the dish
Ex. 37:16 dishes...spoons...bowls

Dishonest—wanting in honesty

Ezek. 22:27 to get dishonest gain
2 Cor. 4:2 the hidden things of dishonesty

Dishonour—treat shamefully

Ps. 35:26 clothed with shame and dishonour
Prov. 6:33 wound and dishonour shall he get
Rom. 1:24 to dishonour their own bodies
1 Cor. 15:43 It is sown in dishonour
2 Tim. 2:20 honour, and some to dishonour
Mic. 7:6 the son dishonoureth the father
1 Cor. 11:14 his head covered, dishonoureth

Dismayed—troubled

Deut. 31:8 fear not, neither be dismayed
2 Kings 19:26 dismayed and confounded

Isa. 41:10 be not dismayed...I am thy God
Jer. 10:2 dismayed at the signs of heaven
Ezek. 3:9 neither be dismayed at their looks

Disobedience—refusal to obey

Rom. 5:19 by one man's disobedience
2 Cor. 10:6 revenge all disobedience
Eph. 2:2 in the children of disobedience

Disobedient—rebel

Luke 1:17 turn...disobedient to the wisdom
Rom. 1:30 disobedient to parents
Tit. 3:3 were sometimes foolish, disobedient

Disorderly—not in order

1 Pet. 2:7 unto them which be disobedient
2 Thess. 3:6 brother that walketh disorderly
2 Thess. 3:11 walk among you disorderly

Disperse—scatter

1 Sam. 14:34 Disperse yourselves among
Prov. 15:7 the wise disperse knowledge
Ezek. 12:15 disperse them in the countries
John 7:35 will he go unto the dispersed
2 Cor. 9:9 written, He hath dispersed
Jer. 25:34 days of your...dispersions

Displease—make angry

2 Sam. 11:25 Let not this...displease thee
Gen. 38:10 he did displease the LORD
Ps. 60:1 thou hast been displeased
Zech. 1:2 LORD hath been sore displeased
Matt. 21:15 they were sore displeased
Mark 10:14 Jesus...was much displeased

Dispute—debate

Job 23:7 the righteous might dispute
Mark 9:33 What was it...ye disputed
Phil. 2:14 things without...disputings
1 Cor. 1:20 the disputer of this world
1 Tim. 6:5 Perverse disputings of men

Disquieted—restless

1 Sam. 28:15 Why hast thou disquieted me
Ps. 39:6 they are disquieted in vain
Ps. 42:5 why art thou disquieted in me
Prov. 30:21 the earth is disquieted

Dissemble—disguise

Josh. 7:11 stolen, and dissembled also
Jer. 42:20 ye dissembled in your hearts
Ps. 26:4 I go in with dissemblers
Prov. 26:24 dissembleth with his lips

Dissolve—destroy

Ps. 75:3 inhabitants...are dissolved
2 Pet. 3:11 these things...be dissolved
Dan. 5:12 and dissolving of doubts
Job 30:22 and dissolve my substance

Distaff—staff for holding flax

Prov. 31:19 her hands hold the distaff
Deut. 32:2 shall distil as the dew
Job 36:28 drop and distil upon man

Distil—to fall in drops

Deut. 32:2 shall distil as the dew
Job 36:28 drop and distil upon man

Distress—grief

Gen. 35:3 in the day of my distress
Deut. 29:22 Distress not the Moabites
Deut. 28:53 enemies shall distress thee
Prov. 1:27 distress and anguish cometh
Isa. 25:4 strength...in his distress
Isa. 29:2 Yet I will distress Ariel
Lam. 1:20 for I am in distress
Zeph. 1:17 I will bring distress upon men
Luke 21:23 there shall be great distress
1 Cor. 7:26 good for the present distress
1 Thess. 3:7 and distress by your faith
Ps. 25:17 out of my distresses

Distribute—deal out

Luke 18:22 distribute unto the poor
Job 21:17 God distributeth sorrows
John 6:11 distributed to the disciples
1 Cor. 7:17 God hath distributed to every
Rom. 12:13 Distributing to the necessity
2 Cor. 9:13 for your liberal distribution

Ditch—trench in the earth

Prov. 23:27 where is a deep ditch
Matt. 15:14 both shall fall into the ditch

2 Kings 3:16 valley full of ditches

Divers—*of different kinds*

Deut. 22:9 not sow...with divers seeds
Deut. 22:11 garment of divers sorts
Deut. 25:13 not have...divers weights
2 Sam. 13:18 garment of divers colours
Matt. 24:7 taken with divers diseases
Matt. 24:7 earthquakes, in divers places
2 Tim. 3:6 led away with divers lusts
Heb. 1:1 sundry times...divers manners
Jas. 1:2 fall into divers temptations
1 Cor. 12:4 diversities of gifts

Divide—*separate*

Josh. 13:7 divide this land for an
1 Kings 3:25 Divide the living child in two
Prov. 16:19 divide the spoil with the
Isa. 53:12 will I divide him a portion
Gen. 14: God divided the light from
Dan. 2:41 the kingdom shall be divided
Luke 11:17 kingdom divided against
Luke 15:12 divided unto them his living
Matt. 25:32 shepherd divideth his sheep
2 Tim. 2:15 divide the word of truth

Divination—*prediction*

Nun. 22:7 with the rewards of divination
Jer. 14:14 a false vision and divination
Ezek. 13:6 vanity and lying divination
Acts 16:16 with a spirit of divination

Divine—*to use divination*

Ezek. 13:9 and that divine lies
Mic. 3:11 prophets...divine for money
Heb. 9:1 ordinances of divine service
2 Pet. 1:4 partakers of the divine nature
Zech. 10:2 the diviners have seen a lie

Division—*separation, parting*

Ex. 8:23 I will put a division between
John 7:43 there was a division among
Rom. 16:17 cause divisions and offences
1 Cor. 1:10 that there be no divisions
1 Cor. 3:3 among...envying...and divisions

Divorce—*disunite*

Jer. 3:8 given her a bill of divorce
Lev. 21:14 widow, or a divorced woman
Matt. 5:31 writing of divorce
Matt. 5:32 divorced commit adultery
Deut. 24:1,3 a bill of divorce

Do—*act*

Gen. 11:6 this they begin to do
Gen. 30:31 thou wilt do this thing
Ex. 20:9 Six days...labour, and do
1 Kings 2:6 Do...to thy wisdom
Ps. 34:14 Depart from evil and do
Prov. 2:14 Who rejoice to do evil
Prov. 24:29 I will do so to him as he
Matt. 5:44 do good to them that hate
Matt. 6:1 do not your alms before men
Matt. 12:50 whoseever...do the will of
Matt. 23:3 do not ye after their works
John 2:5 Whatsoever he saith...do
John 5:30 of mine own self do nothing
John 7:17 If any man will do his will
John 15:5 without me ye can do nothing
Acts 16:30 must I do to be saved
Rom. 13:3 do that which is good
1 Cor. 9:23 do for the gospel's sake
1 Cor. 11:24 this do in remembrance of
Gal. 6:10 let us do good unto all men
Phil. 2:13 both to will and to do
2 Tim. 4:5 do the work...evangelist
Heb. 10:7 I came...to do thy will
1 Pet. 3:11 eschew evil, and do good
1 John 1:6 lie, and do not the truth
Ps. 1:3 whatsoever he doeth shall
Eccl. 3:14 whatsoever God doeth

Doctor—*wise man*

Acts 5:34 Gamaliel, a doctor of the law
Luke 2:46 in the midst of the doctors
Luke 5:17 Pharisees and doctors of the law

Doctrine—*teaching*

Deut. 32:2 doctrine shall drop as the rain
Job 11:4 My doctrine is pure
Prov. 4:2 give you good doctrine
Mark 1:22 astonished at his doctrine
John 7:16 My doctrine is not mine, but his
Acts 2:42 in the apostles' doctrine
Rom. 16:17 contrary to the doctrine which
Eph. 4:14 every wind of doctrine
1 Tim. 4:6 of faith and of good doctrine
2 Tim. 3:10 hast...known my doctrine
Tit. 1:9 able by sound doctrine
Heb. 6:2 Of the doctrine of baptisms
Rev. 2:24 many as have not this doctrine
Col. 2:22 commandments and doctrines
Doer—*one who performs or executes*
Gen. 39:22 he was the doer of it
Jas. 4:11 not a doer of the law
2 Kings 22:5 the doers of the work
Ps. 101:8 cut off all wicked doers
Rom. 2:13 the doers of the law shall
Jas. 1:22 be ye doers of the word

Dog—*common animal*

1 Sam. 17:43 Am I a dog, that thou
Ps. 59:6 make a noise like a dog
Eccl. 9:4 living dog is better than
2 Sam. 3:8 Am I a dog's head
Ps. 22:16 For dogs have compassed
Isa. 56:10 they are all dumb dogs
Luke 16:21 the dogs came and licked
Phil. 3:2 Beware of dogs, beware of
Rev. 22:15 For without are dogs

Doing—*accomplishing, deed*

Ps. 66:5 terrible in his doing toward
Matt. 21:42 is the Lord's doing, and it is
Acts 10:38 went about doing good
Rom. 2:7 continuance in well doing
2 Cor. 8:11 perform the doing of it
Gal. 6:9 not be weary in well doing
Eph. 6:6 doing the will of God from
2 Thess. 3:13 not weary in well doing
1 Pet. 2:15 that with well doing ye may
1 Pet. 3:17 suffer...well doing...evil doing
Prov. 20:11 is known by his doings
Isa. 1:16 away the evil of your doings

Dominion—*rule*

Gen. 1:26 have dominion over the fish
Gen. 37:8 Shall thou...have dominion over us
Job 25:2 Dominion and fear are with him
Ps. 8:6 Thou madest him to have dominion
Ps. 49:14 upright shall have dominion over
Ps. 103:22 in all places of his dominion
Isa. 26:13 lords...have had dominion
Zech. 9:10 his dominion shall be from sea
Rom. 6:9 death hath no more dominion
2 Cor. 1:24 have dominion over your faith
1 Pet. 4:11 to whom he praise and dominion
Rev. 1:6 he glory and dominion for ever
Col. 1:16 or dominions, or principalities

Done—*engaged in, completed*

Gen. 4:7 deeds...not to be done
Ex. 31:15 Six days may work be done
Matt. 1:22 Now all this was done, that saying,
Matt. 6:10 Thy will be done in earth
Matt. 18:19 be done for them of my Father
2 Cor. 3:7 glory was to be done away

Door—*opening*

Gen. 4:7 sin lieth at the door
Gen. 6:16 door of the ark shalt thou set
Gen. 18:1 sat in the tent door
Ex. 12:7 on the upper door post
Ex. 12:23 LORD will pass over the door
Judg. 4:20 in the door of the tent
2 Sam. 11:9 Uriah slept at the door
Job 31:9 wait at my neighbour's door
Ps. 84:10 rather be a doorkeeper in
Ps. 141:3 keep the door of my lips
Prov. 26:14 door turneth...his hinges

Matt. 6:6 thou hast shut thy door, pray
Matt. 25:10 went to buy...door was shut
Matt. 27:60 rolled a great stone to the door
John 10:9 I am the door
John 18:16 Peter stood at the door
1 Cor. 16:9 a great door and effectual
Jas. 5:9 standeth before the door
Rev. 3:8 set before thee an open door
Rev. 4:1 a door was opened in heaven

Double—*divided in two*

Gen. 43:12 double money in your hand
2 Kings 2:9 double portion of thy spirit
Ps. 122 with a double heart
Isa. 40:2 double for all her sins
1 Tim. 5:17 he counted worthy of double
Jas. 1:8 double minded man is

Doubt—*uncertainty*

Gen. 37:33 without doubt rent in pieces
Job 12:2 No doubt but ye are the people
Matt. 14:31 wherefore didst thou doubt
Matt. 21:21 ye have faith, and doubt not
Luke 11:20 no doubt the kingdom of
Ps. 126:6 shall doubtless come again
Isa. 63:16 Doubtless thou art our father
1 Cor. 9:2 ye doubtless I am to you
Matt. 28:17 but some doubted
Luke 12:29 neither be ye of doubtful mind
John 13:22 disciples looked...doubting
Acts 10:20 go...doubting nothing
1 Tim. 2:8 hands, without...doubting
Rom. 14:23 that doubteth is damned

Dove—*kind of bird*

Gen. 8:8 he sent forth a dove from
Ps. 55:6 Oh that I had wings like a dove
Isa. 38:14 I did mourn as a dove
Matt. 3:16 Spirit...descending...dove
John 1:32 from heaven like a dove
Song of Sol. 1:15 (thou hast doves' eyes)
Matt. 10:16 serpents...harmless as doves

Down—*beneath*

Gen. 12:10 went down into Egypt
2 Sam. 3:35 till the sun be down
2 Chron. 32:30 brought it straight down
Ps. 23:2 lie down in green pastures
Matt. 4:6 Son of God, cast...down
Matt. 8:32 heard...ran violently down
John 8:6 Jesus stooped down
Ecclesiastes 3:21 beast...goeth downward

Dragon—*serpent*

Ps. 91:13 young lion and the dragon shalt
Isa. 51:9 and wounded the dragon
Rev. 20:2 the dragon, that old serpent
Deut. 32:33 wine...poison of dragons
Job 30:29 I am a brother to dragons
Ps. 148:7 Praise the LORD...ye dragons
Jer. 9:1 Jerusalem...a den of dragons

Drink—*swallowed liquid*

Gen. 9:21 And he drank of the wine
1 Kings 17:6 and he drank of the brook
Dan. 1:5 of the wine which he drank
Mark 14:23 and they all drank of it
Luke 17:27 They did eat, they drank
John 4:12 Jacob, which...drank
1 Cor. 10:4 drank...spiritual Rock

Draw—*pull*

Gen. 24:13 come out to draw water
Judg. 3:22 not draw the dagger out
Ps. 69:18 Draw nigh unto my soul
Prov. 20:5 understanding will draw
Isa. 12:3 draw water out of the wells of
John 4:11 nothing to draw with
John 12:32 lifted up...will draw all men
Heb. 10:22 us draw near with a true
Heb. 10:38 if any man draw back
Jas. 2:6 draw you...the judgement
Jas. 4:8 Draw nigh to God...he will draw
Jer. 31:3 lovingkindness have I drawn
Acts 11:10 drawn up...into heaven

Luke 21:28 redemption draweth nigh

Dread—*fear*

Deut. 1:29 Dread not, neither be afraid
Isa. 8:13 let him be your dread
Gen. 28:17 How dreadful is this place
Job 15:21 dreadful sound is in his ears
Mat. 4:5 the great and dreadful day

Dream—*sleeping vision*

Gen. 20:3 God came...in a dream
Judg. 7:13 I dreamed a dream, and, lo, a cake
Joh 20:8 fly away as a dream
Ps. 73:20 As a dream when one awaketh
Ps. 126:1 we were like them that dream
Isa. 29:7 dream of a night vision
Matt. 1:20 appeared unto him in a dream
Matt. 2:12 warned of God in a dream
Matt. 27:19 suffered...things...in a dream
Acts 2:17 your old men shall dream dreams
Gen. 28:12 he dreamed...behold a ladder
Gen. 37:19 Behold, this dreamer cometh
Dan. 1:17 understanding in...dreams
Joel 2:28 your old men shall dream dreams
Jude 8 these filthy dreamers defile

Dress—*prepare, lend*

Gen. 2:15 garden of Eden to dress it
Deut. 28:39 plant...and dress them
Ex. 30:7 when he dresseth the lamps
Lev. 7:9 dressed in the fryrigan
Heb. 6:7 them by whom it is dressed

Drew—*pulled along*

Gen. 47:29 time drew nigh that Israel
Ex. 2:10 I drew him out of the water
Josh. 8:26 Josh. drew not his hand
Ruth 4:8 he drew off his shoe
Zeph. 3:2 she drew not near to her God
Matt. 21:34 the fruit drew near
Matt. 26:51 drew his sword, and struck
Luke 24:15 Jesus himself drew near
Acts 5:37 and drew away much people

Dried—*freed from moisture*

Gen. 8:7 waters were dried up
Lev. 2:14 corn dried by the fire
Job 18:16 His roots shall be dried up
Ps. 22:15 My strength is dried up
Ps. 69:3 crying: my throat is dried
Jer. 23:10 pleasant places...dried up
Ezek. 17:24 dried up the green tree
Zech. 11:17 arm shall be clean dried up
Mark 11:20 the fig tree dried up

Drink—*swallow, liquid*

Gen. 35:14 poured a drink offering
Lev. 10:9 not drink wine nor strong drink
Num. 6:3 He...drink no vinegar
Job 21:20 shall drink of the wrath of
Ps. 164 their drink offerings of blood
Ps. 80:5 givest them tears to drink
Prov. 5:15 Drink waters...own cistern
Prov. 20:1 Wine is a mocker, strong drink
Eccl. 9:7 drink...wine with a merry
Isa. 22:13 let us eat and drink/for
Isa. 24:9 strong drink shall be bitter
Matt. 25:35 thirsty, and ye gave me drink
Matt. 26:27 Drink ye all of it
Matt. 27:34 gave him vinegar to drink
John 6:55 my blood is drink indeed
John 18:11 cup...shall I not drink it
Rom. 12:20 if he thirst, give him drink
1 Cor. 10:4 drink the same spiritual drink
1 Cor. 10:21 Ye cannot drink the cup of
1 Cor. 11:25 as oft as ye drink it
Job 6:4 poison...drinketh...spirit
Heb. 6:7 earth...drinketh in the rain
Joel 1:5 howl, all ye drinkers of wine
Matt. 11:18 neither eating nor drinking

Drive—*force away*

Job 18:11 Terrors...shall drive him to
Gen. 4:14 thou hast driven me out
Ps. 40:14 let them be driven backward

Ps. 114:3 Jordan was driven back
2 Kings 9:20 driving is...driving of Jehu
Ps. 1:4 which the wind driveth away
Prov. 25:23 wind driveth away rain
Mark 1:12 Spirit driveth him into the
John 2:15 drove...all out of the temple

Dromedaries—*riding camels*

1 Kings 4:28 for the horses and dromedaries
Esther 8:10 camels, and young dromedaries
Drop—*descend, sphere of fluid*
Deut. 32:2 doctrine...drop as the rain
Ps. 65:11 thy paths drop fatness
Song of Sol. 4:11 drop as the honeycomb
Isa. 40:15 nations are as a drop
Isa. 48:4 Drop down, ye heavens
Job 36:27 small the drops of water
Luke 22:44 great drops of blood
Prov. 27:15 dropping in a very rain
Eccl. 10:18 house droppeth through

Drown—*sink*

Song of Sol. 8:7 neither can the floods drown
1 Tim. 6:9 drown men in destruction
Ex. 15:4 drowned in the Red sea
Matt. 18:6 drowned in the depth of the

Drunk—*consumed, intoxicated*

Lev. 11:34 all drink that may be drunk
Deut. 32:42 arrows drunk with blood
Isa. 63:6 make them drunk in my fury
Luke 5:39 having drunk old wine
John 2:10 when men have well drunk
Eph. 5:18 be not drunk with wine
Isa. 29:9 drunken, but not with wine
1 Thess. 5:7 are drunken in the night

Drunkard—*one who drinks to excess*

Deut. 21:20 he is a glutton, and a drunkard
1 Cor. 5:11 a railer, or a drunkard
Ps. 69:12 was the song of the drunkards
Joel 1:5 Awake ye drunkards, and weep

Drunkness—*intoxication*

Deut. 29:19 to add drunkenness to thirst
Luke 21:34 overhanging with...drunkenness
Rom. 13:13 walk...riot and drunkenness
Gal. 5:21 drunkenness, revellings, and such

Dry—*devoid of moisture*

Gen. 1:9 let the dry land appear
Ps. 63:1 in a dry and thirsty land
Prov. 17:1 Better is a dry morsel
Isa. 53:2 as a root out of a dry ground
Jer. 4:11 dry wind of the high places
Ezek. 37:4 O ye dry bones, hear
Matt. 12:43 walketh...dry places
Luke 23:31 shall be done in the dry
Mark 11:20 saw the fig tree dried up

Due—*owed, proper to be paid*

Lev. 10:13 it is thy due...thy sons' due
Lev. 26:4 give you rain in due season
Ps. 104:27 their meat in due season
Prov. 15:23 spoken in due season
Matt. 18:34 pay all that was due
Luke 23:41 due reward of our deeds
1 Cor. 15:8 born out of due time
Gal. 6:9 in due season we shall reap
1 Tim. 2:6 to be testified in due time

Dumb—*speechless*

Ex. 4:11 who maketh the dumb or deaf
Ps. 39:2 I was dumb with silence
Matt. 9:32 brought to him a dumb man
Mark 7:37 to hear...dumb to speak
Luke 1:20 shalt be dumb, and not able
1 Cor. 12:2 carried away unto...dumb
2 Pet. 2:16 dumb ass speaking with

Dung—*filth*

Ex. 29:14 and his skin, and his dung
Luke 13:8 dig about it, and dung it
Phil. 3:8 count them but dung
1 Sam. 2:8 beggar from the dunghill
Luke 14:35 fit for the land, nor...dunghill

Dungeon—*prison*

Gen. 41:14 hastily out of the dungeon
Jer. 38:6 cast him into the dungeon
Lam. 3:53 cut off my life in the dungeon

Durst—*did dare*

Mark 12:34 no man...durst ask him
Acts 5:13 rest durst no man join
Jude 9 durst not bring against him

Dust—*earthy matter, earth*

Gen. 2:7 formed man of the dust
Gen. 3:14 dust shalt thou eat all the days
Gen. 3:19 dust thou art...unto dust shalt
1 Sam. 2:8 poor out of the dust
Job 30:19 become like dust and ashes
Job 34:15 man shall turn again unto dust
Job 42:6 I...repent in dust and ashes
Ps. 30:9 Shall the dust praise thee
Ps. 72:9 enemies shall lick the dust
Ps. 103:14 remembereth that we are dust
Isa. 26:19 sing, ye that dwell in dust
Isa. 40:15 small dust of the balance
Isa. 65:25 dust shall be the serpent's
Dan. 12:2 many...sleep in the dust
Matt. 10:41 shake...dust of your feet
Luke 10:11 the very dust of your city
Acts 22:23 threw dust into the air
Rev. 18:19 cast dust on their heads
Duty—*nightful obligation*
Ex. 21:10 her duty of marriage
Ezra 3:4 duty of every day required
Eccl. 12:13 the whole duty of man
Luke 17:10 which was our duty to do
Rom. 15:27 duty is also to minister

Dwell—*inhabit*

Gen. 4:20 of such as dwell in tents
Deut. 12:11 cause his name to dwell
1 Chron. 17:1 dwell in an house of cedars
Ps. 54 neither shall evil dwell with thee
Ps. 15:1 who shall dwell in thy holy hill
Ps. 23:6 dwell in the house of the LORD
Ps. 24:1 and they that dwell therein
Prov. 21:9 better to dwell in a corner
Isa. 37:15 dwell...high and holy place
Matt. 12:45 enter in and dwell there
Luke 21:35 dwell on the face...earth
Eph. 3:17 Christ may dwell in...hearts
Col. 1:19 in him should all fulness dwell
Lev. 19:34 stranger that dwelleth with
Ps. 91:1 He that dwelleth...secret place
1 John 3:17 dwelleth the love of God
1 John 4:12 God dwelleth in us
John 1:38 where dwellest thou
1 Cor. 4:11 no certain dwellingplace
1 Tim. 6:16 dwelling in the light which
2 Pet. 2:8 righteous man dwelling
2 Tim. 1:5 dwelt first in thy

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Each—*every one of several*

Gen. 15:10 laid each piece one against
Luke 13:15 doth not each one of you
Phil. 2:3 let each esteem other better

Eagle—*bird of falcon family*

Deut. 28:49 swift as the eagle flieth
Deut. 32:11 eagle stirreth up her nest
Prov. 30:19 way of an eagle in the air
Ezek. 10:14 the face of an eagle
Obad. 4 exalt thyself as the eagle
Rev. 4:7 beast was like a flying eagle
Ex. 19:4 bare you on eagles' wings
Ps. 103:5 swift is renewed...eagle's
Lam. 4:19 swifter than the eagles
Matt. 24:28 eagles be gathered together

Ear—*organ of hearing*

Job 12:11 Doth not the ear try words
Job 42:5 by the hearing of the ear
Ps. 31:2 Bow down thine ear to me
Ps. 94:9 He that planted the ear

Prov. 18:15 ear...seeketh knowledge
 Prov. 20:12 ear...seeing eye
 Prov. 25:12 upon an obedient ear
 Isa. 55:3 Incline your ear
 Matt. 10:27 what ye hear in the ear
 Matt. 26:51 smote off his ear
 1 Cor. 2:9 Eye...seen, nor ear heard
 1 Cor. 12:16 if the ear shall say
 Rev. 2:7 He that hath an ear, let him
 Gen. 20:8 told all...in their ears
 Job 33:16 he openeth the ears of men
 Ps. 44:1 We have heard with our ears
 Ps. 115:6 have ears, but...hear not
 Matt. 11:15 He that hath ears to hear
 Mark 7:33 his fingers into his ears
 2 Tim. 4:3 having itching ears

Ear—spike or head of grain

Ex. 9:31 the barley was in the ear
 Mark 4:28 the full corn in the ear
 Gen. 41:5 seven ears of corn
 Rev. 2:14 green ears of corn dried
 Job 24:24 tops of the ears of corn
 Matt. 12:1 to pluck the ears of corn

Ear—plough, serve

1 Sam. 8:12 them to ear his ground
 Isa. 30:24 asses that ear the ground
 Gen. 45:6 be earing nor harvest
 Ex. 34:21 in earing time and in
 Deut. 21:4 neither eared nor sown

Ear—listen

Ex. 15:26 ear to his commandments
 Deut. 32:1 Give ear, O ye heavens
 Job 32:11 I gave ear to your reasons
 Ps. 17:1 give ear unto my prayer
 Ps. 78:1 Give ear, O my people
 Ps. 80:1 Give ear, O Shepherd of Israel
 Prov. 17:4 liar giveth ear to a naughty
 Isa. 1:2 Hear, O heavens, and give ear
 Isa. 8:9 give ear, all ye of far countries

Earring—ornament

Gen. 24:22 golden earring of half a shekel
 Prov. 25:12 an earring of gold
 Ezek. 16:12 put...earrings in thine ears
 Hos. 2:13 decked...with...earrings

Early—soon

Gen. 19:27 Abraham gat up early
 1 Sam. 29:10 as soon as ye be up early
 Ps. 46:5 God...help her...right early
 Ps. 57:8 I myself will awake early
 Mark 16:9 when Jesus was risen early
 John 20:1 cometh Mary Magdalene early
 Jas. 5:7 the early and latter rain

Earnest—ardent

Rom. 8:19 earnest expectation of the
 2 Cor. 1:12 being the earnest of the Spirit
 Eph. 1:14 the earnest of our inheritance
 Heb. 2:1 give the more earnest heed
 Luke 22:44 he prayed more earnestly
 Luke 22:56 earnestly looked upon him
 2 Cor. 5:2 earnestly desiring to be clothed
 Jas. 5:17 and he prayed earnestly

Earth—world

Gen. 1:1 created the heaven...earth
 Gen. 12:3 families of the earth be blessed
 Ex. 9:14 none like me in all the earth
 Ex. 20:11 LORD made heaven and earth
 Deut. 32:1 earth, O earth, the words of
 Josh. 2:11 above...earth beneath
 1 Sam. 2:10 judge the ends of the earth
 1 Sam. 14:15 the earth quaked
 1 Kings 18:1 send rain upon the earth
 2 Kings 5:15 no God in all the earth
 Job 5:10 giveth rain upon the earth
 Job 8:9 days upon earth are a shadow
 Job 12:15 they overturn the earth
 Job 16:18 O earth, cover not thou
 Job 19:25 latter day upon the earth
 Job 24:4 poor of the earth hide

Job 38:4 laid the foundations of the earth
 Job 39:14 leaveth her eggs in the earth
 Ps. 2:2 kings of the earth set
 Ps. 8:1 excellent is thy name in...earth
 Ps. 26:12 in a furnace of earth

Ps. 24:1 The earth is the LORD'S
 Ps. 25:13 seed shall inherit the earth
 Ps. 37:11 meek shall inherit the earth
 Ps. 46:2 though the earth be removed
 Ps. 47:2 great King over all the earth
 Ps. 65:9 Thou visitest the earth, and
 Ps. 72:6 as showers that water the earth
 Ps. 85:11 Truth...spring out of the earth
 Ps. 98:3 ends of the earth have seen
 Prov. 2:22 cut off from the earth
 Prov. 10:30 wicked...not inhabit the earth
 Prov. 30:21 the earth is disquieted
 Eccl. 1:27 dust return to the earth
 Song of Sol. 2:12 flowers appear on the earth

Isa. 1:2 give ear, O earth
 Isa. 24:1 LORD maketh the earth empty
 Isa. 34:1 let the earth hear
 Isa. 49:6 salvation...end of the earth
 Isa. 55:9 heavens are higher...earth
 Isa. 60:2 darkness shall cover the earth
 Isa. 61:1 earth bringeth forth her bud
 Isa. 66:1 the earth is my footstool
 Jer. 22:29 O earth, earth, hear the word
 Jer. 23:24 Do not I fill heaven and earth
 Jer. 50:23 whole earth cut asunder
 Joel 3:16 heavens...earth shall shake

Jonah 2:6 earth with her bars was
 Mic. 7:2 is perished out of the earth
 Mic. 7:17 like worms of the earth
 Nah. 1:5 earth is burned at his presence
 Hab. 2:20 Let all the earth keep silence
 Mal. 4:6 smite the earth with a curse
 Matt. 5:5 meek...inherit the earth
 Matt. 6:10 Thy will be done in earth
 Matt. 6:19 treasures upon earth

Matt. 10:34 come to send peace on earth
 Matt. 11:25 Lord of heaven and earth
 Matt. 24:35 Heaven and earth shall pass
 Matt. 25:25 hid thy talent in the earth
 Matt. 27:51 and the earth did quake
 Matt. 28:18 power is given...earth
 Mark 4:5 it had no depth of earth

Luke 2:14 on earth peace, good will
 Luke 12:49 come to send fire on the earth
 Luke 18:8 shall he find faith on the earth
 Luke 23:44 darkness over all the earth
 John 12:32 be lifted up from the earth
 John 17:4 glorified thee on the earth
 Rom. 10:18 sound...into all the earth
 Eph. 6:3 mayest live long on the earth
 Col. 3:2 not on things on the earth
 2 Tim. 2:20 also of wood and of earth

Heb. 11:13 pilgrims on the earth
 Heb. 12:26 voice then shook the earth
 Jas. 5:5 lived in pleasure on the earth
 Jas. 5:18 earth brought forth her fruit
 2 Pet. 3:5 earth standing out of the
 1 John 5:8 three...witness in earth
 Rev. 1:5 prince of the kings of the earth
 Rev. 21:1 a new heaven and a new earth
 Lev. 6:28 earthen vessel

Jer. 19:1 get a potter's earthen bottle
 2 Cor. 4:7 treasure in earthen vessels
 John 3:12 If I have told you earthly
 2 Cor. 5:1 know that if our earthly house
 Phil. 3:19 who mind earthly things
 Jas. 3:15 from above, but is earthly
 1 Cor. 15:47 first man is of the earth, earthly

Earthquake—shaking of earth

1 Kings 19:11 after the wind an earthquake
 Isa. 29:6 with earthquake, and great noise
 Amos 1:1 two years before the earthquake
 Matt. 28:2 there was a great earthquake

Rev. 8:5 lightnings, and an earthquake
 Matt. 24:7 shall be famines...earthquakes

Ease—freedom from care

Deut. 23:13 ease thyself abroad
 2 Chron. 10:9 Ease somewhat the yoke
 Job 7:13 couch...ease my complaint
 Job 16:12 I was at ease, but he hath
 Job 21:23 dieth...being wholly at ease
 Ps. 25:13 His soul shall dwell at ease
 Isa. 1:24 ease me of mine adversaries
 Isa. 32:9 ye women that are at ease
 Jer. 46:27 be in rest and at ease
 Ezek. 23:42 multitude being at ease
 Amos 6:1 Woe to...at ease in Zion
 Luke 12:19 take thine ease, eat, drink
 Ex. 18:22 so shall it be easier
 Matt. 9:5 whether is easier, to say
 Matt. 19:24 It is easier for a camel to
 Luke 16:17 easier for heaven and earth
 2 Cor. 8:13 that other men be eased

Easel—toward the rising sun

Gen. 2:14 toward the east of Assyria
 Gen. 3:24 east of the garden of Eden
 Gen. 41:6 blasted with the east wind
 Ex. 10:13 LORD brought an east wind
 Ex. 14:21 by a strong east wind
 Num. 3:38 tabernacle toward the east
 Judg. 6:3 the children of the east
 1 Kings 4:30 children of the east
 Job 1:3 greatest...men of the east
 Job 15:2 belly with the east wind
 Job 27:21 east wind carrieth him away
 Ps. 103:12 far as the east is from the
 Isa. 41:2 righteous man from the east
 Isa. 46:11 ravenous bird from the east
 Matt. 2:1 wise men from the east
 Matt. 8:11 many shall come from the east
 Matt. 24:27 lightning...out of the east
 Rev. 7:2 angel ascending from the east
 Rev. 21:13 On the east three gates

Easter—Passover so called

Acts 12:4 after Easter to bring him forth

Eat—partake of food

Gen. 2:16 tree...freely eat
 Gen. 3:1 shall not eat of every tree
 Gen. 9:4 blood...shall ye not eat
 Ex. 2:20 that he may eat bread
 Lev. 21:22 eat the bread of his God
 Num. 18:10 every male shall eat it
 Deut. 8:9 land wherein thou shalt eat
 2 Chron. 30:18 they eat the passover
 Ps. 22:26 eat and be satisfied
 Ps. 78:25 Man did eat angels' food
 Ps. 128:2 eat the labour of thine hands
 Prov. 23:7 Eat and drink, saith he to
 Prov. 27:18 keepeth the fig tree shall eat
 Eccl. 5:12 eat little or much
 Isa. 7:15 Butter and honey shall he eat
 Isa. 11:7 eat straw like the ox
 Isa. 22:13 eat and drink; for to morrow
 Isa. 55:1 come ye, buy, and eat
 Matt. 12:1 pluck the ears...to eat
 Matt. 14:16 give ye them to eat
 Matt. 15:27 the dogs eat of the crumbs
 Matt. 26:26 Take, eat; this is my body
 Mark 5:43 given her to eat
 Mark 7:5 eat bread with unwashen
 Luke 14:15 eat bread...kingdom of God
 Luke 15:23 let us eat, and be merry
 John 4:31 I have meat to eat
 John 6:31 Our fathers did eat
 Acts 10:13 Rise, Peter; kill, and eat
 1 Cor. 10:3 eat...spiritual meat
 2 Tim. 2:17 eat as doth a canker
 Heb. 13:10 they have no right to eat
 Jas. 5:3 eat your flesh as it were
 Rev. 2:7 to eat of the tree of life
 Ex. 12:4 man according to his eating

Lev. 6:16 unleavened...eaten
 Job 6:6 Can...unsavoury be eaten
 Ps. 102:9 I have eaten ashes like bread
 Isa. 3:14 eaten up the vineyard
 Job 5:5 Whose...the hungry eateth
 Prov. 13:25 eateth to the satisfying
 Prov. 31:27 eateth not the bread of
 Rom. 14:2 eat all...eateth herbs
 Judg. 14:14 Out of the eater came

Edge—*thin side of blade*

Gen. 34:26 with the edge of the sword
 Ex. 13:20 in the edge of the wilderness
 Ps. 89:43 turned the edge of his sword
 Eccl. 10:10 he do not whet the edge
 Jer. 31:29 teeth are set on edge
 Luke 21:24 fall by the edge...sword
 Judg. 3:16 dagger...had two edges

Edify—*build up*

Rom. 14:19 wherewith...edify another
 1 Cor. 10:23 but all things edify not
 Acts 9:31 churches rest...edified
 Eph. 4:12 edifying...body of Christ
 1 Tim. 1:4 rather than godly edifying

Effect—*result*

Num. 30:8 her vow...of none effect
 Ps. 33:10 the devices...of none effect
 Isa. 32:17 the effect of righteousness
 Jer. 48:30 lies shall not so effect it
 Mark 7:13 the word...of none effect
 Rom. 3:3 faith of God without effect
 Gal. 5:4 Christ is become of no effect

Effectual—*adequate*

1 Cor. 16:9 door and effectual is opened
 Eph. 3:7 the effectual working of his power
 Jas. 5:16 The effectual fervent prayer of
 Gal. 2:8 that wrought effectually in Peter
 1 Thess. 2:13 which effectually worketh

Egg—*ovum of animals*

Job 6:6 taste in the white of an egg
 Luke 11:12 Or if he shall ask an egg
 Job 39:14 leaveth her eggs in the earth
 Isa. 10:14 gathereth eggs that are left
 Jer. 17:11 partridge sitteth on eggs

Either—*one or the other*

Gen. 31:24 speak...either good or bad
 Lev. 10:1 took either of them his censor
 Deut. 17:3 either the sun or moon, or
 Eccl. 9:1 no man knoweth either love
 Matt. 6:24 for either he will hate the one
 Matt. 12:33 Either make the tree good
 Luke 6:42 Either how canst thou say to
 Luke 16:13 for either he will hate
 John 19:18 other with him, on either
 1 Cor. 14:6 speak...either by revelation

Elders—*olders*

Ex. 24:9 seventy of the elders of Israel:
 1 Sam. 15:30 honour...before the elders
 Ps. 107:32 assembly of the elders
 Prov. 31:23 he...among the elders
 Matt. 15:2 tradition of the elders
 Acts 14:23 elders in every church
 1 Tim. 5:17 Let the elders that rule well
 Heb. 11:2 elders obtained a good report
 Jas. 5:14 call for the elders of the
 Rev. 4:4 four and twenty elders sitting

Elect—*chosen*

Isa. 45:4 Israel mine elect
 Luke 18:7 God avenge his own elect
 Tit. 1:1 to the faith of God's elect
 1 Pet. 2:6 a chief corner stone, elect
 2 John 1 The elder unto the elect lady
 Matt. 24:22 for the elect's sake

Election—*choice*

Rom. 9:11 purpose...according to election
 Rom. 11:5 election of grace
 1 Thess. 1:4 your election of God
 2 Pet. 1:10 your calling and election sure

Eleven—*ten and one*

Gen. 37:9 moon and the eleven stars
 Matt. 28:16 eleven disciples went away
 Luke 24:33 eleven gathered together
 Acts 1:26 numbered with the eleven
 Acts 2:14 Peter...with the eleven

Embrace—*clasp*

2 Kings 4:16 thou shalt embrace a son
 Job 24:8 embrace the rock for want of
 Prov. 5:20 embrace the bosom of a
 Eccl. 3:5 time to embrace...from embracing
 Song of Sol. 8:3 right hand should embrace
 Gen. 29:13 embraced him, and kissed him
 Heb. 11:13 persuaded...and embraced

Emerald—*precious stone*

Ex. 28:18 second row...an emerald
 Rev. 4:3 sight like unto an emerald
 Rev. 21:19 the fourth, an emerald
 Ezek. 27:16 in thy fairs with emeralds

Emerods—*tumors, boils*

Deut. 28:27 emerods, and with the scab
 1 Sam. 5:6 smote them with emerods

Empty—*pour out*

Gen. 41:27 the seven empty ears blasted
 Ex. 23:15 appear before me empty
 Deut. 15:13 not let him go away empty
 Job 22:9 sent widows away empty
 Isa. 29:8 awaketh, and his soul is empty
 Jer. 51:34 made me an empty vessel
 Job 24:20 and emptied her pitcher
 Neh. 5:13 he shaken out, and emptied
 Nah. 2:2 emptiers have emptied them
 Isa. 34:11 and the stones of emptiness

Encamp—*to lodge*

Job 19:12 encamp round...my tabernacle
 Ps. 27:3 host should encamp against me
 Zech. 9:8 I will encamp about mine house
 Ex. 13:20 took their journey...encamped
 Ps. 34:7 angel of the LORD encampeth

End—*last part, purpose*

Gen. 6:13 The end of all flesh is come
 Ex. 23:16 in the end of the year, when
 Num. 23:10 let my last end be like his
 Deut. 8:16 good at thy latter end
 Job 8:7 yet thy latter end
 Job 16:3 Shall vain words have an end
 Job 26:10 day and night come to an end
 Job 42:12 blessed the latter end of Job
 Ps. 37:37 the end of that man is peace
 Ps. 39:4 make me to know mine end
 Ps. 102:27 years shall have no end
 Ps. 119:96 an end of all perfection
 Prov. 14:12 end thereof are the ways
 Eccl. 3:11 the beginning to the end
 Eccl. 4:8 no end of all his labour
 Eccl. 4:16 no end of all the people
 Eccl. 7:2 that is the end of all men
 Eccl. 7:8 Better is the end of a thing
 Eccl. 12:12 making...books...no end
 Isa. 9:7 peace there shall be no end
 Jer. 5:31 what will ye do in the end
 Lam. 1:9 remembereth not...end
 Lam. 4:18 for our end is come
 Hab. 2:3 at the end it shall speak
 Matt. 13:39 harvest...end...world
 Matt. 24:6 but the end is not yet
 Matt. 24:14 then shall the end come
 Matt. 28:20 I am with you...unto the end
 Luke 1:33 kingdom...shall be no end
 Luke 21:9 end is not by and by
 John 13:1 he loved them unto the end
 John 18:37 To this end was I born
 Phil. 3:19 Whose end is destruction
 1 Tim. 1:5 end of the commandment
 Heb. 6:8 whose end is to be burned
 Jas. 5:11 seen the end of the Lord
 1 Pet. 1:9 Receiving the end of your
 1 Pet. 4:7 end of all things is at hand
 2 Pet. 2:20 the latter end is worse

Rev. 2:26 my works unto the end
 Rev. 21:622:13 beginning and the end
 Jer. 8:20 the summer is ended

Endure—*withstand*

Gen. 33:14 the children be able to endure
 Ex. 18:23 shall be able to endure
 Esther 8:6 can I endure to see the evil
 Job 18:5 hold it fast, but...not endure
 Job 31:23 his highness I could not endure
 Ps. 9:7 LORD shall endure for ever
 Ps. 72:5 long as the sun and moon endure
 Ps. 72:17 His name shall endure for ever
 Prov. 27:24 endure to every generation
 Ezek. 22:14 Can thine heart endure
 Matt. 24:13 But he that shall endure
 2 Tim. 2:3 therefore endure hardness
 Heb. 12:7 If ye endure chastening
 1 Pet. 2:19 a man for conscience...endure
 Ps. 100:5 truth endureth to all generations
 Ps. 135:13 name...endureth for ever
 John 6:27 meat which endureth...life
 1 Cor. 13:7 things, endureth all things
 Jas. 1:12 is the man that endureth
 1 Pet. 1:25 word of the Lord endureth
 1 Pet. 1:22 endured with...longsuffering

Enmity—*hate*

1 Sam. 24:19 For if a man find his enemy
 1 Kings 21:20 found me, O mine enemy
 Ps. 82:5 still the enemy and the avenger
 Prov. 24:17 Rejoice not when thine enemy
 Jer. 15:11 cause the enemy to entreat
 Matt. 5:43 shall...hate thine enemy
 Acts 13:10 enmity of all righteousness
 Gal. 4:16 Am I...become your enemy
 2 Thess. 3:15 count him not as an enemy
 Ex. 23:22 an enemy unto thine enemies
 Judg. 5:31 let all thine enemies perish
 Ps. 23:5 presence of mine enemies
 Ps. 38:19 But mine enemies are lively
 Ps. 72:9 his enemies shall lick the dust
 Ps. 119:98 wiser than mine enemies
 Ps. 127:5 speak with the enemies
 Ps. 139:22 I count them mine enemies
 Prov. 16:7 his enemies to be at peace
 Isa. 9:11 join his enemies together
 Mic. 7:6 enemies...of his...house
 Matt. 5:44 Love your enemies, bless them
 Rom. 5:10 enemies, we were reconciled
 Phil. 3:18 are the enemies of the cross

Enough—*sufficiency*

Gen. 33:9 I have enough, my brother
 Ex. 36:5 bring much more than enough
 Josh. 17:16 The hill is not enough for us
 Isa. 56:11 dogs...never have enough
 Hos. 4:10 shall eat, and not have enough
 Mal. 3:10 not be room enough to receive
 Matt. 10:25 It is enough for the disciple
 Matt. 25:9 lest there be not enough for us
 Luke 22:38 said unto them, It is enough

Enquire—*to ask*

Gen. 25:22 went to enquire of the LORD
 Ex. 18:15 unto me to enquire of God
 1 Sam. 17:56 Enquire thou whose son
 Luke 22:23 to enquire among themselves
 Acts 19:39 But if ye enquire any thing
 Ps. 78:34 enquired early after God
 Ezek. 14:3 should I be enquired of at all
 Matt. 2:7 Herod...enquired...diligently
 1 Pet. 1:10 the prophets have enquired
 Prov. 30:25 after vows to make enquiry

Entangle—*perplex*

Matt. 22:15 counsel how...entangle him
 Ex. 14:3 They are entangled in the land
 Gal. 5:1 not entangled again with the yoke
 2 Tim. 2:4 No man...warreth entangleth
 2 Pet. 2:20 they are again entangled

Enter—*to go or come in*

Ps. 100:4 Enter into his gates with

Prov. 4:14 Enter not...path...wicked
 Prov. 18:6 lips enter into contention
 Isa. 2:10 Enter into the rock, and hide
 Dan. 11:24 He shall enter peaceably
 Matt. 6:6 when thou prayest, enter into
 Matt. 7:13 Enter ye in at the strait gate
 Matt. 18:3 not enter into the kingdom
 Matt. 25:21 enter...joy of thy lord
 Matt. 26:41 enter not into temptation
 Luke 7:6 not worthy...thou...enter
 Luke 13:24 Strive to enter in at the strait
 Luke 24:26 to enter into his glory
 Heb. 3:11 shall not enter into my rest
 Gen. 7:13 selfsame day entered Noah
 Ezek. 2:2 the spirit entered into me
 Luke 22:3 Then entered Satan into Judas
 Rom. 5:12 as by one man sin entered
 Heb. 9:12 by his own blood he entered
 John 10:1 entereth not by the door
 Acts 8:3 entering into every house

Entice—tempt

Ex. 22:16 if a man entice a maid
 Prov. 1:10 if sinners entice thee
 Jas. 1:14 drawn away...and enticed
 Prov. 16:29 enticeth his neighbour
 1 Cor. 2:4 not with enticing words
 Col. 2:4 beguile you with enticing
Envy—malicious grudging
 Job 5:2 and envy slayeth the silly one
 Prov. 3:31 Envy thou not the oppressor
 Prov. 23:17 Let not...heart envy sinners
 Ezek. 35:11 according to thine envy
 Matt. 27:18 for envy they had delivered
 Acts 7:9 patriarchs, moved with envy
 Acts 13:45 Jews...were filled with envy
 Rom. 1:29 full of envy, murder, debate
 Phil. 1:15 preach Christ even of envy
 1 Tim. 6:4 whereof cometh envy, strife
 Tit. 3:3 living in malice and envy
 Gen. 30:1 Rachel envied her sister
 Eccl. 4:4 for this a man is envied
 Ps. 37:1 neither be thou envious
 Ps. 73:3 I was envious at the foolish
 Rom. 13:13 not in strife and envying
 Gal. 5:26 envying one another
 Jas. 3:14 bitter envying and strife
 2 Cor. 12:20 lest there be...envyings

Epistle—letter

Acts 15:30 they delivered the epistle
 Rom. 16:22 Tertius...wrote this epistle
 1 Thess. 5:27 epistle be read unto all
 2 Thess. 2:15 by word, or our epistle
 2 Pet. 3:1 second epistle...I now write

Equal—even

Job 28:17 gold...crystal cannot equal
 Ps. 17:2 the things that are equal
 Prov. 26:7 legs of the lame...not equal
 Ezek. 18:25 way...is not equal
 Matt. 20:12 made them equal unto us
 Luke 20:36 equal unto the angels
 John 5:18 himself equal with God
 Phil. 2:6 robbery to be equal with God
 Col. 1:4 that which is just and equal
 2 Cor. 8:14 there may be equality

Equality—uprightness

Ps. 98:9 judge...people with equity
 Ps. 99:4 dost establish equity
 Prov. 2:9 Then...understand...equity
 Eccl. 2:21 knowledge, and in equity
 Isa. 1:14 reprove with equity for the meek
 Mic. 3:9 pervert all equity
 Mal. 2:6 walked...in peace and equity

Err—go astray

Ps. 95:10 people that do err in their
 Isa. 35:8 though fools, shall not err
 Matt. 22:29 Ye do err, not knowing
 Mark 12:24 Do ye not therefore err
 Heb. 3:10 They...err in their heart

Jas. 1:16 Do not err, my beloved
 Lev. 5:18 ignorance...he erred
 1 Sam. 26:21 fool, and have erred
 Prov. 10:17 refuseth reproof erreth

Error—mistake

2 Sam. 6:7 smote him there for his error
 Isa. 32:6 iniquity...utter error against
 Matt. 27:64 last error shall be worse
 Jas. 5:20 sinner from the error of his
 1 John 4:6 truth, and the spirit of error
 Jude 11 the error of Balaam
 Ps. 19:12 can understand his errors
 Jer. 10:15 and the work of errors

Escape—evade

Gen. 19:17 Escape for thy life; look not
 Josh. 8:22 let none...remain or escape
 Prov. 19:5 speaketh lies shall not escape
 Eccl. 7:26 pleaseth God shall escape
 Isa. 20:6 how shall we escape
 Matt. 23:33 ye escape the damnation
 Luke 21:36 accounted worthy to escape
 Rom. 2:3 escape the judgment of God
 1 Cor. 10:13 make a way to escape
 Job. 14:13 came one that had escaped
 Job 19:20 escaped...skin of my teeth
 John 10:39 but he escaped out of their
 2 Pet. 1:4 having escaped the corruption
 Ezra 9:14 no remnant nor escaping

Espoused—married

2 Sam. 3:14 which I espoused to me
 Matt. 1:18 his mother Mary was espoused
 Luke 1:27 a virgin espoused to a man
 Luke 2:5 Mary his espoused wife
 2 Cor. 11:2 espoused you to one husband

Establish—fix

Gen. 6:18 I establish my covenant
 Deut. 28:9 establish thee an holy people
 Ps. 89:2 faithfulness shall thou establish
 Isa. 9:7 establish it with judgement
 Isa. 49:8 to establish the earth
 Dan. 6:8 O king, establish the decree
 Acts 16:5 churches establish in the faith
 Rom. 3:31 yea, we establish the law
 Ps. 93:2 Thy throne is established of old
 Prov. 20:18 Every purpose is established
 Jer. 10:12 he hath established the world
 Matt. 18:16 word may be established
 Heb. 13:9 heart be established with grace
 2 Pet. 1:12 established in the present truth

Estate—condition

Ps. 136:23 in our low estate
 Eccl. 1:16 I am come to great estate
 Eccl. 3:18 estate of the sons of men
 Rom. 12:16 to men of low estate
 Col. 4:8 he might know your estate
 Jude 6 kept not their first estate

Esteem—value

Job 36:19 Will he esteem thy riches
 Phil. 2:3 each esteem other better than
 1 Thess. 5:13 to esteem them very highly
 Deut. 32:15 lightly esteemed the Rock
 1 Sam. 18:23 poor...lightly esteemed
 Isa. 29:16 esteemed as the potter's clay
 Isa. 53:3 despised, and we esteemed him
 Luke 16:15 highly esteemed among
 Job 41:27 He esteemeth iron as straw
 Heb. 11:26 Esteeming the reproach of

Eternal—perpetual

Deut. 33:27 The eternal God is thy refuge
 Isa. 60:15 make thee an eternal excellency
 Matt. 25:46 the righteous into life eternal
 Mark 3:29 danger of eternal damnation
 Mark 10:30 world to come eternal life
 John 3:15 but have eternal life
 John 4:36 gathereth fruit unto life eternal
 John 6:54 eateth my flesh...hath eternal
 John 10:28 I give unto them eternal life
 John 17:3 this is life eternal

Acts 13:48 were ordained to eternal life
 Rom. 6:23 the gift of God is eternal life
 2 Cor. 4:17 eternal weight of glory
 Eph. 3:11 to the eternal purpose
 1 Tim. 6:12 lay hold on eternal life
 Tit. 1:2 In hope of eternal life
 Heb. 5:9 author of eternal salvation
 Heb. 6:2 dead, and of eternal judgment
 Heb. 9:12 eternal redemption
 1 Pet. 5:10 called us unto his eternal glory
 Jude 7 the vengeance of eternal fire

Evangelist—preacher

Acts 21:8 Philip the evangelist
 2 Tim. 4:5 work of an evangelist
 Eph. 4:11 prophets; and some, evangelists

Evening—latter part of day

Gen. 1:5, 19 evening and the morning
 Judg. 19:9 day dawning toward evening
 Ps. 90:6 in the evening it is cut down
 Ps. 104:23 to his labour until the evening
 Eccl. 11:6 in the evening withhold not thine
 Jer. 6:4 shadows of the evening
 Dan. 8:26 the vision of the evening and the
 Matt. 14:15 it was evening, his disciples
 Matt. 16:2 When it is evening
 Luke 24:29 it is toward evening, and the day
 John 20:19 the same day at evening
 Acts 28:23 from morning till evening
 Isa. 17:14 behold at eveningtide trouble
 Mark 11:11 the eventide was come

Ever—at all times

Gen. 3:22 eat, and live for ever
 Gen. 13:15 and to thy seed for ever
 Ex. 3:15 this is my name for ever
 Ex. 12:17 by an ordinance for ever
 Job 19:24 lead in the rock for ever
 Ps. 10:16 The LORD is King for ever
 Ps. 19:9 fear...enduring for ever
 Ps. 22:26 heart shall live for ever
 Ps. 23:6 house of the LORD for ever
 Ps. 44:23 cast us not off for ever
 Ps. 48:8 God will establish it for ever
 Ps. 51:3 my sin is ever before me
 Ps. 72:17 name shall endure me
 Ps. 132:14 This is my rest for ever
 Prov. 27:24 riches are not for ever
 Eccl. 1:4 earth abideth for ever
 Matt. 6:13 and the glory, for ever
 Luke 15:31 Son, thou art ever with me
 John 8:35 but the Son abideth ever
 John 14:16 may abide with you for ever
 Rom. 16:27 Jesus Christ for ever
 Phil. 4:20 Father be glory for ever
 1 Thess. 5:15 ever follow...is good
 Heb. 7:25 ever liveth...intercession
 1 Pet. 1:23 liveth and abideth for ever

Everlasting—perpetual

Gen. 9:16 remember the everlasting covenant
 Gen. 49:26 utmost bound of the everlasting
 hills
 Ps. 24:7 be ye lift up, ye everlasting doors
 Ps. 90:2 from everlasting to everlasting
 Ps. 119:142 Thy...everlasting righteousness
 Ps. 145:13 Thy kingdom...everlasting
 Isa. 9:6 everlasting Father.
 Hab. 3:6 everlasting mountains...scattered
 Matt. 18:8 to be cast into everlasting fire
 Matt. 19:29 shall inherit everlasting life
 Matt. 25:46 everlasting punishment
 John 3:16 not perish, but have everlasting life
 Rom. 16:26 of the everlasting God
 2 Thess. 1:9 with everlasting destruction
 1 Tim. 6:16 be honour and power everlasting
 Heb. 13:20 blood of the everlasting covenant
 Rev. 14:6 the everlasting gospel to preach

Evermore—throughout all time

Deut. 28:29 spoiled evermore
 2 Sam. 22:51 to his seed for evermore

Ps. 16:11 there are pleasures for evermore
 Ps. 105:4 seek his face evermore
 Ps. 121:8 time forth, and even for evermore
 John 6:34 Lord, evermore give us this bread
 1 Thess. 5:16 Rejoice evermore
 Rev. 1:18 I am alive for evermore

Every—each one

Gen. 4:14 every one that findeth me
 Job 12:10 soul of every living thing
 Prov. 20:6 proclaim every...goodness
 Prov. 30:5 Every word of God is pure
 Isa. 53:6 turned every one to his own
 Jer. 10:14 Every man is brutish
 Matt. 7:8 every...asketh receiveth
 Matt. 12:36 every idle word that men shall
 Matt. 18:16 every word may be established
 Matt. 20:9 they received every man a penny
 Mark 13:34 to every man his work
 Luke 2:3 taxed, every one into his own
 Luke 3:5 Every valley shall be filled
 John 1:9 lighteth every man that cometh
 John 3:8 every one that is born...Spirit
 John 15:2 Every branch...that beareth not
 John 19:23 to every soldier a part
 Rom. 13:1 every soul be subject unto
 1 Cor. 4:17 every where in every church
 1 Cor. 13:3 head of every man is Christ
 Eph. 4:7 unto every one of us...grace
 Phil. 2:9 which is above every name
 Col. 1:10 fruitful in every good work
 Heb. 12:1 let us lay aside every weight
 Jas. 1:7 Every good gift and every
 1 John 4:1 believe not every spirit

Evil—mistatune

Gen. 29 tree...of good and evil
 Ex. 32:14 LORD repented of the evil
 Deut. 22:14 bring up an evil name
 Deut. 24:7 put evil away from among
 1 Sam. 25:21 requited me evil for
 2 Kings 6:33 this evil is of the LORD
 Job 30:26 looked for good, then evil
 Job 35:12 pride of evil men
 Ps. 34:13 Keep thy tongue from evil
 Ps. 37:27 Depart from evil
 Ps. 51:4 done this evil in thy sight
 Ps. 91:10 There shall no evil befall thee
 Ps. 97:10 love the LORD, hate evil
 Ps. 121:7 preserve thee from all evil
 Prov. 3:7 fear...depart from evil
 Prov. 13:21 Evil pursueth sinners
 Prov. 16:27 ungodly man diggeth up evil
 Eccl. 2:21 is vanity and a great evil
 Isa. 1:16 put away the evil of your doings
 Isa. 7:15 may know to refuse of you
 Isa. 59:7 Their feet run to evil
 Matt. 5:11 say all manner of evil
 Matt. 6:13 but deliver us from evil
 Matt. 12:34 how can ye, being evil
 Matt. 27:23 what evil hath he done
 Luke 11:34 when thine eye is evil
 John 18:23 If I have spoken evil, bear
 Rom. 12:17 Recompense...evil for evil
 Rom. 14:16 good be evil spoken of
 1 Cor. 13:5 thinketh no evil
 Phil. 3:2 beware of evil workers
 1 Tim. 6:10 money...root of all evil
 Tit. 1:12 evil beasts, slow bellies
 1 Pet. 3:9 Not rendering evil for evil
 3 John 11 follow not that which is evil

Ewe—female of sheep

Gen. 21:29 these seven ewe lambs
 2 Sam. 12:3 one little ewe lamb
 Ps. 78:71 ewes great with young
Exact—demand
 Neh. 5:7 Ye exact usury, every one
 Isa. 58:3 and exact all your labours
 Luke 3:13 Exact no more than that
 Job 11:6 God exacteth of thee less

Exalt—glorify

Ex. 15:2 God, and I will exalt him
 Ps. 34:3 let us exalt his name together
 Ps. 99:5 Exalt ye the LORD our God
 2 Cor. 11:20 if a man exalt himself
 1 Pet. 5:6 that he may exalt you in due
 Matt. 11:23 art exalted unto heaven
 Luke 1:52 exalted them of low degree
 Acts 5:31 Him hath God exalted
 Phil. 2:9 God...highly exalted him
 Jas. 1:9 rejoice in that he is exalted
 Prov. 14:34 Righteousness exalteth

Examine—investigate

Ps. 26:2 Examine me, O LORD
 Luke 23:14 examined him before you
 Acts 22:24 be examined by scourging

Example—type

Matt. 1:19 make her a public example
 John 13:15 I have given you an example
 1 Tim. 4:12 an example of the believers
 Jas. 5:10 for an example of suffering
 1 Pet. 2:21 leaving us an example

Exceeding—in great degree

Gen. 15:1 thy exceeding great reward
 Num. 14:7 is an exceeding good land
 1 Sam. 2:3 Talk...so exceeding proudly
 1 Kings 4:29 Solomon wisdom...exceeding
 Eccl. 7:24 far off, and exceeding deep
 Matt. 2:10 rejoiced with exceeding great joy
 Matt. 26:38 My soul is exceeding sorrowful
 Mark 9:3 shining, exceeding white as snow
 Rom. 7:13 become exceeding sinful
 2 Cor. 7:4 exceeding joyful in...tribulation
 Eph. 2:7 the exceeding riches of his grace
 2 Pet. 1:4 exceeding great and precious
 Jude 24 faultless...with exceeding joy
 Ps. 123:3 exceedingly filled with contempt
 Gal. 1:14 being more exceedingly zealous
 1 Thess. 3:10 praying exceedingly
 2 Thess. 1:3 your faith groweth exceedingly

Excellency—superiority

Deut. 33:26 in his excellency on the sky
 Eccl. 7:12 but the excellency of knowledge
 Isa. 35:2 see...excellency of our God
 1 Cor. 2:1 not with excellency of speech
 Isa. 12:5 for he hath done excellent things
 Phil. 3:8 excellency of the knowledge of

Excellent—valuable

Job 37:23 excellent in power...judgment
 Ps. 81 how excellent is thy name in all
 Ps. 36:7 How excellent is thy lovingkindness
 Ps. 148:13 his name alone is excellent
 Prov. 17:7 Excellent speech becometh not
 Isa. 12:5 for he hath done excellent things
 Heb. 1:4 obtained a more excellent name

Except—but

Gen. 32:26 not let thee go, except thou
 Ps. 127:1 Except the LORD build the house
 Matt. 18:3 except ye be converted, and
 Matt. 24:22 except those days...shortened
 John 3:2 miracles...except God be with
 John 3:5 Except a man be born of water
 John 4:48 Except ye see signs and wonders
 John 6:53 Except ye eat the flesh of the Son
 Rom. 10:15 how...preach, except they
 1 Cor. 15:36 not quickened, except it die
 2 Tim. 2:5 except he strive lawfully

Excess—intemperance

Matt. 23:25 full of extortion and excess
 Eph. 5:18 wine, wherein is excess
 1 Pet. 4:3 excess of wine...excess of riot

Execute—complete; inflict

Ex. 12:12 I will execute judgment
 Num. 8:11 execute the service of the LORD
 1 Kings 6:12 and execute my judgments
 John 5:27 authority to execute judgment
 2 Kings 10:30 executing that...is right
 Mark 6:27 the king sent an executioner

Exercise—use action or exert

Ps. 131:1 neither do I exercise myself in
 Jer. 9:24 LORD...exercise lovingkindness
 Matt. 20:25 Gentiles exercise dominion
 1 Tim. 4:7 exercise thyself...godliness
 Heb. 5:14 exercised to discern...good
 2 Pet. 2:14 have exercised with covetous

Exhort—urge to good deeds

1 Tim. 6:2 These things teach and exhort
 2 Tim. 4:2 exhort with all longsuffering
 Tit. 1:9 may be able...to exhort
 Tit. 2:15 speak, and exhort, and rebuke
 Heb. 3:13 exhort one another daily
 Luke 3:18 things in his exhortation
 Acts 13:15 any word of exhortation for
 Rom. 12:8 he that exhorteth, on exhortation
 Heb. 10:25 exhorting one another: and

Expectation—hope

Ps. 139 expectation of the poor...not perish
 Ps. 62:5 my expectation is from him
 Prov. 10:28 expectation of the wicked shall
 Luke 3:15 as the people were in expectation
 Rom. 8:19 earnest expectation of the creature

Expedient—profitable

John 16:7 expedient for you that I go
 John 18:14 expedient that one man...die
 1 Cor. 12:14 all things are not expedient

Experience—knowledge acquired

Gen. 30:27 experience that the LORD hath
 Ecclesiastes 1:16 great experience of wisdom
 Rom. 5:4 patience, experience: and experience, hope

Expert—skilful

1 Chron. 12:33 expert in war
 Jer. 50:9 of a mighty expert man
 Acts 26:3 expert in all customs
Expired—gone past
 1 Sam. 18:26 days were not expired
 2 Sam. 11:1 after the year was expired
 Acts 7:30 when forty years were expired

Expound—explain

Judg. 14:19 which expounded the riddle
 Mark 4:34 he expounded all things
 Acts 18:26 expounded...the way of God

Express—exact

Heb. 1:3 express image of his person
 Num. 1:17 expressed by their names
 1 Tim. 4:1 Spirit speaketh expressly

Eye—organ of sight

Ex. 21:24 Eye for eye, tooth for tooth
 Deut. 7:16 eye shall have no pity
 Deut. 32:10 as the apple of his eye
 Job 16:20 mine eye poureth out tears
 Job 17:7 Mine eye also is dim by reason
 Job 24:15 No eye shall see me
 Ps. 6:7 Mine eye is consumed because
 Ps. 17:8 as the apple of the eye
 Ps. 32:8 will guide thee with mine eye
 Prov. 10:10 He that winketh with the eye
 Prov. 22:9 that hath a bountiful eye
 Isa. 52:8 they shall see eye to eye
 Matt. 5:29 if thy right eye offend thee
 Matt. 7:3 mote...in thy brother's eye
 Matt. 20:15 Is thine eye evil, because
 Mark 10:25 eye of a needle
 1 Cor. 2:9 Eye hath not seen, nor ear
 1 Cor. 15:52 in the twinkling of an eye
 Rev. 1:7 and every eye shall see him
 Gen. 3:5 your eyes shall be opened
 2 Kings 6:17 I pray thee, open his eyes
 Job 11:20 eyes of the wicked...fail
 Job 28:21 it is hid from the eyes
 Ps. 133 lighten mine eyes, lest I
 Ps. 19:8 pure, enlightening the eyes
 Ps. 34:15 eyes of the LORD are upon
 Ps. 36:1 no fear of God before his eyes
 Ps. 119:37 Turn away mine eyes from
 Ps. 121:1 I will lift up mine eyes unto

Ps. 145:15 eyes of all wait upon thee
 Prov. 3:7 not wise in thine own eyes
 Eccl. 6:9 Better...sight of the eyes
 Isa. 35:5 eyes of the blind...opened
 Jer. 9:1 mine eyes a fountain of tears
 Lam. 2:11 Mine eyes do fail with tears
 Ezek. 12:2 eyes to see, and see not
 Hab. 1:13 Thou art of purer eyes
 Matt. 9:29 Then touched he their eyes
 Matt. 13:16 blessed are your eyes
 Luke 2:30 eyes...seen thy salvation
 Luke 16:23 in hell he lift up his eyes
 Luke 24:31 Their eyes were opened
 John 4:35 Lift up your eyes
 John 9:6 anointed the eyes of the blind
 John 11:41 Jesus lifted up his eyes
 Gal. 3:1 before whose eyes Jesus
 Eph. 1:18 eyes of your understanding
 1 Pet. 3:12 For the eyes of the Lord
 2 Pet. 2:14 eyes full of adultery
 Rev. 21:4 wipe away all tears...eyes

— F —

Fables—*fictitious story; common talk*

1 Tim. 1:4 Neither give heed to fables
 1 Tim. 4:7 profane and old wives' fables
 Tit. 1:14 giving heed to Jewish fables
 2 Pet. 1:16 cunningly devised fables

Face—*countenance*

Gen. 1:2 darkness was upon the face
 Gen. 3:19 In the sweat of thy face
 Gen. 7:18 ark went upon the face
 Gen. 17:3 Abram fell on his face
 Gen. 32:30 I have seen God face to face
 Ex. 33:11 spake unto Moses face to face
 Ex. 33:23 my face shall not be seen
 Num. 6:25 LORD make his face shine
 Deut. 1:17 be afraid of the face of man
 2 Kings 14:8 one another in the face
 Ezra 9:6 blush to lift up my face to
 Job 33:26 he shall see his face with joy
 Job 38:30 face of the deep is frozen
 Ps. 13:1 hide thy face from me
 Ps. 24:6 generation...that seek thy face
 Ps. 34:16 face of the LORD is against
 Ps. 67:1 cause his face to shine upon us
 Ps. 84:9 look upon the face of thine
 Prov. 27:19 face answereth to face
 Eccl. 8:1 wisdom maketh his face
 Isa. 50:6 I hid not my face from shame
 Matt. 26:67 they spit in his face
 Luke 1:76 thou shalt go before the face
 Luke 22:64 they struck him on the face
 John 11:44 his face was bound about
 2 Cor. 3:18 with open face beholding
 1 Pet. 3:12 face of the Lord is against
 Ps. 89:16 Fill their faces with shame
 Isa. 25:8 wipe away tears from...faces
 Jer. 5:3 faces harder than a rock
 Luke 24:5 bowed down their faces

Fade—*wear away*

2 Sam. 22:46 Strangers shall fade away
 Isa. 64:6 we all do fade as a leaf
 Jer. 8:13 and the leaf shall fade
 Jas. 1:11 shall the rich man fade
 Isa. 28:1 beauty is a fading flower
 1 Pet. 1:4 inheritance...faded not

Fall—*be wanting*

Deut. 31:6 he will not fail thee, nor
 1 Sam. 17:32 I set no man's heart fail
 1 Kings 8:25 not fail thee a man
 1 Kings 17:14 neither...cruse of oil fail
 Job 11:20 eyes of the wicked shall fail
 Job 14:11 waters fail from the sea
 Ps. 77:8 his promise fail for evermore
 Prov. 22:8 rod of his anger shall fail
 Hab. 3:17 labour of the olive shall fail

Luke 22:32 that thy faith fail not
 Heb. 12:15 any man fail of the grace
 Gen. 42:28 their heart failed them
 Job 19:14 My kinsfolk have failed
 Gen. 47:15 for the money failed
 Ps. 38:10 my strength faileth me
 Eccl. 10:3 wisdom faileth him
 1 Cor. 13:8 Charity never faileth
 Luke 21:26 Men's hearts failing them

Faint—*weak*

Deut. 20:3 let not your hearts faint
 Prov. 24:10 faint in the day of adversity
 Isa. 1:5 and the whole heart faint
 Isa. 40:29 He giveth power to the faint
 Isa. 40:30 Even the youths shall faint
 Isa. 40:31 they shall walk, and not faint
 Isa. 44:12 drinketh no water, and is faint
 Matt. 15:32 lest they faint in the way
 Luke 18:1 to pray, and not to faint
 Gal. 6:9 we faint not

Eph. 3:13 desire that ye faint not
 Gen. 45:26 Jacob's heart fainted
 Ps. 27:13 fainted, unless I had believed
 Jonah 2:7 my soul fainted within
 Ps. 84:2 soul lengthen...even fainteth
 Ps. 119:81 My soul fainteth for thy
 Isa. 10:18 a standardbearer fainteth
 Isa. 40:28 ends of the earth, fainteth not

Fair—*unblemished, pure*

Gen. 6:2 daughters of men...fair
 Gen. 12:11 thou art a fair woman
 Prov. 26:25 speaketh fair, believeth him
 Jer. 11:16 A green olive tree, fair
 Jer. 46:20 a very fair hufier
 Matt. 16:2 say, It will be fair weather
 Acts 27:8 called The fair havens
 Gal. 6:12 desire to make a fair shew
 Judg. 15:2 is not her...sister fairer
 Ps. 45:2 Thou art fairer than the
 Song of Sol. 1:8 thou fairest among women

Faith—*reliance*

Deut. 32:20 in whom is no faith
 Hab. 2:4 just shall live by his faith
 Matt. 6:30 you, O ye of little faith
 Matt. 9:2 Jesus seeing their faith said
 Matt. 17:20 faith as a grain of mustard
 Matt. 23:23 law, judgment, mercy...faith
 Mark 4:40 that ye have no faith
 Mark 11:22 Have faith in God
 Luke 7:50 Thy faith hath saved thee
 Luke 8:25 Where is your faith
 Luke 17:5 Increase our faith
 Luke 18:8 he find faith on the earth
 Luke 22:32 that thy faith fail not
 Acts 6:5 full of faith and of the Holy
 Acts 14:27 opened the door of faith
 Acts 15:9 purifying their hearts by faith
 Acts 20:21 faith toward our Lord Jesus
 Rom. 4:14 faith is made void
 Rom. 5:1 being justified by faith
 Rom. 10:17 faith cometh by hearing
 1 Cor. 13:2 though I have all faith
 1 Cor. 15:14 your faith is also vain
 1 Cor. 16:13 stand fast in the faith
 2 Cor. 13:5 whether ye be in the faith
 Gal. 2:16 by the faith of Jesus Christ
 Gal. 5:5 hope of righteousness by faith
 Gal. 5:22 gentleness, goodness, faith
 Eph. 2:8 grace...saved through faith
 Eph. 4:5 One Lord, one faith
 Eph. 6:16 taking the shield of faith
 Phil. 1:25 furtherance and joy of faith
 Col. 2:5 steadfastness of your faith in
 1 Thess. 1:3 Remembering...faith
 1 Thess. 5:8 breastplate of faith and love
 2 Thess. 1:3 that your faith groweth
 1 Tim. 1:2 my own son in the faith
 1 Tim. 3:9 mystery of the faith in a pure

1 Tim. 4:1 some shall depart from the faith
 1 Tim. 5:12 cast off their first faith
 2 Tim. 4:7 I have kept the faith
 Tit. 1:13 be sound in the faith
 Tit. 2:2 sound in faith, in charity
 Heb. 10:22 in full assurance of faith
 Heb. 11:1 faith is the substance of
 Heb. 12:2 author and finisher of our faith
 Jas. 1:3 trying of your faith worketh
 Jas. 2:1 have not the faith of our Lord
 1 Pet. 1:5 through faith unto salvation
 2 Pet. 1:5 add to your faith virtue
 Jude 20 your most holy faith
 Rev. 2:13 and hast not denied my faith

Faithful—*firm in adherence*

Num. 12:7 faithful in all mine house
 Deut. 7:9 he is God, the faithful God
 1 Sam. 2:35 raise me up a faithful priest
 Neh. 9:8 foundest his heart faithful
 Ps. 31:23 LORD preserveth the faithful
 Ps. 101:6 Mine eyes...be upon the faithful
 Ps. 119:86 thy commandments are faithful
 Prov. 17:13 faithful ambassador is health
 Prov. 14:5 A faithful witness will not lie
 Prov. 20:6 faithful man who can find
 Prov. 27:6 Faithful are the wounds of a friend
 Isa. 1:21 How is the faithful city become
 Matt. 24:45 a faithful and wise servant
 Matt. 25:23 good and faithful servant
 1 Cor. 1:9 God is faithful, by whom ye
 Eph. 1:1 to the faithful in Christ Jesus
 1 Thess. 5:24 Faithful is he that calleth
 1 Tim. 1:12 he counted me faithful
 1 Tim. 4:9 This is a faithful saying
 2 Tim. 2:2 commit thou to faithful men
 Tit. 1:6 having faithful children
 Heb. 10:23 for he is faithful that promised
 1 Pet. 4:19 as unto a faithful Creator
 Rev. 1:5 Christ...the faithful witness
 Rev. 2:10 be thou faithful unto death
 Rev. 19:11 was called Faithful and True
 2 Kings 12:15 for they dealt faithfully
 Jer. 23:28 speak my word faithfully
 Ps. 89:1 make known thy faithfulness to
 Ps. 143:1 in thy faithfulness answer me
 Isa. 11:5 faithfulness the girdle of his reins

Fall—*the act of falling, drop down*

Gen. 45:24 See that ye fall not out
 1 Sam. 3:19 let none of his words fall
 Ps. 5:10 fall by their own counsels
 Ps. 37:24 Though he fall...not be utterly
 Prov. 10:8,10 a prating fool shall fall
 Prov. 16:18 haughty spirit before a fall
 Isa. 40:30 young men shall utterly fall
 Ezek. 24:6 let no lot fall upon it
 Dan. 3:5 ye shall down and worship
 Dan. 11:26 shall fall down slain
 Mic. 7:8 when I fall, I shall arise
 Matt. 7:27 great was the fall of it
 Matt. 10:29 shall not fall on the ground
 Matt. 12:11 fall into a pit on the
 Matt. 15:14 both shall fall into the ditch
 Luke 2:34 set for the fall and rising
 Luke 8:13 time of temptation fall away
 Rom. 11:12 fall of them be the riches
 Rom. 14:13 fall in his brother's way
 1 Cor. 10:12 (ake heed lest he fall)
 1 Tim. 3:6 fall into the condemnation
 1 Tim. 3:7 lest he fall into reproach
 1 Tim. 6:9 rich fall into temptation
 Heb. 4:11 any man fall...example
 Heb. 6:6 shall fall away, to renew
 Heb. 10:31 fall into the hands of...God
 Jas. 1:2 fall into divers temptations
 2 Pet. 1:10 ye shall never fall
 2 Pet. 3:17 fall from...own steadfastness
 Job 4:13 deep sleep faileth on men
 Prov. 24:16 just man faileth seven times

Ecd. 4:10 alone when he falleth
Ecd. 11:3 where the tree falleth, there
Isa. 34:4 leaf falleth off from the vine
Rom. 14:4 master he standeth or falleth
Ps. 16:6 fallen...in pleasant places
1 Cor. 15:6,18 are fallen asleep
Gal. 5:4 ye are fallen from grace

False—dishonest

Ex. 20:16 shall not bear false witness
Ex. 23:1 shalt not raise a false report
Ex. 23:7 far from a false matter
Ps. 119:104,128 I hate every false way
Ps. 120:3 thou false tongue
Prov. 6:19,12:17 false witness
Prov. 11:1 false balance is abomination
Prov. 17:4 heed to false lips
Zech. 10:2 diviners...told false dreams
Matt. 19:18 not bear false witness
Matt. 24:24 false Christs, and false prophets
Mark 13:22 For false Christs
Luke 19:8 taken...by false accusation
2 Tim. 3:3 trucebreakers, false accusers

Falseness—lie

2 Sam. 18:13 have wrought falsehood
Ps. 144:8 is a right hand of falsehood
Isa. 57:4 are ye not...a seed of falsehood
Jer. 13:25 trusted in falsehood
Hos. 7:1 for they commit falsehood
Mic. 2:11 walking in the spirit and falsehood

Falsely—not truly

Gen. 21:23 thou wilt not deal falsely
Lev. 6:3 and swearth falsely
Deut. 19:18 hath testified falsely
Jer. 5:31 prophesies prophesies falsely
Matt. 5:11 say...evil against you falsely
Luke 3:14 accuse any falsely
1 Tim. 6:20 oppositions of science falsely

Fame—honor

Num. 14:15 heard the fame of thee
Josh. 6:27 his fame was noised
1 Kings 10:1 the fame of Solomon
Isa. 66:19 have not heard my fame
Matt. 14:1 heard of the fame of Jesus
Mark 1:28 his fame spread abroad

Familiar—well known

Lev. 19:31 that have familiar spirits
1 Sam. 28:7 familiar spirit at Endor
Job 19:14 familiar friends have forgotten
Ps. 41:9 mine own familiar friend
Jer. 20:10 All my familiars watched

Family—household

Deut. 29:18 man, or woman, or family
Judg. 6:15 behold, my family is poor
Jer. 3:14 and two of a family
Eph. 3:15 the whole family in heaven
Gen. 10:5 every...after their families
Gen. 12:3 in thee shall all families
Job 31:34 contempt of families terrify
Ps. 107:41 maketh him families like
Jer. 31:1 God of all the families of Israel

Famine—scarcity of food

Gen. 12:10 there was a famine in the land
Gen. 41:27 shall be seven years of famine
Gen. 42:19 com for the famine of your
1 Chron. 21:12 three years' famine
Job 5:20 In famine he shall redeem thee
Ps. 33:19 to keep them alive in famine
Isa. 14:30 I will kill thy root with famine
Jer. 14:12 consume...by the famine
Amos 8:11 not a famine of bread, nor a
Luke 15:14 a mighty famine in that land
Rom. 8:35 famine, or nakedness, or peril
Matt. 24:7 there shall be famines

Famish—suffer famine

Prov. 10:3 suffer the soul...to famish
Zeph. 2:11 will famish all the gods
Gen. 41:55 land of Egypt was famished

Famous—renowned

Num. 16:2 famous in the congregation
1 Chron. 5:24 men of valour, famous men

Far—distant

Gen. 18:25 far from thee to do
Ex. 23:7 far from a false matter
Deut. 13:7 or far off from thee
Josh. 9:6 come from a far country
2 Sam. 20:20 Far be it, far be it
Ps. 22:11 Be not far from me
Ps. 97:9 exalted far above all
Ps. 103:12 far as the east is from
Ps. 119:155 Salvation is far from
Prov. 4:24 perverse lips put far from
Prov. 15:29 LORD is far from the wicked
Prov. 27:10 than a brother far off
Isa. 60:4 thy sons shall come from far
Jer. 49:30 Flee, get you far off, dwell
Ezek. 11:15 you far from the LORD
Matt. 15:8 their heart is far from me
Mark 6:35 day was now far spent
Mark 12:34 not far from the kingdom
Luke 15:13 journey into a far country
Luke 22:51 Suffer ye thus far
John 21:8 they were not far from land
Acts 17:27 though he be not far
Rom. 13:12 night is far spent, the day
2 Cor. 4:17 far more exceeding
Eph. 1:21 Far above all principality
Phil. 1:23 Christ; which is far better

Fare—get along

1 Sam. 17:18 how thy brethren fare
Jonah 1:3 paid the fare thereof
Acts 15:29 Fare ye well
Acts 18:21 hadeth them farewell
2 Cor. 13:11 brethren, farewell

Farthing—one-fourth or one cent

Matt. 5:26 paid the uttermost farthing
Matt. 10:29 two sparrows sold for a farthing
Mark 12:42 two mites...make a farthing

Fashion—form

Ex. 37:19 after the fashion of almonds
Job 31:15 one fashion us in the womb
Mark 2:12 never saw it on this fashion
Luke 9:29 the fashion of his countenance
1 Cor. 7:31 fashion of this world passeth
Phil. 2:8 being found in fashion as a man
Job 10:8 Thine hands...fashioned me
Ps. 33:15 He fashioneth their hearts alike
Isa. 44:12 fashioneth it with hammers
Isa. 45:9 clay say to him that fashioneth
1 Pet. 1:14 not fashioning yourselves

Fast—abstain from food; secure

Judg. 4:21 fast asleep and weary
Ps. 33:9 commanded...stood fast
Ps. 38:2 thine arrows stick fast
Ps. 65:6 setteth fast the mountains
Prov. 4:13 fast hold of instruction
Isa. 58:4 ye fast for strife and debate
Isa. 58:5 wilt thou call this a fast
Isa. 58:6 Is not this the fast that I have
Joel 1:14 Sanctify ye a fast, call a
Zech. 7:5 did ye at all fast unto me
Matt. 6:16 when ye fast, be not
Matt. 6:18 appear not unto men to fast
Mark 2:18 Pharisees fast...disciples fast
Mark 2:19 children...bridechamber fast
Luke 18:12 I fast twice in the week
Isa. 58:3 we fasted...thou seest not
Acts 4:2 had fasted forty days
Matt. 13:3 had fasted and prayed

Fasting—going hungry

Esther 4:3 and fasting, and weeping
Ps. 35:13 humbled my soul with fasting
Ps. 109:24 knees are weak through fasting
Joel 2:12 turn...to me...with fasting
Matt. 15:32 send them away fasting
Matt. 17:21 goeth not out but by...fasting
Luke 2:37 served God with fastings and

2 Cor. 6:5 in watchings, in fastings

Fat—corpulent; animal grease

Gen. 45:18 eat the fat of the land
Gen. 49:20 his bread shall be fat
Judg. 3:17 Eglon was a very fat man
Neh. 8:10 eat the fat, and drink the
Neh. 9:25 a fat land and...became fat
Ps. 17:10 inclosed in their own fat
Ps. 92:14 shall be fat and flourishing
Ps. 119:70 heart is as fat as grease
Prov. 11:25 liberal soul...made fat
Prov. 13:4 diligent shall be made fat
Prov. 15:30 report maketh the bones fat
Isa. 5:17 waste places of the fat ones
Isa. 6:10 the sight of this people fat
Isa. 25:6 a feast of fat things
Isa. 30:23 shall be fat and plenteous
Luke 15:23 bring...the fatted calf

Father—male parent; God

Gen. 2:24 leave his father and his
Gen. 4:20 father of such as dwell in tents
Gen. 9:23 saw not their father's nakedness
Gen. 17:4 shalt be a father of many nations
Gen. 43:7 Is your father yet alive
Ex. 20:12 Honour thy father and thy
Ex. 21:15 he that smiteth his father, or
Job 17:14 Thou art my father
Job 29:16 I was a father to the poor
Job 38:28 Hath the rain a father
Ps. 68:5 A father of the fatherless, and
Ps. 89:26 Thou art my father, my God
Ps. 103:13 Like as a father pitieth his
Prov. 1:8 the instruction of thy father
Prov. 10:1 wise son maketh a glad father
Isa. 9:6 The everlasting Father, The Prince
Isa. 63:16 Doubtless thou art our father
Jer. 3:19 Thou shalt call me, My father
Mal. 2:10 Have we not all one father
Matt. 5:16 glorify your Father
Matt. 6:9 Father which art in heaven
Matt. 7:21 that doeth the will of my Father
Matt. 11:25 I thank thee, O Father, Lord
Matt. 11:26 Even so, Father: for so it seemed
Matt. 11:27 delivered unto me of my Father
Matt. 28:19 baptizing...name of the Father
Mark 8:38 in the glory of his Father
Mark 14:36 he said, Abba, Father
Luke 10:21 I thank thee, O Father
Luke 11:2 Our Father which art in heaven
Luke 15:18 arise and go to my father
Luke 23:34 said Jesus, Father, forgive them
Luke 23:46 Father...I commend
Luke 24:49 I send the promise of my Father
John 5:17 My Father worketh hitherto
John 10:15 Father knoweth me, even
John 17:1 Father, the hour is come: glorify
2 Cor. 1:3 Father of mercies...God of
Eph. 3:14 bow my knees unto the Father
Phil. 2:11 to the glory of God the Father
Heb. 1:5 I will be to him a Father
1 Pet. 1:3 Blessed be the God and Father
2 Pet. 1:17 received...God the Father
1 John 2:13 ye have known the Father
2 John 4 commandment from the Father
Jude 1 sanctified by God the Father
Rev. 1:6 priests unto God and his Father
Gen. 48:17 held up his father's hand
1 Sam. 17:34 kept his father's sheep
Prov. 6:20 keep thy father's commandment
Matt. 26:29 with...my Father's kingdom
Luke 2:49 be about my Father's business
John 2:16 make not my Father's house
John 14:2 In my Father's house are many
Deut. 5:9 the iniquity of the fathers
2 Sam. 7:12 shall sleep with thy fathers
Ps. 22:4 Our fathers trusted in thee
Prov. 17:6 glory of children are...fathers
1 Cor. 4:15 have ye not many fathers

Eph. 6:4 fathers, provoke not your children
Hch. 3:9 When your fathers tempted me

Fatherless—without a father

Ex. 22:22 not afflict any widow, or fatherless
Ps. 10:14 art the helper of the fatherless
Ps. 68:5 father of the fatherless
Hos. 14:3 the fatherless findeth mercy
Isa. 1:27 visit the fatherless and widows

Fatness—richness

Gen. 27:28 and the fatness of the earth
Deut. 32:15 thou art covered with fatness
Ps. 36:8 satisfied with the fatness of thy
Ps. 65:11 and thy paths drop fatness
Rom. 11:17 and fatness of the olive tree

Fault—error

Ex. 5:16 fault is in thine own people
1 Sam. 29:3 found no fault in him
Matt. 18:15 tell him his fault between
Luke 23:4 I find no fault in this man
1 Cor. 6:7 utterly a fault among you
Rev. 14:5 fault before the throne
Gen. 41:9 I do remember my faults
Ps. 19:12 cleanse...from secret faults
Jas. 5:16 Confess your faults one to
Heb. 8:7 covenant had been faultless
Jude 24 to present you faultless

Favour—kindness

Gen. 18:3 found favour in thy sight
Ruth 2:13 find favour in thy sight
Esther 2:15 Esther obtained favour
Job 10:12 granted me life and favour
Ps. 112:5 man sheweth favour, and
Prov. 3:4 So shalt thou find favour
and justice will shew you favour
Luke 1:30 thou hast found favour with God
Luke 2:52 in favour with God and man
Acts 7:46 Who found favour before God
Gen. 29:17 Rachel was...well favoured
Gen. 41:3 seven other kine...ill favoured
Lam. 4:16 they favoured not the elders
Luke 1:28 thou that art highly favoured

Fear—dread

Gen. 9:2 fear of you and the dread
Gen. 15:1 Fear not, Abram: I am thy
Gen. 26:24 fear not, for I am with thee
Lev. 25:17 thou shalt fear thy God
Deut. 6:13 fear the LORD thy God
Deut. 31:8 fear not, neither be dismayed
Job 1:9 Job fear God for naught
Ps. 139:5 fear of the LORD is clean
Ps. 23:4 I will fear no evil: for thou
Ps. 27:1 whom shall I fear

Fear—beginning

Prov. 1:7 fear...the LORD...beginning
Prov. 24:21 fear thou the LORD
Eccl. 12:13 Fear God, and keep his
Song of Sol. 3:8 of fear in the night
Isa. 59:19 fear the name of the LORD
Jer. 5:24 Let us now fear the LORD
Matt. 28:5 Fear not ye, for I know
Luke 2:10 Fear not...behold, I bring you
Luke 12:32 Fear not, little flock
Luke 23:40 Dost not thou fear God
John 12:15 Fear not, daughter of Sion
Acts 9:31 walking in the fear of the Lord
2 Tim. 1:7 given us the spirit of fear
1 John 4:18 There is no fear in love
Ex. 14:31 the people feared the LORD
Deut. 25:18 and he feared not God
Josh. 4:14 feared Moses, all the days
Ps. 76:8 earth feared, and was still
Ps. 96:4 be feared above all gods
Matt. 14:5 he feared the multitude
Luke 20:19 they feared the people
Acts 5:26 for they feared the people
Josh. 22:25 cease from fearing the LORD
Ps. 25:12 man...feareth the LORD
Ps. 112:1 Blessed...man that feareth
Prov. 14:16 A wise man feareth

Acts 13:26 whosoever...feareth God
Matt. 8:26 Why are ye fearful, O ye
Luke 21:11 fearful sights and great signs
Rev. 21:8 the fearful, and unbelieving

Feast—joyous meal

Gen. 19:3 made them a feast
Deut. 16:16 feast of unleavened bread
2 Chron. 7:8 kept the feast seven days
Eccl. 10:19 feast is made for laughter
Isa. 25:6 feast of wines on the lees
John 6:4 feast of the Jews, was nigh
Acts 18:21 by all means keep this feast
Lev. 23:2 the feasts of the LORD
Isa. 1:14 appointed feasts my soul
Amos 8:10 turn...feasts into mourning
Luke 20:46 the chief rooms at feasts
Jude 12 spots in your feasts of charity
Job 1:4 sons went and feasted

Feathers—covering of birds

Lev. 1:16 pluck...crop with his feathers
Ps. 68:13 her feathers with yellow gold
Ps. 91:4 shall cover thee with his feathers
Dan. 4:33 hairs...like eagles' feathers

Fed—did feed

Gen. 41:2 fattened; and they fed
Ex. 16:32 fed you in the wilderness
Ps. 37:3 verily thou shalt be fed
Jer. 5:8 They were as fed horses
Ezek. 34:8 and fed not my flock
Dan. 5:21 fed him with grass
Luke 16:21 desiring to be fed with
1 Cor. 3:2 I have fed you with milk

Feeble—weak

Gen. 30:42 when the cattle were feeble
Neh. 4:2 What do these feeble Jews
Job 4:4 strengthened the feeble knees
Ps. 38:8 I am feeble and sore broken
Prov. 30:26 conies are but a feeble folk
Isa. 35:3 confirm the feeble knees
Ezek. 7:17 All hands shall be feeble
Zech. 12:8 he that is feeble among them
1 Cor. 12:22 seem to be more feeble
Hub. 12:12 down, and the feeble knees
Jer. 47:3 children for feebleness of
1 Thess. 5:14 comfort the feeble-minded

Feed—supply

Gen. 25:30 Feed me, I pray thee
Ex. 22:25 feed in another man's field
1 Sam. 17:15 to feed his father's sheep
2 Sam. 5:2 feed my people Israel
1 Kings 17:4 the ravens to feed
1 Chron. 11:2 Thou shalt feed my people
Job 24:20 worm shall feed sweetly
Ps. 28:9 feed them also, and lift
Ps. 49:14 death shall feed on them
Prov. 10:21 lips of the righteous feed
Prov. 30:8 feed me with food convenient
Isa. 40:11 feed his flock like a shepherd
Isa. 49:26 I will feed them that oppress
Jer. 3:15 feed you with knowledge
Jer. 23:15 feed them with wormwood
Lam. 4:5 They that did feed delicately
Ezek. 34:15 I will feed my flock
Dan. 11:26 that feed of the portion
Zeph. 3:13 shall feed and lie down
John 21:15 unto him, Feed my lambs
Acts 20:28 feed the church of God
Rom. 12:20 enemy hunger, feed him
1 Cor. 13:3 my goods to feed the poor
1 Pet. 5:2 Feed the flock of God
Ezek. 34:10 cease...feeding the flock
Mark 5:11 great herd of swine feeding
Luke 8:32 swine feeding on
Matt. 6:26 heavenly Father feedeth them

Feel—touch

Gen. 27:21 that I may feel thee
Jude. 16:26 I may feel the pillars
Job 20:21 shall not feel quietness

Ps. 58:9 your pots can feel the thorns
Eccl. 8:5 commandment shall feel
Eph. 4:19 being past feeling have
Heb. 4:15 be touched with the feeling

Feel—pl. of foot

Gen. 18:4 wash your feet, and rest
Gen. 49:33 his feet into the bed
Ex. 12:11 your shoes on your feet
Ex. 25:26 that are on the four feet
Lev. 8:24 great toes of their right feet
Lev. 11:21 legs above their feet
Deut. 11:24 the soles of your feet shall
Judg. 3:24 he covered his feet in his
Judg. 19:21 washed their feet, and did
Ruth 3:8 a woman lay at his feet
1 Sam. 25:24 And fell at his feet
2 Sam. 22:37 my feet did not slip
1 Kings 15:23 was diseased in his feet
2 Chron. 16:12 was diseased in his feet
Job 29:15 feet was I to the lame
Job 30:12 they push away my feet
Job 33:11 putteth my feet in the stocks
Ps. 8:6 put all things under his feet
Ps. 22:16 pierced my hands and my feet
Ps. 31:8 my feet in a large room
Ps. 40:2 and set my feet upon a rock
Ps. 66:9 nor our feet to be moved
Ps. 115:7 feet...but they walk not
Ps. 119:105 a lamp unto my feet
Ps. 122:12 feet shall stand within thy
Prov. 1:16 their feet run to evil
Prov. 29:5 spreadeth a net for his feet
Song of Sol. 5:3 I have washed my feet
Isa. 3:16 a tinkling with their feet
Isa. 37:25 sole of my feet have I dried
Isa. 59:7 Their feet run to evil
Jer. 13:16 your feet stumble upon the
Jer. 18:22 hid snares for my feet
Jer. 38:22 feet are sunk in the mire
Ezek. 1:7 their feet were straight feet
Matt. 18:8 two hands or two feet
Mark 7:25 came and fell at his feet
Luke 7:38 stood at his feet behind him
Luke 7:44 washed my feet with tears
Luke 8:35 sitting at the feet of Jesus
Luke 10:39 also sat at Jesus' feet
Luke 24:39 Behold my hands and my feet
Luke 24:40 showed...hands and his feet
John 11:2 wiped his feet with her hair
John 12:3 anointed the feet of Jesus
John 13:5 wash the disciples' feet
John 13:14 wash one another's feet
Rom. 3:15 feet are swift to shed blood
Rom. 10:15 beautiful are the feet of
Rev. 1:15 his feet like unto fine brass
Rev. 13:2 feet were as the feet of a bear
Rev. 22:8 before the feet of the angel

Feign—pretend

2 Sam. 14:2 feign...to be a mourner
1 Kings 14:5 feign...to be another
Luke 20:20 spies, which should feign
1 Sam. 21:13 feigned himself mad
Ps. 17:1 goeth not out of feigned lips
2 Pet. 2:3 with feigned words make
1 Kings 14:6 why feignest thou thyself

Fell—did fall

Gen. 4:5 and his countenance fell
Gen. 15:12 deep sleep fell upon Abram
Gen. 17:3 and Abram fell on his faces
Gen. 33:4 fell on his neck, and kissed
Ex. 32:28 there fell of the people
Lev. 9:24 and fell on their faces
Num. 11:9 dew fell upon the camp
Num. 14:5 Moses and Aaron fell on their
Deut. 9:18 I fell down before the LORD
Josh. 5:14 Josh. fell on his face
Judg. 5:27 there he fell down dead
Judg. 13:20 fell on their faces

Ruth 2:10 Then she fell on her face
 1 Sam. 4:18 fell from off the seat
 1 Sam. 31:4 Saul took a sword, and fell
 1 Sam. 21:22 fell...hand of David
 1 Kings 2:32 fell upon two men more
 1 Kings 18:7 knew him, and fell on his
 1 Kings 18:38 the fire of the LORD fell
 2 Kings 1:2 Ahaziah fell down
 2 Kings 3:19 shall fell every good tree
 2 Kings 4:37 went in, and fell at his feet
 2 Kings 6:5 axe head fell into the water
 1 Chron. 10:4 took a sword, and fell
 1 Chron. 10:5 fell likewise on the sword
 2 Chron. 17:10 fear of the LORD fell
 Ps. 27:2 enemies...stumbled and fell
 Jer. 46:16 one fell upon another
 Ezek. 11:13 fell I down upon my face
 Ezek. 39:23 fell they all by the sword
 Dan. 3:7 fell down and worshipped
 Dan. 4:31 fell a voice from heaven
 Dan. 8:17 afraid, and fell upon my
 Matt. 13:4 seeds fell by the way side
 Matt. 13:5 Some fell upon stony places
 Matt. 13:7 some fell among thorns
 Matt. 13:8 other fell into good ground
 Luke 5:8 he fell down at Jesus' knees
 Luke 8:6 And some fell upon a rock
 Luke 8:23 they sailed he fell asleep
 Luke 10:30 and fell among thieves
 Acts 5:5 fell...and gave up the ghost
 Acts 5:10 fell she down straightway
 Acts 7:60 said this, he fell asleep
 Acts 9:4 fell to the earth, and heard
 Acts 9:18 fell from his eyes...scales
 Acts 10:25 fell down at his feet
 Acts 11:15 Holy Ghost fell on them
 Acts 12:7 chains fell off from his hands
 Acts 19:17 fear fell on them all
 Acts 20:37 fell on Paul's neck
 Heb. 11:30 walls of Jericho fell down
 Rev. 5:14 fell down and worshipped
 Rev. 7:11 fell before the throne
 Rev. 16:19 cities of the nations fell
 Rev. 19:4 the four beasts fell
 Rev. 19:10 fell at his feet to worship

Fellow—*man, companion*

Judg. 7:13 told a dream unto his fellow
 1 Sam. 21:15 shall this fellow come
 1 Sam. 29:4 Make this fellow return
 1 Kings 22:27 Put this fellow in the prison
 Eccl. 4:10 one will lift up his fellow
 Matt. 12:24 fellow doth not cast out devils
 Luke 23:2 found this fellow perverting
 John 9:29 as for this fellow, we know
 Acts 18:13 This fellow persuadeth men
 Isa. 44:11 his fellows shall be ashamed
 Matt. 11:16 calling unto their fellows
 Acts 17:5 certain lewd fellows

Fellowship—*association*

Ps. 94:20 iniquity have fellowship with thee
 1 Cor. 10:20 have fellowship with devils
 2 Cor. 6:14 fellowship hath righteousness
 Gal. 2:9 the right hands of fellowship
 Eph. 3:9 the fellowship of the mystery
 Eph. 5:11 fellowship with the unfruitful
 1 John 1:3 we also may have fellowship
 1 John 1:7 fellowship one with another

Fell—*from feel*

Gen. 27:22 felt him, and said
 Ex. 10:21 darkness which may be felt
 Prov. 23:35 I felt it not: when shall
 Mark 5:29 felt...that she was healed
 Acts 28:5 the fire, and felt no harm

Female—*one of the feminine gender*

Gen. 1:27 male and female created he
 Gen. 6:19 they shall be male and female
 Lev. 3:1 whether it be a male or female
 Lev. 5:6 female from the flock, a lamb

Numb. 5:3 male and female shall ye put
 Deut. 4:16 likeness of male or female
 Matt. 19:4 made them male and female
 Mark 10:6 made them male and female
 Gal. 3:28 neither male nor female

Fenced—*enclosed, walled*

Numb. 32:17 dwell in the fenced cities
 Deut. 3:5 cities were fenced with high
 Josh. 10:20 entered into fenced cities
 1 Sam. 6:18 fenced cities, and...villages
 2 Kings 3:19 shall smite every fenced city
 Job 10:11 fenced me with bones and
 Jer. 5:17 impoverish thy fenced cities

Ferry—*boat for crossing a stream*

2 Sam. 19:18 there went over a ferry

Fervent—*eager*

Acts 18:25 being fervent in the spirit
 Rom. 12:11 fervent in spirit; serving
 2 Cor. 7:7 your fervent mind toward me
 Jas. 5:16 effectual fervent prayer
 1 Pet. 4:8 have fervent charity among
 2 Pet. 3:10 melt with fervent heat
 Col. 4:12 labouring fervently for you

Fetch—*to bring*

Ex. 2:5 she sent her maid to fetch it
 Num. 20:10 fetch you water out of this
 Judg. 11:5 went to fetch Jephthah
 1 Sam. 4:3 fetch the ark of the covenant
 1 Sam. 16:11 Send and fetch him
 2 Sam. 5:23 fetch a compass behind
 1 Kings 17:10 Fetch me...a little water
 Neh. 8:15 fetch olive branches, and pine
 Isa. 56:12 I will fetch wine
 Jer. 36:21 Jehudi to fetch the roll
 Gen. 18:4 little water...be fetched
 Josh. 15:3 and fetched a compass
 Jer. 26:23 they fetched forth Urijah
 Acts 28:13 we fetched a compass

Fetters—*chains*

Judg. 16:21 bound him with fetters
 2 Sam. 3:34 nor thy feet put into fetters
 Job 36:8 if they be bound in fetters
 Ps. 105:18 feet they hurt with fetters
 Mark 5:4 bound with fetters and chains

Fever—*burning heat*

Deut. 28:22 consumption, and...fever
 Matt. 8:14 mother...sick of a fever
 Matt. 8:15 and the fever left her
 Luke 4:38 taken with a great fever
 John 4:52 seventh hour the fever left
 Acts 28:8 lay sick of a fever

Few—*not many*

Gen. 24:55 abide with us a few days
 Gen. 29:20 seemed...but a few days
 Gen. 34:30 I being few in number
 Gen. 47:9 few and evil have the days
 Lev. 25:52 remain but few years
 Num. 13:18 or weak, few or many
 Num. 26:56 between many and few
 Num. 35:8 from them that have few
 Deut. 4:27 be left few in number
 Deut. 33:6 let not his men be few
 Josh. 7:3 for they are but few
 1 Sam. 14:6 save by many or by few
 1 Chron. 16:19 When ye were but few
 2 Chron. 29:34 priests were too few
 Neh. 2:12 I and some few men
 Job 10:20 Are not my days few
 Ps. 105:12 they were but a few men
 Ps. 109:8 Let his days be few
 Eccl. 5:2 let thy words be few
 Eccl. 9:14 a little city, and few men
 Isa. 10:19 trees...shall be few
 Ezek. 12:16 I will leave a few men
 Matt. 9:37 but the labourers are few
 Matt. 20:16 called, but few chosen
 Matt. 25:21 faithful over a few
 Mark 8:7 had a few small fishes

Luke 12:48 beaten with few stripes
 Luke 13:23 are there few that be saved
 Acts 17:4 chief women not a few
 Heb. 13:22 letter...in few words
 1 Pet. 3:20 few, that is, eight
 Rev. 2:14 a few things against thee

Fidelity—*faith*

Tit. 2:10 but shewing all good fidelity

Filled—*open grassland*

Gen. 2:5 every plant of the field
 Gen. 2:20 every beast of the field
 Gen. 23:20 field, and the cave
 Gen. 25:29 Esau came from the field
 Ex. 9:19 all that thou hast in the field
 Ex. 9:22 every herb of the field
 Ex. 10:15 in the herbs of the field
 Ex. 23:11 beasts of the field shall eat
 Lev. 19:9 reap the corners of thy field
 Lev. 19:19 thy field with mingled seed
 Num. 23:14 brought him into the field
 Deut. 7:22 lest the beasts of the field
 Deut. 20:19 tree of the field is man's
 Judg. 9:43 laid wait in the field
 Ruth 2:3 gleaned in the field after
 Ruth 2:8 not to glean in another field
 1 Sam. 20:24 hid himself in the field
 1 Sam. 30:11 Egyptian in the field
 2 Sam. 14:6 two strove...in the field
 1 Kings 11:29 two were alone in the field
 Job 5:23 beasts of the field...at peace
 Ps. 96:12 Let the field be joyful
 Prov. 24:30 the field of the slothful
 Prov. 31:16 She considereth a field
 Jer. 4:17 As keepers of a field
 Jer. 26:18 be plowed like a field
 Lam. 4:9 want of the fruits of the field
 Ezek. 17:5 in a fruitful field
 Dan. 4:15 tender grass of the field
 Hos. 2:12 beasts of the field shall eat
 Joel 1:20 beasts of the field cry also
 Matt. 6:28 the lilies of the field
 Matt. 13:38 The field is the world
 Matt. 27:10 gave them...potter's field
 Luke 28:4 shepherds abiding in the field
 Luke 17:36 Two men shall be in the field
 Acts 1:18 purchased a field with the
 Acts 1:19 is to say, The field of blood
 Deut. 11:15 send grass in thy fields
 Jer. 32:44 shall buy fields for money
 Luke 15:15 sent him into his fields
 John 4:35 look on the fields
 Jas. 5:4 reaped down your fields

Fierce—*violent*

Gen. 49:7 anger, for it was fierce
 Ex. 32:12 Turn from thy fierce wrath
 Num. 25:4 fierce anger of the LORD
 2 Chron. 28:11 fierce wrath of the LORD
 Job 10:16 huntest me as a fierce lion
 Job 41:10 None is so fierce
 Ps. 88:16 fierce wrath goeth over me
 Isa. 19:4 fierce king shall rule over
 Isa. 33:19 not see a fierce people
 Matt. 8:28 exceeding fierce, so that no
 2 Tim. 3:3 accusers, incontinent, fierce
 Jas. 3:4 are driven of fierce winds
 Deut. 13:17 the fierceness of his anger
 Rev. 19:15 fierceness...of Almighty

Fier—*fierce*

Num. 21:6 LORD sent fiery serpents
 Ps. 21:9 as a fiery oven
 Dan. 3:6 midst of a...fiery furnace
 Dan. 7:9 throne was like the fiery flame
 Eph. 6:16 the fiery darts of the wicked
 Heb. 10:27 and fiery indignation
 1 Pet. 4:12 concerning the fiery trial

Fifteen—*ten and five*

Gen. 5:10 eight hundred and fifteen years
 Judg. 8:10 about fifteen thousand men

Hos. 3:2 to me for fifteen pieces of silver
 Acts 7:14 threescore and fifteen souls
 Gal. 1:18 abode with him fifteen days
Fifth—*one more than the fourth*
 Gen. 1:23 morning were the fifth day
 Lev. 5:16 shall add the fifth part
 2 Sam. 2:23 under the fifth rib
 Neh. 6:5 fifth time with an open letter
 Jer. 1:3 Jerusalem captive in the fifth
 Rev. 6:9 he had opened the fifth seal
Fifty—*five times ten*
 Gen. 6:15 breadth of it fifty cubits
 Ex. 26:5 fifty loops shalt thou make in
 Lev. 23:16 sabbath...fifty days
 Esther 5:14 gallows...of fifty cubits
 John 8:57 art not yet fifty years old
 Acts 13:20 four hundred and fifty years
 Ex. 18:21 rulers of fifties
 Luke 9:14 sit down by fifties
 Lev. 25:10 hallow the fiftieth year
Fig—*useful fruit tree*
 Gen. 3:7 sewed fig leaves together
 Deut. 8:8 and vines, and fig trees
 Judg. 9:11 But the fig tree said
 Matt. 21:19 the fig tree withered away
 Mark 11:13 a fig tree afar off having
 Mark 13:28 a parable of the fig tree
 John 1:48 was under the fig tree
 Jas. 3:12 Can the fig tree, my
 Rev. 7:16 fig tree casteth her
 Matt. 7:16 or figs of thistles
 Luke 6:44 men do not gather figs
Fight—*struggle*
 Ex. 14:14 LORD shall fight for you
 Josh. 9:2 fight with Josh. and with
 1 Sam. 8:20 and fight our battles
 Neh. 4:20 God shall fight for us
 Ps. 35:1 fight against them that fight
 Ps. 144:1 and my fingers to fight
 1 Tim. 6:12 Fight the good fight of faith
 Jas. 4:2 ye fight and war
 Rev. 2:16 fight against them
 2 Chron. 26:11 host of fighting men
Figure—*idol, type, impression*
 Deut. 4:6 similitude of any figure
 Isa. 44:13 after the figure of a man
 1 Cor. 4:6 I have in a figure
 1 Pet. 3:21 figure...even baptism
 Heb. 9:24 are the figures of the true
Fill—*put or pour into*
 Gen. 1:22 fill the waters in the seas
 Gen. 42:25 commanded to fill their
 Job 41:7 fill his skin with barbed
 Ps. 83:16 fill their faces with shame
 Prov. 7:18 let us take our fill of love
 Isa. 8:8 fill the breadth of thy land
 Jer. 23:24 fill heaven and earth
 Rev. 18:6 filled fill to her double
Fillet—*band, circle*
 Jer. 52:21 fillet of twelve cubits
 Ex. 27:10 fillets shall be of silver
 Ex. 38:10 their fillets were of silver
Filth—*which soils or defiles*
 Isa. 4:4 Lord...washed away the filth
 Nah. 3:6 cast abominable filth
 1 Pet. 3:21 putting away of the filth
 2 Chron. 29:5 filthiness out of the holy
 Isa. 28:8 full of vomit and filthiness
 2 Cor. 7:1 cleanse...all filthiness
 Jas. 1:21 lay apart all filthiness
 Job 15:16 abominable and filthy is
 Isa. 64:6 are as filthy rags
 Col. 3:8 filthy communication
 Tit. 1:11 for filthy lucre's sake
Finally—*lastly*
 2 Cor. 13:11 finally, brethren, farewell
 Eph. 6:10 Finally, my brethren
 2 Thess. 3:1 Finally, brethren, pray

1 Pet. 3:8 Finally, be ye all of one
Find—*discover*
 Gen. 18:26 If I find in Sodom fifty
 Gen. 18:28 If I find there forty and five
 Gen. 32:5 find grace in thy sight
 Num. 32:23 your sin will find you out
 Deut. 4:29 thou shalt find him
 Ruth 1:9 that ye may find rest, each
 Ruth 2:3 Let me find favour
 2 Sam. 15:25 I shall find favour in
 Job 11:7 searching find out God
 Prov. 1:13 We shall find all precious
 Prov. 3:4 find favour...understanding
 Song of Sol. 5:8 If ye find my beloved
 Matt. 7:7 seek, and ye shall find
 Matt. 11:29 find rest unto your souls
 Matt. 21:2 ye shall find an ass tied
 Mark 11:2 ye shall find a colt tied
 Mark 13:36 he find you sleeping
 Luke 2:12 shall find the babe wrapped
 Luke 11:9 seek, and ye shall find
 Luke 15:8 seek...till she find it
 John 10:9 and out, and find pasture
 John 18:38 find in him no fault at all
 Acts 7:46 to find a tabernacle for the
 Acts 23:9 We find no evil in this man
 2 Cor. 9:4 find you unprepared
 Rev. 18:14 shall find them no more
 Prov. 8:35 findeth me findeth life
 Prov. 18:22 findeth a wife findeth a good
 Matt. 10:39 that findeth his life shall
 Mark 14:37 findeth them sleeping
 Rom. 11:33 his ways past finding out
Fine—*artful*
 Gen. 41:42 arrayed him...fine linen
 Ex. 25:4 scarlet, and fine linen, and
 Ps. 19:10 than much fine gold: sweeter
 Prov. 31:24 She maketh fine linen
 Mark 15:46 And he bought fine linen
 Luke 16:19 in purple and fine linen
 Rev. 19:14 clothed in fine linen, white
 Ps. 81:16 the finest of the wheat
Finger—*part of the hand*
 Ex. 8:19 This is the finger of God
 Lev. 4:6 dip his finger in the blood
 Deut. 9:10 written with the finger of God
 1 Kings 12:10 little finger shall be thicker
 Luke 11:20 the finger of God cast out
 Luke 16:24 tip of his finger in water
 John 8:6 his finger wrote on the ground
 John 20:25 finger into the print of the
 John 20:27 Reach hither thy finger
 2 Sam. 21:20 on every hand six fingers
 1 Chron. 20:6 fingers and toes were four
 Prov. 6:13 he teacheth with his fingers
 Jer. 52:21 thickness...was four fingers
 Mark 7:33 put his fingers into his ears
Finish—*complete*
 John 4:34 and to finish his work
 Acts 20:24 I might finish my course
 Rom. 9:28 finish the work, and cut it
 Gen. 2:1 heavens...earth...finished
 Ex. 40:33 So Moses finished the work
 2 Chron. 7:11 Solomon finished the house
 John 7:8 I have finished the work
 John 19:30 he said, It is finished
 Jas. 1:15 sin, when it is finished
 Heb. 12:2 the author and finisher
Fir—*evergreen tree*
 2 Sam. 6:5 instruments...of fir wood
 1 Kings 6:15 house with planks of fir
 Ps. 104:17 the fir trees are her house
 Ezek. 27:5 ship boards of fir trees
Fire—*burning light*
 Gen. 19:24 fire from the LORD out
 Gen. 22:6 he took the fire in his hand
 Ex. 3:2 flame of fire out of...a bush
 Ex. 9:24 fire mingled with the hail

Ex. 13:21 by night in a pillar of fire
 Num. 3:4 offered strange fire
 Deut. 9:3 consuming fire he shall
 1 Kings 18:38 the fire of the LORD fell
 Neh. 9:12 the night by a pillar of fire
 Job 18:5 spark of his fire shall not
 Ps. 46:9 burneth the chariot in the fire
 Ps. 105:39 and fire to give light
 Isa. 66:15 the LORD will come with fire
 Jer. 23:29 my word like as a fire
 Dan. 3:25 in the midst of the fire
 Dan. 10:6 his eyes as lamps of fire
 Mark 9:47 he cast into hell fire
 Luke 3:17 burn with fire unquenchable
 Luke 12:49 send fire on the earth
 Acts 2:3 cloven tongues like as of fire
 Acts 7:30 Lord in a flame of fire
 Rom. 12:20 coals of fire on his head
 1 Cor. 3:13 shall be revealed by fire
 Jude 7 vengeance of eternal fire
 Rev. 3:18 gold tried in the fire
 Rev. 21:8 with fire and brimstone
Firm—*steadfast*
 Josh. 3:17 the covenant...stood firm
 Job 41:24 heart is as firm as a stone
 Ps. 73:4 but their strength is firm
 Dan. 6:7 and to make a firm decree
 Heb. 3:6 hope firm unto the end
Firmament—*sky or heavens*
 Gen. 1:6 there be a firmament in the midst
 Ps. 19:1 firmament sheweth his handywork
 Ezek. 1:25 a voice from the firmament
First—*highest, earliest*
 Gen. 1:5 morning were the first day
 Gen. 38:28 This came out first
 Prov. 18:17 first in his own cause
 Hos. 2:7 return to my first husband
 Matt. 6:33 seek ye first the kingdom
 Matt. 7:5 first cast out the beam out
 Matt. 19:30 first shall be last
 Matt. 22:38 first and great commandment
 Matt. 28:1 the first day of the week
 Mark 3:27 first bind the strong man
 Mark 12:28 the first commandment
 1 John 4:19 because he first loved us
 Jude 6 kept not their first estate
 Rev. 1:17 I am the first and the last
 Rev. 2:4 thou hast left thy first love
 Rev. 22:13 end, the first and the last
Firstborn—*eldest (son)*
 Gen. 10:15 Canaan begat...his firstborn
 Gen. 39:17 firstborn bare a son
 Gen. 19:37 I am Esau thy firstborn
 Ex. 11:5 firstborn in the land of Egypt
 Matt. 1:25 brought forth her firstborn son
 Luke 2:7 brought forth her firstborn son
 Heb. 12:23 church of the firstborn
Firstfruits—*earliest fruits or results*
 Ex. 23:16 the firstfruits of thy labours
 Deut. 26:10 firstfruits of the land
 Prov. 3:9 firstfruits of all thine increase
 Rom. 8:23 firstfruits of the Spirit
 Jas. 1:18 firstfruits of his creatures
 Rev. 14:4 firstfruits unto God and to the
Fish—*water animals*
 Gen. 1:26 Dominion over the fish
 Num. 11:5 remember the fish, which
 2 Chron. 33:14 entering...fish gate
 Isa. 50:2 their fish stinketh, because
 Jonah 1:17 had prepared a great fish
 Luke 11:11 or if he ask a fish
 John 21:10 fish which ye have now
 Matt. 14:17 loaves, and two fishes
 Luke 5:6 great multitude of fishes
Fishers—*those who fish or catch*
 Isa. 19:8 fishers also shall mourn
 Jer. 16:16 I will send for many fishers
 Matt. 4:19 make you fishers of men

Mark 1:17 to become fishers of men
John 21:7 girt his fisher's coat

Fit—*suitable*

Lev. 16:21 the hand of a fit man
1 Chron. 7:11 soldiers, fit to go out
1 Chron. 12:8 fit for the battle
Prov. 24:27 make it fit for thyself in
Luke 9:62 fit for the kingdom of God
Acts 22:22 fit that he should
Col. 3:18 it is fit in the Lord
Rom. 9:22 fitted to destruction
Eph. 4:16 whole body fitly joined

Fitches—*type of grain*

Isa. 28:25 cast abroad the fitches, and
Isa. 28:27 the fitches are not threshed
Ezek. 4:9 lentils...millet...fitches

Five—*four and one*

Gen. 5:6 an hundred and five years
Ex. 22:1 restore five oxen for an ox
Lev. 26:8 five of you shall chase an
1 Sam. 17:40 five smooth stones out
2 Chron. 4:2 five cubits the height
Esther 9:6 destroyed five hundred men
Isa. 30:17 at the rebuke of five
Matt. 14:17 five loaves, and two fishes
Matt. 25:2 five...wise...five...foolish
Matt. 25:20 delivered...five talents
2 Cor. 11:24 five times...forty stripes
Rev. 17:10 five are fallen, and one is

Fixed—*firm*

Ps. 57:7 My heart is fixed, O God
Ps. 112:7 his heart is fixed, trusting
Luke 16:26 there is a great gulch fixed

Flag—*rank growing water plant*

Job 8:11 Can the rush grow up without
Ex. 2:3 laid it in the flags by the
Isa. 19:6 reeds and flags shall wither

Flagon—*narrowmouthed vessel*

2 Sam. 6:19 flesh, and a flagon of wine
Song of Sol. 2:5 Stay me with flagons
Isa. 22:24 the vessels of flagons
1 Ths. 3:1 love flagons of wine

Flame—*fire*

Ex. 3:2 appeared unto him in a flame
Job 13:20 Lord ascended in the flame
Ps. 106:18 flame burned up the wicked
Song of Sol. 8:6 hath a most vehement flame
Isa. 5:24 the flame consumeth the chaff
Isa. 10:17 his Holy One for a flame
Joel 2:5 noise of a flame of fire
Acts 7:30 in a flame of fire in a bush
Rev. 19:12 eyes were as a flame of fire
Gen. 3:24 flaming sword which turned
Isa. 4:5 of a flaming fire by night
Ezek. 20:47 the flaming flame shall
2 Thess. 1:8 flaming fire taking

Flat—*level, plain*

Lev. 21:18 he that hath a flat nose
Num. 22:31 bowed...and fell flat
Josh. 6:5 city shall fall down flat
Josh. 6:20 the wall fell down flat

Flatter—*flawn upon*

Ps. 5:9 flatter with their tongue
Job 17:5 He that speaketh flattery
Prov. 6:24 the flattery of the tongue
Job 32:21 flattering titles
Prov. 7:21 flattering of her lips she
1 Thess. 2:5 used we flattering words

Flax—*linen plant*

Ex. 9:31 flax...barley was smitten
Judg. 15:14 arms became as flax
Ezek. 40:3 with a line of flax in his
Matt. 12:20 smoking flax shall he not

Flea—*wingless insect*

1 Sam. 24:14 dead dog, after a flea
1 Sam. 26:20 come out to seek a flea

Fled—*did flee*

Gen. 14:10 fled to the mountain

Gen. 31:21 he fled with all that he had
Gen. 39:18 garment with me, and fled
Isa. 22:3 All thy rulers are fled
Matt. 26:56 forsook him, and fled
Mark 14:52 fled from them naked
Mark 16:8 fled from the sepulchre
Luke 8:34 fled, and went and told
Rev. 20:11 earth and the heaven fled

Flee—*run away from*

Gen. 16:8 flee from the face of my
Lev. 26:17 flee when none pursue
Ps. 11:1 Flee as a bird to your
Ps. 139:7 I flee from thy presence
Prov. 28:1 wicked flee when no man
Isa. 30:16 flee upon horses
Matt. 2:13 flee into Egypt, and be thou
Matt. 3:7 flee from the wrath to
1 Tim. 6:11 man...flee these things
2 Tim. 2:22 Flee also youthful lusts
Rev. 9:6 death shall flee from them

Fleece—*sheep's wool*

Deut. 18:4 of the fleece of thy sheep
Judg. 6:37 a fleece of wool in the floor
Job 31:20 with the fleece of my sheep

Flesh—*human nature, meat*

Gen. 2:23 and flesh of my flesh
Gen. 2:24 they shall be one flesh
Gen. 7:21 flesh died that moved upon
Gen. 37:27 our brother and our flesh
Ex. 16:3 flesh pots, and...did eat
Num. 16:22 spirits of all flesh
Deut. 12:20 I will eat flesh
Job 19:26 in my flesh shall I see God
Job 41:23 The flakes of his flesh
Ps. 16:9 my flesh also shall rest in hope
Ps. 84:2 flesh crieth out for the living
Ps. 136:25 food to all flesh
Eccl. 12:12 a weariness of the flesh
Isa. 40:6 All flesh is grass
Dan. 1:15 fairer and fatter in flesh
Matt. 26:41 but the flesh is weak
Mark 13:20 no flesh should be saved
Luke 24:39 spirit hath not flesh and
John 1:14 the Word was made flesh
John 3:6 born of the flesh is flesh
Rom. 8:1 who walk not after the flesh
Rom. 9:8 children of the flesh
Gal. 4:13 through infirmity of the flesh
Gal. 6:8 flesh shall of the flesh reap
Eph. 2:3 the desires of the flesh
Eph. 5:31 two shall be one flesh
Eph. 6:12 wrestle not against flesh
Jude 23 garment spotted by the flesh
Rev. 19:21 fowls...filled with...flesh
1 Pet. 2:11 abstain from fleshly lusts

Flies—*common insects*

Ex. 8:21 send swarms of flies upon
Ps. 78:45 divers sorts of flies among
Eccl. 10:1 flies cause the ointment

Flight—*hasty departure*

Lev. 26:8 put ten thousand to flight
Isa. 52:12 haste, nor go by flight
Amos 2:14 flight shall perish from the
Matt. 24:20 flight be not in the winter
Heb. 11:34 turned to flight the armies

Flint—*variety of quartz, hard*

Deut. 8:15 out of the rock of flint
Ps. 114:8 flint into a fountain of
Isa. 5:28 counted like flint
Ezek. 3:9 adamant harder than flint
Deut. 32:13 oil out of the flinty rock

Flock—*collection of sheep*

Gen. 4:4 the firstlings of his flock, and
Gen. 30:31 again feed and keep thy flock
Ex. 2:16 to water their father's flock
1 Sam. 17:34 a lamb out of the flock
Ps. 77:20 leddest thy people like a flock
Isa. 40:11 feed his flock like a shepherd

Jer. 23:2 scattered my flock, and driven
Ezek. 45:15 one lamb out of the flock
Amos 6:4 eat the lambs out of the flock
Hah. 3:17 the flock shall be cut off from
Matt. 26:31 sheep of the flock shall be
Luke 2:8 watch over...flock by night
Luke 12:32 Fear not, little flock
1 Pet. 5:2 flock of God which is among
Gen. 29:2 three flocks of sheep lying
Gen. 30:38 flocks came to drink
Ex. 10:9 our flocks and with our herds
Judg. 5:16 bleatings of the flocks
2 Chron. 32:28 and cotes for flocks
Prov. 27:23 state of thy flocks

Flood—*overflow*

Gen. 6:17 do bring a flood of waters
Gen. 7:17 flood was forty days upon
Gen. 9:15 no more become a flood
Josh. 2:42 other side of the flood
Ps. 66:6 went through the flood on foot
Jer. 46:8 Egypt riseth up like a flood
Dan. 9:26 end...shall be with a flood
Luke 17:27 flood came, and destroyed
Ex. 15:8 flocks stood upright as an
Ps. 24:2 established it upon the floods
Matt. 7:25 floods came, and the winds

Flour—*place for threshing*

Gen. 50:11 mourning...floor of Atad
Ruth 3:3 get thee down to the floor
1 Kings 6:30 the floor...he overlaid
1 Kings 7:7 from one side of the floor
Matt. 3:12 thoroughly purge his floor
Joel 2:24 floors...full of wheat

Flour—*finely ground grain*

Ex. 29:2 wheaten flour shalt thou make
Lev. 2:1 offering...of fine flour
2 Sam. 13:8 took flour, and kneaded
Ezek. 16:13 eat fine flour, and honey
Rev. 18:13 fine flour, and wheat

Flourish—*prosper*

Ps. 72:7 shall the righteous flourish
Ps. 92:7 workers of iniquity do flourish
Prov. 11:28 shall flourish as a branch
Eccl. 12:5 the almond tree shall flourish
Isa. 17:11 make thy seed to flourish
Ezek. 17:24 made the dry tree to flourish
Ps. 92:14 be fat and flourishing
Ps. 103:15 as a flower...so he flourisheth
Phil. 4:10 your care of me hath flourished

Flow—*move as liquid*

Job 20:28 goods shall flow away
Ps. 147:18 and the waters flow
Jer. 31:12 flow together...goodness
Joel 3:18 hills shall flow with milk
John 7:38 shall flow rivers of living
Ex. 3:8 land flowing with milk
Josh. 4:18 flowed over all his banks

Flower—*blossom of plant*

1 Sam. 2:33 die in the flower of their
Job 14:2 cometh forth like a flower
Ps. 103:15 as a flower of the field
Isa. 28:1 beauty is a fading flower
1 Cor. 7:36 pass the flower of her age
1 Pet. 1:24 flower thereof felleth away
2 Chron. 4:5 cup with flowers of lilies
Song of Sol. 2:12 The flowers appear

Fly—*move rapidly*

Gen. 1:20 fowl that may fly above
Job 5:7 as the sparks fly upward
Job 20:8 fly away as a dream
Ps. 18:10 he did fly upon the wings
Prov. 23:5 fly away as an eagle
Rev. 12:14 fly into the wilderness
Rev. 19:17 fowls that fly in the midst
Isa. 14:29 a fiery flying serpent
Rev. 8:13 flying through the midst

Foes—*enemies*

1 Chron. 21:12 destroyed before thy foes

Ps. 27:2 mine enemies and my foes
Ps. 89:23 beat down his foes
Acts 2:35 make thy foes thy footstool

Fold—*shelter for sheep; lap over*
Isa. 13:20 shepherds make their fold
John 10:16 which are not of this fold
Heb. 1:12 shalt thou fold them up
Num. 32:24 folds for your sheep
Ps. 50:9 he goats out of thy folds
Prov. 6:10 little folding of the hands
Eccl. 4:5 fool foldeth his hands

Folk—*people in general*
Prov. 30:26 conies...a feeble folk
Jer. 51:58 the folk in the fire
Mark 6:5 hands upon a few sick folk
John 5:3 multitude of impotent folk
Acts 5:16 bringing sick folks

Follow—*go or come after*
Gen. 24:5 not be willing to follow me
Gen. 44:4 Up, follow after the men
Ex. 11:8 all the people that follow thee
Ex. 21:22 yet no mischief follow
Deut. 18:22 if the thing follow not
Judg. 3:28 unto them. Follow after me
Ps. 23:6 goodness...mercy...follow me
Ps. 119:150 follow after mischief
Isa. 5:11 they may follow strong drink
Matt. 4:19 saith unto them, follow me
Matt. 8:19 follow thee whithersoever thou
Matt. 16:24 take up his cross, and follow
Matt. 19:21 and come and follow me
Mark 5:37 suffered no man to follow him
Luke 22:10 follow him into the house
John 10:27 I know them, and they follow
Heb. 12:14 Follow peace with all men
3 John 11 follow not...evil

Rev. 14:4 they which follow the Lamb
Rev. 14:13 their works do follow them
Ruth 1:16 return from following after
1 Sam. 12:14 following the LORD your
2 Sam. 1:6 great multitudes followed him
Matt. 4:20 left their nets, and followed
Matt. 12:15 great multitudes followed him
Mark 14:54 Peter followed him afar off
Luke 22:39 disciples also followed him
John 18:15 Peter followed Jesus
Ps. 63:8 soul followeth hard after thee
Prov. 21:21 followeth...righteousness
Eph. 5:1 Be ye...followers of God
1 Thess. 2:14 followers of the churches
1 Pet. 3:13 followers of...good

Folly—*foolishness*
Gen. 34:7 had wrought folly in Israel
Judg. 19:23 do not this folly
Prov. 14:18 The simple inherit folly
Prov. 15:21 Folly is joy to him
Isa. 9:17 every mouth speaketh folly
Jer. 23:13 seen folly in the prophets

Food—*nourishment*
Gen. 29 and good for food
Gen. 36: the tree was good for food
Gen. 43:2 buy us a little food
Lev. 3:11 the food of the offering
Deut. 10:18 him food and raiment
Job 38:41 for the raven his food
Ps. 78:25 Man did eat angels' food
Ps. 136:25 Who giveth food to all flesh
Prov. 6:8 her food in the harvest
Prov. 30:8 feed me with food convenient
1 Tim. 6:8 having food...content
Jas. 1:5 destitute of daily food

Fool—*one deficient in intellect*
1 Sam. 26:21 I have played the fool
2 Sam. 3:33 Abner as a fool dieth
Ps. 14:1 fool hath said in his heart
Prov. 15:5 fool despiseth his father's
Prov. 24:7 Wisdom is too high for a fool
Prov. 29:11 fool uttereth all his mind

Eccl. 10:14 fool also is full of words
Hos. 9:7 the prophet is a fool
Matt. 5:22 shall say, Thou fool
1 Cor. 3:18 let him become a fool
1 Cor. 7:17 fools despise...instruction
Matt. 23:17 Ye fools and blind
Luke 24:25 O fools, and slow of heart
Rom. 1:22 wise, they became fools
1 Cor. 4:10 fools for Christ's sake
Eph. 5:15 walk...not as fools
Prov. 26:3 rod for the fool's back

Foolish—*absurd*
Deut. 32:6 foolish people and unwise
Job 5:3 seen the foolish taking root
Ps. 5:5 foolish shall not stand in thy
Lam. 2:14 seen vain and foolish things
Matt. 25:8 foolish said unto the wise
1 Pet. 2:15 ignorance of foolish men
Job 1:22 nor charged God foolishly
Ps. 75:4 Deal not foolishly
Prov. 14:17 soon angry dealeth foolishly
2 Cor. 11:21 I speak foolishly
Prov. 14:24 foolishness of fools is folly
Prov. 15:2 mouth...poureth...foolishness
Prov. 24:9 thought of foolishness is sin

Fool—*part of the body*
Gen. 8:9 rest for the sole of her foot
Gen. 41:44 lift up his hand or foot
Deut. 33:24 let him dip his foot in oil
2 Sam. 21:20 every foot six toes
1 Chron. 20:6 and six on each foot
Ps. 26:12 foot standeth...even place
Ps. 91:12 dash thy foot against
Ps. 121:3 suffer thy foot to be moved
Prov. 3:23 thy foot shall not stumble
Prov. 25:19 a foot out of joint
Matt. 22:13 Bind him hand and foot
Luke 4:11 dash thy foot against
Rev. 10:2 right foot upon the sea

Footmen—*footsoldiers, runners*
Num. 11:21 six hundred thousand footmen
2 Sam. 8:4 twenty thousand footmen
Jer. 12:5 thou hast run with the footmen

Footstool—*rest for feet*
1 Chron. 28:2 for the footstool of our God
Ps. 99:5 and worship at his footstool
Ps. 110:1 enemies thy footstool
Ps. 132:7 we will worship at his footstool
Isa. 66:1 earth is my footstool
Mark 12:36 thine enemies thy footstool
Jas. 2:3 sit here under my footstool

Forasmuch—*since, seeing that*
Gen. 41:39 Forasmuch as God hath shewed
Deut. 12:12 forasmuch as he hath no part
Jer. 10:6 Forasmuch as there is none like
Matt. 18:25 forasmuch as he had not to pay
1 Cor. 11:7 forasmuch as he is the image
Heb. 2:14 Forasmuch then as the children
1 Pet. 4:1 Forasmuch then as Christ hath

Forbad—*did forbid*
Deut. 2:37 the LORD our God forbade us
Matt. 3:14 John forbade him, saying
Mark 9:38 forbade him...he followeth
2 Pet. 2:16 forbade the madness of the

Forbear—*to cease*
Ex. 23:5 wouldest forbear to help him
Prov. 24:11 thou forbear to deliver them
Ezek. 24:17 Forbear to cry, make no
1 Cor. 9:6 power to forbear working
2 Cor. 12:6 I forbear, lest any man
1 Thess. 3:1 we could no longer forbear
Prov. 25:15 By long forbearing is a prince
Jer. 20:9 I was weary with forbearing
Eph. 4:2 forbearing one another in love
Col. 3:13 Forbearing one another
Rom. 3:25 the forbearance of God

Forbid—*to prohibit*
Gen. 44:7 God forbid that thy servants

1 Sam. 20:2 said unto him, God forbid
Matt. 19:14 forbid them not, to come
Mark 9:39 Jesus said, Forbid him not
Luke 18:16 forbid them not: for of such
Acts 10:47 Can any man forbid water
1 Cor. 14:39 forbid not to speak with
Luke 23:2 forbidding to give tribute
1 Tim. 4:3 Forbidding to marry

Force—*strength*
Gen. 31:31 wouldest take by force thy
Deut. 34:7 his natural force abated
1 Sam. 2:16 I will take it by force
2 Sam. 13:12 do not force me
Job 30:18 the great force of my disease
Job 40:16 force is in the navel
Jer. 18:21 by the force of the sword
Matt. 11:12 violent take it by force
Heb. 9:17 is of force after men
Job 36:19 all the forces of strength
Dan. 11:10 multitude of great forces

Forehead—*brow*
Ex. 28:38 shall be upon Aaron's forehead
Lev. 13:42 head, or his bald forehead
1 Sam. 17:49 stone sunk into his forehead
Jer. 3:3 thou hadst a whore's forehead
Ezek. 16:12 I put a jewel on thy forehead
Rev. 17:5 upon her forehead was a name
Ezek. 3:8 strong against their foreheads
Ezek. 9:4 upon the foreheads of the men
Rev. 9:4 the seal of God in their foreheads

Foreigner—*person from other*
Ex. 12:45 foreigner and an hired servant
Deut. 15:3 foreigner thou mayest exact
Obad. 11 foreigners entered into his gates
Eph. 2:19 no more strangers and foreigners

Forepart—*front*
Ex. 28:27 toward the forepart thereof
Ezek. 42:7 court on the forepart of the
Acts 27:41 the forepart stuck fast

Forest—*woodland*
1 Sam. 22:5 into the forest of Hareth
1 Kings 7:2 house of the forest of Lebanon
Ps. 50:10 every beast of the forest is
Isa. 10:18 consume the glory of his forest
Isa. 44:14 among the trees of the forest
Isa. 56:9 all ye beasts in the forest
Jer. 5:6 lion out of the forest shall
Jer. 21:14 kindle a fire in the forest
Ezek. 15:2 among the trees of the forest
Amos 3:4 Will a lion roar in the forest
2 Chron. 27:4 the forests he built castles

Forgave—*did forgive*
Ps. 78:38 forgave their iniquity, and
Matt. 18:27 and forgave him the debt
Luke 7:42 he frankly forgave them both
Luke 7:43 to whom he forgave most
Ps. 99:8 a God that forgavest them

Forget—*lose remembrance of*
Gen. 27:45 he forget that which thou
Deut. 4:9 lest thou forget the things
Deut. 6:12 lest thou forget the LORD
Ps. 9:17 all the nations that forget God
Ps. 13:1 How long wilt thou forget me
Ps. 74:23 Forget not the voice of thine
Ps. 119:176 forget thy commandments
Prov. 3:1 My son, forget not my law
Prov. 4:5 understanding: forget it not
Prov. 31:5 drink and forget the law
Isa. 54:4 forget the shame of thy youth
Jer. 2:32 maid forget her ornaments
Jer. 23:27 cause my people to forget my
Heb. 6:10 forget your work and labour
Heb. 13:16 to communicate forget not
Ps. 88:12 land of forgetfulness
Heb. 13:2 forgetful to entertain strangers
Jas. 1:24 forgetteth what manner of

Forgive—*pardon*
Gen. 50:17 forgive the trespass of the

Ex. 32:32 wilt forgive their sin
 Num. 30:5 the LORD shall forgive her
 Ps. 25:18 and forgive all my sins
 Ps. 86:5 good, and ready to forgive
 Matt. 6:12 forgive us our debts, as we forgive
 Matt. 9:6 on earth to forgive sins
 Mark 2:7 who can forgive sins but God
 Mark 11:26 if ye do not forgive
 Luke 23:34 Jesus, Father, forgive them
 2 Cor. 2:10 ye forgive any thing, I forgive
 1 John 1:9 just to forgive us our sins
 Matt. 9:5 Thy sins be forgiven thee
 Luke 6:37 forgive, and ye shall be forgiven
 Luke 7:47 sins...many, are forgiven
 Col. 2:13 forgiven you all trespasses
 Eph. 4:32 forgiving one another

Forgiveness—pardon

Ps. 130:4 there is forgiveness with thee
 Mark 3:29 Holy Ghost hath never forgiveness
 Acts 13:38 preached unto you the forgiveness
 Acts 26:18 may receive forgiveness of sins
 Eph. 1:7 forgiveness of sins, according to
 Col. 1:14 even the forgiveness of sins

Forgotten—from forget

Gen. 41:30 plenty...forgotten in the land
 Deut. 32:18 forgotten God that formed
 Job 19:14 friends have forgotten me
 Job 28:4 the waters forgotten of the foot
 Ps. 9:18 needy...not always be forgotten
 Ps. 31:12 I am forgotten as a dead man
 Ps. 77:9 God forgotten to be gracious
 Lam. 2:6 caused...sabbaths to be forgotten
 Ezek. 23:35 thou hast forgotten me
 Matt. 16:5 had forgotten to take bread
 Luke 12:6 is forgotten before God

Form—shape, to create

Gen. 1:2 earth was without form
 2 Sam. 14:20 this form of speech
 Isa. 45:7 I form the light, and create
 Isa. 53:2 no form nor comeliness
 Mark 16:12 appeared in another form
 Gen. 2:7 God formed man of the dust
 Job 33:6 formed out of the clay
 Ps. 95:5 hands formed the dry land
 Prov. 26:10 that formed all things
 Amos 7:1 he formed grasshoppers
 Gal. 4:19 Christ be formed in you
 1 Tim. 2:13 Adam...formed, then Eve
 Jer. 10:16 he is the former of all things
 Amos 4:13 that formeth the mountains

Former—previous, of old

Gen. 40:13 after the former manner
 Deut. 24:4 Her former husband, which
 Ruth 4:7 the manner in former time
 Ps. 79:8 against us former iniquities
 Isa. 42:9 former things are come to pass
 Isa. 46:9 Remember the former things
 Isa. 65:16 former troubles are forgotten
 Ezek. 16:55 return to their former estate
 Acts 1:1 former treatise have I made
 1 Pet. 1:14 according to the former lusts
 Rev. 21:4 former things are passed away

Fornication—illicit intercourse

Isa. 23:17 shall commit fornication with all
 Matt. 19:9 except it be for fornication
 John 8:41 We be not born of fornication
 1 Cor. 6:18 Flee fornication...sinneth
 1 Thess. 4:3 should abstain from fornication
 Rev. 2:20 to commit fornication and to eat
 Rev. 17:2 the wine of her fornication
 Matt. 15:19 murders, adulteries, fornications

Forsake—to quit

Deut. 4:31 he will not forsake thee
 Josh. 1:5 not fail thee, nor forsake thee
 2 Chron. 15:2 if ye forsake him, he will forsake
 Ps. 27:9 leave me not, neither forsake
 Ps. 27:10 father and my mother forsake me
 Ps. 38:21 Forsake me not, O LORD

Prov. 1:8 forsake not the law of thy
 Prov. 9:6 Forsake the foolish, and live
 Isa. 55:7 Let the wicked forsake his way
 Ezek. 20:8 forsake the idols of Egypt
 Heb. 13:5 never leave thee, nor forsake
 Ezra 9:9 God hath not forsaken us
 Ps. 22:1 why hast thou forsaken me
 Jer. 5:7 thy children have forsaken me
 Ezek. 9:9 LORD hath forsaken the earth
 Matt. 19:27 forsaken all and followed
 Matt. 27:46 God, why hast thou forsaken me
 Mark 15:34 God, why hast thou forsaken
 2 Cor. 4:9 Persecuted, but not forsaken
 2 Pet. 2:15 have forsaken the right
 Job 6:14 forsaketh the fear of the
 Prov. 2:17 forsaketh the guide of her youth

Forsook—did forsake

Deut. 32:15 he forsook God which made
 1 Kings 12:8 he forsook the counsel
 2 Chron. 12:1 forsook the law of the LORD
 Matt. 26:56 disciples forsook him, and fled
 Mark 1:18 forsook their nets, and followed
 Luke 5:11 they forsook all, and followed
 2 Tim. 4:16 but all men forsook me
 Heb. 11:27 By faith he forsook Egypt

Fort—defense work

2 Sam. 5:9 David dwelt in the fort
 Isa. 25:12 fortress of the high fort
 Ezek. 4:2 build a fort against it
 Dan. 11:19 his face toward the fort
 Jer. 52:4 built forts against it
 Ezek. 33:27 forts and in the caves

Forth—from abroad

Gen. 1:11 the earth bring forth grass
 Gen. 1:12 the earth brought forth grass
 Gen. 3:16 shalt bring forth children
 Gen. 8:7 he sent forth a raven, which
 Gen. 8:8 he sent forth a dove from him
 Gen. 8:18 Noah went forth, and his sons
 Gen. 19:10 the men put forth their hands
 Gen. 24:45 Rebekah came forth with her
 Ex. 3:10 mayest bring forth my people
 Ex. 3:11 bring forth the children of
 Ex. 7:5 stretch forth mine hand
 Judg. 20:25 Benjamin went forth
 1 Sam. 30:21 went forth to meet David
 2 Sam. 19:7 therefore arise, go forth
 Ps. 1:3 bringeth forth his fruit in his
 Ps. 51:15 mouth shall shew forth thy
 Ps. 57:3 God shall send forth his mercy
 Ps. 90:2 mountains were brought forth
 Ps. 92:2 shew forth thy lovingkindness
 Ps. 104:14 he may bring forth food
 Prov. 31:20 reacheth forth her hands
 Song of Sol. 3:11 Go forth, O ye daughters
 Isa. 14:7 they break forth into singing
 Isa. 37:36 angel of the LORD went forth
 Isa. 43:21 shall shew forth my praise
 Jer. 32:21 brought forth thy people
 Jer. 52:7 went forth out of the city
 Ezek. 1:13 out of the fire went forth
 Dan. 2:13 decree went forth that the
 Hos. 10:1 bringeth forth fruit unto
 Matt. 1:21 she shall bring forth a son
 Matt. 12:13 Stretch forth thine hand
 Matt. 13:3 Behold, a sower went forth
 Mark 14:1 put forth his hand
 Mark 7:26 he would cast forth the devil
 John 1:43 Jesus would go forth into
 Acts 1:26 they gave forth their lots
 Acts 26:25 speak forth...truth

Forthwith—immediately

Matt. 26:49 forthwith he came to Jesus
 Mark 5:13 forthwith Jesus gave them leave
 John 19:34 forthwith came there out blood
 Acts 9:18 he received sight forthwith
 Acts 21:30 forthwith the doors were shut

Fortify—protect

Neh. 4:2 will they fortify themselves
 Jer. 51:53 should fortify the height of
 Nah. 3:14 fortify thy strong holds
 2 Chron. 11:11 fortified the strong holds
 Neh. 3:8 fortified Jerusalem...broad

Fortress—fortified place

2 Sam. 22:2 my rock, and my fortress
 Ps. 18:2 rock, and my fortress, and my
 Ps. 91:2 my refuge and my fortress
 Jer. 6:27 a tower and a fortress among
 Isa. 34:13 brambles in the fortresses

Forty—four times ten

Gen. 7:4 forty days and forty nights
 Gen. 7:17 forty days upon the earth
 Ex. 16:35 did eat manna forty years
 Ex. 34:28 forty days and forty nights
 Ps. 95:10 Forty years long was I grieved
 Matt. 4:2 forty days and forty nights
 Mark 1:13 in the wilderness forty days
 2 Cor. 11:24 forty stripes save one
 Num. 33:38 died there in the fortieth

Forward—onward, ahead

Gen. 26:13 waxed great, and went forward
 1 Sam. 10:3 shalt thou go on forward
 2 Kings 20:9 shadow go forward ten degrees
 Job 23:8 I go forward, but he is not there
 Jer. 7:24 backward, and not forward
 Ezek. 1:9 every one straight forward
 Acts 19:33 Jews putting him forward
 3 John 6 bring forward on their journey
 2 Cor. 8:8 the forwardness of others

Fought—from fight

Num. 21:1 then he fought against Israel
 Judg. 5:20 They fought from heaven
 2 Chron. 20:29 the LORD fought against
 1 Cor. 15:32 I have fought with beasts
 2 Tim. 4:7 I have fought a good fight
 Rev. 12:7 angels fought...dragon fought

Foul—defiled

Job 16:16 foul is foul with weeping
 Matt. 16:3 foul weather to day
 Mark 9:25 he rebuked the foul spirit
 Rev. 18:2 hold of every foul spirit
 Ezek. 32:2 foulest their rivers
 Ezek. 34:19 which ye have fouled

Found—from find

Gen. 2:20 not found a help meet
 Gen. 6:8 Noah found grace in the eyes
 Ex. 22:7 if the thief be found
 Lev. 6:3 found that which was lost
 Deut. 17:2 If there be found among you
 Judg. 14:18 not found out my riddle
 Ruth 2:10 I found grace in thine eyes
 Job 28:12 where shall wisdom be found
 Ps. 84:3 sparrow hath found an house
 Prov. 25:16 Hast thou found honesty
 Prov. 30:6 thou be found a liar
 Eccl. 7:29 this only have I found
 Song of Sol. 3:1 sought...but I found him not
 Isa. 51:3 joy and gladness shall be found
 Jer. 15:16 Thy words were found
 Dan. 5:27 and art found wanting
 Dan. 6:11 and found Dan, praying
 Mal. 2:6 iniquity was not found in his
 Matt. 8:10 not found so great faith
 Matt. 27:32 found a man of Cyrene
 Mark 11:4 and found the colt tied
 Mark 14:40 he found them asleep again
 Luke 2:46 they found him in the temple
 Luke 15:6 I have found my sheep
 Luke 24:2 found the stone rolled away
 John 1:41 We have found the Messiah
 Acts 13:22 have found David the son of
 1 Cor. 15:15 are found false witnesses
 Phil. 28 being found in fashion
 Rev. 18:24 in her was found the blood

Foundation—groundwork

Ex. 9:18 foundation thereof even until now

Job 4:19 whose foundation is in the dust
 Ps. 87:1 foundation is in the holy mountains
 Prov. 10:25 is an everlasting foundation
 Isa. 28:16 corner stone, a sure foundation
 Matt. 13:35 from the foundation of the world
 Luke 6:48 and laid the foundation on a rock
 Rom. 15:20 upon another man's foundation
 2 Tim. 2:19 foundation of God standeth sure
 Heb. 1:10 laid the foundation of the earth
 Heb. 6:1 the foundation of repentance
 2 Sam. 22:8 foundations of heaven moved
 Ps. 104:5 laid the foundations of the earth

Founded—established

Ps. 24:2 he hath founded it upon the seas
 Prov. 3:19 wisdom hath founded the earth
 Amos 9:6 founded his troop in the earth
 Matt. 7:25 for it was founded upon a rock

Fountain—origin, spring

Gen. 16:7 found her by a fountain of water
 Ps. 36:9 with thee is the fountain of life
 Prov. 14:27 fear of the LORD is a fountain
 Eccl. 12:6 be broken at the fountain
 Mark 5:29 fountain of her blood was dried
 Jas. 3:12 no fountain both yield salt
 Rev. 21:6 athirst of the fountain
 Isa. 11:2 fountains of the great deep
 Prov. 5:16 Let thy fountains be dispersed
 Rev. 7:17 living fountains of waters

Four—three and one

Gen. 2:10 became into four heads
 Ex. 25:12 cast four rings of gold
 Lev. 11:20 creep, going upon all four
 2 Kings 7:3 were four leprous men
 Isa. 11:12 four corners of the earth
 Matt. 15:38 four thousand men, beside
 Mark 13:27 from the four winds
 John 11:39 been dead four days
 Luke 19:8 I restore him fourfold

Fourscore—eighty

Gen. 16:16 Abram was fourscore and six
 Ex. 7:7 And Moses was fourscore years old
 Luke 2:37 widow of about fourscore and

Foursquare—rectangular

Ex. 27:1 the altar shall be foursquare
 Rev. 21:16 And the city lieth foursquare

Fourteen—ten and four

Gen. 31:41 served thee fourteen years
 2 Chron. 13:21 and married fourteen wives
 Matt. 1:17 Abraham to David are fourteen
 2 Cor. 12:2 above fourteen years ago
 2 Chron. 30:15 passover on the fourteenth day
 Isa. 36:1 fourteenth year of king Hezekiah
 Acts 27:27 when the fourteenth night was

Fourth—one more than the third

Gen. 1:19 morning were the fourth day
 Ex. 20:5 the third and fourth generation
 Jude 19:5 to pass on the fourth day
 Matt. 14:25 fourth watch of the night
 Rev. 6:7 voice of the fourth beast

Fowl —winged creature

Gen. 1:20 fowl that may fly above the
 1 Kings 4:23 fallowdeer, and fatted fowl
 Ps. 88 fowl of the air, and the fish
 Ps. 148:10 creeping...and flying fowl
 Jer. 9:10 the fowl of the heavens
 Rev. 7:9 thing, and the fowls of the air
 Lev. 20:25 unclean fowls and clean
 Matt. 6:26 Behold the fowls of the air
 Rev. 19:17 saying to all the fowls
 Hos. 9:8 a snare of a fowler

Fox—sly, cunning animal

Neh. 4:3 if a fox go up, he shall
 Luke 13:32 Go ye, and tell that fox
 Jude 15:4 three hundred foxes
 Song of Sol. 2:15 the foxes, the little foxes
 Ezek. 13:4 the foxes in the deserts
 Matt. 8:20 The foxes have holes

Fragment—small portions

Matt. 14:20 took up of the fragments that
 Mark 6:43 baskets full of the fragments
 John 6:12 Gather up the fragments that

Frame—shape, arrange

Judg. 12:6 could not frame to pronounce
 Jer. 18:11 I frame evil against you, and
 Hos. 5:4 will not frame their doings
 Ps. 94:20 frameth mischief by a law
 Eph. 2:21 all the building fitly framed
 Heb. 11:3 were framed by the word

Frankincense—fragrant incense

Ex. 30:34 sweet spices with pure frankincense
 1 Chron. 9:29 the oil, and the frankincense,
 Song of Sol. 4:6 to the hill of frankincense
 Matt. 2:11 gold, and frankincense, and myrrh

Free—at liberty

Ex. 21:11 go out free without money
 Ps. 51:12 with thy free spirit
 Isa. 58:6 let the oppressed go free
 Matt. 17:26 Then are the children free
 John 8:32 truth shall make you free
 Rom. 6:22 now being made free from sin
 Rom. 8:2 free from the law
 Gal. 5:1 Christ hath made us free
 Eph. 6:8 he be bond or free
 Rev. 19:18 all men, both free and bond
 Gen. 2:16 garden...mayest freely eat
 Matt. 10:8 freely...received, freely give
 Acts 22:28 obtained I this freedom
 Rom. 6:7 he that is dead is freed

Freewill—voluntary

Lev. 22:18 all his freewill offerings
 Ezra 7:16 freewill offering of the people
 Ps. 119:108 freewill offerings of my mouth

Fresh—new

Num. 11:8 was as the taste of fresh oil
 Ps. 92:10 be anointed with fresh oil
 Jas. 3:12 yield salt water and fresh
 Job 33:25 flesh shall be fresher than

Fret—irritate

1 Sam. 1:6 for to make her fret
 Prov. 24:19 Fret not thyself
 Lev. 13:51 plague is a fretting leprosy
 Prov. 19:3 his heart frettieth against

Friend—intimate associate

Gen. 38:12 he and his friend Hirah
 Ex. 33:11 man speaketh unto his friend
 Jude 14:20 he had used as his friend
 Prov. 17:17 A friend loveth at all times
 Prov. 18:24 friend that sticketh closer
 Hos. 3:1 beloved of her friend
 Matt. 11:19 friend of publicans
 Matt. 20:13 Friend, I do thee no wrong
 Ruth 2:13 thou hast spoken friendly
 Job 16:20 My friends scorn me
 Ps. 38:11 My lovers...my friends
 Prov. 14:20 rich hath many friends
 John 15:13 down his life for his friends
 Jas. 4:4 ye not that the friendship

Frogs—amphibious animals

Ex. 8:2 snute all thy borders with frogs
 Ps. 78:45 friend, which destroyed them
 Ps. 105:30 land brought forth frogs
 Rev. 16:13 unclean spirits like frogs

Frost—frozen moisture

Gen. 31:40 consumed me, and the frost
 Ex. 16:14 small as the hoar frost
 Job 37:10 breath of God frost is given
 Ps. 78:47 sycamore trees with frost
 Jer. 36:30 in the night to the frost

Froward—disobedient

Deut. 32:20 a very froward generation
 2 Sam. 22:27 froward thou wilt shew
 Ps. 101:4 froward heart shall depart from
 Prov. 10:31 froward tongue shall be cut
 Prov. 21:8 way of man is froward
 1 Pet. 2:18 but also to the froward
 Isa. 57:17 he went on frowardly in the way

Fruit—useful product of growth

Gen. 1:11 fruit tree yielding fruit after
 Gen. 3:6 took of the fruit thereof
 Ex. 21:22 her fruit depart from her
 Lev. 25:19 land shall yield her fruit
 Lev. 27:30 fruit of the tree, is the LORD'S
 Deut. 28:53 fruit of thine own body
 Ps. 1:3 bringeth forth his fruit in his
 Ps. 92:14 bring forth fruit in old age
 Prov. 11:30 fruit of the righteous
 Jer. 6:19 the fruit of their thoughts
 John 4:36 fruit unto life eternal
 Rom. 7:6 bring forth fruit unto God
 Song of Sol. 4:16 and eat his pleasant fruits
 Matt. 7:16 know them by their fruits
 Jas. 3:17 of mercy and good fruits
 Isa. 5:1 in a very fruitful hill
 Col. 1:10 fruitful in every good work

Frustrate—baffle

Ezra 4:5 frustrate their purpose, all the
 Gal. 2:21 do not frustrate the grace of God
 Isa. 44:25 frustrate the tokens of the liars

Fuel—combustible matter

Isa. 9:5 be with burning and fuel of fire
 Isa. 9:19 shall be as the fuel of the fire
 Ezek. 15:4 cast into the fire for fuel
 Ezek. 21:32 shall be for fuel to the fire

Fugitive—deserter

Gen. 4:12 fugitive and a vagabond shalt
 Judg. 12:4 Ye...are fugitives of Ephraim
 2 Kings 25:11 the fugitives that fell away
 Isa. 15:5 fugitives shall flee unto Zoar
 Ezek. 17:21 fugitives with all his hands

Fulfill—complete

Gen. 29:27 Fulfill her week
 Ex. 5:13 Fulfill your works, your daily
 2 Chron. 36:21 fulfill the word of the LORD
 Ps. 20:5 LORD fulfill all thy petitions
 Matt. 5:17 to destroy, but to fulfill
 Gal. 6:2 fulfill the law of Christ
 Col. 1:25 to fulfill the word of God
 Ps. 148:8 wind fulfilling his word
 Matt. 1:22 that it might be fulfilled
 Luke 22:16 fulfilled in the kingdom
 Rev. 20:3 thousand years...fulfilled

Full—complete

Gen. 25:8 old man, and full of years
 Gen. 35:29 dead and full of days
 1 Chron. 21:24 buy it for the full price
 Job 10:15 I am full of confusion
 Ps. 33:5 earth is full of the goodness
 Ps. 73:10 waters of a full cup
 Isa. 11:9 shall be full of the knowledge
 Mic. 3:8 full of power by the spirit
 Matt. 14:20 twelve baskets full
 Matt. 23:27 full of dead men's bones
 Luke 4:1 full of the Holy Ghost
 Luke 11:34 body also is full of light
 John 1:14 full of grace and truth
 Acts 2:13 men are full of new wine
 1 Cor. 4:8 ye are full, now ye are rich
 1 John 1:4 that your joy may be full
 1 Cor. 10:26 Lord's, and the fulness
 Rev. 14:18 her grapes are fully ripe

Fuller—cloth bleacher and finisher

Mark 9:3 no fuller...can white them
 2 Kings 18:17 highway of the fuller's
 Mal. 3:2 and like fullers' soap

Furious—angry

Prov. 29:22 a furious man aboundeth
 Dan. 2:12 was angry and very furious
 Nah. 1:2 LORD revengeth, and is furious
 2 Kings 9:20 for he driveth furiously
 Ezek. 23:25 shall deal furiously with

Furlongs—eight parts of a mile

Luke 24:13 about threescore furlongs
 John 11:18 about fifteen furlongs off

Furnace—oven

Gen. 15:17 smoking furnace, and a
Ps. 126: silver tried in a furnace
Isa. 31:9 and his furnace in Jerusalem
Dan. 3:15 midst of a burning fiery furnace
Matt. 13:42 into a furnace of fire
Rev. 1:15 as if they burned in a furnace

Furnish—*supply, equip*

Deut. 15:14 furnish him liberally out
Ps. 78:19 God furnish a table in the
Isa. 65:11 furnish the drink offering
Prov. 9:2 hath also furnished her table
Matt. 22:10 furnished with guests
Mark 14:15 large upper room furnished
2 Tim. 3:17 furnished...all good works

Furniture—*equipment*

Gen. 31:34 the camel's furniture
Ex. 31:7 the furniture of the tabernacle
Ex. 31:8 the table and his furniture
Nab. 29 of all the pleasant furniture

Furrows—*plow trenches*

Job 31:38 furrows likewise...complain
Ps. 65:10 settle the furrows thereof
Ps. 129:3 they made long their furrows
Ezek. 17:10 wither in the furrows where

Further—*to greater distance*

Num. 22:26 angel of the LORD went further
Job 38:11 thou come, but no further
Ps. 140:8 further not his wicked device
Matt. 26:65 what further need have we
Luke 24:28 though he...gone further
Acts 24:4 I be not further tedious
Phil. 1:12 the furtherance of the gospel
Heb. 12:9 Furthermore we have...fathers

Fury—*wrath*

Gen. 27:41 thy brother's fury turn
Isa. 27:4 Fury is not in me
Jer. 4:4 my fury come forth like fire
Jer. 6:11 full of the fury of the LORD
Jer. 30:23 LORD goeth forth with fury
Ezek. 5:13 cause my fury to rest upon
Ezek. 19:12 plucked up in fury
Mic. 5:15 anger and fury...heathen

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Gain—*attain, grow rich*

Judg. 5:19 they took no gain of money
Prov. 3:14 gain thereof than fine gold
Isa. 33:15 the gain of oppressions
Ezek. 22:27 to get dishonest gain
Dan. 11:39 divide the land for gain
Matt. 16:26 shall gain the whole world
Luke 9:25 gain the whole world, and
Acts 19:24 brought no small gain unto
1 Cor. 9:20 that I might gain the Jews
2 Cor. 12:17 Did I make a gain of you
1 Tim. 6:5 gain is godliness
Jas. 4:13 sell, and get thee out
Ezek. 22:12 hast greedily gained
Matt. 18:15 hast gained thy brother
Acts 16:19 hope of their gains was

Gall—*anything bitter*

Deut. 29:18 gall and wormwood
Job 20:14 it is the gall of asps
Ps. 69:21 also gall for my meat
Jer. 8:14 water of gall to drink
Lam. 3:19 the wormwood and the gall
Amos 6:12 turned judgment into gall
Matt. 27:34 mingled with gall
Acts 8:23 in the gall of bitterness

Gallery—*corridor or balcony*

Ezek. 42:3 gallery against gallery in three
stories
Song of Sol. 7:5 king is held in the galleries
Ezek. 41:15 the galleries thereof on

Galley—*vessel rowed with oars*

Isa. 33:21 shall go no galley with oars

Gallows—*form for executions*

Esther 5:14 gallows be...of fifty cubits
Esther 7:10 hanged Haman on the gallows
Esther 9:25 sons...hanged on the gallows

Garden—*cultivated place*

Gen. 2:8 LORD God planted a garden
Gen. 3:8 God walking in the garden
Gen. 3:10 I heard thy voice in the garden
Deut. 11:10 as a garden of herbs
Song of Sol. 6:11 down into the garden of nuts
Isa. 1:8 lodge in a garden of cucumbers
Isa. 58:11 be like a watered garden
Lam. 2:6 as if it were of a garden
Joel 2:3 land is as the garden of Eden
John 18:1 where was a garden
John 18:26 see thee in the garden
John 19:41 in the garden a new sepulchre
John 20:15 supposing him...the gardener

Garment—*article of clothing*

Gen. 25:25 all over like a hairy garment
Gen. 39:12 she caught him by his garment
Deut. 22:31 garment of divers sorts
Ps. 102:26 was old like a garment
Dan. 7:9 garment was white as snow
Matt. 9:20 touched the hem of his garment
Matt. 22:11 had not on a wedding garment
Mark 16:5 man...a long white garment
Acts 12:8 Cast thy garment about thee
Heb. 1:11 was old as doth a garment
Rev. 1:13 a garment down to the foot
Gen. 38:14 put her widow's garments off
Ex. 28:2 make holy garments for Aaron
Josh. 9:5 and old garments upon them
Ps. 22:18 part my garments among them
Isa. 59:17 the garments of vengeance
Joel 2:13 heart, and not your garments
Luke 24:4 men...in shining garments

Garner—*barn*

Matt. 3:12 wheat into the garner
Ps. 144:13 our garners may be full
Joel 1:17 the garners are laid desolate

Garnish—*beautify*

Matt. 23:29 and garnish the sepulchres
Job 26:13 he hath garnished the heavens
Luke 11:25 it swept and garnished
Rev. 21:19 foundations...garnished

Garrison—*fortified place*

1 Sam. 10:5 garrison of the Philistines
1 Sam. 14:12 men of the garrison answered
2 Cor. 11:32 kept...with a garrison
1 Chron. 18:13 he put garrisons in Edom
Ezek. 26:11 thy strong garrisons shall go

Gate—*door*

Gen. 22:17 seed...possess the gate
Gen. 28:17 this is the gate of heaven
Judg. 16:3 took the doors of the gate
Matt. 7:13 Enter ye in at the strait gate
Acts 12:14 Peter stood before the gate
Ex. 20:10 stranger...within thy gates
Ps. 24:7 your heads, O ye gates
Ps. 100:4 Enter into his gates with
Isa. 38:10 go to the gates of the grave
Matt. 16:18 gates of hell shall not

Gather—*bring together*

Gen. 31:46 Jacob said...Gather stones
Gen. 41:35 let them gather all the food
Ps. 26:9 Gather not my soul with
Isa. 40:11 gather the lambs with his arm
Isa. 66:18 gather all nations and tongues
John 6:12 Gather up the fragments
Gen. 1:10 gathering...of the waters
2 Thess. 2:1 gathering together unto
Ps. 33:7 gathereth the waters of the sea
John 4:36 gathereth fruit unto life
Rev. 14:19 gathered the vine of the

Gave—*bestowed*

Gen. 2:20 Adam gave names to all
Gen. 3:12 she gave me of the tree
Gen. 25:17 he gave up the ghost

Job 1:21 LORD gave...hath taken
Ps. 68:11 Lord gave the word: great
Ps. 69:21 gave me also gain for my meat
Ps. 77:1 and he gave ear unto me
Eccl. 12:7 return unto God who gave
Isa. 58:6 gave my back to the smiters
Matt. 10:1 he gave them power
Matt. 15:36 gave thanks, and brake them
Matt. 26:48 gave them a sign, saying
Mark 8:6 gave thanks, and brake
Luke 23:24 Pilate gave sentence
John 3:16 gave his only begotten Son
John 13:26 sop, he gave it to Judas
John 19:30 bowed...gave up the ghost
Acts 12:23 he gave not God the glory
Rom. 1:28 gave...to a reprobate
1 Cor. 3:6 God gave the increase
Eph. 1:22 gave him to be the head
1 Tim. 2:6 Who gave himself a ransom
Neh. 9:15 gavest them bread from
Ps. 21:4 He asked life...thou gavest
Luke 7:44 gavest me no water for my

Gender—*breed*

Lev. 19:19 shalt not let thy cattle gender
2 Tim. 2:23 they do gender strife
Job 38:29 frost...who hath gendered it
Gal. 4:24 gendereth to bondage

General—*all or chief part, leader*

1 Chron. 27:34 general of the king's army
Heb. 12:23 general assembly and church
2 Sam. 17:11 be generally gathered

Generation—*race*

Deut. 1:35 not one...of this evil generation
Matt. 3:7 O generation of vipers, who hath
Matt. 24:34 This generation shall not pass
Luke 21:32 generation shall not pass away
1 Pet. 2:9 a chosen generation, a royal
Gen. 2:4 are the generations of the heavens
Ps. 90:1 dwelling place in all generations
Ps. 100:5 true endurance to all generations
Luke 1:48 generations shall call me blessed

Gentile—*one not a Jew*

Rom. 2:9 Jew first...also of the Gentile
Isa. 66:19 my glory among the Gentiles
Luke 2:32 light to lighten the Gentiles
Acts 14:12 Jews stirred up the Gentiles
Rom. 11:11 salvation...unto the Gentiles
1 Cor. 12:13 we be Jews or Gentiles
Rev. 11:2 it is given unto the Gentiles

Gentle—*mild*

1 Thess. 2:7 we were gentle among you
2 Tim. 2:24 but be gentle unto all men
Tit. 3:2 no brawlers, but gentle
1 Pet. 2:18 to the good and gentle
Ps. 18:35 gentleness hath...me great
2 Cor. 10:1 gentleness of Christ

Get—*obtain, betake*

Gen. 12:1 Get thee out of thy country
Gen. 34:4 Get me this damsel to wife
Deut. 8:18 power to get wealth
Deut. 17:8 get thee up into the place
Judg. 14:2 get her for me to wife
2 Sam. 20:6 get him fenced cities
Prov. 4:5 Get wisdom, get understanding
Eccl. 3:6 time to get, and a time
Isa. 30:11 Get you out of the way
Matt. 4:10 Get thee hence, Satan
Matt. 16:23 Get thee behind me
Acts 7:3 Get thee out of thy country
Jas. 4:13 buy and sell, and get gain
Prov. 4:7 thy getting get understanding
Prov. 18:15 prudent getteth knowledge
Jer. 48:44 getteth up out of the pit

Ghost—*Spirit, soul of man*

Gen. 25:8 Abraham gave up the ghost
Job 3:11 I not give up the ghost
Matt. 1:18 with child of the Holy Ghost
Matt. 27:50 cried...yielded up the ghost

Matt. 28:19 Son, and of the Holy Ghost
Mark 16:2 baptize you...Holy Ghost
Luke 1:15 be filled with the Holy Ghost
Acts 2:4 all filled with the Holy Ghost
2 Cor. 13:14 communion...Holy Ghost

Giant—large man

1 Chron. 20:6 was the son of the giant
Joh 16:14 runneth upon me like a giant
Gen. 6:4 giants in the earth in those days
Deut. 3:13 called the land of giants

Gift—a present

Ex. 23:8 no gift: for the gift blindeth
Prov. 18:16 man's gift maketh room
Prov. 21:14 A gift in secret pacifieth
Matt. 5:23 bring thy gift to the altar
John 4:10 knewest the gift of God
Acts 2:38 gift of the Holy Ghost
Rom. 6:23 gift of God is eternal life
Jas. 1:17 good gift...perfect gift
Gen. 25:6 Abraham gave gifts, and
Ps. 68:18 hath received gifts for men
Isa. 1:23 every one loveth gifts, and
Matt. 2:11 presented unto him gifts

Gird—put on

Ex. 29:5 gird him with the...girdle
Joh 3:33 Gird up now thy loins
Ps. 45:3 Gird thy sword upon thy
Jer. 6:26 gird thee with sackcloth
Isa. 3:24 a girding of sackcloth
Ezek. 16:10 girded thee about with
John 13:5 wherewith he was girded
John 21:18 young, thou girdest thyself

Girdle—belt

Ex. 28:8 curious girdle of the ephod
2 Kings 1:8 girt with a girdle of leather
Ps. 109:19 girdle wherewith he is girded
Isa. 3:24 instead of a girdle a rent
Jer. 3:1 Go and get thee a linen girdle
Matt. 3:4 leathern girdle about his loins
Rev. 1:13 paps with a golden girdle
Ex. 28:40 make...girdles, and bonnets
Ex. 29:9 shall gird them with girdles

Gird—female child

Joh 3:3 and sold a girl for wine
Zech. 8:5 boys and girls playing

Girt—donned, bound about

2 Kings 1:8 girt with a girdle of leather
John 21:7 girt his fisher's coat unto
Eph. 6:14 loins girt about with truth
Rev. 1:13 girt about the paps

Give—confer

Num. 6:26 thee, and give thee peace
Ps. 29:11 LORD will give strength
Ps. 80:1 Give ear, O Shepherd
Matt. 6:11 Give us this day our daily
Matt. 10:8 received, freely give
Matt. 16:19 give unto thee the keys
Matt. 26:9 and give to the poor
Mark 12:15 Shall we give, or...not give
Luke 1:77 give knowledge of salvation
Luke 6:38 Give, and it shall be given
John 14:27 my peace I give unto you
Acts 20:35 more blessed to give than
Rom. 12:20 if he thirst, give him drink
Eph. 4:27 give place to the devil
Gen. 1:29 given you every...seed
Isa. 9:6 unto us a son is given
Matt. 26:9 and given to the poor
Matt. 28:18 All power is given unto me
Luke 11:9 Ask, and it shall be given
Luke 22:19 my body...given for you
John 6:11 when he had given thanks
1 Cor. 12:31 grace of God...is given
2 Cor. 12:7 was given to me a thorn
1 John 5:11 given to us eternal life
Ex. 20:12 land...thy God giveth
John 10:11 shepherd giveth his life
Rom. 14:6 for he giveth God thanks

Jas. 4:6 giveth grace...humble

Ps. 145:15 givest them their meat

Eph. 5:20 Giving thanks always

Glad—joyful

Ex. 4:14 he will be glad in his heart
1 Chron. 16:31 Let the heavens be glad
Ps. 16:9 heart is glad, and my glory
Ps. 32:11 Be glad in the LORD
Ps. 122:1 was glad when they said
Prov. 10:1 son maketh a glad father
Matt. 5:12 and be exceeding glad
Luke 1:19 show thee these glad tidings
Luke 8:1 glad tidings of the kingdom
Num. 10:10 the day of your gladness
Deut. 28:47 with gladness of heart
Ps. 100:2 Serve the LORD with gladness
Isa. 16:10 gladness is taken away
Luke 1:14 shalt have joy and gladness
Acts 2:46 gladness and singleness of
2 Cor. 11:19 For ye suffer fools gladly

Glass—transparent substance

Joh 3:18 as a molten looking glass
1 Cor. 13:12 through a glass, darkly
Jas. 1:23 his natural face in a glass
Rev. 4:6 was a sea of glass like unto
Isa. 3:23 glasses, and the fine linen

Glean—gather after reaper

Lev. 19:10 not glean thy vineyard
Ruth 2:8 Go not to glean in another
Ruth 2:15 glean even among the sheaves
Ruth 2:17 gleaned in the field
Isa. 17:6 gleaned grapes shall be left
Jer. 49:9 leave some gleaned grapes

Glitter—gleam, glisten

Ezek. 21:10 furbished that it may glitter
Deut. 32:41 whet my glittering sword
Job 20:25 glittering sword cometh out
Nah. 3:3 sword and the glittering spear

Glorify—honor

Ps. 86:12 glorify thy name for evermore
Matt. 5:16 glorify your Father
John 12:28 Father, glorify thy name
John 16:14 He shall glorify
John 17:1 glorify thy Son...glorify thee
1 Cor. 6:20 glorify God in your body
Ps. 50:23 offereth praise glorifieth me
Isa. 66:5 Let the LORD be glorified
John 13:31 is the Son of man glorified
Acts 13:48 glorified the word of the
Heb. 5:5 Christ glorified not himself

Glorious—noble

Neh. 9:5 blessed be thy glorious name
Ps. 87:3 Glorious things are spoken of
Isa. 49:5 glorious in the eyes of the LORD
2 Cor. 4:4 glorious gospel of Christ
Phil. 3:21 like...his glorious body
1 Tim. 1:11 glorious gospel of the blessed
Ex. 15:1 he hath triumphed gloriously

Glory—honor, to take pride

Gen. 31:1 hath he gotten all this glory
Ex. 16:7 see the glory of the LORD
Ex. 33:18 shew me thy glory
1 Chron. 16:24 glory among the heathen
1 Chron. 29:11 the power, and the glory
Job 19:9 stripped me of my glory
Job 29:20 My glory was fresh in me
Ps. 81:1 thy glory above the heavens
Ps. 24:7 King of glory shall come in
Ps. 105:3 Glory ye in his holy name
Prov. 16:31 head...crown of glory
Isa. 6:3 earth is full of his glory
Isa. 35:2 see the glory of the LORD
Isa. 66:19 my glory among the Gentiles
Jer. 13:16 Give glory to the LORD
Ezek. 10:4 glory of the LORD went up
Hos. 4:7 change their glory into shame
Matt. 6:29 Solomon in all his glory was
Luke 2:9 glory of the Lord shone round

Luke 2:14 Glory to God in the highest
Luke 17:18 to give glory to God
John 8:50 I seek not mine own glory
Rom. 2:7 seek for glory and honour
Rom. 3:23 short of the glory of God
Gal. 5:26 be desirous of vain glory
Heb. 2:7 crownest him with glory
1 Cor. 5:6 Your glorying is not good

Gnash—strike teeth together

Ps. 112:10 he shall gnash with his teeth
Lam. 2:16 hiss and gnash the teeth
Ps. 35:16 gnashed...with their teeth
Matt. 8:12 weeping and gnashing of teeth
Ps. 37:12 gnasheth...with his teeth
Mark 9:18 foameth, and gnasheth

Gnaw—small bloodsucking fly

Matt. 23:24 which strain at a gnat
Gnaw—bite with repeated effort
Zeph. 3:3 they gnaw not the bones till
Rev. 16:10 they gnawed their tongues

Go—proceed

Gen. 3:14 thy belly shall thou go
Ex. 5:1 Let my people go
Ex. 33:14 My presence shall go
Judg. 18:2 Go, search the land: who
Ruth 1:16 thou goest, I will go
Ps. 122:1 Let us go into the house
Prov. 4:14 go not in the way of evil
Prov. 6:6 Go to the ant, thou sluggard
Eccl. 9:7 Go thy way, eat thy
Matt. 2:8 Go and search diligently
Matt. 28:19 Go ye therefore, and teach
Mark 16:15 Go ye into all the world
Luke 22:8 Go...prepare...passover
John 9:7 Go wash in the pool
John 14:2 I go to prepare a place
Heb. 6:1 let us go on unto perfection
2 Kings 2:23 Go up, thou bald head
Lev. 11:21 goeth upon all four
Judg. 20:31 goeth up to the house
John 14:5 know not whether thou goest
Goad—pointed instrument
Judg. 3:31 men with an ox goad
1 Sam. 13:21 and to sharpen the goads
Eccl. 12:11 words of the wise...goads

Goad—ruminant animal

Lev. 3:12 if his offering be a goat
Num. 15:27 he shall bring a she goat
Dan. 8:5 the goat had a notable horn
Ex. 26:7 curtains of goats' hair
1 Sam. 19:13 a pillow of goats' hair
Matt. 25:32 sheep from the goats
Heb. 9:13 blood of bulls and of goats

God—eternal, infinite Spirit

Gen. 1:1 God created the heaven and
Gen. 1:2 Spirit of God moved upon
Gen. 1:3 God said, Let there be light
Gen. 1:27 God created man in his own
Gen. 2:3 God blessed the seventh day
Gen. 17:1 I am the Almighty God
Gen. 31:50 God is witness betwixt me
Ex. 3:15 and the God of Jacob
Ex. 20:2 I am the LORD thy God
Ex. 20:5 LORD thy God am a jealous God
Lev. 25:17 but thou shalt fear thy God
Deut. 6:5 love the LORD thy God
Deut. 10:17 your God, is God of gods
Deut. 20:18 against the LORD your God
Deut. 33:27 eternal God is thy refuge
Ruth 1:16 and thy God my God
2 Sam. 16:16 God save the king
2 Sam. 22:3 God of my rock, in him
2 Sam. 22:32 who is a rock, save our God
1 Kings 2:23 God do so to me
1 Kings 18:21 the LORD be God, follow
2 Kings 5:7 Am I God, to kill
1 Chron. 13:10 there he died before God
Job 40:9 Hast thou an arm like God

Ps. 7:1 God...I put my trust
 Ps. 14:1 heart, There is no God
 Ps. 16:1 Preserve me, O God
 Ps. 46:1 God is our refuge
 Ps. 46:5 God is in the midst of her
 Ps. 49:7 give to God a ransom for him
 Ps. 67:1 God be merciful unto us
 Ps. 67:6 God, even our own God
 Ps. 70:1 haste, O God, to deliver
 Ps. 86:10 thou art God alone
 Ps. 145:1 extol thee, my God, O
 Prov. 30:5 word of God is pure
 Eccl. 5:2 God is in heaven
 Isa. 44:8 Is there a God beside me
 Isa. 53:4 stricken, smitten of God
 Jer. 23:23 a God at hand...God afar off
 Ezek. 37:27 I will be their God
 Dan. 2:47 your God is a God of gods
 Hos. 11:9 I am God, and not man
 Matt. 3:16 he saw the Spirit of God
 Matt. 4:3 thou be the Son of God
 Matt. 5:9 called the children of God
 Matt. 22:37 love the Lord thy God
 Matt. 27:46 My God, my God, why hast
 Matt. 27:54 this was the Son of God
 Mark 10:9 God hath joined together
 Mark 11:22 Have faith in God
 Mark 16:19 on the right hand of God
 Luke 2:14 Glory to God in the in the highest
 Luke 12:28 God so clothe the grass
 Luke 18:16 the kingdom of God
 Luke 23:40 Dost not thou fear God
 John 3:16 God so loved the world
 John 3:17 God sent not his Son into
 John 4:24 God is a Spirit
 John 14:1 believe in God, believe also
 John 20:17 to my God, and your God
 Acts 10:40 Him God raised up the
 Acts 12:22 the voice of a god
 Acts 17:24 God that made the world
 Rom. 1:25 truth of God into a lie
 Rom. 8:14 they are the sons of God
 1 Cor. 15:57 thanks be to God
 2 Cor. 3:3 Spirit of the living God
 Gal. 5:21 inherit the kingdom of God
 Gal. 6:7 God is not mocked
 Eph. 1:3 Blessed be the God and
 Eph. 4:6 One God and Father of all
 Phil. 4:7 peace of God, which passeth
 Col. 1:15 image of the invisible God
 Tit. 2:11 grace of God that bringeth
 Heb. 12:29 God is a consuming fire
 1 Pet. 4:10 manifold grace of God
 2 Pet. 1:21 holy men of God spake
 1 John 3:20 God is greater than our
 1 John 4:12 No man hath seen God
 2 John 10 neither did him God speak
 Rev. 7:17 God...wipe away all tears
 Rev. 11:7 O Lord God Almighty
 Rev. 17:17 words of God...fulfilled

Goddess—female divinity

1 Kings 11:5 after Ashtoreth the goddess
 Acts 19:27 temple of the great goddess
 Acts 19:37 blasphemers of your goddess

Godhead—deity

Acts 17:29 the Godhead is like unto god
 Rom. 1:20 his eternal power and Godhead
 Col. 2:9 fulness of the Godhead bodily

Godliness—devotion to God

1 Tim. 2:2 in all godliness and honesty
 1 Tim. 3:16 great is the mystery of godliness
 1 Tim. 4:8 but godliness is profitable
 1 Tim. 6:6 godliness with contentment
 2 Tim. 3:5 Having a form of godliness
 2 Pet. 1:7 to godliness brotherly kindness

Godly—worthy of God

Ps. 121 for the godly man ceaseth
 2 Cor. 1:12 and godly sincerity

2 Cor. 7:10 godly sorrow worketh
 Heb. 12:28 reverence and godly fear
 2 Pet. 2:9 deliver the godly out of
Gods—idols
 Gen. 3:5 be as gods, knowing good
 Ex. 20:3 have no other gods before me
 Judg. 5:8 They chose new gods
 Isa. 37:12 gods of the nations delivered
 Jer. 22:9 and worshipped other gods
 Dan. 2:47 your God is a God of gods
 Gal. 4:8 hy nature are no gods

Going—moving; departure

Gen. 15:12 the sun was going down
 Job 1:7 going to and fro in the earth
 Ps. 121:8 shall preserve thy going out
 Matt. 26:46 Rise, let us be going
 Mark 10:32 way going up to Jerusalem
 Luke 14:31 going to make war against
 1 Pet. 2:25 as sheep going astray
 Jude 7 going after strange flesh
 Mic. 5:2 whose goings forth have been

Gold—precious metal

Gen. 2:12 gold of that land is good
 Ex. 3:22 and jewels of gold
 Job 31:24 have made gold my hope
 Ps. 19:10 yea, than much fine gold
 Ps. 72:15 of the gold of Sheba
 Prov. 16:16 get wisdom than gold
 Prov. 25:11 apples of gold in pictures
 Lam. 4:1 How is the gold become dim
 Zech. 9:3 fine gold as the mire
 Matt. 10:9 neither gold, nor silver
 Acts 3:6 Silver and gold have I none
 Acts 20:33 coveted no man's...gold
 Jas. 2:2 man with a gold ring
 Jas. 5:3 gold and silver is cankered
 1 Pet. 1:7 more precious than of gold
 Rev. 3:18 buy of me gold tried in

Golden—made of gold

Gen. 24:22 golden earning of half a
 Lev. 8:9 did he put the golden plate
 1 Sam. 6:18 golden mice, according to
 Dan. 3:5 worship the golden image
 Rev. 1:12 seven golden candlesticks
 Rev. 21:15 golden reed to measure

Goldsmith—worker in gold

Isa. 40:19 the goldsmith spreadeth it over
 Isa. 46:6 and hire a goldsmith; and he
 Neh. 3:32 goldsmiths and the merchants
 Neh. 3:31 Malchiah the goldsmith's son

Gone—removed

Gen. 31:30 wouldst needs be gone
 Ex. 16:14 dew that lay was gone up
 Deut. 23:23 is gone out of thy lips
 Ps. 19:4 line is gone out through
 Ps. 42:4 gone with the multitude
 Ps. 109:23 gone like the shadow
 Prov. 7:19 he is gone a long journey
 Song of Sol. 2:11 rain is over and gone
 Isa. 1:4 are gone away backward
 Isa. 16:8 are gone over the sea
 Lam. 1:3 Judah is gone into captivity
 Matt. 25:8 our lamps are gone out
 Mark 5:30 virtue had gone out of him
 2 Pet. 2:15 and are gone astray

Good—kind, excellent, fit

Gen. 1:4 the light, that it was good
 Gen. 15:15 buried in a good old age
 Gen. 50:20 God meant it unto good
 Lev. 27:10 a good for a bad
 Deut. 31:6 and of a good courage
 Job 7:7 eye shall no more see good
 Ps. 106:1 give thanks...he is good
 Ps. 136:1 he is good...his mercy
 Prov. 22:1 good name...to be chosen
 Prov. 25:25 good news from a far country
 Isa. 39:8 Good is the word of the LORD
 Jer. 24:3 Figs; the good figs, very good

Jer. 33:11 LORD is good; for his mercy
 Amos 5:14 Seek good, and not evil
 Matt. 3:10 not forth good fruit
 Matt. 9:2 be of good cheer; thy sins be
 Matt. 19:16 Good Master, what
 Matt. 25:23 good and faithful servant
 Mark 9:50 Salt is good; but if the salt
 Luke 6:27 do good to them which hate
 Luke 10:42 hath chosen that good part
 Luke 18:19 Why callest thou me good
 John 10:14 I am the good shepherd
 Acts 23:1 lived in all good conscience
 Rom. 2:10 man that worketh good
 Rom. 12:21 overcome evil with good
 Rom. 16:18 by good words and fair
 Gal. 6:10 do good unto all
 Phil. 4:8 things are of good report
 2 Thess. 2:16 good hope through grace
 1 Tim. 6:12 Fight the good fight of faith
 Jas. 1:17 Every good gift and every
 1 Pet. 3:11 eschew evil, and do good
 Matt. 13:45 seeking goodly pearls

Goodman—master of a house

Prov. 7:19 For the Goodman is not at home
 Matt. 24:43 if the Goodman of the house

Goodness—virtue

Ex. 33:19 my goodness pass before thee
 2 Chron. 6:41 saints rejoice in goodness
 Ps. 23:6 goodness and mercy shall follow
 Ps. 25:7 remember...for thy goodness' sake
 Ps. 31:19 how great is thy goodness, which
 Prov. 20:6 every one his own goodness
 Zech. 9:17 For how great is his goodness
 Rom. 11:22 goodness and severity of God
 Gal. 5:22 gentleness, goodness, faith
 2 Thess. 1:11 good pleasure of his goodness

Goods—possessions

Gen. 14:21 take the goods to thyself
 Gen. 24:10 goods of his master were in
 Neh. 9:25 houses full of all goods
 Job 20:28 his goods shall flow away
 Ezek. 38:12 gotten cattle and goods
 Matt. 12:29 and spoil his goods
 Matt. 24:47 ruler over all his goods
 Luke 12:19 hast much goods laid up
 Luke 19:8 half of my goods I give to
 Rev. 3:17 rich, and increased with goods

Gorgeous—showy, impressive

Luke 23:11 arrayed him in a gorgeous robe
 Ezek. 23:12 clothed most gorgeously
 Luke 7:25 which are gorgeously apparelled

Gospel—good news

Matt. 4:23 the gospel of the kingdom
 Matt. 11:5 the gospel preached
 Mark 16:15 preach the gospel to every
 Luke 14:8 preach the gospel to the poor
 Rom. 1:16 not ashamed of the gospel
 Rom. 10:16 not all obeyed the gospel
 Rom. 15:29 blessing of the gospel of Christ
 2 Cor. 10:14 preaching the gospel of
 2 Cor. 11:4 or another gospel
 Gal. 1:7 pervert the gospel of Christ
 Eph. 1:13 gospel of your salvation
 Eph. 6:15 the gospel of peace
 Phil. 1:5 fellowship in the gospel
 Col. 1:23 from the hope of the gospel
 1 Pet. 4:17 that obey not the gospel
 Rev. 14:6 the everlasting gospel

Government—rule

Isa. 9:6 government...he upon his shoulder
 Isa. 22:21 thy government into his hand
 2 Pet. 2:10 and despise government
 1 Cor. 12:28 governments, diversities of

Governor—chief ruler

Gen. 42:6 Joseph was the governor over
 Ps. 22:28 the governor among the nations
 Jer. 20:1 governor...house of the LORD
 Matt. 2:6 come a Governor, that shall rule

Matt. 27:11 Jesus stood before the governor
Acts 7:10 made him governor over Egypt
Judg. 5:9 heart is toward the governors of

Grace—*favor*

Gen. 6:8 Noah found grace in the eyes
Ex. 33:12 also found grace in my sight
Esther 2:17 obtained grace and favour
Ps. 45:2 grace is poured into thy lips
Luke 2:40 grace of God was upon him
John 1:16 received, and grace for grace
Rom. 1:5 we have received grace
Rom. 5:2 this grace wherein we stand
Rom. 16:20 The grace of our Lord Jesus
2 Cor. 9:8 make all grace abound
2 Cor. 12:9 My grace is sufficient
1 Thess. 1:1 Grace be unto you, and
2 Thess. 2:16 good hope through grace
Philom. 25 grace of our Lord Jesus Christ
Heb. 4:16 the throne of grace
Jas. 4:6 giveth grace unto the humble
2 Pet. 3:18 grow in grace, and in the

Gracious—*abounding in grace*

Gen. 43:29 God be gracious unto thee
Ex. 33:19 gracious to whom I will be gracious
Neh. 9:31 a gracious and merciful God
Ps. 77:9 God forgotten to be gracious
Ps. 111:4 LORD is gracious and full of
Ps. 112:4 is gracious, and full of compassion
Amos 5:15 God of hosts will be gracious
Luke 4:22 wondered at the gracious words
1 Pet. 2:3 tasted that the Lord is gracious
Ps. 119:29 grant me thy law graciously

Graft—*engraft*

Rom. 11:23 The Lord is able to graft them
Rom. 11:24 grafted contrary to nature

Grain—*kernel*

Amos 9:9 shall not the least grain fall
Matt. 13:31 to a grain of mustard seed
1 Cor. 15:37 wheat, or...other grain

Grandmother—*parent's mother*

2 Tim. 1:5 dwell first in thy grandmother Lois

Grant—*to give*

Lev. 25:24 grant a redemption for
Ps. 85:7 and grant us thy salvation
Matt. 20:21 Grant unto us, my two sons
Mark 10:37 Grant unto us that we may
Rev. 3:21 overcometh will I grant to sit
Job 10:12 Thou hast granted me life
Prov. 10:24 of the righteous...granted
Rev. 19:8 granted that she should

Grape—*fruit of the vine*

Deut. 32:14 pure blood of the grape
Isa. 18:5 the sour grape is ripening
Jer. 31:29 have eaten a sour grape
Num. 6:3 eat moist grapes, or dried
Song of Sol. 2:15 our vines have tender grapes
Matt. 7:16 men gather grapes of thorns
Luke 6:44 humble...gather they grapes

Grass—*plant*

Gen. 1:11 the earth bring forth grass
Num. 22:4 ox licketh up the grass
2 Sam. 23:4 grass springing out of the
2 Kings 19:26 grass on the house tops
Ps. 102:11 I am withered like grass
Ps. 103:15 man, his days are as grass
Prov. 27:25 tender grass sheweth itself
Isa. 15:6 the grass faileth
Isa. 37:27 grass on the house tops
Isa. 40:6 All flesh is grass
Isa. 40:7 grass withereth, the flower
Dan. 5:21 fed him with grass like oxen
Matt. 6:30 God so clothe the grass
1 Pet. 1:24 all flesh is as grass, and

Grasshopper—*jumping insect*

Lev. 11:22 and the grasshopper after his kind
Job 39:30 make him afraid as a grasshopper
Num. 13:33 our own sight as grasshoppers
Judg. 6:5 as grasshoppers for multitude

Isa. 40:22 inhabitants...are as grasshoppers

Grave—*burial place*

Gen. 35:20 set a pillar upon her grave
2 Sam. 3:32 wept at the grave of Abner
Job 17:13 the grave is mine house
Ps. 30:3 brought...soul from the grave
Ps. 49:15 from the power of the grave
Song of Sol. 8:6 jealousy is cruel as the grave
Nah. 1:14 thy grave...thou art vile
John 11:17 lain in the grave four days
John 12:17 Lazarus out of his grave
1 Cor. 15:55 grave, where is thy victory
Ezek. 37:12 I will open your graves
Matt. 27:52 the graves were opened
Rev. 11:9 bodies to be put in graves

Graven—*carved*

Ex. 20:4 make...any graven image
Ex. 32:16 of God, graven upon the tables
Lev. 26:1 you no idols nor graven images
Ps. 97:7 they that serve graven images
Jer. 50:38 the land of graven images
Acts 17:29 stone, graven by art

Gray—*mature*

Gen. 42:38 my gray hairs with sorrow
Deut. 32:25 with the man of gray hairs
Hos. 7:9 gray hairs are here and there
Grayheaded—*mature*
1 Sam. 12:2 I am old and grayheaded
Job 15:10 grayheaded and very aged men
Ps. 71:18 also when I am old and grayheaded

Great—*large, numerous*

Gen. 1:16 two great lights...greater light
Gen. 12:2 make of thee a great nation
Gen. 15:1 thy exceeding great reward
Ex. 32:30 Ye have sinned a great
Deut. 1:17 small as well as the great
Judg. 1:6 cut off...great toes
2 Sam. 19:32 he was a very great man
1 Chron. 16:25 For great is the LORD
Job 31:25 my wealth was great
Ps. 48:1 Great is the LORD, and greatly
Ps. 57:10 mercy is great unto the
Prov. 15:16 great treasure and trouble
Zeph. 1:14 great day of the LORD
Mal. 4:5 the great and dreadful day
Matt. 4:16 darkness saw great light
Matt. 5:12 great is your reward in heaven
Matt. 7:27 great was the fall of it
Matt. 15:28 great is thy faith
Matt. 28:2 there was a great earthquake
Mark 14:43 with him a great multitude
Luke 2:5 wife, being great with child
Luke 2:10 good tidings of great joy
Luke 5:6 great multitude of fishes
Luke 6:23 reward is great in heaven
Luke 22:44 great drops of blood
Acts 11:5 great sheet, let down
2 Cor. 3:12 great plainness of speech
1 Tim. 6:1 contentment is great gain
Rev. 8:10 a great star from heaven
Rev. 15:3 Great and marvellous are
Rev. 21:3 I heard a great voice out
Ex. 18:11 greater than all gods
Matt. 11:11 risen a greater than John
John 5:20 greater works than these
John 15:13 Greater love hath no man
1 Cor. 13:13 greatest...is charity

Greatly—*in great degree*

Gen. 3:16 greatly multiply thy sorrow
Num. 14:39 the people mourned greatly
1 Sam. 28:5 his heart greatly trembled
Ps. 28:7 my heart greatly rejoiceth
Ps. 89:7 God is greatly to be feared
Isa. 42:17 they shall be greatly ashamed
Zech. 9:9 Rejoice greatly, O daughter
Mark 12:27 therefore do greatly err
John 3:29 rejoice greatly because of

Phil. 4:10 rejoiced in the Lord greatly

Greatness—*extent*

Neh. 13:22 according to the greatness of
1 Chron. 29:11 Thine...is the greatness
Ps. 150:2 his excellent greatness
Isa. 63:1 the greatness of his strength
Jer. 13:22 the greatness of thine iniquity
Dan. 4:22 for thy greatness is grown
Eph. 1:19 greatness of his power to us—ward

Greedy—*voracious*

Ps. 17:12 lion that is greedy of his prey
Prov. 15:27 He that is greedy of gain
Isa. 56:11 they are greedy dogs
1 Tim. 3:8 not greedy of filthy lucre

Greek—*person or thing from Greece*

Luke 23:38 Greek, and Latin
Acts 16:1 but his father was a Greek
Acts 21:37 Canst thou speak Greek
Gal. 3:28 neither Jew nor Greek
Rev. 9:11 in the Greek tongue

Green—*color*

Gen. 1:30 every green herb for meat
Lev. 23:14 parched corn, nor green ears
Job 8:16 He is green before the sun
Ps. 23:2 to lie down in green pastures
Ps. 37:35 like a green bay tree
Jer. 17:2 green trees upon the high hills
Ezek. 17:24 dried up the green tree
Luke 23:31 these things in a green tree

Greet—*salute*

Rom. 16:5 Likewise greet the church
1 Cor. 16:20 All the brethren greet you
1 Pet. 5:14 Greet ye one another with
Matt. 23:7 greetings in the markets
2 Tim. 4:21 Eubulus greeteth thee

Grew—*became, increased*

Gen. 21:8 the child grew, and was
Ex. 1:12 more they multiplied and grew
1 Sam. 2:21 Sam. grew...the LORD
2 Sam. 5:10 David...and grew great
Mark 4:7 thorns grew up, and choked
Luke 2:40 And the child grew
Acts 12:24 word of God grew and
Acts 19:20 mightily grew the word

Grief—*sorrow*

Gen. 26:35 Which were a grief of mind
Job 2:13 that his grief was very great
Ps. 31:10 my life is spent with grief
Prov. 17:25 foolish son is a grief to
Isa. 17:11 a heap in the day of grief
Jer. 45:3 added grief to my sorrow
Heb. 13:17 joy, and not with grief
Isa. 53:4 hath borne our griefs

Grieve—*to distress*

Ps. 78:40 and grieve him in the desert
Eph. 4:30 grieve not the holy Spirit of
Gen. 6:6 it grieved him at his heart
Gen. 45:5 he not grieved, nor angry
Ps. 95:10 Forty years long was I grieved
Amos 6:6 not grieved for the affliction
Mark 3:5 grieved for the hardness of
John 21:17 Peter was grieved because
2 Cor. 2:5 he hath not grieved me, but
Heb. 3:10 grieved with that generation

Grievous—*painful, offensive*

Gen. 12:10 famine was grievous in the land
Ex. 8:24 a grievous swarm of flies
Ps. 105: His ways are always grievous
Prov. 15:1 grievous words stir up anger
Acts 25:7 grievous complaints...Paul
Matt. 15:22 grievously vexed with a devil

Grind—*crush*

Judg. 16:21 he did grind in the prison
Isa. 3:15 grind the faces of the poor
Isa. 47:2 Take the millstones, and grind
Matt. 21:44 it will grind him to powder
Eccl. 12:3 the grinders cease
Eccl. 12:4 sound of the grinding is low

Matt. 24:41 women...grinding at the mill

Groan—sigh

Job 24:12 Men groan from out of the
Ezek. 30:24 he shall groan before him
Joel 1:18 How do the beasts groan
2 Cor. 5:2 In this we groan, earnestly
Ex. 2:24 God heard their groaning
Acts 7:34 I have heard their groaning
Rom. 8:26 groanings which cannot be
John 11:33 groaned in the spirit, and
Rom. 8:22 groaneth and travaileth

Grope—feel one's way

Deut. 28:29 thou shalt grope at noonday
Job 12:25 They grope in the dark
Isa. 59:10 We grope for the wall

Ground—earth

Gen. 2:5 was not a man to till the ground
Gen. 2:7 man of the dust of the ground
Gen. 2:9 out of the ground made the LORD
Gen. 4:2 a tiller of the ground
Gen. 8:21 will not again curse the ground
Deut. 28:56 her foot upon the ground
Josh. 3:17 stood firm on dry ground
1 Sam. 3:19 his words fall to the ground
2 Sam. 14:22 Joab fell to the ground
Job 5:6 trouble spring out of the ground
Ps. 89:44 his throne down to the ground
Isa. 3:26 desolate...sit upon the ground
Isa. 29:4 spirit, out of the ground
Jer. 4:3 Break up your fallow ground
Jer. 14:4 Because the ground is chapt
Lam. 2:21 lie on the ground in the streets
Hos. 10:12 break up your fallow ground
Matt. 13:38 other fell into good ground
Mark 4:5 some fell on stony ground
Luke 14:18 bought a piece of ground
Luke 19:44 lay thee even with the ground
John 8:6 his finger wrote on the ground
John 9:6 he spat on the ground
Acts 7:33 thou standest is holy ground
Eph. 3:17 rooted and grounded in love

Grove—group of trees

Gen. 21:33 Abraham planted a grove
1 Kings 15:13 made an idol in a grove
Ex. 34:13 and cut down their groves
2 Kings 17:10 groves in every high hill
2 Chron. 19:3 hast taken away the groves
2 Chron. 33:19 set up groves and graven
Mic. 5:14 will pluck up thy groves

Grow—increase

Gen. 48:16 grow into a multitude
Judg. 16:22 hair...began to grow
2 Kings 19:29 grow of themselves
Ps. 147:8 who maketh grass to grow
Hos. 14:5 he shall grow as the lily
Mal. 4:2 grow up as calves of the stall
Matt. 6:28 lilies...how they grow
Eph. 4:15 grow up into him in all things
1 Pet. 2:2 that ye may grow thereby
2 Pet. 3:18 grow in grace and in
Ex. 10:5 every tree which groweth
Judg. 19:9 day growth to an end
Ps. 90:5 like grass which groweth up

Grow—increased

Ex. 2:11 when Moses was grown
Lev. 13:37 black hair grown up therein
Deut. 32:15 fat, thou art grown thick
2 Sam. 10:5 until your beards be grown
2 Kings 4:18 when the child was grown
Prov. 24:31 all grown over with thorns
Jer. 50:11 grown fat as the heifer at

Grudge—give with ill will

Lev. 19:18 grudge against the children
Jas. 5:9 Grudge not one against
1 Pet. 4:9 another without grudging
2 Cor. 9:7 not grudgingly, or of

Guard—defense, protection

Gen. 40:4 guard charged Joseph with

1 Chron. 11:25 set him over his guard
Jer. 39:9 captain of the guard carried
Ezek. 38:7 he thou a guard unto them
Acts 28:16 the captain of the guard

Guests—visitors

1 Kings 1:41 Adonijah and all the guests
Prov. 9:18 her guests are in the depths
Matt. 22:10 furnished with guests

Guide—leader

Job 38:32 canst thou guide Arcturus
Ps. 25:9 meek will be guide in judgment
Ps. 32:8 I will guide thee with mine eye
Ps. 48:14 our guide even unto death
Ps. 112:5 guide his affairs with discretion
Prov. 23:19 guide thine heart in the way
Isa. 58:11 And the Lord shall guide thee
Mic. 7:5 ye not confidence in a guide
Luke 1:79 guide our feet...of peace
Acts 8:31 some man should guide
Rom. 2:19 art a guide of the blind
1 Tim. 5:14 bear children, guide the
Matt. 23:16 unto you, ye blind guides

Guile—deceit

Ex. 21:14 to slay him with guile
Ps. 32:2 whose spirit there is no guile
Ps. 34:13 thy lips from speaking guile
John 1:47 in whom is no guile
2 Cor. 12:16 I caught you with guile
1 Pet. 2:1 all malice, and all guile
1 Pet. 2:22 neither was guile found in
1 Pet. 3:10 lips that they speak no guile
Rev. 14:5 mouth was found no guile

Guiltless—innocent

Ex. 20:7 LORD will not hold him guiltless
Num. 5:31 man be guiltless from iniquity
Num. 32:22 be guiltless before the LORD
2 Sam. 3:28 and my kingdom are guiltless
1 Kings 2:9 hold him not guiltless
Matt. 12:7 have condemned the guiltless

Guilty—justly chargeable with guilt

Gen. 42:21 guilty concerning our
Lev. 6:4 he hath sinned, and is guilty
Num. 35:31 murderer, which is guilty of
Ezek. 22:4 become guilty in thy blood
Matt. 26:66 He is guilty of death
Rom. 3:19 become guilty before God
1 Cor. 11:27 guilty of the body and
Jas. 2:10 one point, he is guilty of all

Gush—flow copiously

Jer. 9:18 eyeholds gush out with waters
Ps. 78:20 that the waters gushed out
Isa. 48:21 rock...waters gushed out
Acts 1:18 all his bowels gushed out

—H—

Habitation—dwelling place

Ex. 15:2 I will prepare him an habitation
Deut. 26:15 down from thy holy habitation
Job 5:3 suddenly I cursed his habitation
Ps. 71:3 Be thou my strong habitation
Prov. 3:33 blesseth the habitation of the just
Isa. 34:13 be an habitation of dragons
Hab. 3:11 stood still in their habitation
Acts 1:20 Let his habitation be desolate
Rev. 18:2 is become the habitation of devils
Gen. 49:5 cruelly...in their habitations
Jer. 21:13 enter into our habitations
Luke 16:9 into everlasting habitations

Had—held in possession, caused

Gen. 1:31 thing that he had made
Gen. 12:1 LORD had said unto Abram
Gen. 33:10 had seen the face of God
Ex. 2:6 she had compassion on him
Ex. 13:17 Pharaoh had let the people go
Ex. 39:43 had done it as the LORD had
Deut. 9:16 had made...molten calf
Josh. 14:15 land had rest from war

Judg. 1:19 they had chariots of iron
Judg. 8:30 for he had many wives
Ruth 3:7 Boaz had eaten and drunk
2 Sam. 18:33 would God I had died
1 Kings 4:26 Solomon had forty thousand
1 Kings 10:4 queen of Sheba had seen all
1 Kings 11:3 he had seven hundred wives
2 Chron. 14:6 LORD had given him rest
Ezra 10:44 had taken strange wives
Esther 2:7 she had neither father nor
Ps. 27:13 I had fainted, unless I had
Ps. 55:6 that I had wings like a dove
Ezek. 1:5 had the likeness of a man
Dan. 7:1 Dan, had a dream
Matt. 1:25 she had brought forth her
Matt. 4:2 he had fasted forty days
Matt. 19:1 had finished these sayings
Matt. 20:34 had compassion on them
Mark 5:25 had an issue of blood
Mark 8:7 they had a few small fishes
Mark 14:23 when he had given thanks
Mark 15:24 they had crucified him
Luke 24:43 they had fulfilled the days
Luke 8:42 he had one only daughter
Luke 10:39 she had a sister called Mary
Luke 23:46 Jesus had cried with a loud
John 2:15 he had made a scourge
John 12:9 he had raised from the dead
John 13:12 he had washed their feet
John 13:26 when he had dipped the sop
John 20:18 that she had seen the Lord
Acts 13:3 when they had fasted and
Acts 16:10 he had seen the vision
Acts 25:6 he had tarried among them
1 Cor. 11:24 he had given thanks
Jas. 2:21 he had offered Isaac his
Rev. 21:12 and had twelve gates

Hail—frozen rain

Ex. 9:18 rain a very grievous hail
Job 38:22 the treasures of the hail
Ps. 78:47 destroyed...vines with hail
Ps. 105:32 gave them hail for rain
Ps. 148:8 Fire, and hail; snow, and
Matt. 26:49 Hail, master, and kissed
Matt. 28:9 saving, All hail
Mark 15:18 Hail, King of the Jews
Rev. 8:7 hail and fire mingled with
Rev. 16:21 hail...weight of a talent
Ezek. 38:22 great hailstones, fire, and

Hair—growth covering skin

Ex. 26:7 curtains of goats' hair
Lev. 13:10 turned the hair white
1 Sam. 14:45 not one hair of his head
2 Sam. 14:26 weighed the hair of his
Dan. 3:27 nor was an hair...singed
Matt. 5:36 one hair white or black
Mark 1:6 clothed with camel's hair
John 11:2 wiped his feet with her hair
1 Cor. 11:14 if a man have long hair
1 Pet. 3:3 plaiting the hair
Gen. 25:25 like an hairy garment
Gen. 27:11 Esau...is a hairy man
Gen. 42:38 bring down my gray hairs
Isa. 46:4 even to hear hairs will I
Dan. 4:33 hairs...grown like eagles'
Matt. 10:30 hairs of your head are all numbered

Half—one of two equal parts

Gen. 24:22 earning of half a shekel
Ex. 24:6 Moses took half of the blood
1 Sam. 14:14 was an half acre of land
2 Sam. 10:4 shaved off the one half
1 Kings 10:7 the half was not told me
1 Kings 13:8 give me half thine house
Ps. 55:23 not live out half their days
Dan. 12:7 time, times, and an half
Luke 10:30 leaving him half dead
Rev. 12:14 times, and half a time

Hallowed—*consecrated*

Ex. 20:11 sabbath day, and hallowed it
 Lev. 12:4 she shall touch no hallowed thing
 1 Sam. 21:6 gave him hallowed bread
 Matt. 6:9 heaven, Hallowed be thy name

Halt—*lame; stop*

1 Kings 18:21 halt ye...two opinions
 Ps. 38:17 I am ready to halt, and my
 Matt. 18:8 better...enter into life halt
 Luke 14:21 maimed, and the halt
 John 5:3 blind, halt, withered
 Gen. 32:31 halted upon his thigh

Hammer—*instrument for beating*

Judg. 4:21 took an hammer in her hand
 Judg. 5:26 with the hammer she smote
 1 Kings 6:7 hammer nor axe nor any tool
 Jer. 50:23 hammer of the whole earth
 Isa. 44:12 fashioned it with hammers

Hand—*part of body*

Gen. 13:9 left hand...right hand
 Gen. 16:12 every man's hand against him
 Gen. 24:2 thy hand under my thigh
 Gen. 24:12 double money in your hand
 Ex. 21:24 hand for hand, foot for foot
 Ex. 33:22 cover thee with my hand
 Num. 11:23 LORD'S hand waxed short
 Deut. 15:8 open thine hand wide
 1 Sam. 5:11 hand of God...heavy
 1 Sam. 16:23 harp, and...with his hand
 1 Sam. 19:5 put his life in his hand
 1 Sam. 26:18 evil is in mine hand
 1 Sam. 27:1 escape out of his hand
 1 Kings 18:44 cloud...like a man's hand
 1 Chron. 12:2 both the right hand...left
 Job 31:27 mouth hath kissed my hand
 Ps. 168 he is at my right hand
 Ps. 26:10 right hand is full of bribes
 Ps. 35:15 Into thine hand I commit
 Prov. 3:16 left hand riches and honour
 Prov. 10:4 deal with a slack hand
 Prov. 11:21 Though hand join in hand
 Eccl. 11:6 withhold not thine hand
 Song of Sol. 2:6 right hand doth embrace me
 Isa. 1:12 required this at your hand
 Isa. 6:6 having a live coal in his hand
 Isa. 19:4 into the hand of a cruel lord
 Isa. 40:12 in the hollow of his hand
 Ezek. 10:2 thine hand with coals of fire
 Ezek. 37:1 hand of the LORD was upon
 Dan. 4:35 none can stay his hand
 Hab. 3:4 horns coming out of his hand
 Matt. 3:2 kingdom of heaven is at hand
 Matt. 5:30 right hand offend thee
 Matt. 6:3 let not thy left hand know
 Matt. 12:13 Stretch forth thine hand
 Matt. 188 thy hand or thy foot offend
 Matt. 22:44 Sit thou on my right hand
 Mark 16:19 on the right hand of God
 Luke 9:62 put his hand to the plough
 John 20:27 reach hither thy hand
 1 Cor. 12:21 eye...say unto the hand
 Gal. 6:11 written...mine own hand
 2 Thess. 3:17 Paul with mine own hand
 Heb. 1:3 Sit on my right hand
 Rev. 1:3 for the time is at hand
 Gen. 27:22 hands are the hands of Esau
 Ex. 17:12 Moses' hands were heavy
 2 Kings 19:18 work of men's hands
 Job 27:23 clap their hands at hand
 Ps. 22:16 pierced...hands and my feet
 Ps. 24:4 clean hands, and a pure
 Prov. 24:33 little folding of the hands
 Mic. 7:3 do evil with both hands
 2 Cor. 5:1 house not made with hands
 1 Thess. 4:11 with your own hands
 1 Tim. 2:8 lifting up holy hands
 Heb. 12:12 the hands which hang down

Handful—*small quantity*

1 Kings 17:12 handful of meal in a barrel
 Ps. 72:16 shall be an handful of corn
 Eccl. 4:6 handful with quietness
 Jer. 9:22 handful after the harvestman
 Gen. 41:47 brought forth by handfuls
Handle—*deal with, use hands*
 Gen. 4:21 all such as handle the harp
 Judg. 5:14 handle the pen of the writer
 Col. 2:21 Touch not; taste not; hand
Handmaid—*femal servant*
 Gen. 16:1 an handmaid, an Egyptian
 Ex. 23:12 the son of thy handmaid
 Ruth 3:9 I am Ruth thine handmaid
 Ps. 86:16 save the son of thine handmaid
 Luke 1:38 Behold the handmaid of the Lord
Hang—*suspend, depend*
 Gen. 40:19 hang thee on a tree
 Deut. 21:22 thou hang him on a tree
 Deut. 28:66 thy life shall hang in doubt
 Esther 7:10 So they hanged Haman
 Ps. 137:2 hanged our harps...willows
 Matt. 18:6 millstone were hanged about
 Matt. 27:5 departed, and went and hanged
 Acts 5:30 ye slew and hanged on a tree
 Job 26:7 hangeth the earth...nothing
Happen—*take place*
 Prov. 12:21 no evil happen to the just
 Isa. 41:22 shew us what shall happen
 Mark 10:32 what things should happen
 Jer. 44:23 this evil is happened unto you
 Luke 24:14 things which had happened
 1 Cor. 10:11 things happened unto them
 1 Pet. 4:12 strange thing happened unto
Happy—*contented*
 Gen. 30:13 Leah said, Happy am I
 Job 5:17 happy is the man whom God
 Ps. 144:15 Happy is that people
 Prov. 3:13 Happy is the man that findeth
 Mal. 3:15 we call the proud happy
 John 13:17 happy are ye if ye do them
 Jas. 5:11 count them happy which
 1 Cor. 7:40 happier if she so abide
Hard—*difficult*
 Gen. 18:14 thing too hard for the LORD
 Ex. 18:26 hard causes they brought
 Deut. 15:18 not seem hard unto thee
 1 Kings 10:1 prove...hard questions
 2 Kings 2:10 had asked a hard thing
 2 Chron. 9:1 with hard questions
 Job 41:24 hard as...millstone
 Ps. 63:8 soul followeth hard after thee
 Prov. 13:15 of transgressors is hard
 Jer. 32:27 any thing too hard for me
 Ezek. 3:5 and of an hard language
 Matt. 25:24 thou art an hard man
 John 6:60 This is an hard saying
 Acts 9:5 hard for thee to kick against
 Heb. 5:11 say, and hard to be uttered
 2 Pet. 3:16 hard to be understood
Harden—*make hard*
 Ex. 4:21 but I will harden his heart
 Deut. 10:1 shall not harden thine heart
 Job 6:10 harden myself in sorrow
 Ps. 95:8 Harden not your heart
 Prov. 21:29 man hardeneth his face
 Mark 6:52 for their heart was hardened
 John 12:40 blinded...eyes, and hardened
 Acts 19:9 when divers were hardened
Hardness—*obduracy*
 Job 38:38 dust growth into hardness
 Mark 3:5 grieved for the hardness of their
 Mark 16:14 unbelief and hardness of heart
 Rom. 2:5 hardness and impatient heart
 2 Tim. 2:3 endure hardness, as a good
Harm—*injury*
 1 Sam. 26:21 no more do thee harm
 2 Kings 4:41 no harm in the pot
 Ps. 105:15 do my prophets no harm

Acts 27:21 gained this harm and loss
 1 Pet. 3:13 he that will harm you
 Matt. 10:16 harmless as doves
 Phil. 2:15 be blameless and harmless
 Heb. 7:26 holy, harmless, undefiled
Harp—*musical instrument*
 Gen. 4:21 handle the harp and organ
 1 Sam. 10:5 pipe, and a harp, before
 1 Sam. 16:16 cunning player on an harp
 1 Chron. 25:3 prophesied with a harp
 Job 30:31 harp...turned to mourning
 Ps. 33:2 Praise the LORD with harp
 Ps. 150:3 with the psaltery and harp
 Ps. 137:2 hanged our harps upon the
 Rev. 14:2 harping with their harps
Harrow—*a farming tool*
 Job 39:10 will he harrow the valleys
 2 Sam. 12:31 under harrows of iron
 1 Chron. 20:3 harrows of iron, and with
Harvest—*time of reaping*
 Gen. 8:22 seedtime and harvest...cease
 Gen. 45:6 neither be caring nor harvest
 Ex. 23:16 feast of harvest, the firstfruits
 Deut. 24:19 cuttest down thine harvest
 Judg. 15:1 in the time of wheat harvest
 Ruth 1:22 beginning of barley harvest
 1 Sam. 12:17 it is not wheat harvest to day
 Prov. 6:8 gathereth her food in the harvest
 Prov. 10:5 he that sleeth in harvest
 Prov. 25:13 cold of dew...time of harvest
 Prov. 26:1 as rain in harvest, so honour
 Isa. 18:4 cloud of dew...heat of harvest
 Jer. 8:20 harvest is past, the summer is
 Joel 3:13 for the harvest is ripe
 Matt. 9:37 harvest truly is plentiful
 Matt. 13:30 grow together until the harvest
 Luke 10:2 The harvest truly is great
 John 4:35 white already to harvest
 Rev. 14:15 harvest of the earth is ripe
Haste—*hurry*
 Ex. 12:11 shall eat it in haste
 1 Sam. 20:38 Make speed, haste, stay
 2 Sam. 4:4 she made haste to flee
 Prov. 28:20 maketh haste to be rich
 Isa. 59:7 haste to shed innocent blood
 Luke 19:5 Zacchaeus, make haste, and
Hate—*dislike*
 Ex. 20:5 generation of them that hate
 Lev. 19:17 shalt not hate thy brother
 Deut. 19:11 man hate his neighbour
 Ps. 97:10 love the LORD, hate evil
 Ps. 119:163 I hate and abhor lying
 Prov. 1:22 and loath hate knowledge
 Prov. 8:13 froward mouth, do I hate
 Eccl. 3:8 love, and a time to hate
 Amos 5:15 Hate the evil, and love the
 Mic. 3:2 hate the good, and love the evil
 Matt. 5:44 good to them that hate you
 Matt. 6:24 either he will hate the one
 Matt. 24:10 and shall hate one another
 Luke 6:22 when men shall hate you
 John 7:7 hate you; but me it hateth
 John 14:26 hate not his father, and
 John 15:18 If the world hate you
 Prov. 13:24 spareth his rod hateth his
 Prov. 15:10 that hateth reproof shall die
 Isa. 1:14 your...feasts my soul hateth
 1 John 3:15 hateth his brother
 Eph. 5:29 yet hated his own flesh
Hatred—*ill will, enmity*
 Ps. 25:19 hate me with cruel hatred
 Ps. 139:22 hate them with perfect hatred
 Prov. 10:12 Hatred stirreth up stripes
 Prov. 15:17 a stalled ox and hatred
 Eccl. 9:6 their love, and their hatred
 Gal. 5:20 hatred, variance, emulations
Haughty—*arrogant*
 2 Sam. 22:28 eyes are upon the haughty

Ps. 131:1 my heart is not haughty
Prov. 16:18 haughty spirit before a fall
Prov. 21:24 Proud and haughty scorner
Isa. 2:17 haughtiness of men...made low
Mic. 2:3 neither shall ye go haughtily

Head—*part of body, place of honor*

Gen. 3:15 it shall bruise thy head
Ex. 12:27 the people bowed the head
1 Sam. 1:11 razor come upon his head
1 Kings 2:6 let not his hoar head go
2 Kings 4:19 he said...My head, my head
2 Kings 6:5 axe head fell into the water
Ps. 118:22 head stone of the corner
Prov. 25:22 coals of fire upon his head
Eccl. 2:14 man's eyes are in his head
Isa. 59:17 helmet of salvation...head
Jer. 18:16 and wag his head
Dan. 2:38 Thou art this head of gold
Matt. 5:36 swear by thy head
Matt. 14:8 Give me...John Baptist's head
Mark 12:10 the head of the corner
Luke 21:18 not an hair of your head
Luke 21:28 lift up your head
John 13:9 also my hands and my head
1 Cor. 11:3 head of every man is Christ
Eph. 1:22 head over all things
Eph. 5:23 Christ is the head of the church
Col. 2:19 And not holding the Head
1 Pet. 2:7 made the head of the corner
Rev. 1:14 head and his hairs were white
Ps. 24:7 Lift up your heads, O ye
Ps. 66:12 men to ride over our heads
Dan. 7:6 beast had also four heads
Matt. 27:39 wagging their heads
Acts 21:24 may shave their heads
Acts 1:18 falling headlong, he burst
2 Tim. 3:4 heady, highminded

Heal—*make whole*

Num. 12:13 Heal her now, O God
Deut. 32:39 alive: I wound, and I heal
2 Chron. 7:14 and will heal their land
Ps. 62: O LORD, heal me; for my bones
Jer. 3:22 will heal your backslidings
Jer. 17:14 Heal me...I shall be healed
Hos. 1:4 I will heal their backsliding
Matt. 10:8 Heal the sick
Mark 3:2 heal him on the sabbath
Mark 3:15 have power to heal sicknesses
Luke 4:18 to heal the brokenhearted
Luke 4:23 Physician, heal thyself
Luke 9:2 of God, and to heal the sick
Ex. 15:26 the LORD that healeth thee
Ps. 147:3 healeth the broken in heart
2 Kings 2:21 I have healed these waters
Isa. 53:5 his stripes we are healed
Luke 9:11 healed them...need of healing
Jas. 5:16 pray...ye may be healed
Jer. 30:13 no healing medicines
Matt. 4:23 healing all...sickness
1 Cor. 12:9 gifts of healing...same Spirit
Rev. 22:2 the healing of the nations

Health—*soundness of body*

Gen. 43:28 our father is in good health
2 Sam. 20:19 Art thou in health, my
Ps. 42:11 the health of my countenance
Prov. 3:8 shall be health to thy nave
Prov. 13:17 faithful ambassador is health
Isa. 58:8 thine health shall spring forth
Jer. 30:17 will restore health unto thee
Acts 27:34 this is for your health
3 John 2 prosper and be in health

Heap—*to amass, a pile*

Gen. 31:46 stones, and made an heap
Ex. 15:8 floods...upright as an heap
Deut. 32:23 heap mischiefs upon them
Josh. 3:13 shall stand upon an heap
Job 16:4 I could heap up words
Job 27:16 Though he heap up silver

Ps. 33:7 waters...together as an heap
Prov. 25:22 heap coals of fire upon
Isa. 25:2 made of a city an heap
Ezek. 24:10 Heap on wood, kindle the
Hab. 1:10 for they shall heap dust
2 Tim. 4:3 heap to themselves teachers
Ps. 39:6 he heapeth up riches
Jas. 5:3 heaped treasure together

Hear—*perceive sound*

Gen. 4:23 Hear my voice; ye wives
Ex. 20:19 Speak...and we will hear
Lev. 5:1 hear the voice of swearing
Deut. 6:4 Hear, O Israel: The LORD
1 Sam. 15:14 oxen which I hear
1 Kings 8:30 hear thou in heaven
Joh 13:17 Hear diligently my speech
Joh 27:9 Will God hear his cry
Job 35:13 God will not hear vanity
Ps. 4:1 Hear me when I call, O God
Ps. 135:17 ears, but they hear not
Eccl. 12:13 hear the conclusion
Isa. 1:2 Hear, O heavens, and give ear
Isa. 28:14 hear the word of the LORD
Ezek. 37:4 dry bones, hear the word
Amos 5:23 hear the melody of thy
Matt. 10:27 hear in the ear, that
Matt. 11:15 ears to hear, let him hear
Matt. 15:10 Hear, and understand
Matt. 17:5 I am well pleased; hear ye him
Matt. 24:6 ye shall hear of wars
Mark 4:24 Take heed what ye hear
Mark 7:37 maketh...the deaf to hear
John 6:60 who can hear it
John 10:3 and the sheep hear his voice
John 12:47 any man hear my words
Acts 7:37 like unto me; him...hear
Acts 17:32 We will hear thee again
Rom. 11:8 ears that...should not hear
Jas. 1:19 every man be swift to hear
Rev. 3:10 if any man hear my voice
2 Kings 4:31 neither voice, nor hearing
Prov. 20:12 hearing ear...seeing eye
Matt. 13:13 hearing they hear not
Rom. 10:17 faith cometh by hearing
Heb. 5:11 ye are dull of hearing
Ps. 65:2 thou that hearest prayer
John 5:24 He that heareth my word

Heard—*perceived by the ear*

Gen. 3:10 heard thy voice in the garden
Job 15:8 Hast thou heard the secret
Job 26:14 little a portion is heard of him
Ps. 10:17 heard the desire of the humble
Ps. 38:13 as a deaf man, heard not
Song of Sol. 2:12 voice of the turtle is heard
Isa. 65:19 weeping...no more heard
Jer. 31:15 voice was heard in Ramah
Ezek. 1:24 heard the noise of...wings
Matt. 6:7 heard for their much speaking
Luke 1:13 thy prayer is heard
Acts 4:4 which heard the word believed
Acts 19:10 dwelt in Asia heard the word
1 Cor. 2:9 not seen, nor ear heard
2 Cor. 12:4 heard unspeakable words
Eph. 1:13 ye heard the word of truth
Phil. 4:9 and received, and heard
Rev. 10:4 I heard a voice from heaven

Hearken—*hear*

Ex. 18:19 Hearken now unto my voice
Deut. 18:15 unto him ye shall hearken
Josh. 1:17 so will we hearken unto thee
Job 37:14 Hearken unto this, O Job
Prov. 23:22 Hearken unto thy father
Prov. 29:12 If a ruler hearken to lies
Dan. 9:19 O Lord, hearken and do
Mark 4:3 Hearken; Behold...out a sower
Acts 12:13 a damsel came to hearken
Ps. 10:20 hearkening unto the voice of

Heart—*center of feelings*

Gen. 8:21 imagination of man's heart
Ex. 4:21 I will harden his heart
Num. 15:39 not after your own heart
Deut. 28:65 a trembling heart
Josh. 5:1 their heart melted
Judg. 5:16 great searchings of heart
1 Sam. 10:9 gave him another heart
1 Sam. 13:14 a man after his own heart
1 Sam. 16:7 the LORD looketh on the heart
2 Sam. 6:16 despised him in her heart
1 Kings 3:9 an understanding heart
1 Kings 15:3 his heart was not perfect
2 Chron. 28:9 with a perfect heart
2 Chron. 17:6 his heart was lifted up
Job 23:16 God maketh my heart soft
Job 29:13 the widow's heart to sing
Job 41:24 heart is as firm as a stone
Ps. 47 put gladness in my heart
Ps. 9:1 O LORD, with my whole heart
Ps. 106:13 said in his heart
Ps. 122 and with a double heart
Ps. 152 speaketh the truth in his heart
Ps. 173 Thou hast proved mine heart
Ps. 19:14 the meditation of my heart
Ps. 22:14 my heart is like wax
Ps. 27:3 my heart shall not fear
Ps. 38:10 My heart panteth
Ps. 44:21 the secrets of the heart
Ps. 51:10 Create in me a clean heart
Ps. 51:17 broken and a contrite heart
Ps. 111:1 praise...with my whole heart
Ps. 119:11 word have I hid in mine heart
Prov. 4:23 Keep...heart with all diligence
Prov. 12:20 Deceit is in the heart
Prov. 16:5 one that is proud in heart
Prov. 17:32 merry heart doeth good like
Prov. 23:7 thinketh in his heart, so is he
Prov. 23:26 My son, give me thine heart
Prov. 25:20 singeth songs to an angry heart
Eccl. 8:5 wise man's heart discerneth
Eccl. 11:9 let thy heart cheer thee in the
Song of Sol. 8:6 as a seal upon thine heart
Isa. 35:4 to them...of a fearful heart
Isa. 47:10 thou hast said in thine heart
Jer. 11:20 triest the reins and the heart
Jer. 17:9 heart is deceitful above all
Jer. 17:10 I the LORD search the heart
Jer. 24:7 give them an heart to know me
Ezek. 11:19 stony heart out of...heart of fle
Ezek. 18:31 make you a new heart
Ezek. 21:7 every heart shall melt
Ezek. 44:7 uncircumcised in heart
Dan. 4:16 a beast's heart be given unto
Joel 2:13 rend your heart, and not your
Mal. 4:6 turn the heart of the fathers
Matt. 5:8 Blessed are the pure in heart
Matt. 5:28 adultery...already in his heart
Matt. 6:21 treasure is...your heart be
Matt. 11:29 meek and lowly in heart
Matt. 12:34 abundance of the heart
Matt. 15:8 their heart is far from me
Mark 12:30 love the Lord...thy heart
Luke 2:19 pondered them in her heart
Luke 2:51 all these sayings in her heart
Luke 24:25 slow of heart to believe all
John 14:1 your heart be troubled
Acts 2:37 were pricked in their heart
Acts 7:54 they were cut to the heart
Rom. 10:10 with the heart man believeth
2 Cor. 3:3 fleshy tables of the heart
2 Cor. 6:11 our heart is enlarged
2 Cor. 9:7 he purpeth in his heart
Eph. 5:19 making melody in your heart
Eph. 6:5 in singleness of your heart
Col. 3:22 but in singleness of heart
Heb. 4:12 intents of the heart
Heb. 10:22 draw near with a true heart
Jas. 1:26 deceiveth his own heart

Ex. 31:6 hearts of all that are wise hearted
 Judg. 16:25 their hearts were merry
 Matt. 19:8 the hardness of your hearts
 Rom. 8:27 he that searcheth the hearts
 Eph. 3:17 may dwell in your hearts
 Phil. 4:7 keep your hearts and minds
 2 Thess. 3:5 Lord direct your hearts
 2 Pet. 1:19 star arise in your hearts

Heat—*warmth*

Gen. 8:22 cold and heat, and summer
 Gen. 18:1 in the heat of the day
 Deut. 29:24 heat of this great anger
 1 Kings 1:1 but he gat no heat
 Job 24:19 Drought and heat consume
 Eccl. 4:11 two lie together...heat
 Isa. 25:4 a shadow from the heat
 Matt. 20:12 and heat of the day
 2 Pet. 3:10 melt with fervent heat
 Rev. 16:9 scorched with great heat
 Hos. 7:4 oven heated by the baker

Heathen—*idolater*

Lev. 26:33 scatter you among the heathen
 Ps. 2:1 Why do the heathen rage
 Ps. 102:15 heathen shall fear...the LORD
 Matt. 6:7 repetitions as the heathen do
 Acts 4:25 Why did the heathen rage
 Gal. 1:6 preach him among the heathen

Heaven—*sky, abode of bliss*

Gen. 1:1 God created the heaven
 Gen. 1:8 God called the firmament Heaven
 Gen. 28:17 this is the gate of heaven
 Ex. 20:22 talked with you from heaven
 Deut. 33:13 precious things of heaven
 1 Sam. 2:10 heaven shall he thunder
 1 Kings 8:27 heaven and heaven of heavens
 2 Kings 7:2 windows in heaven
 Job 11:8 It is as high as heaven
 Job 22:12 God in the height of heaven
 Job 22:14 walketh in the circuit of heaven
 Ps. 103:11 heaven is high above the earth
 Eccl. 5:2 God is in heaven, and thou
 Isa. 14:12 art thou fallen from heaven
 Jer. 7:18 cakes to the queen of heaven
 Jer. 23:24 Do not I fill heaven and earth
 Ezek. 32:8 All the bright lights of heaven
 Mal. 3:10 open...the windows of heaven
 Matt. 5:3 theirs is the kingdom of heaven
 Matt. 5:12 great is your reward in heaven
 Matt. 6:9 Father which art in heaven
 Matt. 10:7 kingdom of heaven is at hand
 Matt. 16:19 keys...kingdom of heaven
 Mark 13:31 Heaven and earth shall pass
 Luke 10:20 names are written in heaven
 Luke 15:18 have sinned against heaven
 John 3:13 Son of man which is in heaven
 1 Cor. 15:47 second man...from heaven
 2 Cor. 12:2 caught up to the third heaven
 Gal. 1:8 or an angel from heaven, preach
 Eph. 6:9 Master also is in heaven
 Phil. 3:20 our conversation is in heaven
 Heb. 12:23 written in heaven
 Jas. 5:12 swear not, neither by heaven
 Jas. 5:18 and the heaven gave rain
 Rev. 4:1 a door was opened in heaven
 Rev. 21:1 I saw a new heaven
 Ps. 19:1 heavens declare the glory of
 Isa. 65:17 new heavens and a new earth
 2 Cor. 5:1 eternal in the heavens
 Matt. 6:14 your heavenly Father will also
 John 3:12 I tell you of heavenly things
 1 Cor. 15:48 the heavenly...that are heavenly

Heavy—*burdensome*

Ex. 17:12 Moses' hands were heavy
 2 Chron. 10:10 made our yoke heavy
 2 Chron. 10:11 put a heavy yoke upon you
 Ps. 38:4 burden...too heavy for me
 Prov. 25:20 sons to an heavy heart
 Isa. 58:6 to undo the heavy burdens

Matt. 11:28 labour and are heavy laden
 Matt. 23:4 they bind heavy burdens
 Matt. 26:43 their eyes were heavy
 Luke 9:32 were heavy with sleep
 Ps. 69:20 I am full of heaviness
 Prov. 27:3 a fool's wrath is heavier

Hedge—*fence of shrubs*

Job 1:10 made an hedge about him
 Prov. 15:19 is as an hedge of thorns
 Mic. 7:4 sharper than a thorn hedge
 Luke 14:23 the highways and hedges

Heed—*attention*

Ps. 39:1 take heed to my ways
 Mark 13:5 Take heed lest any man
 1 Tim. 1:4 give heed to fables
 Heb. 2:1 give the more earnest heed

Heel—*part of foot*

Gen. 3:15 thou shalt bruise his heel
 Gen. 25:26 took hold on Esau's heel
 Ps. 41:9 lifted up his heel against me
 Gen. 49:17 that biteth the horse heel

Height—*elevation*

Job 22:12 God in the height of heavens
 Prov. 25:3 The heaven for height
 Rom. 8:39 Nor height, nor depth
 Rev. 21:16 breadth...height...equal

Heir—*one who inherits*

Gen. 15:3 in my house is mine heir
 Prov. 30:23 handmaid that is heir to
 Jer. 49:1 Israel no sons...no heir
 Matt. 21:38 This is the heir; come
 Gal. 4:7 heir of God through Christ
 Rom. 8:17 then heirs; heirs of God
 Jas. 2:5 and heirs of the kingdom

Held—*retained, restrained*

Gen. 24:21 man...held his peace
 Esther 7:4 I had held my tongue
 Dan. 12:7 he held up his right hand
 Matt. 26:63 But Jesus held his peace

Hell—*place of the dead*

Deut. 32:22 burn unto the lowest hell
 2 Sam. 22:6 sorrows of hell
 Job 26:6 Hell is naked before him
 Ps. 16:10 not leave my soul in hell
 Ps. 86:13 my soul from the lowest hell
 Ps. 139:8 If I ascend up into heaven
 Prov. 5:5 steps take hold on hell
 Prov. 27:20 Hell and destruction
 Ezek. 32:21 speak to him out...hell
 Amos 9:2 Though they dig into hell
 Jonah 2:2 out of the belly of hell
 Hab. 2:5 enlargeth his desire as hell
 Matt. 5:22 in danger of hell fire
 Matt. 10:28 destroy...body in hell
 Matt. 16:18 gates of hell...not prevail
 Matt. 23:15 more the child of hell
 Luke 16:23 in hell he lift up his eyes
 Acts 2:31 soul was not left in hell
 Jas. 3:6 tongue...set on fire of hell
 2 Pet. 2:4 cast them down to hell
 Rev. 1:18 have the keys of hell

Helmet—*armor for head*

1 Sam. 17:5 an helmet of brass upon his
 Isa. 59:17 an helmet of salvation
 Eph. 6:17 take the helmet of salvation

Help—*to aid*

Gen. 2:18 an help meet for him
 2 Chron. 20:9 thou wilt hear and help
 Job 6:13 Is not my help in me
 Ps. 33:20 our help and our shield
 Ps. 46:1 very present help in trouble
 Ps. 121:1 hills...cometh my help
 Isa. 41:13 Fear not; I will help thee
 Matt. 15:25 Lord, help me
 Mark 9:24 help thou mine unbelief
 Heb. 4:16 grace to help in time of need
 Isa. 41:6 helped every one his
 2 Cor. 1:11 helping together by prayer

Helper—*one who helps*

Job 30:13 they have no helper
 Ps. 10:14 the helper of the fatherless
 Ps. 30:10 LORD, be thou my helper
 Ps. 54:4 God is mine helper
 Heb. 13:6 Lord is my helper
 Rom. 16:3 my helpers in Christ Jesus

Hence—*from the place*

Gen. 37:17 They are departed hence
 Ex. 13:19 carry up my bones away hence
 Matt. 4:10 Get thee hence, Satan
 John 20:15 if thou have borne him hence
 Matt. 23:39 shall not see me henceforth
 Matt. 26:29 not drink henceforth of
 John 15:15 Henceforth I call you not
 Rom. 6:6 henceforth we...not serve
 Eph. 4:14 henceforth be no more children

Herb—*plants*

Gen. 1:11 the herb yielding seed
 Ps. 37:2 and wither as the green herb
 Deut. 11:10 as a garden of herbs
 Matt. 13:32 the greatest among herbs
 Rom. 14:2 who is weak, catcheth herbs

Herd—*number of animals*

Jonah 3:7 nor beast, herd nor flock
 Hab. 3:17 be no herd in the stalls
 Matt. 8:30 30 an herd of many swine feeding
 Gen. 33:5 had flocks, and herds, and tents.

Heritage—*inheritance*

Ex. 6:8 give it you for an heritage
 Job 20:29 heritage appointed unto him by
 Ps. 16:6 I have a goodly heritage
 Ps. 127:3 children...heritage of the LORD
 1 Pet. 5:3 lords over God's heritage

Hid—*concealed*

Gen. 38:48 Adam and his wife hid
 Deut. 33:19 treasures hid in the sand
 Josh. 2:4 took the two men, and hid
 1 Sam. 20:24 David hid himself in
 2 Sam. 17:9 he is hid now in some pit
 Job 38:30 waters are hid as with a
 Ps. 19:6 nothing hid from the heat
 Ps. 69:5 sins are not hid from thee
 Isa. 50:6 hid not my face from shame
 Matt. 13:44 treasure hid in a field
 Matt. 25:25 hid thy talent in the earth
 Mark 4:22 there is nothing hid
 John 8:59 Jesus hid himself
 Col. 3:3 your life is hid with Christ
 Heb. 11:23 hid three months of his
 Isa. 45:3 hidden riches of secret places
 1 Cor. 2:7 even the hidden wisdom

Hide—*withhold*

Gen. 18:17 Shall I hide from Abraham
 Job 14:13 hide me in the grave
 Job 20:12 hide it under his tongue
 Ps. 27:5 time of trouble...hide me
 Ps. 27:9 Hide not thy face far from me
 Isa. 2:10 hide thee in the dust
 Isa. 3:9 their sin...they hide it not
 Jer. 38:14 hide nothing from me
 Jas. 5:20 hide a multitude of sins

High—*lofty*

Gen. 29:7 Lo, it is yet high day
 Deut. 2:27 go along by the high way
 2 Sam. 22:3 my salvation, my high tower
 Job 11:8 It is as high as heaven
 Job 22:12 stars, how heaven they are
 Ps. 49:2 low and high, rich and poor
 Ps. 62:9 men of high degree are a lie
 Ps. 91:14 I will set him on high
 Ps. 103:11 heaven is high above the
 Prov. 24:7 Wisdom is too high for a
 Isa. 32:15 spirit be poured...on high
 Isa. 4:8 an exceeding high mountain
 Mark 5:7 Son of the most high God
 Luke 1:78 dayspring from on high
 John 19:31 sabbath day was an high

Rom. 12:16 Mind not high things
 Rom. 13:11 high time to awake
 Phil. 3:14 prize of the high calling
 Heb. 3:1 Apostle and High Priest
 Mark 11:10 Hosanna in the highest
 Luke 2:14 Glory to God in the highest

Hill—*natural elevation of land*

Ps. 15:1 dwell in thy holy hill
 Ps. 24:3 Who shall ascend into the hill
 Isa. 5:1 vineyard in a very fruitful hill
 Matt. 5:14 city that is set on an hill
 Luke 4:29 unto the brow of the hill
 Gen. 49:26 of the everlasting hills
 Deut. 11:11 land of hills and valleys
 Ps. 50:10 cattle upon a thousand hills
 Ps. 121:1 lift up mine eyes unto the hills
 Isa. 5:25 the hills did tremble
 Luke 23:30 and to the hills. Cover us

Hinder—*interrupt*

Gen. 24:56 Hinder me not, seeing the
 Job 11:10 who can hinder him
 1 Cor. 9:12 we should hinder the gospel
 Gal. 5:7 who did hinder you that ye
 Luke 11:52 entering in ye hindered
 1 Thess. 2:18 but Satan hindered us
 1 Pet. 3:7 your prayers be not hindered

Hire—*wages*

Gen. 30:18 hath given me my hire
 Deut. 24:15 shalt give him his hire
 Mic. 3:11 priests...teach for hire
 Zech. 8:10 no hire for man...hire for
 Matt. 20:1 went...to hire labourers
 Luke 10:7 is worthy of his hire
 Isa. 7:20 with a razor that is hired
 Matt. 20:7 no man hath hired us
 Luke 15:19 one of thy hired servants

Hiitherto—*up to this time*

Josh. 17:14 LORD hath blessed me hiitherto
 1 Sam. 7:12 Hiitherto...the Lord helped
 Isa. 5:17 My Father worketh hiitherto
 1 Cor. 3:2 hiitherto ye were not able to

Hold—*retain*

Ex. 20:7 not hold him guiltless
 Judg. 18:19 Hold thy peace
 Job 6:24 and I will hold my tongue
 Job 27:6 righteousness I hold fast
 Ps. 119:117 Hold thou me up
 Prov. 4:13 hold fast of instruction
 Isa. 4:1 seven women...hold of one
 Isa. 41:13 God will hold thy right hand
 Amos 6:10 Hold thy tongue
 Mark 7:8 hold the tradition of men
 Phil. 2:29 hold such in reputation
 1 Thess. 5:21 hold fast that...is good
 1 Tim. 6:12 lay hold on eternal life
 Isa. 33:15 from holding of bribes
 Phil. 2:16 Holding forth the word of
 1 Tim. 1:19 Holding faith, and a good
 Tit. 1:9 Holding fast the faithful

Hole—*cavity*

2 Kings 12:9 bored a hole in the lid
 Song of Sol. 5:4 by the hole of the door
 Isa. 11:8 play on the hole of the asp
 Ezek. 8:7 behold a hole in the wall
 Hag. 1:6 put it into a bag with holes
 Matt. 8:20 foxes have holes

Holliness—*sancity*

Ex. 15:11 like thee, glorious in holiness
 Ex. 28:36 HOLINESS TO THE LORD
 1 Chron. 16:29 in the beauty of holiness
 Ps. 29:2 in the beauty of holiness
 Ps. 47:8 the throne of his holiness
 Ps. 93:5 holiness becometh thine house
 Isa. 35:8 he called The way of holiness
 Jer. 31:23 and mountain of holiness
 Rom. 6:22 have your fruit unto holiness
 2 Cor. 7:1 perfecting holiness in the fear
 1 Thess. 3:13 unblameable in holiness

1 Tim. 2:15 faith and charity...holiness
 Heb. 12:10 partakers of his holiness

Holy—*sacred*

Ex. 3:5 the place...is holy ground
 Ex. 20:8 sabbath day, to keep it holy
 Lev. 20:7 holy: for I am the LORD
 Deut. 7:6 thou art an holy people
 1 Sam. 2:2 none holy as the LORD
 2 Kings 4:9 an holy man of God
 1 Chron. 16:10 Glory ye in his holy name
 Ps. 11:4 LORD is in his holy temple
 Ps. 16:10 suffer thine holy One to see
 Ps. 99:9 worship at his holy hill
 Ps. 145:21 bless his holy name
 Isa. 63 Holy, holy, holy, is the LORD
 Hab. 2:20 LORD is in his holy temple
 Matt. 7:6 Give not that which is holy
 Mark 6:20 a just man and an holy
 Luke 1:49 holy is his name
 Luke 4:34 the Holy One of God
 John 17:11 Holy Father, keep...thine
 Acts 2:27 thine Holy One
 Rom. 12:1 a living sacrifice, holy
 Rom. 16:16 with an holy kiss
 1 Cor. 3:17 the temple of God is holy
 1 Cor. 7:34 holy both in body and in spirit
 Eph. 1:4 be holy and without blame
 Col. 1:22 holy and unblameable
 1 Tim. 2:8 lifting up holy hands
 2 Tim. 1:9 us with an holy calling
 2 Tim. 3:15 hast known the holy scriptures

Holy Ghost—*God's Spirit*

Matt. 1:20 in her is of the Holy Ghost
 Matt. 3:11 baptize you with the Holy Ghost
 Matt. 12:31 blasphemy against the Holy Ghost
 Luke 3:22 Holy Ghost descended in a
 Luke 4:1 full of the Holy Ghost
 Luke 12:12 Holy Ghost shall teach you
 John 14:26 Comforter...the Holy Ghost
 John 20:22 Receive ye the Holy Ghost
 Acts 2:4 all filled with the Holy Ghost
 Acts 2:38 the gift of the Holy Ghost
 Acts 7:51 do always resist the Holy Ghost
 Acts 10:38 the Holy Ghost and with power
 Acts 19:2 Have ye received the Holy Ghost
 Rom. 9:1 witness in the Holy Ghost
 1 Cor. 2:13 which the Holy Ghost teacheth

Holy Spirit—*God's Spirit*

Luke 11:13 give the Holy Spirit to them
 Eph. 1:13 that holy Spirit of promise
 Eph. 4:30 grieve not the holy Spirit of God
 1 Thess. 4:8 given unto us his holy Spirit

Home—*dwelling place*

Lev. 18:9 she be born at home
 Deut. 24:5 be free at home one year
 Ruth 1:21 brought me home again
 1 Kings 13:15 Come home with me
 2 Chron. 25:19 abide now at home
 Prov. 7:19 the Goodman is not at home
 Eccl. 12:5 goeth to his long home
 Mark 5:19 Go home to thy friends
 John 19:27 took her unto his own home
 1 Cor. 11:34 let him eat at home
 1 Cor. 14:35 ask their husbands at home
 2 Cor. 5:6 are at home in the body
 1 Tim. 5:4 shew piety at home
 Tit. 2:5 discreet...keepers at home

Honest—*faithful*

Luke 8:15 an honest and good heart
 Acts 6:3 seven men of honest report
 Rom. 12:17 honest in the sight of all men
 2 Cor. 8:21 Providing for honest things
 2 Cor. 13:7 do that which is honest
 Phil. 4:8 whatsoever things are honest
 Rom. 13:13 Let us walk honestly, as in
 1 Thess. 4:12 ye may walk honestly
 Heb. 13:18 willing to live honestly

1 Tim. 2:2 in all godliness and honesty

Honour—*to reverence, regard*

Ex. 20:12 Honour thy father and thy
 Lev. 19:32 honour the face of the old
 Num. 27:20 of thine honour upon him
 1 Sam. 2:30 that honour me I will honour
 1 Kings 3:13 asked, both riches, and honour
 1 Chron. 29:28 of days, riches, and honour
 Ps. 96:6 Honour and majesty are before
 Prov. 15:33 and before honour is humility
 Eccl. 6:2 riches, wealth, and honour
 Matt. 13:57 prophet is not without honour
 Matt. 15:4 Honour thy father and mother
 John 5:23 all men should honour the Son
 John 5:44 receive honour one of another
 Rom. 2:10 glory, honour, and peace
 Rom. 12:10 in honour preferring one another
 Rom. 13:7 dues...honour to whom honour
 1 Tim. 5:17 worthy of double honour
 1 Tim. 6:16 honour and power everlasting
 1 Pet. 2:17 Honour all men...Honour the king
 1 Pet. 3:7 giving honour unto the wife
 Rev. 5:13 Blessing, and honour, and glory
 Matt. 15:8 honourest me with their lips

Honourable—*worthy of honor*

Gen. 34:19 more honourable than all the
 1 Sam. 9:6 he is an honourable man
 Ps. 45:9 among thy honourable women
 Isa. 9:15 ancient and honourable, he is the
 Nah. 3:10 cast lots for her honourable men
 Mark 15:43 an honourable counsellor
 Acts 13:50 devout and honourable women
 Heb. 13:24 Marriage is honourable in all

Hope—*pleasing expectancy, desire*

Ruth 1:12 I have hope
 Job 7:6 days spent without hope
 Job 31:24 have made good my hope
 Ps. 39:7 my hope is in thee
 Ps. 71:5 thou art my hope, O Lord
 Ps. 119:81 I hope in thy word
 Prov. 13:12 Hope deferred...heart
 Prov. 19:18 while there is hope
 Prov. 26:12 more hope of a fool
 Eccl. 9:4 to all the living...hope
 Isa. 57:10 There is no hope
 Acts 2:26 my flesh shall rest in hope
 Acts 23:6 hope and resurrection...dead
 Acts 28:20 hope of Israel I am bound
 Rom. 4:18 against hope believed in hope
 Rom. 5:5 hope maketh not ashamed
 Rom. 8:24 hope...seen is not hope
 Rom. 12:12 Rejoicing in hope
 1 Cor. 13:13 abideth faith, hope, charity
 2 Cor. 1:7 hope of you is steadfast
 Gal. 5:5 the hope of righteousness
 Eph. 4:4 are called in one hope of your
 Col. 1:23 from the hope of the gospel
 Col. 1:27 the hope of glory
 1 Thess. 5:8 the hope of salvation
 2 Thess. 2:16 good hope through grace
 Tit. 3:7 the hope of eternal life
 Heb. 6:19 hope we have as an anchor
 1 Pet. 1:3 begotten...a lively hope
 Luke 6:35 hoping for nothing again
 1 Cor. 13:7 hope all things
 Heb. 11:1 substance of things hoped

Horn—*a symbol of strength*

Josh. 6:5 blast with the ram's horn
 2 Sam. 22:3 the horn of my salvation
 Ex. 22:13 ram caught, by his horns
 Dan. 7:7 and it had ten horns
 Hab. 3:4 horns coming out of his hand
 Rev. 5:6 seven horns and seven eyes

Horrible—*terrible*

Ps. 11:6 and an horrible tempest
 Ps. 46:2 up also out of an horrible pit
 Jer. 5:30 wonderful and horrible thing
 Hos. 6:10 I have seen an horrible thing

Horse—*hoofed quadruped*

Gen. 49:17 hith the horse heels
 1 Kings 10:29 horse for an hundred and
 Job 39:19 given the horse strength
 Ps. 32:9 Be ye not as the horse...mule
 Ps. 33:17 horse is a vain thing for
 Prov. 26:3 A whip for the horse
 Jer. 4:13 horses are swifter than eagles
 Jer. 46:4 Harness the horses
 Hos. 14:3 we will not ride upon horses

Hospitality—*kindness*

Rom. 12:13 join to hospitality
 Tit. 1:8 But a lover of hospitality
 1 Pet. 4:9 Use hospitality one to another

Host—*great multitude; entertainer*

Gen. 32:2 This is God's host
 Deut. 4:19 even all the host of heaven
 Josh. 5:15 captain of the LORD's host
 1 Chron. 12:22 host, like the host of God
 Ps. 27:3 Though an host should encamp
 Luke 2:13 of the heavenly host
 Luke 10:35 and gave them to the host
 Rom. 16:23 Gaius mine host
 Ps. 24:10 LORD of hosts...King
 Isa. 48:2 LORD of hosts is his name

Hot—*having warmth, fiery*

Ex. 16:21 when the sun waxed hot
 Ex. 32:19 Moses' anger waxed hot
 Deut. 9:19 anger and hot displeasure
 Ps. 39:3 My heart was hot within me
 Prov. 6:28 Can one go upon hot coals
 1 Tim. 4:2 seared with the hot iron
 Rev. 3:15 art neither cold nor hot
 2 Sam. 11:15 forefront of the hottest

Hour—*space of time*

Dan. 3:6 the same hour be cast
 Matt. 8:13 healed in the selfsame hour
 Matt. 20:12 have wrought but one hour
 Matt. 24:36 day and hour knoweth no man
 Matt. 26:40 not watch with me one hour
 Mark 13:32 hour knoweth no man
 Mark 15:34 ninth hour Jesus cried
 Luke 12:39 what hour the thief would
 John 5:25 The hour is coming, and now
 John 12:27 Father, save me from this hour
 John 17:1 Father, the hour is come
 Acts 3:1 at the hour of prayer
 Rev. 3:10 the hour of temptation
 John 11:9 Are there not twelve hours

House—*dwelling, temple*

Gen. 15:3 one born in my house is mine
 Ex. 20:2 out of the house of bondage
 Ex. 20:17 covet thy neighbour's house
 Deut. 22:8 thou buildest a new house
 2 Kings 20:1 Set thine house in order
 Neh. 13:11 the house of God forsaken
 Job 30:23 house appointed for all living
 Ps. 23:6 dwell in the house of the LORD
 Ps. 55:14 walked unto the house of God
 Ps. 93:5 holiness becometh thine house
 Ps. 102:7 a sparrow...the house top
 Ps. 127:1 Except...LORD build the house
 Prov. 9:1 Wisdom...buildeth her house
 Prov. 24:3 wisdom is an house builded
 Eccl. 7:2 house of mourning...house of
 Isa. 58 them that join house to house
 Isa. 64 house was filled with smoke
 Matt. 10:12 come into an house, salute it
 Matt. 12:25 house divided against itself
 Matt. 21:13 house shall be called the house
 Matt. 23:38 your house is left...desolate
 Luke 10:7 Go not from house to house
 Luke 11:17 a house divided against a house
 John 14:2 house are many mansions
 Acts 2:46 bread from house to house
 Acts 7:49 what house will ye build me
 Rom. 16:5 church that is in your house
 2 Cor. 5:1 house not made with hands

2 Cor. 5:2 house which is from heaven
 1 Tim. 3:4 ruleth well his own house
 1 Tim. 3:15 behave...in the house of God
 1 Pet. 2:5 built up a spiritual house
 Deut. 8:12 hast built goodly houses
 Mark 12:40 devour widows' houses
 2 Tim. 3:6 which creep into houses

Household—*family*

Gen. 18:19 children and his household after
 Ex. 1:1 every man and his household
 Prov. 31:27 looketh well to...her household
 Matt. 10:36 focs...of his own household
 Gal. 6:10 them...of the household of faith
 Eph. 2:19 and of the household of God
 Matt. 13:52 a man that is an householder

Humble—*not proud*

Ex. 10:3 refuse to humble thyself
 Deut. 8:2 humble thee, and to prove thee
 2 Chron. 34:27 humble thyself before God
 Prov. 6:3 humble thyself, and make sure
 2 Cor. 12:21 my God will humble me
 Jas. 4:6 giveth grace unto the humble
 Ps. 35:13 humbled my soul with fasting
 Mic. 6:8 walk humbly with thy God
 Col. 3:12 Put on...humbleness of mind

Hunger—*to crave food; craving*

Deut. 8:3 humbled thee, and suffered
 Deut. 28:48 in hunger, and in thirst
 Prov. 19:15 idle soul shall suffer hunger
 Isa. 49:10 shall not hunger nor thirst
 Matt. 5:6 Blessed are they...do hunger
 Luke 15:17 and I perish with hunger
 John 6:35 to me shall never hunger
 Rom. 12:20 if thine enemy hunger, feed
 1 Cor. 11:34 if any man hunger
 Matt. 25:35 I was an hungry

Hungry—*feeling hunger*

2 Sam. 17:29 The people is hungry, and
 Job 22:7 bread from the hungry
 Ps. 50:12 If I were hungry
 Ps. 146:7 giveth food to the hungry
 Prov. 25:21 If thine enemy be hungry
 Isa. 29:8 when an hungry man dreameth
 Ezek. 18:7 given his bread to the hungry
 1 Cor. 11:21 one is hungry, and another is
 Phil. 4:12 to be full and to be hungry

Hunt—*seek by close pursuit*

Gen. 27:5 field to hunt for venison
 1 Sam. 26:2 doth hunt a partridge
 Ps. 140:11 evil shall hunt the violent
 Ezek. 13:18 hunt the souls of my
 Mic. 7:2 hunt every man his brother
 Gen. 10:9 Nimrod the mighty hunter

Hurt—*harm, to afflict*

Gen. 4:23 a young man to my hurt
 Ps. 15:4 sweareth to his own hurt
 Ps. 105:18 feet they hurt with fetters
 Isa. 1:19 shall not hurt nor destroy
 Jer. 25:6 I will do you no hurt
 Mark 16:18 deadly thing...not hurt
 Acts 27:10 hurt and much damage
 Rev. 6:6 hurt not the oil and the wine

Husband—*head of family*

Gen. 3:16 desire shall be to thy husband
 Gen. 29:32 now...my husband will love me
 Gen. 30:20 now will my husband dwell with
 Ex. 4:25 a bloody husband art thou
 Prov. 12:4 is a crown to her husband
 Isa. 54:5 thy Maker is thine husband
 Mark 10:12 shall put away her husband
 John 4:16 Go, call thy husband
 Rom. 7:23 if the husband be dead
 1 Cor. 7:2 woman...her own husband
 1 Cor. 7:3 husband render unto the wife
 2 Cor. 11:2 espoused you to one husband
 Eph. 5:23 husband is the head of the wife
 Rev. 21:2 bride adorned for her husband
 Eph. 5:25 Husbands, love your wives

Hymn—*song of worship*

Matt. 26:30 sung an hymn, they went
 Eph. 5:19 psalms and hymns and

Hypocrisy—*pretense of piety*

Isa. 32:6 work iniquity, to practise hypocrisy
 Matt. 23:28 within ye are full of hypocrisy
 1 Tim. 4:2 Speaking lies in hypocrisy
 Jas. 3:17 wisdom...without hypocrisy

Hypocrite—*pretender*

Isa. 9:17 for every one is a hypocrite
 Matt. 7:5 Thou hypocrite, first cast out
 Job 8:13 hypocrite's hope shall perish
 Job 15:34 the congregation of hypocrites
 Matt. 22:18 Why tempt ye me, ye hypocrites
 Matt. 23:13 scribes and Pharisees, hypocrites
 Luke 12:56 Ye hypocrites, ye can discern

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Idle—*not employed*

Ex. 5:8 for they be idle
 Ex. 5:17 Ye are idle
 Prov. 19:15 idle soul shall...hunger
 Matt. 12:36 every idle word that man
 Matt. 20:6 Why stand ye here...idle
 Luke 24:11 words...as idle tales
 1 Tim. 5:13 not only idle, but tattlers
 Prov. 31:27 eateth...bread of idleness
 Ezek. 16:49 abundance of idleness

Idol—*image of false god*

Isa. 66:3 as if he blessed an idol
 Lev. 19:4 Turn ye not unto idols
 Jer. 50:38 are made upon their idols
 Acts 15:20 abstain from...idols
 1 John 5:21 keep yourselves from idols
 1 Cor. 10:7 Neither be ye idolaters

Ignorance—*want of knowledge*

Lev. 4:2 soul shall sin through ignorance
 Lev. 5:15 trespass, and sin through ignorance
 Acts 17:30 this ignorance God winked at
 Eph. 4:18 the ignorance that is in them
 1 Pet. 1:14 former lusts in your ignorance
 1 Pet. 2:15 silence the ignorance of foolish

Ignorant—*unlearned*

Isa. 63:16 Abraham be ignorant of us
 Acts 4:13 unlearned and ignorant men
 Rom. 1:13 would not have you ignorant
 1 Cor. 14:38 be ignorant, let him be ignorant
 2 Cor. 2:11 not ignorant of his devices
 2 Pet. 3:8 not ignorant of this one thing
 Acts 17:23 Whom...ye ignorantly worship

Ill—*contrary to good*

Gen. 41:3 ill favoured
 Gen. 43:6 dealt ye so ill with me
 Isa. 3:11 it shall be ill with him
 Rom. 13:10 Love worketh no ill

Image—*figure*

Gen. 1:26 Let us make man in our image
 Gen. 9:6 image of God made he man
 Ex. 20:4 not make...any graven image
 Job 4:16 image was before mine eyes
 Matt. 22:20 image and superscription
 1 Cor. 11:7 the image and glory of God
 Col. 1:15 image of the invisible God

Imagination—*idea*

Gen. 8:21 imagination of man's heart is evil
 Deut. 31:21 for I know their imagination
 Jer. 3:17 imagination of their evil heart
 Rom. 1:21 became vain in their imaginations
 2 Cor. 10:5 Casting down imaginations

Imagine—*to think*

Ps. 2:1 the people imagine a vain thing
 Zech. 7:10 imagine evil against his brother
 Acts 4:25 people imagine vain things
 Ps. 21:11 imagined a mischievous device

Immediately—*at once*

Matt. 26:74 immediately the cock crew
 Mark 4:15 Satan cometh immediately

John 5:9 immediately the man was made
Acts 13:11 immediately there fell... a mist
Rev. 4:2 immediately I was in the spirit

Immortality—endless life

1 Cor. 15:53 mortal must put on immortality
1 Tim. 6:16 Who only hath immortality
2 Tim. 1:10 brought life and immortality to

Impossible—not possible

Matt. 19:26 With men this is impossible
Luke 1:37 God nothing shall be impossible
Heb. 6:18 it was impossible for God to lie
Heb. 11:6 without faith it is impossible to

Impute—ascibe

2 Sam. 19:19 not my lord impute iniquity
Rom. 5:13 sin is not imputed when
2 Cor. 5:19 imputing their trespasses
Rom. 4:6 God imputeth righteousness

Incline—lean

Josh. 24:23 incline your heart unto the
Ps. 119:36 Incline my heart unto thy
Isa. 37:17 Incline thine ear, O LORD
Prov. 2:18 house inclineth unto death

Incorruptible—that cannot decay

1 Cor. 9:25 corruptible...an incorruptible
1 Cor. 15:52 dead shall be raised incorruptible
1 Pet. 1:4 To an inheritance incorruptible

Increase—make great

Deut. 6:3 that ye may increase mightily
Deut. 14:22 tithe all the increase
Job 31:12 root out all mine increase
Job 42:10 riches increase, set not your heart
Ps. 67:6 the earth yield her increase
1 Cor. 3:6 but God gave the increase
Prov. 28:8 unjust gain increaseth
Eccl. 1:18 increaseth knowledge
Luke 2:52 Jesus increased in wisdom
2 Cor. 10:15 when your faith is increased
Col. 1:10 increasing...knowledge of God

Indeed—in reality

Gen. 20:12 yet indeed she is my sister
Josh. 7:20 Indeed I have sinned
2 Sam. 14:5 I am indeed a widow woman
1 Kings 8:27 God indeed dwell on the earth
Matt. 3:11 indeed baptize you with water
Luke 24:34 The Lord is risen indeed
John 6:55 For my flesh is meat indeed
John 8:36 ye shall be free indeed
Rom. 14:20 All things indeed are pure
1 Tim. 5:5 she that is a widow indeed

Indignation—anger

Deut. 29:28 wrath, and in great indignation
Ps. 69:24 Pour out thine indignation upon
Isa. 30:27 his lips are full of indignation
Jer. 15:17 hast filled me with indignation
Nah. 1:6 can stand before his indignation
Matt. 20:29 were moved with indignation
Luke 13:14 answered with indignation
Heb. 10:27 of judgment and fiery indignation

Infirmity—feebleness

Ps. 77:10 I said, This is my infirmity
Luke 13:12 art loosed from thine infirmity
John 5:5 infirmity thirty and eight years
Gal. 4:13 through infirmity of the flesh
Matt. 8:17 Himself took our infirmities
Rom. 15:1 bear the infirmities of the weak
2 Cor. 12:9 glory in my infirmities
1 Tim. 5:23 and thine often infirmities
Heb. 4:15 feeling of our infirmities

Inhabitants—permanent residents

Gen. 34:30 stink among the inhabitants
Num. 13:32 catch up the inhabitants thereof
Ruth 4:4 Buy it before the inhabitants
Ps. 49:1 give ear, all ye inhabitants
Joel 2:1 inhabitants of the land tremble

Inherit—to be heir

Gen. 15:7 this land to inherit it
Ex. 32:13 they shall inherit it for ever
Judg. 11:2 inherit in our father's house

Ps. 37:11 meek shall inherit the earth
Prov. 3:35 The wise shall inherit glory
Prov. 14:18 The simple inherit folly
Isa. 54:3 shall inherit the Gentiles
Matt. 5:5 meek...shall inherit the earth
Matt. 19:29 shall inherit everlasting life
Matt. 25:34 inherit the kingdom prepared
Luke 10:25 do to inherit eternal life
1 Cor. 6:9 shall not inherit the kingdom
1 Cor. 15:50 corruption inherit incorruption
Rev. 21:7 shall inherit all things

Inheritance—possession

Ex. 34:9 take us for thine inheritance
Deut. 4:20 unto him a people of inheritance
Ps. 2:8 give...heaven for thine inheritance
Ps. 28:9 and bless thine inheritance
Ps. 94:14 will he forsake his inheritance
Prov. 13:22 man leaveth an inheritance to his
Eccl. 7:11 Wisdom...good with an inheritance
Mark 12:7 the inheritance shall be ours
Acts 7:5 he gave him none inheritance
Eph. 1:11 we have obtained an inheritance
1 Pet. 1:4 an inheritance incorruptible

Iniquity—wickedness

Deut. 5:9 the iniquity of the fathers
Deut. 32:4 a God...without iniquity
Job 4:8 plow iniquity, and sow wickedness
Ps. 25:11 pardon mine iniquity; for it is
Ps. 32:5 mine iniquity have I not hid
Ps. 51:5 I was shapen in iniquity; and in sin
Prov. 22:8 that soweth iniquity shall reap
Isa. 1:4 a people laden with iniquity
Isa. 31:2 help of them that work iniquity
Jer. 31:30 shall die for his own iniquity
Ezek. 18:30 iniquity shall not be your ruin
Ezek. 33:8 shall die in his iniquity
Matt. 24:12 because iniquity shall abound
Luke 13:27 depart...workers of iniquity
1 Cor. 13:6 Rejoiceth not in iniquity, but
Tit. 2:14 redeem us from all iniquity
Jas. 3:6 tongue is...a world of iniquity
Lev. 16:22 bear...all their iniquities
Job 13:26 the iniquities of my youth
Ps. 51:9 blot out all mine iniquities
Isa. 53:5 he was bruised for our iniquities

Innocent—pure

Ex. 23:7 the innocent...slay thou not
Job 4:7 who ever perished, being innocent
Job 22:19 innocent laugh them to scorn
Prov. 6:17 hands that shed innocent blood
Isa. 59:7 make haste to shed innocent blood
Matt. 27:4 betrayed the innocent blood
Matt. 27:24 I am innocent of the blood of

Instruct—teach

Deut. 4:36 that he might instruct thee
Neh. 9:20 thy good spirit to instruct them
Ps. 32:8 I will instruct thee
Prov. 16:22 instruction of fools is folly
2 Tim. 3:16 instruction in righteousness
Matt. 13:52 instructed unto the kingdom
Rom. 2:18 being instructed out of the law
1 Cor. 4:15 thousand instructors in Christ

Instrument—tool

Num. 35:16 smite him...instrument of iron
Ps. 33:2 an instrument of ten strings
Isa. 41:15 a new sharp threshing instrument
Ezek. 33:32 can play well on an instrument
Ps. 150:4 stringed instruments and organs
Amos 6:5 invent...instruments of music
Rom. 6:13 instruments of unrighteousness

Integrity—honesty

Gen. 20:5 integrity of my heart
Job 23:3 he holdeth fast his integrity
Ps. 26:1 have walked in mine integrity
Prov. 19:1 poor that walketh in his integrity
Prov. 20:7 just man walketh in his integrity

Intercession—pleading

Isa. 53:12 intercession for the transgressors

Rom. 8:26 Spirit...maketh intercession for us
Heb. 7:25 ever liveth to make intercession
1 Tim. 2:1 prayers, intercessions...thanks

Interpret—explain, translate

Gen. 41:15 understand a dream to interpret
1 Cor. 14:27 and let one interpret
Prov. 1:6 a proverb, and the interpretation
John 1:42 which is by interpretation
1 Cor. 12:10 the interpretation of tongues
2 Pet. 1:20 of any private interpretation

Intreat—beg, supplicate

Ex. 8:18 Intreat the LORD, that he may
Ruth 1:16 Intreat me not to leave thee
1 Kings 13:6 Intreat now the face of
Ps. 45:12 shall intreat thy favour
1 Tim. 5:1 intreat him as a father
Jas. 3:17 and easy to be intreated

Inward—within

Job 19:19 my inward friends abhorred
Job 38:36 wisdom in the inward parts
Jer. 31:33 put my law...inward parts
2 Cor. 4:16 inward man is renewed day by
Jas. 3:17 inwardly...ravening wolves

Iron—metal, strength

Gen. 4:22 artificer in brass and iron
Deut. 3:11 a bedstead of iron
Deut. 8:9 whose stones are iron
Deut. 33:25 shoes...iron and brass
Judg. 1:19 they had chariots of iron
2 Kings 6:6 the iron did swim
Job 19:24 graven with an iron pen
Job 40:18 bones are like bars of iron
Ps. 2:9 break them with a rod of iron
Prov. 27:17 Iron sharpeneth iron
Jer. 17:4 from the iron furnace
1 Tim. 4:2 seared with a hot iron
Ivory—from tusk of elephant
1 Kings 10:18 a great throne of ivory
Song of Sol. 7:4 neck is as a tower of ivory
Amos 6:4 lie upon beds of ivory

— J —

Jealous—vigilant, zealous

Ex. 20:5 I...am a jealous God
Ex. 34:14 name is Jealous, is a jealous God
Num. 5:14 spirit of jealousy come upon
Josh. 24:19 God: he is a jealous God
1 Kings 19:10 very jealous for the LORD
Nah. 1:2 God is jealous
2 Cor. 11:2 jealous...with godly jealousy
Prov. 6:34 jealousy is the rage of a man
Song of Sol. 8:6 jealousy is cruel as the grave
Rom. 10:19 provoke you to jealousy

Join—unite

Prov. 11:21 Though hand join in hand
Isa. 58: Woe unto them that join house
Matt. 19:6 God...joined together
1 Cor. 1:10 perfectly joined together
1 Cor. 6:17 is joined unto the Lord
Eph. 5:31 be joined unto his wife

Joint—junction

Gen. 32:25 thigh was out of joint
Ps. 22:14 my bones are out of joint
Prov. 25:19 and a foot out of joint
Rom. 8:17 and joint—heirs with Christ

Journey—trip

Gen. 33:12 Let us take our journey
Josh. 9:11 Take victuals...for the journey
Neh. 2:6 how long shall thy journey be
Matt. 10:10 Nor scrip for your journey
Mark 13:34 man taking a far journey
Luke 9:3 Take nothing for your journey
Luke 15:13 his journey into a far country
Acts 1:12 a sabbath day's journey
Rom. 1:10 have a prosperous journey
Acts 9:3 journeyed, he came near Damascus
2 Cor. 11:26 journeyings often, in perils

Joy—gladness

1 Chron. 15:16 up the voice with joy
 Ezra 3:12 shouted aloud for joy
 Job 29:13 heart to sing for joy
 Job 33:26 shall see his face with joy
 Ps. 126:5 sow in tears shall reap in joy
 Prov. 17:21 father of a fool...no joy
 Eccl. 9:7 eat thy bread with joy
 Isa. 52:9 Break forth into joy
 Joel 1:12 joy is withered away
 Matt. 25:1 enter thou into the joy
 Luke 15:7 joy shall be in heaven over
 John 15:11 that your joy might be full
 Acts 20:24 finish my course with joy
 Rom. 14:17 and joy in the Holy Ghost
 Gal. 5:22 Spirit is love, joy, peace
 Phil. 2:2 Fulfill ye my joy
 1 Thess. 3:9 we joy for your sakes
 Jas. 1:2 count it all joy when ye fall
 1 John 1:4 that your joy may be full
 Ps. 66:1 Make a joyful noise unto

Judge—pass sentence

Gen. 16:5 judge between me and thee
 Gen. 18:25 the Judge of all the earth
 Matt. 7:1 Judge not...be not judged
 John 7:24 judge righteous judgment
 John 7:51 our law judge any man
 John 12:47 came not to judge the world
 Acts 10:42 Judge of quick and dead
 Heb. 12:23 God the Judge of all
 Heb. 13:4 adulterers God will judge
 Matt. 7:2 judgment ye judge, ye shall be judged

Judgment—acts of judging

Gen. 18:19 to do justice and judgment
 Ex. 12:12 I will execute judgment
 Deut. 1:17 the judgment is God's
 Deut. 16:19 shalt not wrest judgment
 Ezra 7:26 let judgment be executed speedily
 Job 8:3 Doth God pervert judgment
 Ps. 11:5 ungodly...stand in the judgment
 Ps. 119:66 Teach me good judgment
 Prov. 21:3 To do justice and judgment
 Prov. 28:5 Evil men understand not judgment
 Jer. 10:24 correct me, but with judgment
 Amos 5:24 let judgment run down as waters
 Matt. 5:21 be in danger of the judgment
 Matt. 27:19 set down on the judgment seat
 John 5:30 judge: and my judgment is just
 John 18:33 Pilate entered...judgment hall
 Acts 25:10 I stand at Caesar's judgment seat
 Heb. 9:27 but after this the judgment
 Heb. 10:27 fearful looking for of judgment
 2 Pet. 3:7 against the day of judgment
 1 John 4:17 boldness in the day of judgment
 Jude 15 To execute judgment upon all
 Lev. 18:4 Ye shall do my judgments
 Ps. 19:9 judgments of the LORD are true
 Rev. 19:2 righteous are his judgments

Just—honest

Gen. 6:9 Noah was a just man
 Lev. 19:36 Just balances, just weights, a just
 Job 9:2 how should man be just with
 Ps. 7:9 establish the just
 Prov. 4:18 path of the just...shining
 Prov. 24:16 just man falleth seven times
 Isa. 26:7 way of the just is uprightness
 Hab. 2:4 just shall live by his faith
 Matt. 5:45 rain on the just and...unjust
 Matt. 27:24 blood of this just person
 Luke 15:7 ninety and nine just persons
 Luke 23:50 a good man, and a just
 John 5:30 my judgment is just
 Acts 7:52 the coming of the Just One
 Rom. 1:17 The just shall live by faith
 Phil. 4:8 whatsoever things are just
 Heb. 2:2 just recompense of reward
 1 Pet. 3:18 suffered...just for the unjust

1 John 1:9 just to forgive us our sins

Justice—equality

Gen. 18:19 do justice and judgement
 Job 8:3 doth the Almighty pervert justice
 Ps. 89:14 Justice and judgment are the
 Isa. 59:14 and justice standeth afar off
 Jer. 8:33 O habitation of justice

Justify—defend

Job 9:20 If I justify myself, mine own
 Luke 10:29 willing to justify himself
 Job 25:4 can man be justified with God
 Matt. 11:19 wisdom is justified of her
 Rom. 8:33 It is God that justifieth

Justly—accurately

Mic. 6:8 do justly, and to love mercy
 Luke 23:41 indeed justly: for we receive
 1 Thess. 2:10 holily...justly...behaved

— K —

Keep—observe

Gen. 18:19 keep the way of the LORD
 Ex. 20:6 keep my commandments
 Ex. 20:8 sabbath day, to keep it holy
 Num. 6:24 LORD bless thee...keep
 Deut. 5:15 to keep the sabbath day
 Ps. 17:8 Keep me as the apple of the
 Ps. 34:13 Keep thy tongue from evil
 Prov. 4:23 Keep thy heart...diligence
 Prov. 6:20 keep thy...commandment
 Isa. 41:1 Keep silence before me
 Hab. 2:20 let all the earth keep silence
 Matt. 19:17 keep the commandments
 Matt. 26:18 I will keep the passover
 Luke 8:15 having heard the word, keep
 Luke 11:28 word of God, and keep it
 John 8:51 If a man keep my saying
 John 12:25 keep it unto life eternal
 John 14:23 he will keep my words
 John 17:15 keep them from the evil
 1 Cor. 9:27 I keep under my body
 1 Cor. 14:28 keep silence in the church
 Eph. 4:3 keep the unity of the Spirit
 Phil. 4:7 keep your hearts and minds
 1 Tim. 5:22 keep thyself pure
 1 Tim. 6:20 keep that which is committed
 Jas. 1:27 keep himself unspotted
 1 John 5:21 keep yourselves from idols
 Jude 21 Keep yourselves in the love

Keeper—guardian

Gen. 4:9 Am I my brother's keeper
 Esther 2:3 keeper of the women
 Ps. 121:5 The LORD is thy keeper
 Acts 5:23 keepers standing without
 Tit. 2:5 chaste, keepers at home

Key—instrument to open lock

Luke 11:52 the key of knowledge
 Rev. 9:1 the key of the bottomless pit
 Matt. 16:19 keys of the kingdom
 Rev. 1:18 keys of hell and of death

Kill—deprive of life

Ex. 20:13 Thou shalt not kill
 Deut. 32:39 I kill, and I make alive
 2 Kings 5:7 to kill and to make alive
 Matt. 5:21 Thou shalt not kill
 Matt. 10:28 them which kill the body
 Luke 15:23 fatted calf, and kill it
 John 5:18 Jews sought...to kill him
 John 7:19 Why go ye about to kill me
 John 10:10 for to steal, and to kill
 Acts 10:13 Rise, Peter, kill, and eat
 Job 5:2 wrath killeth the foolish man
 2 Cor. 3:6 letter killeth...spirit
 Rom. 8:36 we are killed all the day
 Jas. 5:6 and killed the just

Kind—variously, benevolent

Gen. 1:11 yielding fruit after his kind
 2 Chron. 10:17 be kind to this people

Matt. 17:21 this kind goeth not out
 1 Cor. 13:4 suffereth long, and is kind
 Eph. 4:32 be ye kind one to another

Kindle—set on fire

Ex. 35:3 shall kindle no fire
 Prov. 26:21 contentious man to kindle strife
 Gen. 30:2 Jacob's anger was kindled
 Isa. 50:11 sparks that ye have kindled
 Jas. 3:5 matter a little fire kindleth

Kindness—benevolence

Ruth 3:10 more kindness in the latter end
 2 Sam. 2:6 will requite you this kindness
 2 Sam. 16:17 Is this thy kindness to thy friend
 Ps. 117:2 his merciful kindness is great
 Prov. 31:26 tongue is the law of kindness
 2 Cor. 6:6 by kindness, by the Holy Ghost, by
 Col. 3:12 kindness, humbleness...meekness
 2 Pet. 1:7 to brotherly kindness charity

King—chief ruler

Judg. 9:8 trees went...to anoint a king
 Judg. 17:6 there was no king in Israel
 1 Sam. 8:5 make us a king to judge us
 1 Sam. 10:24 God save the king
 Job 18:14 to the king of terrors
 Ps. 5:2 my King, and my God
 Ps. 24:8 Who is this King of glory
 Eccl. 10:20 Curse not the king
 Isa. 43:15 the creator of Israel, your King
 Jer. 10:7 fear them, O King of nations
 Matt. 22:12 Is born king of the Jews
 Matt. 21:5 Behold, thy King cometh
 Matt. 27:11 Art thou the King of the
 Luke 23:2 he himself is Christ a King
 John 12:15 thy King cometh
 1 Tim. 6:15 King of kings, and Lord of
 1 Pet. 2:17 Fear God, Honour the king
 Prov. 8:15 By me kings reign
 Prov. 22:29 he shall stand before kings

Kingdom—dominion of a king

Ex. 19:6 be unto me a kingdom of priests
 1 Chron. 29:11 thine is the kingdom, O
 LORD

Ps. 22:28 For the kingdom is the LORD'S
 Ps. 145:13 Thy kingdom is an everlasting
 Obad. 21 the kingdom shall be the LORD'S
 Matt. 3:2 the kingdom of heaven is at hand
 Matt. 4:23 the gospel of the kingdom
 Matt. 6:10 Thy kingdom come. Thy will be
 Matt. 13:38 children of the kingdom
 Matt. 16:19 the keys of the kingdom
 Matt. 19:14 such is the kingdom of heaven
 Matt. 26:29 in my Father's kingdom
 Mark 12:34 not far from the kingdom of God
 Luke 6:20 for yours is the kingdom
 Luke 12:32 to give you the kingdom
 Luke 22:29 appoint unto you a kingdom
 John 3:3 cannot see the kingdom of God
 John 18:36 My kingdom is not of this world
 Rom. 14:17 the kingdom of God is not meat
 Col. 1:13 the kingdom of his dear Son
 2 Tim. 4:18 unto his heavenly kingdom
 Jas. 2:5 heirs of the kingdom which he

Kiss—salute by lips

2 Sam. 20:9 right hand to kiss him
 Song of Sol. 1:2 kiss me with the kisses of his
 Matt. 26:48 Whosoever I shall kiss
 Luke 7:45 not ceased to kiss my feet
 Luke 22:48 Son of man with a kiss
 Rom. 16:16 Salute...with an holy kiss
 1 Pet. 5:14 with a kiss of charity
 Gen. 29:11 Jacob kissed Rachel
 Matt. 26:49 Hail, master, and kissed him
 Luke 15:20 on his neck, and kissed him

Knee—joint midway of the leg

Gen. 41:43 cried...Bow the knee
 Matt. 27:29 bowed the knee before him
 Rom. 14:11 every knee shall bow to me
 Phil. 2:10 Jesus every knee should bow

Heb. 12:12 and the feeble knees

Kneel—*fall on the knees*

Gen. 24:11 made his camels to kneel
Ps. 95:6 let us kneel before the LORD
Luke 22:41 knelt down, and prayed

Knew—*from know*

Gen. 28:16 this place; and I knew it not
Ex. 1:8 which knew not Joseph
Jer. 1:5 formed thee...I knew thee
Matt. 7:23 profess...I never knew you
Luke 6:8 But he knew their thoughts
1 Cor. 1:21 by wisdom knew not God
2 Cor. 5:21 sin for us, who knew no sin
2 Cor. 12:2 knew a man in Christ above
Rev. 19:12 name written, that no man knew
John 4:10 knewest the gift of God

Knock—*strike for admittance*

Matt. 7:7 knock, and it shall be opened
Luke 13:25 stand without, and to knock
Rev. 3:20 I stand at the door, and knock
Acts 12:13 as Peter knocked at the door

Know—*to be aware of*

Gen. 3:22 to know good and evil
1 Sam. 3:7 Samuel...yet know the LORD
1 Sam. 17:28 I know thy pride
Job 13:18 know that I shall be justified
Job 19:25 know that my redeemer liveth
Ps. 46:10 know that I am God
Ps. 56:9 this I know; for God is for me
Ecd. 9:5 living know...dead know not
Isa. 7:15 know to refuse the evil
Isa. 59:8 way of peace they know not
Jer. 17:9 wicked; who can know it
Hos. 6:3 know; if we follow on to know
Matt. 6:3 left hand know what thy right
Matt. 7:11 know how to give good gifts
Matt. 7:20 by their fruits ye shall know
Matt. 9:30 See that no man know it
Matt. 25:12 I know you not
Mark 1:24 know thee who thou art
Mark 13:33 ye know not when the time is
Luke 22:57 Woman, I know him not
John 8:32 know the truth, and the truth
John 10:14 know my sheep, and am known
Acts 1:7 not for you to know the times
Acts 19:15 Jesus I know, and Paul I know
1 Cor. 13:9 we know in part...prophesy
1 Cor. 13:12 know in part...then shall I know
Eph. 3:19 know the love of Christ
1 Thess. 3:5 I sent to know your faith
1 John 3:2 know that, when he shall appear
3 John 12 know that our record is true
Rev. 2:2 know thy works
Job 10:7 knowest that I am not wicked
Prov. 27:1 knowest not what a day may
John 21:17 knowest all things; thou knowest
Ps. 136 knoweth...way of...righteous
Luke 10:22 man knoweth who the Son is
Matt. 12:33 tree is known by his fruit
Luke 19:42 If thou hadst known, even
John 14:7 If ye had known me
2 Tim. 3:15 know the holy scriptures
Knowledge—*what is known*
Gen. 2:9 tree of knowledge of good and evil
Deut. 1:39 knowledge between good and evil
1 Sam. 2:3 LORD is a God of knowledge
2 Chron. 1:10 Give me now...knowledge
Job 21:22 Shall any teach God knowledge
Ps. 19:2 night unto night sheweth knowledge
Ps. 139:6 Such knowledge is too wonderful
Prov. 1:7 is the beginning of knowledge
Prov. 10:14 Wise men lay up knowledge
Prov. 17:27 hath knowledge spareth his words
Ecd. 1:18 knowledge increaseth sorrow
Isa. 11:9 full of the knowledge of the LORD
Isa. 28:9 Whom shall he teach knowledge
Hos. 4:6 destroyed for lack of knowledge
Luke 11:52 taken away the key of knowledge

Acts 24:22 having more perfect knowledge
Rom. 10:2 but not according to knowledge
Rom. 11:33 wisdom and knowledge of God
1 Cor. 8:1 Knowledge puffeth up, but charity
1 Cor. 13:8 knowledge, it shall vanish away
1 Cor. 15:34 have not the knowledge of God
Eph. 3:19 love...which passeth knowledge
Col. 2:3 treasures of wisdom and knowledge
1 Tim. 2:4 unto the knowledge of the truth
2 Pet. 1:5,6 and to virtue knowledge
2 Pet. 3:18 in grace, and in the knowledge

— L —

Labour—*work*

Gen. 31:42 and the labour of my hands
Ex. 20:9 Six days shall thou labour
Job 9:29 why then labour I in vain
Ps. 78:46 gave...labour unto the locust
Ps. 127:1 they labour in vain that build it
Ps. 128:2 eat the labour of thine hands
Prov. 14:23 In all labour there is profit
Prov. 23:4 Labour not to be rich
Ecd. 2:22 hath man of all his labour
Ecd. 4:9 good reward for thy labour
Isa. 2:4 labour not to comfort me
Lam. 5:5 we labour, and have no rest
Matt. 11:28 Come...all ye that labour
John 6:27 Labour not for the meat which
Rom. 16:12 who labour in the Lord
1 Cor. 15:58 your labour is not in vain
Gal. 4:11 bestowed...labour in vain
Eph. 4:28 rather let him labour, working
Phil. 1:22 the fruit of my labour
1 Thess. 1:3 work of faith, and labour of
Heb. 4:11 labour therefore to enter into that
Ecd. 5:12 sleep of a labouring man
1 Cor. 15:10 I laboured more abundantly

Lack—*to want*

Deut. 8:9 shall not lack any thing
Prov. 28:27 giveth...poor shall not lack
Matt. 19:20 what lack I yet
1 Thess. 4:12 may have lack of nothing
Jas. 1:5 If any of you lack wisdom
Prov. 6:32 woman lacketh understanding
Mark 10:21 One thing thou lackest

Lady—*woman of position*

Isa. 47:5 The lady of kingdoms
Isa. 47:7 shall be a lady for ever
2 John 1 unto the elect lady
Judg. 5:29 Her wise ladies answered

Laid—*did lay*

Ex. 2:3 she laid it in the flags
1 Kings 17:19 laid him upon his own bed
Job 6:2 calamity laid in the balances
Job 38:6 laid the corner stone thereof
Ps. 3:1 laid me down and slept
Nah. 3:7 Nineveh is laid waste
Mark 6:5 laid his hands upon a few sick
Luke 12:19 laid up for many years
John 11:34 Where have ye laid him
Acts 20:3 Jews laid wait for him
2 Tim. 4:8 laid up for me a crown
1 John 3:16 he laid down his life

Lamb—*young sheep, unsophisticated*

Gen. 22:8 God will provide...a lamb
Isa. 53:7 as a lamb to the slaughter
Isa. 65:25 wolf and the lamb shall feed
Hos. 4:16 as a lamb in a large place
John 1:29 Behold the Lamb of God
Acts 8:32 like a lamb dumb before
1 Pet. 1:19 a lamb without blemish
Isa. 40:11 gather the lambs with his
Luke 10:3 send you forth as lambs
John 21:15 Feed my lambs

Lame—*crippled*

2 Sam. 9:13 lame on both his feet
Job 29:15 feet was I to the lame

Matt. 15:31 the lame to walk

Lamp—*lightgiving vessel*

Gen. 15:17 burning lamp that passed
1 Sam. 3:3 lamp of God went out
2 Sam. 22:29 For thou art my lamp
Ps. 119:105 Thy word is a lamp unto
Dan. 10:6 eyes as lamps of fire
Matt. 25:8 for our lamps are gone out
Rev. 4:5 seven lamps of fire burning

Land—*earth*

Gen. 1:9 let the dry land appear
Gen. 15:18 seed have I given this land
Ex. 1:7 land was filled with them
Deut. 6:3 land...with milk and honey
Deut. 8:8 land of wheat, and barley
1 Sam. 6:5 your mice that mar the land
Job 28:13 in the land of the living
Ps. 37:29 righteous...inherit the land
Ps. 88:12 the land of forgetfulness
Isa. 2:7 land is also full of horses
Matt. 2:6 Bethlehem, in the land of Juda
Matt. 27:45 darkness over all the land
Acts 4:37 Having land, sold it
Heb. 11:29 Red sea as by dry land

Language—*speech*

Gen. 11:1 whole earth was of one language
Ps. 19:3 There is no speech nor language
Ezek. 3:5 speech and of an hard language
Acts 2:6 speak in his own language
Large—*abundant, ample, big*
Ex. 3:8 a good land and a large
Ps. 31:8 set my feet in a large room
Isa. 22:18 ball into a large country
Matt. 28:12 gave large money unto the
Luke 22:12 a large upper room
Gal. 6:11 see how large a letter

Last—*final*

Gen. 49:1 befall you in the last days
Num. 23:10 let my last end be like
Isa. 44:6 first, and I am the last
Matt. 12:45 last state of that man
Matt. 19:30 first...last; and the last...first
Luke 11:26 last state of that man
Luke 12:59 paid the very last mite
John 6:39 raise it...at the last day
1 Cor. 15:45 the last Adam was made a
1 Cor. 15:52 of an eye, at the last trump
1 Pet. 1:5 revealed in the last time
Rev. 1:17 I am the first and the last

Laugh—*express pleasure or scorn*

Gen. 18:13 Wherefore did Sarah laugh
Job 22:19 innocent laugh them to scorn
Ecd. 3:4 A...and a time to laugh
Luke 6:25 Woe unto you that laugh now
Job 8:21 fill thy mouth with laughing
Prov. 14:13 Even in laughter the heart
Jas. 4:9 let your laughter be turned
Matt. 9:24 they laughed him to scorn

Law—*a decree*

Ex. 12:49 One law shall be to him
Josh. 1:8 This book of the law shall
2 Kings 22:8 found the book of the law
Ps. 19:7 law of the LORD is perfect
Ps. 94:20 frameth mischief by a law
Prov. 1:8 forsake not...law of thy mother
Prov. 28:7 keepeth the law is a wise
Prov. 29:18 keepeth the law, happy is he
Matt. 5:17 not...come to destroy the law
Matt. 7:12 the law and the prophets
John 7:51 our law judge any man
John 19:7 a law, and by our law he ought
Rom. 2:14 having not the law, are a law
Rom. 4:15 the law worketh wrath
Rom. 13:10 love...fulfilling of the law
1 Cor. 6:7 go to law one with another
Gal. 3:24 law was our schoolmaster
Gal. 5:23 against such there is no law
Gal. 6:2 so fulfil the law of Christ

Tit. 3:9 avoid...strivings about the law
 Heb. 7:19 law made nothing perfect
 Jas. 1:25 the perfect law of liberty

Lay—to place in position

Ex. 22:25 lay upon him usury
 Num. 12:11 lay not the sin upon you
 2 Sam. 4:5 who lay on a bed at noon
 Ps. 4:8 lay me down in peace
 Prov. 10:14 Wise men lay up knowledge
 Matt. 6:19 Lay not up...treasures
 John 10:15 I lay down my life
 Acts 7:60 lay not this sin to their
 1 Tim. 6:19 Laying up in store
 Heb. 6:2 laying on of hands
 1 Pet. 2:1 laying aside all malice

Lead—guide

Ex. 13:21 of a cloud, to lead them
 Deut. 32:12 LORD alone did lead him
 Ps. 25:5 Lead me in thy truth
 Ps. 27:11 lead me in a plain path
 Isa. 11:6 a little child shall lead them
 Isa. 40:11 gently lead those that are with
 Matt. 6:13 lead us not into temptation
 Matt. 6:13 lead us not into temptation
 Matt. 15:14 the blind lead the blind
 1 Tim. 2:2 may lead a quiet...life
 2 Tim. 3:6 lead captive silly women
 Ps. 23:2 leadeth me beside the still
 John 10:3 sheep by name, and leadeth

Learn—receive instruction

Deut. 31:13 learn to fear the LORD
 Isa. 1:17 Learn to do well
 Isa. 2:4 neither shall they learn war
 Matt. 11:29 learn of me
 Gen. 30:27 I have learned by experience
 Eph. 4:20 ye have not so learned Christ
 1 Heb. 5:2 yet learned he obedience
 Prov. 1:5 hear, and will increase learning
 Acts 26:24 much learning...make thee mad
 Rom. 15:4 were written for our learning
 2 Tim. 3:7 Ever learning

Least—smallest

Judg. 6:15 least in my father's house
 2 Kings 18:24 least of my master's servants
 Matt. 5:19 of these least commandments
 Luke 16:10 faithful in that which is least
 1 Cor. 15:9 I am the least of the apostles

Leave—depart

Gen. 2:24 man leave his father...mother
 Ruth 1:16 Intreat me not to leave thee
 Job 9:27 I will leave off my heaviness
 Ps. 16:10 not leave my soul in hell
 Ps. 49:10 leave their wealth to others
 Matt. 18:12 not leave the ninety and nine
 Matt. 19:5 leave father and mother
 John 14:27 Peace I leave with you
 John 16:28 I leave the world
 1 Cor. 7:13 let her not leave him
 Heb. 13:5 I will never leave thee, nor

Leaven—yeast

Ex. 12:19 no leaven found in your houses
 Lev. 6:17 not be baken with leaven
 Matt. 13:33 kingdom...is like unto leaven
 Matt. 16:6 beware of the leaven
 Luke 13:21 It is like leaven
 1 Cor. 5:6 a little leaven leaveneth
 1 Cor. 5:7 Purge out...the old leaven

Lend—to loan

Deut. 15:6 shall lend unto many nations
 Deut. 23:19 not lend upon usury
 Luke 6:34 sinners also lend to sinners
 Luke 11:5 Friend, lend me three loaves
 Prov. 22:7 is servant to the lender

Length—distance from point to point

Prov. 3:16 Length of days is in her right
 Ezek. 31:7 length of his branches
 Eph. 3:18 the breadth, and length

Leopard—wild animal

Isa. 11:6 leopard shall lie down with the
 Jer. 13:23 skin, or the leopard his spots
 Hos. 13:7 as a leopard by the way
 Rev. 13:2 was like unto a leopard

Leprous—sufferer from leprosy

2 Chron. 26:21 Uzziah the king was a leper
 Matt. 8:22 came a leper and worshipped
 Mark 14:3 house of Simon the leper

Less—smaller portion

Isa. 40:17 counted...less than nothing
 2 Cor. 12:15 the less I be loved
 Eph. 3:8 I am less than the least
 Gen. 1:16 lesser light to rule the

Liar—one who lies

Job 24:25 who will make me a liar
 John 8:55 be a liar like unto you
 Rom. 3:4 God be true...every man a liar
 1 John 5:10 God hath made him a liar

Liberty—freedom

Lev. 25:10 proclaim liberty throughout
 Ps. 119:45 And I will walk at liberty
 Isa. 61:1 proclaim liberty to the captives
 Luke 4:18 set at liberty...bruised
 Rom. 8:21 glorious liberty of the children
 2 Cor. 3:17 of the Lord is, there is liberty
 Gal. 2:4 to spy out our liberty
 Gal. 5:13 ye have been called unto liberty
 Jas. 1:25 into the perfect law of liberty
 1 Pet. 2:16 using your liberty for a cloak

Lick—stroke with the tongue

Ps. 72:9 enemies shall lick the dust
 1 Kings 21:19 dogs licked the blood of
 Luke 16:21 dogs...licked his sores

Lie—speak untruthfully; recline

Deut. 19:11 lie in wait for him
 Job 34:6 Should I lie against my right
 Ps. 23:2 lie down in green pastures
 Ps. 119:69 proud have forged a lie
 Eccl. 4:11 if two lie together
 Acts 5:3 Satan filled thine heart to lie
 Rom. 1:25 truth of God into a lie
 Col. 3:9 Lie not one to another
 Heb. 6:18 impossible for God to lie
 1 Tim. 4:2 Speaking lies in hypocrisy

Life—animation, salvation

Gen. 2:7 nostrils the breath of life
 Ex. 21:23 thou shalt give life for life
 Deut. 30:19 set before you life and death
 Josh. 2:14 Our life for yours
 1 Sam. 25:29 bound in the bundle of life
 Job 10:1 My soul is weary of my life
 Ps. 16:11 shew me the path of life
 Ps. 36:9 with thee is the fountain of life
 Ps. 133:3 even life for evermore
 Prov. 4:13 keep her, for she is thy life
 Prov. 8:35 whoso findeth me findeth life
 Jer. 21:8 set before you the way of life
 Dan. 12:2 awake, some to everlasting life
 Matt. 6:25 Take no thought for your life
 Matt. 10:39 loath his life for my sake
 Matt. 16:25 save his life shall lose it
 Matt. 19:16 that I may have eternal life
 Matt. 20:28 his life a ransom for many
 Mark 8:35 save his life shall lose it
 Mark 10:17 may inherit eternal life
 Luke 12:15 man's life consisteth not
 Luke 12:23 The life is more than meat
 Luke 18:30 to come life everlasting
 John 4:36 fruit unto life eternal
 John 5:24 from death unto life
 John 6:35 I am the bread of life
 John 10:11 giveth his life for the sheep
 John 11:25 the resurrection, and the life
 John 12:25 He that loveth his life
 John 14:6 way, the truth, and the life
 John 15:13 lay down his life for his
 John 17:3 this is life eternal
 John 20:31 have life through his name

Acts 3:15 killed the Prince of life
 Rom. 6:4 walk in newness of life
 Rom. 6:23 gift of God is eternal life
 2 Cor. 3:6 but the spirit giveth life
 Gal. 6:8 Spirit reap life everlasting
 Phil. 2:16 Holding forth the word of life
 Phil. 4:3 names are in the book of life
 Col. 3:4 Christ, who is our life
 1 Tim. 2:2 a quiet and peaceable life
 Tit. 3:7 hope of eternal life
 Jas. 1:12 receive the crown of life
 1 John 1:1 of the Word of life
 1 John 5:12 that hath the Son hath life
 Rev. 2:10 give thee a crown of life
 Rev. 13:8 not written in the book of life

Lift—to raise up

Gen. 13:14 Lift up now thine eyes
 Ex. 14:16 lift thou up thy rod
 Num. 6:26 LORD lift up thy countenance
 Job 38:34 Canst thou lift up thy voice
 Ps. 24:7 Lift up your heads, O ye gates
 Ps. 121:1 lift up mine eyes unto the hills
 Ps. 134:2 Lift up your hands
 Isa. 24:2 not lift up sword against
 Isa. 5:26 lift up an ensign
 Isa. 13:2 Lift ye up a banner
 Luke 18:13 lift up so much as his eyes
 Jas. 4:10 and he shall lift you up
 Ps. 3:3 the lifter up of mine head
 John 3:14 Son of man be lifted up
 1 Tim. 3:6 being lifted up with pride

Light—illumination

Gen. 1:3 Let there be light...was light
 Ex. 10:23 had light in their dwellings
 Job 18:5 light of the wicked...put out
 Job 38:19 the way where light dwelleth
 Ps. 4:6 light of thy countenance upon
 Ps. 27:1 my light and my salvation
 Ps. 119:105 a light unto my path
 Prov. 4:18 path...as the shining light
 Isa. 2:5 let us walk in the light
 Isa. 5:20 darkness for light, and light for
 Isa. 8:20 there is no light in them
 Isa. 60:1 Arise, shine; for thy light is
 Jer. 31:35 giveth the sun for a light by
 Mic. 7:9 bring me forth to the light
 Matt. 5:14 Ye are the light of the world
 Matt. 5:15 Neither do men light a candle
 Matt. 6:22 light of the body is the eye
 Matt. 11:30 my burden is light
 Luke 2:32 light to lighten the Gentiles
 Luke 16:8 wiser than the children of light
 John 1:7 to bear witness of the Light
 John 1:9 That was the true Light
 John 8:12 I am the light of the world
 John 12:35 Walk while ye have the light
 1 Cor. 4:5 bring to light the hidden
 2 Cor. 4:4 light of the glorious gospel
 Eph. 5:8 walk as children of light
 1 John 1:7 if we walk in the light, as he

Likeness—similarity

Gen. 1:26 in our image, after our likeness
 Ex. 20:4 or any likeness of anything that is
 Deut. 4:16 likeness of male or female
 Rom. 8:3 likeness of sinful flesh
 Phil. 2:7 made in the likeness of men

Lily—familiar flower

Song of Sol. 2:1 the lily of the valleys
 Hos. 14:5 he shall grow as the lily
 Matt. 6:28 Consider the lilies

Linen—cloth of flax fiber

Gen. 41:42 vestures of fine linen
 Prov. 31:24 She maketh fine linen
 Jer. 13:1 get thee a linen girdle
 John 20:5 saw the linen clothes lying
 Rev. 19:14 fine linen, white and clean

Lion—a wild beast, an enemy

Gen. 49:9 Judah is a lion's whelp

1 Sam. 17:37 out of the paw of the lion
1 Chron. 11:22 slew a lion in a pit
Ps. 7:2 tear my soul like a lion
Prov. 28:1 are bold as a lion
Eccl. 9:4 living dog...dead lion
1 Pet. 5:8 the devil, as a roaring lion
Ps. 57:4 My soul is among lions
Rev. 9:8 as the teeth of lions

Lips—exterior of the mouth

Ex. 6:12 of uncircumcised lips
1 Sam. 1:3 only her lips moved
2 Kings 19:28 my bridle in thy lips
Ps. 12:2 with flattering lips and...double
Ps. 12:4 our lips are our own
Ps. 17:1 goeth not out of feigned lips
Ps. 31:18 lying lips be put to silence
Ps. 51:15 open thou my lips
Prov. 26:23 Burning lips and a wicked
Isa. 6:5 a man of unclean lips
Isa. 28:11 with stammering lips
Matt. 15:8 honoureth me with their lips
Rom. 3:13 poison...under their lips
1 Cor. 14:21 other tongues and other lips
1 Pet. 3:10 his lips that they speak no guile

Little—small, not great

Gen. 18:4 Let a little water, I pray you
Judg. 4:19 a little water to drink
1 Sam. 2:19 mother made him a little coat
Ps. 8:5 little lower than the angels
Ps. 37:16 little that a righteous man
Prov. 6:10 little sleep, a little slumber, a little
Prov. 15:16 little with fear of the Lord
Prov. 16:8 Better is a little with
Prov. 30:24 four things...little upon the
Song of Sol. 2:15 the little foxes
Isa. 11:6 little child shall lead them
Isa. 28:10 here a little, and there a little
Matt. 6:30 O ye of little faith
Matt. 18:3 become as little children
Luke 7:47 little is forgiven...loveth little
Luke 12:32 Fear not, little flock
Luke 18:16 Suffer little children to
John 7:33 Yet a little while am I with
1 Cor. 5:6 a little leaven leaveneth
Heb. 2:7 a little lower than the angels
Jas. 3:5 tongue is a little member

Live—to be alive

Gen. 3:22 eat, and live for ever
Gen. 42:18 This do, and live
Gen. 45:3 doth my father yet live
Deut. 8:3 not live by bread only
Job 7:16 I would not live away
Ps. 119:175 Let my soul live
Isa. 55:3 hear, and your soul shall live
Ezek. 5:11 as I live, saith the Lord
Hab. 2:4 just shall live by his faith
Matt. 4:4 not live by bread alone
Luke 10:28 this do, and thou shalt live
Luke 20:38 for all live unto him
John 11:25 were dead, ye shall he live
Rom. 1:17 just shall live by faith
Rom. 8:12 to live after the flesh
Rom. 14:8 we live, we live unto the Lord
2 Cor. 5:15 not...live unto themselves
Gal. 2:20 with Christ: nevertheless I live
Phil. 1:21 to me to live is Christ
Jas. 4:15 the Lord will, we shall live
Job 19:25 my redeemer liveth

Living—having life

Gen. 2:7 man became a living soul
Num. 16:48 the dead and the living
Deut. 5:26 voice of the living God
1 Kings 3:25 Divide the living child in two
Job 28:13 in the land of the living
Eccl. 7:2 living will lay it to his
Dan. 6:26 he is the living God
Matt. 16:16 Son of the living God
Mark 12:44 cast in...even all her living

John 4:10 have given thee living water
John 6:51 I am the living bread
John 7:38 rivers of living water
Rom. 12:1 bodies a living sacrifice
1 Cor. 15:45 Adam was made a living soul
2 Cor. 6:16 temple of the living God
Tit. 3:3 living in malice and envy
Rev. 7:17 unto living fountains of waters

Loaves—portions of bread

1 Sam. 10:3 carrying three loaves of bread
Matt. 14:17 five loaves, and two fishes
Mark 6:52 the miracle of the loaves
Locks—stands of hair
Judg. 16:13 weavest the seven locks
Song of Sol. 4:1 doves' eyes within thy locks
Isa. 47:2 uncover thy locks
Ezek. 44:20 their locks to grow long

Locust—longwinged insect

Lev. 11:22 ye may eat: the locust
1 Kings 8:37 blasting, mildew, locust
Ex. 10:13 east wind brought the locusts
Prov. 30:27 The locusts have no king
Nah. 3:15 many as the locusts.
Matt. 3:4 his meat was locusts

Lodge—reside

Ruth 1:16 thou lodgest, I will lodge
Num. 22:8 Lodge here this night
Isa. 1:8 lodge in a garden
Luke 13:19 fowls...lodged in the branches
1 Tim. 5:10 if she have lodged strangers
Acts 10:6 lodgeth with one Simon a
Loins—lower part of the back
Ex. 12:11 with your loins girded
2 Kings 4:29 Gird up thy loins
Matt. 3:4 girdle about his loins
Luke 12:35 Let your loins be girded
Eph. 6:14 loins girt about with truth
1 Pet. 1:13 gird up the loins of your mind

Long—desire, length

2 Sam. 3:1 there was long war between
Job 3:21 Which long for death
Prov. 3:2 long life, and peace, shall
Matt. 23:14 pretence make long prayer
1 Cor. 11:14 if a man have long hair
1 Cor. 13:4 Charity suffereth long
Eph. 6:3 live long on the earth
Rev. 6:10 How long, O Lord
Ps. 84:2 soul length, yea, even
Ex. 2:3 could not longer hide him

Longsuffering—very patient

Num. 14:18 LORD is longsuffering.
Ps. 86:15 longsuffering, and plenteous
2 Cor. 6:6 by longsuffering, by kindness
2 Tim. 4:2 all longsuffering and doctrine
2 Pet. 3:9 but is longsuffering to us

Look—seek

Gen. 19:17 look not behind thee
Ex. 3:6 afraid to look upon God
2 Sam. 11:2 beautiful to look upon
Esther 1:11 she was fair to look on
Job 35:5 Look unto the heavens
Ps. 84:9 look upon the face...anoit
Prov. 6:17 proud look, a lying tongue
Prov. 23:31 Look not thou upon the wine
Eccl. 12:3 look out of the windows
Song of Sol. 1:6 Look not upon me...am black
Isa. 17:7 a man look to his Maker
Isa. 22:4 Look away from me
Isa. 45:22 Look unto me, and be ye saved
Matt. 11:3 do we look for another
John 4:35 look on the fields
John 7:52 Search, and look: for out of
Acts 3:4 said, Look on us
Acts 6:3 look ye out...seven men
Phil. 2:4 Look not every man on his own
Phil. 3:20 we look for the Saviour
2 Pet. 3:13 look for new heavens
Ex. 3:2 looked...the bush burned

Job 30:26 I looked for good...evil came
Luke 2:38 that looked for redemption
Rev. 14:1 I looked, and, lo, a Lamb
Ex. 38:8 lookingglasses of the women
Matt. 14:19 looking up to heaven, he
Luke 9:62 to the plough, and looking back
Heb. 10:27 fearful looking for of judgment

Loose—set free

Deut. 25:9 loose his shoe from off his
Job 38:31 or loose the bands of Orion
Luke 19:30 colt...loose him, and bring
Ps. 116:16 thou hast loosed my bonds
Eccl. 12:6 the silver cord be loosed
Matt. 16:19 loose on earth...loosed in
Acts 2:24 loosed the pains of death
1 Cor. 7:27 Art thou bound unto a wife

Lord—Supreme Being; master

Gen. 2:4 LORD God made the earth
Gen. 4:1 gotten a man from the LORD
Gen. 12:1 my lord being old also
Gen. 18:12 LORD visited Sarah
Deut. 4:35 that the LORD he is God
Deut. 6:4 LORD our God is one LORD
Deut. 10:17 Lord of lords, a great God
Josh. 3:5 LORD will do wonders
Ruth 2:4 LORD be with you...LORD
1 Sam. 3:18 It is the LORD: let him do
2 Sam. 7:3 the LORD is with thee
Ps. 8:1 O LORD our Lord, how excellent
Ps. 23:1 The LORD is my shepherd
Ps. 100:3 Know ye that the LORD he is
Ps. 110:1 said unto my Lord. Sit thou
Ps. 123:4 Have mercy upon us, O LORD
Isa. 60:14 The city of the LORD
Ezek. 13:9 know that I am the Lord GOD
Mal. 4:5 dreadful day of the LORD
Matt. 7:21 every one that saith...LORD, Lord
Matt. 12:8 man is Lord...of the sabbath
Matt. 22:45 If David then call him Lord
Mark 9:24 Lord, I believe; help thou mine
Mark 12:29 Lord our God is one Lord
Luke 4:18 Spirit of the Lord is upon me
Luke 6:46 why call ye me, Lord, Lord
Luke 22:33 Lord, I am ready to go
John 13:13 Ye call me Master and Lord
John 20:13 Have taken away my Lord
John 20:28 My Lord and my God
Acts 2:36 crucified, both Lord and Christ
Acts 8:24 Pray ye to the Lord
Rom. 1:3 his Son Jesus Christ our Lord
Rom. 10:9 confess...the Lord Jesus
2 Cor. 13:14 grace of the Lord Jesus
Eph. 4:5 One Lord, one faith, one
Eph. 5:17 what the will of the Lord is
Phil. 2:11 confess that...Christ is Lord
Col. 3:24 for ye serve the Lord Christ
Heb. 12:5 the chastening of the Lord
Rev. 4:8 Holy, holy, holy, Lord God
Rev. 22:20 Even so, come, Lord Jesus
Rev. 1:10 Spirit on the Lord's day
Loose—to be deprived of
Prov. 23:8 vomit up, and lose thy sweet
Eccl. 3:6 time to get...time to lose
Matt. 16:25 save his life shall lose it
Mark 9:41 shall not lose his reward
Lost—not to be found
Lev. 6:3 found that which was lost
Ps. 119:176 astray like a lost sheep
Ezek. 37:11 and our hope is lost
Matt. 5:13 salt have lost his saviour
Matt. 18:11 save that which was lost
Luke 15:24 he was lost, and is found
John 6:12 remain, that nothing be lost
2 Cor. 4:3 did to them that are lost
Lot—portion
Lev. 16:8 other lot for the scapegoat
Num. 26:55 land shall be divided by lot
Prov. 1:14 Cast in thy lot among us

Jonah 1:7 the lot fell upon Jonah
 Acts 1:26 the lot fell upon Matthias
 Acts 8:21 neither part nor lot in this
 Ps. 22:18 cast lots upon my vesture
 John 19:24 not rend it, but cast lots
 Luke 17:32 Remember Lot's wife

Love—affection, reverence

Gen. 29:20 the love he had to her
 Ex. 20:6 thousands of them that love me
 Lev. 19:18 love thy neighbour as thyself
 Deut. 6:5 love the LORD thy God with all
 2 Sam. 1:26 passing the love of women
 Ps. 31:23 O love the LORD, all ye his
 Prov. 8:17 I love them that love me
 Prov. 10:12 love covereth all sins
 Prov. 20:13 Love not sleep
 Eccl. 3:8 A time to love, and a time
 Amos 5:15 Hate the evil, and love the
 Zech. 8:17 love no false oath
 Matt. 5:44 Love your enemies
 Matt. 6:24 hate the one, and love the
 Matt. 22:39 love thy neighbour as thyself
 Matt. 24:12 love of many shall wax cold
 Luke 6:27 Love your enemies
 John 13:35 have love one to another
 John 15:13 greater love hath no man
 Rom. 12:9 love be without dissimulation
 Gal. 5:13 by love serve one another
 Eph. 5:2 And walk in love, as Christ
 Col. 3:19 Husbands, love your wives
 1 Tim. 6:10 love of money is the root
 Tit. 2:4 love thy neighbour...children
 Heb. 13:1 Let brotherly love continue
 Jas. 2:8 love thy neighbour as thyself
 1 John 4:7 let us love one another
 Jude 2:1 Keep...in the love of God
 Rev. 2:4 thou hast left thy first love
 Prov. 3:12 LORD loveth he correcteth
 Prov. 12:1 loveth instruction loveth
 Prov. 17:17 A friend loveth all at
 2 Cor. 9:7 God loveth a cheerful giver
 John 3:16 God so loved the world

Low—not high or elevated

1 Sam. 2:7 bringeth low, and lifteth up
 Job 5:11 set up...those that be low
 Job 40:12 proud, and bring him low
 Rom. 12:16 condescend to men of low
 Ps. 86:13 my soul from the lowest hell
 Phil. 2:3 in lowliness of mind
 Ps. 8:5 a little lower than the angels
 Matt. 11:29 I am meek and lowly in

Lowly—meek

Ps. 138:6 respect unto the lowly
 Prov. 11:2 with the lowly is wisdom
 Zech. 9:9 lowly, and riding upon an ass
 Matt. 11:29 meek and lowly in heart

Lucr—dishonest gain

1 Sam. 8:3 turned aside after lucre
 1 Tim. 3:3 not greedy of filthy lucre
 1 Pet. 5:2 not for filthy lucre

Lump—mass of things

2 Kings 20:7 Take a lump of figs
 Rom. 11:16 the lump is also holy
 1 Cor. 5:6 Leaveneth the whole lump
 1 Cor. 5:7 that ye may be a new lump

Lust—inordinate desire

Prov. 6:25 Lust not after her beauty
 Matt. 5:28 looketh on a woman to lust
 1 John 2:16 lust of the flesh...lust of the
 Deut. 12:15 whatsoever thy soul lusteth
 Mark 4:19 lusts of other things
 Rom. 13:14 fulfil the lusts thereof
 Jude 16 walking after their own lusts

Lying—untruthful, falsifying

1 Kings 22:22 a lying spirit
 Ps. 119:163 I hate and abhor lying
 Prov. 6:17 proud look, a lying tongue
 Prov. 12:22 Lying lips are abomination

Eph. 4:25 putting away lying
 2 Thess. 2:9 signs and lying wonders

—M—**Mad—crazy, angry**

1 Sam. 21:13 feigned himself mad
 Eccl. 2:2 laughter. It is mad
 John 10:20 hath a devil, and is mad
 Acts 26:24 learning doth make thee mad

Made—formed

Gen. 1:7 God made the firmament
 Ex. 4:11 Who hath made man's mouth
 Job 4:14 made all my bones to shake
 Job 17:6 made me also a byword
 Job 31:24 made gold my hope
 Ps. 8:5 made him a little lower...angels
 Ps. 119:73 Thy hands have made me
 Prov. 20:9 have made my heart clean
 Eccl. 7:29 God hath made man upright
 Matt. 9:22 faith hath made thee whole
 John 1:3 All things were made by him
 John 5:6 Wilt thou be made whole
 2 Cor. 5:21 made him to be sin for us
 Eph. 3:7 Whereof I was made a minister
 Heb. 6:4 made partakers of the Holy

Magnify—make great

Job 7:17 man...shouldst magnify him
 Ps. 34:3 O magnify the LORD with me
 Isa. 42:21 he will magnify the law
 Luke 1:46 My soul doth magnify the Lord
 Rom. 11:13 I magnify mine office
 Acts 19:17 name of...Jesus was magnified
 Phil. 1:20 Christ...magnified in my body

Maid—unmarried woman

Gen. 16:6 thy maid is in thy hand
 Ex. 22:16 if a man entice a maid
 Job 31:1 should I think upon a maid
 Prov. 30:19 way of a man with a maid
 Jer. 2:32 maid forget her ornaments
 Luke 8:54 saying, Maid, arise

Maiden—young woman

Judg. 19:24 here is my daughter a maiden
 Ruth 2:8 abide here fast by my maidens
 Job 41:5 bind him for thy maidens
 Ps. 148:12 Both young men, and maidens

Majesty—exalted dignity, grandeur

Job 37:22 with God is terrible majesty
 Ps. 93:1 he is clothed with majesty
 Heb. 1:3 right hand of the Majesty
 Jude 25 glory and majesty, dominion and

Make—fashion, bring about

Gen. 1:26 Let us make man in our image
 Gen. 2:18 make him an help meet for him
 Ex. 20:4 make unto thee any graven image
 Ex. 20:25 make me an altar of stone
 Isa. 45:7 make peace, and create evil
 Matt. 3:3 make his paths straight
 Matt. 4:19 make you fishers of men
 Luke 11:39 make clean the outside of
 Luke 19:5 Zacchaeus, make haste, and
 John 1:23 Make straight the way of the
 Heb. 13:21 Make you perfect in every
 2 Pet. 3:10 make your calling...sure
 Eccl. 12:12 making many books...no
 2 Sam. 7:26 thy name be made for ever

Maker—Creator

Job 4:17 more pure than his maker
 Job 35:10 Where is God my maker
 Isa. 17:7 day shall a man look to his Maker
 Isa. 54:5 thy Maker is thine husband
 Heb. 11:10 builder and maker is God

Male—like a man

Gen. 5:2 Male and female created he
 Deut. 4:16 likeness of male or female
 Matt. 19:4 made them male and female
 Gal. 3:28 neither male nor female
 Gen. 34:25 and slew all the males

Malice—illwill

1 Cor. 5:8 the leaven of malice
 Eph. 4:31 from you, with all malice
 Col. 3:8 anger, wrath, malice
 1 Pet. 2:1 laying aside all malice

Man—human being or race, male

Gen. 1:26 Let us make man
 Gen. 3:22 man is become as one of us
 Num. 17:3 man Moses was very meek
 Num. 23:19 God is not a man
 1 Sam. 16:17 Provide me now a man
 1 Kings 2:2 and shew thyself a man
 2 Kings 5:8 Elisha the man of God
 Job 5:7 Yet man is born unto trouble
 Job 14:1 Man that is born of a woman
 Job 25:6 less man, that is a worm
 Job 33:12 God is greater than man
 Ps. 1:1 Blessed is the man that walketh
 Ps. 19:5 strong man to run a race
 Ps. 37:37 Mark the perfect man
 Prov. 3:4 in the sight of God and man
 Eccl. 12:13 the whole duty of man
 Isa. 2:22 Cease ye from man
 Matt. 4:4 Man shall not live by bread
 Matt. 6:24 No man can serve two
 Matt. 8:20 Son of man hath not where to
 Matt. 26:2 The Son of man is betrayed
 Mark 2:27 not man for the sabbath
 Mark 8:30 tell no man of him
 Mark 10:25 For a rich man to enter
 Luke 6:45 A good man...an evil man
 Luke 9:22 The Son of man must suffer
 John 1:6 a man sent from God
 John 3:34 How can a man be horn when
 John 7:12 He is a good man
 John 19:5 Behold the man
 John 19:4 was never man yet laid
 Rom. 9:6 our old man is crucified
 Rom. 13:8 Owe no man any thing
 1 Cor. 13:11 when I became a man
 1 Cor. 15:21 by man came death
 2 Cor. 12:2 I knew a man in Christ above
 Gal. 6:4 every man prove his own work
 Eph. 4:13 unto a perfect man
 3 Cor. 3:9 put off the old man with
 Jas. 1:8 double minded man is unstable
 1 John 2:1 if any man sin

Manifest—make known
 John 9:3 works of God...made manifest
 Rom. 10:20 I was made manifest
 Eph. 1:13 manifest by the light...manifest is
 Col. 1:26 but now is made manifest
 1 Tim. 3:16 God was manifest in the flesh
 John 17:6 manifested thy name
 Rom. 8:19 manifestation of the sons of God

Manifold—numerous
 Neh. 9:27 according to thy manifold mercies
 Ps. 104:24 how manifold are thy works
 Eph. 3:10 manifold wisdom of God
 1 Pet. 1:6 through manifold temptations
 1 Pet. 4:10 stewards of the manifold grace

Manner—method
 Gen. 18:11 after the manner of women
 Matt. 5:11 say all manner of evil against
 Matt. 6:9 After this manner...pray ye
 John 19:40 manner of the Jews is to bury
 Gal. 3:15 speak after the manner of men
 1 Cor. 15:33 corrupt good manners

Mantle—a cloak
 1 Kings 19:19 cast his mantle upon him
 Job 1:20 arose, and rent his mantle

Many—numerous, varied
 Gen. 17:4 father of many nations
 Gen. 37:3 coat of many colours
 Judg. 7:4 people are yet too many
 1 Kings 11:1 Solomon loved many strange
 Job 13:23 many are mine iniquities
 Ps. 71:7 I am as a wonder unto many

Prov. 14:20 the rich hath many friends
Song of Sol. 8:7 Many waters cannot quench
Jer. 14:7 our backslidings are many
Matt. 7:22 Many will say to me in that
Matt. 24:12 many are called, but few
Matt. 24:12 love of many shall wax cold
Luke 7:47 Her sins, which are many
Luke 21:8 many shall come in my name
John 14:2 are many mansions
Acts 2:43 many wonders and signs
Rom. 12:4 many members in one body
1 Cor. 11:30 many are weak...many sleep
Jas. 3:1 be not many masters
Rev. 1:15 sound of many waters

Mar—*disfigure*

Lev. 19:27 mar the corners...beard
Ruth 4:6 mar mine own inheritance
1 Sam. 6:5 mice that mar the land
Mark 2:22 and the bottles will be marred

Mark—*visible sign*

Gen. 4:15 LORD set a mark upon Cain
1 Sam. 20:20 though I shot at a mark
Ps. 37:37
Mark the perfect man
Lam. 3:12 as a mark for the arrow
Phil. 3:14 press toward the mark
Rev. 14:9 his mark in his forehead
Rev. 19:20 mark of the beast

Marriage—*wedlock, matrimony*

Ex. 21:10 and her duty of marriage
Matt. 22:30 marry, nor are given in marriage
John 2:1 there was a marriage in Cana
Heb. 13:4 Marriage is honourable in all
Rev. 19:7 marriage of the Lamb

Marry—*unite in wedlock*

Matt. 5:32 marry her that is divorced
Matt. 19:9 marry another, commiteth
Matt. 19:10 it is not good to marry
Mark 12:25 they neither marry, nor are
Luke 20:34 children of this world marry
1 Cor. 7:9 better to marry than to burn
1 Tim. 5:14 that the younger women marry

Marvel—*wonder*

Mark 5:20 and all men did marvel
John 3:7 Marvel not that I said unto thee
Ex. 34:10 I will do marvels
Matt. 8:10 Jesus heard it, he marvelled
Luke 1:63 John...they marvelled all

Marvellous—*wonderful*

Ps. 17:7 marvellous lovingkindness
Ps. 78:12 Marvellous things did he
John 9:30 there is a marvellous thing
1 Pet. 2:9 darkness into his marvellous light
Rev. 15:3 Great and marvellous are thy works
Job 37:5 God thundereth marvellously

Master—*one in authority*

Job 3:19 servant is free from his master
Jonah 1:6 So the shipmaster came to him
Matt. 8:19 Master, I will follow thee
Matt. 17:24 Doth not your master pay
Matt. 23:8 one is your Master, even Christ
Matt. 26:25 Master, is it I
Mark 5:35 why troublest thou the Master
Mark 9:5 Master, it is good for us to be here
John 3:10 Art thou a master of Israel
John 13:13 Ye call me Master and Lord
Matt. 6:24 No man can serve two masters
Eph. 6:5 to them that are your masters
1 Cor. 3:10 as a wise masterbuilder
Jas. 3:1 be not many masters
2 Tim. 2:5 also strive for masteries

Mastery—*victory, triumph*

Ex. 32:18 them that shout for mastery
1 Cor. 9:25 man that striveth for the mastery
2 Tim. 2:5 a man also strive for masteries

Matter—*thing of consequence*

Gen. 30:15 Is it a small matter
Ex. 23:7 Keep...far from a false matter

Deut. 17:8 a matter too hard for thee
Job 19:28 the root of the matter is found
Prov. 16:20 handleth a matter wisely
Eccl. 12:13 conclusion of the...matter
Mark 1:45 blaze abroad the matter
Jas. 3:5 great a matter a little fire
1 Cor. 6:2 to judge the smallest matters

Mean—*obscure, base*

Josh. 4:21 What mean these stones
Prov. 22:29 not stand before mean men
Acts 17:20 what these things mean
Acts 21:39 citizen of no mean city
Matt. 9:13 and learn what that meaneth
1 Cor. 14:11 not the meaning of the voice

Means—*to attain and end*

Ex. 34:7 by no means clear the guilty
Matt. 5:26 shall by no means come out
1 Cor. 8:9 lest by any means this liberty

Measure—*capacity, compute*

Deut. 25:15 just measure shall thou have
2 Kings 7:1 measure of fine flour be sold for
Ps. 80:5 tears to drink in great measure
Matt. 7:2 and with what measure ye mete
2 Cor. 11:23 in stripes above measure
Eph. 4:7 to the measure of the gift of Christ
Gen. 18:6 three measures of fine meal
Matt. 13:33 hid in three measures of meal
Rev. 21:16 measured the city with the reed

Meal—*food, in general*

Gen. 1:29 it shall be for meat
Gen. 27:4 make me savoury meat
Judg. 14:14 eater came forth meat
Ps. 69:21 gave me also gall for my meat
Jas. 4:15 meat in due season
Prov. 23:3 dainties...are deceitful meat
Isa. 65:25 dust...the serpent's meat
Matt. 3:4 meat was locusts and wild honey
Matt. 6:25 the life more than meat
Matt. 25:35 and ye gave me meat
Luke 12:42 portion of meat in due season
Luke 24:41 Have ye here any meat
John 4:34 My meat is to do the will of him
John 6:55 For my flesh is meat indeed
Rom. 14:17 kingdom of God is not meat
1 Cor. 6:13 Meats for the belly

Meddle—*trust one's self in*

2 Chron. 25:19 meddle to thine hurt
2 Chron. 35:21 forbear...meddling with God
Prov. 20:3 every fool will be meddling

Mediator—*one who comes between*

Gal. 3:19 in the hand of a mediator
Gal. 3:20 is not a mediator of one, but God
1 Tim. 2:5 mediator between God and men
Heb. 8:6 mediator of a better covenant
Heb. 12:24 Jesus the mediator of the new

Meditate—*to contemplate*

Gen. 24:63 Isaac went out to meditate
Ps. 1:2 law doth he meditate day and night
1 Tim. 4:15 Meditate upon these things
Ps. 19:14 meditation of my heart

Meek—*gentle, humble*

Num. 12:3 man Moses was very meek
Ps. 37:11 meek shall inherit the earth
Ps. 147:6 LORD lifteth up the meek
Isa. 61:1 preach...unto the meek
Matt. 5:5 Blessed are the meek
Matt. 11:29 for I am meek and lowly
Matt. 21:5 meek, and sitting upon an ass
1 Pet. 3:4 a meek and quiet spirit
1 Cor. 4:21 in the spirit of meekness
Gal. 5:22 Meekness, temperance
Eph. 4:2 With all lowliness and meekness
1 Tim. 6:11 love, patience, meekness

Meet—*suitable, fit proper*

Gen. 2:18 an help meet for him
Matt. 3:8 fruits meet for repentance
Col. 1:12 made us meet to be partakers
Melody—*sweet and agreeable sounds*

Isa. 23:16 make sweet melody, sing many
Isa. 51:3 and the voice of melody
Eph. 5:19 making melody

Melt—*soften, dissolve*

Josh. 2:11 our hearts did melt
Judg. 5:5 mountains melted from before
Ps. 46:6 untained his voice...earth melted
Ps. 97:5 hills melted like wax
Isa. 64:2 the melting fire burneth

Member—*part of body*

1 Cor. 12:14 body is not one member
Jas. 3:5 the tongue is a little member
Matt. 5:29 one of thy members...perish
1 Cor. 6:15 bodies are the members of Christ
1 Cor. 12:12 body...hath many members

Memorial—*monument*

Ex. 3:15 memorial unto all generations
Ex. 17:14 Write this for a memorial in a book
Josh. 4:7 these stones shall be for a memorial
Ps. 9:6 their memorial is perished
Matt. 26:13 told for a memorial of her
Acts 10:4 these alms...for a memorial

Memory—*remembrance*

Ps. 109:15 cut off the memory of them
Prov. 10:7 memory of the just is blessed
Isa. 26:14 made all their memory to perish
1 Cor. 15:2 if ye keep in memory

Men—*plural of man*

Gen. 6:1 men began to multiply
1 Sam. 4:9 quit yourselves like men
2 Chron. 6:18 in very deed dwell with men
Job 11:3 lies make men hold their peace
Job 32:9 Great men are not always wise
Ps. 82:7 But ye shall die like men
Ps. 116:11 All men
Isa. 46:8 shew yourselves men
Matt. 10:17 beware of men
Mark 1:17 you to become fishers of men
Luke 20:4 from heaven, or of men
Rom. 6:19 speak after the manner of men
1 Thess. 2:4 not as pleasing men, but God
Jude 1:6 having men's persons in

Mention—*reminds*

Ps. 71:16 make mention of thy righteousness
Isa. 63:7 mention the lovingkindness of the
Rev. 1:9 mention of you...in my prayers

Merchandise—*wares, goods*

Deut. 21:14 not make merchandise of her
Prov. 3:14 better than the merchandise of
Matt. 22:5 farm, another to his merchandise
John 2:16 house an house of merchandise
Rev. 18:12 merchandise of gold, and silver

Merchant—*trader*

Ex. 23:16 current money with the merchant
Hos. 12:7 He is a merchant, the balances
1 Kings 10:28 merchants received the linen
Rev. 18:3 merchants of the earth are...rich

Merciful—*compassionate*

Ex. 34:6 LORD God, merciful and gracious
2 Sam. 22:26 wilt shew thyself merciful
Ps. 67:1 God be merciful unto us, and bless
Prov. 11:17 The merciful man doeth good
Matt. 5:7 Blessed are the merciful
Luke 6:36 merciful, as your Father also is
merciful

Luke 18:13 be merciful to me a sinner

Mercy—*forbearance to inflict harm*

Ex. 33:19 mercy on whom I will shew mercy
Ezra 3:11 his mercy endureth for ever
Ps. 62 He will shew mercy upon me, O LORD
Matthew 5:7 for they shall obtain mercy
Rom. 9:15 mercy on whom I will have mercy
Eph. 2:4 God, who is rich in mercy
Jas. 5:11 pitiful, and of tender mercy
2 Sam. 24:14 for his mercies are great
Ps. 89:1 I will sing of the mercies
Rom. 12:1 by the mercies of God
Col. 3:12 bowels of mercies

Merry—*cheerful*

Judg. 16:25 their hearts were merry
 Prov. 15:15 merry heart hath a continual
 Prov. 17:22 merry heart doeth good like a
 Eccl. 8:15 eat, drink...be merry
 Luke 12:19 eat, drink, and be merry
 Luke 15:29 make merry with my friends
 Jas. 5:13 let him pray. Is any merry

Message—*communication*

Judg. 3:20 I have a message from God unto
 Hag. 1:13 in the LORD'S message
 Luke 19:14 sent a message after him

Messenger—*a courier*

2 Kings 6:32 messenger cometh, shut the door
 Matt. 10:10 my messenger before thy face
 2 Cor. 11:7 the messenger of Satan

Middle—*central position, midst*

Josh. 12:2 from the middle of the river
 Ezek. 1:16 wheel in the middle of a wheel
 Eph. 2:14 broken down the middle wall

Midnight—*middle of the night*

Ruth 3:8 it came to pass at midnight
 Ps. 119:62 At midnight I will rise to give
 Matt. 25:6 at midnight there was a cry made
 Acts 16:25 at midnight Paul and Silas prayed
 Acts 20:7 continued his speech until midnight

Midst—*interior*

Gen. 1:6 in the midst of the waters
 Prov. 31:19 ship in the midst of the sea
 Matt. 10:16 sheep in the midst of wolves
 Matt. 18:20 there am I in the midst of them
 Luke 24:36 Jesus...stood in the midst of
 John 20:26 in the midst, and said, Peace

Might—*strength*

Gen. 49:3 my firstborn, my might
 Deut. 6:5 thy soul, and with all thy might
 Judg. 5:31 sun...goeth forth in his might
 Judg. 6:14 Go in thy might
 2 Sam. 6:14 David danced...all his might
 Eccl. 9:10 do it with thy might
 Isa. 40:29 to them that have no might
 Jer. 9:23 mighty man glory in his might
 Zech. 4:6 Not by might, nor by power
 Eph. 1:21 principality...power, and might
 Acts 19:20 mighty grew the word of God
 Col. 1:29 worketh in me mightily

Mighty—*very great*

Gen. 10:9 mighty hunter before the LORD
 Deut. 10:17 a great God, a mighty, and a
 2 Sam. 1:19 how are the mighty fallen
 Ps. 24:8 strong and...mighty in battle
 Ps. 89:13 Thou hast a mighty arm
 Isa. 63:1 mighty to save
 Jer. 32:18 the Great, the Mighty God
 Mark 6:5 could there do no mighty work
 Luke 9:43 the mighty power of God
 Luke 24:19 prophet mighty in deed and word
 Acts 18:24 mighty in the scriptures
 2 Cor. 13:3 but is mighty in you
 Eph. 1:19 working of his mighty power
 1 Pet. 5:6 the mighty hand of God

Milk—*nourishing white fluid*

Gen. 49:12 teeth white with milk
 Ex. 3:8 land flowing with milk and honey
 Judg. 4:19 she opened a bottle of milk
 Job 10:10 poured me out as milk
 Prov. 30:33 churning of milk bringeth
 1 Cor. 3:26 have fed you with milk
 Heb. 5:12 such as have need of milk
 1 Pet. 2:2 the sincere milk of the word

Mind—*imagination, thought*

Lev. 24:12 mind of the LORD
 Ps. 31:12 as a dead man out of mind
 Prov. 29:11 fool uttereth all his mind
 Isa. 46:8 bring it again to mind
 Hab. 1:11 Then shall his mind change
 Mark 5:15 and in his right mind
 Luke 12:29 neither be ye of doubtful mind

Rom. 1:28 over to a reprobate mind

Rom. 8:7 carnal mind is enmity against
 1 Cor. 1:10 joined...in the same mind
 2 Cor. 8:12 there be first a willing mind
 2 Cor. 13:11 be of one mind, live in
 Phil. 2:2 one accord, of one mind
 Phil. 2:3 in lowliness of mind let each
 1 Pet. 1:13 gird up the loins of your mind
 1 Pet. 3:8 be ye all of one mind
 Acts 28:6 changed their minds
 1 Tim. 6:5 men of corrupt minds
 Jas. 1:8 A double minded man

Minister—*serve*

Matt. 20:26 let him be your minister
 1 Tim. 4:6 be a good minister of Jesus
 Ezra 7:24 ministers of this house of God
 Isa. 61:6 call you the Ministers of our God
 Luke 1:2 and ministers of the word
 2 Cor. 3:6 ministers of the new testament
 2 Cor. 11:23 Are they ministers of Christ
 Matt. 20:28 to be ministered unto, but to
 minister

Ministry—*office of minister*

Hos. 12:10 ministry of the prophets
 Acts 6:4 to the ministry of the word
 2 Cor. 5:18 ministry of reconciliation
 Eph. 4:12 for the work of the ministry
 Col. 4:17 Take heed to the ministry
 2 Tim. 4:5 make (ull proof of thy ministry
 Heb. 8:6 obtained a more excellent ministry

Miracle—*supernatural happening*

Luke 23:8 hoped to have seen some miracle
 John 10:41 John did no miracle
 John 2:11 beginning of miracles did Jesus
 John 11:47 this man doeth many miracles
 Acts 15:12 miracles and wonders God
 1 Cor. 12:10 another the working of miracles

Mischief—*harm, hurt, injury*

1 Kings 20:7 how this man seeketh mischief
 Job 15:35 They conceive mischief
 Prov. 6:18 feet...swift in running to mischief
 Prov. 24:16 wicked shall fall into mischief
 Acts 13:10 all subtilty and all mischief
 Ps. 52:2 Thy tongue deviseth mischiefs

Misery—*distress*

Job 3:20 light given to him...in misery
 Prov. 31:7 remember his misery no more
 Eccl. 8:6 misery of man is great
 Rom. 3:16 and misery are in their ways

Mixed—*mingled*

Prov. 23:30 that go to seek mixed wine
 Isa. 1:22 wine mixed with water
 Dan. 2:41 iron mixed with miry clay
 Heb. 4:2 not being mixed with faith

Mock—*ridicule*

Prov. 14:9 Fools make a mock at sin
 2 Kings 2:23 children...mocked him
 Matt. 27:29 knee before him, and mocked
 Gal. 6:7 God is not mocked
 Prov. 20:1 Wine is a mocker

Moment—*instant*

Num. 16:21 consume them in a moment
 Job 21:13 in wealth, and in a moment grave
 Job 34:20 In a moment shall they die
 Ps. 30:5 his anger endureth but a moment
 Isa. 26:20 hide thyself...for a little moment
 1 Cor. 15:52 moment, in the twinkling of an

Money—*riches, portable wealth*

Gen. 43:12 double money in your hand
 2 Kings 5:26 Is it a time to receive money
 Eccl. 7:12 money is a defence
 Eccl. 10:19 money answereth all things
 Jer. 32:25 Buy thee the field for money
 Matt. 22:19 Shew me the tribute money
 Mark 6:8 no money in their purse
 Luke 19:23 my money into the bank
 Acts 8:20 Thy money perish with thee
 1 Tim. 6:10 love of money...root of all evil

Matt. 21:12 tables of the moneychangers

Moon—*earth's satellite*

Gen. 37:9 moon and the eleven stars
 Josh. 10:12 thou, Moon, in the valley of
 1 Sam. 20:5 to morrow is the new moon
 Job 31:26 the moon walking in brightness
 Ps. 136:9 moon and stars to rule by night
 Song of Sol. 6:10 fair as the moon
 Isa. 3:18 round tires like the moon
 Joel 2:31 and the moon into blood
 Matt. 24:29 moon shall not give her
 Luke 21:25 signs in the sun...moon
 Acts 2:20 and the moon into blood
 Isa. 1:13 new moons and sabbaths

Morning—*time before noon*

Gen. 19:15 when the morning arose
 Deut. 28:67 Would God it were morning
 Job 38:7 morning stars sang together
 Ps. 55:17 and morning, and at noon
 Ps. 139:9 take the wings of the morning
 Eccl. 11:6 In the morning sow thy seed
 Joel 2:22 morning spread upon the mountains
 Mark 16:2 in the morning the first day
 Rev. 22:16 the bright and morning star

Morrow—*following day*

Prov. 27:1 Boast not thyself of to morrow
 Isa. 22:13 drink; for to morrow we shall die
 Matt. 6:34 no thought for the morrow
 Jas. 4:14 not what shall be on the morrow

Morsel—*little bit of food*

Gen. 18:5 fetch a morsel of bread
 Ruth 2:14 dip thy morsel in the vinegar
 Job 31:17 eaten my morsel myself alone
 Prov. 17:1 Better is a dry morsel

Mortal—*human*

Job 4:17 shall mortal man be more just
 Rom. 6:12 reign in your mortal body
 Rom. 8:11 quicken your mortal bodies
 1 Cor. 15:53 mortal...put on immortality
 2 Cor. 4:11 manifest in our mortal flesh

Mother—*female parent*

Gen. 2:24 man leave his father...mother
 Gen. 3:20 the mother of all living
 Gen. 17:16 she shall be a mother of nations
 Ex. 20:12 Honour thy father and thy mother
 Job 17:14 Thou art my mother
 Ezek. 16:44 the mother, so is her daughter
 Hos. 2:2 Plead with your mother
 Matt. 12:48 Who is my mother? and who
 Matt. 19:19 I honour thy...and thy mother
 John 19:27 the disciple, Behold thy mother
 Heb. 7:3 Without father, without mother

Mourn—*grieve*

Isa. 61:2 to comfort all that mourn
 Matt. 5:4 Blessed are they that mourn
 Luke 6:25 for ye shall mourn and weep
 Gen. 37:35 into the grave...mourning
 Jas. 4:9 laughter be turned to mourning

Mouth—*opening*

Ex. 4:11 Who hath made man's mouth
 Deut. 17:6 the mouth of two witnesses
 Judg. 7:6 putting their hand to their mouth
 Job 8:21 fill thy mouth with laughing
 Job 15:6 own mouth condemneth thee
 Job 29:10 cleaved to the roof of...mouth
 Ps. 82: Out of the mouth of babes and
 Ps. 19:14 Let the words of my mouth
 Ps. 39:1 Keep my mouth with a bridle
 Ps. 55:21 words of his mouth were smoother
 Ps. 71:15 My mouth shall shew forth
 Prov. 4:24 Put away...a froward mouth
 Prov. 13:3 that keepeth his mouth keepeth
 Eccl. 5:2 Be not rash with thy mouth
 Matt. 13:35 open my mouth in parables
 Luke 21:15 give you a mouth and wisdom
 Acts 3:21 mouth of all his holy prophets
 Tit. 1:11 Whose mouths must be stopped
 Jas. 3:3 put bits in the horses' mouths

Move—*change place or posture*

Ex. 11:7 not a dog move his tongue
 Ex. 17:28 in him we live, and move
 Gen. 1:2 Spirit of God moved upon the
 1 Sam. 1:13 only her lips moved
 Jer. 4:24 all the hills moved lightly
 Matt. 9:36 moved with compassion
 Mark 1:41 Jesus, moved with compassion
 2 Pet. 1:21 moved by the Holy Ghost
 John 5:3 the moving of the water

Much—*abundant*

Num. 16:3 Ye take too much upon you
 Prov. 25:27 not good to eat much honey
 Eccl. 1:18 in much wisdom is much grief
 Luke 7:47 for she loved much
 Luke 16:10 faithful also in much

Multiply—*increase greatly*

Gen. 1:22 Be fruitful, and multiply
 Ex. 32:13 I will multiply your seed
 2 Cor. 9:10 multiply your seed sown
 Dan. 4:1 Peace be multiplied unto you
 Heb. 6:14 multiplying I will multiply thee

Multitude—*great number*

Gen. 16:10 not be numbered for multitude
 Ex. 23:2 not follow a multitude to do evil
 Deut. 1:10 as the stars of heaven for multitude
 Job 32:7 multitude of years...teach wisdom
 Ps. 51:1 multitude of thy tender mercies
 Prov. 24:6 multitude of counsellors...safety
 Matt. 14:15 send the multitude away
 Jas. 5:20 hide a multitude of sins
 1 Pet. 4:8 cover the multitude of sins

Murder—*take the life of another*

Ps. 108 doth he murder the innocent
 Matt. 19:18 Thou shalt do no murder
 Rom. 1:29 full of envy, murder, debate
 Gal. 5:21 Envyings, murders, drunkenness

Murderer—*malicious killer*

John 8:44 a murderer from the beginning
 Acts 28:4 this man is a murderer
 1 John 3:15 hateth his brother is a murderer
 Num. 35:16 murderer shall...be put to death
 1 Tim. 1:9 murderers of fathers...of mothers

Murmur—*complain*

John 6:43 Murmur not among yourselves
 Ex. 17:3 people murmured against Moses
 Isa. 29:24 that murmured...learn doctrine
 Luke 15:2 Pharisees and scribes murmured
 Phil. 2:14 Do all things without murmuring

Musick—*melodic tones*

1 Sam. 18:6 with instruments of musick
 Eccl. 12:4 the daughters of musick
 Luke 15:25 he heard musick and dancing

Muzzle—*cover mouth*

Deut. 25:4 not muzzle the ox when he
 1 Cor. 9:9 not muzzle the mouth of the ox
 1 Tim. 5:18 not muzzle the ox

Myrrh—*aromatic gum resin*

Gen. 43:11 spices, and myrrh, nuts
 Ps. 45:8 garments smell of myrrh
 Song of Sol. 5:13 sweet smelling myrrh
 Matt. 2:11 frankincense, and myrrh
 John 19:39 mixture of myrrh and aloes

Mystery—*something unknown*

1 Cor. 2:7 wisdom of God in a mystery
 Eph. 3:9 the fellowship of the mystery
 Eph. 6:19 the mystery of the gospel
 1 Tim. 3:9 the mystery of the faith
 Matt. 13:11 mysteries of the kingdom
 1 Cor. 4:1 stewards of the mysteries
 1 Cor. 13:2 and understand all mysteries

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Nail—*metal binder, finger protection*

Judg. 4:21 took a nail of the tent
 Isa. 22:23 as a nail in a sure place
 Deut. 21:12 and pare her nails

Dan. 4:33 his nails like birds' claws
 John 20:25 hands the print of the nails

Naked—*without clothes*

Gen. 2:25 they were both naked
 Job 1:21 Naked came I out...and
 naked...return
 Job 26:6 Hell is naked before him
 Matt. 25:36 Naked, and ye clothed me
 Heb. 4:13 all things are naked

Name—*call by name*

Gen. 3:20 called his wife's name Eve
 Ex. 20:7 name of the LORD thy God in vain
 Deut. 29:20 blot out his name
 Neh. 9:10 So didst thou get thee a name
 Job 1:21 blessed be the name of the LORD
 Ps. 8:1 how excellent is thy name
 Ps. 18:49 sing praises unto thy name
 Ps. 72:17 His name shall endure for ever
 Ps. 102:15 fear the name of the LORD
 Ps. 111:9 holy and reverend is his name
 Prov. 22:1 good name is rather to be chosen
 Prov. 30:9 name of my God in vain
 Isa. 42:8 the LORD: that is my name
 Isa. 48:2 The LORD of hosts is his name
 Isa. 57:15 whose name is Holy
 Matt. 6:9 Hallowed be thy name
 Matt. 18:5 one such little child in my name
 Mark 5:9 My name is Legion: for we are
 Luke 21:8 many shall come in my name
 John 15:16 ye shall ask...in my name
 Acts 3:16 through faith in his name
 Acts 4:12 none other name under heaven
 Phil. 2:9 name which is above every name
 3 John 14 Greet the friends by name
 Matt. 10:22 for my name's sake
 Phil. 4:3 whose names are in the book of
 Eph. 1:21 above...every name that is named

Nation—*people*

Gen. 12:2 make of thee a great nation
 Gen. 20:24 slay also a righteous nation
 Ex. 19:6 kingdom of priests...holy nation
 Ps. 33:12 Blessed...nation whose God is
 Prov. 14:34 Righteousness exalteth a nation
 Isa. 2:4 nation shall not lift up sword
 Isa. 18:2 a nation scattered and peeled
 Matt. 24:7 nation shall rise against nation
 John 11:50 that the whole nation perish not
 Acts 2:5 devout men, out of every nation
 Phil. 2:15 a crooked and perverse nation
 Rev. 5:9 and tongue, and people, and nation
 Isa. 52:15 shall he sprinkle many nations
 Matt. 28:19 Go...and teach all nations
 Gal. 3:8 shall all nations be blessed

Natural—*according to nature*

Deut. 34:7 nor his natural force abated
 Rom. 1:31 without natural affection
 1 Cor. 15:44 It is sown a natural body
 2 Tim. 3:3 Without natural affection
 2 Pet. 2:12 as natural brute beasts

Nature—*natural laws*

Rom. 1:26 that which is against nature
 1 Cor. 11:14 Doth not even nature...teach
 Heb. 2:16 on him the nature of angels
 2 Pet. 1:4 partakers of the divine nature

Near—*not far distant*

Ex. 19:22 which come near to the LORD
 Judg. 20:34 knew not that evil was near
 Ps. 22:11 for trouble is near
 Prov. 27:10 a neighbour that is near
 Joel 3:14 day of the LORD is near
 Mark 13:28 ye know that summer is near
 Heb. 10:22 draw near with a true heart

Nec—*part of body*

Gen. 27:16 upon the smooth of his neck
 Ex. 13:13 thou shalt break his neck
 Deut. 28:48 yoke of iron upon thy neck
 Prov. 3:3 bind them about thy neck
 Matt. 18:6 millstone...about his neck

Luke 15:20 fell on his neck, and kissed
 Need—to lack

Matt. 6:8 what things ye have need of
 Matt. 9:12 be whole need not a physician
 Matt. 21:3 The Lord hath need of them
 1 Cor. 12:21 hand, I have no need of thee
 Phil. 4:19 God shall supply all your need
 Heb. 4:16 help in time of need
 1 John 3:17 seeth his brother have need
 Rev. 3:17 have need of nothing
 Luke 10:42 But one thing is needful

Needy—*very poor*

Deut. 15:11 open thine hand...to thy needy
 Ps. 9:18 needy...not always be forgotten
 Ps. 40:17 But I am poor and needy
 Ps. 72:13 He shall spare the poor and needy
 Isa. 14:30 needy shall lie down in safety

Neighbour—*one near to another*

Lev. 19:18 thou shalt love thy neighbour as
 Prov. 3:29 Devise not evil against thy neighbour

Prov. 27:10 better is a neighbour that is
 Hab. 2:15 that giveth his neighbour drink
 Matt. 5:43 Thou shalt love thy neighbour
 Luke 10:29 And who is my neighbour
 Heb. 8:11 teach every man his neighbour

Nest—*place where eggs are hatched*

Num. 24:21 putteth thy nest in a rock
 Deut. 32:11 eagle stirreth up her nest
 Jer. 49:16 thy nest as high as the eagle
 Obad. 4 set thy nest among the stars
 Matt. 8:20 birds of the air have nests

Nel—*trap or snare*

Job 19:6 compassed me with his net
 Ps. 57:6 prepared a net for my steps
 Isa. 51:20 as a wild bull in a net
 Matt. 13:47 kingdom...is like unto a net

Never—*not any time*

Lev. 6:13 fire...it shall never go out
 Deuteronomy 15:11 poor shall never cease out
 Job 3:16 infants which never saw light
 Ps. 31:1 let me never be ashamed
 Matt. 7:23 I never knew you
 John 4:14 of the water...never thirst
 John 7:46 Never man spake like this man
 John 8:51 shall never see death
 John 19:41 was never man yet laid
 Heb. 13:5 I will never leave thee

New—*of recent origin*

Ps. 33:3 Sing unto him a new song
 Eccl. 1:9 no new thing under the sun
 Isa. 65:17 new heavens and a new earth
 Ezek. 11:19 put a new spirit within you
 Matt. 26:28 blood of the new testament
 John 13:34 A new commandment I give
 2 Cor. 5:17 he is a new creature
 Eph. 4:24 put on the new man
 Rev. 21:1 new heaven...new earth

Nigh—*near*

Deut. 4:7 who hath God so nigh
 Ps. 34:18 nigh unto them...of a broken
 Ps. 145:18 nigh unto all them that call
 Eph. 2:13 made nigh by the blood of Christ
 Jas. 4:8 Draw nigh to God...draw nigh

Night—*dark hours, darkness*

Gen. 1:5 the darkness he called Night
 Ex. 13:21 by night in a pillar of fire
 Josh. 1:8 meditate therein day and night
 Job 17:12 change the night into day
 Ps. 19:2 night unto night sheweth knowledge
 Isa. 21:11 Watchman, what of the night
 Luke 2:8 watch over their flock by night
 John 9:4 the night cometh, when no man
 Rom. 13:12 The night is far spent
 1 Thess. 5:2 as a thief in the night

Noise—*sound of any kind*

Ex. 32:17 noise of war in the camp
 1 Kings 1:41 noise of the city being in an

Ps. 66:1 Make a joyful noise unto God
 2 Pet. 3:10 pass away with a great noise
 Rev. 6:1 the noise of thunder
 Luke 1:65 sayings were noised abroad
Nothing—*not anything*
 Job 6:21 now ye are nothing
 Job 26:7 hangeth the earth upon nothing
 Ps. 49:17 he shall carry nothing away
 Prov. 13:7 himself rich, yet hath nothing
 Lam. 1:12 Is it nothing to you, all ye that
 Mark 14:60 Answerest thou nothing
 Luke 6:35 lend, hoping for nothing again
 John 15:5 without me ye can do nothing
 1 Cor. 4:4 I know nothing by myself
 (Gal. 6:1 be something, when he is nothing
 Phil. 4:6 Be careful for nothing
 Jas. 1:4 perfect and entire, wanting nothing
Nourished—*supported, maintained*
 1 Tim. 4:6 nourished up in the words of faith
 Jas. 5:5 ye have nourished your hearts
Number—*to count*
 Gen. 15:5 stars, if thou be able to number
 Num. 1:3 number them by their armies
 2 Sam. 24:4 to number the people of Israel
 Ps. 139:18 more in number than the sand
 Matt. 10:30 hairs...are all numbered
 Mark 15:28 numbered with the transgressors
 Job 14:16 thou numberest my steps
Nurse—*attendant*
 Gen. 35:8 Deborah Rebekah's nurse
 Ex. 2:7 a nurse of the Hebrew women
 1 Thess. 2:7 as a nurse cherisheth her
 Num. 11:12 as a nursing father

— O —

Oak—*tree*
 2 Sam. 18:10 Absalom hanged in an oak
 Isa. 1:30 an oak whose leaf fadeeth
 Amos 2:9 he was strong as the oaks
Oath—*solemn declaration or pledge*
 Gen. 26:3 I will perform the oath
 Josh. 2:20 will be quit of thine oath
 Zech. 8:17 love no false oath
 Matt. 5:33 perform...thine oaths
Obedience—*act of obeying*
 Rom. 16:26 for the obedience of faith
 2 Cor. 10:5 to the obedience of Christ
 Heb. 5:8 learned he obedience by the things
 1 Pet. 1:2 unto obedience and sprinkling of
Obedient—*submissive*
 Deut. 4:30 be obedient unto his voice
 Prov. 25:12 love reproof upon an obedient
 Isa. 1:19 If ye be willing and obedient
 2 Cor. 2:9 whether ye be obedient in all things
 Phil. 2:8 obedient unto death
 Tit. 2:5 obedient to their own husbands
 1 Pet. 1:14 As obedient children
Obey—*to comply with orders*
 Ex. 19:5 if ye obey my voice
 Deut. 11:27 if ye obey the commandments
 1 Sam. 15:22 obey is better than sacrifice
 Matt. 8:27 the winds and the sea obey him
 Acts 5:29 obey God rather than men
 Eph. 6:1 Children, obey your parents
 Heb. 13:17 Obey them that have the rule
 Acts 5:36 as many as obeyed him
 Heb. 11:8 By faith Abraham...obeyed
Observe—*heed, obey*
 Prov. 23:26 let thine eyes observe my ways
 Matt. 28:20 Teaching them to observe all
 Gal. 4:10 Ye observe days, and months
 Gen. 37:11 his father observed the saying
 Mark 10:20 have I observed from my youth
 Eccl. 11:4 He that observeth the wind
Obtain—*to acquire*
 Gen. 16:2 I may obtain children by her
 1 Cor. 8:35 shall obtain favour of the LORD

Isa. 35:10 obtain joy and gladness
 1 Cor. 9:24 So run, that ye may obtain
 1 Thess. 5:9 to obtain salvation by our Lord
 Heb. 11:35 obtain a better resurrection
 1 Cor. 7:25 obtained mercy of the Lord
Occasion—*need, incident, use*
 Job 9:33 do...as thou shalt find occasion
 Jer. 2:24 in her occasion who can turn her
 Rom. 14:13 occasion to fall in his brother's
 Gal. 5:13 use not liberty for an occasion
 1 Tim. 5:14 one occasion to the adversary
Offence—*affront, injury, or sin*
 Isa. 8:14 a rock of offence to both
 Matt. 16:23 Satan: thou art an offence unto
 Acts 24:16 conscience void of offence
 1 Cor. 10:32 Give none offence
 Gal. 5:11 offence of the cross
 Phil. 1:10 without offence till the day of
 1 Pet. 2:8 and a rock of offence
 Eccl. 10:4 yielding pacifieth...offences
 Matt. 18:7 Woe...because of offences
Offend—*sin against*
 Job 34:31 I will not offend any more
 Matt. 5:29 right eye offend thee, pluck it
 Luke 17:2 offend one of these little
 Jas. 3:2 For in many things we offend all
 Mark 14:27 All ye shall be offended because
Offer—*present for acceptance*
 Ps. 50:14 Offer unto God thanksgiving
 Matt. 18 offer the blind...offer the lame
 Matt. 5:24 come and offer thy gift
 Luke 6:29 check offer also the other
 Judg. 5:2 willingly offered themselves
 1 Cor. 8:1 things offered unto idols
 Phil. 2:17 I be offered upon the sacrifice
 Heb. 9:14 offered himself without spot
Office—*customary duty*
 Ps. 109:8 and let another take his office
 Rom. 12:4 members...not the same office
 1 Tim. 3:1 desire the office of a bishop
 1 Tim. 3:10 use the office of a deacon
 Heb. 7:5 office of the priesthood
Often—*frequently*
 Prov. 29:1 being often reproved hardeneth
 Luke 13:34 often would I have gathered
 1 Cor. 11:26 For as often as ye eat this
 1 Tim. 5:23 thine often infirmities
Oil—*unctuous combustible substance*
 Ex. 25:6 Oil for the light
 Job 29:6 rock poured me out rivers of oil
 Ps. 23:5 anointed my head with oil
 Ps. 45:7 with the oil of gladness
 Ps. 55:21 his words were softer than oil
 Ps. 104:15 oil to make his face to shine
 Prov. 5:3 her mouth is smoother than oil
 Matt. 25:8 Give us of your oil
 Luke 10:34 pouring in oil and wine
 Rev. 6:6 hurt not the oil and the wine
Ointment—*unguent*
 Job 41:31 the sea like a pot of ointment
 Ps. 133:2 like the precious ointment upon
 Matt. 26:7 alabaster box...precious ointment
 Luke 7:46 anointed my feet with ointment
 John 12:5 Why was not this ointment sold
Old—*aged*
 Gen. 15:15 buried in a good old age
 Gen. 44:20 child of his old age
 Deut. 29:5 shoe is not waxen old upon
 Ruth 1:12 too old to have an husband
 1 Sam. 12:2 old and grayheaded
 Job 42:17 being old and full of days
 Prov. 20:29 beauty of old men is the
 Matt. 5:21 said by them of old time
 Matt. 9:16 new cloth upon an old
 Matt. 9:17 new wine into old bottles
 John 3:4 man be born when he is old
 Rom. 6:6 our old man is crucified
 1 Cor. 5:7 Purge out...the old leaven

2 Cor. 3:14 reading of the old testament
 2 Cor. 5:17 old things are passed away
 Col. 3:9 put off the old man
 Rev. 12:9 old serpent, called the Devil
Once—*for one time, or at one time*
 Gen. 18:32 will speak yet but this once
 Isa. 66:8 shall a nation be born at once
 Rom. 6:10 he died upon sin once
 Heb. 9:27 appointed...once to die
One—*single unit*
 Deut. 6:4 LORD our God is one LORD
 Matt. 19:5 they (twain) shall be one flesh
 John 10:30 I and my Father are one
 John 17:21 they all may be one
 Eph. 4:4 one body...one Spirit...one hope
 1 Tim. 2:5 one God, and one mediator
 Jas. 4:12 There is one lawgiver
Open—*set free*
 Ps. 59 throat is an open sepulchre
 Ps. 51:15 Lord, open thou my lips
 Prov. 27:5 Open rebuke is better than
 Isa. 26:2 Open ye the gates
 Isa. 42:7 To open the blind eyes
 Ezek. 16:63 never open thy mouth any
 Luke 13:25 Lord, Lord, open unto us
 John 1:51 ye shall see heaven open
 Rev. 5:2 Who is worthy to open the book
 Gen. 3:5 your eyes shall be opened
 Matt. 7:7 knock, and it shall be opened
 Matt. 20:33 our eyes may be opened
 Luke 24:32 he opened to us the scriptures
 Rev. 4:1 door was opened in heaven
Oppress—*to treat cruelly*
 Lev. 25:14 shall not oppress one another
 Hos. 12:7 merchant...loveth to oppress
 Jas. 2:6 Do not rich men oppress you
 Acts 10:38 all that were oppressed of the
Oppression—*cruelty, injustice*
 Ps. 12:5 For the oppression of the poor
 Ps. 62:10 Trust not in oppression
 Eccl. 7:7 oppression maketh a wise man mad
Ordain—*set apart, decree*
 1 Chron. 17:9 ordain a place for my people
 Ps. 83 stars, which thou hast ordained
 Mark 3:14 ordained twelve, that they
 John 15:16 chosen you, and ordained you
 1 Tim. 2:7 I am ordained a preacher
Order—*regular arrangement*
 Judg. 13:12 How shall we order the child
 2 Kings 20:1 Set thine house in order
 Tit. 1:5 set in order the things...worshiping
 Heb. 5:6 the order of Melchisedec
Ordinance—*rule, law*
 Rom. 13:2 resisteth the ordinance of God
 1 Pet. 2:13 Submit...to every ordinance of man
 Job 38:33 the ordinances of heaven
 Mal. 3:7 gone away from mine ordinances
 Eph. 2:15 commandments...in ordinances
 Col. 2:14 the handwriting of ordinances
Ought—*should*
 Matt. 23:23 these ought ye to have done
 Luke 24:26 Ought not Christ to have
 John 4:20 where men ought to have
 Acts 5:29 ought to obey God rather than
 Heb. 5:12 ye ought to be teachers
 Jas. 3:10 things ought not so to be
Out—*beyond limits*
 Num. 32:23 your sin will find you out
 Prov. 4:23 out of it are the issues
 Matt. 12:34 out of the abundance of the
 2 Tim. 4:2 in season, out of season
Outward—*external*
 1 Sam. 16:7 on the outward appearance
 Rom. 2:28 outward in the flesh
 2 Cor. 4:16 our outward man perish
Overcome—*conquer*
 Gen. 49:19 overcome him...overcome at the
 last

Jer. 23:9 man whom wine hath overcome
 Rom. 16:33 I have overcome the world
 John. 12:21 I have overcome of evil
 1 John 2:13 ye have overcome the wicked one

Overtake—*catch, come upon*

Amos 9:10 evil...overtake you prevent us
 1 Thess. 5:4 day...overtake you as a thief
 Gal. 6:1 man be overtaken in a fault

Overthrow—*destroy*

Ex. 23:24 shalt utterly overthrow them
 Prov. 18:5 overthrow the righteous in
 Acts 5:39 of God, ye cannot overthrow it
 2 Tim. 2:18 overthrow the faith of some

Overwhelm—*cover, crush, bury*

Job 6:27 ye overwhelm the fatherless
 Ps. 61:2 my heart is overwhelmed
 Ps. 78:53 the sea overwhelmed their enemies

Owe—*be indebted to*

Rom. 13:8 Owe no man any thing
 Matt. 18:28 Pay me that thou owest
 Philom. 19 owe unto me even thine

Own—*belonging to oneself*

1 Chron. 29:14 of thine own have we given
 Prov. 14:10 heart knoweth his own
 John 1:11 unto his own...own received him
 John 10:3 calleth his own sheep by name
 Acts 2:6 speak in his own language
 1 Tim. 5:8 any provide not for his lusts
 2 Pet. 3:3 walking after their own lusts

Ox—*bovine animal*

Job 6:5 loweth the ox over his fodder
 Prov. 7:22 ox goeth to the slaughter
 Prov. 15:17 stilled ox and hatred therewith
 1 Tim. 5:18 muzzle the ox that treadeth

— P —

Pain—*suffering*

Ps. 25:18 mine affliction and my pain
 Rev. 21:4 neither...be any more pain
 Ps. 55:4 My heart is sore pained
 Ps. 116:3 pains of hell gat hold upon
 Acts 2:24 loosed the pains of death

Palace—*residence of a sovereign*

1 Chron. 29:1 the palace is not for man
 Luke 11:21 strong man...keepeth his palace

Pardon—*forgive, absolve*

Ex. 23:21 not pardon your transgressions
 2 Chron. 30:18 good LORD pardon every one

Neh. 9:17 art a God ready to pardon
 Ps. 25:11 O LORD, pardon mine iniquity
 Isa. 55:7 he will abundantly pardon

Parents—*fathers and mothers*

Matt. 10:21 rise up against their parents
 Luke 2:41 his parents went to Jerusalem
 Luke 18:29 house, or parents, or brethren
 John 9:2 did sin, this man, or his parents
 Rom. 1:30 disobedient to parents
 2 Cor. 12:14 for the parents...parents for the
 Eph. 6:1 Children, obey your parents
 2 Tim. 3:2 be obedient to parents, unthankful

Part—*portion*

Num. 18:20 part among them: I am thy part
 Ps. 22:18 part my garments among them
 Luke 10:42 Mary hath...that good part
 Luke 11:39 inward part is full of ravening
 John 13:8 hast no part with me
 Acts 8:21 neither part nor lot
 1 Cor. 13:9 know in part...prophecy in part
 Matt. 27:35 and parted his garments

Partaker—*one who shares*

Ps. 50:18 been partaker with adulterers
 1 Cor. 9:10 should be partaker of his hope
 Matt. 23:30 not have been partakers with
 Eph. 5:7 Be not...partakers with them
 Heb. 3:1 partakers of the heavenly calling
 Heb. 3:14 made partakers of Christ

Heb. 6:4 partakers of the Holy Ghost
 2 Pet. 1:4 partakers of the divine nature

Pass—*move*

Prov. 4:15 Avoid it, pass not by it
 Matt. 26:39 let this cup pass from me
 John 5:24 passed from death unto life
 Gen. 15:17 burning lamp that passed
 2 Cor. 5:17 old things are passed away
 Rev. 21:1 first earth were passed away

Pass—*former time, beyond*

Deut. 4:32 now of the days that are past
 Song of Sol. 2:11 the winter is past, the rain
 Jer. 8:20 harvest is past, the summer is
 Rom. 11:33 ways past finding out

Pastors—*ministers*

Jer. 3:15 will give you pastors
 Jer. 10:21 pastors are become brutish
 Jer. 23:1 pastors that destroy...the sheep
 Eph. 4:11 and some, pastors and teachers

Path—*way, track, or course*

Gen. 49:17 an adder in the path
 Job 28:7 path which no fowl knoweth
 Ps. 16:11 shew me the path of life
 Ps. 27:11 lead me in a plain path
 Ps. 119:105 a light unto my path
 Prov. 4:18 path of the just...shining
 Matt. 3:3 make his paths straight

Patience—*sufferance*

Matt. 18:26 have patience with me
 Luke 21:19 In your patience possess ye your
 Rom. 5:3 tribulation worketh patience
 Rom. 15:4 patience and comfort...scriptures
 Col. 1:11 all patience and longsuffering
 2 Thess. 1:4 for your patience and faith
 Jas. 1:4 patience have her perfect work
 Jas. 5:11 the patience of Job

Patient—*longsuffering*

Rom. 12:12 hope; patient in tribulation
 2 Thess. 3:5 patient waiting for Christ
 1 Tim. 3:3 patient, not a brawler
 Jas. 5:8 Be ye also patient; stablish

Pay—*to recompense*

Ex. 22:7 thief...let him pay double
 Deut. 23:21 not slack to pay it
 Job 22:27 thou shalt pay thy vows
 Matt. 18:28 Pay me that thou owest

Peace—*calm repose*

Gen. 18:15 go to thy fathers in peace
 Lev. 26:6 I will give peace in the land
 Num. 6:26 countenance...give thee peace
 2 Kings 9:17 let him say, Is it peace
 Job 13:13 Hold your peace
 Ps. 4:8 lay me down in peace
 Ps. 34:14 seek peace, and pursue it
 Ps. 37:37 end of that man is peace
 Ps. 119:165 Great peace have they which
 Ps. 147:14 maketh peace in thy borders
 Prov. 3:17 all her paths are peace
 Prov. 16:7 his enemies to be at peace with
 Eccl. 3:8 time of war...time of peace
 Isa. 9:6 Father, The Prince of Peace
 Isa. 52:7 tidings, that publisheth peace
 Isa. 57:19 Peace, peace to him that is far off
 Jer. 6:14 Peace, peace; when there is no peace
 Matt. 10:34 I am come to send peace
 Mark 9:50 have peace one with another
 Luke 1:79 guide our feet...way of peace
 Luke 2:14 on earth peace, good will toward
 John 14:27 Peace I leave with you, my peace
 John 20:19 saith...Peace be unto you
 Acts 18:9 speak, and hold not thy peace
 Rom. 10:15 preach the gospel of peace
 Rom. 15:33 the God of peace be with you
 1 Cor. 7:15 God hath called us to peace
 Gal. 5:22 fruit of the Spirit is...peace
 Eph. 2:14 For he is our peace
 Phil. 4:7 peace of God, which passeth
 2 Thess. 3:16 Lord of peace...give you peace

Heb. 12:14 Follow peace with all men
 Jas. 2:16 Depart in peace

1 Pet. 5:14 Peace be with you all

People—*nation*

Ex. 6:7 take you to me for a people
 Ruth 1:16 thy people shall be my people
 Ps. 2:1 people imagine a vain thing
 Ps. 103:3 we are his people, and the sheep
 Prov. 11:14 no counsel is, the people fall
 Prov. 29:18 no vision, the people perish
 Prov. 30:25 ants are a people not strong
 Matt. 1:21 save his people from their sins
 Mark 7:6 people honour me with...lips
 John 11:50 man should die for the people

Perceive—*discern*

Deut. 29:4 given you an heart to perceive
 Luke 8:46 I perceive that virtue is gone
 John 12:19 Perceive ye how ye prevail
 Acts 10:34 perceive that God is no respecter
 1 John 3:16 perceive we the love of God
 Mark 2:8 Jesus perceived in his spirit
 Luke 6:41 perceivest not the beam that is

Perdition—*final ruin*

John 17:12 the son of perdition
 1 Tim. 6:9 grown men into...perdition
 Rev. 17:8
 bottomless pit, and go into perdition

Perfect—*without flaw or fault*

Deut. 32:4 He is the Rock, his work is perfect
 Ps. 19:7 law of the LORD is perfect
 Prov. 4:18 unto the perfect day
 Matt. 5:48 Be ye therefore perfect
 1 Cor. 13:10 when that which is perfect is
 2 Cor. 12:9 strength...perfect in weakness
 Jas. 1:4 patience; have her perfect work
 Jas. 1:25 perfect law of liberty
 1 John 4:17 our love made perfect

Perform—*fulfill*

Rom. 4:21 he was able also to perform
 2 Cor. 8:11 Now...perform the doing of it
 Phil. 1:6 perform it until the day of Jesus
 Ps. 57:2 God that performeth all things

Perish—*pass away*

Num. 17:12 we died, we perish, we all perish
 Job 34:15 All flesh shall perish together
 Ps. 1:6 way of the ungodly shall perish
 Prov. 29:18 no vision, the people perish
 Matt. 8:25 Lord, save us: we perish
 Matt. 18:14 one...little ones should perish
 2 Pet. 3:9 not willing that any should perish
 2 Sam. 1:27 the weapons of war perished
 John 6:127 for the meat which perisheth

Perpetual—*endless*

Ex. 31:16 for a perpetual covenant
 Ps. 96: come to a perpetual end
 Jer. 15:18 Why is my pain perpetual
 Jer. 51:39 sleep a perpetual sleep
 Hab. 3:6 the perpetual hills do bow

Persecute—*to afflict*

Job 19:22 Why do ye persecute me as God
 Ps. 73: save me from all them that persecute
 Matt. 5:11 men...revile you, and persecute you
 Matt. 5:44 pray for them...persecute you
 Acts 9:4 Saul, why persecutest thou me
 Ps. 143:3 enemy hath persecuted my soul
 John 15:20 If they have persecuted me
 1 Cor. 4:12 we bless; being persecuted
 2 Cor. 4:9 Persecuted, but not forsaken

Person—*specific individual*

Ps. 15:4 a vile person is condemned
 Matt. 22:16 regard not the person of men
 Deut. 1:17 shall not respect persons
 Ps. 26:4 have not sat with vain persons
 Rom. 2:11 no respect of persons with God
 Jude 1:6 having men's persons in admiration

Persuade—*convince*

Matt. 28:14 we will persuade him, and
 Gal. 1:10 do I now persuade men, or God

Prov. 25:15 a prince persuaded
Rom. 14:14 am persuaded by the Lord Jesus
Heb. 6:9 persuaded better things of you
Acts 26:28 Almost thou persuadest me

Perverse—contrary

Deut. 32:5 perverse and crooked generation
Job 6:30 taste discern perverse things
Prov. 4:24 perverse lips put far from thee
Prov. 23:33 heart...utter perverse things
Acts 20:30 speaking perverse things
Phil. 2:15 a crooked and perverse nation

Pervert—turn from the right

Deut. 16:19 pervert...words...righteous
Job 8:3 Doth God pervert judgment
Gal. 1:7 pervert the gospel of Christ
Luke 23:14 one that perverteth the people

Petition—request

1 Sam. 1:17 God...grant thee thy petition
1 Kings 2:16 I ask one petition of thee
Dan. 6:7 shall ask a petition of any God or
Dan. 6:13 maketh his petition three times a
Ps. 20:5 the LORD fulfil all thy petitions

Physician—medical doctor

Jer. 8:22 Gilead: is there no physician there
Matt. 9:12 be whole need not a physician
Luke 4:23 Physician, heal thyself
Col. 4:14 Luke, the beloved physician

Pictures—drawings, representations

Num. 33:52 destroy all their pictures
Prov. 25:11 of gold in pictures of silver
Isa. 2:16 upon all pleasant pictures

Piece—fragment, part, coin

1 Sam. 2:36 that I may eat a piece of bread
2 Sam. 11:21 I cast a piece of a millstone
Matt. 9:16 piece of new cloth
Luke 24:42 a piece of a broiled fish
Zech. 11:12 for my price thirty pieces of

Pierce—thrust into

Luke 2:35 pierce through thy own soul
Ps. 22:16 they pierced my hands...feet
Zech. 12:10

me whom they have pierced

John 19:34 with a spear pierced his side

Prov. 12:18 the piercings of a sword

Pillar—a pier or column

Gen. 19:26 she became a pillar of salt
1 Tim. 3:15 pillar and ground of the truth
Job 26:11 The pillars of heaven tremble
Prov. 9:1 hewn out her seven pillars
Gal. 2:9 John, who seemed to be pillars

Pillow—cushion for the head

1 Sam. 19:13 pillow of goats' hair for his
Mark 4:38 asleep on a pillow
Gen. 28:18 stone...put for his pillows

Pipe—wind instrument

1 Sam. 10:5 tabret, and a pipe, and a harp
1 Cor. 14:7 whether pipe or harp
1 Kings 1:40 people piped with pipes
Rev. 18:22 harpers...musicians...pipers

Piped—played upon the pipe

1 Kings 1:40 people piped with pipes
Matt. 11:17 We have piped unto you
1 Cor. 14:7 known what is piped or harped

Pit—large, deep hole

Gen. 37:20 cast him into some pit
Ex. 21:33 shall open a pit...dig a pit
Job 33:18 his soul from the pit
Gen. 14:10 Siddim was full of slimepits

Pitcher—vessel for holding water

Gen. 24:14 Let down thy pitcher, I pray thee
Eccl. 12:6 pitcher be broken at the
Mark 14:13 man bearing a pitcher of water
Judg. 7:16 and lamps within the pitchers

Pity—compassion

Deut. 7:16 eye shall have no pity
Job 19:21 Have pity upon me, have pity
Prov. 19:17 hath pity upon the poor
Matt. 18:33 I had pity on thee

Ps. 103:13 father pitieeth his children

Place—distinct spot or location; put

Gen. 1:9 waters...gathered...one place
Ex. 3:5 place...thou standest is holy
Judg. 18:10 place where there is no want
Job 9:6 shaketh the earth out of her place
Ps. 24:3 who shall stand in his holy place
Prov. 15:3 eyes...LORD...in every place
Isa. 49:20 place is too strait for me
Matt. 26:36 a place called Gethsemane
Matt. 27:33 Golgotha...place of a skull
Matt. 28:6 place where the Lord lay
Luke 4:17 place where it was written
Luke 14:9 Give this man place
John 14:2 go to prepare a place for you
John 18:2 Judas...knew the place
Rom. 12:19 rather give place unto wrath
Eph. 4:27 Neither give place to the devil
2 Pet. 1:19 light...in a dark place
Rev. 20:11 was found no place for them

Plague—that which smites

Lev. 13:2 like the plague of leprosy
Mark 5:29 she was healed of that plague
Lev. 16:21 the plague of the hail
Rev. 21:9 the seven last plagues
Gen. 12:17 LORD plagued Pharaoh

Plain—clear

Gen. 19:17 neither stay...all the plain
Ps. 27:11 lead me in a plain path
Prov. 15:19 way...righteous is made plain
Isa. 40:4 the rough places plain
Hab. 2:2 make it plain upon tables
Mark 7:35 and he spake plain

Plainly—plain terms

Deut. 27:8 write...all the words...plainly
Ezra 4:18 hath been plainly read
Isa. 32:4 shall be ready to speak plainly
John 16:25 shew you plainly of the Father

Plant—vegetable growth; sow seed

2 Kings 19:29 plant vineyards, and eat the
Job 14:9 boughs like a plant
Eccl. 3:2 a time to plant, and a time to
Isa. 51:16 that I may plant the heavens
Isa. 53:2 grow up...as a tender plant
Gen. 2:8 God planted a garden eastward
Ps. 1:3 tree planted by the rivers
Ps. 92:13 planted in the house of the
Matt. 15:13 plant...Father hath not planted
Mark 12:1 certain man planted a vineyard
Luke 17:6 be thou planted in the sea
1 Cor. 3:6 I have planted, Apollos
Deut. 6:11 trees, which thou plantedst not

Play—to sport

Ex. 32:6 and rose up to play
1 Sam. 16:17 man that can play well
2 Sam. 10:12 play the men for our people
Job 41:5 play with him as with a bird
Ps. 33:3 play skillfully with a loud
Isa. 11:8 play on the hole of the asp

Play—offer an excuse

Job 19:9 set me a time to plead
Ps. 43:1 Judge me...and plead my cause
Isa. 1:17 plead for the widow
Jer. 2:9 I will yet plead with you

Pleasant—cheerful

Gen. 2:9 every...pleasant to the sight
2 Sam. 1:23 lovely and pleasant in their lives
Ps. 16:6 lines are fallen...pleasant places
Ps. 133:1 pleasant it is for brethren
Prov. 9:17 bread eaten in secret is pleasant
Prov. 16:24 Pleasant words are as an honey
Song of Sol. 4:16 and eat his pleasant fruits
Ezek. 33:32 one that hath a pleasant voice
Dan. 10:3 I ate no pleasant bread

Please—make glad

Prov. 16:7 man's ways please the Lord
John 8:29 those things that please him
Rom. 15:1 not to please ourselves

1 Cor. 7:33 how he may please his wife

1 Cor. 7:34 how she may please her husband

1 Kings 3:10 the speech pleased the Lord

Matt. 3:17 Son, in whom I am well pleased

Rom. 15:3 Christ pleased not himself

1 Cor. 10:5 God was not well pleased

Heb. 13:16 sacrifices God is well pleased

Pleasure—make glad

Gen. 18:12 waxed old shall I have pleasure
Ps. 51:18 Do good in thy good pleasure
Ps. 149:4 LORD taketh pleasure in his people
Prov. 21:17 loveth pleasure...be a poor man
Eccl. 5:4 he hath no pleasure in fools
Isa. 53:10 pleasure of the LORD shall prosper
Luke 12:32 Father's good pleasure to give
2 Cor. 12:10 take pleasure in infirmities
Phil. 2:13 to do of his good pleasure
Jas. 5:5 lived in pleasure on the earth
Job 36:11 and their years in pleasures
Ps. 16:11 there are pleasures for evermore
Luke 8:14 cares and riches and pleasures
Heb. 11:25 pleasures of sin for a season

Plenteous—abundant

Gen. 41:34 seven plenteous years
Ps. 86:5 plenteous in mercy unto all
Isa. 30:23 earth...shall be fat and plenteous
Matt. 9:37 harvest truly is plenteous
Prov. 21:5 diligent tend only to plenteousness

Plentiful—not lacking

Ps. 68:9 God, didst send a plentiful rain
Jer. 2:7 into a plentiful country
Luke 12:16 brought forth plentifully

Plenty—sufficient, abundance

Gen. 41:29 seven years of great plenty
Prov. 3:10 thy barns be filled with plenty
Joel 2:26 And ye shall eat in plenty

Plow—toot; break up earth

Deut. 22:10 not plow with an ox and an
Job 4:8 they that plow iniquity
Prov. 20:4 sluggard will not plow
1 Cor. 9:10 plow in hope
Isa. 24: their swords into plowshares
Joel 3:10 plowshares into swords

Pluck—to pull, pick

Ps. 25:15 pluck my feet out of the net
Matt. 5:29 offend thee, pluck it out
Mark 2:23 to pluck the ears of corn
John 10:28 pluck them out of my hand
Gen. 8:11 an olive leaf plucked off
Ex. 4:7 plucked it out of his bosom
Luke 17:6 plucked up by the root
Prov. 14:1 foolish plucketh it down

Point—sharp end; item; detail

Jer. 17:1 with the point of a diamond
Mark 5:23 at the point of death
Jas. 2:10 offend in one point

Poison—venom

Deut. 32:24 with the poison of serpents
Deut. 32:33 wine is the poison of dragons
Ps. 140:3 adders' poison is under their lips

Pomp—display

Isa. 14:11 Thy pomp is brought down to
Ezek. 32:12 spoil the pomp of Egypt

Ponder—to think

Prov. 4:26 Ponder the path of thy feet
Prov. 5:6 ponder the path of life
Luke 2:19 pondered them in her heart

Poor—ill-favored, needy, meek

Ex. 23:6 wring the judgment of thy poor
1 Sam. 2:8 raise up the poor out of the dust
2 Sam. 12:4 took the poor man's lamb
Job 5:16 So the poor hath hope
Job 29:16 was a father to the poor
Ps. 40:17 I am poor and needy; yet
Ps. 69:33 the LORD heareth the poor
Prov. 13:7 is that maketh himself poor
Prov. 22:22 Rob not the poor, because
Isa. 3:15 grind the faces of the poor

Matt. 5:3 Blessed are the poor in
 Matt. 26:11 ye have the poor always
 Mark 10:21 and give to the poor
 Mark 12:42 came a certain poor widow
 Luke 4:18 preach the gospel to the poor
 Luke 19:8 my goods I give to the poor
 1 Cor. 13:3 my goods to feed the poor
 2 Cor. 8:9 your sakes he became poor
 Jas. 2:5 God chosen the poor of this

Portion—share

Gen. 31:14 any portion or inheritance
 Deut. 32:9 LORD'S portion is his people
 2 Kings 2:9 double portion of thy spirit
 2 Chron. 10:16 What portion have we in
 Ps. 119:57 Thou art my portion, O LORD
 Eccl. 11:2 Give a portion to seven
 Dan. 1:8 the portion of the king's meat
 Matt. 24:51 portion with the hypocrites
 Luke 15:12 portion of goods that falleth

Possess—to own

Gen. 24:60 thy seed possess the gate
 Joh. 7:3 made to possess months of vanity
 Luke 18:12 tithes of all that I possess
 Luke 21:19 patience possess ye your souls
 Matt. 4:24 possessed with devils
 2 Cor. 6:10 and yet possessing all things

Possession—that owned

Gen. 17:8 for an everlasting possession
 Ps. 44:3 land in possession by their own sword
 Prov. 28:10 have good things in possession
 Gen. 34:10 and get you possessions therein
 Matt. 19:22 for he had great possessions
 Acts 2:45 sold their possessions and goods

Possible—likely

Matt. 19:26 with God all things are possible
 Matthew 26:39 possible, let this cup pass
 Luke 18:27 are possible with God
 Rom. 12:18 If it be possible, as much as lieth

Pot—metal or earthen vessel

2 Kings 4:40 there is death in the pot
 Job 41:31 deep to boil like a pot
 Jer. 1:13 I see a seething pot
 Ex. 16:3 when we sat by the flesh pots
 Mark 7:8 the washing of pots and cups

Pour—cause to flow as liquid

Isa. 44:3 pour water upon him...thirsty
 Joel 2:28 pour out my spirit...all flesh
 1 Sam. 1:15 poured out my soul
 Job 10:10 poured me out as milk
 Job 29:6 rock poured me out rivers of oil
 Matt. 26:7 poured it on his head
 John 2:15 poured out the changers'
 Acts 10:45 poured out the gift...Holy
 Rev. 16:2 poured out his vial

Poverty—want

Prov. 20:13 lest thou come to poverty
 Prov. 23:21 glutton shall come to poverty
 Prov. 30:8 neither poverty nor riches
 2 Cor. 8:9 through his...be rich

Power—ability, strength, agency

Ex. 15:6 become glorious in power
 Deut. 8:18 thee power to get wealth
 2 Sam. 22:33 God is my strength and power
 1 Chron. 29:11 the power, and the glory
 Job 26:14 his power who can understand
 Ps. 37:35 seen the wicked in great power
 Ps. 49:15 from the power of the grave
 Prov. 3:27 power of thine hand to do it
 Eccl. 8:8 power in the day of death
 Isa. 40:29 giveth power to the faint
 Hab. 2:9 delivered from the power of evil
 Matt. 6:13 kingdom, and the power, and
 Matt. 9:6 power on earth to forgive
 Matt. 28:18 power is given unto me
 Mark 9:1 kingdom of God come with power
 Mark 13:26 in the clouds with great power
 Mark 14:62 on the right hand of power
 Luke 1:35 power of the Highest shall

Luke 4:6 All this power will I give thee
 Luke 4:14 in the power of the Spirit
 Luke 5:24 Son of man hath power
 Luke 10:19 power to tread on serpents
 Luke 11:25 power to cast into hell
 Luke 22:69 right hand of the power of
 John 1:12 power to become the sons of
 John 10:18 power to lay it down...power to
 John 17:2 power over all flesh

Acts 1:8 ye shall receive power, after
 Acts 8:10 This man is the great power of
 Acts 8:19 Give me also this power
 Rom. 1:4 Son of God with power
 Rom. 1:16 power of God unto salvation
 Rom. 9:21 potter power over the clay
 Rom. 13:1 no power but of God
 1 Cor. 1:24 Christ the power of God
 1 Cor. 5:4 power of our Lord Jesus Christ
 1 Cor. 9:18 I abuse not my power
 Eph. 1:21 all principality, and power
 Eph. 2:2 prince of the power of the air
 Col. 1:13 from the power of darkness
 Heb. 1:3 by the word of his power
 Jude 25 majesty, dominion and power
 Rev. 2:26 give power over the nations
 1 Pet. 3:22 powers being made subject

Praise—commendation; applaud

Leut. 10:21 He is thy praise
 Judg. 5:22 Praise ye the LORD
 Neh. 12:46 songs of praise
 Ps. 22:25 My praise shall be of thee
 Ps. 89:5 the heavens shall praise thy
 Prov. 27:21 so is a man to his praise
 Isa. 38:18 the grave cannot praise thee
 John 9:24 Give God the praise
 Rom. 2:29 whose praise is not of men
 2 Cor. 8:18 whose praise is in the gospel
 Phil. 4:8 if there be any praise
 Ex. 15:11 fearful in praises

Pray—supplicate, entreat

Gen. 20:7 he shall pray for thee
 1 Sam. 7:5 I will pray for you unto
 1 Sam. 12:23 sin...in ceasing to pray
 Job 21:15 what profit...if we pray
 Ps. 55:17 morning...noon, will I pray
 Isa. 45:20 pray unto a god...cannot save
 Matt. 5:44 pray for them...despitefully
 Matt. 6:8 pray to thy Father...in secret
 Matt. 6:7 pray, use not vain repetitions
 Matt. 14:23 mountain apart to pray
 Matt. 26:41 Watch and pray, that ye enter
 Mark 11:24 when ye pray, believe
 Luke 11:1 Lord, teach us to pray
 Luke 18:1 men ought always to pray
 Luke 22:40 Pray that ye enter not into
 John 14:16 I will pray the Father
 1 Cor. 11:13 comely that a woman pray
 1 Cor. 14:14 pray in an unknown tongue
 Col. 1:9 do not cease to pray for you
 1 Thess. 5:17 Pray without ceasing
 Jas. 5:13 afflicted? let him pray
 Jas. 5:16 pray one for another

Prayer—words addressed to God

1 Kings 8:45 hear...in heaven thy prayer
 Neh. 11:17 thanksgiving in prayer
 Ps. 41:1 hear my prayer
 Ps. 55:1 Give ear to my prayer
 Isa. 56:7 called an house of prayer
 Matt. 17:21 not out by prayer and
 Matt. 21:22 whatsoever...ask in prayer
 Luke 6:12 continued all night in prayer
 Luke 19:46 My house...house of prayer
 Acts 3:1 the hour of prayer
 Rom. 12:12 continuing instant in prayer
 1 Cor. 7:5 yourselves to fasting and prayer
 Col. 4:2 Continue in prayer, and watch
 Rom. 1:9 mention of you...in my prayers
 1 Pet. 3:7 your prayers be not hindered

Preach—proclaim the gospel

Isa. 61:1 anointed me to preach good tidings
 Matt. 4:17 that time Jesus began to preach
 Mark 1:4 preach the baptism of repentance
 Mark 16:15 preach the gospel to every
 Luke 4:43 preach the kingdom of God
 Acts 5:42 teach and preach Jesus Christ
 Acts 17:3 Jesus, whom I preach unto you
 1 Cor. 1:17 not to baptize, but to preach
 1 Cor. 1:23 we preach Christ crucified
 2 Cor. 4:5 For we preach not ourselves
 2 Tim. 4:2 Preach the word; be instant
 Matt. 11:5 poor...gospel preached to them
 Mark 1:39 preached in their synagogues
 1 Pet. 3:19 preached unto the spirits

Preacher—expounder of religious discourse

Eccl. 1:1 The words of the Preacher
 Rom. 10:14 how...hear without a preacher
 1 Tim. 2:7 I am ordained a preacher
 2 Pet. 2:25 preacher of righteousness

Preaching—public religious discourse

Matt. 3:1 John...preaching in the wilderness
 Acts 8:4 every where preaching the word
 Acts 20:9 Paul was long preaching, he sunk
 Rom. 16:25 preaching of Jesus Christ
 1 Cor. 1:18 preaching of the cross is to them
 1 Cor. 15:14 then is our preaching vain

Precious—very valuable

1 Sam. 3:1 word of the LORD was precious
 Ps. 49:8 redemption of thy soul is precious
 Ps. 116:15 Precious in the sight of the LORD
 Prov. 3:15 more precious than rubies
 Isa. 13:12 man more precious than fine gold
 Matt. 26:7 box of very precious ointment
 1 Pet. 1:7 more precious than of gold that
 1 Pet. 1:19 the precious blood of Christ

Prepare—make ready, fit, adapt

1 Sam. 7:3 prepare your hearts unto
 Isa. 40:3 Prepare ye the way of the LORD
 John 14:2 I go to prepare a place for you
 2 Chron. 16:14 prepared by the apothecaries'
 Ps. 57:6 prepared a net for my steps
 Jonah 1:17 prepared a great fish to swallow
 Matt. 25:34 the kingdom prepared for you
 1 Cor. 2:9 prepared for them that love him
 Ps. 23:5 prepared a table before me

Presence—nearness

Ex. 33:14 My presence shall go with thee
 Ps. 23:5 presence of mine enemies
 Ps. 95:2 before his presence with thanksgiving
 Isa. 64:2 nations may tremble at thy presence
 Luke 13:26 eaten and drunk in thy presence
 Rev. 14:10 in the presence of the Lamb

Present—gift; in attendance; give

Gen. 43:11 carry down the man a present
 Ps. 46:1 a very present help in trouble
 Luke 2:22 to present him to the Lord
 John 14:25 being yet present with you
 Rom. 12:1 present your bodies a living
 1 Cor. 5:3 but present in spirit
 Col. 1:22 present you holy and unblemished
 2 Tim. 4:10 loved this present world
 Jude 24 present you faultless before the
 1 Sam. 17:16 presented himself forty days

Presently—without delay

Prov. 12:16 fool's wrath is presently known
 Matt. 21:19 presently the fig tree withered

Preserve—keep safe or defend

Deut. 6:24 he might preserve us alive
 Ps. 16:1 Preserve me, O God: for in thee
 Ps. 86:2 Preserve my soul; for I am holy
 Prov. 2:11 Discretion shall preserve thee
 Prov. 14:3 lips of the wise shall preserve
 Luke 17:33 lose his life shall preserve it
 1 Thess. 5:23 preserved blameless unto the
 Job 7:20 O thou preserver of men

Press—crowd, urge on

Mark 2:4 come nigh unto him for the press

Mark 5:27 in the press behind, and touched
Phil. 3:14 I press toward the mark
Luke 6:38 good measure, pressed down

Prevail—persuade, force

Gen. 7:20 did the waters prevail
1 Sam. 2:9 by strength shall no man prevail
Ps. 65:3 Iniquities prevail against me
Matt. 16:18 of hell shall not prevail
Jer. 20:7 stronger than I, and hast prevailed

Prevent—come before

Job 3:12 Why did the knes prevent me
1 Thess. 4:15 prevent them which are asleep
Matt. 17:25 Jesus prevented him

Prey—that taken by violence

Isa. 76:4 than the mountains of prey
Isa. 10:2 widows may be their prey
Jer. 38:2 shall have his life for a prey
Ezek. 22:25 lion ravening the prey

Price—worth or value

Lev. 25:16 increase...diminish the price
Deut. 23:18 the price of a dog
Prov. 31:10 her price is far above rubies
Isa. 55:1 without money and without price
Zech. 11:12 price thirty pieces of silver
Matt. 13:46 one pearl of great price
Acts 5:2 kept back part of the price
1 Cor. 6:20 For ye are bought with a price

Pride—conceit, disdain

1 Sam. 17:28 I know thy pride
Prov. 8:13 pride, and arrogance, and the
Prov. 13:10 by pride cometh contention
Prov. 16:18 Pride...before destruction
Mark 7:22 blasphemy, pride, foolishness
1 John 2:16 and the pride of life

Priest—minister

Gen. 14:18 priest of the most high God
1 Sam. 2:35 raise me up a faithful priest
2 Chron. 15:3 without a teaching priest
Ps. 110:4 priest...order of Melchizedek
Isa. 24:2 with the people, so with the priest
Ezek. 44:21 Neither...priest drink wine
Matt. 8:4 shew himself to the priest
Heb. 2:17 faithful high priest
Heb. 3:1 High Priest of our profession
Heb. 5:6 priest for ever after the order of
Ex. 19:6 shall be...a kingdom of priests

Prince—ruler

Ex. 2:14 a prince and a judge over us
2 Sam. 3:38 prince and a great man fallen
Isa. 9:6 Prince of Peace
Isa. 9:34 prince of the devils
John 12:31 the prince of this world
Acts 3:15 killed the Prince of life
Acts 5:31 to be a Prince and a Saviour
Eph. 2:22 prince of the power of the air

Principalty—supreme power

Rom. 8:38 nor principalities, nor powers, nor
Eph. 1:21 above all principalty, and power
Tit. 3:1 mind to be subject to principalities

Prison—place of confinement

Judge 16:21 did grind in the prison house
1 Kings 22:27 Put this fellow in the prison
Ps. 142:7 Bring my soul out of prison
Matt. 4:12 John was cast into prison
Matt. 14:10 beheaded John in the prison
Acts 5:19 Lord...opened the prison doors
Acts 16:27 keeper of the prison awakes

Prisoner—one put in prison

Ps. 102:20 grieving of the prisoner
Matt. 27:15 release unto the people a prisoner
Eph. 3:1 Paul, the prisoner of Jesus Christ
2 Tim. 1:8 Lord, nor of me his prisoner
Ps. 146:7 The LORD looseth the prisoners

Proceed—move, pass, advance

Jer. 9:3 proceed from evil to evil
Mark 7:21 heart of man, proceed evil thoughts
Deut. 8:3 word that proceedeth out of the
Matt. 4:4 that proceedeth out of the mouth

John 15:26 which proceedeth from the Father

Proclaim—announce

Ex. 33:19 proclaim the name of the LORD
Isa. 61:1 proclaim liberty to the captives
Isa. 61:2 proclaim the acceptable year of
Jer. 34:15 proclaiming liberty every man
Luke 12:3 proclaimed unto the house tops

Profane—impure, unholy, desecrate

Lev. 20:3 to profane my holy name
Lev. 21:7 take a wife that is...profane
Lev. 21:23 profane not my sanctuaries
Matt. 12:5 priests...profane the sabbath
1 Tim. 4:7 profane and old wives' fables
2 Tim. 2:16 profane and vain babblings
Ezek. 22:8 hast profaned my sabbaths

Profess—to own freely

Tit. 1:16 profess that they know God
Rom. 1:22 Professing themselves to be wise
1 Tim. 6:12 professed a good profession
Heb. 10:23 hold fast the profession of our

Profit—gain

Gen. 37:26 What profit is it if we slay
Prov. 14:23 In all labour there is profit
Ecc. 1:3 What profit hath a man of all
Isa. 48:17 God...teacheth thee to profit
Jer. 7:8 lying words, that cannot profit
Matt. 16:26 For what is a man profited
Mark 7:31 I thou mightest be profited by me
John 6:63 the flesh profiteth nothing
1 Cor. 13:3 not charity, it profiteth me
1 Tim. 4:8 bodily exercise profiteth little
2 Tim. 3:16 profitable for doctrine

Prolong—make longer

Deut. 4:26 shall not prolong your days upon
Job 6:11 that I should prolong my life
Prov. 10:27 fear of the LORD prolongeth

Promise—assurance

Num. 14:34 know my breach of promise
Acts 2:33 promise of the Holy Ghost
Acts 26:6 the hope of the promise
Rom. 4:14 promise made of none effect
Rom. 9:8 children of the promise
Gal. 3:14 might receive the promise
Eph. 6:2 first commandment with promise
2 Tim. 1:1 promise of life...in Christ
Tit. 1:2 promised before the world began
Heb. 10:23 he is faithful that promised
2 Pet. 1:4 great and precious promises

Proof—test

2 Cor. 8:24 proof of your love
2 Cor. 13:3 proof of Christ speaking in me
2 Tim. 4:5 full proof of thy ministry

Prophecy—foretelling

Dan. 9:24 seal up the vision and prophecy
1 Cor. 13:2 I have the gift of prophecy
2 Pet. 1:19 a more sure word of prophecy
2 Pet. 1:21 prophecy came not in old time by
Rev. 19:10 testimony...spirit of prophecy

Prophecy—expound, foretell

Isa. 30:10 Prophecy not unto us right things
Jer. 14:14 prophets prophesy lies
Ezek. 37:24 Prophecy upon these bones
Joel 2:28 sons...daughters...prophecy
Matt. 26:68 Prophecy unto us, thou Christ
1 Cor. 13:9 part, and we prophesy in part
1 Sam. 10:11 prophesied among the prophets
1 Chron. 25:3 who prophesied with a harp
Matt. 7:22 we not prophesied in thy name
1 Thess. 5:20 Despise not prophesings

Prophet—an interpreter

Deut. 13:1 arise among you a prophet
Deut. 18:18 I will raise them up a Prophet
1 Sam. 9:9 Prophet was...called a Seer
Isa. 9:15 the prophet that teacheth lies
Jer. 23:11 prophet and priest are profane
Matt. 1:22 was spoken...by the prophet
Matt. 10:41 prophet...receive...reward
Matt. 11:9 out for to see? A prophet

Matt. 13:57 prophet is not without honour

Matt. 21:11 Jesus the prophet of Nazareth
Luke 4:24 No prophet is accepted in his own
Luke 7:28 greater prophet than John the
John 1:21 Art thou that prophet
John 4:19 perceive that thou art a prophet
John 7:52 out of Galilee ariseth no prophet
Acts 13:6 sorcerer, a false prophet
Acts 13:15 reading of the law and the prophet
1 Cor. 14:37 man think himself...prophet
Judg. 4:4 Deborah, a prophetess
Amos 7:14 neither was I a prophet's son
1 Kings 20:35 of the sons of the prophets
Ezek. 13:3 Woe unto the foolish prophets
Matt. 5:12 persecuted they the prophets
Luke 6:23 their fathers unto the prophets
Eph. 4:11 some, apostles; and some prophets
Heb. 1:1 unto the fathers by the prophets

Proselyte—convert

Matt. 23:15 to make one proselyte
Acts 2:10 Jews and proselytes
Acts 13:43 religious proselytes followed Paul

Prosper—to succeed

Gen. 39:3 all that he did to prosper
Prov. 28:13 covereth his sins...not prosper
1 Cor. 16:2 as God hath prospered him

Prosperity—good fortune

Job 15:21 prosperity the destroyer shall come
Ps. 73:3 saw the prosperity of the wicked
Prov. 1:32 prosperity of fools...destroy them

Proud—presumptuous

Ps. 12:3 tongue that speaketh proud
Ps. 94:2 a reward to the proud
Prov. 6:17 A proud look, a lying tongue
Isa. 13:11 arrogance of the proud to cease
Jer. 50:32 proud shall stumble and fall
Luke 1:51 proud in the imagination
Rom. 1:30 despiseful, proud, boasters
1 Tim. 6:4 is proud, knowing nothing
Jas. 4:6 God resisteth the proud

Prove—verify

Ex. 20:20 God is come to prove you
1 Kings 10:1 prove him with hard questions
Luke 14:19 oxen, and I go to prove them
Rom. 12:2 prove what is that good
2 Cor. 8:8 prove the sincerity of you
2 Cor. 13:5 prove your own selves

Proverb—old saying, maxim

Deut. 28:37 an astonishment, a proverb
1 Kings 9:7 a proverb and a byword
Jer. 24:9 reproach and a proverb, a taunt
John 16:29 and speakest no proverb
2 Pet. 2:22 according to the true proverb
1 Kings 4:32 spake three thousand proverbs

Provide—furnish

Gen. 22:8 God will provide himself a lamb
1 Sam. 16:17 Provide me now a man that can
Matt. 10:9 Provide neither gold, nor silver
Luke 12:33 provide yourselves bags which
1 Tim. 5:8 if any provide not for his own

Provision—preparation

Josh. 9:5 their provision was dry and mouldy
Ps. 132:15 abundantly bless her provision
Dan. 1:5 daily provision of the king's meat
Rom. 13:14 make not provision for the flesh

Provoke—irritate

Ex. 23:21 obey his voice, provoke him not
Num. 14:11 long will this people provoke me
Job 12:6 they that provoke God are secure
Rom. 10:19 I will provoke you to jealousy
Eph. 6:4 provoke not your children to wrath
Prov. 20:2 provoketh him to anger sinneth
1 Cor. 13:5 is not easily provoked

Prudent—discreet

Prov. 12:16 prudent man covereth shame
Prov. 16:21 wise in heart...called prudent
Prov. 19:14 prudent wife is from the LORD
Jer. 49:7 counsel perished from the prudent

Matt. 11:25 hid...from the wise and prudent
 1 Cor. 1:19 understanding of the prudent
Ps.—songs of praise
 1 Chron. 16:9 sing psalms unto him
 Ps. 95:2 joyful noise...with psalms
 Luke 20:42 saith in the book of Ps.
 Luke 24:44 in the psalms, concerning me
 Eph. 5:19 Speaking to yourselves in psalms
 Jas. 5:13 Is any merry? let him sing psalms

Publican—collector of taxes
 Matt. 10:3 and Matt. the publican
 Luke 18:13 the publican, standing afar off
 Matt. 5:46 even the publicans the same
 Matt. 11:19 friend of publicans and sinners

Publish—make public
 Deut. 32:3 publish the name of the LORD
 Isa. 52:7 publisheth peace...publisheth
 Mark 13:10 be published among all nations

Pull—draw forcibly
 Ps. 31:4 Pull me out of the net
 Jer. 12:3 pull them out like sheep
 Matt. 7:4 pull out the mote out of thine
 Luke 12:18 I will pull down my barns
 Luke 14:5 pull him out on the sabbath
 Gen. 8:9 pulled her in unto him into the ark
 Jude 23 pulling them out of the fire

Punish—chastise
 Lev. 26:18 punish you seven times more
 Isa. 13:11 punish the world for their evil
 Prov. 22:3 simple pass on, and are punished
 Acts 26:11 And I punished them oft
 2 Thess. 1:9 be punished with everlasting

Punishment—act of punishing
 Gen. 4:13 punishment is greater than I can
 Matt. 25:46 go...into everlasting punishment
 2 Cor. 2:6 Sufficient...is this punishment
 Job 19:29 the punishments of the sword

Purchase—to buy
 Gen. 49:32 The purchase of the field
 Ruth 4:10 have I purchased to be my wife
 Acts 8:20 gift of God...purchased with money
 Acts 20:28 purchased with his own blood

Pure—clean, clear, unmixed
 Deut. 32:14 the pure blood of the grape
 2 Sam. 22:27 the pure...shew thyself pure
 Job 4:17 be more pure than his maker
 Job 11:4 My doctrine is pure
 Ps. 126 words of the LORD are pure
 Ps. 198 commandment of the LORD is pure
 Ps. 24:4 clean hands...pure heart
 Prov. 30:5 Every word of God is pure
 Dan. 7:9 hair...like the pure wool
 Matt. 5:8 Blessed are the pure in heart
 Phil. 4:8 whatsoever things are pure
 1 Tim. 1:5 charity out of a pure heart
 Tit. 1:15 pure all things are pure
 Jas. 1:27 Pure religion and undefiled
 Isa. 1:25 purely purge away thy dross

Purge—cleanse
 Ps. 51:7 Purge me with hyssop
 Ps. 79:9 purge away our sins
 Isa. 1:25 purge away thy dross
 Matt. 3:12 thoroughly purge his floor
 1 Cor. 5:7 Purge out...the old leaven
 2 Pet. 1:9 purged from his old sins

Purify—make pure
 Jas. 4:8 purify your hearts
 Ps. 126 earth, purified seven times
 Dan. 12:10 Many shall be purified
 1 Pet. 1:22 purified your souls in obeying
 Acts 15:9 purifying their hearts by faith

Purpose—intention
 Ezra 4:5 to frustrate their purpose
 Job 33:17 withdraw man from his purpose
 Acts 26:16 unto thee for this purpose
 Rom. 8:28 according to his purpose
 Prov. 15:22 purposes are disappointed
 Jer. 49:20 purposes, that he hath purposed

Eph. 3:11 eternal purpose which he purposed
Pursue—follow
 Job 30:15 pursue my soul as the wind
 Ps. 34:14 seek peace, and pursue it
 Jer. 48:2 the sword shall pursue thee
 Gen. 31:36 so hotly pursued after me
 Lev. 26:17 flee when none pursue thee

Put—place, lay, set
 Gen. 3:15 put enmity between thee and
 Ex. 3:5 put off thy shoes from off thy
 Ex. 23:1 put not thine hand with the
 Josh. 1:18 he shall be put to death
 2 Chron. 18:22 put a lying spirit in the
 Job 18:6 his candle shall be put out
 Job 38:36 put wisdom in the inward parts
 Ps. 40:3 put a new song in my mouth
 Isa. 52:1 put on thy beautiful garments
 Matt. 1:19 put her away privily
 Matt. 5:31 shall put away his wife
 Matt. 12:18 put my spirit upon him
 Matt. 19:6 let not man put asunder
 Matt. 26:52 Put up again thy sword
 Mark 4:21 put under a bushel
 Luke 9:62 put his hand to the plough
 John 19:2 put on him a purple robe
 Rom. 13:14 put ye on the Lord Jesus
 1 Cor. 13:11 put away childish things
 1 Cor. 15:53 put on immortality
 Eph. 4:24 put on the new man
 Eph. 6:11 Put on the whole armour

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Queen—wife of a king
 1 Kings 10:1 the queen of Sheba
 Esther 1:9 Vashti the queen made a feast
 Jer. 7:18 cakes to the queen of heaven
 Matt. 12:42 The queen of the south shall
 Acts 8:27 Candace queen of the Ethiopians

Quench—extinguish
 Ps. 104:11 wild asses quench their thirst
 Song of Sol. 8:7 waters cannot quench love
 Isa. 42:3 smoking flax shall he not quench
 1 Thess. 5:19 Quench not the Spirit
 Mark 9:43 fire that never shall be quenched

Question—act of asking; inquire
 Matt. 22:35 lawyer, asked him a question
 Mark 8:11 began to question with him
 Mark 11:29 ask of you one question
 Acts 18:15 question of words and names
 1 Cor. 10:25 no question for conscience sake
 1 Kings 10:1 prove him with hard questions
 1 Tim. 6:4 questions and strifes of words
 2 Tim. 2:23 foolish and unlearned questions

Quick—speedy, living
 Ps. 55:15 go down quick into hell
 Isa. 11:3 of quick understanding
 Acts 10:42 Judge of quick and dead
 Heb. 4:12 word of God is quick

Quicken—revive
 Ps. 119:88 Quicken me...thy lovingkindness
 Rom. 8:11 quicken your mortal bodies
 John 5:21 Son quickeneth whom he will
 Eph. 5:25 quickened us together with Christ
 1 Pet. 3:18 quickened by the Spirit

Quickly—with haste
 Gen. 18:6 Make ready quickly three measures
 Eccl. 4:12 cord is not quickly broken
 Matt. 5:25 Agree with thine adversary quickly
 John 13:27 That thou dost, do quickly
 Rev. 3:11 Behold, I come quickly

Quiet—peaceful
 2 Chron. 14:1 land was quiet ten years
 Job 21:23 wholly at ease and quiet
 Eccl. 9:17 men are heard in quiet more
 Isa. 7:6 be quiet; fear not
 Acts 19:36 ye ought to be quiet, and to do
 1 Thess. 4:11 study to be quiet

1 Tim. 2:2 lead a quiet and peaceable life
Quietness—not agitated
 Judg. 8:28 country was in quietness
 Job 20:20 not feel quietness in his belly
 Prov. 17:1 dry morsel, and quietness there
 Eccl. 4:6 an handful with quietness
 Acts 2:42 by the we enjoy great quietness

Quit—free
 Ex. 21:19 he that smote him be quit
 Josh. 2:20 be quit of thine oath
 1 Sam. 4:9 quit yourselves like men
 1 Cor. 16:13 quit you like men, be strong

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Race—contest in running
 Ps. 19:5 strong man to run a race
 Eccl. 9:11 race is not to the swift
 1 Cor. 9:24 which run in a race run all

Rage—be angry
 Ps. 2:1 Why do the heathen rage
 Prov. 6:34 jealousy is the rage of a man
 Nah. 2:4 chariots...rage in the streets
 Prov. 20:1 strong drink is raging

Raiment—clothing
 Deut. 8:4 Thy raiment waxed not old
 Isa. 63:3 I will stain all my raiment
 Matt. 3:4 his raiment of camel's hair
 Matt. 6:25 meat, and the body than raiment
 Matt. 28:3 his raiment white as snow
 Luke 23:34 they parted his raiment
 1 Tim. 6:8 having food and raiment let us

Rain—water falling from the clouds
 Gen. 7:12 rain was upon the earth forty
 Ex. 16:4 rain bread from heaven for
 Lev. 26:4 give you rain in due season
 Deut. 32:2 as the rain...the small seed
 1 Kings 18:41 sound of abundance of rain
 Prov. 25:14 clouds and wind without rain
 Prov. 25:23 wind driveth away rain
 Song of Sol. 2:11 winter is past...rain is over
 Matt. 5:45 rain on the just...unjust
 Matt. 7:25 And the rain descended
 Heb. 6:7 earth...drinketh in the rain

Raise—lift up
 Ex. 23:1 not raise a false report
 Deut. 18:18 raise them up a Prophet
 Hos. 6:2 third day he will raise us up
 Luke 3:8 raise up children unto Abraham
 John 2:19 three days I will raise it up
 John 6:39-40 raise it...at the last day
 Heb. 11:19 God was able to raise him up
 Judg. 2:16 LORD raised up judges
 Job 14:12 be raised out of their sleep
 1 Cor. 15:35 How are the dead raised
 1 Cor. 15:42 raised in incorruption
 1 Cor. 15:44 raised a spiritual body
 Eph. 2:6 raised us up together

Ransom—price of redemption
 Ex. 30:12 man a ransom for his soul
 Prov. 6:35 will not regard any ransom
 Matt. 20:28 give his life a ransom
 1 Tim. 2:6 gave himself a ransom for all

Read—utter what is written
 Ex. 24:7 read in the audience of the
 Isa. 34:16 the book of the LORD, and read
 Dan. 5:8 could not read the writing
 Luke 4:16 stood up for to read
 Acts 8:28 chariot read Esaias
 Hab. 2:2 he may run that readeth
 Matt. 24:15 whose readeth...understand
 Rev. 1:3 Blessed is he that readeth
 2 Cor. 3:14 reading of the old testament
 1 Tim. 4:13 give attendance to reading

Ready—prepared
 Gen. 18:6 Make ready...three measures
 Neh. 9:17 a God ready to pardon
 Job 12:5 ready to slip with his feet

Job 32:19 ready to burst like new bottles
Ps. 86:5 good, and ready to forgive
Eccl. 5:1 be more ready to hear, than to
Isa. 32:4 ready to speak plainly
Matt. 22:8 The wedding is ready
Mark 14:38 The spirit truly is ready
Rom. 1:15 ready to preach the gospel
1 Tim. 6:18 good works, ready to distribute
Tit. 3:1 ready to every good work

Reap—*receive fruit of labor*

Lev. 19:9 not wholly reap the corners
Job 4:8 sow wickedness, reap the same
Ps. 126:5 sow in tears...reap in joy
Prov. 22:8 iniquity shall reap vanity
Hos. 8:7 shall reap the whirlwind
Matt. 6:26 neither do they reap, nor
Matt. 25:26 reap where I sowed not
1 Luke 12:24 ravens...neither sow nor reap
2 Cor. 9:6 shall reap also sparingly
Gal. 6:7 that shall he also reap
Gal. 6:8 flesh reap corruption
Gal. 6:9 in due season we shall reap
Rev. 14:16 and the earth was reaped

Reason—*think*

1 Sam. 12:7 reason with you before the
LORD
Job 17:7 eye...dim by reason of sorrow
Prov. 20:4 not plow by reason of the cold
Isa. 1:18 let us reason together
Luke 5:22 What reason ye in your hearts
Isa. 41:21 bring forth your strong reasons
Matt. 16:7 reasoned among themselves
Acts 28:29 great reasoning among

Rebel—*revolt*

Num. 14:9 rebel not ye against the LORD
1 Sam. 12:15 rebel against...commandment
Ps. 107:11 rebelled against the words of
Isa. 63:10 rebelled...vexed his holy Spirit
Ezek. 20:21 children rebelled against me

Rebellious—*resisting authority*

Deut. 9:7 rebellious against the LORD
Ps. 66:7 let not the rebellious exalt
Ps. 78:8 stubborn and rebellious generation
Jer. 5:23 revolting and a rebellious heart

Rebuke—*to reprove*

Lev. 19:17 in any wise rebuke thy neighbour
Ps. 38:1 rebuke me not in thy wrath
Prov. 9:8 rebuke a wise man, and he will
Prov. 27:5 Open rebuke is better than
Mic. 4:3 rebuke strong nations afar off
Zech. 3:2 LORD rebuke thee, O Satan
1 Tim. 5:1 Rebuke not an elder, but intreat
Rev. 3:19 Rebuke and chasten
Matt. 8:26 rebuked the winds and the sea
Matt. 17:18 Jesus rebuked the devil
Mark 9:25 rebuked the foul spirit
Luke 4:39 rebuked the fever, and it left

Receive—*obtain, admit, take in*

Job 2:10 receive good at the hand of God
Prov. 1:3 receive the instruction of wisdom
Matt. 11:5 blind receive their sight
Matt. 18:5 receive one such little child
Mark 4:20 hear the word, and receive it
Luke 20:47 receive greater damnation
John 5:43 receive me not: if another
John 14:3 receive you unto myself
John 20:22 Receive ye the Holy Ghost
Acts 20:35 blessed to give than to receive
Rom. 5:17 receive abundance of grace
Rom. 15:7 receive ye one another
1 Cor. 3:8 shall receive his own reward
Gal. 4:5 receive the adoption of sons
Jas. 1:12 receive the crown of life
Isa. 40:2 received...LORD'S hand double
Jer. 2:30 they received no correction
Ezek. 18:17 received usury nor increase
Matt. 10:8 freely ye have received
Matt. 25:27 received mine own with usury

Mark 16:19 received up into heaven
John 1:11 his own received him not
Rom. 8:15 received the Spirit of adoption
1 Thess. 1:6 received the word in much
2 Thess. 2:10 received not the love of the
Heb. 2:2 received a just recompence
Matt. 10:40 receiveth you receiveth me
Luke 15:2 This man receiveth sinners

Reckon—*account for*

Matt. 25:19 cometh, and reckoneth with
Luke 22:37 reckoned among...transgressors
Rom. 4:4 reward not reckoned of grace

Recompence—*reward, repayment*

Job 15:31 vanity shall be his recompence
Jer. 51:6 render unto her a recompence
Hos. 9:7 days of recompence are come
Rom. 11:9 stumblingblock...a recompence
Heb. 2:2 just recompence of reward

Recompence—*to reward*

Ruth 2:12 The LORD recompense thy work
Rom. 12:17 Recompence to no man evil
Heb. 10:30 I will recompence, saith the Lord
Prov. 11:31 righteous...recompensed in the
Jer. 18:20 evil be recompensed for good
Luke 14:14 recompensed at the resurrection

Reconcile—*reunite*

Col. 1:20 reconcile all things unto himself
Matt. 5:24 be reconciled to thy brother
1 Cor. 7:11 be reconciled to her husband
2 Cor. 5:20 be ye reconciled to God

Record—*witness*

Job 16:19 my record is on high
John 1:32 John bare record, saying, I saw
John 8:14 record of myself...my record is true
2 Cor. 1:23 God for a record upon my soul
Phil. 1:8 For God is my record
1 John 5:7 three that bear record

Red—*of the color of blood*

Gen. 25:25 first came out red, all over
Gen. 49:12 eyes shall be red with wine
Eccl. 10:19 cast them into the Red sea
Esther 1:6 pavement of red, and blue
Prov. 23:31 upon the wine when it is red
Isa. 1:18 they be red like crimson
Zech. 1:8 man riding upon a red horse
Matt. 16:2 fair weather...sky is red
Rev. 6:4 another horse that was red

Redeem—*repurchase*

Ex. 6:6 redeem you...stretched out arm
Ruth 4:4 will redeem it, redeem it
Ps. 26:11 redeem me, and be merciful
Ps. 49:15 God will redeem my soul
Tit. 2:14 redeem us from all iniquity
2 Sam. 4:9 who hath redeemed my soul
Gal. 3:13 redeemed us from the curse
Rev. 5:9 redeemed us to God by thy blood

Redeemer—*one who frees*

Job 19:25 know that my redeemer liveth
Ps. 19:14 my strength, and my redeemer
Isa. 63:16 art our father, our redeemer
Jer. 50:34 Their Redeemer is strong

Redemption—*ransom of sinners*

Ps. 130:7 with him is plenteous redemption
Luke 21:28 your redemption draweth nigh
Rom. 3:24 redemption that is in Christ Jesus
Eph. 1:7 redemption through his blood
Eph. 4:30 sealed unto the day of redemption

Reed—*coarse stalk, measure*

Isa. 36:6 staff of this broken reed
Isa. 42:3 bruised reed shall he not break
Ezek. 40:5 measuring reed of six cubits
Ezek. 41:8 reed of six great cubits
Matt. 11:7 reed shaken with the wind
Matt. 27:30 reed, and smote him on a reed
Matt. 27:48 vinegar, and put it on a reed
Isa. 19:7 paper reeds by the brooks

Refrain—*hold back, forbear*

Job 7:11 I will not refrain my mouth

Prov. 1:15 refrain thy foot from their
Eccl. 3:5 time to refrain from embracing
Jer. 31:16 Refrain thy voice from weeping
1 Pet. 3:10 refrain his tongue from evil
Prov. 10:19 refraineth his lips is wise

Refreshed—*renewed, enlivened*

Ex. 23:12 and the stranger, may be refreshed
Ex. 31:17 he rested, and was refreshed
Job 32:20 speak, that I may be refreshed
Rom. 15:32 may with you be refreshed
1 Cor. 16:18 refreshed my spirit and yours

Refuge—*shelter from danger*

Deut. 33:27 eternal God is thy refuge
Ps. 9:9 a refuge in times of trouble
Ps. 46:1 God is our refuge and strength
Isa. 28:17 sweep away the refuge of lies
Jer. 16:19 refuge in the day of affliction

Refuse—*decline to do or grant*

Prov. 21:25 his hands refuse to labour
Jer. 13:10 refuse to hear my words
1 Tim. 4:7 refuse profane and old wives'
Heb. 12:25 refuse not him that speaketh
Ps. 118:22 stone...the builders refused

Regard—*esteem*

Ex. 5:9 let them not regard vain words
Job 36:21 regard not iniquity
Prov. 5:2 thou mayest regard discretion
Isa. 5:12 regard not the work of the LORD
Prov. 15:5 regardeth reproof is prudent
Rom. 14:6 regardeth the day, regardeth it
Luke 18:2 not God, neither regarded man
Matt. 22:16 regardest not the person of

Reign—*exercise sovereign power*

Ex. 15:18 LORD...reign for ever and ever
Judg. 9:8 olive tree, Reign thou over us
Job 34:30 the hypocrite reign not, lest
Prov. 8:15 By me kings reign
Isa. 32:1 king shall reign in righteousness
Luke 19:14 not have this man to reign over
Rom. 15:12 to reign over the Gentiles
1 Cor. 15:25 must reign, till he hath put
2 Tim. 2:12 we shall also reign with him
Rev. 20:6 reign with him a thousand years

Reins—*lains, affections, passions*

Job 16:13 cleaveth my reins asunder
Ps. 7:9 trieth the hearts and reins
Ps. 139:13 thou hast possessed my reins
Jer. 17:10 the heart, I try the reins

Reject—*throw away, discard*

Hos. 4:6 I will also reject thee
Isa. 53:3 despised and rejected of men
Matt. 21:42 stone...builders rejected
Luke 17:25 rejected of this generation
John 12:48 He that rejecteth me

Rejoice—*delight*

Job 21:12 rejoice at the sound of the organ
Ps. 65:12 the little hills rejoice
Prov. 5:18 Rejoice with the wife of thy youth
Eccl. 11:9 Rejoice, O young man
Matt. 5:12 Rejoice, and be exceeding glad
Luke 6:23 Rejoice ye in that day, and leap
John 14:28 loved me, ye would rejoice
Rom. 12:15 Rejoice with them that do rejoice
Phil. 3:1 Brethren, rejoice in the Lord
Phil. 4:4 Rejoice in the Lord always...Rejoice
1 Thess. 5:16 Rejoice evermore
Jas. 1:9 brother of low degree rejoice
1 Pet. 1:8 rejoice with joy unspeakable
Luke 10:21 Jesus rejoiced in spirit
1 Cor. 13:6 Rejoicing not in iniquity
Rejoicing—*feeling joy*
Ps. 19:8 LORD are right, rejoicing the heart
Acts 5:41 rejoicing that they were counted
Acts 8:39 went on his way rejoicing
Rom. 12:12 Rejoicing in hope; patient in
2 Cor. 1:12 For our rejoicing is this
2 Cor. 6:10 sorrowful, yet always rejoicing
Phil. 1:26 rejoicing may be more abundant

1 Thess. 2:19 or joy, or crown of rejoicing
 Jas. 4:16 all such rejoicing is evil

Release—relieve

Mark 15:9 release unto you the
 Luke 23:20 Pilate...willing to release Jesus
 John 19:12 Pilate sought to release him
 Matt. 27:26 Then released he Barabbas

Remain—continue

Deut. 21:23 body shall not remain all
 Isa. 66:22 seed and your name remain
 John 15:11 my joy might remain in you
 John 19:31 not remain upon the cross
 1 Thess. 4:15 remain unto the coming of
 Rev. 3:2 strengthen the things which remain
 Gen. 8:22 While the earth remaineth
 1 Sam. 16:11 remaineth yet the youngest
 Job 19:4 mine error remaineth with
 Job 21:34 answers there remaineth falsehood
 Job 41:22 neck remaineth strength
 Matt. 14:20 fragments that remained twelve

Remember—recall

Gen. 9:15 I will remember my covenant
 Ex. 20:8 Remember the sabbath day, to keep
 Deut. 5:15 remember that thou wast a servant
 Deut. 32:7 Remember the days of old
 1 Chron. 16:12 Remember...marvellous works
 Job 7:7 remember that my life is wind
 Job 11:16 remember it as waters that pass
 Ps. 25:7 Remember not the sins of my youth
 Ps. 63:6 remember thee upon my bed
 Eccl. 1:21 Remember now thy Creator
 Isa. 46:8 Remember...show yourselves men
 Jer. 15:15 remember me, and visit me
 Jer. 31:34 I will remember their sin no more
 Matt. 27:63 remember that that deceiver said
 Luke 17:32 Remember Lot's wife
 Luke 23:42 remember me when thou comest
 John 15:20 Remember the word that I said
 Acts 20:35 remember the words of the Lord
 Gal. 2:10 we should remember the poor
 Heb. 13:3 Remember them that are in bonds
 Heb. 13:7 Remember them...have the rule
 Rev. 2:5 Remember...whence thou art fallen
 Ps. 105:42 remembered his holy promise
 Ezek. 21:32 shall be no more remembered
 Matt. 26:75 Peter remembered the word

Remembrance—thing held in mind

2 Sam. 18:18 son to keep my name in remembrance
 Job 18:17 His remembrance shall perish from
 Eccl. 1:11 no remembrance of former things
 Isa. 43:26 Put me in remembrance: let us
 Lam. 3:20 hath them still in remembrance
 Mal. 3:16 a book of remembrance was written
 Luke 22:19 this do in remembrance of me
 Acts 10:31 alms are had in remembrance
 1 Cor. 11:25 drink it, in remembrance of me
 2 Pet. 1:15 things always in remembrance

Remission—pardon

Matt. 26:28 for the remission of sins
 Mark 1:4 repentance for the remission of sins
 Luke 24:47 remission of sins...be preached
 Acts 10:43 shall receive remission of sins
 1 Heb. 9:22 shedding of blood is no remission

Remnant—small portion remaining

Deut. 3:11 of the remnant of giants
 Jer. 6:9 glean the remnant...as a vine
 Jer. 23:3 gather the remnant of my flock
 Matt. 22:6 the remnant took his servants
 Rom. 11:5 remnant according to the election
 Rev. 19:21 remnant were slain with the

Remove—take away

Deut. 19:14 not remove...landmark
 Job 24:2 Some remove the landmarks
 Isa. 13:13 earth...remove out of her place
 Luke 22:42 remove this cup from me
 1 Cor. 13:2 I could remove mountains
 Gen. 8:13 removed...covering of the ark

1 Kings 15:12 removed all the idols
 2 Kings 17:23 LORD removed Israel out
 2 Kings 18:4 He removed the high places
 Job 19:10 hope...removed like a tree
 Ps. 46:2 earth be removed
 Ps. 103:12 removed our transgressions
 Prov. 10:30 righteous...never be removed
 Isa. 24:20 be removed like a cottage
 Isa. 29:13 removed their heart far from
 Matt. 21:21 Be thou removed

Rend—tear

Lev. 10:6 neither rend your clothes
 Eccl. 3:7 time to rend...time to sew
 Isa. 64:1 wouldst rend the heavens
 Ezek. 13:11 stormy wind shall rend it
 Joel 2:13 And rend your heart
 Matt. 7:6 turn again and rend you
 John 19:24 Let us not rend it, but cast

Render—inflict

Deut. 32:41 will render vengeance to mine
 Ps. 94:2 render a reward to the proud
 Prov. 24:12 render to every man according
 Prov. 26:16 seven men...render a reason
 Matt. 22:21 Render...unto Caesar the
 Rom. 13:7 Render...to all their dues
 1 Cor. 7:3 husband render unto the wife
 1 Thess. 5:15 none render evil for evil
 1 Pet. 3:9 Not rendering evil for evil

Renew—make new spiritually

Ps. 51:10 renew a right spirit within
 Lam. 5:21 renew our days as of old
 Ps. 103:5 youth is renewed like the
 2 Cor. 4:16 inward man is renewed day by
 Col. 3:10 which is renewed in knowledge
 Rom. 12:2 renewing of your mind
 Tit. 3:5 renewing of the Holy Ghost

Rent—broken

Gen. 37:33 without doubt rent in pieces
 Josh. 9:4 bottles, old, and rent
 2 Sam. 13:19 rent her garment of divers
 1 Kings 11:30 rent it in twelve pieces
 1 Kings 19:11 wind rent the mountains
 Job 12:10 Job arose, and rent his mantle
 Isa. 3:24 instead of a girdle a rent
 Matt. 26:65 high priest rent his clothes
 Matt. 27:51 veil of the temple was rent

Repay—compensate

Deut. 7:10 repay him to his face
 Luke 10:35 come again, I will repay thee
 Rom. 12:19 I will repay, saith the Lord
 Philim. 19 own hand, I will repay it

Repent—change mind

Ex. 13:17 people repent when they see war
 Num. 23:19 son of man...he should repent
 Job 42:6 repent in dust and ashes
 Ezek. 18:30 Repent, and turn yourselves
 Matt. 3:2 Repent ye: for the kingdom of
 Mark 1:15 repent ye, and believe the gospel
 Mark 6:12 preached that men should repent
 Luke 13:3 except ye repent, ye shall all
 Acts 2:38 Repent, and be baptized
 Acts 3:19 Repent...and be converted
 Acts 26:20 should repent and turn to God
 Gen. 6:6 repented the LORD...made man
 1 Sam. 15:35 and the LORD repented
 2 Cor. 7:10 not to be repented of
 Luke 15:7 one sinner that repenteth

Repentance—sorrow for sin

Matt. 3:8 fruits meet for repentance
 Matt. 3:11 with water unto repentance
 Mark 1:4 the baptism of repentance
 Mark 2:17 but sinners to repentance
 Luke 24:47 repentance and remission of sins
 Acts 26:20 do works meet for repentance
 2 Cor. 7:10 godly sorrow worketh repentance
 Heb. 6:1 laying...foundation of repentance
 2 Pet. 3:9 all should come to repentance

Report—account, description; tell

Ex. 23:1 not raise a false report
 Prov. 15:30 report maketh the bones
 Isa. 53:1 Who hath believed our report
 John 12:38 who hath believed our report
 Acts 6:3 seven men of honest report
 Phil. 4:8 things are of good report
 Heb. 11:39 obtained a good report
 Acts 16:2 well reported of by the brethren
 1 Tim. 5:10 Well reported of for good works

Reproach—disrepute, condemn

Gen. 30:23 hath taken away my reproach
 Job 27:6 my heart shall not reproach me
 Ps. 15:3 reproach against his neighbour
 Ps. 44:13 maketh us a reproach to our
 Ps. 74:10 long shall the adversary reproach
 Ps. 119:39 Turn away my reproach
 Prov. 14:34 sin is a reproach to any people
 Isa. 51:7 fear ye not the reproach of men
 Jer. 24:9 be a reproach and a proverb
 Jer. 29:18 a blessing, and a reproach
 Ezek. 5:14 a reproach among the nations
 Hos. 12:14 his reproach shall his Lord return
 Luke 6:22 reproach you, and cast out your
 1 Tim. 3:7 fall into reproach and the snare of
 1 Tim. 4:10 both labour and suffer reproach
 Heb. 11:26 Esteeming the reproach of Christ
 Job 19:3 ten times have ye reproached me
 Rom. 15:3 reproaches of them that
 1 Pet. 4:14 reproached for the name of Christ

Reprobate—condemned, abandoned

Jer. 6:30 Reprobate silver shall men call
 Rom. 1:28 over to a reprobate mind
 2 Tim. 3:8 reprobate concerning the faith
 Tit. 1:16 unto every good work reprobate
 2 Cor. 13:5 be reprobates

Reproof—rebuke

Job 26:11 astonished at his reproof
 Prov. 1:30 despised all my reproof
 Prov. 10:17 he that refuseth reproof erreth
 Prov. 15:5 regardeth reproof is prudent
 Prov. 15:10 hateth reproof shall die
 Prov. 29:15 rod and reproof give wisdom
 2 Tim. 3:16 for doctrine, for reproof, for
 Ps. 38:14 whose mouth are no reproofs

Reprove—rebuke

Job 13:10 He will surely reprove you
 Prov. 9:8 Reprove not a scorner, lest he
 Jer. 19:19 backslidings shall reprove thee
 John 16:8 reprove the world of sin
 Eph. 5:11 but rather reprove them
 2 Tim. 4:2 reprove, rebuke, exhort with all
 Gen. 20:16 Sarah...thus she was reproved
 Prov. 29:1 often reproved hardeneth his
 Job 40:2 he that reproveh God, let him

Request—ask

Judg. 8:24 would desire a request of you
 Neh. 2:4 what dost thou make request
 Job 6:8 that I might have my request
 Rom. 1:10 Making request, if by any means
 Phil. 4:6 let your requests be made known

Require—demand

Gen. 9:5 blood of your lives will I require
 Deut. 10:12 what doth...God require of thee
 Ps. 10:13 Thou wilt not require it
 Mic. 6:8 doth the LORD require of thee
 1 Cor. 1:22 Jews require a sign
 Ezra 3:4 the duty of every day required
 Prov. 30:7 things have I required of thee
 Isa. 1:12 hath required this at your hand
 Luke 12:20 thy soul shall be required of
 Luke 19:23 required mine own with usury
 1 Cor. 4:2 it is required in stewards
 Ruth 3:11 do to thee all that thou requir'st

Requite—reward

Gen. 50:15 certainly requite us all the evil
 Deut. 32:6 Do ye thus requite the LORD
 Jer. 51:56 God...shall surely requite
 1 Tim. 5:4 to requite their parents

1 Sam. 25:21 requited me evil for good
Reserved—*kept, set aside*
 Gen. 27:36 not reserved a blessing for me
 Job 21:22 reserved not to each man his wife
 Jud. 21:30 reserved to the day of destruction
 1 Pet. 1:4 reserved in heaven for you
 2 Pet. 3:7 reserved unto fire against the day
 Jude 6 reserved in everlasting chains
Residue—*that which is left over*
 Ex. 10:5 eat the residue...which is escaped
 Isa. 38:10 deprived...residue of my years
 Mal. 2:15 had he the residue of the spirit
 Mark 16:13 and told it unto the residue
Resist—*hinder*
 Matt. 5:39 That ye resist not evil
 Luke 21:15 able to gainsay nor resist
 Acts 6:10 not able to resist the wisdom
 Acts 7:51 ye do always resist the Holy
 Jas. 4:7 Resist the devil, and he will
 Rom. 13:2 resisteth the power, resisteth
 Jas. 4:6 God resisteth the proud
 Heb. 12:4 not yet resisted unto blood
Respect—*esteem; regard, estimation*
 Gen. 4:4 LORD had respect unto Abel
 Lev. 19:15 respect the person of the poor
 Deut. 1:17 not respect persons in judgment
 Prov. 28:21 have respect of persons is not
 Isa. 1:7 have respect to the Holy One of
 Rom. 2:11 no respect of persons with God
 Heb. 11:26 respect unto the recompence
 Acts 10:34 God is no respecter of persons
Rest—*repose*
 Gen. 8:9 dove found no rest for the sole
 Gen. 49:15 he saw that rest was good
 Ex. 23:12 seventh day thou shalt rest
 Josh. 1:13 LORD...hath given you rest
 Josh. 14:15 land had rest from war
 Ruth 1:9 grant you that ye may find rest
 Job 3:17 there the weary be at rest
 Job 11:18 shalt take thy rest in safety
 Ps. 37:7 Rest in the LORD, and wait
 Ps. 116:7 Return...thy rest, O my soul
 Prov. 29:17 son...shall give thee rest
 Song of Sol. 1:7 thy flock to rest at noon
 Isa. 11:2 spirit of the LORD...rest upon
 Isa. 11:10 his rest shall be glorious
 Isa. 14:3 give thee rest from thy sorrow
 Isa. 57:2 shall rest in their beds
 Jer. 6:16 find rest for your souls
 Lam. 5:7 we labour, and have no rest
 Hab. 3:16 rest in the day of trouble
 Matt. 11:28 and I will give you rest
 Matt. 26:45 Sleep on...take your rest
 Luke 11:24 dry places, seeking rest
 2 Cor. 2:13 I had no rest in my spirit
 Heb. 3:11 not enter into my rest
 1 Pet. 4:2 live the rest of his time in
 Gen. 2:2 he rested on the seventh day
 Prov. 14:33 Wisdom resteth in the heart
 Eccl. 7:9 anger resteth in the bosom
Restore—*replace*
 Gen. 20:7 restore the man his wife
 Lev. 6:5 restore it in the principal
 2 Sam. 12:6 restore the lamb fourfold
 Jer. 30:17 will restore health unto thee
 Matt. 17:11 first come, and restore all
 Luke 19:8 I restore him fourfold
 Mark 3:5 his hand was restored whole
 Ps. 23:3 He restoreth my soul: he leadeth
Restrain—*hold back, check, limit*
 Job 15:8 dost thou restrain wisdom
 Gen. 8:2 rain from heaven was restrained
 Ezek. 31:15 I restrained the floods
 Acts 14:18 scarce restrained they the people
Resurrection—*rising from the dead*
 Matt. 22:23 there is no resurrection
 Matt. 22:30 resurrection they neither marry
 Luke 14:14 at the resurrection of the just

Luke 20:27 deny that there is any resurrection
 Luke 20:36 the children of the resurrection
 John 5:29 resurrection of life...resurrection of
 damnation
 John 11:25 the resurrection, and the life
 Acts 24:15 shall be a resurrection of the dead
 Acts 24:21 the resurrection of the dead
 1 Cor. 15:13 if there be no resurrection
 Phil. 3:11 attain unto the resurrection
 Heb. 11:35 might obtain a better resurrection
 1 Pet. 1:3 lively hope by the resurrection
 Rev. 20:5 This is the first resurrection
Retain—*keep, hold*
 Job 2:9 still retain thine integrity
 Prov. 4:4 thine heart retain my words
 John 20:23 sins ye retain, they are retained
 Rom. 1:28 retain God in their knowledge
Return—*come back*
 Gen. 3:19 thou return unto the ground
 Gen. 32:9 Return unto thy country, and
 Deut. 30:2 return unto the LORD thy God
 Ruth 1:16 return from following after thee
 1 Kings 20:26 at the return of the year
 1 Kings 22:17 return every man...in peace
 2 Kings 20:10 shadow return backward
 Job 1:21 naked shall I return thither
 Job 10:21 go whence I shall not return
 Job 33:25 return to the days of his youth
 Ps. 80:14 Return, we beseech thee, O God
 Prov. 26:27 stone, it will return upon him
 Eccl. 12:2 clouds return after the rain
 Eccl. 12:7 dust return to the earth
 Isa. 10:21 The remnant shall return
 Isa. 55:1 not return unto me void
 Jer. 3:22 Return, ye backsliding children
 Jer. 4:1 LORD, return unto me
 Jer. 23:20 anger of the LORD shall not return
 Ezek. 16:55 return to their former estate
 Hos. 2:7 return to my first husband
 Joel 2:14 if he will return and repent
 Mal. 3:7 Return unto me, and I will return
 Matt. 10:13 let your peace return to you
 Matt. 12:44 I will return into my house
 Acts 13:34 no more to return to corruption
 Gen. 8:3 waters returned from off
 Gen. 43:18 money...returned in our sacks
 Ex. 14:28 waters returned, and covered
 2 Sam. 1:22 sword of Saul returned not empty
 Isa. 38:8 sun returned ten degrees
 Dan. 4:36 my reason returned unto me
 Luke 2:39 they returned into Galilee
 Luke 4:14 returned in the power of the
 Luke 10:17 the seventy returned again
 Luke 24:9 returned from the sepulchre
 1 Pet. 2:25 now returned unto the Shepherd
Reveal—*disclose*
 Job 20:27 heaven shall reveal his iniquity
 Dan. 2:47 couldst reveal this secrets
 Gal. 1:16 To reveal his Son in me
 Prov. 11:13 talebearer revealeth secrets
 Isa. 40:5 glory of the LORD...be revealed
 Isa. 53:1 arm of the Lord revealed
 Matt. 11:25 hast revealed them unto babes
 Matt. 16:17 blood hath not revealed it
 Luke 17:30 when the Son of man is revealed
 Rom. 8:18 glory...be revealed in us
 1 Cor. 3:13 shall be revealed by fire
 Eph. 3:5 revealed unto his holy apostles
 2 Thess. 2:3 that man of sin be revealed
 2 Thess. 2:8 shall that Wicked be revealed
 1 Pet. 1:5 be revealed in the last time
Rev.—*divine truth*
 Rom. 16:25 the revelation of the mystery
 1 Cor. 14:6 speak to you...by revelation
 Gal. 1:12 by the revelation of Jesus Christ
 Gal. 2:2 And I went up by revelation
 Eph. 1:17 spirit of wisdom and revelation
 Rev. 1:1 The Rev. of Jesus Christ

Revenge—*avenger, vengeance*
 Jer. 15:15 revenge me of my persecutors
 Jer. 20:10 take our revenge on him
 2 Cor. 7:11 what zeal, yea, what revenge
 2 Cor. 10:6 to revenge all disobedience
 Nah. 1:2 the LORD revengeth
Reverence—*awe, adoration; venerate*
 Lev. 19:30 and reverence my sanctuary
 2 Sam. 9:6 fell on his face, and did reverence
 Ps. 89:7 to be had in reverence
 Matt. 21:37 They will reverence my son
 Eph. 5:33 wife...reverence her husband
 Heb. 12:28 reverence and godly fear
Reville—*reproach*
 Ex. 22:28 shalt not revile the gods
 Matt. 5:11 when men shall revile you
 Matt. 27:39 passed by reviled him
 Mark 15:32 crucified with him reviled him
 1 Cor. 4:12 being reviled, we bless
 1 Pet. 2:23 Who, when he was reviled
 Acts 23:4 Revilest thou God's high priest
Reward—*give in return; recompense*
 Gen. 15:1 thy exceeding great reward
 Deut. 10:17 not persons, nor taketh reward
 Deut. 27:25 reward to slay an innocent
 2 Sam. 3:39 LORD...reward the doer of evil
 Job 7:2 hireling...reward of his work
 Ps. 58:11 a reward for the righteous
 Ps. 94:2 render a reward to the proud
 Prov. 11:18 righteousness...a sure reward
 Prov. 24:20 no reward to the evil man
 Eccl. 4:9 good reward for their labour
 Isa. 5:23 justly the wicked for reward
 Isa. 45:13 not for price nor reward
 Isa. 62:11 his reward is with him
 Mic. 7:3 judge asketh for a reward
 Matt. 5:12 great is your reward in heaven
 Matt. 6:2 They have their reward
 Matt. 6:18 reward thee openly
 Matt. 10:42 no wise lose his reward
 Acts 1:8 field with the reward of iniquity
 1 Cor. 3:8 shall receive his own reward
 Col. 2:18 no man beguile you of your reward
 1 Tim. 5:18 is worthy of his reward
 2 Pet. 2:13 reward of unrighteousness
 2 John 8 we receive a full reward
 Rev. 22:12 my reward is with me
 Gen. 44:4 rewarded evil for good
 Isa. 1:23 followeth after rewards
Rich—*wealthy, plentiful*
 Gen. 13:2 Abram was very rich in cattle
 Ex. 30:15 rich shall not give more
 1 Sam. 2:7 LORD maketh poor, and...rich
 Ps. 49:2 low and high, rich and poor
 Prov. 10:4 hand...diligent maketh rich
 Prov. 18:23 the rich answereth roughly
 Prov. 23:4 Labour not to be rich
 Eccl. 10:20 curse not the rich
 Jer. 9:23 rich man glory in his riches
 Matt. 19:23 rich man shall hardly enter
 Luke 1:53 rich he hath sent empty away
 Luke 6:24 woe unto you that are rich
 Luke 16:1 There was a certain rich man
 Luke 16:21 fell from the rich man's table
 Luke 18:23 for he was very rich
 Rom. 10:12 rich unto all that call upon
 1 Cor. 4:8 full, now ye are rich
 Eph. 2:4 God, who is rich in mercy
 1 Tim. 6:18 be rich in good works
 Jas. 1:11 the rich man fade away
 Jas. 2:6 Do not rich men oppress you
 Rev. 13:16 rich and poor, free and bond
 Col. 3:16 word...dwell in you richly
Riches—*wealth, plenty, abundance*
 1 Kings 3:11 neither...asked riches for
 Job 20:15 swallowed down riches
 Job 36:19 esteem thy riches? no, not gold
 Ps. 62:10 if riches increase, set not your

Ps. 104:24 earth is full of thy riches
 Prov. 11:4 Riches profit not in the day of
 Prov. 13:7 poor, yet hath great riches
 Prov. 22:1 to be chosen than great riches
 Prov. 23:5 riches...make themselves wings
 Prov. 30:8 neither poverty nor riches
 Isa. 45:3 hidden riches of secret places
 Jer. 9:23 rich man glory in his riches
 Matt. 13:22 deceitfulness of riches
 Mark 10:24 trust in riches to enter
 Luke 8:14 choked with cares and riches
 2 Cor. 8:2 riches of their liberality
 Eph. 1:7 the riches of his grace
 Eph. 3:8 unsearchable riches of Christ
 1 Tim. 6:17 nor trust in uncertain riches
 Jas. 5:2 Your riches are corrupted

Ride—*be carried or borne*

1 Kings 1:33 Solomon my son to ride upon
 Isa. 19:1 LORD rideth upon a swift cloud
 Ezek. 23:12 horsemen riding upon horses
 Zech. 9:9 lowly, and riding upon an ass

Right—*morally proper*

Gen. 24:48 led me in the right way
 Deut. 12:25 right in the sight of the LORD
 Deut. 21:17 right of the firstborn is
 Deut. 32:4 God...just and right is he
 Judge. 17:6 man did that which was right
 2 Kings 10:15 Is thine heart right, as my
 Job 34:6 Should I lie against my right
 Job 34:23 not lay upon man more than right
 Job 36:6 giveth right to the poor
 Ps. 17:1 Hear the right, O LORD
 Ps. 19:8 statutes of the Lord are right
 Ps. 51:10 renew a right spirit within me
 Ps. 119:75 thy judgments are right
 Prov. 3:16 length of days...right hand
 Prov. 4:11 led thee in right paths
 Prov. 14:12 a way which seemeth right
 Prov. 24:26 lips that giveth a right
 Isa. 41:3 God will hold thy right hand
 Jer. 17:11 getteth riches...not by right
 Ezek. 18:5 which is lawful and right
 Hos. 14:9 ways of the LORD are right
 Matt. 5:29 right eye offend thee
 Matt. 22:44 Sit thou on my right hand
 Matt. 26:64 on the right hand of power
 Mark 5:15 and in his right mind
 Mark 16:19 sat on the right hand of God
 Luke 22:50 cut off his right ear
 John 21:6 the right side of the ship
 Acts 8:21 thy heart is not right
 Gal. 2:9 right hands of fellowship
 2 Pet. 2:15 forsaken the right way
 Rev. 22:14 right to the tree of life

Righteous—*upright, just, holy*

Gen. 18:23 Wilt thou...destroy the righteous
 Ex. 9:27 LORD is righteous, and I and my
 Ex. 23:7 innocent and righteous slay thou not
 Num. 23:10 die the death of the righteous
 1 Sam. 24:17 Thou art more righteous than I
 Job 4:7 where were the righteous cut off
 Ps. 1:5 the congregation of the righteous
 Ps. 11:5 The LORD trieth the righteous
 Ps. 37:16 little that a righteous man hath
 Ps. 55:22 suffer the righteous to be moved
 Ps. 119:137 Righteous art thou, O LORD
 Prov. 2:20 keep the paths of the righteous
 Prov. 10:30 righteous shall never be removed
 Prov. 11:28 righteous shall flourish as a
 Prov. 13:5 righteous man hateth lying
 Prov. 16:13 Righteous lips are the delight of
 Prov. 28:1 the righteous are bold as a lion
 Eccl. 3:17 God shall judge the righteous
 Eccl. 7:16 Be not righteous over much
 Isa. 53:11 my righteous servant justify many
 Jer. 23:5 unto David a righteous Branch
 Ezek. 13:22 the heart of the righteous sad
 Dan. 9:14 God is righteous in all his works

Amos 2:6 sold the righteous for silver
 Matt. 9:13 not come to call the righteous
 Matt. 10:41 a righteous man's reward
 Matt. 13:43 shall the righteous shine forth
 Matt. 25:46 righteous into life eternal
 Luke 23:47 Certainly this was a righteous man
 John 7:24 judge righteous judgment
 Rom. 3:10 none righteous, no, not one
 1 Tim. 1:9 law is not made for a righteous
 Jas. 5:16 prayer of a righteous man availeth
 1 Pet. 4:18 righteous scarcely be saved
 1 John 2:1 Jesus Christ the righteous

Righteousness—*being right with God*

Gen. 15:6 counted it to him for righteousness
 1 Sam. 26:23 to every man for righteousness
 Job 27:6 My righteousness I hold fast
 Job 29:14 put on righteousness, and it clothed
 Job 36:3 ascribe righteousness to my Maker
 Ps. 17:15 behold thy face in righteousness
 Ps. 23:3 in the paths of righteousness
 Ps. 48:10 right hand is full of righteousness
 Ps. 96:13 judge the world with righteousness
 Ps. 97:6 heavens declare his righteousness
 Ps. 111:3 his righteousness endureth for ever
 Prov. 10:2 righteousness delivereth from death

Prov. 11:19 righteousness tendeth to life
 Prov. 14:34 Righteousness exalteth a nation
 Prov. 16:8 Better is a little with righteousness
 Isa. 32:1 a king shall reign in righteousness
 Isa. 45:8 skies pour down righteousness
 Isa. 48:18 righteousness as the waves
 Isa. 51:5 My righteousness is near
 Isa. 59:17 righteousness as a breastplate
 Jer. 23:6 called, THE LORD OUR RIGHTEOUSNESS

Jer. 33:15 Branch of righteousness to grow up
 Ezek. 33:13 trust to his own righteousness
 Dan. 12:3 turn many to righteousness
 Hos. 10:12 Sow to yourselves in righteousness
 Mal. 4:2 Sun of righteousness arise
 Matt. 5:6 hunger and thirst after righteousness
 Matt. 5:10 persecuted for righteousness' sake
 Matt. 5:20 righteousness shall exceed
 Matt. 6:33 God, and his righteousness
 Luke 1:75 In holiness and righteousness
 Acts 13:10 thou enemy of all righteousness
 Rom. 4:3 counted unto him for righteousness
 Rom. 4:22 imputed to him for righteousness
 Rom. 5:18 by the righteousness of one
 Rom. 8:10 Spirit...life because of righteousness

1 Cor. 15:34 Awake to righteousness, and sin
 2 Cor. 6:14 fellowship hath righteousness with
 Gal. 2:21 if righteousness come by the law
 Gal. 3:6 accounted to him for righteousness
 Eph. 4:24 created in righteousness and true
 Eph. 6:14 the breastplate of righteousness
 1 Tim. 6:11 follow after righteousness
 2 Tim. 4:8 for me a crown of righteousness
 Heb. 7:2 interpretation King of righteousness
 Heb. 12:11 peaceable fruit of righteousness
 Jas. 1:20 worketh not the righteousness
 1 Pet. 3:14 ye suffer for righteousness' sake
 1 John 3:10 doeth not righteousness is not

Riot—*confusion, disturbance*

Tit. 1:6 not accused of riot
 Prov. 23:20 riotous eaters of flesh
 Luke 15:13 substance with riotous living
 Rom. 13:13 not in rioting and drunkenness
 2 Pet. 2:13 pleasure to riot in the day

Ripe—*nature, ready for gathering*

Gen. 40:10 brought forth ripe grapes
 Ex. 22:29 first of thy ripe fruits
 Jer. 24:2 figs that are first ripe
 Joel 3:13 for the harvest is ripe
 Rev. 14:15 harvest of the earth is ripe
 Rev. 14:18 her grapes are fully ripe

Rise—*ascend*

Gen. 19:2 ye shall rise up early
 Lev. 19:32 rise up before the hoary head
 Num. 24:17 Sceptre shall rise...Israel
 Ps. 27:3 war should rise against me
 Ps. 35:11 False witnesses did rise up
 Isa. 32:9 Rise up, ye women...at ease
 Jer. 47:2 waters rise up out of the
 Matt. 20:19 third day he shall rise
 Matt. 24:37 nation...rise against nation
 Matt. 24:11 many false prophets...rise
 Matt. 27:63 three days I will rise again
 Mark 12:25 shall rise from the dead
 Mark 13:12 rise up against their parents
 Luke 5:23 Rise up and walk
 Luke 11:31 queen of the south shall rise
 Luke 12:54 cloud rise up out of the west
 Luke 22:46 rise and pray, lest ye
 Acts 10:13 Rise, Peter; kill, and eat
 1 Thess. 4:16 dead in Christ shall rise
 Josh. 12:1 the rising of the sun
 Ps. 113:3 rising of the sun unto the
 Job 9:7 the sun, and it riseth not
 Job 31:14 shall I do when God riseth up
 Prov. 31:15 riseth...while it is yet
 Ps. 86:14 proud are risen against me
 Isa. 60:1 glory of the LORD is risen
 Ezek. 7:11 Violence is risen up into
 Matt. 11:1 not risen a greater than
 Matt. 14:2 Baptist...risen from the
 Mark 16:6 he is risen; he is not here
 Luke 24:34 The Lord is risen indeed
 1 Cor. 15:14 if Christ be not risen
 Col. 3:1 ye then be risen with Christ

River—*stream of water, abundance*

Gen. 2:10 a river went out of Eden
 Josh. 1:4 great river, the river Euphrates
 Job 40:23 drinketh up a river
 Ps. 46:4 a river, the streams whereof
 Isa. 11:15 shake his hand over the river
 Jer. 2:18 drink the waters of the river
 Lam. 2:18 tears run down like a river
 Ezek. 47:5 river...not be passed over
 Mark 1:5 baptized of him in the river
 Rev. 22:1 pure river of water of life
 Ex. 23 flags by the river's brink
 Job 28:10 cutteth out rivers among the
 Ps. 1:3 planted by the rivers of water
 Ps. 137:1 By the rivers of Babylon
 Eccl. 1:7 All the rivers run into the
 Isa. 32:2 rivers of water in a dry place
 John 7:38 flow rivers of living water

Roar—*deep, loud cry; cry loudly*

1 Chron. 16:32 Let the sea roar
 Ps. 96:11 let the sea roar
 Isa. 59:11 We roar all like bears
 Jer. 25:30 The LORD shall roar from
 Job 4:10 roaring of the lion
 1 Pet. 5:8 devil, as a roaring lion
 Job 37:4 After it a voice roareth

Rob—*steal, plunder*

Lev. 26:22 rob you of your children
 Prov. 22:22 Rob not the poor
 Isa. 10:2 they may rob the fatherless
 Mal. 3:8 Will a man rob God
 Judg. 9:25 robbed all that came along
 Prov. 17:12 bear robbed of her whelps
 Isa. 42:22 a people robbed and spoiled
 2 Cor. 11:8 I robbed other churches
 Prov. 28:24 Whoso robbeth his father

Robber—*thief*

Job 5:5 robber swallowed...substance
 John 10:1 same is a thief and a robber
 John 18:40 Barabbas was a robber
 Job 12:6 tabernacles of robbers prosper
 Jer. 7:11 become a den of robbers
 Acts 19:37 robbers of churches

Robbery—*thief, spoilation*

Ps. 62:10 become not vain in robbery

Nah. 3:1 city...full of lies and robbery
Phil. 2:6 robbery to be equal with God

Robe—outer garment

1 Sam. 24:4 off the skirt of Saul's robe
Job 29:14 judgment was as a robe
Isa. 61:10 the robe of righteousness
Matt. 27:28 put on him a scarlet robe
Luke 15:22 Bring forth the best robe
John 19:2 put on him a purple robe
Luke 20:46 desire to walk in long robes
Rev. 7:14 have washed their robes

Rock—mass of stone, refuge

Ex. 17:6 thou shalt smite the rock
Ex. 33:22 thee in a cleft of the rock
Num. 20:11 rod the rock twice
Deut. 32:4 He is th Rock
Deut. 32:13 oil out of the flinty rock
1 Sam. 2:2 any rock like our God
2 Sam. 22:2 The LORD is my rock
Job 19:24 graven...in the rock for ever
Job 29:6 rock poured me out rivers of oil
Ps. 27:5 shall set me up upon a rock
Ps. 31:3 art my rock and my fortress
Prov. 30:19 way of a serpent upon a rock
Isa. 8:14 for a rock of offence
Isa. 51:1 rock whence ye are hewn
Jer. 5:3 faces harder than a rock
Mark 7:24 built his house upon a rock
Mark 16:18 upon this rock...build my
Mark 15:46 sepulchre...hewn...a rock
Luke 8:6 some fell upon a rock
Rom. 9:33 rock of offence

1 Cor. 10:4 drank of that spiritual Rock

Rod—slander, round piece of wood

Ex. 4:4 became a rod in his hand
Ex. 7:12 Aaron's rod swallowed up
Num. 17:8 rod of Aaron...budded
2 Sam. 7:14 chasten him with the rod
Ps. 29:9 break them with a rod of iron
Ps. 23:4 rod and thy staff they comfort
Prov. 13:24 spareth his rod his father's
Prov. 26:3 a rod for the fool's back
Isa. 10:5 the rod of mine anger
Isa. 11:1 rod out of the stem of Jesse
Ezek. 20:37 to pass under the rod
Heb. 9:4 Aaron's rod that budded
Rev. 19:15 rule them with a rod of iron
Gen. 30:37 rods of green poplar
2 Cor. 11:25 Thrice...beaten with rods

Roll—move by turning over

Isa. 8:1 Take thee a great roll...write
Jer. 36:2 Take thee a roll of a book
Ezek. 3:1 eat this roll, and go speak
Zech. 5:1 and behold a flying roll
Mark 16:3 shall roll us away the stone
Isa. 34:4 heavens...rolled together as
Matt. 27:60 rolled a great stone to the
Matt. 28:2 rolled back the stone from

Roof—cover of a building

Gen. 9:8 under the shadow of my roof
Josh. 2:6 up to the roof...and hid them
2 Sam. 11:2 from the roof he saw a woman
Job 29:10 to the roof of their house
Mark 8:8 shouldst come under my roof
Mark 2:4 uncovered the roof where he

Room—space, section of a building

Ps. 31:8 set my feet in a large room
Prov. 18:16 man's gift maketh room for
Mark 14:15 large upper room furnished
Luke 2:7 no room for them in the inn
Luke 14:8 sit not down...highest room
Acts 1:13 went up into an upper room
1 Cor. 14:16 room of the unlearned
Gen. 6:14 rooms shall thou make...ark
Matt. 23:6 uppermost rooms at feasts

Root—source of nourishment; dig

Deut. 29:18 a root that beareth gall
Job 5:3 the foolish taking root

Job 19:28 the root of the matter

Ps. 80:9 cause it to take deep root
Isa. 5:24 root shall be as rottenness
Isa. 53:2 root out of a dry ground
Jer. 12:2 they have taken root
Matt. 3:10 axe is laid upon the root
Mark 4:6 had no root, it withered
Luke 17:6 plucked up by the root
Rom. 11:16 if the root be holy
1 Tim. 6:10 money is the root of all evil
Job 18:14 confidence shall be rooted out
Eph. 3:17 rooted and grounded in love

Rose—flower

Song of Sol. 2:1 I am the rose of Sharon
Isa. 35:1 desert...blossom as the rose

Rose—mounted, sprung into action

Deut. 33:2 LORD...rose up from Seir
Josh. 3:16 waters...rose up upon an heap
Luke 16:31 though one rose from the dead
Rom. 14:9 Christ both died, and rose

Rough—not smooth, violent

Isa. 40:4 and the rough places plain
Zech. 13:4 a rough garment to deceive
1 Sam. 20:10 father answer thee roughly
Prov. 18:23 the rich answereth roscly

Round—circular; on all sides

Lev. 19:27 round the corners of your
Josh. 6:3 go round about the city once
2 Sam. 5:9 built round about on Millo
Isa. 3:18 round tires like the moon
Rev. 4:3 rainbow round about the throne

Rubies—jewels, precious stones

Job 28:18 price of wisdom is above rubies
Prov. 3:15 She is more precious than rubies
Prov. 31:10 her price is far above rubies

Ruin—destruction

Prov. 26:28 flattering mouth worketh ruin
Isa. 23:13 he brought it to ruin
Ezek. 18:30 iniquity...not be your ruin
Luke 6:49 ruin of that house was great
Acts 15:16 will build again the ruins

Rule—control

Gen. 1:16 rule the day...rule the night
Judg. 8:22 Rule thou over us
Prov. 8:16 By me princes rule
Prov. 25:28 no rule over his own spirit
Isa. 3:12 women rule over them
Matt. 26: rule my people Israel
Mark 10:42 rule over the Gentiles
Gal. 6:16 walk according to this rule
Col. 3:15 peace of God rule in your
1 Tim. 3:5 not how to rule his own house
Rev. 2:7 rule them with a rod of iron
Prov. 16:32 he that ruleth his spirit

Ruler—one having authority

Ex. 22:28 curse the ruler of thy people
Prov. 6:7 no guide, overseer, or ruler
Prov. 29:12 If a ruler hearken to lies
Matt. 9:18 came a certain ruler
Matt. 24:45 ruler over his household
John 3:1 Nicodemus, a ruler of the Jews
Acts 7:27 made thee a ruler and a judge
Deut. 1:13 make them rulers over you
Ps. 2:2 rulers take counsel together
Isa. 22:3 All thy rulers are fled together
Eph. 6:12 the rulers of the darkness of

Rumour—common talk, story

Jer. 49:14 heard a rumour from the LORD
Ezek. 7:26 rumour shall be upon rumour
Luke 7:17 rumour of him went forth
Matt. 24:6 wars and rumours of wars

Run—move with swift pace

Gen. 49:22 branches run over the wall
Judg. 18:25 angry fellows run upon thee
2 Kings 4:22 may run to the man of God
2 Chron. 16:9 eyes of the LORD run to and
Ps. 19:5 strong man to run a race
Prov. 1:16 their feet run to evil

Isa. 40:31 run, and not be weary
Ezek. 32:14 rivers to run like oil
Nah. 2:4 run like the lightnings
1 Cor. 9:24 run in a race run all
Galatians 2:2 run, or had run, in vain
Galatians 5:7 Ye did run well
Heb. 12:1 run with patience the race
Lev. 15:13 bathe his flesh in running
Prov. 5:15 running waters...own well
Prov. 6:18 feet...running to mischief
Rev. 9:9 many horses running to battle
Ps. 23:5 my cup runneth over
Matt. 9:17 the wine runneth out

Rust—corrosion

Mark. 6:19 moth and rust doth corrupt
Jas. 5:3 the rust...shall be a witness

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Sabbath—day of rest and worship

Ex. 16:26 seventh day, which is the sabbath
Ex. 20:8 Remember the sabbath day, to keep
Ex. 20:11 LORD blessed the sabbath day
Ex. 31:15 seventh is the sabbath of rest
Ex. 35:3 kindle no fire...upon the sabbath
Num. 15:32 gathered sticks upon the sabbath
Deut. 5:12 Keep the sabbath day to sanctify
2 Kings 4:23 neither new moon, nor sabbath
Ezek. 20:20 my Sabbaths...sign between you
Matt. 12:8 Lord even of the sabbath day
Matt. pray...your flights be not...Sabbath
Matt. 28:1 In the end of the sabbath
Mark 2:27 sabbath was made for man
Mark 3:4 do good on the sabbath days
John 19:31 sabbath day was an high day
Acts 1:12 a sabbath day's journey
Lev. 25:8 number seven sabbaths of years
Lev. 26:2 Ye shall keep my sabbaths

Sackcloth—coarse cloth

Esther 4:1 put on sackcloth with ashes
Job 16:15 sewed sackcloth upon my skin
Dan. 9:3 fasting, and sackcloth, and ashes
Matt. 11:21 repented...in sackcloth and ashes
Rev. 6:12 sun...black as sackcloth of hair

Sacrifice—offering made to God

Gen. 31:54 Jacob offered sacrifice upon the
Ex. 12:27 sacrifice of the LORD's passover
Prov. 15:8 sacrifice of the wicked is an
Jer. 46:10 GOD of hosts hath a sacrifice
Dan. 11:31 take away the daily sacrifice
1 Hos. 6:6 desired mercy, and not sacrifice
Matt. 9:13 have mercy, and not sacrifice
Acts 7:41 offered sacrifice unto the idol
Rom. 12:1 your bodies a living sacrifice
1 Cor. 10:20 they sacrifice to devils
Phil. 4:18 sacrifice acceptable, wellpleasing
Heb. 9:26 put away sin by the sacrifice of
Heb. 11:4 a more excellent sacrifice than Cain
Ps. 51:17 sacrifices of God are a broken
Isa. 43:23 honoured me with thy sacrifices
Heb. 13:16 such sacrifices God is well pleased

Sad—sorrowful, gloomy

1 Kings 21:5 Why is thy spirit so sad
Neh. 2:2 Why is thy countenance sad
Mark 10:22 was sad at that saying
Luke 24:17 as ye walk, and are sad

Safe—secure, free from harm

2 Sam. 18:29 Is the young man...safe
Job 21:19 houses are safe from fear
Ezek. 34:27 shall be safe in their land
Luke 15:27 received him safe and sound
Phil. 3:1 but for you it is safe

Safely—without danger

Lev. 26:5 dwell in your land safely
Prov. 3:23 walk in thy way safely
Prov. 31:11 husband doth safely trust in her
Mark 14:44 lead him away safely
Acts 16:23 jailor to keep them safely

Saints—godly persons

Deut. 33:2 with ten thousands of saints
 1 Sam. 2:9 keep the feet of his saints
 Job 15:15 putteth no trust in his saints
 Ps. 37:28 forsook not his saints
 Ps. 89:5 congregation of the saints
 Matt. 27:52 bodies of the saints...arose
 Acts 26:10 saints did I shut up in prison
 Rom. 1:7 called to be saints
 Rom. 8:27 intercession for the saints
 1 Cor. 6:2 saints shall judge the world
 Eph. 2:19 fellowcitizens with the saints
 Phil. 1:1 all the saints in Christ Jesus
 1 Thess. 3:13 Christ with all his saints
 Rev. 14:12 patience of the saints
 Rev. 20:9 the camp of the saints

Sake—cause, purpose

Gen. 8:21 curse the ground...man's sake
 1 Sam. 12:22 for his great name's sake
 Neh. 9:31 thy great mercies' sake
 Ps. 23:3 for his name's sake
 Ps. 44:22 for thy sake are we killed
 Ps. 115:1 for thy truth's sake
 Isa. 42:21 righteousness' sake
 Matt. 5:11 evil...falsely, for my sake
 Matt. 16:25 lose his life for my sake
 Mark 13:20 for the elect's sake
 Luke 6:22 Son of man's sake
 Luke 18:29 kingdom of God's sake
 John 13:37 lay down my life for thy sake
 Rom. 8:36 thy sake we are killed all the
 Rom. 13:5 for conscience sake
 1 Cor. 9:23 do for the gospel's sake
 1 Tim. 5:23 wine for thy stomach's sake
 Tit. 1:11 for filthy lucre's sake
 2 John 2: For the truth's sake
 2 Cor. 8:9 for your sakes he became poor

Salt—seasoning and preservative

Gen. 19:26 became a pillar of salt
 Job 4:4 city, and sowed it with salt
 Job 6:6 be eaten without salt
 Matt. 5:13 the salt of the earth
 Mark 9:50 Salt is good
 Col. 4:6 ...seasoned with salt
 Jas. 3:12 yield salt water and fresh

Salvation—deliverance

Gen. 49:18 waited for thy salvation, O LORD
 Ex. 15:2 he is become my salvation
 Deut. 32:15 the Rock of his salvation
 Job 13:16 He also shall be my salvation
 Ps. 38: Salvation belongeth unto the LORD
 Ps. 71:1 my light and my salvation
 Ps. 62:1 from him cometh my salvation
 Ps. 68:20 our God is the God of salvation
 Ps. 85:9 salvation is nigh them that fear him
 Ps. 98:3 seen the salvation of our God
 Ps. 116:13 take the cup of salvation
 Ps. 119:155 Salvation is far from the wicked
 Isa. 12:3 water out of the wells of salvation
 Isa. 33:2 our salvation...time of trouble
 Isa. 49:6 salvation unto the end of the earth
 Isa. 51:6 salvation shall be for ever
 Isa. 52:7 that publisheth salvation
 Isa. 56:1 salvation is near to come
 Isa. 59:17 helmet of salvation upon his head
 Jonah 2:9 Salvation is of the LORD
 Zech. 9:9 he is just, and having salvation
 Luke 2:30 eyes have seen thy salvation
 Luke 3:6 flesh shall see the salvation of God
 Luke 19:9 salvation come to this house
 Acts 4:12 Neither...salvation in any other
 Acts 13:26 the word of this salvation sent
 Acts 16:17 shew unto us the way of salvation
 Rom. 1:16 power of God unto salvation
 Rom. 11:11 salvation...come unto the Gentiles
 2 Cor. 6:2 in the day of salvation
 2 Cor. 7:10 worketh repentance to salvation
 Eph. 6:17 helmet of salvation

Phil. 2:12 work out your own salvation
 1 Thess. 5:9 obtain salvation by our Lord
 2 Tim. 3:15 make thee wise unto salvation
 Tit. 2:11 grace of God...bringeth salvation
 Heb. 1:14 who shall be heirs of salvation
 Heb. 2:3 we neglect so great salvation
 Heb. 9:28 without sin unto salvation
 1 Pet. 1:5 through faith unto salvation
 2 Pet. 3:15 longsuffering...Lord is salvation
 Rev. 7:10 Salvation to our God which sitteth
 Rev. 12:10 Now is come salvation

Same—not different

2 Sam. 5:7 same is the city of David
 Job 4:8 sow wickedness, reap the same
 Ps. 102:27 But thou art the same, and
 Isa. 7:20 same day shall the Lord shave
 Matt. 5:46 even the publicans the same
 Matt. 12:50 same is my brother, and
 Luke 2:8 in the same country shepherds
 Luke 6:38 same measure that ye mete
 Luke 23:40 the same condemnation
 John 1:2 same was in the beginning
 Rom. 10:12 same Lord over all is rich
 1 Cor. 7:20 abide in the same calling
 1 Cor. 12:4 of gifts, but the same Spirit
 Heb. 13:8 same yesterday...to day...for

Sanctify—make holy

Ex. 13:2 Sanctify unto me all the firstborn
 Lev. 11:44 sanctify yourselves
 Deuteronomy 5:12 Keep the sabbath day to
 sanctify it

Isa. 29:23 they shall sanctify my name
 John 17:17 Sanctify them through thy truth
 1 Cor. 7:14 wife is sanctified by the husband
 1 Thess. 5:23 God of peace sanctify you
 Gen. 2:3 seventh day, and sanctified it
 John 10:36 whom the Father hath sanctified
 Rom. 15:16 sanctified by the Holy Ghost
 1 Cor. 6:11 washed, but ye are sanctified
 1 Cor. 7:14 washed, but ye are sanctified
 Heb. 2:11 they who are sanctified
 Jude 1 sanctified by God the Father
Sanctuary—sacred place, refuge
 Ex. 25:8 let them make me a sanctuary
 Lev. 19:30 and reverence my sanctuary
 Ps. 73:17 I went into the sanctuary of God
 Ps. 150:1 Praise God in his sanctuary
 Isa. 60:13 beautify the place of my sanctuary
 Dan. 8:14 shall the sanctuary be cleansed
 Heb. 8:2 A minister of the sanctuary
 Jer. 51:51 sanctuaries of the LORD'S house

Sand—finely crushed stone

Gen. 32:12 seed as the sand of the sea
 Deut. 33:19 treasures hid in the sand
 Job 29:18 multiply my days as the sand
 Prov. 27:3 stone is heavy...sand weighty
 Matt. 7:26 built his house upon the sand
 Heb. 11:12 sand...by the sea shore

Sapphire—jewel

Ex. 28:18 an emerald, a sapphire
 Ezek. 28:13 jasper, the sapphire, the emerald
 Rev. 21:19 jasper; the second, sapphire
 Song of Sol. 5:14 ivory overlaid with sapphires

Sat—was sitting

Gen. 18:1 sat in the tent door in the
 Ex. 2:15 he sat down by a well
 Ex. 16:3 we sat by the flesh pots
 Job 2:8 sat down among the ashes
 Ps. 26:4 not sat with vain persons
 Jonah 4:5 booth, and sat under it
 Matt. 4:16 which sat in darkness
 Matt. 9:10 Jesus sat at meat
 Matt. 26:20 sat down with the twelve
 Mark 11:2 whereon never man sat
 Mark 16:19 sat on the right hand of
 Luke 7:15 he that was dead sat up
 Luke 10:39 Mary...sat at Jesus' feet
 Acts 2:3 and it sat upon each of them

Satan—man's adversary

Job 1:6 Satan came also among them
 Zech. 3:2 LORD said unto Satan
 Matt. 4:10 Get thee hence, Satan
 Matt. 12:26 Satan cast out Satan
 Matt. 16:23 Get thee behind me, Satan
 Mark 1:13 forty days, tempted of Satan
 Luke 10:18 beheld Satan...fall from heaven
 Luke 22:32 entered Satan into Judas
 Acts 5:3 why hath Satan filled thine heart
 Rom. 16:20 bruise Satan under your feet
 2 Cor. 2:11 Satan should get an advantage
 1 Thess. 2:18 but Satan hindered us
 1 Tim. 1:20 have synagogue unto Satan
 Rev. 3:9 of the synagogue of Satan
 Rev. 12:9 called the Devil, and Satan
 Rev. 20:7 Satan...loosed out or his prison
Satisfied—gratified to the full
 Lev. 26:26 eat, and not be satisfied
 Job 27:14 shall not be satisfied with bread
 Ps. 22:26 meek shall eat and be satisfied
 Prov. 12:11 tillth his land...be satisfied
 Prov. 27:20 eyes of man are never satisfied
 Joel 2:26 eat in plenty, and be satisfied

Satisfy—make content

Job 38:27 satisfy the desolate and waste
 Ps. 91:16 long life will I satisfy him
 Prov. 6:30 steal to satisfy his soul
 Mark 8:4 man satisfy these men with bread
Save—except
 Gen. 14:24 Save only that which the young
 Ex. 22:20 any god, save unto the LORD
 Ps. 18:31 save the LORD...save our God
 Matt. 11:27 man the Father, save the Son
 Luke 18:19 none is good, save one...God
 2 Cor. 11:24 forty stripes save one

Save—preserve, deliver from sin

Deut. 28:29 no man shall save thee
 1 Sam. 10:27 How shall this man save us
 1 Sam. 14:6 to save by many or by few
 Job 22:29 shall save the humble person
 Ps. 6:4 save me for thy mercies' sake
 Ps. 28:9 Save thy people, and bless
 Ps. 60:5 save with thy right hand
 Ps. 86:2 save thy servant that trusteth
 Prov. 20:22 and he shall save thee
 Isa. 35:4 your God...will come and save
 Isa. 63:1 mighty to save
 Jer. 30:10 will thee from afar
 Jer. 42:11 with you to save you
 Ezek. 18:27 save his soul alive
 Matt. 1:21 save his people from their
 Matt. 16:25 save his life shall lose it
 Matt. 18:11 save that which was lost
 Mark 3:4 to save life, or to kill
 Luke 23:35 save himself, if he be Christ
 John 12:27 Father, save me from this hour
 Acts 27:43 centurion, willing to save Paul
 1 Cor. 7:16 save thy husband...save thy wife
 1 Tim. 1:15 world to save sinners
 Jas. 1:21 able to save your souls
 Jas. 4:12 to save and to destroy
 Jas. 5:15 prayer of faith...save the sick

Saved—preserved, delivered from sin

Deut. 33:29 saved by the LORD, the shield
 Jud. 7:2 own hand hath saved me
 Ps. 44:7 saved us from our enemies
 Isa. 45:22 unto me, and be ye saved
 Jer. 8:20 ended, and we are not saved
 Matt. 19:25 Who then can be saved
 Mark 13:13 end, the same shall be saved
 Mark 16:16 be baptized shall be saved
 Luke 7:50 faith hath saved thee; go in
 John 3:17 world through him...be saved
 John 10:9 enter in, he shall be saved
 Acts 4:12 whereby we must be saved
 Acts 16:30 what must I do to be saved
 Rom. 5:10 we shall be saved by his life

Rom. 8:24 For we are saved by hope
 Eph. 2:5 by grace ye are saved
 2 Tim. 1:9 hath saved us, and called us
 1 Pet. 4:18 righteous scarcely be saved
Saviour—*one who saves; Jesus Christ*
 2 Sam. 22:3 my refuge, my saviour
 Ps. 106:21 forgot God their saviour
 Isa. 19:20 he shall send them a saviour
 Isa. 49:21 beside me there is no saviour
 Isa. 45:21 a just God and a Saviour
 Isa. 49:26 I the LORD am thy Saviour
 1 Jn. 4:21 a Saviour, which is Christ the
 John 4:42 Christ, the Saviour of the world
 Acts 5:31 be a Prince and a Saviour
 Eph. 5:23 he is the saviour of the body
 1 Tim. 4:10 God...Saviour of all men
 2 Tim. 1:10 our Saviour Jesus Christ
 Tit. 2:13 God and our Saviour Jesus Christ
 2 Pet. 1:11 our Lord and Saviour Jesus
 1 John 4:14 sent the Son to be the Saviour
Savour—*taste, flavor, odor*
 Gen. 8:21 Lord smelled a sweet savour
 Song of Sol. 1:3 savour of thy good ointments
 Joel 2:20 his ill savour shall come up
 Matt. 5:13 salt have lost his savour
 2 Cor. 2:15 a sweet savour of Christ
 2 Cor. 2:16 savour of death...savour of life

Saw—*had seen*

Gen. 1:4 God saw the light, that it was
 Ex. 10:23 They saw not one another
 Num. 22:23 ass saw the angel
 Job 29:11 when the eye saw me, it gave
 Ps. 114:3 The sea saw it, and fled
 Eccl. 2:13 saw that wisdom excelleth
 Isa. 59:16 saw that there was no man
 Dan. 4:5 I saw a dream
 Matt. 2:11 saw the young child
 Mark 1:6 saw the heavens opened
 John 1:48 fig tree, I saw thee

Say—*speak, express in words*

Gen. 20:13 say of me, He is my brother
 Ex. 3:13 what shall I say unto him
 Job 33:32 If thou hast any thing to say
 Job 37:19 Teach us what we shall say
 Ps. 27:14 wait, I say, on the LORD
 Ps. 106:48 let all the people say, Amen
 Prov. 3:28 Say not unto thy neighbour
 Prov. 30:15 four things say not
 Isa. 58:9 he shall say, Here I am
 Matt. 7:22 will say to me in that day
 Matt. 16:13 Whom do men say that I
 Luke 7:40 somewhat to say unto thee
 Luke 17:21 Neither shall they say, Lo
 2 Cor. 12:6 for I will say the truth
 1 John 1:8 say that we have no sin
 Rev. 22:17 Spirit...bride say, Come

Saying—*proverb*

Gen. 37:11 his father observed the saying
 1 Chron. 21:19 went up at the saying of Gad
 Luke 18:34 this saying was hid from them
 John 6:60 This is an hard saying
 John 8:51 If a man keep my saying
 1 Tim. 1:15 This is a faithful saying
 Ps. 49:13 posterity approve their sayings
 Ps. 78:2 utter dark sayings of old
 Matt. 7:24 whosoever heareth these sayings

Scarlet—*vivid, bright red*

Gen. 38:28 upon his hand a scarlet thread
 Ex. 25:4 blue, and purple, and scarlet
 Josh. 2:18 bind this line of scarlet thread
 Song of Sol. 4:3 Thy lips are like...scarlet
 Isa. 1:18 your sins be as scarlet
 Nah. 2:3 valiant men are in scarlet
 Matt. 27:28 put on him a scarlet robe
 Rev. 17:3 upon a scarlet coloured beast

Scatter—*spread*

Lev. 26:33 scatter you among the heathen
 Isa. 41:16 whirlwind shall scatter them

Jer. 23:1 destroy and scatter the sheep
 Job 18:15 brimstone...scattered upon his
 Ps. 92:9 workers of iniquity...scattered
 Ps. 141:7 bones are scattered at the grave's
 Isa. 18:7 a people scattered and peeled
 Matt. 26:31 the flock shall be scattered
 Job 38:24 scattereth the east wind upon
 Prov. 11:24 There is that scattereth, and
Scourage—*whip, whip severely*
 Job 5:21 the scourge of the tongue
 Matt. 10:17 scourge you in their synagogues
 Matt. 20:19 mock...scourge, and to crucify
 John 2:15 made a scourge of small cords
 Matt. 27:26 when he had scourged Jesus
 Heb. 12:26 scourgeth every son...receiveth

Scribe—*recorder*

Neh. 8:4 Ezra the scribe stood upon a
 1 Cor. 1:20 wise? where is the scribe
 Jer. 8:8 the pen of the scribes is in
 Matt. 24:1 chief priests and scribes
 Matt. 23:13 you...scribes and Pharisees
 Mark 1:22 authority, and not as the scribes
 Mark 12:38 Beware of the scribes

Scripture—*writing, Bible*

Dan. 10:21 noted in the scripture of truth
 Luke 4:21 day is this scripture fulfilled
 John 10:35 scripture cannot be broken
 John 20:9 For...they knew not the scripture
 Rom. 4:3 For what saith the scripture
 2 Tim. 3:16 scripture is given by inspiration
 Matt. 21:42 ye never read in the scriptures
 Matt. 22:29 err...not knowing the scriptures
 Mark 14:49 the scriptures must be fulfilled
 Luke 24:32 he opened to us the scriptures
 John 5:39 Search the scriptures; for in them
 Acts 18:24 mighty in the scriptures
 Rom. 15:4 patience and comfort...scriptures
 2 Tim. 3:15 hast known the holy scriptures

Sea—*body of water*

Gen. 1:26 dominion...fish of the sea
 Ex. 10:19 cast them into the Red sea
 2 Sam. 17:11 sand that is by the sea
 Job 7:12 Am I a sea, or a whale
 Job 38:8 shut up the sea with doors
 Ps. 65:5 are afar off upon the sea
 Ps. 107:23 down to the sea in ships
 Ps. 146:6 sea, and all that therein is
 Isa. 11:9 as the waters cover the sea
 Isa. 57:20 are like the troubled sea
 Jer. 25:22 isles...beyond the sea
 Nah. 1:4 He rebuketh the sea
 Matt. 8:26 rebuked the winds and the sea
 Matt. 14:26 saw him walking on the sea
 2 Cor. 11:26 in perils of the sea
 Rev. 4:6 was a sea of glass
 Rev. 21:1 there was no more sea
 Gen. 1:10 waters called he Seas
 Ps. 24:2 founded it upon the seas

Seal—*mark*

Song of Sol. 8:6 as a seal upon thine heart
 Dan. 9:24 seal up the vision
 Dan. 12:4 words, and seal the book
 Rom. 4:11 seal of the righteousness
 Rev. 9:4 seal of God in their foreheads
 1 Kings 21:8 sealed them with his seal
 Job 14:17 transgression is sealed up
 Isa. 29:11 a book that is sealed
 Jer. 32:10 evidence, and sealed it
 2 Cor. 1:22 Who hath also sealed us
 Eph. 1:13 sealed with that holy Spirit
 Rev. 5:1 sealed with seven seals

Search—*inquire after*

Ps. 139:23 Search me...know my heart
 Jer. 17:10 I the LORD search the heart
 John 5:39 Search the scriptures; for in
 John 7:52 Search, and look
 Judg. 5:16 great searchings of heart
 1 Chron. 28:9 LORD searcheth all hearts

Job 28:3 and searcheth out all perfection
 Job 11:7 by searching find out God
 Prov. 20:27 searching all the inward
 Acts 17:11 searched the scriptures daily
Season—*division of the year; saviour*
 Lev. 26:4 give you rain in due season
 Job 5:26 corn cometh in in his season
 Ps. 13:3 forth his fruit in his season
 Ps. 104:27 their meat in due season
 Eccl. 3:1 every thing there is a season
 Isa. 50:4 how to speak a word in season
 Matt. 24:45 give them meat in due season
 John 5:35 willing for a season to rejoyce
 Acts 13:11 seeing the sun for a season
 Acts 24:25 when I have a convenient season
 Gal. 6:9 in due season we shall reap
 2 Tim. 4:2 instant in season, out of season
 Heb. 11:25 pleasures of sin for a season
 Gen. 1:14 be for signs, and for seasons
 Dan. 2:21 changeth the times...seasons
 Acts 1:7 to know the times or the seasons
 Luke 14:34 wherewith shall it be seasoned
 Colossians 4:6 with grace, seasoned with salt
Seal—*post of authority*
 Ex. 25:17 a mercy seat of pure gold
 1 Sam. 4:18 from off the seat backward
 Ps. 1:1 in the seat of the scornful
 Ezek. 28:2 I sit in the seat of God
 Matt. 27:19 on the judgment seat
 Rom. 14:10 the judgment seat of Christ
 Matt. 23:6 chief seats in the synagogues

Second—*next to the first*

Gen. 1:8 were the second day
 Eccl. 4:8 and there is not a second
 Ezek. 10:14 the second face was the face
 Matt. 22:39 second is like unto it
 1 Cor. 15:47 second man is the Lord
 Rev. 2:11 hurt of the second death

Secret—*private*

Deut. 27:15 putteth it in a secret place
 Job 15:8 heard the secret of God
 Job 40:13 bind their faces in secret
 Ps. 19:12 cleanse...me from secret
 Ps. 91:1 secret place of the most High
 Prov. 9:17 bread eaten in secret
 Prov. 21:14 A gift in secret pacifieth
 Prov. 27:5 rebuke is better than secret love
 Song of Sol. 2:14 secret places of the stairs
 Isa. 45:3 hidden riches of secret places
 Isa. 45:19 I have not spoken in secret
 Dan. 2:22 the deep and secret things
 Dan. 4:9 secret troubles thee
 Matt. 6:4 thine alms may be in secret
 Luke 8:17 For nothing is secret
 Rom. 16:25 kept secret since the world
 Deut. 25:11 take him by the secrets
 Job 11:6 thee the secrets of wisdom
 Ps. 44:21 the secrets of the heart
 Rom. 2:16 God shall judge the secrets

Secretly—*in a secret manner*

Deut. 13:6 entice thee secretly, saying
 Josh. 2:1 two men to spy secretly
 Job 13:10 do secretly accept persons
 Job 31:27 heart hath been secretly enticed
 Hab. 3:14 to devour the poor secretly
 John 11:28 called Mary her sister secretly
See—*observe, meet with, visit*
 Ex. 33:20 no man see me, and live
 Num. 24:17 see me, but not now
 Job 9:11 by me, and I see him not
 Job 19:26 my flesh shall I see God
 Job 24:15 No eye shall see me
 Job 34:32 I see not teach thou me
 Ps. 16:10 Holy One to see corruption
 Ps. 34:8 see that the LORD is good
 Ps. 36:9 thy light shall we see light
 Job 49:19 they shall never see light
 Ps. 66:8 and see the works of God

Ps. 115:5 eyes...but they see not
Song of Sol. 7:12 us see if the vine flourish
Isa. 29:18 the blind shall see
Isa. 35:2 see the glory of the LORD
Isa. 62:2 Gentiles shall see thy righteousness
Jer. 2:31 see ye the word of the LORD
Ezek. 12:2 eyes to see, and see not
Joel 2:28 young men shall see visions
Matt. 5:16 may see your good works
Matt. 11:8 went ye out for to see
Matt. 16:28 see the Son of man coming
Luke 2:26 he should not see death
Luke 17:23 See here; or, see there
John 4:29 see a man, which told me
John 16:16 little while...not see me
1 Cor. 13:12 see through a glass
Heb. 12:14 no man shall see the Lord
1 John 3:2 we shall see him as he is
Luke 8:10 seeing they might not see

Seed—*grain; descendants*

Gen. 1:11 herb yielding seed
Lev. 19:19 not sow...mingled seed
Lev. 26:16 sow your seed in
Ps. 37:28 seed of the wicked...cut off
Eccl. 11:6 morning sow thy seed
Isa. 55:10 give seed to the sower
Isa. 65:9 bring forth a seed out of Jacob
Hag. 2:19 Is the seed yet in the barn
Matt. 13:22 seed among the thorns
Matt. 13:31 a grain of mustard seed
Luke 8:5 went out to sow his seed
Luke 8:11 seed is the word of God
Rom. 4:18 So shall thy seed be
1 Pet. 1:23 not of corruptible seed
Gen. 8:22 seedtime and harvest

Seek—*search for*

Num. 15:39 seek not...own heart
Deut. 4:29 seek the LORD thy God
1 Sam. 26:20 come out to seek a flea
2 Chron. 7:14 pray, and seek my face
Job 7:21 shalt seek me in the morning
Ps. 24:6 generation of them that seek
Ps. 34:14 seek peace, and pursue it
Ps. 63:1 early will I seek thee
Ps. 119:2 seek him with the whole heart
Prov. 8:17 seek me early shall find me
Eccl. 7:25 to seek out wisdom
Isa. 34:16 Seek ye out of the book of
Isa. 55:6 Seek ye the LORD while he
Jer. 29:13 shall seek me, and find me
Ezek. 7:25 they shall seek peace
Ezek. 34:12 will I seek out my sheep
Ezek. 34:16 seek that which was lost
Dan. 9:3 seek by prayer and
Hos. 10:12 it is time to seek the LORD
Amos 5:4 Seek ye me...ye shall live
Amos 5:14 Seek good, and not evil
Matt. 6:33 seek ye first the kingdom
Matt. 7:7 seek, and ye shall find
Mark 8:12 generation seek after a sign
John 1:38 unto them, What seek ye
John 5:30 I seek not mine own will
Acts 10:21 I am he whom ye seek
1 Cor. 10:24 Let no man seek his own
Gal. 1:10 do I seek to please men
Col. 3:1 seek those things...above
Luke 11:10 he that seeketh findeth
John 8:50 one that seeketh and judgeth
1 Cor. 13:5 seeketh not her own

Seem—*appear to be*

Nah. 2:4 they shall seem like torches
Jas. 1:26 seem to be religious
Gen. 19:14 seemed as one that mocked
Gen. 29:20 seemed...but a few days
Matt. 11:26 seemed good in thy sight
1 Sam. 18:23 Seemeth it to you a light
Prov. 14:12 seemeth right unto a man
1 Cor. 3:18 seemeth to be wise in this

Seen—*from see*

Gen. 9:14 bow shall be seen in the
Gen. 32:30 seen God face to face
2 Sam. 22:11 seen upon the wings of
Job 5:3 seen the foolish taking root
Job 38:22 seen the treasures of the hail
Isa. 6:5 eyes have seen the King
Matt. 2:2 seen his star in the east
Luke 2:30 eyes have seen thy salvation
John 1:18 No man hath seen God
Rom. 8:24 hope...seen is not hope
1 Cor. 2:9 Eye hath not seen
Heb. 11:1 evidence of things not seen

Sell—*exchange for thing of value*

Gen. 25:31 Sell me...thy birthright
Lev. 25:29 sell a dwelling house
Deut. 2:28 sell me meat for money
2 Kings 4:7 Go, sell the oil, and pay
Prov. 23:23 Buy the truth, and sell it
Matt. 19:21 go and sell that thou hast
Jas. 4:3 buy and sell, and get gain

Send—*dispatch a messenger*

Gen. 24:7 send his angel before thee
Num. 13:2 Send thou men, that they
Job 38:35 Canst thou send lightnings
Isa. 6:8 Here am I: send me
Matt. 9:38 send forth labourers into
Luke 12:49 send fire on the earth
2 Thess. 2:11 send them...delusion
Job 5:10 sendeth waters upon the
Matt. 5:45 sendeth rain on the just

Sent—*caused to go*

Gen. 8:7 sent forth a raven
Isa. 48:16 GOD, and his Spirit, hath sent
Isa. 61:1 sent me to bind...brokenhearted
Matt. 10:5 These twelve Jesus sent
Luke 4:18 sent me to heal
Acts 13:4 sent forth by the Holy Ghost
Gal. 4:4 God sent forth his Son
1 Pet. 1:12 Holy Ghost sent down from
1 John 4:9 sent his only begotten Son

Separate—*divide*

Gen. 13:9 separate thyself, I pray thee
Num. 6:3 separate himself from wine
Acts 13:2 Separate me Barnabas and Saul
Rom. 8:35 separate us from the love of
Lev. 20:24 separated you from other
Prov. 16:28 whisperer separateth...friends

Sepulchre—*grave, tomb*

Deut. 34:6 no man knoweth of his sepulchre
Ps. 5:9 throat is an open sepulchre
Isa. 22:16 hewed thee out a sepulchre
John 19:41 garden a new sepulchre, wherein
John 20:11 stood without at the sepulchre
Matt. 23:27 like unto whitened sepulchres

Serpent—*snake*

Gen. 3:1 serpent was more subtil
Num. 21:9 made a serpent of brass
Ps. 58:4 like the poison of a serpent
Prov. 23:32 it biteth like a serpent
Isa. 30:6 viper and fiery flying serpent
Matt. 7:10 will he give him a serpent
John 3:14 Moses lifted up the serpent
2 Cor. 11:3 serpent beguiled Eve
Rev. 12:9 old serpent, called the Devil
Ex. 7:12 rod, and they became serpents
Mark 16:18 They shall take up serpents

Servant—*one who works for another*

Ex. 14:31 LORD, and his servant Moses
1 Sam. 3:9 Speak...servant heareth
Job 1:8 considered my servant Job
Ps. 31:16 face to shine upon thy servant
Prov. 11:29 fool...servant to the wise
Prov. 22:7 borrower is servant to the lender
Matt. 25:21 good and faithful servant
Luke 2:29 thy servant depart in peace
1 Cor. 7:21 thou called being a servant
Gal. 4:7 no more a servant, but a son

Gen. 9:25 a servant of servants shall he be
Job 4:18 put no trust in his servants
Col. 3:22 Servants, obey in all things

Serve—*work for, obey or worship*

Deut. 6:13 fear the LORD...and serve
Josh. 22:5 serve him with all your heart
Ps. 2:11 Serve the LORD with fear
Ps. 100:2 Serve the LORD with gladness
Jer. 5:19 so shall ye serve strangers
Matt. 4:10 him only shalt thou serve
Matt. 6:24 No man can serve two masters
John 12:26 If any man serve me
Rom. 7:6 serve in newness of spirit
Gal. 5:13 by love serve one another
Heb. 12:18 shall serve God acceptably
Luke 10:40 about much serving
Rom. 12:11 in spirit; serving the Lord
Tit. 3:3 serving divers lusts and

Service—*labor*

Jer. 22:13 useth his neighbour's service
Rom. 12:1 is your reasonable service
Phil. 2:30 supply your lack of service
Heb. 9:6 accomplishing the service of

Set—*place, put, fix*

Gen. 4:15 set a mark upon Cain
Gen. 9:13 set my bow in the cloud
Lev. 17:10 set my face against
Deut. 30:19 set before you life and
Ps. 8:1 set thy glory above the
Ps. 40:2 set my feet upon a rock
Eccl. 10:6 Folly is set in great
The Song of Sol. 8:6 Set me as a seal upon
Isa. 32:4 instead of well set hair
Isa. 11:12 set up an ensign...nations
Isa. 38:1 Set thine house in order
Jer. 5:26 set a trap, they catch men
Ezek. 2:2 set me upon my feet
Matt. 5:14 city...set on an hill
Acts 13:47 set thee to be a light
Rom. 14:10 set at nought thy brother
Col. 3:2 Set your affection on things
Jas. 3:6 is set on fire of hell

Seven—*one more than six*

Gen. 21:29 mean these seven ewe lambs
Gen. 29:20 Jacob served seven ewe years for
Ps. 119:164 Seven times a day do I
Prov. 9:1 Wisdom...her seven pillars
Eccl. 11:2 Give a portion to seven
Isa. 4:1 seven women shall take hold of
Dan. 9:25 Prince shall be seven weeks
Zech. 4:2 seven pipes...seven lamps
Matt. 12:45 seven other spirits more
Matt. 18:21 forgive him? till seven times
Acts 6:3 seven men of honest report
Rev. 1:4 John to the seven churches
Rev. 1:12 seven golden candlesticks
Rev. 3:1 seven Spirits of God
Rev. 15:1 seven angels...seven last plagues

Shadow—*shade, obscurity*

Gen. 19:8 under the shadow of my roof
2 Kings 20:11 shadow ten degrees
1 Chron. 29:15 our days...are as a shadow
Job 3:5 shadow of death stain it
Ps. 17:8 under the shadow of thy wings
Ps. 23:4 valley of the shadow of death
Ps. 91:1 shadow of the Almighty
Isa. 9:2 land of the shadow of death
Col. 2:17 a shadow of things to come
Heb. 8:5 shadow of heavenly things
Jas. 1:17 neither shadow of turning
Song of Sol. 2:17 day break...shadows flee

Shake—*move rapidly*

Job 4:14 made all my bones to shake
Job 16:4 shake mine head at you
Isa. 13:13 shake the heavens...earth
Zech. 2:9 shake mine hand upon them
Matt. 10:14 shake off the dust of your
Lev. 26:36 sound of a shaken leaf

Matt. 11:7 A reed shaken with the wind

Luke 6:38 pressed down...shaken

Shame—*dishonor, disgrace*

Ex. 32:25 naked unto their shame

Ps. 42: turn my glory into shame

Ps. 83:16 Fill their faces with shame

Prov. 12:16 prudent man covereth shame

Prov. 19:26 a son that causeth shame

Isa. 54:4 forget the shame of thy youth

Zeph. 3:5 unjust knoweth no shame

Acts 5:41 worthy to suffer shame

1 Cor. 11:6 shame for a woman to be

1 Cor. 14:35 shame for women to speak in

Phil. 3:19 glory is in their shame

Sharp—*not dull*

Ex. 4:25 Zipporah took a sharp stone

Ps. 57:4 tongue a sharp sword

Prov. 5:4 sharp as a twoedged sword

Prov. 27:17 Iron sharpeneth iron

Heb. 4:12 sharper...twoedged sword

Shave—*cut close*

Judg. 16:19 shave off the seven locks

Isa. 7:20 Lord shave with a razor that

Gen. 41:14 he shaved himself

2 Sam. 10:4 shaved...their beards

1 Cor. 11:6 to be shorn or shaven

Shed—*part with, as blood*

Gen. 9:6 man shall his blood be shed

Prov. 1:16 make haste to shed blood

Matt. 26:28 my blood...shed for many

Luke 22:20 blood, which is shed for

Rom. 3:15 feet are swift to shed blood

Rom. 5:5 love of God is shed abroad

Sheep—*animal. God's people*

Gen. 4:2 Abel was a keeper of sheep

Gen. 29:9 Rachel...with her father's sheep

Num. 27:17 sheep...have no shepherd

1 Sam. 15:14 this bleating of the sheep

1 Sam. 16:19 David...with the sheep

Joh 31:20 warmed...fleece of my sheep

Ps. 44:22 as sheep for the slaughter

Ps. 100:3 the sheep of his pasture

Ps. 119:176 astray like a lost sheep

Isa. 53:6 All we like sheep...gone astray

Isa. 53:7 sheep before her shearers

Jer. 12:3 sheep for the slaughter

Jer. 50:6 people hath been lost sheep

Matt. 9:36 sheep having no shepherd

Matt. 15:24 lost sheep of the house of

Matt. 25:32 divideth his sheep from the

Matt. 26:31 sheep of the flock...scattered

Luke 15:6 I have found my sheep...lost

Joh 10:3 calleth his own sheep by

Joh 10:7 I am the door of the sheep

Joh 10:27 My sheep hear my voice

Joh 21:16 Feed my sheep

Heb. 13:20 great shepherd of the sheep

1 Pet. 2:25 were as sheep going astray

Shepherd—*sheep herder*

Gen. 46:34 shepherd is an abomination

Num. 27:17 sheep which have no shepherd

Ps. 23:1 The LORD is my shepherd

Isa. 40:11 feed his flock like a shepherd

Ezek. 34:5 because there is no shepherd

Ezek. 34:12 shepherd seeketh out his flock

Ezek. 37:24 all shall have one shepherd

Zech. 11:16 I will raise up a shepherd

Matt. 9:36 as sheep having no shepherd

Matt. 26:31 I will smite the shepherd

Joh 10:11 I am the good shepherd

Heb. 13:20 that great shepherd of the sheep

1 Pet. 2:25 unto the Shepherd and Bishop

1 Pet. 5:4 the chief Shepherd shall appear

1 Sam. 17:40 put them in a shepherd's bag

Zeph. 2:6 and cuttages for shepherds

Luke 2:8 shepherds abiding in the field

Shew—*exhibit, reveal*

Gen. 12:1 a land that I will shew thee

Ex. 33:18 shew me thy glory

Esther 1:11 shew...her beauty

Joh 11:6 shew thee the secrets of

Ps. 25:4 Shew me thy ways, O LORD

Prov. 18:24 must shew himself friendly

Dan. 2:2 shew the king his dreams

Matt. 22:19 Shew me the tribute money

Joh 14:8 shew us the Father

Acts 26:23 shew light unto the people

Rom. 9:22 willing to shew his wrath

Gal. 6:12 make a fair shew in the flesh

1 Tim. 5:4 shew piety at home

2 Tim. 2:15 shew thyself approved

Deut. 5:10 shewing mercy unto

Shield—*piece of armor, defense*

Gen. 15:1 Ahram: I am thy shield

2 Sam. 22:3 my shield, and the horn

Ps. 28:7 my strength and my shield

Eph. 6:16 taking the shield of faith

Shine—*give off light, radiate*

Num. 6:25 make his face shine upon

Joh 41:32 path to shine after him

Ps. 104:15 oil to make his face to shine

Isa. 60:1 Arise, shine; for thy light is

Matt. 5:16 Let your light so shine

Matt. 13:43 righteous shine forth

2 Cor. 4:4 gospel...should shine unto

2 Sam. 23:4 clear shining after rain

Luke 24:4 men...in shining garments

Prov. 4:18 shineth more and more unto

Joh 1:5 light shineth in darkness

2 Pet. 1:19 light (that shineth in a dark

1 Joh 2:8 true light now shineth

Shoe—*foot covering*

Deut. 29:5 shoe is not waxen old

Ex. 12:11 your shoes on your feet

Deut. 33:25 shoes shall be iron and brass

Amos 2:6 poor for a pair of shoes

Mark 1:7 latchet of whose shoes I am

Acts 7:33 Put off thy shoes from thy

Shone—*gave off light*

Ex. 34:29 the skin of his face shone

2 Kings 3:22 sun shone upon the water

Luke 2:9 glory of the Lord shone round

Acts 22:6 shone from heaven a great

Shook—*moved violently*

2 Sam. 6:6 for the oxen shook it

Neh. 5:13 Also I shook my lap

Ps. 68:8 The earth shook

Acts 28:5 he shook off the beast into

Heb. 12:26 voice then shook the earth

Shoot—*discharge a weapon*

1 Sam. 20:20 I will shoot three arrows

Ps. 11:2 privily shoot at the upright

Ps. 22:7 they shoot out the lip

Ps. 64:4 shoot in secret at the perfect

Mark 4:32 shooteth out great branches

Shore—*edge of a body of water*

Matt. 13:2 multitude stood on the shore

Joh 21:4 Jesus stood on the shore

Acts 21:5 kneeled down on the shore

Short—*not full or complete*

Num. 11:23 LORD'S hand waxed short

Job 17:12 the light is short because of

Ps. 89:47 how short my time is

Rom. 3:23 come short of the glory

Rom. 9:28 short work will the Lord make

1 Cor. 7:29 brethren, the time is short

Heb. 13:23 if he come shortly

Shot—*discharged, as a weapon*

Gen. 40:10 her blossoms shot forth

Jer. 9:8 tongue is as an arrow shot out

Shout—*utter a sudden loud cry*

Ex. 32:18 them that shout for mastery

Josh. 6:16 Josh. said...Shout

Ps. 51:1 let them ever shout for joy

Ps. 47:5 God is gone up with a shout

1 Thess. 4:16 descend...with a shout

Ps. 78:65 shouteth by reason of wine

Shower—*short, light rain*

Luke 12:54 There cometh a shower

Deut. 32:2 the showers upon the grass

Joh 24:8 wet with the showers

Ps. 65:10 maketh it soft with showers

Jer. 14:22 can the heavens give showers

Shut—*close, confine*

Gen. 7:16 the LORD shut him in

Joh 38:8 shut up the sea with doors

Song of Sol. 4:12 a spring shut up, a fountain

Jer. 36:5 I am shut up; I cannot go

Dan. 6:22 hath shut the lions' mouths

Dan. 12:4 Dan...shut up the words

Matt. 23:13 shut up the kingdom of

Acts 5:23 prison truly found we shut

Gal. 3:23 shut up unto the faith

Rev. 21:25 gates of it shall not be shut

1 Joh 3:17 shutteth up his bowels of

Sick—*ill, not in health*

Prov. 13:12 take away...all sickness

Song of Sol. 2:5 for I am sick of love

Matt. 25:36 I was sick, and ye visited

Mark 2:17 physician...that are sick

Luke 7:2 was sick, and ready to die

Joh 11:2 brother Lazarus was sick

Jas. 5:14 Is any sick among you

Jas. 5:15 prayer of faith...save the sick

Sickle—*reaping tool*

Deut. 16:9 put the sickle to the corn

Joel 3:13 Put ye in the sickle, for the

Rev. 14:15 Thrust in thy sickle, and reap

Sickness—*ill health*

Deut. 7:15 take away...all sickness

Ps. 41:3 make all his bed in his sickness

Matt. 4:23 healing all manner of sickness

Joh 11:4 This sickness is not unto death

Mark 3:15 have power to heal sicknesses

Side—*margin, edge, or border*

Ex. 32:26 Who is on the LORD'S side

Ps. 118:6 LORD is on my side

Isa. 60:4 nursed at thy side

Ezek. 36:3 you are on every side

Matt. 13:4 seeds fell by the way side

Joh 19:34 a spear pierced his side

Joh 20:20 his hands and his side

2 Cor. 4:8 troubled on every side

Sign—*act of seeing, spectacle*

Gen. 2:9 tree...pleasant to the sight

Gen. 18:3 have found favour in thy sight

Ruth 2:13 me find favour in thy sight

Joh 19:15 I am an alien in their sight

Ps. 19:14 acceptable in thy sight

Ps. 90:4 thousand years in thy sight

Ecd. 6:9 Better is the sight of the

Matt. 11:5 blind receive their sight

Matt. 20:34 their eyes received sight

Luke 4:18 recovering of sight to the

Acts 9:9 three days without sight

Acts 22:13 Saul, receive thy sight

2 Cor. 5:7 walk by faith, not by sight

Rev. 4:3 in sight like unto an emerald

Matt. 21:11 fearful sights and great signs

Sign—*mark, token, miracle, wonder*

Ex. 31:13 a sign between me and you

Isa. 7:11 Ask thee a sign of the LORD

Isa. 7:14 Lord...shall give you a sign

Isa. 55:13 for an everlasting sign

Ezek. 14:8 make him a sign and a

Matt. 12:38 see a sign from thee

Matt. 24:3 be the sign of thy coming

1 Cor. 1:22 The Jews require a sign

Rev. 15:1 saw another sign in heaven

Matt. 16:3 not discern the signs

Mark 13:22 shew signs and wonders

Mark 16:20 confirming...with signs

Luke 21:25 shall be signs in the sun

2 Thess. 2:9 with all power and signs

Silence—*absence of sound*

Ps. 31:18 lying lips be put to silence
Eccl. 3:7 a time to keep silence
Jer. 8:14 God hath put us to silence
Amos 5:13 prudent shall keep silence
Acts 21:40 was made a great silence
1 Cor. 14:28 keep silence in the church
1 Cor. 14:34 your women keep silence
Rev. 8:1 there was silence in heaven

Silver—*precious metal*

Gen. 13:2 rich in cattle, in silver
Job 27:16 heap up silver as the dust
Prov. 16:16 to be chosen than silver
Prov. 25:11 of gold in pictures of silver
Eccl. 5:10 loveth silver shall not be
Isa. 1:22 Thy silver is become dross
Isa. 39:2 silver...gold...spices
Jer. 6:30 Reprobate silver shall men call
Amos 2:6 sold the righteous for silver
Zech. 11:12 price thirty pieces of silver
Matt. 26:15 for thirty pieces of silver
Acts 3:6 Silver and gold have I none
Acts 20:33 coveted no man's silver
Jas. 5:3 gold and silver is cankered

Simple—*plain, artless, foolish*

Ps. 19:7 making wise the simple
Ps. 116:6 LORD preserveth the simple
Prov. 14:15 simple believeth every word
Rom. 16:18 the hearts of the simple
Sin—*offense in the sight of God*
Gen. 4:7 sin lieth at the door
Gen. 18:20 their sin is very grievous
Ex. 10:17 forgive...my sin...once
Ex. 32:30 Ye have sinned a great sin
Job 2:10 did not Job sin with his lips
Ps. 51:2 cleanse me from my sin
Ps. 51:3 my sin is ever before me
Prov. 14:9 Fools make a mock at sin
Isa. 30:1 they may add sin to sin
Jer. 51:5 sin against the Holy One
Mic. 6:7 body for the sin of my soul
Matt. 12:31 All manner of sin...forgiven
Matt. 18:21 brother sin against me
John 1:29 taketh away the sin of the
John 8:7 He that is without sin
John 8:11 go, and sin no more
John 15:22 have no cloak for their sin
John 16:8 will reprove the world of sin
Rom. 5:12 sin entered into the world
Rom. 6:23 wages of sin is death
Rom. 14:23 not of faith is sin
1 Cor. 15:56 sting of death is sin
2 Cor. 5:21 sin for us, who knew no sin
Heb. 11:25 enjoy the pleasures of sin
1 Pet. 2:22 Who did no sin, neither
1 John 1:8 say that we have no sin
1 John 2:1 any man sin, we have an
1 John 3:4 sin is the transgression of
1 John 5:16 There is a sin unto death
1 John 5:17 All unrighteousness is sin
Ps. 25:7 Remember not the sins of
Ps. 79:9 purge away our sins
Prov. 10:12 love covereth all sins
Isa. 1:18 sins be as scarlet
Matt. 1:21 his people from...sins
Matt. 26:28 or the remission of sins
Mark 2:7 forgive sins but God only
Luke 11:4 forgive us our sins
Acts 22:16 wash away thy sins
Acts 26:18 receive forgiveness of sins
1 Cor. 15:3 Christ died for our sins
Jas. 5:20 hide a multitude of sins
1 John 1:9 If we confess our sins
Rev. 1:5 washed us from our sins

Sinful—*wicked, unholly*

Num. 32:14 an increase of sinful men
Isa. 1:4 Ah sinful nation, a people laden
Mark 8:38 sinful generation

Luke 5:8 for I am a sinful man, O Lord

Rom. 8:3 the likeness of sinful flesh

Sing—*avoid*

Ex. 15:1 I will sing unto the LORD
2 Sam. 22:50 sing praises unto thy
1 Chron. 16:33 trees of the wood sing out
2 Chron. 23:13 as taught to sing praise
Job 29:13 widow's heart to sing for joy
Ps. 33:3 Sing unto him a new song
Prov. 29:6 righteous doth sing and
Isa. 5:1 sing to my wellbeloved a song
1 Cor. 14:15 I will sing with the spirit
Jas. 5:13 merry? let him sing psalms
Ps. 100:2 his presence with singing
Song of Sol. 2:12 time of the singing of birds
Col. 3:16 singing with grace in your
Rev. 5:9 they sung a new song

Sinned—*did wickedly*

Ex. 32:30 Ye have sinned a great sin
Deut. 1:41 have sinned against the LORD
Job 1:22 In all this Job sinned not
Ps. 41:4 I have sinned against thee
Ps. 51:4 thee only, have I sinned
Dan. 9:15 sinned...done wickedly
Luke 15:18 sinned against heaven
Rom. 3:23 sinned, and come short of the
Rom. 5:12 for that all have sinned
1 John 1:10 say that we have not sinned

Sinner—*one who has committed sin*

Eccl. 9:18 sinner destroyeth...good
Luke 15:7 one sinner that repenteth
Luke 18:13 be merciful to me a sinner
Ps. 1:1 standeth in the way of sinners
Prov. 13:21 Evil pursueth sinners
Prov. 23:17 not thine heart envy sinners
Matt. 9:10 publicans and sinners
Matt. 9:13 but sinners to repentance
Mark 14:41 into the hands of sinners
Luke 6:34 sinners also lend to sinners
John 9:31 God heareth not sinners
Rom. 5:8 while we were yet sinners
1 Tim. 1:15 came...to save sinners
Jas. 4:8 Cleanse your hands, ye sinners

Sister—*female relative or associate*

Gen. 12:13 Say...thou art my sister
Job 17:14 art my mother, and my sister
Prov. 7:4 wisdom, Thou art my sister
Song of Sol. 8:8 We have a little sister
Matt. 12:50 is my brother, and my sister
Luke 10:39 had a sister called Mary
Rom. 16:1 unto you Phoebe our sister

Sit—*rest*

Ruth 3:18 Sit still, my daughter
Ps. 107:10 Such as sit in darkness
Ps. 110:1 Sit thou at my right hand
Ps. 127:2 to sit up late
Ezekiel 28:2 I sit in the seat of God
Matt. 26:36 Sit ye here, while I go
Ps. 1:1 sitteth in the seat
Jer. 17:11 partridge sitteth on eggs
1 Kings 22:19 sitting on his throne
Matt. 9:9 sitting at the receipt of custom
Matt. 21:5 meek, and sitting upon an
Matt. 27:61 sitting over against the
Luke 2:46 sitting...midst...doctors
Luke 8:35 sitting at the feet of Jesus
John 12:15 sitting on an ass's colt
Acts 8:28 sitting in his chariot

Skin—*outer covering*

Ex. 34:29 the skin of his face shone
Job 2:4 Skin for skin, yea, all that a
Job 10:11 clothed me with skin and
Job 19:20 bone cleaveth to my skin
Job 30:30 My skin is black upon me
Jer. 13:23 Ethiopian change his skin
Matt. 1:6 a girdle of a skin about his

Skull—*head bones*

2 Kings 9:53 and all to brake his skull

Matt. 27:33 to say, a place of a skull

Sky—*vault of heaven*

Job 37:18 spread out the sky
Matt. 16:2 for the sky is red
Luke 12:56 discern the face of the sky
Heb. 11:12 as the stars of the sky

Slack—*weak*

Deut. 23:21 shall not slack to pay it
Josh. 10:6 Slack not thy hand from
Prov. 10:4 deal with a slack hand
2 Pet. 3:9 The Lord is not slack

Slain—*put to death by violence*

Gen. 4:23 slain a man to my wounding
1 Sam. 18:7 hath slain his thousands
Prov. 24:11 those that are ready...slain
Luke 9:22 slain...raised the third day
Rev. 5:12 Lamb that was slain

Slaughter—*butchering*

Ps. 44:22 as sheep poured...the slaughter
Prov. 7:22 as an ox goeth to the slaughter
Rom. 8:36 as sheep for the slaughter
Jas. 5:5 as in a day of slaughter

Slay—*kill*

Gen. 4:14 findeth me shall slay me
Ex. 21:14 slay a man with guile
Job 13:15 he slay me, yet will I
Ps. 34:21 Evil shall slay the wicked
John 5:16 Jesus, and sought to slay
Acts 11:7 Arise, Peter; slay and eat

Sleep—*slumber, repose, death*

Gen. 2:21 deep sleep to fall upon Adam
Deut. 31:16 sleep with thy fathers
Job 7:21 now shall I sleep in the dust
Ps. 13:3 sleep the sleep of death
Ps. 76:6 cast into a dead sleep
Prov. 3:24 thy sleep shall be sweet
Prov. 6:10 Yet a little sleep, a little
Prov. 20:13 Love not sleep, lest thou
Eccl. 5:12 sleep of a labouring man
Jer. 31:26 my sleep was sweet
Matt. 26:45 Sleep on now, and take your
Acts 20:9 fallen into a deep sleep
1 Cor. 15:51 We shall not all sleep
1 Thess. 4:14 also which sleep in Jesus
1 Thess. 5:7 that sleep sleep in the night
1 Thess. 5:10 whether we wake or sleep
Matt. 9:24 not dead, but sleepeth
John 11:11 friend Lazarus sleepeth
Mark 13:36 he find you sleeping

Slew—*did slay*

Gen. 4:8 Abel his brother, and slew
Ex. 13:15 LORD slew all the firstborn
Num. 31:8 slew the kings of Midian
1 Sam. 17:50 Philistine, and slew him
1 Sam. 29:5 Saul slew his thousands
Matt. 2:16 slew all the children
Acts 10:39 slew and hanged on a tree

Sling—*stone thrower; throw*

Jud. 17:16 sling stones at an hair
1 Sam. 17:40 his sling was in his hand
1 Sam. 25:29 them shall he sling out

Slothful—*slow, lazy*

Prov. 12:27 slothful man roasteth not
Prov. 18:9 that is slothful in his work
Matt. 25:26 wicked and slothful servant
Rom. 12:11 Not slothful in business
Heb. 6:12 That ye be not slothful

Slow—*not hasty*

Ex. 4:10 slow of speech...slow tongue
Ps. 103:8 slow to anger, and plenteous
Prov. 16:32 He that is slow to anger
Luke 24:25 O fools, and slow of heart
Tit. 1:12 evil beasts, slow bellies
Jas. 1:19 slow to speak, slow to wrath

Slumber—*sleep*

Ps. 121:3 keepeth thee will not slumber
Ps. 132:4 or slumber to mine eyelids
Prov. 6:10 a little sleep, a little slumber

Isa. 5:27 none shall slumber nor sleep
Isa. 56:10 lying down, loving to slumber
Rom. 11:8 given them the spirit of slumber
Joh 33:15 in slumberings upon the bed
Matt. 25:5 they all slumbered and slept

Small—*little, not large or great*

Ex. 16:14 small as the hoar frost
Deut. 25:13 weights, a great and a small
2 Sam. 7:19 small thing in thy sight
2 Sam. 22:43 beat them as small as the dust
Job 8:7 thy beginning was small
Eccl. 2:7 great and small cattle
Mark 8:7 they had a few small fishes
John 2:15 a scourge of small fishes
Jas. 3:4 with a very small helm

Smell—*odor; obtain the scent of*

Gen. 27:27 smell of my son is as the smell
Deut. 4:28 nor hear, nor eat, nor smell
Ps. 115:6 noses...but they smell not
Song of Sol. 2:13 grape give a good smell
Isa. 32:4 instead of sweet smell
Job 39:25 smelleth the hattle afar off

Smile—*beat*

Ex. 7:17 I will smite with the rod
Ex. 12:12 smite all the firstborn
Deut. 28:27 smite thee with the botch
Ps. 121:6 sun...not smite thee by day
Prov. 19:25 Smite a scooner, and the
Jer. 18:18 smite him with the tongue
Nah. 2:10 the knees smite together
Matt. 5:39 smite thee on thy right cheek
Matt. 26:31 I will smite with the shepherd
Acts 23:3 God shall smite thee, thou
2 Cor. 11:20 if a man smite you

Smitten—*struck, as with a blow*

Ex. 9:31 flax...barley was smitten
Job 16:10 smitten me upon the cheek
Jer. 14:19 why hast thou smitten us
Rev. 8:12 part of the sun was smitten

Smoke—*vapor from a fire*

Job 41:20 of his nostrils goeth smoke
Ps. 102:3 they are consumed like smoke
Prov. 10:26 as smoke to the eyes
Isa. 6:4 house was filled with smoke
Isa. 57:17 behold a smoking furnace
Isa. 42:3 smoking flax shall he not
Matt. 12:20 smoking flax shall he not

Smooth—*evensurfaced, not rough*

Gen. 27:11 and I am a smooth man
Gen. 27:16 upon the smooth of his neck
1 Sam. 17:40 him five smooth stones
Isa. 36:10 speak unto us smooth things
Luke 3:5 rough ways...made smooth
Ps. 55:21 words...smoother than butter
Prov. 5:3 her mouth is smoother than oil

Smote—*from smite*

Ex. 7:20 smote the waters...in the river
Num. 20:11 he smote the rock twice
Num. 22:23 Balaam smote the ass
Matt. 26:51 and smote off his ear
Luke 18:13 smote upon his breast
Acts 12:23 angel of the Lord smote him

Snares—*trap*

Ex. 10:7 this man be a snare unto us
Job 18:8 he walketh upon a snare
Ps. 91:3 from the snare of the fowler
Prov. 7:23 bird hasteth to the snare
Rom. 11:9 their table be made a snare
2 Tim. 2:26 out of the snare of the devil
Job 40:24 nose pierceeth through snares
Eccl. 7:26 heart is snares and nets

Snow—*frozen moisture*

Num. 12:10 leprous, white as snow
Job 9:30 wash myself with snow water
Job 38:22 the treasures of the snow
Ps. 51:7 shall be whiter than snow
Prov. 25:13 cold of snow in the time of
Prov. 26:1 As snow in summer

Isa. 1:18 scarlet...be as white as snow

Matt. 28:3 his raiment white as snow

Rev. 1:14 like wool, as white as snow

Sober—*grave, temperate, steady*

1 Thess. 5:6 watch and be sober
Tit. 2:2 aged men be sober, grave
Tit. 2:4 the young women to be sober
1 Pet. 5:8 Be sober, be vigilant
Acts 26:25 of truth and soberness
Rom. 12:3 to think soberly

Soft—*gentle*

Job 23:16 God maketh my heart soft
Ps. 65:10 maketh it soft with showers
Prov. 15:1 soft answer...away wrath
Prov. 25:15 soft tongue breaketh the bone
Judg. 4:21 went softly unto him
Acts 27:13 south wind blew softly

Sojourn—*dwell for a time*

Gen. 26:3 Sojourn in this land, and I will
Ex. 12:48 stranger shall sojourn with thee
Isa. 23:7 carry her afar off to sojourn
Acts 7:6 sojourn in a strange land
1 Pet. 1:17 time of your sojourning here

Sold—*from sell*

Gen. 25:33 sold his birthright
Gen. 45:4 brother, whom ye sold into
Lev. 25:23 land...not be sold for ever
1 Kings 21:20 sold thyself to work evil
Joel 3:3 sold a girl for wine
Matt. 10:29 sparrows sold for a farthing
Matt. 13:46 went and sold all that he had
Acts 5:1 his wife, sold a possession
Rom. 7:14 carnal, sold under sin

Soldier—*warrior*

John 19:23 parts, to every soldier a part
Acts 28:16 with a soldier that kept him
2 Tim. 2:3 a good soldier of Jesus Christ
Mark 15:16 soldiers led him away into
Luke 23:36 the soldiers also mocked him

Somebody—*person of importance*

Luke 8:46 Somebody hath touched me
Acts 5:36 boasting himself to be somebody

Somewhat—*thing of importance*

1 Kings 2:14 somewhat to say unto thee
Luke 7:40 have somewhat to say unto thee
Acts 25:26 might have somewhat to write
Rev. 2:4 I have somewhat against thee

Son—*male child*

Gen. 22:2 Take now thy son, thine only son
Ex. 20:10 any work, thou, nor thy son
Deut. 8:5 as a man chasteneth his son
2 Sam. 13:37 mourned for his son
Ps. 2:7 Thou art my Son

Ps. 8:4 son of man, that thou visitest

Prov. 10:1 wise son maketh a glad

Prov. 17:25 A foolish son is a grief

Isa. 7:14 virgin shall...bear a son

Isa. 14:12 Lucifer, son of the morning

Ezek. 21:1 of man, stand upon thy

Dan. 7:13 one like the Son of man

Hos. 11:1 called my son out of Egypt

Mal. 3:17 man spareth his own son

Matt. 2:15 Egypt...called my son

Matt. 3:17 This is my beloved Son

Matt. 11:27 no man knoweth the Son

Matt. 13:55 this the carpenter's son

Matt. 16:16 Son of the living God

Matt. 22:42 Christ? whose son is he

Matt. 26:63 the Christ, the Son of God

Matt. 27:43 I am the Son of God

Mark 5:7 Son of the most high God

Mark 14:61 the Son of the Blessed

Luke 1:31 bring forth a son, and shalt

Luke 2:7 her firstborn son

Luke 4:22 Is not this Joseph's son

Luke 15:24 this my son was dead

John 1:18 only begotten Son

John 4:50 Go thy way; thy son liveth

John 5:21 the Son quickeneth whom he

John 6:43 this Jesus, the son of Joseph

John 14:13 be glorified in the Son

John 19:26 Woman, behold thy son

Acts 4:36 The son of consolation

Rom. 8:32 spared not his own Son

Gal. 4:7 but a son; and if a son

2 Thess. 2:3 the son of perdition

Heb. 6:6 crucify...Son of God afresh

1 John 2:22 antichrist...denieth...Son

Rev. 21:7 be his God...be my son

Gen. 37:33 It is my son's coat

Gen. 6:2 sons of God saw the

2 Kings 2:3 the sons of the prophets

Isa. 6:4 thy sons shall come from far

Luke 15:11 certain man had two sons

Song—*musical composition*

Ex. 15:2 is my strength and song
Judg. 5:12 awake, awake, utter a song
Joh. 30:9 now am I their song
Ps. 33:3 Sing unto him a new song
Ps. 137:4 the LORD'S song in a strange
Isa. 5:1 sing to my wellbeloved a song
Isa. 24:9 not drink wine with a song
Ezek. 33:32 as a very lovely song
Job 35:10 giveth songs in the night
Prov. 25:20 singeth songs...heavy
Song of Sol. 1:1 The song of songs
Isa. 23:16 melody, sing many songs
Eph. 5:19 hymns and spiritual songs

Soon—*quickly, presently*

Ex. 2:18 ye are come so soon
Joh 32:22 maker would soon take me
Ps. 37:2 soon be cut down like the
Prov. 14:17 soon angry dealeth
Matt. 21:20 soon is the fig tree
2 Thess. 2:2 soon shaken in mind
Tit. 1:7 not soon angry, not given to

Sore—*sensitive; severely*

Gen. 20:8 men were sore afraid
Ex. 14:10 and they were sore afraid
Job 5:18 maketh sore, and hindeth up
Isa. 59:11 and mourn sore like doves
Matt. 17:15 lunatic, and sore vexed
Mark 9:26 the spirit...rent him sore
Luke 16:21 came and licked his sores

Sorrow—*grief, distress; mourn*

Gen. 3:16 greatly multiply thy sorrow
Gen. 42:38 with sorrow to the grave
Deut. 28:65 of eyes, and sorrow of mind
1 Chron. 4:9 I bare him with sorrow
Joh 6:10 harden myself in sorrow
Joh 41:22 sorrow is turned into joy
Prov. 10:10 winketh...causeth sorrow
Prov. 15:13 by sorrow of the heart the
Eccl. 1:18 knowledge increaseth sorrow
Eccl. 7:3 Sorrow is better than laughter
Isa. 14:3 give thee rest from thy sorrow
Isa. 35:10 sorrow and sighing shall flee
Jer. 8:18 comfort myself against sorrow
Jer. 30:15 sorrow is incurable
Jer. 49:23 there is sorrow on the sea
Lam. 1:12 sorrow like unto my sorrow
Luke 22:45 sleeping for sorrow
2 Cor. 2:7 swallowed...sorrow
2 Cor. 7:10 sorrow worketh repentance
1 Sam. 1:15 woman of a sorrowful spirit
Job 6:7 are as my sorrowful meat
Matt. 26:38 soul is exceeding sorrowful
John 16:20 be sorrowful, but your sorrow
2 Sam. 22:6 sorrows of hell compassed
Job 21:17 God distributeth sorrows
Ps. 18:4 sorrows of death compassed me
Ps. 127:2 eat the bread of sorrows
Isa. 53:3 a man of sorrows
Mark 13:8 the beginnings of sorrows
Sorry—*feeling regret*
Neh. 8:10 neither be ye sorry

Ps. 38:18 I will be sorry for my sin
2 Cor. 2:2 For if I make you sorry
2 Cor. 7:9 sorry after a godly manner

Sort—*kind*

Gen. 6:19 two of every sort shalt thou
2 Kings 24:14 poorest sort of the people
Acts 17:5 fellows of the baser sort
Deut. 22:11 garment of divers sorts

Sought—*did seek*

Ex. 2:15 he sought to slay Moses
Ex. 33:7 every one which sought the LORD
1 Kings 1:3 they sought for a fair damsel
2 Chron. 16:12 he sought not to the LORD
Eccl. 2:3 sought in mine heart to give
Eccl. 7:29 sought to make many inventions
Matt. 2:20 sought the young child's life
Matt. 21:46 sought to lay hands on him
Luke 2:44 sought him among their
Luke 19:3 sought to see Jesus
Rom. 9:32 sought it not by faith
2 Tim. 1:17 sought me out very diligently

Soul—*immortal part of man*

Gen. 2:7 man became a living soul
Gen. 12:13 my soul shall live because of
Lev. 4:2 If a soul shall sin
Num. 11:6 our soul is dried away
Deut. 4:9 keep thy soul diligently
Deut. 4:29 with all thy heart and...soul
Judge. 16:16 soul was vexed unto death
1 Sam. 1:26 as thy soul liveth
1 Sam. 18:1 knit with the soul of David
Job 3:20 life unto the bitter in soul
Job 10:1 My soul is weary of my life
Job 19:2 long will ye vex my soul
Job 27:8 God taketh away his soul
Job 33:30 back his soul from the pit
Ps. 16:10 not leave my soul in hell
Ps. 19:7 perfect, converting the soul
Ps. 23:3 He restoreth my soul
Ps. 24:4 lifted up his soul unto vanity
Ps. 42:1 panteth my soul after thee
Ps. 62:1 my soul waiteth upon God
Ps. 63:1 my soul thirsteth for thee
Ps. 103:1 Bless the LORD, O my soul
Ps. 107:9 satisfieth the longing soul
Prov. 11:25 liberal soul shall be made
Prov. 24:12 he that keepeth thy soul
Prov. 25:25 cold waters to a thirsty soul
Isa. 32:6 empty the soul of the hungry
Isa. 55:3 hear, and your soul shall live
Jer. 31:12 soul...as a watered garden
Jer. 38:16 LORD...made us this soul
Jer. 38:17 then thy soul shall live
Ezek. 18:4 soul that sinneth, it shall
Ezek. 18:27 shall save his soul alive
Matt. 10:28 not able to kill the soul
Matt. 16:26 world, and lose his own soul
Matt. 26:38 soul is exceeding sorrowful
Luke 1:46 soul doth magnify the Lord
Luke 12:19 say to my soul, Soul, thou
John 12:27 Now is my soul troubled
Acts 4:32 one heart and of one soul
Rom. 1:31 Let every soul be subject
1 Thess. 5:23 spirit and soul and body
Heb. 4:12 dividing...of soul and spirit
Heb. 6:19 as an anchor of the soul
Heb. 10:39 to the saving of the soul
Jas. 5:20 save a soul from death
1 Pet. 2:11 which war against the soul
Rev. 16:3 every living soul died in
Matt. 11:29 find rest unto your souls
Jas. 1:21 is able to save your souls
2 Pet. 2:14 beguiling unstable souls
Sound—*noise; make a noise; firm*
Lev. 26:36 sound of a shaken leaf
1 Kings 18:41 sound of abundance of rain
Job 15:21 dreadful sound is in his ears
Ps. 119:80 Let my heart be sound

Prov. 2:7 layeth up sound wisdom
Prov. 3:21 sound wisdom and discretion
Eccl. 1:24 sound of the grinding is low
Jer. 25:10 sound of the millstones
Jer. 50:22 sound of battle is in the land
Joel 2:1 sound an alarm in my holy
Luke 15:27 received him safe and sound
Acts 2:2 came a sound from heaven
Rom. 10:18 sound went into all the earth
1 Tim. 1:10 contrary to sound doctrine
2 Tim. 1:13 the form of sound words
Tit. 1:13 may be sound in the faith
Rev. 1:15 sound of many waters
1 Cor. 13:1 become as sounding brass
Rev. 8:7 The first angel sounded

Sour—*acid; puckery*

Isa. 18:5 the sour grape is ripening
Jer. 31:29 eaten a sour grape
Hos. 4:18 Their drink is sour

South—*to the right when facing east*

Gen. 12:9 on still toward the south
Gen. 24:62 dwell in the south country
Job 37:9 Out of the south...whirlwind
Job 37:17 quieteth...by the south wind
Eccl. 11:3 tree fall toward the south
Luke 12:55 see the south wind blow
Acts 27:13 the south wind blew softly
Num. 13:17 up this way southward

Sow—*scatter, as seed*

Gen. 47:23 ye shall sow the land
Lev. 26:16 sow your seed in vain
Deut. 22:9 not sow...with divers seeds
Job 4:8 iniquity, and sow wickedness
Job 31:8 Then let me sow
Ps. 126:5 sow in tears...reap in joy
Eccl. 11:4 the wind shall not sow
Eccl. 11:6 In the morning sow thy seed
Isa. 32:20 that sow beside all waters
Jer. 4:3 sow not among thorns
Matt. 6:26 fowls...for they sow not
Luke 12:24 neither sow nor reap
Luke 19:21 reapest that...didst not sow
Prov. 22:8 soweth iniquity shall reap
John 4:36 both he that soweth and he
2 Cor. 9:6 He which soweth sparingly
Gal. 6:7 whatsoever a man soweth
Isa. 55:10 may give seed to the sower
Matt. 13:3 sower went forth to sow
Hos. 8:7 they have sown the wind
1 Cor. 9:11 sown unto you spiritual
1 Cor. 15:42 sown in corruption
1 Cor. 15:44 sown a natural body
Jas. 3:18 is sown in peace

Space—*place, quantity of time*

Gen. 29:14 abode...space of a month
Lev. 25:30 the space of a full year
Luke 22:59 about the space of one hour
Acts 5:34 apostles forth a little space
Rev. 2:21 I gave her space to repent

Spake—*uttered in words*

Gen. 8:15 God spake unto Noah
Job 2:13 none spake a word unto him
Ps. 33:9 he spake, and it was done
Ps. 78:19 Yea, they spake against God
Jonah 2:10 LORD spake unto the fish
Mal. 3:16 LORD spake often one to
Matt. 13:34 spake Jesus...in parables
Mark 3:9 he spake to his disciples
John 7:46 Never man spake like this
Acts 19:6 and they spake with tongues
1 Cor. 13:11 I spake as a child
1 Cor. 14:5 ye all spake with tongues
2 Pet. 1:21 spake as they were moved

Spare—*save*

Job 30:10 spare not to spit in my face
Ps. 72:13 spare the poor and needy
Isa. 9:19 no man shall spare his brother
Jer. 13:14 I will not pity, nor spare

Jer. 50:14 shoot...spare no arrows
Luke 15:17 bread enough and to spare
Rom. 11:21 spared not the natural branches
2 Cor. 13:2 I come again, I will not spare
Ps. 78:50 spared not their soul from
Rom. 8:32 spared not his own Son
2 Pet. 2:4 God spared not the angels
Prov. 13:24 spareth his rod hateth his
Mal. 3:17 spare them as a man spareth his
Acts 20:29 not sparing the flock
2 Cor. 9:6 which soweth sparingly

Speak—*talk*

Gen. 18:32 speak yet but this once
Ex. 4:14 I know that he can speak well
Ex. 23:2 speak in a cause to decline
Lev. 1:2 Speak unto the children
Num. 22:35 speak...thou shalt speak
Deut. 9:4 Speak not thou in thine heart
1 Kings 12:7 speak good words to them
Job 11:5 oh that God would speak
Job 41:3 speak soft words unto thee
Ps. 28:3 which speak peace to their
Ps. 41:5 Mine enemies speak evil of me
Ps. 135:16 mouths, but they speak not
Prov. 23:9 Speak not in the ears of a
Eccl. 3:7 silence, and a time to speak
Isa. 29:4 speak out of the ground
Isa. 32:4 stammerers...ready to speak
Isa. 40:2 Speak ye comfortably
Zeph. 3:13 do iniquity, nor speak lies
Matt. 10:19 how or what ye shall speak
Mark 13:11 not ye that speak, but the
Mark 16:17 shall speak with new tongues
Luke 1:20 dumb, and not able to speak
Luke 1:26 men shall speak well of you
John 3:11 We speak that we do know
John 16:13 shall not speak of himself
Acts 2:4 to speak with other tongues
Acts 18:9 Be not afraid, but speak
Rom. 3:5 (I speak as a man)
1 Cor. 2:7 we speak the wisdom of God
1 Cor. 13:1 I speak with the tongues of men
Eph. 6:20 boldly, as I ought to speak
Tit. 3:2 speak evil of no man
Jas. 1:19 slow to speak, slow to wrath
Jas. 2:12 So speak ye, and so do
Jas. 4:11 Speak not evil one of another
1 Pet. 4:11 If any man speak, let him speak
2 Pet. 2:18 speak great swelling words
John 17:5 speaketh flattery to his friends
Job 33:14 God speaketh once, yea twice
Eph. 4:31 evil speaking, be put away

Spear—*weapon*

Josh. 8:18 Stretch out the spear that is
1 Sam. 26:7 spear stuck in the ground
2 Sam. 1:6 Saul leaned upon his spear
Job 41:29 at the shaking of a spear
Ps. 46:9 cutteth the spear in sunder
John 19:34 with a spear pierced his side
Isa. 2:4 their spears into pruninghooks
Joel 3:10 pruninghooks into spears

Speech—*spoken words*

Gen. 11:1 one language...one speech
Ex. 4:10 but I am slow of speech
Deut. 32:2 my speech shall distill...dew
Job 13:17 Hear diligently my speech
Job 37:19 we cannot order our speech
Prov. 17:7 speech becometh not a fool
Song of Sol. 4:3 thy speech is comely
Isa. 33:19 people of a deeper speech
Mark 7:32 an impediment in his speech
Acts 20:7 his speech until midnight
2 Cor. 11:6 though I be rude in speech
Col. 4:6 speech be always with grace
Rom. 16:18 words and fair speeches

Speed—*swiftness, favorable issue*

Gen. 24:12 send me good speed this day
1 Sam. 20:38 Make speed, haste, stay

Ezra 6:12 let it be done with speed
 Isa. 5:19 Let him make speed
 Ps. 31:2 deliver me speedily
 Luke 18:8 will avenge them speedily
Spend—*lay out, pass as time*
 Deut. 32:23 I will spend mine arrows
 Job 21:13 spend their days in wealth
 Ps. 90:9 spend our years as a tale
 Isa. 55:2 do ye spend money
 2 Cor. 12:15 I will very gladly spend and
Spend—*from spend*
 Gen. 21:15 water was spent in the
 Judg. 19:11 day was far spent
 Ps. 31:10 my life is spent with grief
 Mark 5:26 spent that she had
 Luke 24:29 the day is far spent
 Rom. 13:12 The night is far spent
Spice—*seasoning; season*
 Ex. 35:28 spice, and oil for the light
 Ezek. 24:10 flesh, and spice it well
 Song of Sol. 8:2 do drink of spiced wine
 John 19:40 clothes with the spices
Spies—*scouts, informers*
 Gen. 42:9 Ye are spies
 Josh. 6:23 young men that were spies
 Luke 20:20 sent forth spies
 Heb. 11:31 she had received the spies
Spirit—*immortal part of man*
 Gen. 1:2 the Spirit of God moved upon
 Ex. 31:3 filled...the spirit of God
 Lev. 20:27 that hath a familiar spirit
 Num. 5:14 the spirit of jealousy
 Judg. 9:23 God sent an evil spirit
 1 Sam. 1:15 of a sorrowful spirit
 1 Kings 22:22 I will be a lying spirit in
 2 Kings 2:9 double portion of thy spirit
 Job 6:4 poison...drinketh up my spirit
 Job 27:3 spirit of God is in my nostrils
 Ps. 31:5 Into thine...I commit my spirit
 Ps. 51:10 renew a right spirit within me
 Prov. 16:18 haughty spirit before a fall
 Eccl. 3:21 spirit of man...upward
 Eccl. 7:8 patient in spirit...proud in spirit
 Eccl. 12:7 spirit shall return unto God
 Isa. 11:2 spirit of wisdom...knowledge
 Isa. 32:15 spirit be poured upon you
 Isa. 42:1 put my spirit upon him
 Isa. 57:15 contrite and humble spirit
 Isa. 61:1 Spirit of the Lord GOD is upon
 Ezek. 3:12 spirit took me up
 Ezek. 11:19 put a new spirit within you
 Joel 2:28 pour out my spirit...all flesh
 Mic. 3:8 full of power by the spirit
 Matt. 3:16 Spirit of God descending
 Matt. 5:3 Blessed are the poor in spirit
 Matt. 12:18 put my spirit upon him
 Mark 1:10 Spirit like a dove descending
 Mark 14:38 Spirit truly is ready, but the
 Luke 4:18 Spirit of the Lord is upon me
 Luke 11:13 give the Holy Spirit to them
 Luke 24:37 supposed...had seen a spirit
 Luke 24:39 spirit hath not flesh and bones
 John 3:5 born of water and of the Spirit
 John 4:24 God is a Spirit
 John 14:17 Even the Spirit of truth
 Acts 2:17 I will pour out of my Spirit
 Acts 18:25 being fervent in the spirit
 Rom. 2:29 in the spirit, and not in the
 Rom. 7:6 serve in newness of spirit
 Rom. 8:1 walk...after the Spirit
 Rom. 15:19 by the power of the Spirit of
 1 Cor. 2:10 Spirit searcheth all things
 1 Cor. 3:16 Spirit of God dwelleth in you
 1 Cor. 5:3 absent in body...present in spirit
 1 Cor. 12:4 gifts, but the same Spirit
 1 Cor. 14:15 I will pray with the spirit
 2 Cor. 3:6 of the letter, but of the spirit
 Gal. 4:6 sent forth the Spirit of his Son

Gal. 5:16 Walk in the Spirit
 Gal. 5:22 fruit of the Spirit is love, joy
 Eph. 1:13 that holy Spirit of promise
 Eph. 2:18 access by one Spirit unto the
 Eph. 4:4 one body, and one Spirit
 Eph. 4:30 grieve not the holy Spirit of
 Phil. 1:27 stand fast in one spirit
 Col. 2:5 am I with you in the spirit
 1 Thess. 5:19 Quench not the Spirit
 1 Tim. 4:12 charity, in spirit, in faith
 Heb. 4:12 dividing...of soul and spirit
 Jas. 2:26 without the spirit is dead
 1 Pet. 4:6 according to God in the spirit
 1 John 4:1 believe not every spirit
 1 John 5:6 Spirit that beareth witness
 1 John 5:8 Spirit, and the water...blood
 Rev. 1:10 in the Spirit on the Lord's
 Rev. 3:1 that hath the seven spirit of God
 Rev. 22:17 the Spirit and the bride say
 Num. 16:22 spirits of all flesh
 Zech. 6:5 four spirits of the heavens
 Matt. 10:1 power against unclean spirits
 Matt. 12:45 seven other spirits more
 Heb. 1:7 maketh his angels spirits
Spiritual—*of the spirit*
 Hos. 9:7 the spiritual man is mad
 Rom. 15:27 partakers of their spiritual things
 1 Cor. 10:3 eat the same spiritual meat
 1 Cor. 14:1 desire spiritual gifts
 1 Cor. 15:44 raise a spiritual body
 Eph. 1:3 blessed us...spiritual blessings
 Eph. 5:19 hymns and spiritual songs
 1 Pet. 2:5 are built up a spiritual house
 Rom. 8:6 to be spiritually minded is life
Spit—*eject from the mouth*
 Job 30:10 spare not to spit in my face
 Matt. 26:67 they spit in his face
 Matt. 27:30 And they spit upon him
 Mark 8:23 he had spit on his eyes
 Mark 14:65 some began to spit on him
 John 9:6 made clay of the spittle
Spoil—*plunder*
 Gen. 49:27 he shall divide the spoil
 Ex. 3:22 ye shall spoil the Egyptians
 Prov. 16:19 divide the spoil with the
 Song of Sol. 2:15 foxes, that spoil the vines
 Ezek. 25:7 will deliver thee for a spoil
 Matt. 12:29 spoil his goods...house
 Col. 2:8 Beware lest any man spoil
 Job 12:17 counsellors...spoiled
 Ps. 76:5 stouthearted are spoiled
Spoken—*from speak*
 Ps. 62:11 God hath spoken once; twice
 Ps. 87:3 Glorious things are spoken
 Prov. 25:11 word fitly spoken is like
 Matt. 26:65 He hath spoken blasphemy
 Mark 14:9 be spoken of for a memorial
 John 12:49 I have not spoken of myself
 John 14:16 your good be evil spoken
 Heb. 1:2 spoken unto us by his Son
Spot—*blemish, mark, stain, fault*
 Num. 19:2 red heifer without spot
 Job 11:15 lift up thy face without spot
 Song of Sol. 4:7 there is no spot in thee
 Eph. 5:27 not having spot, or wrinkle
 1 Tim. 6:14 commandment...spot
 Heb. 9:14 without spot to God
 1 Pet. 1:19 blemish and without spot
 Gen. 30:32 speckled and spotted cattle
 Jude 23 garment spotted by the flesh
 Jer. 13:23 or the leopard his spots
 2 Pet. 2:13 Spots...and blemishes
 Jude 12 are spots in your feasts
Spread—*expanded, opened, divulged*
 Gen. 33:19 where he had spread his tent
 Ex. 9:29 I will spread abroad my hands
 Job 29:19 root was spread out by the
 Job 37:18 spread out the sky

Isa. 19:8 spread nets upon the waters
 Isa. 33:23 could not spread the sail
 Ezek. 16:8 spread my skirt over thee
 Joel 2:2 morning spread upon the
 Mark 21:8 spread their garments in the
 Mark 1:28 his fame spread abroad
 Luke 19:36 spread their clothes in the
 Prov. 29:5 spreadeth a net for his feet
Spring—*flowing water; leap up*
 Judg. 19:25 the day began to spring
 1 Sam. 9:26 about the spring of the day
 Ps. 85:11 Truth...springing out of the
 Ps. 92:7 wicked spring as the grass
 Prov. 25:26 and a corrupt spring
 Song of Sol. 4:12 spring shut up, a fountain
 Isa. 45:8 let righteousness spring up
 Isa. 58:11 like a spring of water
 Job 38:16 into the springs of the sea
 John 4:14 of water springing up into
 Heb. 12:15 root of bitterness springing
Stablish—*make firm*
 Ps. 119:38 Stablish thy word unto thy
 Rom. 16:25 stablish you...gospel
 1 Thess. 3:13 he may stablish your hearts
 2 Thess. 2:17 stablish you in every good
 Jas. 5:8 stablish your hearts
Staff—*pole or stick*
 Gen. 38:18 staff that is in thine hand
 Num. 13:23 between two upon a staff
 Num. 22:27 he smote the ass with a staff
 Judg. 6:21 angel...end of the staff
 2 Kings 4:29 staff upon the face of the
 Ps. 23:4 thy rod and thy staff they
 Isa. 14:5 broken the staff of the wicked
 Ezek. 4:16 break the staff of bread
 Zech. 11:10 my staff, even Beauty
 Mark 6:8 save a staff only
Stand—*remain erect*
 Ex. 14:13 Fear ye not, stand still
 Josh. 10:12 Sun, stand thou still
 Job 8:15 house, but it shall not stand
 Ps. 1:5 ungodly shall not stand in the
 Ps. 130:3 O Lord, who shall stand
 Prov. 22:29 he shall stand before kings
 Prov. 27:4 able to stand before envy
 Isa. 40:8 word of our God shall stand
 Isa. 50:8 let us stand together
 Jer. 6:16 Stand ye in the ways, and see
 Jer. 35:19 man to stand before me
 Ezek. 2:1 Son of man, stand upon thy
 Ezek. 13:5 stand in the battle in the day
 Dan. 11:2 stand up yet three kings
 Nah. 1:6 stand before his indignation
 Matt. 12:25 house divided...not stand
 Mark 11:25 ye stand praying...not stand
 Acts 1:11 why stand ye gazing up into
 Rom. 5:12 this grace wherein we stand
 Rom. 14:4 God is able to make him stand
 1 Cor. 2:5 stand in the wisdom of men
 1 Cor. 16:13 stand fast in the faith
 2 Cor. 1:24 for by faith ye stand
 Eph. 6:14 Stand...having your loins
 Rev. 3:20 Behold, I stand at the door
 Rev. 20:12 dead...stand before God
 Matt. 20:3 standing idle...marketplace
 2 Pet. 3:5 earth standing out of the
 Acts 7:33 where thou standest is holy
 John 1:26 standeth one among you
 2 Tim. 2:19 foundation of God standeth
Star—*heavenly body*
 Num. 24:17 A Star out of Jacob
 Matt. 2:2 seen his star in the east
 1 Cor. 15:41 one star differeth from
 2 Pet. 1:19 the day star arise in your
 Rev. 8:10 fell a great star from
 Rev. 8:11 star is called Wormwood
 Rev. 22:16 bright and morning star
 Gen. 1:16 he made the stars also

Job 22:12 the height of the stars
 Job 38:7 morning stars sang together
 Ps. 136:9 moon and stars to rule by
 Ps. 147:4 the number of the stars
 Jer. 31:35 stars for a light by night
 Matt. 24:29 stars shall fall from heaven
 Jude 13 wandering stars, to whom is
 Rev. 1:16 right hand seven stars

Statute—*height of a person*

Num. 13:32 are men of a great stature
 1 Sam. 16:7 the height of his stature
 Matt. 6:27 one cubit upon his stature
 Luke 2:52 increased in wisdom and stature
 Luke 19:3 he was little of stature

Statute—*law, ordinance, edict*

Ex. 29:9 for a perpetual statute
 Num. 35:29 be for a statute of judgment
 Gen. 26:5 my commandments, my statutes
 Lev. 18:5 Ye shall therefore keep my statutes
 Ps. 19:8 statutes of the LORD are right
 Ps. 119:12 teach me thy statutes
 Ezek. 5:7 not walked in my statutes

Stay—*stop, remain; support*

Gen. 19:17 stay thou in all the plain
 1 Sam. 20:38 speed, haste, stay not
 Job 38:37 stay the bottles of heaven
 Ps. 18:18 the LORD was my stay
 Song of Sol. 2:5 Stay me with flagons
 Isa. 3:1 stay of bread...stay of water
 Dan. 4:35 none can stay his hand
 Ex. 17:12 Aaron and Hur stayed up
 Hag. 1:10 heaven...stayed from dew

Stead—*place of another*

Gen. 30:2 Am I in God's stead
 Num. 32:14 in your fathers' stead
 Deut. 2:23 and dwell in their stead
 Job 16:4 your soul...in my soul's stead
 2 Cor. 5:20 pray you in Christ's stead

Steal—*place of another*

Gen. 31:27 and steal away from me
 Ex. 20:15 Thou shalt not steal
 Lev. 19:11 Ye shall not steal
 Deut. 5:19 Neither shalt thou steal
 2 Sam. 19:3 being ashamed steal away
 Prov. 30:9 I be poor, and steal
 Matt. 6:19 break through and steal
 Matt. 19:18 Thou shalt not steal
 Mark 10:19 Do not kill, Do not steal
 Eph. 4:28 that stole steal no more
 Ex. 21:16 he that stealeth a man
 Deut. 24:7 If a man be found stealing

Stedfast—*firmly fixed, unwavering*

Job 11:15 thou shalt be stedfast
 1 Cor. 7:37 standeth stedfast in his heart
 1 Cor. 15:58 be ye stedfast, unmoveable
 1 Pet. 5:9 resist stedfast in the faith
 Luke 9:51 stedfastly set his face to go
 Acts 1:12 stedfastly toward heaven
 Colossians 2:5 steadfastness of your faith

Steel—*hard metal*

2 Sam. 22:35 bow of steel is broken
 Jer. 15:12 northern iron and the steel

Steps—*stairs, paces*

1 Kings 10:19 The throne had six steps
 Job 14:16 thou numberest my steps
 Job 29:6 washed my steps with butter
 Prov. 5:5 her steps take hold on hell
 Rom. 4:12 in the steps of that faith
 1 Pet. 2:21 ye should follow his steps

Steward—*responsible agent*

Gen. 43:19 steward of Joseph's house
 Luke 12:42 faithful and wise steward
 Luke 16:2 an account of thy stewardship
 1 Cor. 4:1 stewards of the mysteries of
 1 Cor. 4:2 it is required in stewards

Stick—*twig; adhere, protrude*

2 Kings 6:6 he cut down a stick, and cast
 Job 33:21 bones...stick out

Job 41:17 they stick together
 Ps. 38:2 arrows stick fast in me
 Ezek. 37:16 one stick...another stick
 Ezek. 37:19 stick of Joseph...stick of Judah
 Prov. 18:24 sticketh closer than stick

Still—*quiet, at rest*

Gen. 41:21 they were still ill favoured
 Ex. 15:16 be as still as a stone
 Josh. 10:12 Sun, stand thou still upon
 1 Kings 19:12 fire a still small voice
 2 Kings 7:4 if we sit still here, we die
 Ps. 23:2 beside the still waters
 Jer. 8:14 Why do we sit still
 Hab. 3:11 sun and moon stood still
 Mark 4:39 Peace, be still
 Ps. 65:7 stilleth the noise of the seas

Sting—*smart*

1 Cor. 15:55 death, where is thy sting
 1 Cor. 15:56 sting of death is sin
 Prov. 23:32 stinglike an adder
 Rev. 9:10 stings in their tails

Stir—*move, disturb; commotion*

Ps. 35:23 Stir up thyself, and awake
 Prov. 15:1 words stir upon anger
 Isa. 42:13 he shall stir up jealousy
 2 Pet. 3:1 stir up your pure minds
 Deut. 32:11 eagle stirreth up her nest
 Prov. 10:12 Hatred stirreth up stripes
 Prov. 28:25 proud heart stirreth up
 Prov. 29:22 angry man stirreth up
 Isa. 22:2 Thou that art full of stirs
 Acts 14:2 Jews stirred up the Gentiles

Stocks—*instrument of punishment*

Job 13:27 my feet also in the stocks
 Prov. 7:22 correction of the stocks
 Acts 16:24 feet fast in the stocks

Stole—*did steal*

2 Sam. 15:6 Absalom stole the hearts
 Eph. 4:28 him that stole steal no more
 Gen. 31:19 had stolen the images
 Prov. 9:17 Stolen waters are sweet

Stone—*rock; throw rocks at*

Gen. 11:3 they had brick for stone
 Gen. 29:3 stone from the well's mouth
 Ex. 4:25 Zipporah took a sharp stone
 Ex. 15:16 as still as a stone
 Ex. 20:25 not build it of hewn stone
 Ex. 34:1 Hew thee two tables of stone
 Lev. 20:2 shall stone him with stones
 Num. 15:35 stone him with stones
 Deut. 9:9 receive the tables of stone
 1 Sam. 17:49 took...a stone, and slang
 2 Sam. 17:13 not one small stone found
 1 Kings 6:18 there was no stone seen
 2 Kings 12:12 and hewers of stone
 2 Chron. 34:11 hewn stone, and timber
 Job 28:2 brass is molten out of the stone
 Job 41:24 heart is as firm as a stone
 Ps. 91:12 dash thy foot against a stone
 Ps. 118:22 stone...builders refused
 Prov. 26:27 he that rolleth a stone
 Prov. 27:3 A stone is heavy
 Isa. 8:14 for a stone of stumbling
 Isa. 28:16 a precious corner stone, a sure
 Ezek. 20:32 to serve wood and stone
 Dan. 2:34 stone was cut out without
 Amos 5:11 built houses of hewn stone
 Hab. 2:11 stone shall cry out of the wall
 Zech. 7:12 hearts as an adamant stone
 Matt. 4:6 dash thy foot against a stone
 Matt. 7:9 bread...give him a stone
 Matt. 21:42 stone...builders rejected
 Matt. 27:60 a great stone to the door
 Matt. 28:2 rolled back the stone
 Luke 19:44 one stone upon another
 John 14:2 is by interpretation, A stone
 John 2:6 six waterpots of stone
 John 8:7 first cast a stone at her

John 11:39 Jesus said, Take ye...stone
 2 Cor. 3:3 not in tables of stone
 Eph. 2:20 the chief corner stone
 1 Pet. 2:8 stone of stumbling
 Rev. 2:17 will give him a white stone
 Deut. 8:9 land where the stones are iron
 Job 14:19 waters wear the stones
 Ps. 18:12 hail stones and coals of fire
 Isa. 54:11 stones with fair colours
 Isa. 57:6 smooth stones of the stream
 Matt. 4:3 these stones be made bread
 Mark 12:4 at him they cast stones
 1 Pet. 2:5 Ye also, as lively stone
 Ezekiel 11:19 take the stony heart out
 Matt. 13:5 Some fell upon stony places
 Luke 22:41 about a stone's cast
 Acts 7:59 they stoned Stephen

Stood—*rested in an upright position*

Gen. 18:2 three men stood by him
 Gen. 37:7 sheaves stood round about
 Num. 22:22 angel...stood in the way
 Deut. 31:13 pillar of the cloud stood
 Job 10:13 the sun stood still
 Job 4:15 hair of my flesh stood up
 Amos 7:7 Lord stood upon a wall
 Matt. 2:9 stood over where the young
 Luke 4:16 stood up for to read
 Luke 24:36 Jesus...stood in the midst
 John 19:25 stood by the cross of Jesus
 John 20:11 Mary stood without
 John 21:41 Jesus stood on the shore
 Acts 21:40 Paul stood on the stairs
 2 Tim. 4:16 no man stood with me
 Rev. 5:6 stood a Lamb as it had been
 Rev. 13:1 stood upon the sand of the sea

Slop—*cease, halt, close*

1 Kings 18:44 the rain stop thee not
 2 Cor. 11:10 stop me of this boasting
 Gen. 8:2 windows...were stopped
 Ps. 63:11 speak lies shall be stopped
 Rom. 3:19 mouth may be stopped
 Job 5:16 iniquity stoppeth her mouth
 Prov. 21:13 Whoso stoppeth his ears

Store—*fund, supply, abundance*

Deut. 26:14 great store of servants
 Deut. 28:5 thy basket and thy store
 Amos 3:10 store up violence and
 1 Cor. 16:2 lay by him in store
 1 Tim. 6:19 Laying up in store for

Storm—*weather disturbance*

Job 21:18 chaff that the storm...away
 Ps. 55:8 escape from the windy storm
 Isa. 25:4 a refuge from the storm
 Ezek. 38:9 ascend and come like a storm
 Mark 4:37 arose a great storm of wind
 Ps. 107:25 raisest the stormy wind

Straight—*not crooked or turning*

1 Sam. 6:12 kine took the straight way
 Ps. 58 make thy way straight before
 Eccl. 1:15 crooked...be made straight
 Isa. 40:3 make straight...a highway
 Isa. 40:4 crooked shall be made straight
 Matt. 3:3 make his paths straight
 Luke 3:5 crooked shall be made straight
 John 1:23 Make straight the way of the
 Acts 9:11 street which is called Straight
 Heb. 12:13 straight paths for your feet

Straightway—*immediately*

1 Sam. 9:13 ye shall straightway find him
 Matt. 3:16 straightway out of the water
 Matt. 4:20 straightway left their nets
 Matt. 21:2 straightway ye shall find an ass tied
 Luke 12:54 straightway ye say, There cometh
 Luke 14:5 straightway pull him out...sabbath
 Acts 9:20 straightway he preached Christ

Strait—*difficult situation*

1 Sam. 13:6 they were in a strait
 2 Sam. 24:14 I am in a great strait

Isa. 49:20 place is too strait for me
 Matt. 7:13 Enter ye in at the strait gate
 Acts 26:5 the most straitest sect of our
 2 Cor. 6:12 Ye are not straitened in us

Strange—foreign, not one's own

Gen. 35:2 Put away the strange gods
 Ex. 22:2 stranger in a strange land
 Judg. 11:2 son of a strange woman
 1 Kings 11:1 many strange women
 Ezra 10:2 have taken strange wives
 Job 19:17 breath is strange to my wife
 Ps. 137:4 Lord's song in a strange land
 Prov. 23:14 mouth of strange women is a
 Ezek. 3:5 people of a strange speech
 Luke 5:26 seen strange things to day
 Heb. 13:9 divers and strange doctrines
 1 Pet. 4:12 think it not strange concerning
 Jude 7: going after strange flesh

Stranger—foreigner

Gen. 15:13 a stranger in a land that is
 Gen. 23:4 I am a stranger and a sojourner
 Ex. 22:2 stranger in a strange land
 Ex. 20:10 stranger that is within thy gates
 Ex. 22:21 neither vex a stranger
 Deut. 10:19 Love ye therefore the stranger
 Ruth 2:10 seeing I am a stranger
 2 Sam. 11:1 I am the son of a stranger
 Prov. 5:20 the bosom of a stranger
 Jer. 22:3 do no violence to the stranger
 Matt. 25:35 I was a stranger, and ye took
 Isa. 1:7 strangers devour it in your
 Matt. 27:7 potter's field, to bury strangers
 John 10:5 know not the voice of strangers
 Eph. 2:19 ye are no more strangers
 Heb. 13:2 to entertain strangers

Straw—stalks, stubble

Gen. 24:25 both straw and provender
 Ex. 5:7 straw to make brick
 1 Kings 4:28 straw for the horses
 Job 41:27 esteemeth iron as straw
 Isa. 11:7 lion...eat straw like the ox

Street—public way in a town

Gen. 19:2 abide in the street all night
 Judg. 19:20 lodge not in the street
 2 Sam. 22:43 as the mire of the street
 Isa. 59:14 truth is fallen in the street
 Jer. 37:21 bread out of the bakers' street
 Acts 9:11 street which is called Straight
 Rev. 21:21 street of the city was pure
 2 Sam. 1:20 publish it not in the streets
 Nah. 2:4 chariots...rage in the streets
 Matt. 6:5 in the corners of the streets
 Mark 6:56 laid the sick in the streets

Strength—power, security

Gen. 4:12 not...yield...thine her strength
 Ex. 15:2 Lord is my strength and song
 Deut. 33:25 days, so shall thy strength be
 Judg. 8:21 man is, so is his strength
 Judg. 16:6 wherein thy great strength lieth
 1 Sam. 28:20 was no strength in him
 2 Sam. 22:33 is my strength and power
 Job 6:12 Is my strength the strength of stones
 Job 21:23 One dieth in his full strength
 Job 39:19 given the horse strength
 Ps. 18:2 my God, my strength
 Ps. 19:14 my strength, and my redeemer
 Ps. 28:7 LORD is my strength and my shield
 Ps. 84:7 They go from strength to strength
 Prov. 10:29 way of the LORD is strength
 Prov. 20:29 glory of young men...strength
 Prov. 31:3 not thy strength unto women
 Eccl. 9:16 is better than strength
 Isa. 17:10 rock of thy strength
 Isa. 26:4 JEHOVAH is everlasting strength
 Isa. 30:7 Their strength is to sit still
 Isa. 41:1 people renew their strength
 Isa. 51:9 awake, put on strength
 Hab. 3:19 The LORD God is my strength

Mark 12:30 and with all thy strength
 1 Cor. 15:56 strength of sin is the law
 2 Cor. 12:9 strength is made perfect in
 Rev. 1:16 sun shineth in his strength

Strengthen—make strong

Deut. 3:28 encourage him, and strengthen
 Judg. 16:28 strengthen me, I pray...once
 Ezra 6:22 strengthen their hands in the work
 Isa. 35:3 Strengthen ye the weak hands
 Ezek. 34:16 strengthen that which was sick
 Luke 22:32 strengthen thy brethren
 1 Pet. 5:10 stablish, strengthen, settle you
 1 Sam. 23:14 strengthened his hand in God
 Job 4:3 strengthened the weak hands
 Col. 1:11 Strengthened with all might

Stretch—reach out, extend

Ex. 9:15 now I will stretch out my hand
 Job 30:24 stretch out his hand to the
 Ps. 68:31 stretch out her hands unto God
 Isa. 28:20 than that a man can stretch
 Matt. 12:13 Stretch forth thine hand
 2 Cor. 10:14 we stretch not ourselves
 Job 38:5 stretched the line upon it
 Isa. 3:16 walk with stretched forth necks
 Jer. 10:12 stretched out the heavens
 Ps. 104:2 stretchest out the heavens
 Isa. 44:13 carpenter stretcheth out his rule

Stricken—advanced, struck

Gen. 24:1 Abraham...and well stricken
 Judg. 5:26 stricken through his temples
 Isa. 1:5 Why should ye be stricken any
 Isa. 53:4 did esteem him stricken, smitten
 Luke 1:7 both...well stricken in years

Strife—violent contention

Gen. 13:7 a strife between the herdmen
 Ps. 106:32 at the waters of strife
 Prov. 16:28 froward man soweth strife
 Prov. 20:3 a man to cease from strife
 Isa. 58:4 ye fast for strife and debate
 Rom. 13:13 not in strife and envying
 1 Cor. 3:3 strife, and divisions
 Gal. 5:20 wrath, strife, seditions
 Phil. 2:3 nothing be done through strife
 Jas. 3:16 where envying and strife is
 Prov. 10:12 Hatred stirreth up strifes

Strike—hit, punish

Ex. 12:22 strike the lintel and the two
 Job 17:3 will strike hands with me
 Prov. 17:26 strike princes for equity
 Prov. 22:26 one of them that strike hands
 1 Tim. 3:3 wine, no striker, not greedy

String—small cord or line

Ps. 11:2 their arrow upon the string
 Mark 7:35 string of his tongue was
 Ps. 33:2 an instrument of ten strings
 Hab. 3:19 stringed instruments

Stripes—blows

Deut. 25:3 Forty stripes he may give him
 Prov. 19:29 stripes for the back of fools
 Luke 12:47 be beaten with many stripes
 2 Cor. 11:23 in stripes above measure
 2 Cor. 11:24 forty stripes save one
 1 Pet. 2:24 by...stripes ye were healed

Strive—struggle, contend

Gen. 6:3 spirit shall not always strive
 Ex. 21:18 if men strive together
 Prov. 3:30 Strive not with a man
 Prov. 25:8 forth hastily to strive
 Luke 13:24 Strive to enter in at the
 2 Tim. 2:5 also strive for masteries
 2 Tim. 2:14 strive not about words to no
 1 Cor. 9:25 strive for the mastery

Strong—having great power, violent

Gen. 49:14 Issachar is a strong ass
 Ex. 10:19 mighty strong west wind
 Ex. 14:21 go back by a strong east wind
 Lev. 10:9 wine nor strong drink
 Deut. 31:6 strong and of a good courage

1 Sam. 4:9 strong, and quit yourselves
 Ps. 19:5 strong man to run a race
 Ps. 24:8 The LORD strong and mighty
 Prov. 11:16 strong men retain riches
 Prov. 20:1 strong drink is raging
 Prov. 31:6 strong drink unto him that is
 Eccl. 9:11 nor the battle to the strong
 Song of Sol. 8:6 love is strong as death
 Isa. 5:11 they may follow strong drink
 Jer. 48:17 How is the strong staff broken
 Jer. 50:34 Their Redeemer is strong
 Ezek. 30:21 strong to hold the sword
 Joel 3:10 weak say, I am strong
 Mic. 4:3 rebuke strong nations afar off
 Luke 24:10 child...waxed strong in spirit
 1 Cor. 4:10 arc weak, but ye are strong
 2 Cor. 12:10 am weak, then am I strong
 Eph. 6:10 be strong in the Lord
 Heb. 11:34 weakness were made strong
 Judg. 14:18 what is stronger than a lion
 Job 17:9 clean hands shall be stronger
 Jer. 20:7 thou art stronger than I

Study—deep thought

Eccl. 12:12 much study is a weariness
 1 Thess. 4:11 ye study to be quiet
 2 Tim. 2:15 Study to shew thyself

Stumble—trip, fall into error

Prov. 3:23 thy foot shall not stumble
 Isa. 28:7 they stumble in judgment
 Jer. 50:32 most proud shall stumble
 Dan. 11:19 shall stumble and fall
 1 Pet. 2:8 which stumble at the word

Subject—under control of another

Luke 2:51 and was subject unto them
 Rom. 8:20 was made subject to vanity
 Eph. 5:24 church is subject unto Christ
 1 Pet. 2:18 be subject to your masters
 1 Pet. 3:22 being made subject unto him
 1 Pet. 5:5 subject one to another
 1 Cor. 9:27 and bring it into subjection
 2 Cor. 9:13 subjection unto the gospel
 1 Tim. 2:11 in silence with all subjection
 Heb. 2:8 all things in subjection under
 Heb. 12:9 subjection unto the Father
 1 Pet. 3:1 subjection to your own husbands

Substance—material possessions

Gen. 7:23 every living substance was
 Deut. 33:11 Bless, LORD, his substance
 Job 5:5 swalloweth up their substance
 Prov. 3:9 the LORD with thy substance
 Hos. 12:8 I have found me out substance
 Luke 15:13 wasted his substance with
 Heb. 11:1 faith is the substance of things

Subvert—corrupt

Lam. 3:36 subvert a man in his cause
 Tit. 1:11 subvert whole houses
 Acts 15:24 subverting your souls

Such—as of a certain or like kind

Gen. 4:20 of such as dwell in tents
 Ex. 10:14 no such locusts as they
 2 Sam. 12:8 given unto thee such and such
 Ps. 107:10 Such as sit in darkness
 Ps. 139:6 Such knowledge is too
 Prov. 11:20 such as are upright in their
 Matt. 19:14 such is the kingdom of
 Mark 4:18 such as hear the word
 Acts 3:6 such as I have given I thee
 2 Cor. 3:12 we have such hope
 2 Tim. 3:5 from such turn away
 Heb. 13:16 such sacrifices God is well

Suddenly—quickly

Deut. 7:4 and destroy thee suddenly
 Isa. 29:5 be at an instant suddenly
 Mark 13:36 coming suddenly he find you
 Acts 2:2 suddenly there came a sound
 1 Tim. 5:22 Lay hands suddenly on no man

Suffer—peril, undergo pain

Ex. 12:23 suffer the destroyer to come

Job 24:11 and suffer thirst
 Ps. 16:10 suffer thine Holy One to see
 Ps. 34:10 do lack, and suffer hunger
 Matt. 3:15 Suffer it to be so now
 Matt. 19:14 Suffer little children, and
 Mark 8:31 Son of man must suffer many
 Luke 24:46 it behoved Christ to suffer
 Acts 2:27 suffer thine Holy One to see
 1 Cor. 9:12 but suffer all things
 1 Cor. 10:13 suffer you to be tempted
 1 Tim. 2:12 suffer not a woman to teach
 2 Tim. 2:12 If we suffer, we shall also
 1 Cor. 13:4 Charity suffereth long, and
 1 Pet. 4:13 partakers of Christ's sufferings
 1 Pet. 2:21 Christ also suffered for us

Sufficient—adequate

Suff. 6:7 stuff they had was sufficient
 Prov. 25:16 eat so much as is sufficient
 Matt. 6:34 Sufficient unto the day is the evil
 John 6:7 of bread is not sufficient
 2 Cor. 12:9 My grace is sufficient for thee

Summer—warm season

Gen. 8:22 heat, and summer and winter
 Judg. 3:20 sitting in a summer parlour
 Ps. 74:17 hath made summer and winter
 Prov. 26:1 As snow in summer, and as rain
 Jer. 8:20 past, the summer is ended
 Zech. 14:8 summer and in winter shall it
 Matt. 24:32 ye know that summer is nigh

Sun—heavenly orb, source of light

Gen. 15:12 the sun was going down
 Ex. 16:21 the sun waxed hot
 Lev. 22:7 And when the sun is down
 Josh. 10:12 Sun, stand thou still
 Ps. 72:5 the sun and moon endure
 Ps. 84:11 God is a sun and shield
 Ps. 104:19 sun knoweth his going down
 Ps. 121:6 sun shall not smite thee by
 Eccl. 1:9 new thing under the sun
 Song of Sol. 6:10 moon, clear as the sun
 Isa. 38:8 sun returned ten degrees
 Ezek. 32:7 cover the sun with a cloud
 Amos 8:9 sun to go down at noon
 Matt. 5:45 maketh his sun to rise
 Matt. 13:43 righteous shine...as the sun
 Luke 21:25 shall be signs in the sun
 1 Cor. 15:41 is one glory of the sun
 Eph. 4:26 sun go down upon you
 Rev. 12:1 woman clothed with the sun
 Rev. 22:5 neither light of the sun

Supper—evening meal

Mark 6:21 birthday made a supper to his
 Luke 14:16 man made a great supper
 John 13:4 He riseth from supper, and laid
 1 Cor. 11:20 not to eat the Lord's supper
 Rev. 19:9 marriage supper of the Lamb

Supplication—petition

1 Sam. 13:12 supplication unto the LORD
 Job 8:5 make thy supplication unto the Almighty
 Acts 1:14 accord in prayer and supplication
 Ps. 28:2 Hear the voice of my supplications
 Dan. 9:3 seek by prayer and supplications
 1 Tim. 2:1 first of all, supplications, prayers

Sure—certain

Num. 32:23 sure your sin will find you
 Job 24:22 no man is sure of life
 Prov. 11:18 shall be a sure reward
 Isa. 22:3 as a nail in a sure place
 Matt. 26:66 made the sepulchre sure
 John 6:69 sure that thou art that Christ
 2 Tim. 2:19 foundation...standeth sure
 2 Pet. 1:10 calling and election sure
 2 Pet. 1:19 sure word of prophecy

Surely—without doubt, securely

Gen. 2:17 eatest...thou shalt surely die
 Gen. 28:16 Surely the LORD is in this place
 Num. 14:23 Surely they shall not see
 Job 35:13 Surely God will not hear

Ps. 23:6 Surely goodness and mercy
 Isa. 53:4 Surely he hath borne our griefs
 Mark 14:70 Surely thou art one of them
 Luke 1:1 things...most surely believed
 Heb. 6:14 Surely blessing I will bless
 Rev. 22:20 Surely I come quickly

Swallow—to eat up

Num. 16:34 Lest the earth swallow us up
 Ps. 84:3 the swallow a nest for herself
 Prov. 26:2 as the swallow by flying
 Isa. 25:8 swallow up death in victory
 Jer. 8:7 swallow observe the time of
 Jonah 1:17 great fish to swallow up Jonah
 Matt. 23:24 gnat, and swallow a camel
 Job 6:3 my words are swallowed up
 Job 20:15 He hath swallowed down riches
 1 Cor. 15:54 Death is swallowed up in

Swear—affirm by an oath

Gen. 50:5 father made me swear
 Lev. 19:12 swear by my name falsely
 Num. 30:2 swear an oath to bind
 Isa. 45:23 every tongue shall swear
 Matt. 5:34 Swear not at all; neither by
 Matt. 26:74 began he to curse and to swear
 Mark 14:71 began to curse and to swear
 Jas. 5:12 all things...swear not
 Zech. 5:3 that sweareth...be cut off
 Matt. 23:18 whosoever sweareth by the gift

Sweet—pleasing

Gen. 8:21 LORD smelled a sweet savour
 2 Sam. 23:1 the sweet psalmist of Israel
 Ps. 55:14 took sweet counsel together
 Prov. 3:24 thy sleep shall be sweet
 Prov. 9:17 Stolen waters are sweet
 Eccl. 5:12 sleep...is sweet
 Isa. 52:0 bitter for sweet, and sweet for bitter
 Isa. 43:24 bought me no sweet cane
 Jer. 6:20 sweet cane from a far country
 2 Cor. 2:15 a sweet savour of Christ
 Jas. 3:11 sweet water and bitter

Swift—enlarge

Num. 5:21 and thy belly to swell
 Num. 5:22 make thy belly to swell
 Deut. 8:4 neither did thy foot swell
 Isa. 30:13 swelling out in a high wall
 2 Pet. 2:18 swelling words of vanity

Swift—quick

Deut. 28:49 swift as the eagle flieth
 Prov. 6:18 swift in running to mischief
 Eccl. 9:11 race is not to the swift
 Rom. 3:15 swift to shed blood
 Jas. 1:19 man be swift to hear
 Job 7:6 My days are swifter than a

Swine—pigs

Matt. 7:6 cast ye...pearls before swine
 Mark 5:11 great herd of swine feeding
 Luke 15:15 into his fields to feed swine
 Prov. 11:22 gold in a swine's snout

Sword—weapon

Gen. 3:24 a flaming sword which turned
 Gen. 27:40 by thy sword shalt thou live
 Ex. 5:3 pestilence, or with the sword
 Deut. 32:25 sword without, and terror
 Judg. 7:18 sword of the LORD, and of
 2 Sam. 2:26 the sword devour for ever
 Ps. 57:4 their tongue a sharp sword
 Ps. 64:3 whet their tongue like a sword
 Prov. 5:4 sharp as a twoedged sword
 Isa. 2:4 not lift up sword against nation
 Jer. 15:2 as are for the sword, to the sword
 Hos. 1:7 them by bow, nor by sword
 Hos. 2:18 break the bow and the sword
 Matt. 10:34 not...peace, but a sword
 Matt. 26:51 drew his sword, and struck
 Matt. 26:52 take the sword...perish with
 Eph. 6:17 sword of the Spirit
 Rev. 1:16 sharp twoedged sword
 Prov. 30:14 whose teeth are as swords

Isa. 2:4 their swords into plowshares
 Mic. 4:3 beat...swords into plowshares

Synagogue—assemblies for worship

Matt. 12:9 he went into their synagogue
 Matt. 13:54 taught them in their synagogue
 John 18:20 I ever taught in the synagogue
 Rev. 2:9 but are the synagogue of Satan
 John 16:2 put you out of the synagogues
 Acts 9:20 preached Christ in the synagogues

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Tabernacle—place of worship

Ex. 26:1 tabernacle with ten curtains
 Ps. 15:1 who shall abide in thy tabernacle
 Ps. 61:4 I will abide in thy tabernacle
 Jer. 10:20 My tabernacle is spoiled
 2 Pet. 1:14 I must put off this my tabernacle
 Rev. 21:3 tabernacle of God is with men
 Job 12:6 tabernacles of robbers prosper
 Matt. 17:4 make here three tabernacles

Table—piece of furniture, slab

Lev. 24:6 upon the pure table
 Judg. 1:7 their meat upon my table
 2 Kings 4:10 him...a bed, and a table
 Ps. 23:5 prepare a table before me
 Jer. 17:1 graven...table of their heart
 Mark 7:28 dogs under the table eat of
 Luke 1:63 asked for a writing table
 1 Cor. 10:21 of the Lord's table
 Ex. 24:12 give thee tables of stone
 Ex. 31:18 tables of testimony
 Matt. 21:12 tables of the moneychangers
 John 2:15 and overthrow the tables
 Acts 6:2 word of God, and serve tables
 2 Cor. 3:3 fleshy tables of the heart

Take—grasp, carry away, engage

Gen. 3:22 take also of the tree of life
 Gen. 12:19 behold thy wife, take her
 Gen. 22:2 Take now thy son
 Ex. 20:7 not take the name of the LORD
 Ex. 34:9 take us for thine inheritance
 Num. 16:7 take too much upon you
 Deut. 1:13 Take you wise men
 Job 9:18 suffer me to take my breath
 Ps. 116:13 take the cup of salvation
 Prov. 4:13 Take fast hold of instruction
 Prov. 6:25 take thee with her eyelids
 Prov. 7:18 take our fill of love
 Song of Sol. 2:15 Take us the foxes
 Isa. 4:1 seven women...take hold of
 Ezek. 36:26 take away the stony heart
 Ezek. 37:19 take the stick of Joseph
 Hos. 1:2 Go, take unto thee a wife
 Mic. 2:4 take up a parable against you
 Matt. 5:40 take away thy coat
 Matt. 6:25 Take no thought for your life
 Matt. 11:29 Take my yoke upon you
 Matt. 26:26 Take, eat; this is my body
 Mark 2:9 Arise, and take up thy bed
 Mark 10:21 take up the cross, and follow
 Mark 16:18 shall take up serpents
 Luke 9:3 Take nothing for your
 John 7:37 they sought to take him
 John 11:39 Take ye away the stone
 Acts 1:20 bishoprick let another take
 1 Cor. 11:24 Take, eat; this is my body
 Rev. 10:9 Take it, and eat it up
 Job 5:13 taketh the wise...craftiness
 John 1:29 taketh away the sin of the
 John 20:2 have taken away the Lord
 Acts 1:9 he was taken up
 Eph. 6:16 taking the shield of faith
Tale—count, story
 Ex. 5:18 deliver the tale of bricks
 Ps. 90:9 years as a tale that is told
 Ezek. 22:9 carry tales to shed blood
 Luke 24:11 words...as idle tales

Talk—utter words; conversation

Deut. 5:24 God doth talk with man
 1 Sam. 2:3 Talk no more so...proudly
 Job 11:2 should a man full of talk
 Job 15:3 with unprofitable talk
 Prov. 24:2 their lips talk of mischief
 Matt. 22:15 entangle him in his talk
 Eph. 5:4 foolish talking, nor jesting
 Tit. 1:10 vain talkers and deceivers

Tarry—stay, wait, delay

Gen. 19:2 tarry all night, and wash
 Prov. 23:30 that tarry long at the wine
 Matt. 26:38 tarry ye here, and watch
 John 21:22 that he tarry till I come
 1 Tim. 3:15 But if I tarry long

Taste—test the flavor; flavor

Ex. 16:31 taste of it was like wafers
 Job 6:6 taste in the white of an egg
 Ps. 34:8 taste and see that the LORD
 Prov. 24:13 honeycomb...sweet...taste
 Matt. 16:28 shall not taste of death
 Heb. 2:9 taste death for every man
 Heb. 6:4 tasted of the heavenly gift
 Job 34:3 as the mouth tasteth meat

Taught—impart knowledge, guide

2 Chron. 23:13 such as taught to sing praise
 Ps. 71:17 hast taught me from my youth
 Isa. 54:13 children...taught of the LORD
 Matt. 7:29 taught them as one by parables
 Mark 4:2 he taught them...by parables
 Luke 19:47 taught daily in the temple
 John 8:28 as my Father hath taught me
 Gal. 1:12 neither was I taught it
 1 Thess. 4:9 taught of God to love one

Tax—levy of money

Acts 5:37 in the days of the taxing
 Dan. 11:20 a raiser of taxes
 2 Kings 23:35 he taxed the land
 Luke 2:1 the world should be taxed

Teach—impart instruction, guide

Ex. 4:12 teach thee what thou shalt say
 Deut. 4:9 teach them thy sons
 1 Kings 8:36 teach them the good way
 Job 21:22 Shall any teach God
 Job 37:19 Teach us what we shall say
 Ps. 25:4 teach me thy paths
 Ps. 27:11 Teach me thy way, O LORD
 Ps. 143:10 Teach me to do thy will
 Isa. 28:9 Whom shall he teach knowledge
 Matt. 11:1 to teach and to preach
 Matt. 28:19 Go...teach all nations
 Luke 11:1 Lord, teach us to pray
 Luke 12:12 Holy Ghost shall teach you
 John 14:26 shall teach you all things
 Acts 1:1 began both to do and teach
 1 Cor. 11:14 nature itself teach you
 1 Tim. 1:3 teach no other doctrine
 1 Tim. 2:12 suffer not a woman to teach
 Heb. 8:11 teach...his neighbour
 Rev. 2:20 teach and to seduce my
 Matt. 15:9 teaching for doctrines
 Acts 15:35 teaching and preaching the
 Col. 3:16 teaching and admonishing
 Rom. 2:21 teachest another, teachest

Teacher—instructor

1 Chron. 25:8 the teacher as the scholar
 John 3:2 art a teacher come from God
 Rom. 2:20 a teacher of babes
 1 Tim. 2:7 teacher of the Gentiles
 Prov. 5:13 the voice of my teachers
 1 Cor. 12:29 all prophets? are all teachers
 Eph. 4:11 some, pastors and teachers
 2 Tim. 4:3 heap to themselves teachers
 Tit. 2:3 teachers of good things
 2 Pet. 2:1 be false teachers among you

Tear—rip, pull apart, move violently

Judg. 8:7 tear your flesh...thorns
 Ps. 7:2 tear my soul like a lion

Jer. 15:3 sword to slay...dogs to tear
 Ezek. 13:20 tear them from your arms
 Job 18:4 tearth himself in his anger
 Luke 9:39 tearth him...foameth

Tears—moisture from the eyes

2 Kings 20:5 I have seen thy tears
 Job 16:20 mine eye poureth out tears
 Ps. 56:8 put...my tears into thy bottle
 Ps. 80:5 tears to drink in great measure
 Ps. 126:5 sow in tears shall reap in joy
 Eccl. 4:1 tears of...oppressed
 Isa. 16:9 water thee with my tears
 Isa. 25:8 GOD will wipe away tears
 Jer. 9:1 mine eyes a fountain of tears
 Lam. 1:2 her tears are on her cheeks
 Lam. 2:18 tears run down like a river
 Luke 7:38 wash his feet with tears
 2 Tim. 1:4 being mindful of thy tears
 Rev. 7:17 God shall wipe away all tears

Teeth—bony appendages on the jaws

Gen. 49:12 teeth white with milk
 1 Sam. 2:13 fleshhook of three teeth
 Job 13:14 take my flesh in my teeth
 Job 19:20 escaped...the skin of my teeth
 Job 41:14 his teeth are terrible
 Ps. 57:4 teeth are spears and arrows
 Prov. 10:26 As vinegar to the teeth
 Jer. 31:29 teeth are set on edge
 Amos 4:6 given you cleanness of teeth
 Matt. 8:12 and gnashing of teeth

Tell—relate, recount, count

Gen. 15:5 and tell the stars
 Ex. 19:3 tell the children of Israel
 Eccl. 10:14 man cannot tell what
 Dan. 2:36 will tell the interpretation
 Joel 1:3 Tell ye your children of it
 Matt. 8:4 See thou tell no man
 Matt. 26:63 tell us...thou be the Christ
 Luke 13:32 Go ye, and tell that fox
 John 4:25 he will tell us all things
 John 8:45 I tell you the truth
 John 18:34 others tell it thee
 2 Cor. 12:2 in the body, I cannot tell
 Judg. 7:15 Gideon heard the telling
 Ps. 101:7 he that telleth lies shall

Temperance—moderation

Acts 24:25 righteousness, temperance, and
 Gal. 5:22 Meekness, temperance; against such

Tempest—violent storm

Job 9:17 breaketh me with a tempest
 Ps. 55:8 the windy storm and tempest
 Isa. 28:2 a tempest of hail and...storm
 Amos 1:4 tempest in the day of the
 Jonah 1:4 a mighty tempest in the sea
 Jonah 1:12 great tempest is upon you
 Acts 27:18 tossed with a tempest
 Heb. 12:18 darkness, and tempest
 2 Pet. 2:17 carried with a tempest

Temple—place of worship

1 Sam. 1:9 seat by a post of the temple
 2 Sam. 22:7 my voice out of his temple
 Neh. 6:11 go into the temple to save his
 Ps. 11:4 LORD is in his holy temple
 Jer. 7:4 temple of the LORD. The temple of
 Matt. 4:5 pinnacle of the temple
 Matt. 12:6 one greater than the temple
 Mark 14:58 temple...made with hands
 Luke 23:45 veil of the temple was rent
 John 2:19 Destroy this temple...three
 John 2:21 the temple of his body
 1 Cor. 3:17 is holy, which temple ye are
 2 Cor. 6:16 ye are the temple of...God
 2 Thess. 2:4 God sitteth in the temple
 Rev. 21:22 God...Lamb are the temple
 Acts 7:48 dwelleth not in temples
Tempt—artice, put to test
 Gen. 22:1 God did tempt Abraham
 Ex. 17:2 wherefore do ye tempt the

Deut. 6:16 Ye shall not tempt the LORD

Matt. 22:18 Why tempt ye me

Acts 5:9 tempt the Spirit of the Lord
 Luke 4:2 days tempted of the devil
 1 Cor. 10:13 suffer you to be tempted
 1 Thess. 3:5 the tempter have tempted
 Heb. 4:15 tempted like as we are
 Jas. 1:13 God cannot be tempted

Temptation—trial, seduction

Ps. 95:8 in the day of temptation
 Matt. 6:13 lead us not into temptation
 Matt. 26:41 enter not into temptation
 Luke 8:13 time of temptation fall away
 Gal. 4:14 temptation which was in my flesh
 Jas. 1:12 man that endureth temptation
 Deut. 7:19 The great temptations which
 2 Pet. 2:9 deliver the godly out of temptations

Ten—nine and one

Gen. 31:7 changed my wages ten times
 Num. 14:22 tempted me...ten times
 Deut. 10:4 the ten commandments
 Job 19:3 ten times...reproached
 Ps. 33:2 an instrument of ten strings
 Ps. 91:7 ten thousand at thy right
 Song of Sol. 5:10 chiefest...ten thousand
 Isa. 38:8 ten degrees backward
 Ezek. 45:14 ten baths are an homer
 Dan. 1:14 proved them ten days
 Dan. 7:7 and it had ten horns
 Matt. 25:1 likened unto ten virgins
 Luke 15:8 having ten pieces of silver
 Luke 17:17 Were there not ten cleansed
 Jude 14 ten thousands of his saints
 Rev. 5:11 ten thousand times ten
 Heb. 7:2 Abraham gave a tenth part

Tender—not firm, delicate

Gen. 18:7 fetch a calf tender and good
 Deut. 32:2 rain upon the tender herb
 2 Sam. 23:4 tender grass springing out
 2 Kings 22:19 thine heart was tender
 1 Chron. 22:5 my son is young and tender
 Ps. 25:6 thy tender mercies
 Prov. 27:25 tender grass sheweth itself
 Song of Sol. 2:15 our vines have tender grapes
 Isa. 53:2 grow up...as a tender plant
 Matt. 24:32 his branch is yet tender
 Luke 1:78 tender mercy of our God
 Eph. 4:32 tenderhearted, forgiving one
Tent—portable dwelling
 Gen. 18:1 he sat in the tent door
 Gen. 24:67 his mother Sarah's tent
 Isa. 38:12 as a shepherd's tent
 Gen. 4:20 of such as dwell in tents
 Gen. 25:27 dwelling in tents
 Num. 24:5 How goodly are thy tents
 1 Kings 12:16 to your tents, O Israel
 Ps. 84:10 in the tents of wickedness
 Song of Sol. 1:8 beside the shepherds' tents

Terrible—dreadful

Deut. 8:15 great and terrible wilderness
 Judg. 13:6 angel of God, very terrible
 Neh. 1:5 the great and terrible God
 Job 37:22 with God is terrible majesty
 Job 41:14 his teeth are terrible
 Song of Sol. 6:4 terrible as an army with
 banners
 Isa. 21:1 desert, from a terrible land
 Ezek. 28:7 the terrible of the nations
 Joel 2:31 great and the terrible day of

Terror—alarm, fright, dread

Lev. 26:16 appoint over you terror
 Deut. 32:25 sword...terror within
 Ps. 91:5 afraid for the terror by night
 Isa. 33:18 heart shall meditate terror
 Rom. 13:3 not a terror to good works
 2 Cor. 5:11 the terror of the Lord
 Job 24:17 terrors of the shadow of
Testament—covenant, agreement

Matt. 26:28 my blood of the new testament
 Luke 22:20 This cup is the new testament
 2 Cor. 3:6 ministers of the new testament
 2 Cor. 3:14 reading of the old testament
 Heb. 7:22 surety of a better testament
 Rev. 11:19 the ark of his testament

Testify—bear witness

Num. 35:30 witness shall not testify
 Joh 15:6 own mouth condemneth thee
 Isa. 59:12 our sins testify against us
 John 3:11 testify that we have seen
 John 5:39 they are they which testify of me
 Acts 2:40 other words did he testify
 Acts 20:24 to testify the gospel
 Gal. 5:3 testify again to every man
 Deut. 19:18 testified falsely against his
 2 Sam. 1:16 mouth hath testified
 1 Pet. 5:12 testifying that this is the true

Testimony—evidence, proof, law

Ex. 16:34 laid it up before the Testimony
 Ex. 25:16 put into the ark the testimony
 Ex. 31:18 two tables of testimony
 Lev. 16:13 seat that is upon the testimony
 Ps. 19:7 testimony of the LORD is sure
 Isa. 8:16 Bind up the testimony, seal the law
 Matt. 8:4 the gift...for a testimony
 John 8:17 the testimony of two men is true
 John 21:24 this testimony is true
 1 Cor. 1:6 testimony of Christ...confirmed
 2 Tim. 1:8 ashamed of the testimony of our
 Rev. 19:10 testimony of Jesus is the spirit
 Ps. 119:46 I will speak of thy testimonies

Thank—express gratitude

1 Chron. 16:7 this Ps. to thank the Lord
 Matt. 11:25 I thank thee, O Father
 Luke 6:32 what thank have ye
 Luke 18:11 God, I thank thee, that I am not
 2 Thess. 1:3 bound to thank God always
 Ps. 100:4 be thankful unto him
 Rom. 6:17 But God be thanked

Thanks—expressed gratitude

1 Chron. 16:34 give thanks unto the LORD
 Ps. 92:1 good thing to give thanks
 Matt. 15:36 gave thanks, and brake
 Matt. 26:27 took the cup, and gave thanks
 Luke 22:19 took bread, and gave thanks
 Rom. 1:46 for he giveth God thanks
 1 Cor. 14:16 Amen at thy giving of thanks
 1 Cor. 15:57 But thanks be to God, which
 Eph. 1:16 Cease not to give thanks
 Eph. 5:20 Giving thanks always
 1 Thess. 3:9 what thanks can we render
 1 Thess. 5:18 In every thing give thanks

Thanksgiving—gratitude

Lev. 7:12 If he offer it for a thanksgiving
 Neh. 11:17 begin the thanksgiving in prayer
 Ps. 26:7 with the voice of thanksgiving
 Ps. 95:2 before his presence with thanksgiving
 Ps. 100:4 Enter into his gates with thanks-
 giving

Phil. 4:6 supplication with thanksgiving
 1 Tim. 4:3 to be received with thanksgiving
 Rev. 7:12 and thanksgiving, and honour

Theirs—possessed by them

Gen. 15:13 a land that is not theirs
 Ex. 29:9 priest's office shall be theirs
 2 Chron. 18:12 be like one of theirs
 Matt. 5:3 theirs is the kingdom of
 1 Cor. 1:2 Christ...both theirs and ours

Then—at that time

Gen. 4:26 then began men to call upon
 Ex. 15:1 Then sang Moses and the
 Matt. 24:14 then shall the end come
 Mark 4:28 first the blade, then the ear
 Mark 13:26 then shall they see the Son
 Rom. 3:9 What then? are we better
 1 Cor. 13:12 then face to face
 2 Cor. 12:10 then am I strong

1 John 1:5 This then is the message

There—in or at that place

Gen. 1:3 Let there be light; and there was
 Lev. 7:7 there is one law for them
 Matt. 2:13 be thou there until I bring
 Matt. 24:23 Lo, here is Christ, or there
 Luke 8:32 there an herd of many swine
 Rev. 21:25 shall be no night there

Therefore—because of this

Gen. 2:24 Therefore shall a man leave his
 Ex. 1:20 Therefore God dealt well with
 Matt. 6:9 this manner therefore pray ye
 Mark 1:38 for therefore came I forth
 Luke 20:25 Render therefore unto Caesar
 1 Cor. 5:7 out therefore the old leaven
 1 Pet. 4:7 be ye therefore sober

Thick—compact, crowded

Ex. 10:22 a thick darkness in all the
 Lev. 23:40 boughs of thick trees
 Deut. 32:15 fat, thou art grown thick
 Joel 2:2 and of thick darkness
 Luke 11:29 gathered thick together

Thief—robber

Deut. 24:7 then that thief shall die
 Job 24:14 in the night is as a thief
 Ps. 50:18 When thou sawest a thief
 Prov. 29:24 is partner with a thief
 Joel 2:9 enter...windows like a thief
 Luke 22:52 come out, as against a thief
 John 10:10 thief cometh not, but for to
 1 Thess. 5:2 as a thief in the night
 Isa. 1:23 and companions of thieves
 Matt. 6:19 thieves break through and
 Matt. 21:13 made it a den of thieves
 Mark 15:27 they crucify two thieves
 Luke 10:30 and fell among thieves
 1 Cor. 6:10 Nor thieves, nor covetous

Thine—yours, your

Gen. 22:2 thy son, thine only son Isaac
 Ex. 4:4 Put forth thine hand, and take
 1 Kings 20:4 I am thine, and all
 Matt. 6:13 thine is the kingdom
 Luke 15:31 all that I have is thine
 Luke 22:42 not my will, but thine, be done
 John 17:10 mine are thine...thine are mine

Thing—any object, thought or deed

Ex. 20:17 thing that is thy neighbour's
 Num. 16:9 Seemeth it but a small thing
 Job 42:2 thou canst do every thing
 Ps. 2:1 people imagine a vain thing
 Ps. 92:1 good thing to give thanks
 Eccl. 1:9 no new thing under the sun
 Eccl. 3:1 every thing there is a season
 Eccl. 9:5 dead know not any thing
 Job 1:3 Is it a small thing
 Ezck. 8:17 Is it a light thing
 Matt. 21:24 will ask you one thing
 Mark 10:21 One thing thou lackest
 Mark 16:18 drink any deadly thing
 Luke 10:42 But one thing is needful
 John 14:14 ask any thing in my name
 Phil. 3:13 this one thing I do
 Gen. 15:1 After these things the word
 Ps. 8:6 all things under his feet
 Isa. 12:5 hath done excellent things
 Matt. 19:26 God all things are possible
 Mark 9:23 all things are possible
 Luke 2:19 Mary kept all these things
 Acts 2:44 had all things common
 Phil. 4:8 think on these things
 1 Tim. 4:15 Meditate upon these things
 Jas. 3:10 things ought not so to be

Think—reflect, meditate

Gen. 40:14 think on me when it shall
 Job 31:1 should I think upon a maid
 Matt. 5:17 Think not that I am come
 Matt. 22:42 What think ye of Christ
 John 5:39 ye think ye have eternal life

Rom. 12:3 but to think soberly

2 Cor. 11:16 no man think me a fool
 Gal. 6:3 think himself to be something
 Phil. 4:8 think on these things
 Prov. 23:7 as he thinketh in his heart
 1 Cor. 13:5 thinketh no evil

Third—next beyond the second

Ex. 20:5 third and fourth generation
 Matt. 16:21 raised again the third day
 Luke 24:21 to day is the third day since
 John 21:17 saith unto him the third
 1 Cor. 15:4 he rose again the third day
 2 Cor. 12:2 up to the third heaven

Thirst—craving for liquids; want

Deut. 29:19 add drunkenness to thirst
 Judg. 15:18 now shall I die for thirst
 Ps. 69:21 thirst they gave me vinegar
 Ps. 104:11 wild asses quench their thirst
 Isa. 41:17 their tongue faileth for thirst
 Isa. 49:10 shall not hunger nor thirst
 Lam. 4:4 roof of his mouth for thirst
 Matt. 5:6 thirst after righteousness
 John 4:13 drinketh...shall thirst again
 John 6:35 believeth...shall never thirst
 John 19:28 Jesus...saith, I thirst
 Rom. 12:20 if he thirst, give him drink
 2 Cor. 11:27 in hunger and thirst
 Ex. 17:3 people thirsted there for water
 Ps. 42:2 My soul thirsteth for God
 Prov. 25:25 waters to a thirsty soul
 Isa. 29:9 when a thirsty man dreameth
 Isa. 65:13 drink, but ye shall be thirsty
 Matt. 25:35 I was thirsty, and ye gave

Thirty—three times ten

Ex. 21:32 thirty shekels of silver
 Num. 20:29 mourned for Aaron thirty
 Judg. 10:4 thirty sons that rode on thirty
 Judg. 12:9 thirty sons, and thirty daughters
 Judg. 14:12 thirty change of garments
 Zech. 11:12 price thirty pieces of silver
 Matt. 26:15 for thirty pieces of silver
 Luke 3:23 began to be about thirty years

Thorn—sharp spine, annoyance

Job 41:2 bore...through with a thorn
 Prov. 26:9 thorn goeth up into the hand
 Isa. 55:13 thorn shall come up the fig tree
 2 Cor. 12:7 a thorn in the flesh
 Gen. 3:18 Thorns also and thistles
 Num. 33:55 and thorns in your sides
 Judg. 8:7 your flesh with the thorns
 Prov. 15:19 as an hedge of thorns
 Eccl. 7:6 crackling of thorns under a
 Song of Sol. 2:2 As the lily among thorns
 Jer. 4:3 sow not among thorns
 Jer. 12:13 sown wheat...reap thorns
 Matt. 7:16 gather grapes of thorns
 Matt. 13:7 some fell among thorns
 Matt. 27:29 platted a crown of thorns
 John 19:5 wearing the crown of thorns

Thought—conceived, imagined; idea

Gen. 48:11 not thought to see thy face
 Gen. 50:20 thought evil against me
 Job 21:27 I know your thought, and the
 Prov. 30:32 or if thou hast thought evil
 Matt. 6:25 Take no thought for thy life
 Matt. 6:27 by taking thought can add one
 Matt. 6:34 no thought for the morrow
 1 Cor. 13:11 child, I thought as a child
 Gen. 6:5 thoughts of his heart was only
 1 Chron. 28:9 imaginations of the thoughts
 Job 21:27 I know your thoughts, and the
 Ps. 94:11 knoweth the thoughts of man
 Isa. 55:8 my thoughts are not your thoughts
 Matt. 9:4 Jesus knowing their thoughts
 Matt. 15:19 heart conceived evil thoughts
 Luke 24:38 thoughts arise in your hearts
 1 Cor. 3:20 the thoughts of the wise
 Jas. 2:4 become judges of evil thoughts

Thousand—*ten times one hundred*

Lev. 26:8 put ten thousand to flight
 Job 9:3 answer him one of a thousand
 Ps. 84:10 a day...is better than a thousand
 Ps. 91:7 thousand shall fall...ten thousand at
 Eccl. 6:6 live a thousand years twice told
 Eccl. 7:28 one man among a thousand have
 Song of Sol. 5:10 chiefest among ten thousand
 Isa. 30:17 One thousand shall flee at the
 Isa. 60:22 little one shall become a thousand
 Dan. 7:10 ten thousand times ten thousand
 Mark 6:44 were about five thousand men
 Mark 8:9 were about four thousand
 1 Cor. 4:15 ten thousand instructors in
 1 Cor. 14:19 ten thousand words...unknown
 2 Pet. 3:8 thousand years as one day
 1 Sam. 18:7 his thousands...ten thousands
 Jer. 32:18 lovingkindness unto thousands
 Jude 14 with ten thousands of his saints

Three—*one more than two*

Gen. 6:10 Noah begat three sons, Shem
 Job 2:11 Job's three friends
 Prov. 30:15 three things...satisfied
 Prov. 30:18 three things...too wonderful
 Prov. 30:21 three things...disquieted
 Prov. 30:29 three things which go well
 Dan. 6:10 his knees three times a day
 Jonah 1:17 fish three days and three nights
 Matt. 12:40 three days...nights in the
 Matt. 17:4 make here three tabernacles
 Matt. 18:20 two or three are gathered
 Matt. 27:63 After three days I will rise
 Luke 2:46 three days they found
 1 Luke 10:36 Which now of these three
 1 Luke 12:52 three against two, and two
 John 2:19 three days I will raise it up
 Acts 2:41 about three thousand souls
 Acts 9:9 three days without sight
 1 Cor. 13:13 hope, charity, these three
 1 John 5:7 are three that bear record
 1 John 5:8 these three agree in one
 Ps. 90:10 are threescore years and ten
 Eccl. 4:12 and a threefold cord

Thresh—*beat out grain*

Hab. 3:12 thresh the heathen in anger
 Judg. 6:11 Gideon threshed wheat
 1 Chron. 21:20 Ornan was threshing wheat
 Isa. 21:10 O my threshing, and the corn
 2 Sam. 24:21 To buy the threshing floor

Threw—*threw, hurled*

2 Sam. 16:13 threw stones at him, and
 2 Kings 9:33 So they threw her down
 Mark 12:42 widow, and she threw in two
 Luke 9:42 devil threw him down
 Acts 22:23 threw dust into the air

Thrice—*three times*

Ex. 34:23 Thrice in the year shall
 Matt. 26:34 shall deny me thrice
 2 Cor. 11:25 Thrice was I beaten...thrice I
 2 Cor. 12:8 besought the Lord thrice

Throat—*front part of the neck*

Ps. 59 throat is an open sepulchre
 Ps. 69:3 crying: my throat is dried
 Ps. 115:7 speak...through thy throat
 Prov. 23:2 put a knife to thy throat
 Matt. 18:28 and took him by the throat
 Rom. 3:13 throat is an open sepulchre

Throne—*seat of great honor*

Gen. 41:40 in the throne will I be greater
 Ex. 11:5 that sitteth upon his throne
 1 Kings 22:19 LORD sitting on his throne
 Ps. 11:4 Lord's throne is in heaven
 Ps. 93:2 throne is established of old
 Isa. 66:1 The heaven is my throne
 Matt. 5:34 for it is God's throne
 Acts 7:49 Heaven is my throne
 Heb. 1:8 throne...for ever and ever
 Heb. 4:16 boldly unto the throne of grace

Rev. 4:2 a throne was set in heaven

Rev. 20:11 I saw a great white throne

Matt. 19:28 sit upon twelve thrones

Through—*from end to end, because*

Ex. 12:6 passed through the land
 Ex. 14:16 through the midst of the sea
 Num. 15:27 soul sin through ignorance
 Ps. 18:29 have run through a troop
 Prov. 24:3 Through wisdom is an house
 Eccl. 10:18 through idleness of the
 Isa. 43:2 through the waters...through the fire
 Isa. 62:10 Go through, go through the gates
 Matt. 19:24 camel...through the eye of
 Luke 6:1 went through the corn fields
 John 3:17 world through him...saved
 Acts 10:43 through his name whosoever
 Rom. 1:8 thank my God through Jesus
 1 Cor. 13:12 see through a glass, darkly
 Gal. 4:7 heir of God through Christ
 Eph. 2:8 are ye saved through faith
 Phil. 4:13 do all things through Christ
 1 John 4:9 we might live through him

Thrust—*give sudden push*

Ps. 118:13 hast thrust sore at me
 Luke 4:29 thrust him out of the city
 Luke 10:15 be thrust down to hell
 John 20:27 and thrust it into my side
 Rev. 14:15 Thrust in thy sickle

Thunder—*loud noise; roar*

Ex. 9:23 LORD sent thunder and hail
 1 Sam. 2:10 shall he thunder upon them
 Job 39:19 clothed his neck with thunder
 Ps. 81:7 in the secret place of thunder
 Isa. 29:6 LORD of hosts with thunder
 Mark 3:17 Boanerges...sons of thunder
 Rev. 14:2 as the voice of a great thunder
 2 Sam. 22:14 thundered from heaven
 John 12:29 heard it, said that it thundered

Tidings—*news, information*

Ex. 29:13 heard the tidings of Jacob
 1 Kings 14:6 to thee with heavy tidings
 2 Kings 7:9 day is a day of good tidings
 Ps. 112:7 not be afraid of evil tidings
 Isa. 52:7 feet...that bringeth good tidings
 Luke 2:10 good tidings of great joy
 Rom. 10:15 glad tidings of good things
 1 Thess. 3:6 good tidings of your faith

Till—*cultivate*

Gen. 2:5 not a man to till the ground
 2 Sam. 9:10 shall till the land for him
 Jer. 27:11 and they shall till it
 Ezek. 36:9 shall be tilled and sown

Time—*duration, season, period*

Gen. 4:3 in process of time it came
 Judg. 15:1 time of wheat harvest
 Job 7:1 appointed time to man upon
 Job 22:16 were cut down out of time
 Ps. 41:1 deliver him in time of trouble
 Ps. 89:47 how short my time is
 Prov. 25:13 snow in the time of harvest
 Eccl. 3:1—8 time to every purpose
 Eccl. 9:12 die before thy time
 Eccl. 9:12 man also knoweth not his time
 Song of Sol. 2:12 time of the singing of birds
 Dan. 12:7 time, times, and an half
 Hos. 10:12 it is time to seek the LORD
 Amos 5:13 for it is an evil time
 Hag. 1:2 The time is not come
 Zech. 14:7 at evening time it shall be
 Matt. 26:18 My time is at hand
 Luke 4:11 lest at any time thou dash
 John 7:6 My time is not yet come
 Rom. 13:11 it is high time to awake
 1 Cor. 7:29 the time is short
 Gal. 4:2 time appointed of the father
 1 Tim. 2:6 be testified in due time
 Jude 18 mockers in the last time
 Rev. 1:3 the time is at hand

Rev. 10:6 should be time no longer

Times—*distinct ages or periods*

Lev. 19:26 nor observe times
 1 Chron. 12:32 understanding of the times
 Job 24:1 times are not hidden from the
 Ps. 9:9 refuge in times of trouble
 Ps. 31:15 My times are in thy hand
 Matt. 16:3 discern the signs of the times
 Acts 1:7 know the times or the seasons
 Gal. 4:10 observe days...and times
 Rev. 12:14 time, and times, and half a

Tingle—*thrilling sensation*

1 Sam. 3:11 heareth it shall tingle
 2 Kings 2:12 both his ears shall tingle
 Jer. 19:3 heareth, his ears shall tingle

Tithe—*tenth part; give one-tenth*

Lev. 27:30 all the tithe of the land
 Num. 18:26 a tenth part of the tithe
 Deut. 12:17 the tithe of thy corn
 Deut. 14:22 tithe all the increase
 Matt. 23:23 pay tithe of mint and anise
 Gen. 14:20 he gave him tithes of all
 Num. 18:28 offering...of all your tithes
 Luke 18:12 tithes of all that I possess
 Heb. 7:5 take tithes of the people
 Heb. 7:8 men that did receive tithes

Toll—*work, labor*

Gen. 5:29 work and toil of our hands
 Gen. 41:51 made me forget all my toil
 Matt. 6:28 toll not, neither do they
 Luke 5:5 we have toiled all the night

Token—*sign, symbol*

Gen. 9:12 the token of the covenant
 Ex. 3:12 be a token unto thee
 Ex. 12:13 blood shall be...for a token
 Ps. 86:17 Shew me a token for good
 Mark 14:44 had given them a token
 Phil. 1:28 evident token of perdition
 2 Thess. 3:17 the token in every epistle
 Job 21:29 do ye not know their tokens

Told—*related*

Ps. 90:9 as a tale that is told
 Matt. 24:25 I have told you before
 Luke 2:18 told them by the shepherds
 John 4:39 told me that all ever I did
 John 14:2 not so, I would have told you

Tongue—*organ, language*

Ex. 10:5 every one after his tongue
 Ex. 4:10 and of a slow tongue
 Ex. 11:7 not a dog move his tongue
 Esther 7:4 I had held my tongue
 Job 5:21 hid...scourge of the tongue
 Job 6:30 Is there iniquity in my tongue
 Job 20:12 hide it under his tongue
 Job 29:10 tongue cleaved to the roof of
 Ps. 5:9 they flatter with their tongue
 Ps. 34:13 Keep thy tongue from evil
 Ps. 57:4 their tongue a sharp sword
 Ps. 64:3 whet their tongue like a sword
 Prov. 6:17 proud look, a lying tongue
 Prov. 12:18 tongue of the wise is health
 Prov. 15:4 wholesome tongue is a tree of
 Prov. 25:15 soft tongue breaketh the bone
 Isa. 30:27 tongue as a devouring fire
 Isa. 50:4 me the tongue of the learned
 Jer. 9:8 Their tongue is as an arrow
 Amos 6:10 he say: Hold thy tongue
 Luke 16:24 water, and cool my tongue
 Rom. 14:11 every tongue shall confess
 1 Cor. 14:4 speaketh...unknown tongue
 1 Cor. 14:14 pray in an unknown tongue
 Phil. 2:11 tongue...confess...Jesus
 Jas. 3:5 tongue is a little member
 Jas. 3:8 tongue can no man tame
 1 Pet. 3:10 refrain his tongue from evil
 Rev. 5:9 every kindred, and tongue
 Ps. 140:3 sharpened their tongues
 Mark 16:17 speak with new tongues

Acts 2:4 to speak with other tongues
 1 Cor. 13:1 with the tongues of men and
 1 Cor. 14:5 that ye all speak with tongues
 1 Cor. 14:39 forbid not to speak with tongues

Tooth—bony appendage on the jaw

Ex. 21:24 Eye for eye, tooth for tooth
 Lev. 24:20 eye for eye, tooth for tooth
 Deut. 19:21 tooth for tooth, hand for hand
 Prov. 25:19 like a broken tooth
 Matt. 5:38 tooth for a tooth

Top—highest part

Gen. 28:12 top of it reached to heaven
 Ex. 19:20 top of the mount
 Matt. 27:51 top to the bottom
 Heb. 11:21 leaning upon the top
 2 Kings 19:26 grass on the housetops

Torment—extreme pain; torture

Luke 8:28 beseech thee, torment me not
 Luke 16:28 into this place of torment
 1 John 4:18 because fear hath torment
 Rev. 9:5 was as the torment of a scorpion
 Luke 16:23 hell...being in torments
 Matt. 8:6 palsy, grievously tormented

Toss—throw, roll and tumble

Isa. 22:18 toss thee like a ball
 Job 7:4 am full of tossings to and fro
 Ps. 109:23 I am tossed up and down
 Isa. 54:11 tossed with tempest
 Eph. 4:14 tossed to and fro, and
 Jas. 1:6 with the wind and tossed

Touch—perceive by feeling

Gen. 3:3 neither shall ye touch it
 Ex. 19:12 or touch the border of it
 Lev. 5:2 touch any unclean thing
 Job 5:19 there shall no evil touch thee
 Ps. 105:15 Touch not mine anointed
 Matt. 9:21 but touch his garment
 John 20:17 Touch me not
 1 Cor. 7:1 not to touch a woman
 Col. 2:21 Touch not; taste not
 Job 19:21 hand of God hath touched me
 Mark 5:30 Who touched my clothes

Tower—high structure, defense

Gen. 11:4 build us a city and a tower
 2 Sam. 22:3 my high tower, and my
 Prov. 18:10 LORD is a strong tower
 Mic. 4:8 thou, O tower of the flock
 Matt. 21:33 and built a tower
 Ps. 48:12 tell the towers thereof

Transgress—offend

Num. 14:41 transgress the commandment
 1 Sam. 2:24 LORD'S people to transgress
 Ps. 25:3 which transgress without cause
 Josh. 7:11 transgressed my covenant
 Jer. 2:8 pastors also transgressed against
 Luke 15:29 neither transgressed I at any

Transgression—sin

Ex. 34:7 forgiving iniquity and transgression
 Num. 14:18 forgiving iniquity and transgression
 1 Sam. 24:11 neither evil nor transgression
 Job 13:23 make me to know my transgression
 Job 14:17 transgression is sealed up in a bag
 Job 33:9 I am clean without transgression
 Ps. 32:1 he whose transgression is forgiven
 Prov. 29:6 transgression of an evil man there
 Rom. 4:15 no law is, there is no transgression
 1 John 3:21 sin transgresseth also the law
 Josh. 24:19 not forgive your transgressions
 Ps. 39:8 Deliver me from all my transgressions
 Ps. 51:3 I acknowledge my transgressions
 Ps. 103:12 removed our transgressions from us
 Isa. 53:5 wounded for our transgressions
 Ezek. 18:30 from all your transgressions
Transgressor—sinner
 Prov. 22:12 the words of the transgressor
 Jas. 2:11 become a transgressor of the law
 Ps. 37:38 transgressors shall be destroyed

Ps. 51:13 teach transgressors thy ways
 Prov. 2:22 transgressors shall be rooted out
 Prov. 13:15 way of transgressors is hard
 Isa. 53:12 numbered with the transgressors
 Mark 15:28 numbered with the transgressors

Travail—labor with pain

Gen. 38:27 in the time of her travail
 Ps. 48:6 as of a woman in travail
 Eccl. 2:26 the sinner he giveth travail
 Gal. 4:19 travail in birth again until
 2 Thess. 3:8 with labour and travail
 Job 15:20 wicked man travaileth with
 Rom. 8:22 travaileth in pain together
 Isa. 42:14 cry like a travailing woman
 Rev. 12:2 with child cried, travailing

Treachorous—faithless, false

Isa. 24:16 treacherous dealers have dealt
 Isa. 21:2 treacherous dealer dealeth
 Jer. 3:20 treacherously departeth from her
 Hos. 5:7 dealt treacherously against
 Mat. 21:10 why do we deal treacherously every

Tread—step or walk on

Job 24:11 tread their winepresses
 Jer. 25:30 they that tread the grapes
 Luke 10:19 power to tread on serpents
 Deut. 25:4 ox...treadeth out the corn
 Job 9:8 treadeth upon the waves
 Isa. 41:25 as the potter treadeth clay
 1 Tim. 5:18 the ox that treadeth
 Rev. 19:15 treadeth the winepress
 Isa. 16:10 treaders shall tread out no wine
 Amos 5:11 treading is upon the poor

Treasure—wealth, plenty

Gen. 43:23 you treasure in your sacks
 Ex. 19:5 be a peculiar treasure unto me
 Deut. 28:12 unto thee his good treasure
 Prov. 21:20 There is treasure to be desired
 Isa. 33:6 fear of the LORD is his treasure
 Matt. 6:21 where your treasure is, there
 Matt. 12:35 good treasure of the heart
 Matt. 13:44 treasure hid in a field
 Matt. 19:21 thou shalt have treasure in heaven
 Jas. 5:3 heaped treasure together
 Deut. 33:19 treasures hid in the sand
 Job 3:21 dig for...hid treasures
 Job 38:22 treasures of the snow...hail
 Prov. 10:2 Treasures of wickedness profit
 Col. 2:3 hid all the treasures of wisdom

Tree—large, single stemmed plant

Gen. 1:11 fruit tree yielding fruit
 Gen. 2:9 the tree of life...knowledge
 Gen. 18:4 rest yourselves under the tree
 Deut. 20:19 tree of the field is man's
 Deut. 21:22 thou hang him on a tree
 Ps. 1:3 tree planted by the rivers
 Ps. 37:35 like a green bay tree
 Prov. 3:18 She is a tree of life
 Prov. 27:18 keepeth the fig tree shall
 Song of Sol. 8:5 under the apple tree
 Isa. 40:20 a tree that will not rot
 Mic. 4:4 vine and under his fig tree
 Matt. 7:17 good tree...corrupt tree
 Matt. 12:33 tree is known by his fruit
 Luke 19:4 climbed...a sycamore tree
 John 1:50 saw thee under the fig tree
 Acts 5:30 slew and hanged on a tree
 Rev. 2:7 eat of the tree of life
 Gen. 3:8 God amongst the trees
 Judg. 9:8 trees went...to anoint
 Job 40:21 lieh under the shady trees
 Ps. 104:16 trees...are full of sap
 Isa. 55:12 trees...shall clap their hands
 Mark 8:24 I see men as trees

Tremble—shiver, quiver, quake

Deut. 20:3 fear not, and do not tremble
 Job 26:11 pillars of heaven tremble
 Jas. 2:19 devils...believe, and tremble
 Judg. 5:4 earth trembled, and the heavens

Ps. 2:11 rejoice with trembling
 Isa. 51:17 the cup of trembling
 Mark 5:33 woman fearing and trembling
 Phil. 2:12 with fear and trembling

Trespass—misdeed

Gen. 31:36 What is my trespass? what is
 Ex. 22:9 For all manner of trespass
 Ezra 9:6 trespass is grown up unto the
 Matt. 18:15 brother...trespass against thee
 Ezra 10:2 trespassed against our God
 Matt. 6:14 forgive men their trespasses
 Eph. 2:1 dead in trespasses and sins
 Col. 2:13 forgiven you all trespasses

Trib—division of people

Num. 1:4 be a man of every tribe
 Gen. 49:28 these are the twelve tribes
 Ps. 122:4 the tribes of the LORD
 Matt. 24:30 all the tribes of the earth
 Luke 22:30 judging the twelve tribes

Tribulation—trouble, affliction

Deut. 4:30 When thou art in tribulation
 1 Sam. 26:24 deliver me out of all tribulation
 Matt. 24:21 then shall be great tribulation
 John 16:33 world ye shall have tribulation
 Rom. 5:3 tribulation worketh patience
 Rom. 12:12 in hope; patient in tribulation
 2 Thess. 1:6 tribulation to them that trouble
 Eph. 3:13 faint not at my tribulations

Tribute—tax

Gen. 49:15 a servant unto tribute
 Num. 31:28 levy a tribute unto the LORD
 1 Kings 9:21 a tribute of bondservice
 Ezra 7:24 impose toll, tribute, or custom
 Prov. 12:24 slothful shall be under tribute
 Matt. 17:24 not your master pay tribute
 Matt. 22:19 Shew me the tribute money
 Luke 20:22 give tribute unto Caesar
 Rom. 13:7 tribute to whom tribute is due

Tried—tested

Deut. 21:5 every stroke be tried
 2 Sam. 22:31 word of the LORD is tried
 Ps. 12:6 as silver tried in a furnace
 Isa. 28:16 tried stone, a corner stone
 Zech. 13:9 try them as gold is tried
 1 Pet. 1:7 be tried with fire
 Rev. 3:18 gold tried in the fire

Trouble—distress; disturb

2 Kings 19:3 This day is a day of trouble
 Job 5:6 trouble spring out of the ground
 Job 5:7 Yet man is born unto trouble
 Ps. 9:9 a refuge in times of trouble
 Ps. 27:5 time of trouble he shall hide me
 Ps. 41:1 deliver him in time of trouble
 Ps. 138:7 I walk in the midst of trouble
 Prov. 15:16 treasure and trouble
 Isa. 22:5 For it is a day of trouble
 Isa. 33:2 salvation...in the time of trouble
 Matt. 26:10 Why trouble ye the woman
 Ps. 77:4 so troubled that I cannot speak
 Luke 24:38 Why are ye troubled
 John 12:27 Now is my soul troubled
 2 Cor. 4:8 We are troubled on every side
 1 Pet. 3:14 neither be troubled
 Isa. 65:16 former troubles are forgotten
 Mark 13:8 be famines and troubles
 John 5:4 troubling of the water

True—pure, real

Gen. 42:11 we are true men
 1 Kings 22:16 but that which is true
 Ps. 119:160 Thy word is true
 Matt. 22:16 know that thou art true
 Luke 16:11 trust the true riches
 John 1:9 That was the true Light
 John 6:32 giveth you the true bread
 John 7:28 he that sent me is true
 John 8:17 testimony of two men is true
 Rom. 3:4 let God be true
 Phil. 4:8 whatsoever things are true

1 Tim. 3:1 This is a true saying
Tit. 1:3 This witness is true
1 Pet. 5:12 the true grace of God
Rev. 3:14 faithful and true witness
Truly—certainly, surely
Gen. 24:49 deal kindly and truly
Num. 14:21 But as truly as I live
Deut. 14:22 truly [the] all the increase
Ps. 62:1 Truly my soul waiteth upon
Prov. 12:22 they that deal truly are his
Eccl. 11:7 Truly the light is sweet
Matt. 9:37 harvest truly is plenteous
Mark 14:38 spirit truly is ready
Acts 1:5 John truly baptized with water

Trumpet—wind instrument, horn
Ex. 19:16 the voice of the trumpet
Lev. 25:9 make the trumpet sound
Judg. 7:16 trumpet in every man's hand
Isa. 27:13 great trumpet shall be blown
Matt. 6:2 alms, do not sound a trumpet
1 Cor. 14:8 trumpet give an uncertain
Trust—belief, faith, believe
Judg. 9:15 put your trust in my shadow
2 Sam. 22:3 in him will I trust
Job 8:14 trust shall be a spider's web
Ps. 4:5 put your trust in the LORD
Isa. 26:4 Trust ye in the LORD for ever
Jer. 7:4 Trust ye not in lying words
Mic. 7:5 Trust ye not in a friend
Mark 10:24 them that trust in riches
2 Cor. 1:9 should not trust in ourselves
1 Tim. 4:10 trust in the living God
Heb. 2:13 put my trust in him
Heb. 13:18 trust...a good conscience
Prov. 11:28 trusteth in his riches shall
Truth—verily, righteousness
Gen. 42:16 there be any truth in you
Deut. 32:4 a God of truth
1 Kings 2:4 walk before me in truth
Ps. 152 speaketh the truth in his heart
Prov. 3:3 not mercy and truth forsake
Prov. 23:23 Buy the truth, and sell it
Isa. 39:8 peace and truth in my days
Zech. 8:16 Speak ye...the truth
Matt. 15:27 Trust, Lord: yet the dogs
Luke 4:25 I tell you of a truth
John 1:14 full of grace and truth
John 8:32 truth shall make you free
John 14:6 way, the truth, and the life
Rom. 1:25 truth of God into a lie
Gal. 2:5 the truth of the gospel might
Phil. 1:18 in pretence, or in truth
1 Tim. 3:15 and ground of the truth
2 Tim. 2:15 dividing the word of truth
1 John 1:8 the truth is not in us

Try—prove
Job 12:11 Doth not the ear try words
Ps. 26:2 try my reins and my heart
1 Cor. 3:13 fire shall try every man's
1 Pet. 4:12 fiery trial...to try you
1 John 4:1 try the spirits whether
Jas. 1:3 trying of your faith
Turn—convert, change, offer
Ruth 1:12 Turn again, my daughters
2 Kings 17:13 Turn ye from your evil
Job 28:13 who can turn him
Ps. 80:3 Turn us again, O God
Jer. 26:3 turn every man from his evil
Matt. 5:39 cheek, turn to him the other
2 Tim. 3:5 from such turn away
Isa. 38:14 turned every one to his own
Joel 2:31 sun...turned into darkness
Acts 17:6 turned the world upside
1 Tim. 5:15 turned aside after Satan
Jas. 1:17 neither shadow of turning
Twain—two
Matt. 5:41 mile, go with him twain
Matt. 19:5 twain shall be one flesh

Eph. 2:15 make...twain one new man
Twelve—twice six
Gen. 17:20 twelve princes shall he beget
Gen. 35:22 the sons of Jacob were twelve
Matt. 10:1 called...his twelve disciples
Mark 3:14 he ordained twelve
Luke 24:42 when he was twelve years old
John 11:9 twelve hours in the day
Rev. 12:1 crown of twelve stars
Twice—two times
Gen. 41:32 doubled unto Pharaoh twice
Num. 20:11 he smote the rock twice
1 Sam. 18:11 out of his presence twice
Mark 14:30 before the cock crow twice
Luke 18:12 I fast twice in the week
Jude 12 without fail, twice dead

Two—one plus one
Gen. 1:16 God made two great lights
Ex. 31:18 two tables of testimony
Lev. 8:2 two rams, and a basket
Eccl. 4:9 Two are better than one
Matt. 6:24 can serve two masters
Matt. 18:29 two of you shall agree on
Luke 17:35 Two women...grinding
1 Cor. 6:16 two...shall be one flesh
Gal. 4:24 these are the two covenants
Phil. 1:23 in a strait between two

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Unawares—unexpectedly
Gen. 31:20 Jacob stole away unawares
Luke 21:34 day come upon you unawares
Heb. 13:2 entertained angels unawares
Jude 4 certain men crept in unawares
Unbelief—withstanding belief, doubt
Matt. 17:20 Because of your unbelief
Mark 9:24 help thou mine unbelief
Rom. 11:23 abide not still in unbelief
Heb. 3:12 evil heart of unbelief
Unbelievers—doubters
Luke 12:46 portion with the unbelievers
1 Cor. 14:23 unlearned, or unbelievers
2 Cor. 6:14 yoked together with unbelievers
Unclean—dirty, impure
Lev. 5:2 soul touch any unclean thing
Job 14:4 clean thing out of an unclean
Isa. 6:5 a man of unclean lips
Matt. 10:1 power against unclean spirits
Mark 5:13 unclean spirits went out
Luke 9:42 rebuked the unclean spirit
Acts 10:14 that is common or unclean
Rom. 14:14 nothing unclean of itself
Rev. 16:13 three unclean spirits like frogs
1 Thess. 4:7 called us unto uncleanness
Undeified—pure
Ps. 119:1 Blessed are the undeified in the
Heb. 7:26 holy, harmless, undeified
Heb. 13:4 and the bed undeified
Jas. 1:27 Pure religion and undeified
Under—beneath
Gen. 1:9 waters under the heaven
Ex. 23:5 lying under his burden
Matt. 5:15 put it under a bushel
John 1:50 saw thee under the fig tree
Rom. 3:9 they are all under sin
Eph. 1:22 all things under his feet
1 Pet. 5:6 under the mighty hand of God
Understand—comprehend
Gen. 11:7 understand one another's speech
1 Chron. 28:19 made me understand in writing
Prov. 8:5 O ye simple, understand wisdom
Isa. 6:9 Hear ye...but understand not
Dan. 8:17 Understand, O son of man
Matt. 15:30 Hear, and understand
Luke 24:45 might understand the scriptures
John 8:43 do ye not understand my speech

1 Cor. 13:2 and understand all mysteries
Understanding—perception
Ex. 36:1 put wisdom and understanding
Deut. 1:13 you wise men, and understanding
1 Kings 3:12 a wise and an understanding
Job 17:4 hid his heart from understanding
Ps. 32:9 mule, which have no understanding
Prov. 22:2 apply thine heart to understanding
Isa. 27:11 a people of no understanding
Matt. 15:16 ye also yet without understanding
Luke 24:45 opened he their understanding
1 Cor. 14:20 be not children in understanding
Eph. 4:18 the understanding darkened
Phil. 4:7 peace...passeth all understanding
2 Tim. 2:7 Lord give thee understanding in all
Understood—comprehended
Ps. 81:5 language that I understood not
1 Cor. 13:11 I understood as a child
2 Pet. 3:16 things hard to be understood
Unfruitful—unproductive, barren
Matt. 13:22 and he becometh unfruitful
Mark 4:19 word, and it becometh unfruitful
1 Cor. 14:14 my understanding is unfruitful
Eph. 5:11 unfruitful works of darkness
2 Pet. 1:8 unfruitful in the knowledge
Ungodly—wicked
Ps. 1:1 in the counsel of the ungodly
Prov. 16:27 ungodly man diggeth up evil
Rom. 5:6 Christ died for the ungodly
Jude 18 after their own ungodly lusts
Tit. 2:12 denying ungodliness
Unjust—not just
Prov. 29:27 unjust man...abomination
Matt. 5:45 on the just and on the unjust
Luke 16:10 unjust in the least is unjust also
Acts 24:15 of the just and unjust
1 Pet. 3:18 the just for the unjust
2 Pet. 2:9 reserve the unjust unto the
Rev. 22:11 that is unjust, let him be unjust
Unknown—not known
Acts 17:23 TO THE UNKNOWN GOD
1 Cor. 14:2, 19 unknown tongue
2 Cor. 6:9 As unknown, and yet well known
Gal. 12:2 was unknown by face
Unlearned—illiterate
Acts 4:13 were unlearned and ignorant men
1 Cor. 14:16 the unlearned say Amen at
2 Tim. 2:23 foolish and unlearned questions
2 Pet. 3:16 that are unlearned and unstable
Unprofitable—useless
Job 15:3 reason with unprofitable talk
Matt. 25:30 cast ye the unprofitable servant
Luke 17:10 We are unprofitable servants
Rom. 3:12 are together become unprofitable
Tit. 3:9 they are unprofitable and vain
Heb. 13:17 for that is unprofitable for you
Ungodly—evil
Ex. 23:1 to be an unrighteous witness
Ps. 71:4 the unrighteous and cruel man
Isa. 55:7 unrighteous man his thoughts
Luke 16:11 in the unrighteous mammon
Rom. 3:5 Is God unrighteous
1 Cor. 6:9 unrighteous shall not inherit the
Heb. 6:10 God is not unrighteous to forget
Lev. 19:15 Ye shall do no unrighteousness
Jer. 22:13 buildeth...by unrighteousness
2 Corinthians 6:14 with unrighteousness
2 Pet. 2:13 the reward of unrighteousness
1 John 5:17 All unrighteousness is sin
Unwise—indiscreet
Deut. 32:6 O foolish people and unwise
Rom. 1:14 the wise, and to the unwise
Eph. 5:17 be ye not unwise
Upper—topmost
Ex. 12:7 upper door post of the houses
Luke 22:12 large upper room furnished
Acts 1:13 went up into an upper room

Acts 19:1 passed through the upper coasts
Matt. 23:6 love the uppermost rooms

Upright—*vertical; honest; just*

Gen. 37:7 sheaf arose...stood upright
Ex. 15:8 floods stood upright as a heap
2 Sam. 22:26 will show thyself upright
Job 1:8 perfect and an upright man
Ecc. 7:29 God hath made man upright
Jer. 10:5 upright as the palm tree
Mic. 7:2 is none upright among men
Acts 14:10 Stand upright on thy feet
Ps. 15:2 He that walketh uprightly
Prov. 10:9 walketh uprightly walketh
Gal. 2:14 they walked not uprightly

Use—*put to a purpose*

1 Chron. 12:2 use both the right hand
Matt. 5:44 which despitefully use you
2 Cor. 3:12 use great plainness of
Gal. 5:13 use not liberty for an
1 Tim. 5:23 use a little wine for thy
1 Pet. 4:9 Use hospitality one to

Usury—*interest on a loan*

Ex. 22:25 thou lay upon him usury
Deut. 23:26 Take thou no usury of him
Deut. 23:20 mayest lend upon usury
Neh. 5:10 let us leave off this usury
Ps. 15:5 putteth not out...to usury
Prov. 28:8 usury and unjust gain
Isa. 24:2 with the taker of usury
Matt. 25:27 mine own with usury

Utter—*speak*

Lev. 5:1 if he do not utter it
Judg. 5:12 awake, awake, utter a song
1 Kings 20:42 to utter destruction
Ps. 119:171 lips shall utter praise
Prov. 14:5 false witness will utter lies
Jer. 1:16 I will utter my judgments
Zech. 14:11 no more utter destruction
1 Cor. 14:9 utter by the tongue words
2 Cor. 12:4 lawful for a man to utter
Job 15:5 mouth uttereth thine iniquity
Rom. 8:26 groanings...be uttered

Utterance—*speech*

Acts 2:4 as the Spirit gave them utterance
2 Cor. 8:7 faith, and utterance, and
Eph. 6:19 utterance may be given unto me
Col. 4:3 open unto us a door of utterance

Utterly—*completely, fully*

Num. 15:31 soul shall utterly be cut off
Isa. 2:18 idols he shall utterly abolish
Jer. 23:39 even I, will utterly forget you
1 Cor. 6:7 is utterly a fault among you
2 Pet. 2:12 shall utterly perish in their
Rev. 18:8 be utterly burned with fire

Uttermost—*in greatest degree*

Neh. 1:9 uttermost part of the heaven
Ps. 2:8 uttermost parts of the earth
Matt. 5:26 paid the uttermost farthing
Mark 13:27 uttermost part of the earth
1 Thess. 2:16 wrath...to the uttermost
Heb. 7:25 to save them to the uttermost

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Vail—*cover*

Gen. 24:65 therefore she took a vail
Ex. 34:33 he put a vail on his face
Lev. 4:6 the vail of the sanctuary
Ruth 3:15 Bring the vail that thou
Isa. 25:7 vail...spread over all nations
2 Cor. 3:13 put a vail over his face

Vain—*empty, void, petty*

Ex. 5:9 not regard vain words
Lev. 26:16 sow your seed in vain
Judg. 9:4 hired vain and light persons
1 Sam. 12:21 vain things...they are vain
2 Kings 18:20 they are but vain words
Job 16:3 Shall vain words have an end

Ps. 2:1 people imagine a vain thing
Ps. 33:17 horse is a vain thing for safety
Prov. 12:11 followeth vain persons
Isa. 45:18 he created it not in vain
Jer. 8:8 pen of the scribes is in vain
Lam. 2:14 seen vain and foolish things
Matt. 6:7 use not vain repetitions
Acts 4:25 people imagine vain things
Rom. 1:21 vain in their imaginations
1 Cor. 15:14 then is our preaching vain
Gal. 2:21 Christ is dead in vain
Eph. 5:6 deceive you with vain words
1 Tim. 6:20 and vain babblings
Jas. 1:26 this man's religion is vain
Col. 2:18 vainly puffed up

Valley—*depression between hills*

Josh. 10:12 in the valley of Ajalon
2 Kings 3:16 this valley full of ditches
Ps. 23:4 the valley of the shadow
Jer. 31:40 valley of the dead bodies
Ezek. 37:1 valley...was full of bones
Joel 3:14 the valley of decision
Luke 3:5 Every valley shall be filled
1 Kings 20:28 is not God of the valleys
Song of Sol. 2:1 and the lily of the valleys

Vanity—*pride, emptiness*

Job 7:16 my days are vanity
Ps. 10:7 under...is mischief and vanity
Ps. 24:4 lifted up his soul unto vanity
Prov. 22:8 iniquity...reap vanity
Ecc. 1:2 Vanity of vanities...all is vanity
Jer. 2:5 have walked after vanity
Rom. 8:20 made subject to vanity
Eph. 4:17 in the vanity of their mind
2 Pet. 2:18 swelling words of vanity

Veil—*covering*

Song of Sol. 5:7 took away my veil
Matt. 27:51 veil of the temple was
Heb. 6:19 that within the veil
Heb. 9:3 after the second veil

Vengeance—*revenge, harm*

Gen. 4:15 vengeance shall be taken on him
Deut. 32:35 To me belongeth vengeance
Ps. 94:1 God, to whom vengeance belongeth
Isa. 34:8 the day of the LORD'S vengeance
Rom. 3:5 unrighteous who taketh vengeance
Heb. 10:30 Vengeance belongeth unto me
Judg. 7 vengeance of eternal fire

Verily—*really and truly*

Ex. 31:13 Verily my sabbaths ye shall
Ps. 37:3 verily thou shalt be fed
Isa. 45:15 Verily thou art a God that
Matt. 5:18 For verily I say unto you
John 1:51 Verily, verily, I say unto you
Acts 19:4 John verily baptized
Rom. 15:27 hath pleased them verily

Very—*exceedingly; true, actual*

Gen. 1:31 behold, it was very good
Num. 12:3 Moses was very meek
Deut. 28:43 very high...very low
Judg. 3:17 a very fat man
1 Sam. 5:11 of God was very heavy
2 Chron. 6:18 God in very deed
Ps. 46:1 very present help in trouble
Prov. 17:9 separateth very friends
Isa. 16:6 he is very proud
Jer. 4:19 pained at my very heart
Ezek. 33:32 a very lovely song
Matt. 16:28 whole from that very hour
Mark 16:2 very early in the morning
Luke 12:7 the very hairs of your head
Acts 9:22 that this is very Christ
2 Cor. 11:5 very chiefest apostles
1 Thess. 5:23 the very God of peace
Jas. 5:11 the Lord is very pitiful

Vessel—*hollow utensil*

Num. 5:17 water in an earthen
1 Kings 17:10 a little water in a vessel

Ps. 31:12 I am like a broken vessel
Jer. 48:11 emptied from vessel to vessel
John 19:29 set a vessel full of vinegar
Acts 9:15 he is a chosen vessel
2 Tim. 2:21 be a vessel unto honour
1 Pet. 3:7 as unto the weaker vessel
Ex. 7:19 vessels of wood...vessels of
2 Kings 4:3 borrow these vessels abroad
Matt. 25:4 waste took oil in their vessels
Rom. 9:22 vessels of wrath
1 Cor. 4:7 treasure in earthen vessels
Rev. 2:27 as the vessels of a potter

Vesture—*clothing*

Ps. 22:18 cast lots upon my vesture
Matt. 27:35 my vesture did they cast lots
Heb. 1:12 as a vesture shall thou fold
Rev. 19:16 his vesture and on his thigh
Gen. 41:42 in the vestures of fine linen

Vex—*make angry, trouble*

Ex. 22:21 neither vex a stranger
Job 19:2 long will ye vex my soul
Ezek. 32:9 vex the hearts of many
Acts 12:1 vex certain of the church
Isa. 63:10 vexed his holy Spirit
Matt. 15:22 vexed with a devil
Luke 6:18 vexed with unclean spirits
2 Pet. 2:28 vexed his righteous soul

Victory—*defeat of an enemy*

2 Sam. 23:10 wrought a great victory
1 Chron. 29:11 the glory, and the victory
Ps. 98:1 arm...gotten him the victory
Isa. 25:8 swallow up death in victory
Matt. 12:20 judgment unto victory
1 Cor. 15:54 is swallowed up in victory
1 Cor. 15:55 grave, where is thy victory
1 John 5:4 victory that overcometh the
Rev. 15:2 the victory over the beast

Vile—*low, base, worthless, impure*

1 Sam. 3:13 made themselves vile
Job 40:4 I am vile; what shall I
Ps. 15:4 a vile person is condemned
Jer. 29:17 make them like vile figs
Rom. 1:26 unto vile affections
Phil. 3:21 change our vile body
Jas. 2:2 poor man in vile raiment

Vine—*climbing plant*

Gen. 40:9 a vine was before me
Judg. 9:12 did the trees unto the vine
1 Kings 4:25 every man under his vine
Ps. 128:3 shall be as a fruitful vine
Isa. 36:16 eat ye every one of his vine
Jer. 19:10 Mother is like a vine in
Joel 1:12 The vine is dried up
Mal. 3:11 your vine cast her fruit
Matt. 26:29 drink...fruit of the vine
John 15:1 I am the true vine
Song of Sol. 2:13 vines with the tender grape

Vinegar—*soured fruit juices*

Ruth 2:14 dip thy morsel in the vinegar
Ps. 69:21 gave me vinegar to drink
Prov. 10:26 As vinegar to the teeth
Matt. 27:48 filled it with vinegar
John 19:29 set a vessel full of vinegar

Vineyard—*field of grape vines*

Gen. 9:20 and he planted a vineyard
Lev. 19:10 shalt not glean thy vineyard
1 Kings 21:1 Naboth...had a vineyard
Song of Sol. 1:6 own vineyard have I not kept
Isa. 1:8 as a cottage in a vineyard
Jer. 12:10 have destroyed my vineyard
Matt. 20:4 Go ye also into the vineyard
1 Cor. 9:7 planteth a vineyard, and eateth

Violence—*fierceness, outrage*

Gen. 6:11 earth was filled with violence
Ps. 55:9 violence and strife in the city
Prov. 4:17 drink the wine of violence
Isa. 53:9 he had done no violence

Jer. 22:3 do no violence to the stranger
 Mic. 2:2 fields...take them by violence
 Luke 3:14 Do violence to no man
 Heb. 11:34 Quenched the violence of fire

Violent—fierce

Ps. 18:48 delivered me from the violent
 Prov. 16:29 violent man enticeth
 Isa. 22:18 violently turn and toss thee
 Matt. 8:32 swine ran violently down

Viper—poisonous snake

Isa. 30:6 viper and fiery flying serpent
 Acts 28:3 came a viper out of the heat
 Job 20:16 viper's tongue shall slay him
 Matt. 3:7 O generation of vipers

Virgin—chaste maid

Gen. 24:16 fair to look upon, a virgin
 Isa. 7:14 Behold, a virgin shall conceive
 Jer. 31:13 virgin rejoice in the dance
 Matt. 1:23 virgin shall be with child
 1 Cor. 7:28 if a virgin marry
 2 Cor. 11:2 a chaste virgin to Christ
 Luke 1:27 the virgin's name was Mary
 Matt. 25:1 likened unto ten virgins

Virtue—power, moral excellence

Mark 5:30 virtue had gone out of him
 Phil. 4:8 if there be any virtue
 2 Pet. 1:5 faith virtue...virtue knowledge
 Ruth 3:11 thou art a virtuous woman
 Prov. 12:4 virtuous woman is a crown

Vision—supernatural sight, dream

Gen. 15:1 came unto Abram in a vision
 1 Sam. 3:1 there was no open vision
 Job 20:8 as a vision of the night
 Prov. 29:18 Where there is no vision
 Isa. 22:1 burden of the valley of vision
 Lam. 2:9 find no vision from the LORD
 Dan. 2:19 revealed...in a night vision
 Hab. 2:2 the vision, and make it plain
 Matt. 17:9 Tell the vision to no man
 Joel 2:28 young men shall see visions
 Acts 2:17 young men shall see visions
 2 Cor. 12:1 visions and revelations

Visit—avenge

Gen. 50:24 God will surely visit you
 Job 7:18 visit him every morning
 Jer. 15:15 remember me, and visit me
 1 am. 4:22 he will visit thine iniquity
 Jas. 1:27 visit the fatherless and
 Ex. 20:5 visiting the iniquity of the
 Ps. 84 that thou visitest him
 Isa. 26:16 trouble have they visited
 Matt. 25:36 sick, and ye visited me
 Luke 1:68 visited and redeemed his

Voice—sound uttered by the mouth

Gen. 3:8 heard the voice of the LORD
 Ex. 4:8 voice of the first sign
 Deut. 4:30 be obedient unto his voice
 Job. 6:10 any noise with your voice
 2 Sam. 19:35 voice of singing men
 1 Kings 19:12 the fire a still small voice
 Job 4:10 the voice of the fierce lion
 Ps. 19:3 where their voice is not heard
 Prov. 5:13 the voice of my teachers
 Eccl. 5:3 a fool's voice is known
 Song of Sol. 2:12 the voice of the turtle
 Isa. 28:23 ye ear, and hear my voice
 Isa. 40:3 voice of him that crieth in the
 Jer. 7:34 voice of mirth...voice of
 Jer. 9:10 voice of the cattle
 Dan. 4:31 fell a voice from heaven
 Matt. 2:18 was there a voice heard
 Matt. 3:17 to a voice from heaven
 Mark 9:7 voice came out of the cloud
 Luke 3:4 voice of one crying
 John 5:25 voice of the Son of God
 Acts 10:13 came a voice to him, Rise
 Gal. 4:20 and to change my voice
 1 Thess. 4:16 voice of the archangel

Heb. 12:26 voice then shook the earth
 2 Pet. 2:16 ass...with man's voice
 Rev. 3:20 if any man hear my voice
 Rev. 5:11 heard the voice of many angels
 1 Cor. 14:10 many kinds of voices

Void—vain

Gen. 1:2 without form, and void
 Deut. 32:28 a nation void of counsel
 Ps. 119:126 have made void thy law
 Prov. 7:7 man void of understanding
 Isa. 55:11 not return unto me void
 Jer. 19:7 make void the counsel
 Acts 24:16 conscience void of offence
 Rom. 4:14 faith is made void

Vomit—throw up; matter thrown up

Job 20:15 shall vomit them up again
 Prov. 26:11 dog returneth to his vomit
 Isa. 19:14 staggereth in his vomit
 2 Pet. 2:22 is turned to his own vomit
 Jonah 2:10 it vomited out Jonah

Vow—solemn oath; make a promise

Gen. 28:20 Jacob vowed a vow
 Lev. 7:16 sacrifice...be a vow
 Deut. 23:22 thou shalt forbear to vow
 Judg. 11:30 Jephthah vowed a vow
 2 Sam. 15:7 me go and pay my vow
 Eccl. 5:5 not vow...vow and not pay
 Acts 18:18 for he had a vow
 Ps. 22:25 I will pay my vows before

—W—

Wages—pay for services rendered

Gen. 29:15 what shall thy wages be
 Ex. 29:1 I will give thee thy wages
 Lev. 19:13 wages of him that is hired
 Jer. 22:13 service without wages
 Hag. 1:6 earneth wages to put it into
 Mal. 3:5 the hireling in his wages
 Luke 3:14 be content with your wages
 John 4:36 that reapeth receiveth wages
 2 Pet. 2:15 wages of unrighteousness

Wall—weep or cry loudly

Mic. 1:8 I will wail and howl
 Rev. 1:7 kindreds of the earth wail
 Esther 4:3 and weeping, and wailing
 Jer. 9:19 a voice of wailing is heard
 Matt. 13:42 wailing and gnashing of
 Mark 5:38 wept and wailed greatly

Wait—stop or remain, attend upon

Josh. 8:4 ye shall lie in wait
 Job 14:14 appointed time will I wait
 Job 17:13 If I wait, the grave is mine
 Ps. 25:5 on thee do I wait all the day
 Ps. 27:14 Wait on the LORD...wait, I say
 Ps. 37:34 Wait on the LORD, and keep
 Prov. 1:18 wait for their own blood
 Prov. 7:12 lieth in wait at every corner
 Isa. 30:18 will the LORD wait
 Lam. 3:10 as a bear lying in wait
 Hos. 6:9 as...robbers wait for a man
 Mic. 7:2 all lie in wait for blood
 Hab. 2:3 though it tarry, wait for it
 Luke 12:36 men that wait for their
 Gal. 5:5 wait for the hope of
 Eph. 4:14 they lie in wait to deceive
 Gen. 49:18 waited for thy salvation
 2 Kings 5:2 she waited on Naaman's
 Isa. 26:8 LORD, have we waited for
 Zech. 11:41 poor of the flock that waited
 Mark 15:43 waited for the kingdom
 Acts 10:7 waited on him continually
 John 5:3 waiting for the moving of
 Rom. 8:23 waiting for the adoption
 1 Cor. 1:7 waiting for the coming of
 Dan. 12:12 Blessed is he that waiteth

Walk—move, conduct one's self

Lev. 26:3 If ye walk in my statutes

Josh. 18:8 walk through the land
 1 Sam. 2:30 walk before me for ever
 1 Kings 2:4 walk before me in truth
 Ps. 23:4 walk through the valley of the
 Isa. 2:3 we will walk in his paths
 Isa. 2:5 walk in the light of the LORD
 Ezek. 36:12 men to walk upon you
 Hos. 11:10 shall walk after the LORD
 Joel 2:8 walk every one in his path
 Amos 3:3 Can two walk together
 Mic. 6:8 walk humbly with thy God
 Nah. 2:5 shall stumble in their walk
 Zeph. 1:17 shall walk like blind men
 Luke 9:55 Arise, and walk
 Matt. 13:33 walk to day, and to
 John 7:1 would not walk in Jewry
 Acts 3:6 name of...rise up and walk
 Rom. 6:4 walk in newness of life
 Rom. 8:1 walk not after the flesh
 1 Cor. 3:3 carnal, and walk as men
 2 Cor. 5:7 walk by faith, not by sight
 Gal. 5:16 Walk in the Spirit
 Gal. 6:16 walk according to this rule
 Eph. 4:1 walk worthy of the vocation
 Eph. 5:2 walk in love, as Christ also
 Eph. 5:8 walk as children of light
 Col. 2:6 so walk ye in him
 Col. 4:5 Walk in wisdom
 1 Thess. 2:12 walk worthy of God
 Rev. 3:4 shall walk with me in white
 Rev. 21:24 saved shall walk in the light
 Gen. 3:8 God walking in the garden
 Job 1:7 walking up and down in it
 Eccl. 10:7 walking as servants
 Isa. 3:16 walking and mincing as they
 Isa. 20:2 walking naked and barefoot
 John 6:19 Jesus walking on the sea
 2 Cor. 4:2 walking in craftiness
 Jude 16 walking after their own lusts
 Gen. 5:24 Enoch walked with God
 Ex. 14:29 walked upon dry land
 Ps. 26:3 have walked in thy truth
 Isa. 9:2 people that walked in darkness
 Jer. 2:5 have walked after vanity
 Jer. 9:14 walked after the imagination
 Mal. 2:6 walked with me in peace
 Matt. 14:29 he walked on the water
 Mark 1:16 he walked by the sea of
 Acts 14:8 cripple...never had walked
 1 John 2:6 so to walk, even as he walked
 Job 18:8 he walketh upon a snare
 Job 22:14 walketh in the circuit of
 Ps. 1:1 walketh not in the counsel of
 Ps. 15:2 He that walketh uprightly
 Ps. 39:6 walketh in a vain show
 Prov. 10:9 walketh uprightly walketh
 Prov. 28:18 walketh uprightly...saved
 Eccl. 2:14 (fool) walketh in darkness
 1 Pet. 5:8 devil...walketh about

Wall—barrier, defense

Gen. 49:22 branches run over the wall
 Ex. 14:22 waters were a wall unto
 Josh. 2:15 she dwelt upon the wall
 1 Kings 20:30 wall fell upon twenty and
 2 Kings 20:2 turned his face to the wall
 Neh. 4:6 So built we the wall
 Ps. 18:29 have I leaped over a wall
 Prov. 18:11 wall in his own conceit
 Isa. 25:4 as a storm against the wall
 Ezek. 8:7 behold a hole in the wall
 Ezek. 12:5 Dig thou through the wall
 Joel 2:9 shall run upon the wall
 Amos 7:7 wall made by a plumbline
 Hab. 2:11 shall cry out of the wall
 Acts 9:25 by the wall in a basket
 Acts 23:3 smite thee, thou whited wall
 Eph. 2:14 middle wall of partition
 Rev. 21:12 had a wall great and high

Job 24:11 oil within their walls
 Heb. 11:30 the walls of Jericho fell
Wander—*roam, stray*
 Deut. 27:18 maketh the blind to wander
 Ps. 55:7 then would I wander far off
 Gen. 21:14 wandered in the wilderness
 Lam. 4:14 have wandered as blind men
 Job 15:23 wandereth abroad for bread
 Prov. 27:8 wandereth from her nest
 Eccl. 6:9 the wandering of the desire
 Isa. 16:2 as a wandering bird cast out
 1 Tim. 5:13 wandering...house to
 Jude 13 wandering stars, to whom is
 Hos. 9:17 wanderers among the nations

Want—*need, have need of, desire*
 Deut. 28:48 in want of all things
 Judg. 18:10 where there is no want
 Job 30:3 For want and famine they
 Ps. 23:1 shepherd: I shall not want
 Prov. 10:21 die for want of wisdom
 Isa. 34:16 none shall want her mate
 Ezek. 4:17 may want bread and water
 Luke 15:14 he began to be in want
 Dan. 5:27 and art found wanting
 Tit. 1:5 order the things...wanting
 Jas. 1:4 wanting nothing
 John 2:3 when they wanted wine

War—*contest between, large groups*
 Gen. 14:2 made war with Bera
 Ex. 13:17 repent when they see war
 Deut. 24:5 wife...not go out to war
 Josh. 11:23 the land rested from war
 2 Sam. 17:8 father is a man of war
 Ps. 55:21 war was in his heart
 Prov. 20:18 good advice make war
 Eccl. 3:8 a time of war...of peace
 Isa. 24:1 neither...learn any more
 Isa. 21:15 the grievousness of war
 Ezek. 26:9 shall set engines of war
 Dan. 9:26 the end of the war desolations
 Mic. 2:8 as men averse from war
 Luke 14:31 king, going to make war
 2 Cor. 10:3 do not war after the flesh
 Jas. 4:1 war in your members
 1 Pet. 2:11 war against the soul
 Rev. 12:7 there was war in heaven
 Rev. 19:11 he doth judge and make war
 Num. 21:14 book of the wars of
 Ps. 46:9 maketh wars to cease
 Matt. 24:6 wars...rumours of wars
 Jas. 4:1 whence come wars
 Rom. 7:23 warring against the law of
 1 Cor. 9:7 Who goeth a warfare any
 2 Cor. 10:4 weapons of our warfare are
 1 Tim. 1:18 war a good warfare

Warm—*having heat or ardor*
 2 Kings 4:34 flesh...waxed warm
 Eccl. 4:11 can one be warm alone
 Isa. 47:14 not be a coal to warm at
 Hag. 1:6 but there is none warm
 Job 31:20 warmed with the fleece of
 Mark 14:54 warmed himself at the fire
 John 18:25 Peter stood and warmed
 Jas. 2:16 be ye warmed and filled

Warn—*notify, admonish*
 Ezek. 33:8 speak to warn the wicked
 Acts 20:31 ceased not to warn every
 1 Cor. 4:14 beloved sons I warn you
 1 Thess. 5:14 warn them...unruly
 2 Kings 6:10 God told him and warned
 Heb. 11:7 being warned of God
 Col. 1:28 warning every man

Wash—*cleanse*
 Gen. 18:4 wash your feet, and rest
 Ex. 19:10 let them wash their clothes
 2 Kings 5:10 Go and wash in Jordan
 Job 9:30 wash myself with snow water
 Ps. 26:6 wash mine hands in innocency

Ps. 51:2 Wash me...from mine iniquity
 Isa. 1:16 Wash you, make you clean
 Jer. 4:14 wash thine heart
 Matt. 6:17 wash thy face
 Matt. 15:2 wash not their hands when
 Mark 7:4 except they wash, they eat
 John 9:7 wash in the pool of Siloam
 Acts 22:16 and wash away thy sins
 2 Sam. 11:2 saw a woman washing
 Heb. 9:10 drinks, and divers washings
 1 Kings 22:38 one washed the chariot
 Song of Sol. 5:12 eyes...washed with milk
 Ezek. 16:9 washed away thy blood
 Luke 7:44 washed my feet with tears
 Luke 11:38 first washed before dinner
 1 Cor. 6:11 are washed...sanctified
 1 Tim. 5:10 have washed the saints'
 Heb. 10:22 bodies washed with pure
 Rev. 1:5 washed us from our sins

Waste—*desolate, stripped bare*
 Lev. 26:31 will make your cities waste
 1 Kings 17:14 of meal shall not waste
 Ps. 79:7 laid waste his dwelling place
 Isa. 5:6 I will lay it waste
 Isa. 23:14 your strength is laid waste
 Joel 1:7 hath laid my vine waste
 Nah. 3:7 Nineveh is laid waste
 Matt. 26:8 what purpose is this waste
 Job 14:10 dieth, and wasteth away
 Luke 15:13 there wasted his substance
 Gal. 1:13 church of God, and wasted it

Watch—*be awake, observe, guard*
 Sam. 31:49 LORD watch between me
 Ex. 14:24 in the morning watch
 2 Kings 11:5 keepers of the watch
 2 Chron. 23:6 keep the watch of the LORD
 Job 7:12 settest a watch over me
 Isa. 21:5 watch in the watchtower
 Matt. 24:42 Watch therefore: for ye
 Matt. 26:40 could ye not watch with me
 Mark 13:37 I say unto all, Watch
 Luke 2:8 keeping watch over their flock
 Acts 20:31 watch, and remember
 1 Cor. 16:13 Watch ye, stand fast in the
 1 Thess. 5:6 let us watch and be sober
 2 Tim. 4:5 watch thou in all things
 Heb. 13:17 they watch for your souls
 1 Pet. 4:7 and watch unto prayer
 Ps. 63:6 in the night watches
 Prov. 8:34 watching daily at my gates
 2 Cor. 11:27 in watchings often
 Rev. 16:15 Blessed is he that watcheth

Watchman, Watchmen—*guards*
 2 Kings 9:17 stood a watchman on the tower
 Isa. 21:11 Watchman, what of the night
 Hos. 9:8 watchman of Ephraim
 Song of Sol. 3:3 watchmen that go about

Water—*fluid which falls as rain*
 Gen. 24:43 virgin cometh...to draw water
 Ex. 2:10 drew him out of the water
 Ex. 20:4 the water under the earth
 Deut. 8:7 land of brooks of water
 Josh. 7:5 melted, and became as water
 Judg. 5:4 clouds also dropped water
 Judg. 6:38 fleece, a bowl full of water
 2 Sam. 14:14 as water spilt on the
 1 Kings 13:22 bread...drunk water
 2 Kings 3:11 water on the hands of Elijah
 Job 8:11 flag grow without water
 Job 9:30 wash myself with snow water
 Ps. 1:3 planted by the rivers of water
 Ps. 66: water my couch with my tears
 Ps. 22:14 poured out like water
 Prov. 20:5 heart...is like deep water
 Isa. 1:30 garden that hath no water
 Isa. 32:2 rivers of water in a dry place
 Jer. 8:14 water of gall to drink
 Lam. 1:16 runneth down with water

Ezek. 4:11 drink also water by measure
 Dan. 1:12 to eat, and water to drink
 Matt. 3:11 baptize you with water
 Matt. 10:42 little ones a cup of cold water
 Mark 14:13 bearing a pitcher of water
 Luke 7:44 me no water for my feet
 John 3:5 man be born of water and of
 John 4:10 given thee living water
 Acts 1:5 John...baptized with water
 Acts 8:36 here is water; what doth
 Eph. 5:26 washing of water by the
 1 Tim. 5:23 Drink no longer water
 Jas. 3:11 sweet water and bitter
 1 Pet. 3:20 souls were saved by water
 2 Pet. 3:5 out of the water and in the water
 1 John 5:6 came by water and blood
 Rev. 22:17 take the water of life freely
 Gen. 1:2 upon the face of the waters
 Neh. 9:11 stone into the mighty waters
 Job 11:16 as waters that pass away
 Job 14:19 The waters wear the stones
 Ps. 23:2 beside the still waters
 Ps. 46:3 waters...roar and be troubled
 Prov. 5:15 waters out of thine own
 Prov. 9:17 Stolen waters are sweet
 Eccl. 1:11 thy bread upon the waters
 Song of Sol. 5:12 of doves...rivers of waters
 Isa. 11:9 as the waters cover the sea
 Isa. 19:5 waters shall fail from the sea
 Jer. 2:13 fountain of living waters
 2 Cor. 11:26 in perils of waters
 1 Cor. 3:6 planted, Apollos watered

Waves—*swells on the sea*
 2 Sam. 22:5 waves of death compassed
 Job 9:8 treadeth...waves of the sea
 Ps. 42:7 waves and thy billows are gone
 Isa. 48:18 righteousness as the waves
 Matt. 8:24 covered with the waves
 Mark 4:37 waves beat into the ship
 Jude 13 Raging waves of the sea

Wax—*grow bigger; fatty solid*
 Lev. 25:47 stranger wax rich
 1 Sam. 3:2 eyes began to wax dim
 Job 6:17 time they wax warm
 Ps. 22:14 my heart is like wax
 Isa. 50:9 wax old as a garment
 Matt. 24:12 love of many shall wax
 1 Tim. 5:11 wax wanton against
 2 Tim. 3:13 seducers shall wax worse
 Gen. 26:13 And the man waxed great
 Ex. 16:21 when the sun waxed hot
 Num. 11:23 LORD'S hand waxed soft
 Deut. 8:4 raiment waxed not old
 Luke 2:40 child grew, and waxed
 Heb. 11:34 waxed valiant in fight

Way—*direction, path*
 Gen. 3:24 way of the tree of life
 Num. 20:17 go by the king's high way
 Josh. 23:14 the way of all the earth
 1 Sam. 12:23 teach...night way
 2 Sam. 22:33 he maketh my way
 2 Chron. 18:23 way went the Spirit
 Ezra 8:21 seek of him a right way
 Neh. 9:19 way wherein they should
 Job 3:23 a man whose way is hid
 Ps. 1:6 the way of the righteous
 Ps. 18:30 God, his way is perfect
 Ps. 25:8 teach sinners in the way
 Prov. 7:27 Her house is the way to hell
 Prov. 12:15 way of a fool is right in
 Eccl. 11:5 the way of the spirit
 Isa. 26:7 way of the just is uprightness
 Isa. 30:21 This is the way, walk ye in it
 Isa. 35:8 called The way of holiness
 Isa. 40:3 Prepare ye the way of the
 Jer. 2:36 so much to change thy way
 Jer. 6:16 where is the good way
 Jer. 12:1 way of the wicked prosper

Ezek. 3:18 from his wicked way
 Mal. 3:1 prepare the way before me
 Matt. 7:13 broad is the way
 Matt. 15:32 lest they faint in the way
 Mark 1:3 Prepare ye the way of the
 Mark 9:33 ye disputed...by the way
 Luke 1:79 into the way of peace
 Luke 19:36 their clothes in the way
 John 1:23 straight the way of the
 John 14:6 I am the way, the truth, and
 Acts 9:27 found any of this way
 Acts 9:27 had seen the Lord in the way
 Rom. 3:17 way of peace...known
 1 Cor. 12:31 a more excellent way
 Heb. 5:2 them that are out of the way
 Heb. 10:20 By a new and living way
 Jas. 5:20 from the error of his way
 2 Pet. 2:15 forsaken the right way
 Jude 1:11 gone in the way of Cain
 Deut. 8:6 to walk in his ways
 2 Kings 17:13 from your evil ways
 Prov. 3:17 ways of pleasantness
 Prov. 6:6 ant...consider her ways
 Isa. 2:3 he will teach us of his ways
 Lam. 3:40 search and try our ways
 Ezek. 7:3 judge...according to thy ways
 Joel 2:7 every one on his ways
 Hab. 3:6 his ways are everlasting
 1 Cor. 4:17 ways which be in Christ
 Jas. 1:8 unstable in all his ways
 2 Pet. 2:2 their pernicious ways

Weak—feeble

Num. 13:18 they be strong or weak
 Jude 16:17 I shall become weak
 2 Chron. 15:7 let not your hands be weak
 Isa. 14:10 also become weak as we
 Ezek. 7:17 knees...weak as water
 Joel 3:10 weak say, I am strong
 Matt. 26:41 but the flesh is weak
 Mark 14:38 but the flesh is weak
 Acts 20:35 ought to support the weak
 Rom. 4:19 being not weak in faith
 1 Cor. 1:27 weak things of the world
 1 Cor. 4:10 we are weak, but ye are
 2 Cor. 10:10 bodily presence is weak
 1 Thess. 5:14 support the weak

Weakness—lack of strength

1 Cor. 1:25 weakness of God is stronger
 1 Cor. 2:3 you in weakness, and in fear
 1 Cor. 15:43 it is sown in weakness
 2 Cor. 12:9 strength...perfect in weakness
 2 Cor. 13:4 crucified through weakness
 Heb. 11:34 weakness were made strong

Wealth—riches, possessions

Deut. 8:18 these power to get wealth
 Ruth 2:1 a mighty man of wealth
 2 Chron. 1:11 not asked riches, wealth
 Ezra 9:12 nor seek their...wealth
 Esther 10:3 seeking the wealth
 Job 21:13 spend their days in wealth
 Ps. 49:6 that trust in their wealth
 Prov. 13:11 Wealth gotten by vanity
 Eccl. 5:19 given riches and wealth
 Acts 19:25 by this craft...our wealth
 1 Cor. 10:24 every man another's wealth

Weapon—instrument of war

2 Chron. 23:10 his weapon in his hand
 Neh. 4:17 other hand held a weapon
 Job 20:24 flee from the iron weapon
 Deut. 1:41 every man his weapons of
 Eccl. 9:18 is better than weapons
 Jer. 21:4 turn back the weapons of war
 Ezek. 32:27 to hell with their weapons
 2 Cor. 10:4 weapons of our warfare

Wear—have on, waste away

Ex. 18:18 Thou wilt surely wear away
 Deut. 22:5 woman shall not wear that
 1 Sam. 2:28 to wear an ephod

Job 14:19 The waters wear the stones
 Dan. 7:25 wear out the saints of the
 Matt. 11:8 that wear soft clothing
 Luke 9:12 day began to wear away
 John 19:5 Jesus...wearing the crown
 1 Pet. 3:3 and of wearing of gold
 Jas. 2:3 weareth the gay clothing
Weary—tired, fatigued, irked
 Gen. 27:46 I am weary of my life
 Judg. 4:21 fast asleep and weary
 2 Sam. 17:2 while he is weary and weak
 Job 3:17 there the weary be at rest
 Ps. 69:3 I am weary of my crying
 Prov. 25:17 lest he be weary of thee
 Isa. 5:27 shall be weary nor stumble
 Hab. 2:13 weary themselves for very
 Gal. 6:9 not be weary in well doing
 John 4:6 wearied with his journey
 Eccl. 12:12 a weariness of the flesh
 2 Cor. 11:27 weariness and painfulness

Weather—state of the atmosphere

Job 37:22 Fair weather...out of the
 Prov. 25:20 a garment in cold weather
 Matt. 16:2 will be fair weather
 Matt. 16:3 It will be foul weather

Week—period of seven days

Gen. 29:27 Fulfill her week, and we will
 Matt. 28:1 first day of the week
 Luke 18:12 fast twice in the week
 Ex. 34:22 observe the feast of weeks
 Dan. 9:24 weeks are determined

Weep—to shed tears

Gen. 43:30 he sought where to weep
 Num. 11:13 for they weep unto me
 Neh. 8:9 mourn not, nor weep
 Eccl. 3:4 A time to weep, and a time
 Isa. 22:4 I will weep bitterly
 Jer. 9:1 might weep day and night
 Joel 1:5 Awake...and weep
 Mark 5:39 this ado, and weep
 Luke 6:21 Blessed are ye that weep
 John 11:31 unto the grave to weep
 Rom. 12:15 do rejoice, and weep
 Jas. 4:9 and mourn, and weep
 Rev. 5:5 Weep not; behold, the Lion of
 Deut. 34:8 weeping and mourning
 Job 16:16 face is foul with weeping
 Ps. 6:8 heard the voice of my weeping
 Matt. 2:18 Rachel weeping for her
 Acts 9:39 stood by him weeping
 1 Sam. 1:8 why weepest thou

Weigh—determine the heft of

Ps. 58:2 weigh the violence of your
 Isa. 26:7 weigh the path of the just
 Gen. 23:16 Abraham weighed...silver
 1 Sam. 2:3 by him actions are weighed
 Job 6:2 that my grief were...weighed
 Dan. 5:27 Thou art weighed in the
 Prov. 16:2 LORD weigheth the spirits

Weight—heaviness

Gen. 24:22 of ten shekels weight
 Deut. 25:15 a perfect and just weight
 Job 28:25 make the weight for the winds
 Prov. 11:1 just weight is his delight
 Ezek. 4:16 shall eat bread by weight
 2 Cor. 4:17 eternal weight of glory
 Heb. 12:1 let us lay aside every weight
 Lev. 19:36 Just balances, just weights
 Mic. 6:11 bag of deceitful weights

Well—rightly

Gen. 4:7 doest well...doest not well
 Ex. 4:14 know that he can speak well
 Lev. 24:16 as well the stranger
 Deut. 4:40 it may go well with thee
 1 Sam. 9:10 Well said
 2 Sam. 17:21 came up out of the well
 1 Chron. 11:17 of the well of Bethlehem
 Job 33:31 Mark well, O Job

Ps. 48:13 Mark ye well her bulwarks
 Prov. 5:15 out of thine own well
 Eccl. 8:13 well with the wicked
 Song of Sol. 4:15 a well of living waters
 Isa. 1:17 Learn to do well
 Jonah 4:4 Doest thou well to be angry
 Matt. 3:17 in whom I am well pleased
 Mark 7:37 hath done all things well
 Luke 6:26 shall speak well of you
 Luke 6:26 shall speak well of you
 Acts 15:29 shall do well. Fare ye well
 Rom. 2:7 continuance in well doing
 Gal. 5:7 Ye did run well
 1 Tim. 3:4 ruleth well his own house
 Heb. 13:16 God is well pleased
 2 Kings 3:19 stop all wells of water
 2 Pet. 2:17 wells without water

Wept—cried

Gen. 50:17 Joseph wept when they
 Ex. 2:6 behold, the babe wept
 Matt. 26:75 went out, and wept
 Luke 7:32 ye have not wept
 Luke 19:41 beheld the city, and wept over
 John 11:35 Jesus wept
 Rev. 5:4 And I wept much

West—opposite the sunrise

Gen. 12:8 having Bethel on the west
 Ex. 10:19 mighty strong west wind
 Ps. 107:3 east, and from the west
 Dan. 8:4 ram pushing westward

Wet—damp or soaked with water

Job 24:8 wet with the showers
 Dan. 4:15 wet with the dew of

Whale—great sea animal

Job 7:12 God created great whale
 Ezek. 32:2 as a whale in the seas
 Gen. 1:21 God created great whales
 Matt. 12:40 three nights in the whale's

Whatsoever—no matter what

Gen. 31:16 whatsoever God hath said unto
 Job 37:12 do whatsoever he commandeth
 Ps. 1:3 whatsoever he doeth shall prosper
 Eccl. 9:10 Whatsoever thy hand findeth to
 Jer. 1:7 whatsoever I command thee
 Matt. 7:12 whatsoever ye would that men
 Luke 12:3 whatsoever ye have spoken
 John 11:22 whatsoever thou wilt ask of God
 Rom. 14:23 Whatsoever is not of faith
 1 Cor. 10:31 whatsoever ye do, do all to the
 Gal. 6:7 whatsoever a man soweth
 Eph. 6:8 whatsoever good thing any man
 Phil. 4:8 whatsoever things are true
 Col. 3:17 whatsoever ye do in word or deed

Wheat—cereal grain

Gen. 30:14 in the days of wheat harvest
 Ex. 34:22 firstfruits of wheat harvest
 Deut. 8:8 A land of wheat, and barley
 Judg. 6:11 son Gideon threshed wheat
 1 Sam. 12:17 Is it not wheat harvest
 Job 31:40 thistles...instead of wheat
 Jer. 23:28 is the chaff to the wheat
 Matt. 3:12 gather his wheat into the
 Luke 22:31 he may sift you as wheat
 John 12:24 corn of wheat fall into the
 Rev. 6:6 measure of wheat for a penny

Wheel—circular frame or disk

1 Kings 7:33 work of a chariot wheel
 Ps. 83:13 God, make them like a wheel
 Prov. 20:26 bringeth the wheel over
 Eccl. 12:6 wheel broken at the cistern
 Ezek. 1:16 wheel in the middle of a wheel
 Isa. 5:28 wheels like a whirlwind
 Dan. 7:9 his wheels as burning fire
 Nah. 3:2 the rattling of the wheels

Whelp—young of beasts of prey

Gen. 49:9 Judah is a lion's whelp
 Deut. 33:22 Dan is a lion's whelp
 Nah. 2:11 the lion's whelp

2 Sam. 17:8 robbed of her whelps
Jcr. 51:38 shall yell as lions' whelps

Where—*at or in what place*

Gen. 3:9 Where art thou
Ruth 1:17 Where thou dost, will I die
Job 28:12 where shall wisdom be found
Ps. 42:3 Where is thy God
Prov. 29:18 Where there is no vision
Isa. 19:12 where are thy wise men
Matt. 2:2 Where is he that is born
Luke 8:25 Where is your faith
John 8:19 Where is thy Father
John 11:34 Where have ye laid him
Rom. 4:15 where no law is
1 Cor. 1:20 Where is the wise

Whet—*make sharp*

Deut. 32:41 whet my glittering sword
Ps. 64:3 Who whet their tongue
Eccl. 10:10 do not whet the edge

Whip—*lash*

Prov. 26:3 A whip for the horse
Nah. 3:2 The noise of a whip
1 Kings 12:11 chastised you with whips

Whirlwind—*violent, destructive wind*

2 Kings 2:1 into heaven hy a whirlwind
Job 37:9 the south cometh...whirlwind
Ps. 58:9 away as with a whirlwind
Prov. 1:27 destruction...as a whirlwind
Isa. 17:13 rolling thing before the whirlwind
Jer. 4:13 chariots shall be as a whirlwind
Hos. 8:7 they shall reap the whirlwind

Whisper—*low speech*

Ps. 41:7 hate me whisper together
Prov. 16:28 whisperer separateth
Rom. 1:29 deceit, malignity; whisperers
2 Cor. 12:20 whisperings, swellings

White—*like snow, pure, uncolored*

Gen. 49:12 teeth white with milk
Num. 12:10 leprosy, white as snow
Job 6:6 taste in the white of an egg
Song of Sol. 5:10 My beloved is white
Dan. 7:9 garment was white as snow
Isa. 1:18 they shall be as white as snow
Matt. 5:36 one hair white or black
Luke 9:29 raiment was white and
John 4:35 white already to harvest
Rev. 6:2 behold a white horse
Ps. 51:7 shall be whiter than snow
Acts 23:3 thou whited wall

Whither—*to what place*

Gen. 28:15 all places whither thou goest
Ex. 21:13 place whither he shall flee
Ruth 1:16 whither thou goest, I will go
1 Sam. 27:10 Whither have ye made a
Ps. 139:7 Whither shall I go from thy
John 8:21 whither I go, ye cannot come

Whole—*sound, all*

Gen. 2:6 watered the whole face
2 Sam. 1:9 my life is yet whole in me
Job 5:18 his hands make whole
Eccl. 12:13 the whole duty of man
Matt. 6:22 whole body...full of light
Luke 5:31 whole need not a physician
John 5:6 Will thou be made whole
Acts 9:34 Christ maketh thee whole
1 Cor. 5:6 leaveneth the whole lump
Eph. 6:11 the whole armour of God
1 John 2:2 sins of the whole world

Whomsoever—*any person*

Gen. 44:9 whomsoever of thy servants
Matt. 26:48 Whomsoever I shall kiss, that
Luke 12:48 unto whomsoever much is given
Acts 8:19 on whomsoever I lay hands
1 Cor. 16:3 whomsoever ye shall approve

Wicked—*evil, sinful*

Gen. 38:7 wicked in the sight of the
Ex. 23:1 thine hand with the wicked
Lev. 20:17 it is a wicked thing

Deut. 23:9 keep thee from every wicked
Job 8:22 wicked shall come to nought
Job 10:15 If I be wicked, woe unto me
Job 11:20 eyes of the wicked shall fail
Ps. 7:11 God is angry with the wicked
Ps. 10:13 doth the wicked condemn God
Ps. 12:8 wicked walk on every side
Ps. 17:13 deliver my soul from the wicked
Prov. 4:19 way of the wicked is as
Prov. 10:30 wicked shall not inhabit the
Prov. 11:7 When a wicked man dieth
Prov. 13:9 lamp of the wicked...put out
Eccl. 7:17 Be not over much wicked
Isa. 53:9 made his grave with the wicked
Ezek. 3:18 warn the wicked from his wicked
Matt. 12:45 this wicked generation
Acts 2:23 wicked hands have crucified
2 Thess. 2:8 that Wicked be revealed
1 John 2:13 overcome the wicked one
2 Sam. 24:17 I have done wickedly
Dan. 12:10 wicked shall do wickedly

Wickedness—*sin, evil*

Gen. 6:5 the wickedness of man was great
Judg. 20:3 Tell us, how was this wickedness
1 Kings 21:25 sell himself to work wickedness
Job 4:8 plow iniquity, and sow wickedness
Ps. 5:9 their inward part is very wickedness
Prov. 4:17 they eat the bread of wickedness
Isa. 9:18 wickedness burneth as the fire
Jer. 14:20 acknowledge...our wickedness
Ezek. 3:19 turn not from thy wickedness
Hos. 10:13 Ye have plowed wickedness
Matt. 22:18 Jesus perceived their wickedness
Acts 8:22 Repent...of this thy wickedness
Eph. 6:12 spiritual wickedness in high places
1 John 5:19 whole world lieth in wickedness

Wide—*spacious*

Deut. 15:8 open thine hand wide
1 Chron. 4:40 land was wide
Job 29:23 opened their mouth wide
Ps. 104:25 this great and wide sea
Prov. 21:9 woman in a wide house
Jer. 22:14 build me a wide house
Nah. 3:13 shall be set wide open
Matt. 7:13 for wide is the gate

Widow—*woman who has lost her husband*

Gen. 38:11 a widow at thy father's
Ex. 22:22 Ye shall not afflict any widow
Lev. 21:14 widow, or a divorced woman
2 Sam. 14:5 am indeed a widow woman
Isa. 1:17 plead for the widow
Mark 12:43 widow hath cast more in
Luke 18:5 this widow troubleth me
Job 22:9 sent widows away empty
Ps. 68:5 and a judge of the widows
Matt. 23:14 ye devour widows' houses
1 Tim. 5:3 Honour widows that are widows

Wife—*married woman*

Gen. 2:24 shall cleave unto his wife
Ex. 20:17 covet thy neighbour's wife
Lev. 18:15 she is thy son's wife
Job 31:10 wife grind unto another
Ps. 128:3 wife...as a fruitful vine
Prov. 18:22 findeth a wife findeth a
Eccl. 9:9 Live joyfully with the wife
Matt. 5:31 Whosoever...away his wife
Luke 17:32 Remember Lot's wife
1 Cor. 7:2 man have his own wife
Eph. 5:23 husband...head of the wife
1 Tim. 3:2 the husband of one wife
1 Pet. 3:7 giving honour unto the wife
Mark 1:30 Simon's wife's mother

Wild—*savage, rude*

Gen. 16:12 he will be a wild man
Lev. 26:22 send wild beasts
Job 11:12 born like a wild ass's colt
Ps. 104:11 wild asses quench their
Isa. 5:2 brought forth wild grapes

Jer. 50:39 wild beasts of the desert
Mark 1:6 eat locusts and wild honey
Acts 10:12 wild beasts, and creeping

Wilderness—*a desert waste*

Gen. 16:7 fountain of water in the wilderness
Ex. 14:11 away to die in the wilderness
Lev. 7:38 in the wilderness of Sinai
Deut. 29:5 forty years in the wilderness
Ps. 65:12 the pastures of the wilderness
Prov. 21:19 better to dwell in the wilderness
Isa. 40:3 voice...crieth in the wilderness
Matt. 3:3 voice...crying in the wilderness
Mark 1:13 in the wilderness forty days
1 Cor. 10:5 overthrown in the wilderness
Heb. 3:8 day of temptation in the wilderness
Rev. 12:6 woman fled into the wilderness

Will—*determine to; inclination*

Ps. 40:8 delight to do thy will
Matt. 6:10 Thy will be done
Matt. 7:21 doeth the will of my Father
Mark 3:35 shall do the will of God
Luke 2:14 good will toward men
Luke 22:42 not my will, but thine
John 1:13 will of the flesh...will of
John 4:31 will of him that sent me
Acts 21:14 will of the Lord be done
Rom. 12:2 and perfect, will of God
1 Cor. 4:19 if the Lord will
Eph. 5:17 what the will of the Lord
Phil. 2:13 both to will and to do
Heb. 10:9 to do thy will, O God
Jas. 4:15 If the Lord will, we shall

Willing—*consenting*

Gen. 24:5 will not be willing to follow
Ex. 35:5 is of a willing heart
1 Chron. 28:9 and with a willing mind
Ps. 110:3 shall be willing in the day
Isa. 1:19 if ye be willing and obedient
Matt. 26:41 spirit indeed is willing
Luke 22:42 Father, if thou be willing
2 Cor. 8:12 be a first willing mind
2 Pet. 3:9 not willing that any...perish
1 Cor. 9:17 I do this thing willingly

Win—*obtain victory*

2 Chron. 32:1 to win them for himself
Phil. 3:8 that I may win Christ
Prov. 11:30 he that winneth souls is

Wind—*air in motion*

Gen. 8:1 God made a wind to pass
1 Kings 19:11 wind rent the mountains
2 Kings 3:17 Ye shall not see wind
Job 7:7 my life is wind
Ps. 1:4 chaff which the wind driveth
Prov. 11:29 shall inherit the wind
Eccl. 5:16 laboured for the wind
Song of Sol. 4:16 Awake, O north wind
Isa. 7:2 trees...moved with the wind
Jer. 22:22 wind...eat up all thy
Hos. 8:7 they have sown the wind
Mark 4:41 wind and the sea obey him
Luke 8:24 rebuked the wind
John 3:8 wind bloweth where it listeth
Acts 2:2 as of a rushing mighty wind
Eph. 4:14 every wind of doctrine
Rev. 6:13 shaken of a mighty wind
Ezek. 37:9 Come from the four winds
Mark 7:25 floods came...winds blew
Jas. 3:4 driven of fierce winds
Jude 12 carried about of winds

Window—*opening in a wall*

Josh. 2:15 by a cord through the window
Judg. 5:28 Sisera looked out at a window
Acts 20:9 sat in a window a certain
2 Cor. 11:33 a window in a basket
Gen. 7:11 windows of heaven were
2 Kings 7:2 make windows in heaven
Isa. 66:8 as the doves to their windows
Jer. 9:21 death is come...our windows

Joel 2:9 enter in at the windows like
Wine—*liquor obtained from fruits*
 Gen. 9:24 Noah awoke from his wine
 Ex. 29:40 part of an hin of wine
 Lev. 10:9 Do not drink wine
 1 Sam. 1:14 put away thy wine from
 2 Sam. 13:28 heart is merry with wine
 Ps. 60:3 wine of astonishment
 Prov. 3:10 burst out with new wine
 Eccl. 9:7 drink thy wine with a
 Song of Sol. 1:2 thy love is better than wine
 Isa. 5:22 mighty to drink wine
 Jer. 35:6 We will drink no wine
 Matt. 9:17 new wine into old bottles
 Mark 15:23 wine mingled with myrrh
 Luke 10:34 pouring in oil and wine
 John 2:9 water that was made wine
 Acts 2:13 men are full of new wine
 Eph. 5:18 be not drunk with wine
 1 Tim. 3:3 Not given to wine
 Rev. 6:6 hurt not the oil and the wine

Wings—*limbs for flight*

Ex. 19:4 bare you on eagles' wings
 Lev. 1:17 cleave it with the wings
 Deut. 32:11 beareth them on her wings
 Ruth 2:12 under whose wings thou art
 2 Sam. 22:11 the wings of the wind
 Job 39:13 wings unto the peacocks
 Ps. 17:8 under the shadow of thy wings
 Prov. 23:5 make themselves wings
 Isa. 6:2 each one had six wings
 Jer. 48:9 Give wings unto Moab
 Ezek. 1:6 every one had four wings
 Zech. 5:9 wind was in their wings
 Mal. 4:2 with healing in his wings
 Matt. 23:37 chickens under her wings
 Luke 13:34 her brood under her wings

Wink—*open and shut the eyelids*

Job 15:12 what do thy eyes wink at
 Ps. 35:19 wink with the eye
 Prov. 6:13 He winketh with his eyes
 Acts 17:30 ignorance God winked

Winter—*coldest season*

Gen. 8:22 summer and winter...cease
 Song of Sol. 2:11 winter is past, the rain is over

1 Cor. 16:6 I will...winter with you

Wipe—*clean or dry by rubbing*

Isa. 25:8 GOD will wipe away tears
 Rev. 21:4 shall wipe away all tears
 2 Kings 21:13 as a man wipe a dish
 Prov. 6:33 reproach...not be wiped
 John 11:2 wiped his feet with her

Wisdom—*prudence, discretion*

Ex. 28:3 filled with the spirit of wisdom
 1 Kings 2:6 Do...according to thy wisdom
 1 Chron. 22:12 the LORD give thee wisdom
 2 Chron. 1:10 Give me now wisdom
 Job 12:2 and wisdom shall die with you
 Ps. 51:6 make me to know wisdom
 Prov. 1:7 fools despise wisdom
 Prov. 4:5 Get wisdom, get understanding
 Eccl. 1:18 in much wisdom is much
 Eccl. 7:12 wisdom giveth life
 Jer. 9:23 wise man glory in his wisdom
 Mic. 6:9 man of wisdom shall see thy
 Matt. 11:19 wisdom is justified of her
 Luke 2:52 increased in wisdom and
 Luke 21:15 give you a mouth and wisdom
 1 Cor. 1:17 not with wisdom of words
 2 Cor. 1:12 not with fleshly wisdom
 Jas. 1:5 If any of you lack wisdom
 Rev. 13:18 Here is wisdom

Wise—*sensible, sage; manner*

Gen. 3:6 tree...to make one wise
 Ex. 23:8 gift blindest the wise
 Num. 6:23 On this wise ye shall bless
 Job 17:10 cannot find one wise man

Ps. 19:7 making wise the simple

Prov. 3:7 not wise in thine own eyes

Isa. 19:12 where are thy wise men

Matt. 2:1 wise men from the east

Matt. 10:16 wise as serpents

Luke 10:21 these things from the wise

Acts 7:6 God spake on this wise

Rom. 1:14 wise, and to the unwise

1 Cor. 1:19 the wisdom of the wise

1 Cor. 3:18 that he may be wise

Eph. 5:15 not as fools, but as wise

2 Tim. 3:15 wise unto salvation

Jas. 3:13 Who is a wise man

John 2:5 only wise God our Saviour

Withdraw—*draw back*

1 Sam. 14:19 Withdraw thine hand
 Job 9:13 God will not withdraw his anger
 Prov. 25:17 Withdraw thy foot from thy
 Joel 2:10 stars...withdraw their shining
 2 Thess. 3:6 withdraw yourselves
 1 Tim. 6:5 from such withdraw thyself

Wither—*dry up*

Ps. 1:3 leaf also shall not wither
 Ps. 37:2 and wither as the green herb
 Isa. 19:6 reeds and flags shall wither
 Joel 1:12 joy is withered away
 Matt. 13:6 no root, they withered away
 Mark 3:1 man...had a withered hand
 Jude 1:2 trees whose fruit withereth

Withhold—*keep back*

Gen. 23:6 shall withhold from thee
 Job 22:7 withholden bread from the
 Prov. 11:24 withholdeth more than is
 Prov. 11:26 He that withholdeth corn

Within—*upon the interior*

Gen. 9:21 uncovered within his tent
 Ps. 51:10 renew a right spirit within me
 Prov. 22:18 keep them within thee
 Ezek. 11:19 a new spirit within you
 Matt. 23:26 that which is within the cup
 Mark 7:23 evil things come from within
 Luke 17:21 kingdom of God is within
 Acts 5:23 we found no man within
 1 Cor. 5:12 judge them that are within
 2 Cor. 7:5 fightings, within were fears
 Rev. 5:1 throne a book written within

Without—*outside, apart from*

Gen. 1:2 earth was without form, and
 Deut. 32:25 sword without, and terror
 2 Chron. 15:3 been without the true God
 Job 5:9 things without number
 Job 8:11 rush grow up without mire
 Prov. 1:20 Wisdom crieth without
 Isa. 10:4 Without me they shall bow down
 Isa. 52:3 redeemed without money
 Ezek. 7:10 written within and without
 Hos. 7:11 like a silly dove without heart
 Matt. 10:29 without your Father
 Matt. 13:57 prophet is not without honour
 Mark 14:58 made without hands
 John 1:3 without him was not any thing
 John 8:7 He that is without sin
 Rom. 3:28 faith without the deeds
 Rom. 12:9 love be without dissimulation
 1 Cor. 11:11 man without the woman
 2 Cor. 7:5 without were fightings
 Eph. 2:12 time ye were without Christ
 Col. 2:11 made without hands
 1 Thess. 5:17 Pray without ceasing
 1 Tim. 6:14 commandment without spot
 Heb. 7:3 Without father, without mother,
 Jas. 2:20 faith without works is dead
 1 Pet. 1:19 without blemish and without spot
 2 Pet. 2:17 are wells without water
 Jude 1:22 without fear...without water...without
 Rev. 22:15 For without are dogs

Witness—*testimony*

Gen. 31:48 witness between me and thee

Ex. 20:16 shalt not bear false witness

Deut. 4:26 heaven and earth to witness

Judg. 11:10 LORD be witness between us

Job 16:19 my witness is in heaven

Ps. 89:37 faithful witness in heaven

Prov. 6:19 false witness that speaketh

Isa. 19:20 for a sign and for a witness

Matt. 19:18 Do not bear false witness

Mark 10:19 Do not bear false witness

Luke 22:71 need we any further witness

John 1:7 to bear witness of the Light

Rom. 1:9 For God is my witness

Tit. 1:13 This witness is true

Heb. 10:15 Holy Ghost also is a witness

1 John 5:9 receive the witness of men

Rev. 1:5 Christ...the faithful witness

Acts 26:22 witnessing both to small and

1 Cor. 15:15 we are found false witnesses

Wives—*married women*

Deut. 17:17 shall he multiply wives
 Ezra 10:2 have taken strange wives
 Eph. 5:22 Wives, submit yourselves
 1 Tim. 4:2 old wives' fables

1 Pet. 3:1 wives, be in subjection

Woe—*grief, sorrow, affliction*

Num. 21:29 Woe to thee, Moab
 Job 10:15 be wicked, woe unto me
 Ps. 120:5 Woe is me, that I sojourn
 Prov. 23:29 Who hath woe? who hath
 Isa. 6:5 said I, Woe is me
 Jer. 4:13 Woe unto us! for we are
 Matt. 11:21 Woe unto thee, Chorazin
 Mark 14:21 woe to that man by
 Rev. 8:13 woe, woe, to the inhabitants

Wolf—*wild animal*

Gen. 49:27 shall ravin as a wolf
 Isa. 65:25 wolf and the lamb shall feed
 Jer. 5:6 wolf of the evenings
 Matt. 7:15 they are ravening wolves

Woman—*adult female person*

Gen. 2:23 she shall be called Woman
 Ex. 2:9 woman took the child
 Ruth 3:11 thou art a virtuous woman
 1 Sam. 1:15 a woman of a sorrowful
 Job 14:1 Man that is born of a woman
 Prov. 11:16 gracious woman retaineth
 Prov. 12:4 virtuous woman is a crown
 Isa. 49:15 woman forget her sucking child
 Matt. 5:28 looketh on a woman to lust
 Matt. 15:28 O woman, great is thy faith
 Luke 7:44 Simon, Seest thou this woman
 Luke 10:38 certain woman named Martha
 John 4:7 woman of Samaria to draw
 John 8:4 woman was taken in adultery
 Acts 9:36 woman was full of good works
 1 Cor. 7:1 a man not to touch a woman
 1 Cor. 7:2 woman have her own husband
 Gal. 4:4 his Son, made of a woman
 1 Tim. 2:11 the woman learn in silence
 Rev. 12:1 woman clothed with the sun

Womb—*place of generation*

Gen. 25:23 nations are in thy womb
 Ex. 13:2 whatsoever openeth the womb
 Num. 12:12 out of his mother's womb
 Deut. 7:13 bless the fruit of thy womb
 Ruth 1:11 more sons in my womb
 Job 1:21 out of my mother's womb
 Ps. 110:3 the womb of the morning
 Prov. 30:16 the barren womb
 Isa. 44:2 formed thee from the womb
 Luke 1:41 babe leaped in her womb
 John 3:4 into his mother's womb
 Acts 3:2 from his mother's womb

Women—*adult female*

Gen. 31:35 custom of women is upon me
 Judg. 5:24 Blessed above women shall
 2 Sam. 1:26 passing the love of women
 1 Kings 11:1 loved many strange women

Prov. 31:3 not thy strength unto women
Song of Sol. 1:8 O thou fairest among women
Isa. 4:1 seven women...take hold of one
Jer. 50:37 they shall become as women
Matt. 24:41 women shall be grinding
Mark 15:40 also women looking on afar
Luke 1:28 blessed art thou...women
1 Cor. 14:35 women to speak in the
1 Tim. 2:9 women adorn themselves in
2 Tim. 3:6 silly women laden with sins
Tit. 2:4 young women to be sober
1 Pet. 3:5 the holy women also

Wonder—miracle, sign

Ps. 71:7 I am as a wonder unto many
Jer. 4:9 the prophets shall wonder
Rev. 12:1 a great wonder in heaven
Matt. 15:31 the multitude wondered
Rev. 13:3 and all the world wondered
Isa. 9:6 name shall be called Wonderful
Acts 2:11 the wonderful works of God
Deut. 4:34 hy signs, and by wonders
Joh 9:10 wonders without number
Dan. 6:27 signs and wonders in heaven
Joel 2:30 shew wonders in the heavens
Rom. 15:19 mighty signs and wonders
2 Thess. 2:9 signs and lying wonders

Wonder—marvelous

1 Chron. 16:9 of all his wondrous works
Job 37:14 the wondrous works of God
Ps. 71:17 I declared thy wondrous works
Ps. 72:18 who only doeth wondrous things
Job 2:26 dealt wondrously with you

Wood—substance of trees

Gen. 6:14 an ark of gopher wood
Deut. 19:5 into the wood...to hew wood
2 Sam. 18:8 wood devoured more
2 Kings 2:24 she bears out of the wood
1 Chron. 16:33 trees of the wood sing out
2 Chron. 2:16 we will cut wood out of
Neh. 8:4 stood upon a pulpit of wood
Job 41:27 and brass as rotten wood
Ps. 83:14 As the fire burneth a wood
Prov. 26:20 Where no wood is...fire
Eccl. 10:9 he that cleaveth wood
Jer. 7:18 The children gather wood
Lam. 5:4 our wood is sold unto us
Ezek. 24:10 Heap on wood, kindle the
1 Cor. 3:12 stones, wood, hay, stubble
Rev. 18:12 of most precious wood

Wool—fleece of sheep

Judg. 6:37 a fleece of wool in the floor
Ps. 147:16 He giveth snow like wool
Isa. 1:18 they shall be as wool
Dan. 7:9 hair...like the pure wool
Ezek. 44:17 no wool...come upon
Heb. 9:19 scarlet wool, and hyssop
Rev. 1:4 hairs were white like wool
Deut. 22:11 woollen and linen together

Word—part of speech, scripture

Gen. 15:1 word of the LORD...Abram
Gen. 30:34 according to thy word
Lev. 10:7 to the word of Moses
Num. 30:2 he shall not break his word
Deut. 5:5 you the word of the LORD
1 Sam. 3:1 word...was precious
2 Kings 18:36 answered him not a word
2 Chron. 6:17 let thy word be verified
Eph. 6:11 whosoever...alter this word
Job 2:13 none spake a word unto him
Prov. 15:23 word spoken in due season
Isa. 5:24 despised the word of the Holy
Jer. 5:13 the word is not in them
Mal. 1:1 The burden of the word
Matt. 4:4 every word that proceedeth
Matt. 8:8 speak the word only
Matt. 12:36 every idle word that men
Mark 4:14 sower soweth the word
Mark 7:13 word of God of none effect

Luke 1:2 ministers of the word
Luke 4:4 but by every word of God
Luke 4:32 his word was with power
Luke 4:36 What a word is this
John 1:1 beginning was the Word
John 1:14 Word was made flesh
Acts 2:41 his word were baptized
Acts 6:7 the word of God increased
Rom. 10:8 The word is nigh thee...word of
1 Cor. 4:20 kingdom of God is not in word
2 Cor. 4:2 word of God deceitfully
Gal. 5:14 law is fulfilled in one word
Phil. 2:16 Holding forth the word of
Col. 3:16 Let the word of Christ dwell
1 Thess. 1:5 came not...in word
2 Thess. 2:17 you in every good word
1 Tim. 4:5 sanctified by the word of
1 Tim. 5:17 who labour in the word
2 Tim. 2:15 dividing the word of truth
Tit. 1:9 Holding fast the...word
Heb. 2:2 word spoken by angels
Heb. 4:12 word of God is quick
Jas. 1:21 the engrafted word
Jas. 1:22 be ye doers of the word
1 Pet. 1:23 word of God, which liveth
2 Pet. 1:19 sure word of prophecy
1 John 1:1 handled, of the Word of life
Rev. 19:13 is called The Word of God
Ex. 20:1 God spake all these words
Josh. 24:26 these words in the book
Judg. 13:12 let thy words...to pass
Job 6:25 How forcible are right words
Job 12:11 Doth not the ear try words
Ps. 12:6 words of the LORD are pure
Ps. 19:14 Let the words of my mouth
Prov. 15:1 grievous words stir up
Eccl. 5:2 let thy words be few
Isa. 29:11 words of a book that is
John 6:68 the words of eternal life
1 Cor. 1:17 not with wisdom of words
Eph. 5:6 deceive you with vain words
Jude 1:6 great swelling words

Work—effort, employ effort

Gen. 2:2 God ended his work
Ex. 20:9 Six days...do all thy work
Lev. 23:3 Six days shall work be done
Deut. 4:28 the work of men's hands
1 Sam. 14:6 LORD will work for us
1 Chron. 23:4 work of the house...LORD
2 Chron. 15:7 work shall be rewarded
Neh. 4:6 people had a mind to work
Job 7:2 for the reward of his work
Ps. 62:12 man according to his work
Eccl. 7:13 Consider the work of God
Isa. 5:19 speed, and hasten his work
Isa. 10:12 performed his whole work
Jer. 22:13 giveth him not for his work
Hab. 1:5 I will work a work in your days
Mark 6:5 there do no mighty work
Luke 13:14 men ought to work
John 6:28 might work the works of God
John 9:4 work the works of him that sent
Acts 5:38 or this work be of men
Rom. 2:15 shew the work of the law
Rom. 8:28 things work together for good
1 Cor. 3:13 work...made manifest
1 Cor. 3:14 If any man's work abide
Eph. 4:12 for the work of the ministry
Phil. 2:12 work out your own salvation
Col. 1:10 fruitful in every good work
2 Thess. 3:10 if any would not work
2 Tim. 4:5 work of an evangelist
Tit. 3:1 ready to every good work
Jas. 1:4 have her perfect work
Prov. 11:18 worketh a deceitful work
John 5:17 worketh hitherto, and I work
Ps. 91: shew...thy marvellous works
Ps. 141: done abominable works

Prov. 16:3 Commit thy works...the LORD
Eccl. 11:5 knowest not the works of God
Matt. 5:16 see your good works
Gal. 5:19 works of the flesh are
Eph. 2:9 Not of works, lest any man
1 Tim. 6:18 be rich in good works
Heb. 6:1 repentance from dead works
Jas. 2:18 my faith by my works
1 John 3:8 the works of the devil
Rev. 2:2 I know thy works, and thy
Rev. 14:13 their works do follow them

Workers—those who put forth effort

2 Kings 23:24 workers with familiar spirits
Ps. 55: hatest all workers of iniquity
Prov. 10:29 workers of iniquity
Luke 13:27 all ye workers of iniquity
1 Cor. 12:29 workers of miracles
2 Cor. 6:1 We then, as workers together
Phil. 3:2 beware of evil workers

Working—doing work

Ps. 52:2 like a sharp razor, working
Ezek. 46:1 shut the six working days
Mark 16:20 Lord working with them
1 Cor. 4:12 working with our own hands
2 Thess. 2:9 after the working of Satan

Workman—laborer, artisan

Ex. 38:23 and a cunning workman
Matt. 10:10 workman is worthy of his meat
Eph. 2:10 For we are his workmanship

World—all creation

2 Sam. 22:16 foundations of the world
1 Chron. 16:30 world also shall be stable
Joh 3:13 disposed the whole world
Ps. 17:14 from men of the world
Prov. 8:26 of the dust of the world
Eccl. 3:11 set the world in their heart
Isa. 14:21 fill, the world with cities
Matt. 5:14 the light of the world
Matt. 12:32 this world...world to come
Matt. 13:38 The field is the world
Mark 10:30 world to come eternal life
Luke 16:8 the children of this world
John 2:17 in the world...world was made
John 3:16 God so loved the world
John 4:42 Saviour of the world
John 6:33 give life unto the world
John 7:7 world cannot hate you
John 8:12 I am the light of the world
Acts 17:6 turned the world upside
Rom. 5:12 sin entered into the world
1 Cor. 1:28 base things of the world
1 Cor. 2:12 not the spirit of the world
2 Cor. 7:10 sorrow of the world
Eph. 3:21 all ages, world without end
1 Tim. 6:17 that are rich in this world
2 Tim. 4:10 loved this present world
Heb. 6:5 powers of the world to come
Jas. 1:27 unsporting from the world
2 Pet. 2:5 spared not the old world
1 John 2:15 Love not the world
1 John 2:17 the world passeth away

Worm—small creeping animal

Joh 24:20 worm shall feed sweetly on
Ps. 22:6 But I am a worm
Jonah 4:7 God prepared a worm
Mark 9:44 Where their worm dieth not
Ex. 16:20 it bred worms, and stank
Job 7:5 flesh is clothed with worms
Isa. 14:11 and the worms cover thee
Acts 12:23 he was eaten of worms

Wormwood—bitter plant

Deut. 29:18 that beareth gall and wormwood
Prov. 5:4 her end is bitter as wormwood
Jer. 23:15 feed them with wormwood
Amos 5:7 who turn judgement to wormwood
Rev. 8:11 the star is called Wormwood

Worse—more bad or evil

Jer. 7:26 did worse than their fathers

Matt. 9:16 the rent is made worse
John 5:14 lest a worse thing come unto
1 Cor. 11:17 better, but for the worse
2 Tim. 3:13 shall wax worse and worse

Worship—*reverence*

Gen. 22:5 go yonder and worship
Ex. 34:14 shalt worship no other god
Ps. 29:2 worship the LORD in the beauty
Isa. 66:23 all flesh come to worship
Mic. 5:13 worship the work of thine
Matt. 2:2 and are come to worship him
Matt. 4:10 worship the Lord thy God
John 4:20 where men ought to worship
John 4:22 Ye worship ye know not what
Acts 24:14 worship ye the God of my
Phil. 3:3 worship God in the spirit
Rev. 4:10 worship him that liveth for ever
2 Chron. 29:28 the congregation worshipped

Worthy—*deserving*

Gen. 32:10 I am not worthy of the least
Deut. 17:6 worthy of death
1 Sam. 26:16 ye are worthy to die
1 Kings 1:52 shew himself a worthy man
Matt. 3:11 shoes I am not worthy to bear
Matt. 10:10 workmen is worthy of his meat
Luke 3:8 fruits worthy of repentance
Luke 10:7 labourer is worthy of his hire
Acts 24:2 very worthy deeds are done
Eph. 4:1 walk worthy of the vocation
1 Thess. 2:12 would walk worthy of God
1 Tim. 1:15 worthy of all acceptance
Heb. 11:38 the world was not worthy
Rev. 5:2 is worthy to open the book

Wound—*cut or stab; hurt violently*

Ex. 21:25 wound for wound, stripe for stripe
Deut. 32:39 I wound, and I heal
Job 34:6 my wound is incurable
Gen. 4:23 slain a man to my wounding
Ps. 147:3 bindeth up their wounds
Prov. 23:29 hath wounds without cause
Jer. 30:17 heal thee of thy wounds
Luke 10:34 and bound up his wounds
Isa. 53:5 wounded for our transgressions
Acts 19:16 felled, naked and wounded

Wrapped—*enclosed by winding*

Gen. 38:14 a veil, and wrapped herself
1 Kings 19:13 wrapped his face in his
Ezek. 21:15 wrapped up for the slaughter
Matt. 27:59 wrapped it in a clean linen
Mark 15:46 wrapped him in the linen
Luke 2:7 wrapped him in swaddling
John 20:7 napkin...wrapped together in

Wrath—*fury, violent anger*

Gen. 39:19 his-wrath was kindled
Ex. 22:24 my wrath shall wax hot
Job 5:2 wrath killeth the foolish man
Prov. 12:16 fool's wrath is...known
Prov. 14:29 He that is slow to wrath
Eccl. 5:17 much sorrow and wrath
Isa. 54:8 a little wrath I hid my face
Matt. 3:7 flee from the wrath to come
John 3:36 the wrath of God abideth
Rom. 2:5 wrath against the day of wrath
Gal. 5:20 emulations, wrath
Eph. 2:3 the children of wrath
Eph. 4:26 sun go down upon your wrath
Col. 3:6 wrath of God cometh
1 Thess. 5:9 not appointed us to wrath
Heb. 3:11 I swear in my wrath
Jas. 1:19 to speak, slow to wrath
Rev. 6:16 from the wrath of the Lamb

Write—*inscribe*

Ex. 17:14 Write this for a memorial
Prov. 3:3 write them upon the table of
Isa. 8:1 write in it with a man's pen
Hab. 2:2 Write the vision, and make
Mark 10:4 write a bill of divorcement
John 19:21 Write not, The King of

1 Tim. 3:14 things write I unto thee
Heb. 10:16 minds will I write them
1 John 2:8 new commandment I write
2 John 12 not write with paper and ink
Rev. 14:13 Write, Blessed are the dead
Judg. 5:14 the pen of the writer

Writing—*any thing written down*

Ex. 32:16 writing was the writing of God
1 Chron. 28:19 me understand in writing
2 Chron. 2:11 king...answered in writing
Dan. 5:8 could not read the writing
Matt. 5:31 a writing of divorcement
Luke 1:63 asked for a writing table
John 5:47 ye believe not his writings

Written—*set down in letters*

Ex. 31:18 written with the finger of God
Num. 11:26 them that were written
Job 19:23 my words were now written
Mark 3:16 remembrance was written
Matt. 2:5 it is written by the prophet
John 19:22 What I have written I have written
Acts 1:20 written in the book of Ps.
Rom. 2:15 law written in their hearts
2 Cor. 3:7 written and engraven in stones
Philem. 19 written it with mine own
Rev. 13:8 not written in the book of life
Rev. 17:5 forehead was a name written

Wrong—*violation of right*

Gen. 16:5 My wrong be upon thee
Ex. 2:13 him that did the wrong
1 Chron. 12:17 no wrong in mine hands
Esther 1:16 hath not done wrong
Jer. 22:3 do no wrong, do no violence
Matt. 20:13 Friend, I do thee no wrong
Acts 7:26 ye wrong one to another
1 Cor. 6:7 ye not rather take wrong
2 Cor. 7:2 we have wronged no man

Wrote—*did write*

Ex. 24:4 Moses wrote all the words
Jer. 36:18 wrote them with ink in the
Mark 12:19 Master, Moses wrote
John 8:6 finger wrote on the ground
Rom. 16:22 who wrote this epistle
2 John 5 I wrote a new commandment
3 John 9 I wrote unto the church

Wroth—*full of wrath*

Gen. 4:6 Why art thou wroth
Esther 1:12 was the king very wroth
Ps. 89:38 thou hast been wroth with
Isa. 64:9 Be not wroth very sore
Matt. 2:16 Herod...exceeding wroth

Wrought—*worked*

Gen. 34:7 he had wrought folly in Israel
Lev. 20:12 they have wrought confusion
1 Sam. 14:45 wrought with God this day
Neh. 6:16 work was wrought of our God
Eccl. 1:21 that my hands had wrought
Isa. 26:12 wrought all our works in us
Jer. 18:3 wrought a work on the wheels
Matt. 20:12 have wrought but one hour
Mark 14:6 wrought a good work on me
John 3:21 they are wrought in God
Acts 18:3 abode with them, and wrought
Rom. 15:18 Christ hath not wrought
Gal. 2:8 wrought effectually in Peter
2 Thess. 3:8 wrought with labour and
1 Pet. 4:3 wrought the will of the Gentiles

— Y —

Yea—*yes*

Gen. 3:1 Yea, hath God said, Ye shall
Lev. 25:35 yea, though he be a
Ps. 23:4 Yea, though I walk through
Prov. 8:19 gold, yea, than fine gold
Matt. 5:37 communication be, Yea, yea
Luke 12:5 yea, I say unto you
John 11:27 Yea, Lord: I believe

2 Cor. 1:17 there should be yea yea
Heb. 11:36 yea, moreover of bonds
Jas. 5:12 but let your yea be yea
1 Pet. 5:5 Yea, all of you be
Rev. 14:13 Yea, saith the Spirit

Year—*period of time*

Gen. 7:11 six hundredth year of Noah's
Ex. 13:10 in his season from year to year
Lev. 16:34 atonement...once a year
Num. 14:34 each day for a year, shall
1 Sam. 7:16 from year to year in circuit
Isa. 61:2 acceptable year of the LORD
Jer. 11:23 year of their visitation
Rev. 9:15 day...month...year
Gen. 1:4 seasons...days...years
1 Kings 17:1 dew nor rain these years
2 Chron. 14:6 no war in those years
Job 10:5 thy years as man's days
Ps. 90:4 thousand years in thy sight
Prov. 4:10 years of thy life...many
Joel 2:25 years that the locust
Matt. 2:16 two years old and under
Luke 3:23 about thirty years of age
Gal. 4:10 and times, and years

Yesterday—*day before*

Ex. 5:14 making brick both yesterday
Job 8:9 For we are hut of yesterday
Ps. 90:4 in thy sight are but as yesterday
Acts 7:28 the Egyptian yesterday
Heb. 13:8 the same yesterday, and to day

Yet—*nevertheless; in addition*

Gen. 7:4 For yet seven days
Ex. 9:34 he sinned yet more
Lev. 5:17 yet he is guilty
Deut. 9:29 Yet they are thy people
Judg. 7:4 people are yet too many
Job 13:15 yet will I trust in him
Ps. 37:10 For yet a little while
Prov. 6:10 Yet a little sleep
Isa. 28:4 it is yet in his hand
Dan. 11:35 yet for a time appointed
Jonah 3:4 Yet forty days, and
Matt. 15:17 not ye yet understand
Matt. 19:20 what lack I yet
Mark 12:6 yet therefore one son
Luke 24:44 while I was yet with you
John 2:4 mine hour is yet not come
1 Cor. 7:10 yet not I, but the Lord
2 Cor. 4:8 yet not distressed
Heb. 11:7 things not seen as yet
1 John 3:2 yet appear what we shall

Yield—*produce, give up*

Ps. 67:6 earth yield her increase
Mark 4:8 yield fruit that sprang up
Rom. 6:13 yield ye your members
Jas. 3:12 both yield salt water and
Gen. 1:11 the herb yielding seed
Eccl. 10:4 yielding pacifieth great
Heb. 12:11 yieldeth the peaceable fruit
Num. 17:8 and yielded almonds

Yoke—*draw bar for oxen*

Gen. 27:40 break his yoke from off thy
Lev. 26:13 the bands of your yoke
Deut. 28:48 yoke of iron upon thy neck
1 Sam. 14:14 yoke of oxen might plow
1 Kings 12:4 made our yoke grievous
Isa. 9:4 broken the yoke of his burden
Lam. 1:14 yoke of my transgressions
Matt. 11:29 Take my yoke upon you
Gal. 5:1 with the yoke of bondage
1 Tim. 6:1 servants...under the yoke
Jer. 27:2 Make thee bonds and yokes
2 Cor. 6:14 unequally yoked together
Young—*not old, offspring of animals*
Gen. 4:23 young man to my hurt
Ex. 23:26 shall nothing cast their young
Lev. 4:3 young bullock without blemish
Deut. 32:11 fluttereth over her young

Ruth 2:9 not charged the young men
 1 Sam. 8:16 your goodliest young men
 Job 19:18 young children despised me
 Ps. 37:25 been young, and now am old
 Prov. 20:29 glory of young men is their
 Eccl. 11:9 Rejoice, O young man
 Isa. 11:7 young ones...lie down together
 Ezek. 17:4 top of his young twigs
 Matt. 2:9 where the young child was
 John 21:18 When thou wast young
 Acts 2:17 young men shall see visions
 Tit. 2:4 young women to be sober
 1 John 2:13 I write...young men

Younger—*less old*

Gen. 25:23 elder shall serve the younger
 Judg. 15:2 not her younger sister fairer
 Luke 15:13 younger son gathered all
 1 Tim. 5:11 the younger widows refuse

Yours—*those belonging to you*

Gen. 45:20 good...of Egypt is yours
 Josh. 2:14 Our life for yours, if ye utter
 2 Chron. 20:15 battle is not yours, but
 Jer. 5:19 a land that is not yours
 Luke 6:20 yours is the kingdom of God
 John 15:20 they will keep yours also
 1 Cor. 3:21 For all things are yours

2 Cor. 12:14 for I seek not yours

Yourselves—*you, not others*

Gen. 18:4 rest yourselves under the tree
 Ex. 19:12 Take heed to yourselves
 Lev. 11:44 sanctify yourselves
 Deut. 4:16 Lest ye corrupt yourselves
 Josh. 24:22 witnesses against yourselves
 2 Chron. 29:31 consecrated yourselves
 Jer. 37:9 Deceive not yourselves
 Hos. 10:12 yourselves in righteousness
 Matt. 6:19 Lay not up for yourselves
 Mark 9:50 Have salt in yourselves
 Luke 12:33 provide yourselves bags
 Acts 20:10 Trouble not yourselves
 Rom. 6:13 yield yourselves unto God
 2 Cor. 13:5 Examine yourselves
 1 Thess. 5:13 be at peace among yourselves
 1 John 5:21 keep yourselves from idols
 Jude 21 Keep yourselves in the love of God

Youth—*state of being young*

Gen. 8:21 heart is evil from his youth
 Num. 30:16 yet in her youth
 Judg. 8:20 because he was yet a youth
 Job 33:25 to the days of his youth
 Ps. 25:7 not the sins of my youth
 Prov. 5:18 with the wife of thy youth

Eccl. 11:9 Rejoice...in thy youth
 Jer. 3:4 art the guide of my youth
 Jer. 31:19 hear the reproach of my youth
 Matt. 19:20 kept from my youth up
 Acts 26:4 life from my youth
 1 Tim. 4:12 no man despise thy youth
 Isa. 40:30 Even the youths shall faint
 2 Tim. 2:22 Flee also youthful lusts

— Z —

Zeal—*earnestness, passionate ardor*

2 Sam. 21:2, sally them in his zeal
 2 Kin. 10: 16, see my zeal for the Lord
 Ps. 119:130, My zeal hath consumed me
 Is. 59:17, clad with zeal as a cloak
 John 2:17, zeal of thine house hath
 Rom. 10:2, have a zeal of God
 2 Cor. 7:11, yea, what zeal
 Phil. 3:6, Concerning zeal

Col. 4:13, he hath a great zeal for you

Zealous—*fervent, eager*

Num. 25:11 he was zealous for my sake
 Acts 21:20 all zealous of the law
 Titus 2:14 zealous of good works
 Rev. 3:19 be zealous therefore, and repent

SUBJECT INDEX

*to the
Scripture Comments*

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to the Scripture Comments

The Following entries are carefully selected words or concepts found in the various *Spirit of Prophecy* quotations which have been appended in this volume to the KJV text in the form of a commentary. The Bible student should consult the Bible Concordance when referencing key words in the Biblical text itself.

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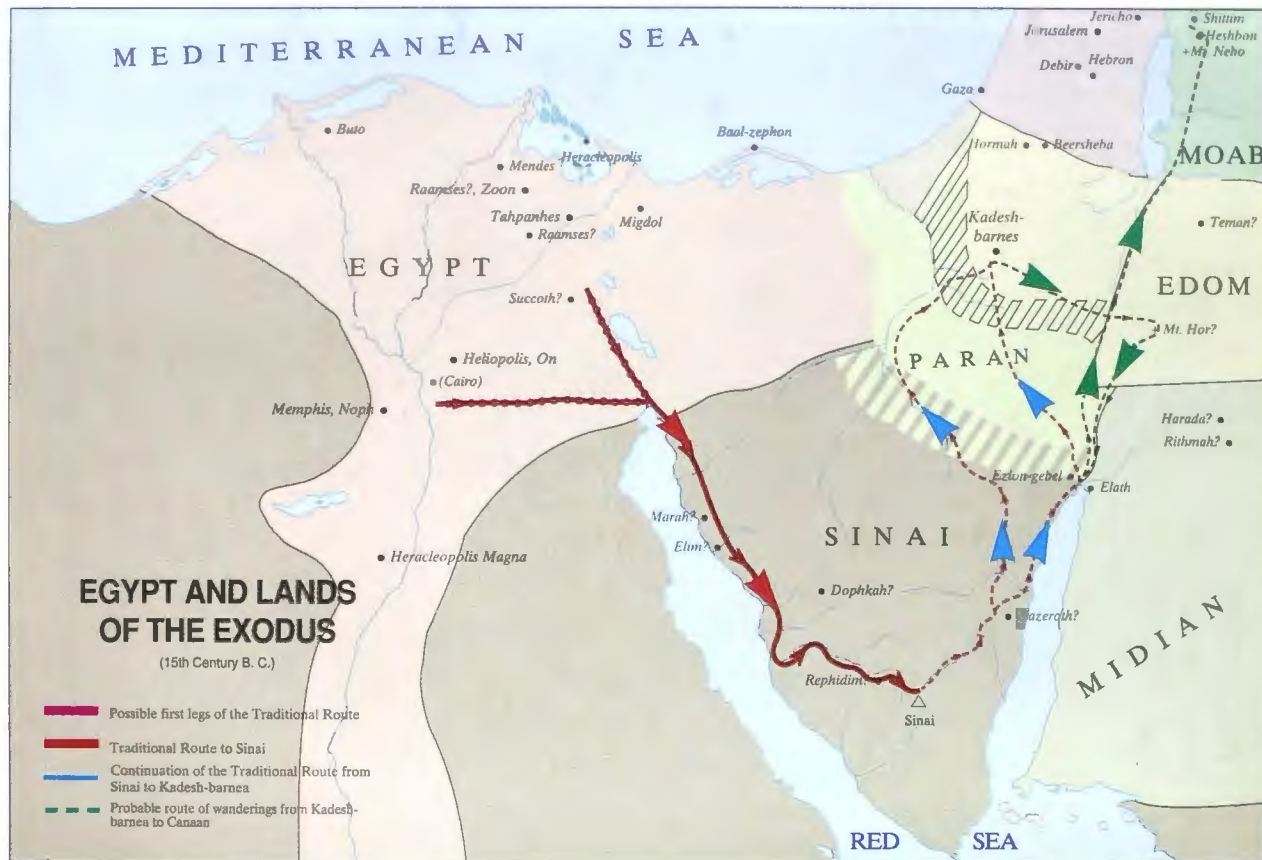
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(14th to 11th Century B.C.)



PALESTINE IN THE TIME OF JESUS

(A. D. 28)





